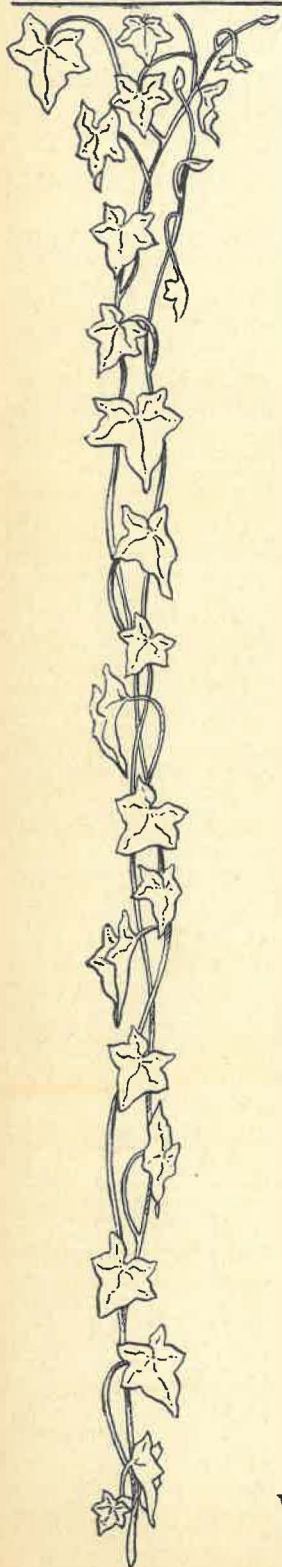




The Living Church



NEITHER pray I for these alone, but for them also which shall believe on Me through their word; that they may all be one; as Thou, Father, art in Me, and I in Thee, that they may also be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one: and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

—St. John 17: 20-23.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Marriage in the Church of England

TO THE EDITOR: In your issue of October 23d, Prof. J. H. Beale of Harvard, a member of Bishop Page's Commission, is reported as having said, in the course of the General Convention debate on the proposed new canon relating to the remarriage of divorced persons, "The Church of England has gone nearly as far as we propose." I assume that the professor is referring to certain recent debates and proposals in the convocations, since he must be well aware that there is in the Church of England no canonical recognition of divorce whatever. I shall be glad, therefore, if you will allow me, as a member of the Lower House of Canterbury, to state that *all four Houses* have recently passed resolutions providing that, "in order to maintain" (Lower House of York: "bear witness to") "the principle of a lifelong obligation clearly expressed in the marriage service, the Church should not allow the use of that service in the case of anyone who has a partner still living."

How such a decision as this can be described as "going nearly as far as" a proposal to *allow* the use of the marriage service for the "remarriage" of "a person whose former marriage has been dissolved for any cause by a civil court," I am utterly at a loss to comprehend.

(Rev.) CYRIL E. HUDSON.

New Haven, Conn.

"Madness in Method"

TO THE EDITOR: From the letter, "Madness in Method" [L. C., October 9th], I suppose something has been previously printed that I have missed. I judge also that it was in disapproval of some of the church school methods of teaching. I have long kept silence because I feel that, if one has no better plan to offer, merely destructive criticism is useless, but I have been glad that it has not been my duty to teach. Then, too, I should perhaps lay my hand upon my mouth, being in the Church as an adopted daughter coming in early middle age.

Judging, however, from experience and from conversation with others, I think there is a deep but rather inarticulate desire for the teachings of the Church. We lack the constant instruction over and over that we all, children and adults alike, are in need of to meet the experiences of life that come monotonously over and over. What I have learned about the Church I have often learned because I *would* find out; watching, asking, reading. Every now and then when I was ready for it a new experience has come, an unexpected gift; as, First Confession, a three-day retreat, books about the Oxford Movement. Recently I found a girl of 17, grown up in a fairly advanced parish though not regular in attendance, who had told a Roman Catholic friend that our Church does not have Confession; yet I could but recollect that I had been in the Church five years (20 years ago) before meeting with that sacrament outside of books. Speak of modern psychology—the Church has been practicing it for a thousand years.

We want to be told in one-syllable words about the long life of the Church and Her Saints; the Sacraments, and what is expected of us as living members of Christ's

Body; to be reminded of the necessity of meditation and prayer, even how to do them, for one so easily "goes stale." Objects and stories, even the Bible stories, are not enough. It is our Lord Himself—only He—who can satisfy our human needs.

PHOEBE S. CHURCH.

Chicago.

Missionaries

TO THE EDITOR: Promoters of the missionary program of the Church often complain that the clergy do not show contagious enthusiasm for missions. Perhaps one reason is that some of us do not have much contact with the kind of missionary we can be enthusiastic about.

I am enthusiastic about missionaries who seem really to love the people they are evangelizing. Such missionaries delight in telling us the good points of their people. They themselves have learned much truth from their people and they help us to learn it. They show us how funny we seem to their people rather than making their people seem funny to us. They tell us about the best thought and aspiration of native religions and show how much God has already revealed to them and where our missions may share a further revelation. If they refer to native superstitions, they use them as mirrors in which we can see our own. If they work among primitive men, they are well aware that these men have skills and insights into life that deserve admiration and study. If they work among civilized men, they help us to appreciate that civilization. They themselves have an overpowering first-hand experience of Christ. They strengthen and deepen that experience by finding His spirit and way of life in all sorts of unexpected places.

I am inspired by missionaries who seem to love their fellow evangelists. They tell us not only about the work of our own Church

but also of the Roman, the Presbyterian, Methodist, and Baptist, so that we get a sense of the whole enterprise. They sometimes praise the good work the government has done in schools and hospitals. They even have a good word to say for the Communist's passion for a more just social order. They love their own Church, but they realize it is only one branch of the universal Church. They long for a reunited Church. They are not too insistent on acceptance of their own conditions for unity but are willing to trust the Holy Spirit to lead the reunited Church into all truth. In the meantime they treat fellow Christians of whatever denomination as brothers in Christ.

Finally, I am won by missionaries who love social as well as personal righteousness and who realize that to do a good job of changing individuals we have also to change the world they live in. These missionaries tell us how the work of Christ is hindered by the agricultural and industrial systems where they work and by war and the fear of war. They remind us that many of the evils they meet have been spread by us and that a more Christian social order in America would be the best boost for missions everywhere. . . .

(Rev.) BRADFORD YOUNG.

Brooklyn, N. Y.

The Opening Service

TO THE EDITOR: It is gratifying to note that an Altar was erected at the stadium where the opening session of General Convention at Cincinnati was held. It marks an advance, yet in one sense the altar was an anomaly, because while the furniture was there, the Altar service was missing. The opening service should certainly be a celebration of the Holy Eucharist by the Presiding Bishop, instead of just a preaching service. The Church should by this time be "Catholic" enough for this without giving offense to anyone. It is true that there is an early Eucharist for the reception of Holy Communion by the bishops and deputies, but that is not the official opening service of the highest official body of the Church. It is devoutly to be hoped that future Conventions will mark that service with the great corporate act of worship as provided in the Holy Eucharist as all other Catholic bodies of the Church Universal would do.

R. N. GARDINER.

Lancaster, Pa.

Applied Christianity

TO THE EDITOR: That word "spiritual" is the most abused word in the ecclesiastical vocabulary. It is a haven for those who will not honestly face the demands of applied Christianity. It is the refuge for "capon-lined" Christians who piously refuse to be their brother's keeper. Unemployment, slum tenements, race prejudice, war, disease, and religious lethargy are fearful realities which the Church must do something about if it is honest. All honor to the courageous men who, heeding our Lord's rebuke, "This ought ye also to have done," say their prayers, receive their Communion, and then act to eradicate these sins.

(Rev.) GOODERHAM.

Sterling, Colo.

The Living Church

Established 1878

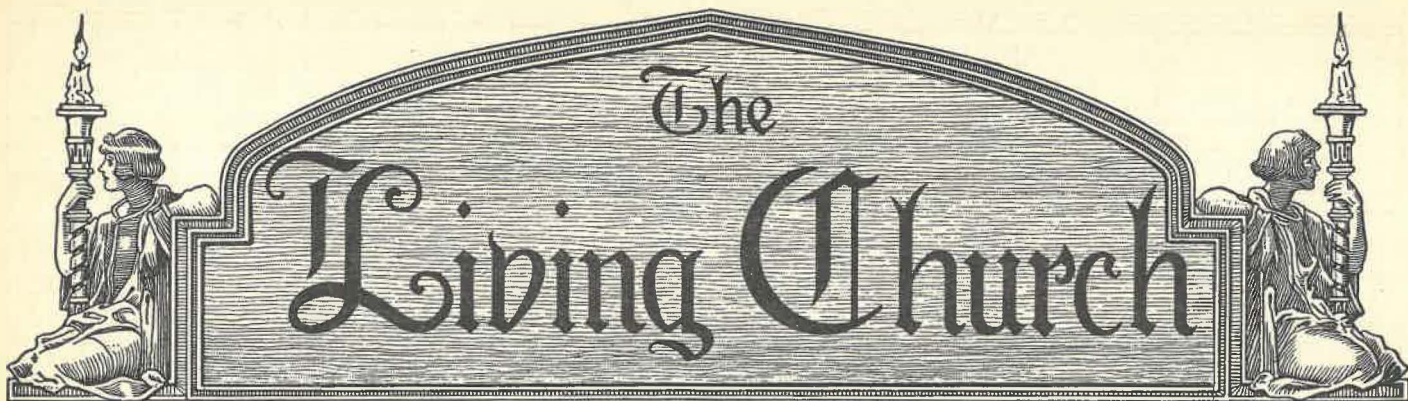
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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EDITORIALS AND COMMENTS

After Oxford and Edinburgh

WHAT IS to be the permanent result of the two great World Conferences held in the British Isles the past summer? The Conference on Life and Work at Oxford in July witnessed a united attack by almost the whole of non-Roman Christendom upon some of the social and economic heresies of the modern world. The Conference on Faith and Order in Edinburgh in August marked a serious attempt on the part of Christians of many communions and races to move forward toward a united Church. What will be the effect of these conferences on the life of the various communions that participated in them? What effect will they have on our own Church life?

It is interesting to study the appraisals of the two conferences that have been made by leaders who participated in them representing diverse traditions. Our news columns have reported the views of our own Church delegates, given in the joint session of General Convention. A further article on this subject by Bishop Stewart is published in this issue.

Fortunately a number of important appraisals by delegates from various communions have been gathered together by Dr. Charles Clayton Morrison, the editor of *Christendom*, and published in the autumn issue of that valuable contemporary review. This is a special Oxford and Edinburgh number containing not only these appraisals but the complete text of the report of the Edinburgh Conference and the section of the Oxford report dealing with the Church and the Economic Order. The latter is regarded by many as the most important of the five documents emanating from the Oxford Conference; indeed, it is described by Dr. Morrison as "a Magna Charta for the social gospel."

The first of the appraisals in *Christendom* is by Dr. John R. Mott, who presided at the Oxford Conference. Dr. Mott is an American Methodist, but so intimate has been his connection with every aspect of world Christianity that he is widely regarded as the leading Protestant layman of the whole world. Dr. Mott observes that "not the least part of the significance of the Oxford and Edinburgh Conferences was the fact that they actually took place." He laments the inadequate representation of laymen, who constituted less than 10% of the total number of delegates, and also the small number of official delegates under 35 years of age. A third serious gap, he feels,

was the insufficient representation given to Churches of the mission field in Asia, Africa, and Latin America. Nevertheless, he feels that "as an educational process these conferences have more than justified all that has been expended upon them," and he expresses the opinion that the plan for the World Council of Churches "is potentially the most significant and important act of the two conferences."

Dr. Gaius J. Slosser, an American Presbyterian, finds the significance of Oxford and Edinburgh in "the convergence of three great streams of unity impulse and unity realization—missions, historical Catholicism, and practical coöperation and federation." Thus he feels that these conferences mark a very distinct advance over previous ones, and he stresses the importance of "registering the rightful place of the Church in the world."

Dr. Donald M. Baillie, a distinguished representative of the (Presbyterian) Church of Scotland, writes of the deeper question underlying both conferences, namely, what is the Church? In this question it seems to us that Dr. Baillie has put his finger on the most important point, and the one that must be clarified if further progress toward unity is to be made. Dr. Baillie was the chairman of the section at Edinburgh which endeavored to find common ground on the subject of The Ministry and Sacraments. It is generally agreed that this section in the final Edinburgh report is the least satisfactory of them all. The reason, it seems to us, is that this deeper question of the nature of the Church was not squarely faced and answered. After all, the ministry and sacraments derive their significance from the fact that they are the outward and visible signs of the life of the Catholic Church. How can a common mind be found in regard to these aspects of the Church's life until agreement is reached as to the nature of the Church itself?

ANOTHER important appraisal of the two conferences is given by the distinguished Russian Orthodox theologian, Prof. George Florovsky. Fr. Florovsky rightly notes that the reunion of Christendom "is an ultimate goal and a very distant one rather than an immediate step to be taken at once." He cautions against too much haste, observing that "the greatest obstacle to further progress would be created by an overspeed in action." Moreover, he says "a sound theology is the only

safe basis of Christian unity; it is the only means by which to create real understanding." This note of caution, it seems to us, is greatly needed, especially by Americans. In our eagerness to achieve immediate results we have a tendency to overlook or gloss over fundamental differences and assume the existence of a greater degree of unity than is actually the case. This is the mistake made by those well-meaning individuals who would have us rush into services of intercommunion, mutual support of community churches, "comity" agreements, and the like.

Canon Oliver C. Quick of the Church of England agrees with Dr. Baillie in stressing the importance of a right concept of the nature of the Church. He observes: "We had among us those who hold that the mark of Christ's true Church on earth is the maintenance both of an unbroken tradition in doctrine and of a continuous succession in the threefold ministry of bishops, priests, and deacons from apostolic times. We had others who believe with equal conviction that the freedom of the spirit, which is the Church's most precious heritage, obliges us to deny that the observance of any external rule of doctrine, worship, or organization can be essential to the Church's life, or ought to be made a condition of its membership. . . . It is evident that to unite such diversities within the body of a single Church is impossible unless the diversities are first modified, at least in some degree. And one main upshot of the discussions was to show that the most fundamental disagreement concerns the doctrine of the Church's essential nature."

Dr. William Robinson, an Englishman and minister of the Disciples of Christ, makes the curious charge that the Anglican delegation at Edinburgh was "too overloaded with Anglo-Catholics, and many of them not the most competent." This is a rather ungenerous observation, particularly when he further observes that "the Anglican delegation was saved from futility by the presence of sound Churchmen of no particular party, such as the Bishop of Gloucester, Bishop Palmer, Dean Bate, Canon Quick, Canon Hodgson, and Professor Dun, not to speak of the Archbishop of York himself." Moreover, Dr. Robinson boasts by way of contrast that "the fathers of my own communion (Disciples) had restored the sacramental life with eucharistic worship as central more than a generation before the Tractarians were heard of," and expresses the view that the knowledge of this fact would have surprised the Anglo-Catholics. This editor cannot speak for other Anglo-Catholics, but for his own part he is not only familiar with the fact that Dr. Robinson springs as a surprise but is fully appreciative of it. The chief service in every church of the Disciples of Christ is the Lord's Supper. We wish that we could say as much for our own Church. But the curious thing about Dr. Robinson's observation is the fact that most Anglo-Catholics have felt that Anglo-Catholicism was under-represented rather than over-represented at both Oxford and Edinburgh. Indeed, the editor of the *Church Times* went so far as to express the belief that the conferences were "dominated by American Protestantism." For our part we feel that the fears of both Dr. Robinson and the *Church Times* were groundless. Anglo-Catholics were represented at both conferences, but certainly neither was overloaded with them.

By far the most thorough and important appraisal of the two conferences is that by the editor of *Christendom*, Dr. Charles Clayton Morrison. Like Dr. Baillie and Canon Quick, Dr. Morrison feels that "our differences cannot be resolved until we come to a deeper understanding of the Church itself. . . . Sacraments, orders, politics, yes, and faith also, derive their meaning from the Church. You cannot make an apologetic

for any of them without first making an apologetic for the Church. What, then, is the Church? It cannot be defined in terms of itself as an institution, or of any of its features—faith, sacraments, liturgy, orders. It can only be defined in terms of a concept larger than itself. Such a concept is that of community—a supernational, superracial community, emerging in history and continuing in history." Moreover, the Church "is a sacramental institution, and all its functioning, inner and outer, partakes of this sacramental character. . . . As a community with a Godward orientation, its mission is to create a civilization which also is oriented toward God."

Another significant recognition of the importance of a right doctrine of the Church is the following editorial paragraph in the October issue of the *Federal Council Bulletin*:

"One of the most important outcomes of the Oxford and Edinburgh Conferences has been a new vision of what it means to belong to 'the Holy Catholic Church.' Many who went to the conferences with a meagre sense of the significance of the Church came back as 'high' Churchmen. They no longer think of the Church as a casual association of like-minded individuals; they now regard it as the corporate fellowship in Christ apart from which no one can come to a full Christian experience. They no longer think of the Church as just a plan of human devising; they see it now as a super-natural thing, the continuation of the Incarnation of our Lord, divinely created to carry on His work in the world. They no longer conceive it as merely a contemporary institution but as a fellowship which spans the ages and gives the Christian of today a place in the apostolic succession of faith and worship and life. They no longer speak of the Church as a merely local or denominational thing; it has become for them the Living Body of Christ throughout the world, embracing men of every race and nation in one universal community of His love."

HERE, it seems to us, is the only true concept of the Christian Church that can serve as an adequate basis for the reunion of Christendom. Moreover, it is the only concept of the Church that ever has served as the basis for a united Christendom, for it is the age-old concept of the One, Holy, Catholic, Apostolic Church—the Divine Society through which God reveals Himself to man under sacramental veils and by which He works to redeem the world.

If this be so, then the movement toward Christian unity can only be seen in terms of a movement toward the historic Catholic Church. Yet it is not a backward movement but a forward one. We cannot return to the primitive Church, for we live in a very different world from that of the Apostles and early disciples. For the same reason we cannot return to the medieval Church, nor would we want to do so if we could. The Church of the Renaissance and the Church of the Reformation are likewise not the answers to the problem, nor is the Roman Catholic Church of the present day, which represents only a portion of Catholic Christendom. The Catholic Church that must be the goal of our endeavors is the eternal Catholic Church, the Church of the ages and of the future, the Church of which our Lord promised that the gates of hell should not prevail against it.

Our own Church has an important part to play in the ultimate reunion of Christendom. Anglicans, and particularly Anglo-Catholics, have in their keeping a treasure that will be required in the united Catholic Church of the future. Dr. Morrison observes that "Anglo-Catholicism is an attempt to import history into American Christianity." In a sense that is true, but it is also much more than that; it is the restoration to the Anglican communion and through Anglicanism to the whole of Christendom of the true sacramental perspective, with its

correlary of the Church as the Divine Society and the living Body of Christ.

But if we have much to give to Christendom in building the united Church of the future, we have also much to learn from our separated brethren. As we have already observed, we can learn from the Disciples of Christ that the Lord's own service is the proper central act of the Lord's own day. From the Orthodox we can learn greater reverence for the Mother of God and a greater respect for Holy Tradition and the divine authority of the Church. From the Methodists we can learn an Evangelical zeal that need not be inconsistent with Catholic faith. From the Lutherans we can learn anew the power of the Word of God. All of these treasures are to be found in our own Church, but some of them have been greatly neglected.

THE Oxford and Edinburgh Conferences will have been in vain unless their message is carried into the individual parishes and congregations. Our Church as a whole is taking steps to follow up the conferences. General Convention has authorized the appointment of a delegate and an alternate to represent us in the provisional council that will draw up a plan for the World Council of Churches. We have a commission that is engaged in negotiations with the Presbyterians and other Protestant bodies with a view to possible reunion, and another that is in close touch with the Orthodox and Old Catholics. These things are all very well, but it is important also that individual Churchmen in their parishes, in study groups, in schools and conferences, shall endeavor to catch something of the ecumenical spirit of Oxford and Edinburgh. Bishop Stevens, in his article in this issue, makes definite suggestions for study groups. Our news columns report the plans for a "little Oxford" among the churches of Evanston. Connecticut has recently attempted an experiment whereby synods and convocations of various Christian bodies meet in a single city at the same time and join with one another for consideration of subjects of common interest.

Christian unity cannot be achieved until Christians love and understand one another. They cannot love and understand one another until they know one another. They cannot know one another until they make a genuine effort to do so. That is why it is important not only for the leaders of various communions to confer with one another but for Christians in every city, town, and congregation to endeavor to know and understand one another better.

We do not mean, of course, that Churchmen should be less loyal to the Church nor do we mean that they should abandon the Church's sacraments in favor of those of some other religious body. We have in our own Church the full Catholic faith, the Catholic ministry, and the Catholic sacraments; there is no need to look elsewhere for these things. We do mean that Churchmen should join with others in study and fellowship, working and praying for that unity for which our Lord Himself also worked and prayed. That is the expression of the ecumenical spirit in the life of the Church.

For it is only as the burning desire for Christian unity permeates the whole Church that this movement can become truly effective. No group of theologians and specialists, sitting about a round table, however able and devoted they may be can ever achieve Christian unity; it can only come as a result of God's people, united already in the bond of baptism which makes them members of Christ, children of God, and inheritors of His Kingdom, placing themselves under the guidance of the Holy Ghost and following His leadership.

"The call to unity," as the report of our own Commission on Faith and Order stresses, "is not the concern of a few

specialists. Like the missionary task of the Church it is an urgent call from God to our whole clergy and people. We are only faithful when we give it a place in our life and worship which conforms to the place given it by our Lord."

A Note of Caution

HAVING PRESENTED the favorable side of the picture in the foregoing editorial we feel compelled to add a note of caution in regard to the movement toward Christian unity. We referred briefly in that editorial to the recent joint conference held at New Haven, Conn., in which our own Church participated together with eleven Protestant bodies. Our news columns contain a report of this conference including the mention of a "joint Communion service" on October 15th at which the ministers of the twelve cooperating bodies officiated. Unfortunately the story does not tell where the service was held or the nature of the participation by representatives of the Episcopal Church. We shall endeavor to obtain further information about this for publication next week.

We must take this opportunity to state as emphatically and unequivocally as possible our conviction that "joint Communion services" in which priests of the Episcopal Church participate together with ministers of Protestant denominations are a wrong approach to the subject of Christian unity. We felt that the united Communion service at Oxford was a mistake, even though it had such high authority for it as the Archbishop of Canterbury. We feel equally that the joint Communion service in Connecticut was a mistake, so far as the participation of Anglicans is concerned, and we hope that it will not be allowed to stand as a precedent. Intercommunion is the goal of the unity movement, not simply a step along the way.

The Episcopal Church is a part of Catholic Christendom. Catholics have a very definite concept of the Holy Communion—a concept that we believe in all sincerity to be the only true interpretation of Our Lord's own teaching. We believe in the real, objective presence of Our Lord in the Blessed Sacrament of the Altar when the Holy Communion is properly celebrated by a properly ordained priest of the Catholic Church. We believe that Our Lord is present in the Blessed Sacrament, not in some vague subjective sense but actually and objectively, quite as truly as He was present in the manger in Bethlehem or on the cross of Calvary. He is to be worshiped on His Altar-Throne just as the shepherds and the wise men worshiped Him in Palestine, and as the angels, archangels, and all the company of heaven worship Him there.

Protestants do not hold this belief. Not only do they not believe in the necessity of a sacrificing priesthood for the celebration of the Holy Communion but most of them do not mean the same thing that we do by this Sacrament. In Baptist theology, for example, the Lord's Supper is not even described as a sacrament but simply as an ordinance. Certain Liberals see in it nothing but a memorial of a historic event. Some even go so far as to share the Unitarian denial that Christ is God, and so cannot believe that He is present in the Blessed Sacrament.

When we join with our Protestant brethren in the celebration of what purports to be a united Communion service when actually it means one thing to us, another thing to orthodox Protestants, still another to liberal Protestants, and something still different to Unitarians, we are not promoting Christian unity but simply muddying the waters and confusing the issue. Moreover, if we persist in united Communion services with Protestants we shall endanger our relationships with the Eastern Orthodox and Old Catholics, thus disrupting the

measure of unity that we have already been able to obtain with our brethren with whom we share the full Catholic faith.

We wish to be as kindly and charitable in this matter as we can, but we feel that we must speak out frankly and plainly. We hope that our Protestant brethren will recognize that it is not lack of Christian charity but devotion to one of the most fundamental doctrines of our Faith that animates us in so doing.

The Bishops' Pastoral

THE PASTORAL LETTER of the House of Bishops, published in full in last week's issue of THE LIVING CHURCH,* is a remarkable document in that it supports the right things for the right reason. Much of our contemporary thinking supports right things for the wrong reason. Religion is held important because of its presumed support of democracy; worship is found valuable because it satisfies an inner need of man; unity is sought because it will strengthen the Church in the present world crisis; the Fatherhood of God is stressed because all men ought to be brothers.

But the Bishop's Pastoral turns upside down these popular arguments and boldly declares that all men not merely ought to be but *are* brothers, because God is their common father. "Exploitation," the Pastoral declares, "is unChristian not merely because it is unfair to groups or individuals but chiefly because it is a denial of the Fatherhood of God." The Catholic faith begins with facts of experience—the facts of the Incarnation and the Atonement, sin and Christ's victory over sin—and from these facts moves forward along clear-cut lines to an assured and indisputable goal. All men *are* brothers. This fact cannot be set aside as an ideal devoutly to be wished, but to be obtained only in some conveniently distant Utopia. It is here and present. The soldier in the trenches is killing his brother; the statesman who votes for war is setting his own brothers against his own brothers; the manufacturer who pays small wages for long hours is cheating his brother; the striker who interrupts production is hampering the work of his brother; the man who makes a "legitimate profit" is profiting at the expense of his brother; the man who opposes Church unity is excluding the members of his family from his highest and holiest activities.

It can only be for weighty reasons indeed that a man dare to do any of these things to his own family. Through our membership in the Mystical Body of Christ we are members of one another; if we begin with this fact and really bring into our day-to-day actions the sense of the responsibilities of kinship which it implies, we find ourselves possessed of a driving force which nothing can deter.

"Relationship to God is an end in itself. It is no mere by-product of the moral life. 'This is life eternal, that they might know Thee, the only God, and Jesus Christ whom Thou hast sent.' Belief in God's existence and love is our source of power for social and moral improvement." Thus centering the Christian endeavor in the knowledge and love of God, the Pastoral moves to a consideration of the effects of this orientation upon our views of the Christian's tasks. Education, particularly, cannot be divided into religious and secular studies, the Pastoral points out. Church, university, school, and home must be strengthened and guided in their

*Through the omission of a line in the text of the Pastoral originally supplied to the press, the concluding sentences of the fourth paragraph were garbled. They should read: "Thoughtful leaders are beginning to feel that something is needed to persuade men to believe that this is God's world and that He is in it. His purpose for man's good is at the heart of it. His will summons us to enlist all that we are and all that we have in His service."

common aim—the development of character toward the goal of knowing and loving God. The extension of Christ's kingdom and the healing of its divisions are given a meaning, a method, and a motive in the establishment of the right family relationship between God and His children.

The Bishops' Pastoral will well repay thoughtful and prayerful study. Many of us have been inclined to allow the secondary considerations of our faith to obscure the primary need of the praise of God in thought and word and deed. Missions, theology, social service, education, politics, the arts, agriculture, industry, goodness itself—all exist only that we may praise the God who made us, redeemed us, and sanctifies us. Let us obey the call of the Pastoral and strive earnestly to do the right things for the right reason—to put first things first. It is only as we do this that the secondary goals will be attained.

Credit Where Due

OUR ATTENTION has been called to two instances in which we inadvertently gave credit for good work to the wrong people in THE LIVING CHURCH of October 23d. The first instance is in the title of the picture of the Youth Organizations Exhibit on page 518 which we stated was prepared by the National Council's Religious Education Department. We are informed that this excellent piece of work was actually planned by the Council of Representatives of Youth Organizations, which includes not only three members of the Department of Religious Education but also representatives of each of the seven youth organizations of the Church. Each organization after agreeing to cooperate worked out the plans for its own poster. The actual supervision of the work and set-up of the exhibit was done largely by Miss Sarah Morrison of the Girls' Friendly Society.

The other correction has to do with the report on the Young People's Week-end, on page 525 of the same issue. The Thank Offering from the province of Sewanee is correctly reported but the other province, which presented the offering was not the Third but the Second province—that of New York and New Jersey. The Young People of the Third province have instituted a Thank Offering but have not as yet had their first collection. Credit for this particular offering should therefore have been given to the Young People of the Second province.

We are sorry that these two errors occurred but glad of the opportunity to call attention again to the fine work being done by these young people.

SURVIVAL

SODOM and Tyre and Troy shall fall
And crumbling empires wane;
The sword shall rot and man shall build
His Babels all in vain.

But David's Psalm and Dante's song
Are safe in shining pages.
If books are burned their deathless words
Go winging down the ages.

All hallowed prayers and hymns of hope
And love survive, somewhere;
When lips that voiced them fade they live
In circumambient air.

EARL BIGELOW BROWN.

What Happened at Oxford and Edinburgh

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THAT THEY ALL may be one: That the world may believe . . ." said Christ—"That the world!"—What a world! Madness in Spain! 6,000 priests murdered, 200,000 churches desecrated, 300,000 laymen liquidated, and then a year of horror! The hierarchy espouse Franco in a recent encyclical; a reply is issued by loyalist sympathizers. Madness in the Orient. Chinese and Japanese in a death grip. I have just been reading *Ordeal in England* by Philip Gibbs. Over English gardens creeps a dark shadow, which sits like a spectre at every dinner table; fear steals round in the conversation and gives a hollow note to the laughter. Across Europe falls the dreadful apprehension that by some inescapable doom (*Schicksal* the Germans call it) we are all marching against our will toward another war more frightful than the last, a war not to end war but to end civilization. Up in Sheffield the workers in munition factories ask, "Why all this hurry, Bill, why night and day shifts? It don't look good to me apart from work and wages!" Philip Gibbs tells of his visit to Kensington to see an exhibition of modern culture. Rooms of small size representing bed-rooms and bath-rooms were converted into anti-gas chambers. Wet blankets or cloth of fibrous stuff were made into anti-gas curtains. The latest type of gas-mask suitable for ladies was exhibited on tables. Lists of articles were displayed showing what should be kept in the anti-gas chambers before an expected or unexpected raid.

This is what civilization—anti-Christian, Godless, irreligious civilization—has come to. Children instead of reading fairy tales are instructed on how to wear gas-masks; and told that in a year or two they must take their dolls into a blanketed room to escape from a poisonous breath creeping through the streets. "There will be the crash of bombs, darlings, homes making bonfires and roasting thousands of people in flames. But if you will be good, dears, and wear your gas-masks nicely and play in these comfy little rooms with the cracks pasted up—our dear Lord will look after you and possibly you can see the ruin afterward. Won't that be nice?"

It is against such a background that the Christian forces of the world (all except Rome, and she had her observers present) met at Oxford in July and at Edinburgh in August, to secure if it were possible a united front against the rising tide of secularism, paganism, world-destroying, irreligious, God-denying madness.

I was not at Oxford, but I know what went on there. I know the half-dozen great agreements reached in the field of Life and Work, and give them to you, necessarily without comment.

(1) The repudiation of the doctrine of the supremacy of the State over the Church.

(2) The opposition to racial barriers (Jewish or otherwise) in Church and society.

(3) The responsibility of Christians to test economic and social institutions in the light of the will of God.

(4) Freedom of education, and equal educational opportunities.

I have saved to the last the two great ones:

(5) The condemnation of war as a world policy.

(6) The will to present a united Christian front to the world.

It is this last point that brings us to Edinburgh and the Second World Conference on Faith and Order, which met from August 2d to 18th in the city called by Robert Louis Stevenson "Auld Reekie."

"But 'what good came of it at last?' quoth little Peterkin." Well, "at last" is a long way off, and God alone knows the real values created by such a conference as that of Faith and Order at Edinburgh; yet no one who was present can doubt or deny the evident gains in the movement toward ultimate realization of the visible unity of the Church.

FIRST of all, there was an increasing sense of present unity, experienced at the depth of daily worship together, worship of God the Father, Son, and Holy Ghost through the Incarnate Word. And worship, as Evelyn Underhill points out, is a unique form of knowing. There was here what the Friends would call "a centering down into God," a realization of close kinship through sharing in the Eternal. "Prayer," as a Roman Catholic devotional writer has said, "is a great promoter of a sense of proportion," and Southern Baptists, Greek Orthodox, Copts, Scotch Presbyterians, English Wesleyans and American Methodists, Anglicans, Lutherans, Russians, and Syrians—all joining together in the same prayers and hymns and listening to the same word day after day, could not fail to be drawn close together at the depth and in the heights—*de profundis et in excelsis*.

Second, there was going on for days in the intimate association of small subsections the cross-fertilization of ideas, the courteous but candid exchange of dissimilar points of view behind which lie centuries of racial and cultural tradition and age-long earnest and even bitter controversy. These differences, the importance of which was not minimized, were presented in an atmosphere of hope and of deep desire for unity.

The third notable good of the Conference is in the undoubted increasing will to unity, the acceptance wholeheartedly of this as a goal, namely, "to realize the ideal of the Church as the living body, worshiping and serving God in Christ; to receive from God as His gift a unity which can take up and preserve in one beloved community all the varied and spiritual gifts which He has given us in our separations." And one remembers Bishop Brent and his words: "We must seek unity not at all costs but at all risks!"

OUT OF this conference has come a significant step forward, a plan to unite the Conference on Life and Work with the Conference on Faith and Order. When the plan was first proposed at Oxford some of us were fearful lest behind it lay a dangerous proposal for pan-Protestantism, "a solemn council forthwith to be held at Pandemonium." For the unity of the visible Church cannot be pan-Protestantism. The preponderant number of Christians in the world are Catholics, whether Roman or Oriental or Anglican. Necessary safeguards however were adopted at Edinburgh and the present plan to ask the various Churches to select deputies to a provisional council which shall in turn submit to the Churches a scheme for a world assembly may prove to be a very important factor in the movement toward unity.

(Continued on page 586)

Follow-Up Study of the World Conferences

By the Rt. Rev. W. Bertrand Stevens, D.D.

Bishop of Los Angeles

OXFORD AND EDINBURGH will have failed fully to accomplish their purpose unless there is a world-wide study of the aims and findings of those two conferences. The objective of this post-conference study should be three-fold: (1) to evaluate the results with reference to future activities in the field of Christian coöperation, (2) to increase knowledge and understanding of the divergent points of view that are to be reconciled, and (3) to enlist as many individuals and groups as possible in the "Ecumenical Movement." Four fields should be covered by the Life and Work and Faith and Order messages: church schools, Sunday congregations, the community, and organizations within the parish.

Our Department of Religious Education at 281 Fourth avenue, New York, will be prepared to advise those who are interested in promoting classes and study groups. The Forward Movement Commission, 412 Sycamore street, Cincinnati, is also prepared to make suggestions. The office of the Universal Christian Council, 297 Fourth avenue, New York, will doubtless be willing to send lists of available pamphlets. Space is insufficient to list all the admirable literature that has been published, but a brief bibliography will be found elsewhere in this issue. Leaders of classes can learn more about the books that will be helpful by writing our Church publishers. For short courses three things are necessary—a short history of events leading up to the conferences (*e.g.*, Dr. William Paton's pamphlet, *The Churches in Council*, published by the International Review of Missions, 156 Fifth avenue, New York), contemporary accounts of the conferences (THE LIVING CHURCH, the Autumn, 1937, issue of *Christendom*, etc.), and the findings of the two conferences themselves.

For small church schools, a practicable way of informing its members and of creating interest in Christian unity will be to provide four addresses for the older grades. The topics may be along the following lines:

(1) *Uniting the Christian World.* This may include some references to the events and beliefs that divide Christians and a sketch of movements leading up to Oxford and Edinburgh.

(2) *What Christians are Thinking About.* A simple statement of the Oxford report.

(3) *What Do All Christians Believe?* The agreements arrived at in Edinburgh.

(4) *What Can We Do About Unity?* This will give opportunity for an explanation of the proposed World Council and of the Church's position.

The same general divisions will serve for Sunday sermons. Four sermon subjects covering the same ground might be, "Do Christians care about unity?" "Can Christians work together?" "Can Christians agree in doctrine?" and "What are the next steps in the quest for unity?"

Inspirational and informational addresses will not suffice, however. Good, hard study on the reports is essential to the purposes of the movement for unity. This should be the field of community and parochial conferences. The six weeks' community plan in Evanston, described in the news columns of this week's LIVING CHURCH, is an example of what can be done anywhere. For six weeks the Christian churches study the reports and close with a service of prayer and praise at the Pro-Cathedral.

A suggested six weeks' program based on the reports would cover the following topics:

(1) The background of Oxford and Edinburgh; Church, Community, and State (Oxford Report).

(2) Church, Community, and State as related to the social order and education (Oxford Report).

(3) The universal Church; War and the Churches (Oxford Report).

(4) Grace and the Word of God (Edinburgh Report).

(5) The communion of saints; the ministry and sacraments (Edinburgh Report).

(6) The Church's unity and the next step (Edinburgh Report).

For parish organizations which are able to give a period of three months or more, 12 subjects may be chosen, to include a history of the movement for unity, the five main divisions of the Oxford report, and the six chapters of the Edinburgh report. It will be noted in the report on Faith and Order that the Communion of Saints is given a full chapter, although it was not one of the main divisions of study as first planned. This was due in large part to the interest created by the preliminary studies and by the discussions. It had been assumed that the interest in the subject would be largely in the more Catholic-minded groups. This was not the case; the Protestant groups were deeply concerned about it. A Protestant minister (Prof. A. J. Slosser of Pittsburgh) prepared the preliminary draft. Dr. John R. Mott said that he considered it one of the most important matters, if not the most important matter, that the conference had to consider.

Interest in Christian beliefs is not dead. Concern that Christians should work together is stirring nearly every group. We have a real opportunity to increase this interest and deepen this concern by thoughtful and prayerful attention to the work and statements of the two conferences of 1937, which thoughtful observers believe may rank in Christian history with some of the great councils of the early Church.

Any thorough study of the subject of unity should provide an analysis of what has already been achieved. *A Decade of Objective Progress in Church Unity* by Dr. H. Paul Douglass gives a detailed account of the achievements so far.

Branches of the Woman's Auxiliary which are contemplating study courses should remember that by vote of the Triennial special material on the two world movements is to be issued under Auxiliary auspices. This will be obtainable, when ready, from the Church Missions House, 281 Fourth avenue, New York City.

LEARNING

EXPERIENCES crowd so thick and fast
That now I think I know the way at last.
I used to wonder what to make
Of life, and just which road to take
To find the most of blossomed joy and beauty;
But life has rushed me down the road of duty.
I go and question not, for where it leads
Are unsought flowers that rise above the weeds.

PAULINE HECKARD FOULSTON.

A Message to the Christian Churches*

From the Oxford Conference on Church, Community, and State

THE DELEGATES to the World Conference on Church, Community, and State, assembled at Oxford from July 12 to 26, 1937, send at the close of their deliberations the following message to the Churches of Christ throughout the world:

In the name of Christ, greetings.

We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace unemployment and malnutrition sap men's strength of body, mind, and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

Yet we do not take up our task as bewildered citizens of our several nations, asking if anywhere there is a clue to our problems; we take it up as Christians, to whom is committed "the word of reconciliation," that "God was in Christ reconciling the world unto Himself."

The first duty of the Church, and its greatest service to the world, is that it be in very deed the Church—confessing the true faith, committed to the fulfilment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call men to repentance. The call to ourselves and to the world is to Christ.

Despite our unfaithfulness God has done great things through His Church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it.

We are drawn from many nations and from many different communions, from Churches with centuries of history behind them and from the younger Churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is not built up from its constituent parts, like a federation of different States. It consists in the Sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the Body and subdues the many wills to His.

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race-antagonism the Church must set its face implacably as rebellion against God. Especially, in its own life and worship there can be no place for barriers because of race or color. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism tending to the suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all peoples

and races. The deification of nation, race, or class, or of political or cultural ideas, is idolatry, and can only lead to increasing division and disaster.

On every side we see men seeking for a life of fellowship in which they experience their dependence on one another. But because community is sought on a wrong basis, the intensity of the search for it issues in conflict and disintegration. In such a world the Church is called to be in its own life that fellowship which binds men together in their common dependence on God and overleaps all barriers of social status, race, or nationality.

In consonance with its nature as true community, the Church will call the nations to order their lives as members of the one family of God. The universal Church, surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted. War can occur only as a fruit and manifestation of sin. This truth is unaffected by any question of what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral, and spiritual ravages. If war breaks out, then preëminently the Church must manifestly be the Church, still united as the one Body of Christ though the nations wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, His kingdom come, and His will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken. The Church must also hold together in one spiritual fellowship those of its members who take different views concerning their duty as Christian citizens in time of war.

TO CONDEMN war is not enough. Many situations conceal the fact of conflict under the guise of outward peace. Christians must do all in their power to promote among the nations justice and peaceful coöperation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The insistence upon justice must express itself in a demand for such mitigation of the sovereignty of national states as is involved in the abandonment by each of the claim to be judge in its own cause.

We recognize the State as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the State stands under His judgment. God is Himself the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the State is part of his loyalty to God, and must never usurp the place of that primary and only absolute loyalty.

The Church has duties laid upon it by God, which at all costs it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the State consents; and the State on its side should recognize the duty and assure full liberty for its performance. The Church can claim liberty for

*Obtainable at 3 cts. a copy (\$1.00 a hundred) from the Universal Christian Council, 297 Fourth Avenue, New York City.

itself only as it is also concerned for the rights and liberties of others.

In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. The existence of economic classes presents a barrier to human fellowship which cannot be tolerated by the Christian conscience. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success. The only forms of employment open to many men and women, or the fact that none is open, prevent them from finding a sense of Christian vocation in their daily life.

We are witnessing new movements which have arisen in reaction to these evils but which combine with their struggle for social justice the repudiation of all religious faith. Aware of the reality of sin, the Church knows that no change in the outward ordering of life can of itself eradicate social evil. The Church therefore cannot surrender to the Utopian expectations of these movements, and their Godlessness it must unequivocally reject; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements.

Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend are found not only in the hearts of men as individuals, but have entered into and infected the structure of society, and these also must be combatted. The responsibility of the Church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient.

THE QUESTIONS which have mainly engaged the attention of the Conference are questions that can be effectively dealt with, in practice, only by the laity. Those who are responsible for the daily conduct of industry, administration, and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making responsible Christian decisions, new types of ministry will have to be developed by the Church.

The fulfilment of the tasks to which the Church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to Him, and individually as well as in Christian youth movements devote themselves to the renewal of the life of the Churches and to making known the Good News of Christ by word and action. We rejoice in their brave witness.

In the education of youth the Church has a twofold task. First, it must be eager to secure for every citizen the fullest possible opportunity for the development of the gifts that God has bestowed on him. In particular, the Church must condemn inequality of educational opportunity as a main obstacle to fulness of fellowship in the life of the community.

While the Church is thus concerned with all education it

has, also, a special responsibility to realize its own understanding of the meaning and end of education in the relation of life to God. In education, as elsewhere, if God is not recognized, He is ignored. The Church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the Church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the Church must gird itself for the struggle.

As we look to the future it is our hope and prayer that the Spirit of God may cause new life to break forth spontaneously in a multitude of different centers, and that there may come into being a large number of "cells" of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellow-men.

We have deeply felt the absence from our fellowship of the Churches that have not been represented at the Conference. Our hearts are filled with anguish as we remember the suffering of the Church in Russia. Our sympathy and gratitude go out to our Christian brethren in Germany; we are moved to a more living trust by their steadfast witness to Christ and we pray that we may be given grace to bear the same clear witness to the Lord.

We have much to encourage us since the Conference at Stockholm 12 years ago. The sense of the unity of the Church in all the world grows stronger every year. We trust that this cause will be yet more fully served by the World Council of Churches, proposals for which have been considered by the Conference and commended to the Churches.

We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order, and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled, yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and of man with man, which He creates, life even in face of all these evils has a meaning. In His Name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His children, and of combatting injustice, cruelty, and hate. The Church can be of good cheer; it hears its Lord saying, "I have overcome the world."

What Happened at Oxford and Edinburgh

(Continued from page 583)

The best end of Edinburgh was "Christ is King. His kingdom come!" There was no doubt of complete acceptance by all of the earliest of all creeds—Jesus is Lord. And if the way ahead is still dark and difficult we shall never forget that the movement was launched by Bishop Brent at Cincinnati in 1910 with a glowing call to advance in the name of the Lord of the Church, a call which ended with the stirring words:

"The high for earth too high,
The heroic for earth too hard,
The passion that left the ground to lose itself in the sky
Is music gone up to God from the lover and the bard;
Enough that He heard it once
We shall hear it by and by!"

That voice still calls us. The unity of Christendom—God wills it—not at any cost but at any risk. And behind and above and beyond is that other voice: "Father, that they all may be one, that the world may believe."

Practical Steps Toward Unity

From the Report of the World Conference on Faith and Order

THE UNITY we seek is not simple but complex. It has two aspects: (a) the inner spiritual unity known in its completeness to God alone; and (b) the outward unity which expresses itself in mutual recognition, coöperative action, and corporate or institutional unity. The concrete proposals here brought forward may be regarded as next steps toward the realization of the unity which the Churches should seek. Some of these proposals are of concern to individual communions, others of concern to groups of communions in certain countries or other areas, and still others may be considered as of ecumenical or world-wide range.

1. NEED OF WIDER KNOWLEDGE

IN VIEW of the admitted fact that a principal hindrance to Christian and Church unity is the widely prevailing ignorance, apathy, and inertia on the whole subject of unity, we earnestly advocate the launching and conduct in various communions of an adequate educational ecumenical program. To this end simple, and also more elaborate, outlines of study of interesting and relevant aspects of the Christian union movement should be prepared and introduced.

Existing books on the principles of the world-wide Christian movement, now commonly called "ecumenism," though valuable, are, as a rule, too technical for general use. So much depends on a widespread understanding of this subject that special material should be produced for the general Church membership. For instance, a series of small volumes about the various communions, giving the facts which are most distinctive, significant, and of living interest, would meet a very real need in many countries. There is a place, moreover, for carefully planned articles in the more influential magazines. Current ecumenical developments must also receive more systematic attention in both the religious and the secular press. It is at this point—the failure to educate the rank and file of the lay membership, both the men and the women—that so many coöperative and union schemes break down or fail to advance.

In this connection we warmly approve the proposal, already discussed in several quarters, that an authoritative, Christian, ecumenical review should be undertaken, preferably under the auspices of such ecumenical Church organization as may follow the Oxford and Edinburgh Conferences.

2. THEOLOGICAL EDUCATION

IT IS to be desired that theological colleges, faculties, or seminaries should make provision in the curriculum for instruction of the future ministry in all that pertains to the drawing together of the various Christian communions, with special reference to the more significant developments and plans of present-day ecumenical movements. The chairs dealing with doctrine should include instruction in the doctrines and life, not only of the Church to which each institution is attached, but also of other communions. Chairs of Church history, liturgics, symbolics, and missions should deal with the history and work of all branches of Christendom. In certain centers this can be achieved by joint action on the part of several colleges. Moreover, in addition to instruction through lectures and seminar work, inter-visitation on the part of students of the colleges of different communions should be encouraged. The valuable work of the Ecumenical Seminar in Geneva

will be found suggestive, as also the activities of the students' Christian movements in the theological colleges and seminaries.

3. CULTIVATION OF THE SPIRIT OF UNITY

THE SPREADING of the spirit of Christian ecumenical fellowship needs not only the conscious communication of knowledge and ideas, but the fostering of such attitudes and spiritual experience as will lead to the desire for unity. While this is true of old and young alike, it is particularly desirable that in the processes of Christian education this principle should be borne in mind.

4. RESEARCH GROUPS

THE PLAN followed in Holland, France, Victoria (Australia), and also in other countries of forming societies of theologians and other scholars for more profound study and research in the problems of ecumenism might well be followed in other countries, possibly through the agency of existing institutions.

5. SPECIAL TIMES OF PRAYER

THE PRACTICE in some countries, for example, Norway, of setting apart one Sunday each year for special prayer for the ecumenical movement is worthy of wide observance. Since 1920 the world-wide observance of the eight days before Pentecost (Whitsunday) as a special time of prayer for the unity of Christ's Church has been fostered by the Faith and Order Movement. Moreover, we draw attention to the suggestion of Pastor Wilfred Monod, endorsed by many others, that when the Holy Communion is celebrated the officiating minister should use words in prayer or in preaching which will help worshipers to identify themselves with the whole Christian fellowship in the act of communion.

6. MUTUAL CHURCH AID

THE PRACTICE of the early Christian Church, which is being followed so helpfully today by the European Central Office for Inter-Church Aid, the Russian Church Aid Fund, and by certain individual communions, of affording mutual help to suffering or weaker Churches of other communions, is not only an expression of the spirit of Christ but also an invaluable means of fostering ecumenical education and fellowship.

7. SPIRITUAL PREPARATION

A PRECURSOR to many very significant Church union movements has been prolonged and pronouncedly spiritual preparation, including united movements for prayer, and joint participation in such Christian tasks as evangelism and meeting great moral and social needs. Of this there are conspicuous examples in India, China, Japan, and Korea, as well as in the West. The recent united Preaching Mission in a score or more of the leading cities of America, and other united evangelistic campaigns, not only afford convincing demonstrations of unity but also have been the means of generating the spirit of unity and creating a temper which finds the continuance of division intolerable.

The conference urges on all the Churches the desirability of organizing and participating in efforts of evangelism in co-operation with Christians of other communions, both as a

means of bearing effective witness before the multitudes who are detached from Christianity and as a means of expressing and strengthening that unity in the Gospel which binds together in spiritual fellowship those who own allegiance to different Churches.

8. PRINCIPLES OF COÖPERATION

IT IS widely recognized that sound policies of coöperation in all spheres of Christian action have done much to facilitate the drawing together of the Christian Churches. Such coöperation between Christian bodies, if it is to be truly effective, must have regard to certain guiding principles and governing considerations drawn from experience already accumulated in many countries.

Among these attention is called to the following:

(1) In determining the sphere of coöperation due regard is paid to the objects to be achieved, namely: (a) to meet real and recognized need; (b) to obviate conflict and unnecessary waste; (c) to accomplish important results which cannot be secured as well, if at all, by the coöperative agencies working separately.

(2) At the very beginning of the undertaking the various bodies joining in the coöperative arrangement enter into an understanding as to objectives, scope, direction, assignment of responsibilities, support, and all else vital to the success of the undertaking, and this understanding is set forth with clarity in writing.

(3) The coöperative agency possesses only such power as the coöperating bodies confer upon it.

(4) The plan of organization is made as simple as is compatible with achieving the desired results.

(5) Everything is done openly and in consultation.

(6) There is a sincere determination to understand the viewpoints and the distinctive characteristics of the different units, and willingness to accept what others have to give.

(7) Wherever coöperation is undertaken it is carried through so thoroughly as to create the confidence on which further developments must depend.

(8) No large venture of coöperation can proceed to high success without adequate financial resources, but it is believed that those will be forthcoming if the other conditions here emphasized are met.

(9) The leaders are on their guard lest in their own lives there be manifested or tolerated those things which tend to destroy coöperation or to make impossible true Christian unity; for example, ignorance and prejudice, hazy thinking and vague statements, selfish ambition and jealousy, suspicion and lack of frankness, intriguing and disloyalty.

(10) The prime consideration to be borne constantly in mind by all engaged in the work of coöperation is that of rendering Christlike service. First and last in point of importance is the recognition of the Lordship of Jesus Christ, and the conviction that He Himself wills coöperation and unity.

9. FELLOWSHIPS OF UNITY

SPRINGING UP in different parts of the world are fellowships of unity which are exerting an influence out of all proportion to their number. The Association of Unity inaugurated by the late Peter Ainslie is an illustration. Other examples are the Friends of Reunion in Great Britain, the Anglican and Eastern Churches Association, and the Fellowship of St. Alban and St. Sergius. Still another is the Fellowship of Unity in Egypt. This fellowship holds each year great united meetings of members of several communions, Eastern and Western, provides lectures on various aspects of the religious life and practices of the Churches, furnishes articles for the press dealing with ecumenical questions, and arranges for parties to visit different churches at special times

and seasons for the study of different forms of worship. The Churches have hardly begun to explore the possibilities of realizing a more vital understanding and a deeper unity through acquaintance with each other's modes and experiences of worship. Much might be done by introducing the best known hymns of one Church or confessional group into the services of others.

The conference asks the continuation committee to take this matter into consideration, and to take steps to promote the study of liturgical questions by the appointment of a commission or by what other method seems best.

10. REGIONAL CONFERENCES

WE BELIEVE the time has come when in our various countries there should be held regional conferences similar to those held at Oxford and Edinburgh. In certain of the larger countries there might well be held in different areas a series of more intimate consultations, or retreats, of Church leaders, or other specialized groups.

11. YOUTH MOVEMENTS

A MOST reassuring feature of the ecumenical movement is the growing keen interest in the subject being manifested by the student Christian movements and other Christian youth organizations. This interest should be fostered in every possible way. We commend heartily the World Christian Youth Conference planned for the year 1939 [L. C., April 17, 1937].

12. INCREASE OF INTERCOURSE

WE DRAW attention to the multiplying examples of exchange of membership, of interchange of pulpits, and of intercommunion on the part of the different Churches in all parts of the world, and, subject to proper understanding and regulation, believe that these practices should be encouraged.

Where occasional Communion is admitted in the practice of a Church but is not formally recognized by its law, it is desirable that, where principles permit, this apparent incongruity should be removed as soon as possible in order to avoid misunderstanding, both on the part of the recipient and of members of the communion extending the invitation. Where hesitancy still remains because of this ambiguity or for any reason, the communicants of one Church, whether ministers or laymen, should be encouraged to be present, even if they do not participate, at the sacraments of other Churches. And such presence should be regarded as an act of common worship expressing the measure of spiritual unity already attained.

We feel moved to say in this connection that neither those who press for intercommunion nor those who feel obliged to oppose it should condemn the others, but should in all ways respect one another's consciences; but all Christians should be saddened by every hindrance to the fellowship of full communion with all sincere disciples of our Lord.

13. PLANS FOR CHURCH UNION

IT IS recommended that communions represented at the present conference should consider the desirability of setting up effective standing commissions for the study of the ecumenical questions, for fostering mutually helpful relations with other communions, and for conducting conversations with other communions leading toward Church union.

It is highly desirable, in countries where conditions are favorable and the time seems ripe, that those communions which already enjoy a considerable measure of mutual under-

standing, fellowship, and coöperation should proceed without undue delay to the stage of official negotiations, or at least of conversations, and in particular should produce, as soon as may be, a preliminary or provisional draft scheme of union for submission to their constituencies.

14. NEEDS OF SPECIAL AREAS

IN CERTAIN regions circumstances make a special demand on the Churches for coöperative action. One type of problem is presented by areas where there has been a sudden marked increase in population, or where there have been created entirely new communities through the operation of rehousing schemes. This calls for united action on the part of different Churches, and the absence of such action is likely to lead to bitterness, strife, and wasted effort. To deal with such situations it is suggested that the Churches, where their principles permit, should set up permanent comity or international commissions to review, recommend, and guide the location of new churches. Such a plan will avoid the danger of congregations being created which have a local unity, but are cut off from the contacts and resources afforded by membership in a wider communion. Similar action may be possible in the numerous centers where, owing to a decrease of population, more churches exist than the populations need or can support. There are other problems presented in other areas which are susceptible of similar treatment.

15. TERRITORIAL AND ECUMENICAL UNITY

A PROBLEM calling for far-sighted policy is that presented in areas where, when union is under discussion, it becomes necessary for a Church to choose between, on the one hand, entering into a unity with other denominations within the same national boundary, and, on the other hand, maintaining connections with other Churches of its own order throughout the world. Experience shows that the injury done to the Christian cause by the multiplicity of separate Churches within a given area is so great that the territorial unity of Churches should normally be regarded as desirable where it can be accomplished without violating the principles of the Churches concerned. It must, however, be recognized that the ideal of a territorially or nationally united Church is accompanied by certain dangers. Therefore we urge that in developing Church union on the territorial basis every care should be taken to preserve in nationally constituted Churches a sense of ecumenical relationship, and to maintain such relationship in every possible way. For example, the United Church of Canada not only has united three communions into one united Church, but also maintains affiliations with the ecumenical bodies to which the three uniting communions belonged.

16. THE OLDER AND YOUNGER CHURCHES

THE CHURCHES and mission boards of the West have a great responsibility to discharge in regard to union movements among the younger Churches. Even where the younger Churches are autonomous, they will naturally seek counsel and encouragement from the older Churches to which under God they owe their origin. While it is right and proper for the older Churches to place at the disposal of younger Churches what they most value in doctrine, worship, and order, it must be recognized as a fundamental necessity that in all matters both older and younger Churches should be free to follow the leading of the Spirit of God as it is apprehended by them.

The Conference has heard, with deep appreciation, of movements toward Church union in many parts of the world. It

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Churchwomen and the Ecumenical Movement

By Mrs. E. A. Stebbins

Woman Delegate From the Episcopal Church to the Edinburgh Conference

THE MOVEMENT for Church unity is always associated in my mind with Bishop Brent, who, when Bishop of Western New York, sounded the "Call to Unity" at the First World Conference in Lausanne in 1927. He believed that women as well as men should have a part in the movement for unity. Perhaps that is why two women from his diocese served as delegates—one at Oxford and one at Edinburgh—in 1937.

In Cincinnati, when the reports of these conferences were given in Joint Session, the Taft Auditorium was filled to overflowing with both men and women in astonishing numbers. It seemed to me that the moment for unity had come, for this ideal to take possession of us! I am sure that the Holy Spirit is leading us to find immediate ways of expressing and developing the inner unity which already exists, and is preparing the way more rapidly than we dare to believe for the greater Church that is to be, when the treasures committed to us even in our divisions will be given fuller expression in the one Body, in the *Una Sancta*.

At this early date I cannot do more than indicate a few of the many ways in which I believe it is possible for women to help in the movement for unity. First of all, it is important that we should have simpler material than is provided in the reports, thrilling as these may be! Many women, I am sure, can appreciate them as they are and will be creative enough to find ways of carrying out many of the recommendations contained in them. "The call to bear witness to the Gospel and to declare God's will does not come to the ordained ministry alone; the Church greatly needs, and should both expect and welcome, the exercise of gifts of prophecy and teaching by laity, both men and women" (Edinburgh Report). Other women, however, will prefer to wait for outlines and courses of study which are more similar in character to those we know how to use in our various organizations. Our triennial meeting asked the national executive board to appoint a committee to confer with the secretaries of the two Continuation Committees about simple material.

In a recent address the Rev. Angus Dun, one of our delegates to the Conference in Edinburgh, suggested three general ways of furthering the unity we seek: the way of coöperative action; the way of conference and study; and the way of prayer.

With regard to the first, it would seem to me that we should face the issues of today realistically with those of other Churches, and work to lessen the tensions which exist in the world, in our own land, and in our own communion.

With regard to the second, I believe that we should learn more about our own Church and also seek to understand the faith and practice of other Churches. Let us confer together in our community as we did in Edinburgh. I am sure that we can develop "cells" or fellowships of unity. Fellowship involves friendship, and friendship is active, not indifferent or passive. It includes knowing and understanding one another; being ready to learn from one another—perhaps the hardest of all; and loving one another.

In our study of rural America or the Moslem world this winter, let us become familiar with the work of other Churches as well as that of our own. If we value the Catholic treasures

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Bringing Oxford and Edinburgh Home to Middletown

By the Rev. Henry Smith Leiper, D.D.

American Secretary, Universal Christian Council

UNDER THE CAPTION, Bringing Oxford and Edinburgh Home, President Palmer of Chicago Theological Seminary has been at pains to point out ways by which America's Churchmen of all communions may take an effective share in interpreting and following up the authentic lead which these two modern councils of the Church—so nearly ecumenical in their composition and outlook—have been, under God, the means of giving to the contemporary Christian world.

The first thing which should be stressed is that no set of delegates, no group of communions, have any proprietary rights in what came out of Oxford and Edinburgh. They belong to the whole Church just because of the quality of thought which went into the making of their findings. Nor should it be forgotten that what emerged to view in the two conferences was, like the visible portion of an iceberg, only part of a greater entity which embraces the whole of so-called Christendom and more. It was, actually, part of a movement which is running around the world like the dawn, an inspiration to seek with devotion the fulfilment of the thrice-repeated prayer of our Lord that His followers might be one.

If the fundamental and urgent plea of Oxford that the Church should "be the Church" is to find general response, there is something for every local parish to be thinking about, praying over, and working for. Admittedly few would claim that the Kingdom of God would come in power if what exists in their particular parish were to become true on a world scale. Yet no Church is fully a Christian Church, a living part of the Body of our Lord, unless it shall have attained such a quality as would, if universal, make for the doing of God's will on earth as it is done in heaven.

"Let the Church be the Church," said the Oxford Conference. That sounds like a needless reminder of the mission and function of the Church in society. Yet there are few places where it is not needed. So often a local church is little more than a social club, a closed corporation, content to let the rest of the world go by. It does not want and it does not seek a mandate to the poor, the downcast, the socially obscure, the racially different members of the community—save perhaps through some "mission" which helps in a professional sort of way without bringing about any real sense of community between the favored and the unfavored sections of the town. If the Church is "to witness for God, to preach His Word to all mankind, to confess the faith before men, to teach both young and old to observe the divine commandments, and to serve the nation and the State by proclaiming the will of God as the supreme standard to which all human wills must be subject"—as Oxford said it should do—obviously there is much needed in the great majority of parishes of whatever name or denomination. A serious reappraisal of the work of the Church in the community might be in order—in the light of such decisions as were taken by the Churches of the world both at Oxford and Edinburgh. Holding up the pattern "given in the mount" that it may inspire and lead on to new efforts is a worthy way to manifest our concern that the mountain-top experience be not lost on the highroad of life.

A second requirement, if Oxford and Edinburgh are to be

brought home to American Church life, is more basic theological teaching to explain and to impress upon the minds of the people of the Church, both young and old, the inescapable totalitarian claims of the Lordship (how could Lordship mean anything and be less than *total*?) of Christ and to interpret that total relevance of the living Christ not only to the whole Church but by the full life of man as individual or as part of a social organism. To accept the Holy Spirit as one Christian claimed to do "in a spiritual sense" is not to take at their true value the claims of the Master who called for a complete dedication of the whole of life to the service of the one God and Father to whom even the sparrow's fall was known.

The rapid rise of political and racial religions which seek to displace Christianity has been accompanied in almost every case by the development of a very fully articulated ideology—which is tantamount to a "theology." To oppose such things with a soporific wish-thinking instead of a well-articulated philosophy grounded in fundamental principles which the rank and file of believers understand, is to court failure, and perhaps to deserve it. Therefore let us exalt theological thinking that is at the same time historically sound, ethically sensitive, and philosophically thorough. This will mean a change in the kind of preaching done in a good many churches!

A THIRD requirement, which might seem to be self-evident, is that the thinking members of the Church everywhere should be brought to know and understand the main decisions and reports of the two world conferences. One cannot imagine enthusiastic Communists neglecting the study and interpretation of momentous decisions of their leaders wrought out by years of toil and weeks of discussion in a thoroughly representative gathering of the best of them. Christians who care cannot excuse themselves if they do not take the trouble to know and to utilize the reports of Oxford and Edinburgh. Sermons, lectures, discussion groups, and all the rest are ways by which the findings can be made known and the basic ideas within them domesticated in American Church life. There are already more than a score of books on Oxford decisions available through the religious book stores or through the headquarters of the American section in New York; a lesser number, although a significant series, is likewise available with reference to the Edinburgh themes.

Fourth, it would seem only natural for Churchmen to give careful thought to experiments in common worship and developed coöperative activity with other communions along the lines of the report of the section at Edinburgh which dealt with Christian Unity in Life and Worship. There are 17 points in this practical and stimulating report. Few parishes exist where a considerable number of these practical suggestions could not be worked out in actual coöperation with Churches of other denominations.

Now that the General Convention has acted with heartiness in support of the proposed World Council of Churches, there would seem to be a place for the building up of the sort of lay comprehension and support—both spiritual and financial—which alone can make such a new instrument of ecumenical

life effective as a means of bringing about that further unity for which we pray. Therefore I should list as a fifth means of following up the conferences, study and action looking to the rooting in the life of the local Church of the World Council as seemingly destined to be God's chosen instrument for a work which involves the whole Church. There lies in this direction the one practical hope of making an ecumenical Church a real factor in the life of the nations. During the formative period, great good could come from the manifold suggestions of thoughtful clergy and leading laymen with respect to the constitution and program which it will be advisable to create in order to do what so sorely needs to be done. The widespread concern for unity among serious-minded Christians needs some practical outlet. Here is one. The World Council should not be thought of as belonging peculiarly to bishops, moderators, presidents, and board secretaries. It belongs to the whole Church; and the mind of the whole Church should be expressed with respect to its establishment, its functions, its outreach, and its influence.

IN THIS same connection the word "ecumenical" ought to be domesticated! How much better it is than any other word for the purpose of denoting the kind of Church we seek! Coming from the same stem as the word "economic" and referring to the *whole household*—inclusive, universal, interdependent, interrelated—it is worthy of a place in our Church vocabularies and it ought to find a place in the more general speech of Christian people. Let us get over the childish habit of suggesting that it is too hard a word, too complex, too unfamiliar. If you know how to pronounce *economical* you know how to pronounce *ecumenical*. If you think the former is not too long, why is the latter? If there were any other word to do the work, it would be worth considering, but the plain fact is that there is none: and European Christians have accustomed themselves to the use of this old word appropriated from the Greek by the early Church and closely associated with the whole world-outreach of that Church.

Sixth: let the instruction given to candidates for confirmation indicate to them the world-wide character of the Church, its inclusiveness, and its potential unity. The obvious fact that most lay members of the Church do not feel themselves to be part of a world body, ecumenical in character, is in part the result of the way in which the act of becoming a communicant of the Church has been represented to them in the instruction received. The right idea is implicit, and always has been; but let it be made explicit and so clear that its implications cannot be missed.

Seventh, I would urge that in every case where conviction leads to acts excluding members of other Churches from the rites of a given Church—particularly the Eucharist—it should be made unmistakable that the act of exclusion is performed with pain and sorrow, not with self-satisfaction or complacency. There can be no satisfaction for any lover of our Lord in the perpetuation of that disunity which He feared, against which He warned His followers, and for the overcoming of which He prayed four times over in His great prayer at the Last Supper.

An eighth way, and a perfectly practical one, to show forth to the world the degree of unity which already exists in our Churches, would be to plan joint state meetings—diocesan conventions, Presbyterian synods, Congregational associations, Methodist conferences, and the like. This was done for the first time in the state of Connecticut in October when 12 different communions met in New Haven simultaneously. Necessary business sessions were held separately. But great

assemblies for worship and for inspiration were held in common just as was done at Oxford and Edinburgh. Such occasions have many advantages from the point of view of cultivating unity. They should be widely used as a method of hastening the day when the world will not see in the Church of Christ merely a congeries of distinct and warring groups each claiming to have the same essential Gospel for the healing of the wounds of society and the uniting of mankind in the family of God.

This suggestion fits in with the last I shall venture, which is the holding in local communities which are large enough to make it possible, of miniature Oxfords. I say "Oxfords" rather than "Edinburghs" because the former dealt with life and work and requires less of technical qualification of a theological and historical sort than did the latter in its field of faith and order. Hyde Park Chicago, Evanston, and several other cities are trying this plan. Accounts of how it was done will soon be available. In general the plan calls for a delegated body with elected representatives, a series of reports, full sessions for the adopting of reports, and common worship after the pattern laid down in Oxford with such deepening of the spiritual life of those who participated. Such a miniature world conference should bring in the Orthodox as well as all other non-Roman communions, and should seek, as Oxford did, the coöperation of Rome as well. Informal participation may be the result if not formal coöperation. The actual reports produced at Oxford could be used as the basis of discussion and such modifications and adaptations of them made as seemed necessary to meet the local situation.

In one or all of these ways Oxford and Edinburgh can be brought home to Middletown. Is it not worth the effort?

Practical Steps Toward Unity

(Continued from page 589)

regards the scheme for Church union in South India, about which three Churches are now negotiating, as deserving of particular attention and study, because in it an attempt is being made to include within a united Church communions holding to the episcopal, the presbyteral, and the congregational principles. The importance of prayerful study of this scheme is further shown by the fact that union negotiations based on its principles are in progress in other parts of the world. In dealing with this and with similar cases the Churches of East and West alike may be called upon for great acts of trust.

17. THE COUNCIL OF CHURCHES

THIS CONFERENCE as well as the World Conference held at Oxford has approved in principle the proposal that the Churches should form a Council of Churches. Some members of this conference desire to place on record their opposition to this proposal, but we are agreed that if the Churches should adopt it, the council should be so designed as to conserve the distinctive character and value of each of the movements represented in the two conferences. To this end it is desirable that, while freedom should be exercised in the formation of special committees, the Churches as such should come together on the basis of the doctrine of the Incarnation.

The largest success of the plan depends upon securing adequate representation of every communion.

THE WORLD sees the sin of Christians more clearly than the holiness of the Church. It sees the divisions which that sin has caused more clearly than the unity which endures in spite of them.
—The Archbishop of York.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A New Introduction to Luke-Acts

LUKE: FIRST CENTURY CHRISTIAN. By Graham Chambers Hunter. Harpers. \$2.00.

THE OPENING sentence of Mr. Hunter's preface reads: "When the author of the Third Gospel let Zaccheus, part villain, part clown, and part hero, sidle diffidently across his pages, he opened the door wide on his own personality, and let us know what he was interested in." By the same token, it may be observed that the man who could write this sentence opens the door on *his* own personality and lets us know what *he* is interested in! The man who sums up Zaccheus as "part villain" will not be content to remember mere past peculations; Mr. Hunter understands very well how the ancient taxation system was managed and the fearful social injustice it wrought. When he writes "part clown" he reveals the possession of an exuberant sense of humor. Perhaps this sense is exaggerated, for, after all, Zaccheus was not really comic in climbing a sycamore. Just the same, introductions to Luke-Acts in the past have not usually been renowned for the humor they exhibit, and Mr. Hunter offers us a welcome relief. And when he writes "part hero," he shows that he feels spiritual values and feels them deeply.

To this we may add that Mr. Hunter knows what he is writing about. He is not a specialist, but he has read the right books and—what is more important—knows how to use them. In technical language, he follows the Streeter-Taylor "Proto-Luke" theory of the Third Gospel (Q+L+Mark). But both Provost Streeter and Dr. Taylor addressed themselves to students; Mr. Hunter is writing for the man in the street, and actually manages to state the theory so that it makes enjoyable reading! He takes up each source separately, shows what it contained and why it was written, and tells what Luke did to it—and tells it all correctly; his chapter on L (called Not in the Other Gospels) is a real contribution. But the reader gets no hint that this chapter is technical criticism; on the contrary he is made to feel that everything is airily simple and delightful. Just so Mr. Hunter's analysis of Acts, while a summary from which most students can profit, is written with a verve well illustrated in this sentence: "One day as (Luke) worked among the followers of the Way, there came swinging into the city his radiant and stalwart friend of Antioch days, none less than Paul himself." How many of us think of the Apostle as "radiant" and "stalwart"? Yet Mr. Hunter is perfectly right; he was both.

BURTON SCOTT EASTON.

The Autobiography of a Truly Heroic Soul

RECORD OF A PILGRIMAGE. By Reginald W. Ford. Williams and Norgate. London. Imported by the Paisley Press, New York. 1936. Pp. xii-162. 5 shillings.

THIS is the autobiographical record of a truly heroic soul, who met undaunted the crippling handicap of a rare disease of the muscles which gradually deprived him of the power of locomotion. The interest of the book to experienced readers will be psychological perhaps, rather than either spiritual or religious. The author has a deep foundation of belief in God and trust in His goodness, with an element of natural mysticism, but his creed is selective, truly Protestant, with slight comprehension of Catholic theology or practice. He classifies his reminiscences under three headings: Body, Mind, and Spirit, of which the third comprises nearly half the volume and the first but a few pages. It is only in the earlier chapters that he gives many external details of his life, he is for the most part concerned with his inner pilgrimage. As one reads his introspective musings, through the maze of confused utterances one comes upon sayings that reveal authentic religious experience. "There is only one road leading to the Celestial City, and all the diverse paths upon which we set out converge upon it, if they are true ways. That road is the *Via Crucis*, the way of complete renunciation. . . . Only then do we pass beyond ourselves and reason to find our spirits safe in the hands of God" (p. 67). Suffering has taught

this brave sufferer many secrets and not the least that which enables him to write: "Joy is the keynote of the Christian conception of God" (p. 136).

MOTHER MARY MAUDE, CSM.

On the Feast of the Transfiguration

THE TRANSFIGURATION OF OUR LORD. By L. B. Radford. Morehouse. Pp. x-62. 80 cts.

THE PURPOSE of this little book by the former Bishop of Goulburn, Australia, is to reinstate the Feast of the Transfiguration as a major festival of the Christian year. Dr. Radford speaks primarily to Englishmen (it will be recalled that the Transfiguration is not given proper in the English Prayer Book); but what he says will be of interest to others.

After a critical excursus, in which he concludes that "the wisest course is clearly to take the story as resting upon an historical scene and an actual experience," but without pressing particular points of interpretation too far, the Bishop develops the theme that the Transfiguration as a manifestation of the divine glory of Jesus in His humanity has profound theological values and can be used to lend strength and significance to the Christian view of the glory of God revealed through the human and natural. He provides a suggested Office of the Transfiguration, made up of appropriate psalms, versicles and responses, and several collects. His comment on our American collect for the day is that it is "beautiful but ambiguous," a view which many of us share, and he prefers the Canadian collect, which may be quoted: "O God who on the holy mount didst reveal to chosen witnesses Thy well-beloved Son wonderfully transfigured; mercifully grant unto us such a vision of His divine majesty that we, being purified and strengthened by Thy grace, may be transformed into His likeness from glory to glory. . . ."

W. NORMAN PITTINGER.

Women and the Ecumenical Movement

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in our own communion, let us learn what it is that our Protestant fellow members cherish, and *vice versa*. Can we not learn from one another and practice the way of unity in the Anglican communion?

In regard to the third way, let us use in our own parishes some of the common acts of prayer and worship in which all members of the Conference in Edinburgh joined. (These may be obtained from the Rev. Floyd Tomkins, Washington, Conn., at 5 cts. a copy.) Let us explore the possibilities of quiet hours, retreats, and days of prayer with those of other communions, of attending, where opportunity offers, the celebration of the Liturgy of the Eastern Orthodox Church, of dropping into a Roman Catholic Church for silent prayer or Mass; of attending services in Protestant Churches in order to understand these forms of worship, and as an act of fellowship; of remembering other communions in our own services, especially when we use the same hymns, the same prayers, and listen to the same passages from Holy Scripture.

I hope that the women of the Church will become "Friends of Reunion," believing in unity and expressing the spirit of unity. For Christian unity, I am sure, is a way of life, as well as an ideal and a goal. Pride, prejudice, competition, superiority, fear, have no place in our attitude toward one another as individuals or as Churches. May we remove these obstacles in our own lives and follow in the way of unity for the benefit of mankind and for the Glory of the God and Father of us all!

NEWS OF THE CHURCH

Tell Conditions in Shanghai War Zone

Air Raids, Problems of Refugees, and Status of Missionary Workers Described in Letters

SHANGHAI—Hardships being undergone by American missionaries and members of the Chinese clergy, problems of caring for refugees, air raids, and the importance of carrying on Church work—all are evidenced by the following excerpts from letters written by Chinese and American workers, received at the diocesan office from the war zone:

"There is much work to be done in helping refugees. Thousands of them are daily passing through Soochow, Wusih, Chinkiang, and Nanking, many of them sick and discouraged, having lost everything they possessed."

"We are trying to get through to Taitsang and Kating but the Red Cross tells us there is nobody left in either of these places."

"The emergency hospital may be opened in our school buildings here. I have a letter from the city health administration saying that they would restore the buildings to us in as good condition as they are now. They plan to put sick refugees here. There are a thousand or so passing through almost every day and the condition of some is pitiable."

UNION RELIEF ASSOCIATION

"All the religious and charitable societies of Wusih have organized a union relief association. We have helped 30,000 men, women, and children from the war zone."

"Emmanuel Church had a thanksgiving service on September 15th. The offering of \$20 was used for the refugees in Shanghai."

"I should say that at least half of the population of Wusih has moved away."

"If any evangelistic worker comes, I

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Episcopal Church Lends Auditorium to Romanists

MARTINSVILLE, VA.—A preaching mission was recently held in the Sunday school auditorium of the local Episcopal church by the Rev. P. J. Tierney and the Rev. E. L. Stephens, diocesan missionary priests of the Roman Catholic Church.

Permission to use the Sunday school auditorium of Christ Church was granted by the Rev. Charles C. Fishburn, rector, with the approval of Bishop Jett of Southwestern Virginia.

During the preaching mission the two visiting Roman Catholic priests lectured each evening on doctrine and practices. One of the features of the mission was the presentation of a motion picture, *The Holy Sacrifice of the Mass*, augmented with narrative by one of the missionaries.

Churchwomen to Observe Fifth Quiet Prayer Day

NEW YORK—This year will be the fifth in which the women of the Church will observe November 11th as a Quiet Day for Prayer, more particularly prayer for peace. Men's organizations and the men in a number of parishes also observe the day. Orders for more than 100,000 copies of the printed leaflet issued for individual use during the day have been received at Church Missions House.

Observance of the day varies, but the general plan is for a celebration of the Holy Communion followed by individual intercessions throughout the day, people coming in as they can. Many isolated and shut-in people unite in this day of prayer, and many mission fields abroad use the leaflet.

The executive board's committee in charge this year includes Mrs. Robert G. Happ of South Bend, Northern Indiana, Miss Mary L. Pardee of New Haven, Conn., and Mrs. Fred W. Thomas of Asheville, Western North Carolina.

Anglicans Coöperate in Fall Preaching Mission

NEW YORK—A number of prominent Anglicans are coöperating in the fall campaign of the National Preaching Mission sponsored by the Federal Council of Churches. In the final phase of the two-year evangelistic effort, the autumn schedule began on September 26th in Salt Lake City, Utah, and will close on December 5th in Jacksonville, Fla.

Among the members of the Anglican communion taking part are the following: Bishop Azariah of Dornakal, India; Dr. Francis C. Wei, president of Central China College; Bishops Dagwell of Oregon, Freeman of Washington, Spencer of West Missouri, Dallas of New Hampshire, and Darst of East Carolina; the Rev. Karl M. Block, rector of St. Michael's and St. George's Church, St. Louis, Mo.; the Rev. Joseph Fort Newton, rector of St. James' Church, Philadelphia; the Hon. Francis B. Sayre, assistant secretary of state; and Mrs. Harper Sibley of Rochester.

Other cities being visited include: Salt Lake City, Utah; Portland, Me.; Albany, Schenectady, and Troy, N. Y.; Charleston, W. Va.; Cincinnati, Ohio; Richmond, Va.; Nashville, Tenn.; Shreveport, La.; Tulsa, Okla.; Wichita, Kans.; Quincy, Ill.

Deposed Bishop Dies

GALION, OHIO—William Montgomery Brown, Bishop of Arkansas from 1899 to 1912, died here on October 31st. He was deposed by the House of Bishops at New Orleans in 1925, following his conviction in a trial for heresy.

New York Auxiliary Hears Missionaries

Post-Convention Luncheon Draws Record Crowd of 935; 10 Bishops, 20 Missionaries Present

BY ELIZABETH MCCrackEN

NEW YORK—The fourth post-Convention luncheon given under the auspices of the missions committee of the Woman's Auxiliary of the diocese of New York, held on Saturday, October 30th, at the Hotel Astor, was the largest in the history of this important triennial event. In addition to the guests at the speakers' table, there were 935 clergy and laity present, as compared with 679 in 1934, 410 in 1931, and 252 in 1928. Among the guests were 10 bishops and 20 missionaries.

The arrangements were made by Mrs. Spencer Van B. Nichols, chairman of the Missions Committee. Mrs. T. Wyman Porter was chairman of ushers. Besides the long speakers' table, there were 94 round tables, each seating 10. The decorations were chrysanthemums and autumn leaves.

The Grace was sung by members of the Church Army. Dr. T. Tertius Noble, organist and choirmaster of St. Thomas' Church, accompanied and directed the singing of the two hymns sung by the whole company.

Bishop Manning of New York, presented by Mrs. Nichols, was the toastmaster. The Bishop first introduced Mrs. J. Ralph Jacoby, president of the New York Branch of the Woman's Auxiliary. Mrs. Jacoby said a few words of welcome, mentioning particularly the pleasure it gave the New York branch to see so

Disciples Vote to Support World Council of Churches

COLUMBUS, OHIO (NCJC)—A century of work for the reunion of Churches entered a new phase on October 27th as the Disciples of Christ, a denomination which came into existence as a protest against denominations, voted to coöperate in the formation of a World Council of Churches and cheered when Dr. Edgar DeWitt Jones of Detroit, president of the Federal Council of Churches, announced that Disciple gifts had been instrumental in forming a department of Christian Unity in that agency of Protestantism.

In discussing support of the Council by the Disciples, Dr. Jones declared that the Church should not falter at this time. "The time is here for a deeper solidarity," he said, and predicted that ultimately Christendom would be united.

many clergy and Auxiliary members from the neighboring dioceses of Long Island, Newark, New Jersey, and Connecticut. In his brief introductory speech, Bishop Manning said:

PRAISES AUXILIARY

"We need only to look at this great meeting to understand the part taken by the Woman's Auxiliary in the missionary work of the Church. With the devoted cooperation of the Woman's Auxiliary, this diocese has contributed nobly to the support of our missions. For this coming year, we have added \$10,000 to our expectancy of last year, making our goal now \$210,000. This is for the work of the general Church; we have set ourselves the same goal for the missionary work within the diocese. And we desire and intend to do all that we can for the special fund for our brethren in China. I know that I can count on our splendid Woman's Auxiliary, just as I always have. I ask all of you to bear in mind that our first obligation is to the budget. After all, there would be little use in giving to special causes in the field if the main missionary work of the Church were not maintained. Please carry this message all over the diocese: we will help all good causes all that we can, remembering that our first duty is to the budget.

"The General Convention was a good Convention. It was good because from beginning to end it was a missionary Convention. That is the heart of the Christian religion. We must bear witness to it. It is a great honor to have missionaries among our guests and as our speakers. My great pleasure will be to introduce them. But I have another, more difficult task: the use of this interesting gavel, made of Alaskan ivory and brought to me by Archdeacon Goodman, who is with us today. I am told by the chairman that I must limit the speeches to 10 minutes each. But I am sure that our speakers will each tell us a great deal in even that short time."

PHILIPPINE WORK DESCRIBED

Bishop Manning then presented the Rev. Clifford E. B. Nobes, of Sagada, P. I., mentioning that Fr. Nobes was one of his own candidates, a member of the Church of St. Mary the Virgin and ordained in the Cathedral of St. John the Divine. Fr. Nobes said:

"Were it not for the United Thank Offering of the Woman's Auxiliary, we could not do our work in the Philippines. So it is *your* work, quite as much as it is ours. The welfare work in the Philippines depends upon the evangelistic work. For example, I went to see a child very ill with pneumonia. The parents attributed the sickness to an evil spirit. They would not allow the child to be taken to the hospital; they must exorcise the evil spirit. Another child I saw needed surgical care. Again, a pagan belief and practice made it impossible to persuade the parents to allow the proper care to be given; the child died. When our Church first went to the Philippine Islands, the infant mortality rate was 90%. It is now 50%. We have done a good deal, but help us to do more.

"I must take part of my 10 minutes to speak of that living saint, Deaconess Massey, who is at Balbalasang. I went there not long ago. I rode in a truck for one day; another day I rode horse-back; then I walked. It is far away from everywhere, over hard trails. But Deaconess Massey stays there and works. She won't come out. Priests come and go; but Deaconess Massey stays."

The next speaker was Bishop Beal of the Panama Canal Zone. He said:
(Continued on page 600)

Unity Conference is Held in Connecticut

Churchmen of 12 Communions Join Hands for First Time in Movement Toward Christian Fellowship

NEW HAVEN, CONN. (NCJC)—Over 1,000 non-Romans of 12 communions officially joined hands for the first time at the joint conference held here recently under the auspices of the Connecticut Council of Churches.

JOINT COMMUNION SERVICE

The most effective expression of the spirit of unity during the conference, according to officials, was the joint communion service, held on October 15th, at which ministers of the 12 Churches officiated. It was the first joint communion on such a scale ever held in Connecticut.

Twenty-one seminars on special Christian problems were held in 11 New Haven churches during the conference. The 12 communions participating were: Episcopal, Universalist, Baptist, Congregational and Christian, Methodist Episcopal, United Lutheran, Disciples of Christ, Reformed, Presbyterian, African M. E., African M. E. Zion, and the Seventh Day Baptist.

DR. CAVERT SPEAKS

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, predicted at the opening session of the conference that the movement toward Christian unity which has started in Connecticut will soon spread to other states. He described the New Haven conference as the first practical response in America to the efforts launched last summer in Oxford and Edinburgh by Churchmen from 43 nations who desire Christian unity.

"We need a central agency through which the churches of the various nations can be in continuous fellowship and can act together effectively on an international scale," Dr. Cavert said. He told the delegates that the proposed World Council will be "an instrument through which churches can carry on a program of united study and bear a common witness before the world in those matters in which they find themselves possessing a common mind."

APPEALS FOR LOYALISTS

Leland Stowe, Paris newspaper correspondent, made an appeal for help for starving Loyalists in Spain at one of the denominational sessions. He described Spain as the war-torn home of 900,000 children in a state of virtual starvation, and Madrid as the besieged city of 1,000,000 people who now eat in a week what they once ate every day. He reminded the delegates that during the World War, Americans contributed \$25,000,000 to feed the Belgians and in 1922 sent \$20,000,000 to famine-stricken Russia. "Yet American Protestants and Catholics are only contributing to the support of about 30,000

Church Pension Fund and Affiliates Hold Election

NEW YORK—Meetings of the executive committee of the Church Pension Fund and the boards of directors of its two affiliates, the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, elected two officers on October 26th.

Charles E. Mason of Boston was elected as a trustee of the fund. He succeeds William H. Crocker of San Francisco, deceased, and is also a director of the other two corporations.

Jarvis Cromwell, president of William Iselin and Co., Inc., textile factors of New York, was elected a director of the Church Properties Fire Insurance Corporation to succeed Walter C. Baylies of Boston, deceased.

William Fellowes Morgan, president of all three corporations, in reviewing the figures for the first nine months of the current year, stated that the market value of the investments of the Church Pension Fund still exceeds their cost, having a value on September 30th of \$33,472,667, and that the fund is now paying benefits to retired clergymen and to widows and minor orphans of clergymen exceeding \$1,300,000 a year.

of those 900,000 starving children in Spain today," he concluded.

Delegates who attended the seminar on The Christian Principle of Love and Industrial Strife heard David Hedley, Cambridge graduate and local CIO organizer, appeal to the Christian Church to work ultimately toward socialism and in the meantime to support such measures as the Wagner Act. Mr. Hedley said it was absolutely impossible in the present economic system for employers, even when willing, to apply the Christian principle of love in the economic world.

At the same seminar Ordway Tead, editor of Harper Brothers, said the democratic ideal was totally lacking in a business world that gave the laborer no stake in industry. He, too, urged support for the Wagner Act.

Charles Hass, president of the American Hat Company, told the delegates how his company, realizing the legitimate demands made by an oppressed laboring class, had invited the AFL to organize its employees. "Employers have no right to condemn the sit-downers," Mr. Hass stated, "if they are unwilling to sit down with the strikers and discuss wages and hours of labor."

Acolytes' Service Held

JAMESTOWN, N. Y.—The annual service for acolytes and servers in the diocese of Western New York was held at St. Paul's Cathedral, Buffalo, on October 24th. This service has become recognized as one of the great points in promoting the spirit of worship in the diocese, and the number of parishes taking part every year shows the desire for such a service on the part of the guilds.

The speaker this year was the Rev. Herbert Brown of St. John's, Buffalo.

Follow Up Oxford, Edinburgh Meetings

Six Weeks' Program of Evanston Churches Based on Achievements of Ecumenical Conferences

EVANSTON, ILL.—Evanston is following up the great ecumenical conferences at Oxford and Edinburgh. Under the auspices of the Evanston Ministerial Association, a six weeks' program has been arranged, and in this program all of the local non-Roman Churches that acknowledge the Incarnation of our Lord Jesus Christ, some 40, will share.

Evanston was fortunate in having five delegates at Oxford or Edinburgh or both: the Rev. Ernest Fremont Tittle of the First Methodist Church (Oxford); the Rev. H. F. Rall of Garrett Biblical Institute (Oxford and Edinburgh); the Rev. Charles H. Heimsath of the First Baptist Church (Edinburgh); Prof. James A. James of Northwestern University (Oxford and Edinburgh); and Bishop Stewart (Edinburgh).

Each of these men will serve as a counselor and each will address one of the Sunday evening mass meetings throughout the period. The plan is as follows:

(1) *Representation*: Each local Church will be represented by its pastor and by regularly appointed delegates and alternates, the allotment being one delegate and one alternate to each 40 communicants. Thus about 500 accredited delegates will be present and the same number of alternates. Delegates alone will take part in discussions or voting.

(2) *Plenary sessions*: Each Tuesday evening beginning November 7th the clergy and lay delegates will assemble at the First Methodist Church at 7:45 P.M. A liturgical service of worship will then be conducted by one of the local pastors, assisted by two others. This will precede the divisional meetings for group discussion. At 9:15 P.M. each Tuesday evening the reassembly of all will be held for the service of Compline. The final two Tuesday evenings will be given over completely to plenary sessions for the reports from divisional discussion groups.

(3) *Divisional group meetings*: Opportunity will be given to each delegate to choose one of the following groups for his regular attendance:

Oxford: (1) The Church and State and Community; (2) The Church and Economic and Social Problems; (3) The Church and International Fellowship;

Edinburgh: (1) The Grace of God; (2) The Ministry and Sacraments; (3) Ways to Unity.

The material used and the conduct of discussion will follow the example of Oxford and Edinburgh. Local leaders (not the delegates who act as counselors) will conduct the discussions, but only after conference with the delegates.

(4) *Sunday evenings*: in the First Methodist Church, the First Baptist Church, the First Congregational Church,

Club for Young Women and Men Launched in Detroit; Extensive Program Planned

DETROIT—A new community project in the form of a club for young men and women was launched in St. John's Church, Detroit, on October 22d, with about 250 present.

Described by the rector, the Rev. Irwin C. Johnson, as a new effort to serve civic needs, the club will be for persons in the 20's and 30's. The entire upper floors of the parish house will be used by club members. The rooms have been redecorated and refurnished completely. The club will aim to provide social, cultural and recreational activities on a par with other social clubs in the city, the Rev. Mr. Johnson announced.

Besides providing reading and lounge rooms, the club aims to organize a wide variety of manual craft groups. Training in dramatic, musical and athletic skill will also be included:

Mrs. Margaret K. Sharpe, who has been active in youth work for many years in the diocese of Michigan will be executive director of the club. It will be known as St. John's Club, but will be open to all "older young people" of Detroit. A nominal fee will be charged.

The Committee headed by Mrs. Sharpe and Mr. Johnson includes Mrs. Elizabeth Weber, leader in the Highland Park division of the Detroit Council of Social Agencies; Mrs. Helen G. Hogue, mental hygiene counselor for the Highland Park public schools; Mrs. Harry Payne, president of the Grace Whitney Hoff Federation; Mrs. Donald Blakley, president of the Central Y.W.C.A.; Miss Eleanor Edwards, club worker; Cyril Strange, club worker; T. F. Carter, Jr., business manager of student publications at Wayne University; R. L. Hughes, attorney, formerly on the professional stage; and the Rev. W. S. Hill, curate at St. John's.

the First Presbyterian Church, St. Paul's Lutheran Church, and St. Luke's Pro-Cathedral, on successive Sunday evenings one of the delegates will present one of the subjects outlined above. The closing service will be held in the Pro-Cathedral.

Bishop Stewart of Chicago, a member of the committee of 14 representing both Oxford and Edinburgh, is sharing in the movement, and so are the clergy of St. Luke's, St. Mark's, St. Matthew's, St. Andrew's (Colored), and St. John's Chapel of the Seabury-Western Seminary.

It is the earnest hope of the promoters that through this plan the whole community may be aroused to an interest in Church unity, and may realize anew the vitality of the Church in its approach to great pressing human problems of the day.

Fr. Ferguson Again in Hospital

SOUTH BEND, IND.—The Rev. Lawrence Ferguson, rector of St. James' Church, is again confined to the hospital following a relapse. Fr. Ferguson was stricken with a heart attack while on a vacation trip in the East, and upon his return was taken to the hospital, where he rapidly recovered. Upon returning to his parish after his release from the hospital he became ill, and was taken again to the hospital.

Mission Gathering Attended by 2,000

Presiding Bishop-Elect Addresses Mass Meeting; Program of Spiritual Potentiality Presented

BROOKLYN, N. Y.—More than 2,000 people of the diocese of Long Island filled the Brooklyn Academy of Music to share in the mass meeting for missions convoked by Bishop Stires of Long Island. A program of interest and spiritual potentiality was presented. The purposes of the meeting were to carry out the spirit and recommendations of the General Convention; to inform missionary interest; to inaugurate the current Every Member Canvass; and to do honor to the new Presiding Bishop. The addresses were delivered by Bishop Tucker of Virginia, Presiding Bishop-elect, and Bishop Littell of Honolulu.

A vested choir of over 200, representing 20 parishes, led in an introductory song-service, concluding with the Netherlands folk-song, Prayer of Thanksgiving.

Bishop Stires opened the meeting. He discussed the recent General Convention at Cincinnati, and said:

"I have never seen a house where there was such free discussion, and independent thinking, and where wise decisions were so readily reached. It was a good Convention, and I think very likely when we see it more deeply we will call it a great Convention. The missionary spirit has not been so evident in many conventions as it was in this one. It was interesting to see Mother Church reaching out her arms to the farthest confines of the world, gathering her children to her heart, children of every race and color. Two missionaries from far-off China were accorded a great ovation. And think of Oklahoma! There are people in this building tonight who remember when that state was a wide, open prairie, when it was an Indian territory, when it was first opened to White settlement. It has been a missionary district these many years, but just last week it became an independent diocese, a self-supporting diocese, and moreover it will be helping other missionary districts, sending out aid to others, asking nothing but the privilege of doing so. Such things are happening in the foreign field as well as at home. And so it is here on Long Island; we have many missions that are struggling to become self-independent, so that they too may send help to other fields of the Church. All these subjects received consideration by this truly Christian council of the Church. It was Christ to the fore, inspiring us to feel our responsibility. Very soon many of you will be engaged in the every-member canvass. You will hear a message tonight which you will be glad to transmit, which should warm the hearts of tens of thousands in our diocese. Hear it, and pass it on!"

DISCUSSES NEED OF MISSIONS

Bishop Tucker discussed the world need for the Christian mission. He said, in part:

"Missionary work is not only at home here on Long Island, but on the prairies, among the Indians, among the Colored people, and

(Continued on page 598)

Many Missionaries Return to Shanghai

Church Workers Come Back to Posts from Vacations; Evacuated Wives and Children Also Return

NEW YORK—Missionaries who had been on vacation when the undeclared war between China and Japan broke out are returning to their stations wherever travel is possible, according to reports received at Church Missions House. Some of those who were evacuated from Shanghai are also returning, now that the scene of battle is shifting westward.

The Rev. W. P. Roberts, Bishop-elect of Shanghai, reports that over 300 students have enrolled in the college and 200 in the middle school of St. John's University. Mrs. Charles E. Perry, Miss Sarah Reid, and Miss Francis MacKinnon have been asked to return from the Philippines. Among those who have already returned to Shanghai, Drs. Disoway, Pott, and Richey, and Miss Ross are at St. Elizabeth's Hospital. At St. Luke's are Drs. McCracken, O'Hara, and Morris; Misses Falck, Lamberton, Hurst, and MacRae; and Mr. Wilson. The families of Drs. Pott and O'Hara have also returned. At St. John's University are Messrs. J. H. Pott, Norton, Votaw, and Perry.

The Rev. Mr. Roberts reports that a number of Wusih missionaries, including Dr. Lee and family, Dr. J. E. Roberts and family, and Miss Lenhart, are in Shanghai.

The Rev. Leslie Fairfield, Miss Catherine Barnaby, Miss Bessie M. Sims, Miss Gertrude Selzer, and Miss M. A. Bremer, are in Hankow, and Bishop Roots has given them work to do. When last heard from, the Rev. and Mrs. Hollis Smith were in Tsingtao, but expected to return to Shanghai very soon.

The Shanghai churches which are still functioning, the Bishop-elect reports, are St. Peter's, All Saints', and St. John's. Grace Church in the native city has been occupied by Chinese soldiers and has not been maintaining services. Some churches are sheltering Christian refugees.

The following have left Tokyo for Shanghai: The Rev. M. H. Throop and family, P. B. Sullivan and family, Mrs. James M. Wilson and children, Mrs.

Presiding Bishop's Book for Lent to be Continued

NEW YORK—Bishop Perry and Bishop Tucker have arranged to continue the issuance of "the Presiding Bishop's book for Lent," which this year will have for its title *The Reconciling Christ*. The two Bishops are to collaborate in a meditation for Ash Wednesday. The other sections will be contributed by Bishop Mikell of Atlanta, Bishop Stevens of Los Angeles, Bishop Wilson of Eau Claire, the Rev. Dr. ZeBarney T. Phillips of Washington, the Rev. John Crocker, Princeton, N. J., and the Rev. Theodore S. Will, Hampton, Va. This will be the fourth Lent for which a book for daily reading has been sponsored by the Presiding Bishop and published by Harper & Bros., New York.

Floyd J. O'Hara and children, Prof. and Mrs. John A. Ely, Rev. E. R. Dyer (family remains in Japan), Beverly Causey, Miss Anne E. Slusser, and Miss Grace W. Brady.

P. C. Gilmore, assistant treasurer of the diocese of Shanghai, reports the following disposition of workers in the American Church Mission and their families as of September 30th:

"Rev. H. B. Pickens and Mrs. Pickens, and Miss Helen Van Voast are in Hongkong. They will probably remain for some time to study Mandarin Chinese, a school for that purpose having recently been opened in Hongkong.

"Mrs. Harry B. Taylor and children, Mrs. Lloyd R. Craighill and children have remained at Kuling, instead of going to the Philippines as planned.

"Rev. John G. Magee when last heard from was in Tsingtao but expected shortly to return to his station in Nanking.

"Rev. E. H. Forster of Yangchow has been caring for Nanking in the absence of Bishop-elect Roberts in Shanghai, and Mr. Magee as above.

"Miss Laura Clark, Secretary and Treasurer of the Anking District, has transferred her office from Wuhu to Hankow.

"St. Luke's Hospital is still using the Cathedral Girls' School in the French Concession.

"Miss E. Falck and Miss Anne Lamberton are assisting at a Chinese base hospital in developing proper organization.

"Mrs. W. H. Standing is still in Tsingtao."

Kagawa's Pacifism not Changed by Japanese Actions in China

LONDON (NCJC)—Asked to comment upon the rumors that Dr. Toyohiko Kagawa had modified his Christian pacifist attitude because of Japan's present action in China, his secretary and fellow worker, Miss Helen Topping, now in England, declared that letters she had received from Japan quite recently were eloquent witness to Kagawa's distress and concern at the present actions of his country.

Another rumor denied by Miss Topping was that Kagawa was being divorced from his wife. Miss Topping said the rumor had apparently risen out of the divorce of another person of the same name.

Missionary Work in Anking Carried On

Emergency Committees Are Busy in Churches, Schools, Hospitals; No Church Bells Ring in City

BY ALICE GREGG

ANKING—The work of the diocese of Anking goes on as usual—but not as usual. At least, not in the four large cities of the diocese. These are Nanchang, capital of Kiangsi province, and an important air base; Anking, capital of Anhui province; and the busy Yangtse port cities, Kiukiang and Wuhu.

AIR RAID DESCRIBED

Sirens blow a warning whistle, and bells ring all over the city. (No church bells are allowed to ring now for services.) Schools dismiss their classes. Distraught parents arrive and claim their own. Refuge is sought in one of the public dugouts, unless a recent rain has made it impossible, or in a cellar if the family is so fortunate as to have one.

Sirens blow the second signal—six sharp warning notes. An ominous silence descends over the city. Soon the droning of the planes is heard overhead. In a few minutes come the violent explosions that rattle doors and windows. Then the crackling of the anti-aircraft guns. Brief intervals of silence and then more gunfire. Finally, a longer period of silence, and then people begin cautiously to emerge. Tension remains until the "all clear" signal is sounded.

Another dread moment has passed, and with relief on their faces and thankful hearts, the population emerges to resume its interrupted tasks. This is done with remarkable calm—except in cases where the task could not be interrupted! During the last raid Dr. Taylor was in the midst of an operation, and had no choice but to carry on—he and the two women physicians working with him, and the operating-room nurses. Members of the hospital Red Cross unit may not resume their interrupted tasks, as they must report at once for duty.

HOUSING WOUNDED SOLDIERS

Letters from Wuhu tell of work among the wounded soldiers. These are now beginning to arrive in Anking. St. James' hospital has 200 beds, and 5,000 soldiers are to be brought to Anking! Cold, damp temples and other public buildings must be pressed into service as makeshift quarters for this mass of broken humanity.

EMERGENCY COMMITTEE BUSY

In Anking city, a "Special Times Emergency Committee," under the chairmanship of the Rev. Robin T. S. Ch'en, has had a busy autumn. There are representatives from all five of our institutions in Anking—the two churches, two schools, and the hospital. One division of the committee is concerned with the life of the Christian community in these times, and is

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working to give them a deepened spiritual life and the courage so sorely needed. Special missions have been held and special booklets of prayers have been printed. The other group is concerned with the problems of service, such as the preparation of dug-outs, training in first aid, Red Cross service, and anything else that is made necessary by the blessings of modern science as rained upon us from the skies.

PREACH CHRISTIAN LOVE

The Chinese Church leaders of the diocese have shown a remarkable unanimity in attitude. Whether in Nanchang, Kiu-kiang, Anking, or Wuhu, the sermons are on a high order. No hatred or bitterness finds any expression. There is only the grim necessity of enduring, even unto death, in this terrible moment of national crisis, combined with a pitying love of the enemy. Congregations are told that it is not the Japanese people who are their enemies, and that the Japanese people need to be set free from militarism as much as the Chinese people do. Even the men in the bombing planes are not to be hated, but pitied as they carry out their horrible task. They are merely tools. More than one Japanese aviator has been amazed at his treatment when his plane has been brought down.

Except for the missionaries who left on furlough in June, and one who was recalled in August, members of the Anking foreign staff are all within the diocese. Mothers and small children are in Kuling, which is within the diocese.

Tell Conditions in Shanghai War Zone

Continued from page 593

hope he may have the thrill that this service to refugees gives, and it takes one anywhere and everywhere."

St. Peter's Church in Shanghai housed as many as 390 refugees for several weeks, and raised funds to feed them, help them to move away from Shanghai, and to buy warm clothes for the approaching winter. There are 200 of these still there (October 8th), most of them Christians from churches in the actual fighting area.

CHURCH WORK

"We still have our work carried on in these two months and I have no idea of putting an end to it."

"Mr. Liu, the airplane pilot, came to call on me yesterday. I offered him baptism and he gladly accepted it."

"Thank God that our work has been carried on as usual and our Sunday attendance is very encouraging. For the last few Sundays our congregation was very small owing to the alarms given by sirens in the morning. All traffic had to stop then. But we had our Sunday service as usual in spite of the fact that planes were flying over us. We have many wounded soldiers here. The Chinking Church Council is raising some funds for their winter clothes. We have raised about \$200."

WOUNDED VISITED

"I have been visiting wounded soldiers and doing some preaching to them. In one hospital I have seen 500 lying abed, some of them with severe wounds. We still have our regular church services. No school, whether

of college or primary standard, in this city, is running, as far as I know."

"Our Woman's Auxilliary is planning to make 70 cotton vests for the wounded soldiers. The public preaching was difficult to do, so we determine it will be held in the Christian families if possible. The Sunday school was held as usual and there are 60 students every Sunday afternoon. Every Sunday morning service there are 70 or 80 persons in all, and 80 students."

"Owing to the disturbed conditions in Shanghai, it is found impossible to resume school work on the university (St. John's) campus. However, arrangements have been made to have all classes conducted in the Continental Emporium building beginning October 15th. All students will be day students."

AIR RAIDS

"The Embassy has cabled to Tokyo the location of all American property (in Nanking)."

"Longest raid of all last night. Twelve planes came from four directions. The warning was at 11:45 and the 'all-clear' did not sound till four hours later. Consequently everybody is sleepy today."

"The electric light dynamo was bombed recently and so there are no lights in the private homes at Nanking. What an inconvenience! Bombs were dropped near the school compound. The sirens sounded only once last night, so I had a good night's rest."

"A dugout is in the making on the playground under the tree shades. It is at least a comfort to us to know there is a safer spot we can go to in case of air raids. I wonder if this expense may be a station one, for we are all 'broke.'"

PROBLEMS OF AMERICAN WORKERS

"He tells me he has had a telegram from the consul saying for all to evacuate. I have no slightest thought of leaving unless I am made to go. May we have some freedom of decision in such matters?"

"I feel that America is losing prestige in China every day at the present time, because of this policy of trying to get Americans out of China. . . . Here is China in the midst of what is probably the greatest united effort this country has ever made in all its long history. . . . If we missionaries get out, the whole missionary cause will suffer immensely. It seems to me we should stick it out with them and only go when they have to go."

"If here and there in the country a few missionaries should be killed, that would be very sad, but it would, certainly, not be a calamity to the cause of Christ, which the general flight of missionaries would be."

"Checks are impossible to cash here. Hence we're up against a hard proposition."

"I have felt as if our mission as a whole was seeking soft ways rather than hard ones and I among the worst. I myself feel that we are deserting our great chance for Christ if we have to be called out to save our skins."

CANTON CONDITIONS

A woman worker, evacuating from Hankow to Hongkong, writes:

"Air-raids, no knowledge of Cantonese, a practically crazed populace, four pieces of heavy luggage to manage, plus a baby 11 weeks old, and all sorts of hotel difficulties make Canton a long-to-be-remembered spot. But I will say this: at each juncture when I felt I had come to the end of my rope, Providence intervened and something happened. Three times it was in the form of a helpful Englishman. I shall doubt never again that, come what may, we are in God's keeping. Hongkong seems a veritable paradise."

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Continued from page 595

in the darkest parts of the world. Missionary work means the effort of the Church to extend the influence of Jesus Christ beyond the limits of its own members. The world today stands in need of a Saviour; and if Jesus Christ is the Saviour of the world, what greater contribution can the Church make than to make Him accessible to all men everywhere?

"Today men are turning in many places to ideas and causes which they hope will save them. Missionary work is needed because people are calling to these other saviours. They are lending their enthusiasm to causes outside the Church. For example, Japan has 70 million people who are aroused by a cause. That cause may not be an admirable one, but it is engendering an enthusiasm binding them into one, and developing that spirit of loyalty and willingness to sacrifice possessions and even lives that their cause may triumph. Can the Church count on the same unity and sacrifice from its members in the cause of Jesus Christ? Is Jesus Christ arousing our enthusiasm, our unity and our devotion, to make us able to carry His cause forward?"

"I believe that any one who takes the trouble to investigate the world of modern times will agree that our missionary work has demonstrated that Christ is the answer to world problems.

PROOF OF GOSPEL'S POWER

"In Japan we find that after only a short period of familiarity with the Gospel its

power has been proven. . . . Missionary work has not converted any of the governments; it has not yet converted the Japanese government. Nations still feel that their governmental policy is unconcerned with Christian principles. Christianity however, has had a tremendous influence upon the people of Japan, upon their social relations, their individual lives.

"In 1859 Japan seemed an unpromising field for Christian work. To be a Christian was to be in danger of torture and execution. Today two dioceses, Osaka and Tokyo, are staffed and supported by native Christians."

Here Bishop Tucker recounted some contrasting experiences of 35 years ago and of this past summer, which gave examples of the progress the Church has made in developing native-supported Churches and contributing valuable people to the work of the Church generally. He continued:

"Each of us is a missionary, each a stream of influence which leads to a greater stream and this in turn joins with a large river which forms the attitude of the world. Sometimes I think that if we here in the United States could live truly Christian lives for one whole year, we would have conquered the threat which hangs over the world."

STRESSES UNITY OF PROGRAM

Bishop Littell pointed out that the program was of and for the entire Church, and must be supported as a whole. The Every Member Canvass is the way in which the individual member can share in the entire program. The ways and means must not be confused with ends, values, and ideals. It is easy for us to find fault with

methods. Foolish criticism of ways and means can spoil the end in view. Success depends upon faith in a great God, enthusiasm, and information about the work of the whole Church. He said in part:

"Vision permits that kind of faith that lets us know that our hands are in God's hand. Like St. Paul, we must see God as first in all things, all in all. The great Bishop Brent once said, 'The world is too strong for a divided Church.' There is no united force to stand up against the things that we hate, that are happening daily in the world. When God looks down on us from above, He does not see these man-made boundaries between nations and sects. He sees us all as His children. But we have set up these artificial barriers, and viewing them horizontally we limit our own outlook upon the world and the brotherhood of man. . . ."

INFORMATION NEEDED

"Information is the next thing we need, to give us this vision. And not information merely about our own little Protestant Episcopal Church, but about all of Christianity. Were you glad to hear the other side of Japan's story tonight? I was. Do you know the work of the Presbyterian Church in the foreign fields? Do you know of the work of the Roman Catholic Church? You must know of it if you wish to have a vision of Christianity. Consider Kagawa, that great scholar and leader in Japan. Even now he is organizing his Christian followers to stand against the war they hate. Kagawa is a natural social leader; he has enthusiasm, he has vision!"

An offering was taken, after a plea by Bishop Stires, for the relief of Christian refugees in China. It amounted to \$637.51 and has been cabled to China.

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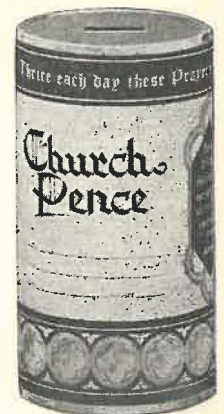
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Prof. Rusch Visits Canada Brotherhood

Executive of BSA in Japan Talks
in Several Churches; Will Make
Tour of New England States

TORONTO—Taking Toronto by storm, Prof. Paul Rusch of St. Paul's University, Tokyo, and executive secretary of the Brotherhood of St. Andrew in Japan, was a welcome visitor to the Brotherhood men of Toronto, over the week-end of October 23d.

At the conclusion of a day in which he visited Church House and the most interesting parts of the university, Professor Rusch spoke to a group of Toronto Brotherhood men on October 23d in the Trinity College chapel. They were keenly interested in his plans for a greater work for Christ in Japan, and at the close of the meeting pledged themselves to contribute 500 yen for the extension of the boys' program during 1938.

The Rt. Rev. H. J. Hamilton, former Bishop of Mid-Japan, was honorary chairman of the meeting, and introduced Mr. Rusch. Allan Clark, president of the Toronto council, acted as chairman. Following the meeting, great interest was evident in the pictorial displays of the Brotherhood in Japan, particularly the wedding of Tadao Kaneko, who visited the Dominion convention last year.

Professor Rusch's program on the 24th was full. At a corporate Communion at St. Chad's Church, he spoke to 100 men and boys, sounding a note of personal evangelism and telling how Brotherhood men in Japan keep their vows of prayer and service. No "half-baked" members are allowed, and, taking their vows literally, hundreds of men and boys are brought to Christ through the Church.

Later he addressed the congregation of Grace Church-on-the-Hill, winning many friends for the work of Christ in Japan. He urged his listeners to pray for the peace of the world, for China and for Japan.

In the evening, Professor Rusch had the experience of speaking in Toronto's largest church, St. Paul's, his subject being Will Christianity Win in Japan? Explaining the structure of the Christian Church in that country at the present time, he expressed the belief that what was needed was more man-power. The Brotherhood of St. Andrew, with its proven methods of winning men to Christ, was suggested as the logical movement to achieve the desired result. Explaining the 10-year plan, he told of their aim to win 200 new souls to Christ in 1937, and to double the number for the next 10 years as their man-power increased, thus winning over 100,000 Christians. This was shown to be a great force for good in the nation, which would be bound to have a favorable effect on that world peace for which we all hope and pray.

A luncheon, attended by leading clergy and laymen of the diocese of Toronto was held on the 25th, after which Professor Rusch left for New England.

Australian Churchmen Hit Proposal for State Funds to Aid Romanist Schools

SYDNEY, AUSTRALIA—Religious education in Australia has assumed serious importance in the minds of Church people here, owing to special propaganda on the part of the leaders of the Roman Catholic Church in this continent for government aid for their educational institutions.

The Australian educational system of public schools under government control permits the clergy of different Churches to visit the schools and instruct the children in Scripture and doctrine. The general practice is for the clergy to attend once a week and the period of teaching varies from one to three hours at any school according to the number of classes taken. The Churches also possess their own special schools, some of which are among the largest and finest schools in the country. These schools are of course financed by Church people.

For many years the Roman Catholics in Australia have endeavored to persuade the government to grant financial aid to their own educational institutions on the ground that they are doing valuable state work and also that Roman Catholics are taxed as general citizens for provision of State public schools. This latter they claim is an injustice to Roman Catholics, because they are forced to support a system which they believe is against their consciences. Recently this claim for government aid has become so clamant that many non-Roman Catholics have become alarmed at the probability of State aid being granted. The Church of England population (which is over 40% of the whole) is generally opposed to this being given. The bishops of the two largest provinces (as far as numbers are concerned) have issued official statements on the matter.

At the diocesan synod held at Sydney recently the action of the Bishops was endorsed by a special resolution dealing with the matter. In addition the heads of the Presbyterian, Methodist, and Baptist Churches, the Church of Christ, the Salvation Army, and the Society of Friends have officially and publicly supported the Church of England.

Honor Bishop Oldham at Anniversary Celebration

ALBANY—A committee of 27 laymen from all parts of the diocese, under the direction of the Rev. Dr. R. W. Woodroffe, executive secretary, arranged a testimonial dinner in honor of Bishop Oldham in celebration of the 15th anniversary of his consecration, on October 24th.

This date falling on Sunday, the dinner was held on the 25th at the De Witt Clinton hotel. Addresses were made by the toastmaster, Rollin B. Sanford, and by a clerical and a lay deputy of the General Convention, the Ven. Guy H. Purdy, Archdeacon of the diocese, and Frank A. McNamee. Bishop Oldham spoke on the import of the Oxford and Edinburgh conferences.

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New York Auxiliary Hears Missionaries

Continued from page 594

"We have one parish which I am confident cannot be matched anywhere in the Church: St. Paul's, in Panama City. It has 7,900 baptized persons in it, and there is only one priest: he does all the work. I was there recently, at a celebration of the Holy Communion held at 6 o'clock in the morning. I counted 100 communicants. When I asked the rector if there were often so many, he said that sometimes there were 15 fewer. Think of that! How many parishes are there where 85 persons come to the Altar at 6 in the morning?"

"There are great opportunities in the Panama Canal Zone. We stand at the center of the world, looking across the Atlantic and across the Pacific. The opportunity is ours, to make this world a new world for Christ."

HEAR DOMESTIC MISSIONARY

In presenting the third speaker, Deaconess Edith A. Booth of St. Mark's Mission, Dante, Va., Bishop Manning said:

"This is very much of a home gathering. Fr. Nobes was from our diocese; and Deaconess Booth is a graduate of our fine training school for deaconesses, founded by Dr. William R. Huntington and kept steadily up to the high ideals he set for it."

Deaconess Booth said:

"I am a result of the little blue boxes. The big gifts and the little gifts made by the women of the Church as expressions of gratitude make my work possible. I delight in the fact that I am a United Thank Offering worker.

"Dante, where I am stationed, is a coal-mining camp, an ugly, dingy place, where there is no place for the children to play. Everything is owned by the company: houses, churches—everything.

"Our community room is a center of activity every day, but especially on Saturday. In a nearby place, we have a Sunday school which has outgrown the room in which it met. The company has promised land and coal to heat a church, if we can get the building. The people at Dante and round about are fine, sturdy American citizens. They need all that we can do for them, to help them and their children to become citizens of the kingdom of God."

CHINESE CHRISTIAN SPEAKS

The next speaker, the Rev. Leighton T. Y. Yang of Wuchang, China, made an interesting speech, after Bishop Manning, introducing him, had said that we have no "foreign field" in the Church: the field is one, and we are one in Christ. Fr. Yang said:

"The priests of the Holy Catholic Church in China know well all that they owe to the Holy Catholic Church in America. We were trained in your schools and colleges; your great bishops inspired and led us.

"In spite of war, our work goes on. But our work is being tested by the grief of the present time. I bring you greetings and ask your continued prayers for the Church in China."

Bishop Jenkins of Nevada said only a few words about Reno, before passing on to other problems in Nevada. He said:

"Reno would be a better place if so many persons from New York did not come out

there. We are glad to see visitors only when they bring their husbands or wives with them. Come, with yours! Reno is a laundry, where much soiled domestic linen is washed without being got clean. Let me tell about other parts of Nevada.

"Within an area of 2,000 square miles, there are only four large cities: Denver, Colo., Helena, Mont., Spokane, Wash., and Phoenix, Ariz. Most of the people live in small communities of from 500 to 1,000 inhabitants. They live by production, not manufacturing. The great increment of the wealth of this vast region flows out to the East and the Middle West, as do our people. The fortunes of the rich people on Long Island were made in Nevada; likewise the fortunes of many others. Not a dollar of it comes back to Nevada! We need it. Traveling expenses alone amount of \$5,000. The National Council allows \$1,200; the district gives another \$1,200; and I have to raise the other \$2,600 myself. We *must* have it to buy gasoline for our cars in order to get about. Our whole appropriation is less than many parishes are spending on themselves alone.

"The situation in many of our little towns is appalling. The boys and girls know the Name of God and of Christ only as expletives. The teacher of one school appealed to me, saying: 'Please do something for these children.' I started a church school in the school house, and recently held a confirmation service there. Only one child in that town had ever seen a church building; none had ever been in one. In many places in Nevada, there are whole neighborhoods of boys and girls who never saw a church building. There are no 'fancy religions' in Nevada; there is no religion at all. We *must* take it there to all those people."

Bishop Azariah's Speech Results in Subscription of Six Teachers for 1938

CHICAGO—As a result of an address by the Rt. Rev. V. S. Azariah, Bishop of Dornakal, at an address at a luncheon in his honor given by the Church Club, six teachers were subscribed for villages in India for next year. The Bishop also spoke at St. Bartholomew's and St. Mark's, Evanston.

The story of the awakening of a nation to Christian consciousness; of how converts are indelibly impressed with the necessity not only of living their religion, but of going out and bringing others, was told by the Bishop. India is the most sensitive nation in the world to spiritual things, he said, adding that one-half of the people of the world adhere to religions born in India.

The work of the Church in rural districts of India is carried on largely by teachers and catechists, according to the Bishop. Such a deep impression has the Christian religion made upon those who embraced it that there is a constant demand for teachers in new villages. Before a teacher is sent to a community, at least 50 natives must attend daily worship for a specified length of time. Then the bishop is petitioned for a teacher. It costs \$75 a year for such instructors. Instruction for a period of a year precedes baptism and another year before confirmation. Witness is the primary requirement of the Christian, and converts are frequently asked as they come to Church whether or not they have brought others to Christ.

Leader of Assyrians Dies in Flint, Mich.

Rev. Yaroo M. Neesan, Persecuted
by Turks, Was Graduate of Gen-
eral Theological Seminary

FLINT, MICH.—The Rev. Yaroo M. Neesan, priest in charge of the Assyrian Episcopal Church here, died a short time ago after an illness of three months. Of Flint's clergy, Fr. Neesan probably was the least known; yet he was of high education, rich background, and unusual Christian experience. He was a leader in the heroic band of Assyrians who were persecuted by the Turks.

Services were held for him in his own church, known to Flint Assyrians as Mar Shimm Bar Sabbaye, on September 24, by the Ven. Leonard P. Hagger, Arch-deacon of Michigan, and in St. Paul's Church on September 25th, with Bishop Page of Michigan as preacher.

Fr. Neesan was born November 11, 1853, in the village of Katoona in north-west Persia, 200 miles from the Caspian Sea. When he was 10 years old, hostile Mohammedan tribes sacked and destroyed the village. The Neesan family then moved to Margawar, where there was a Presbyterian school which Fr. Neesan attended. At 21 he was selected by the American Bible Society to sell Bibles in Assyrian, Arabic, Hebrew, Persian, and Turkish—all tongues which he spoke fluently—but he had hardly set out when the Turks confiscated his supply, returning after a time only the Assyrian and Hebrew editions. He sold his Bibles down through the Tigres valley along the same road that Xenophon and his army of 10,000 marched in the fourth century, B. C.

In 1882 Fr. Neesan left Assyria for the United States to continue his education and fit himself to return to Assyria and minister to his people. He attended St. Stephen's College, now a part of Columbia University, after working for a while on a Connecticut farm. While working on the farm he attracted the notice of the late Woodbury G. Langdon, who became interested in him and helped him to enter General Theological Seminary. Bishop Henry Codman Potter ordained him to the diaconate in Zion Church, New York, in 1888, and in the next year to the priesthood.

RETURNED TO ASSYRIA

At this time, the Archbishop of Canterbury was arranging to send a mission to Assyria to open a school. Fr. Neesan, through Bishop Potter, applied for membership in this mission. Arrangements were made, and from 1889 to 1918, Father Neesan worked in his own country as a missionary from the Episcopal Church, retaining American citizenship.

In 1914, when the war broke out, the British clergy were recalled, and Fr. Neesan remained in sole charge of the work, which consisted of 70 schools in four provinces. This section did not escape the

United Christian Council Upholds Japanese Boycott

NEW YORK—The United Christian Council for Democracy has added its support to a nation-wide economic boycott against Japan, through action taken at a meeting of the combined executive and national committees in a two-day conference in New York on October 20th and 21st.

The resolution in calling upon the members in the churches and the masses of the American people to unite in putting such a boycott into immediate effect affirms "our solidarity with those people of Japan who have resisted the present policies of their government as well as with the American Federation of Labor, the Committee for Industrial Organization, and other American groups who have taken action similar to our own."

The United Christian Council for Democracy is a federation of nationally organized unofficial groups of several Churches "to bring together for education and united action members in all Christian Churches who are intent upon expressing the social imperatives inherent in the Christian religion." Its president is William F. Cochran of Baltimore, Md. The resolution was made public by Dr. Reinhold Niebuhr, professor in Union Theological Seminary, New York, chairman of the executive committee of the organization.

ravages of war, and the only refuge was the compounds of the Presbyterian and other American schools, where the flag commanded respect. But typhus broke out and many died, among them Fr. Neesan's wife and daughter. The situation became more acute until in 1917, when the United States entered the war. The flag which once had protected them now made them objects of the special fury of the Mohammedans of all nations. The next year 100,000 Assyrians had to flee for their lives.

27-DAY TREK ON FOOT

They set out from Urmia, Persia, for Bagdad, where they would be under British protection. For 27 days this band of refugees trudged across the baking hot country until they came to the railway and were taken into Bagdad. On this trek Fr. Neesan and Dr. William Shedd, a Presbyterian missionary, were in charge; but Dr. Shedd died on the way, and Fr. Neesan, with only half his band and a new wife, reached their haven. From Bagdad Fr. Neesan came back to this country and reported to Bishop Manning that he was ready to relocate in America and minister to any Assyrian people who did not have a church or priest. He was led ultimately to the shepherdless flock in Flint, and served them for 13 years. In those years the congregation of Assyrians was gathered together, and the first unit of a modest church building has been erected.

A man of keen intellect, master of nine languages, though somewhat isolated because of his broken English, Fr. Neesan was greatly loved by his own people and respected in the community.

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African Primate to Resign See in 1938

Resignation is Caused by Failing Health; New Secretary of SPG; Other English News

LONDON—News has been received from the Church in South Africa that the Primate of the province, Dr. Phelps, Archbishop of Capetown, proposes to resign his see at Easter of next year, owing to increasing years, he is 74, and failing health.

Throughout his long ministry, Dr. Phelps has been one of those rare souls who know how to speak the truth in love. He went to South Africa in 1909 as warden of St. Peter's Home, Grahamstown, and subsequently was appointed Dean of the cathedral. In 1915 he was elected to the see of Grahamstown and was consecrated by the Archbishop of Capetown and his suffragans. In 1931 when he was elected as Archbishop of Capetown, there began the long litigation with the few Protestant congregations in the province who claimed to be the "Church of England" in South Africa and refused to recognize him as their Metropolitan. This law-suit dragged on until the present year, when the Archbishop's position was vindicated.

CONDEMNATION OF JAPAN

Some of the Japanese members of the Anglican communion have expressed regret that the Archbishop of Canterbury took the chair at a great meeting in the Albert Hall on the evening of October 5th, summoned at the instance of one of the London daily newspapers to appeal for concerted action among the nations in regard to Japan's aggressive acts against China, on lines suggested by President Roosevelt. But in this country opinion is overwhelmingly in favor of his Grace's action, particularly as in his speech he was careful to refrain from exaggerated or provocative statement, and made no attempt to put off the Archbishop only to put on the politician.

APPOINTMENT OF BISHOP HUDSON

The Society for the Propagation of the Gospel in Foreign Parts at a special meeting on October 7th elected the Rt. Rev. Noel Baring Hudson, Bishop of Labuan and Sarawak, to the office of secretary in succession to the late Canon Stacy Waddy.

Bishop Hudson was born in 1893, the son of the Rev. T. W. Hudson, warden of St. Edward's School, Oxford. He was educated at St. Edward's, and obtained a Tancred Scholarship at Christ's College, Cambridge. He received his Bachelor of Arts degree in 1915. During the World War he served in the army with much distinction, having held the rank of lieutenant colonel and temporary brigadier-general at the age of 23.

After the War he entered Westcott House, Cambridge, and was ordained deacon in 1920 and priest in 1921, at Ripon, to the parish of Christ Church, Leeds, of which he became vicar in 1922. In 1926

he was appointed vicar of St. John the Baptist, Newcastle-upon-Tyne. From there he was called to the bishopric of Labuan and Sarawak, and was consecrated in St. Paul's Cathedral on October 28, 1931.

The Bishop was also a Rugby football player of note. He is unmarried.

The new secretary will take up his office at the SPG House on March 1, 1938.

DEAN OF WESTMINSTER

On Sunday, September 26th, serious illness prevented the Dean of Westminster, the Very Rev. W. Foxley Norris, D.D., from preaching at the Abbey's special service of thanksgiving for its reopening to the public, and two days later he died.

Though he was 78 years of age, the Dean retained to the last his vigor of mind and his administrative efficiency, the latter quality being shown conspicuously at the Coronation ceremony, and during the weeks of preparation for it. The late Dean spent a large part of his ministerial life in Yorkshire, becoming, in 1906, Archdeacon of Halifax. Thence he was promoted to the Deanery of York, and in 1925 succeeded the late Bishop Herbert Ryle in the deanery of Westminster.

If he did not possess the profound scholarship for which many of his predecessors at Westminster had been renowned, Dr. Foxley Norris had other gifts which eminently qualified him to be the custodian of the Abbey and its treasures. An artist himself, he took a keen interest in the preservation of the fabric and the ornaments, and his own deep feeling for stately and dignified ritual made its impress on the Abbey's services. Somewhat forbidding in manner, and autocratic by temperament, the late Dean was essentially the kindest of men, and far from devoid of the sense of humor.

WOMEN IN CHURCH ARMY

A few years after Wilson Carlile had made the first recruits for the Church Army, his sister, Miss Marie Carlile, started the women's side of the work in modest premises in a poor part of London. Today the women of the Church Army are 500 strong. Their cheery presence is an invaluable asset in many a parish, at home and in the mission field overseas. They manage hostels for working girls, for the destitute, for unmarried mothers, and for old folk; run clubs of many kinds and seaside homes for mothers and children. The prison and probation authorities often look to them to take care of "difficult" girls. At Christmas time they play Santa Claus to many a poor family whose cupboard would have been bare without the gifts they bring. Magnificent testimony to their work and influence was paid on October 14th, when they celebrated their jubilee at a meeting in Londonderry House, Park Lane, among the speakers being the Archbishop of Canterbury.

Altar Placed in Community Church

PORTLAND, ORE.—Members of the community church in the small seaside resort of Nelscott have placed an Altar in their church building and have made arrangements with Bishop Dagwell to have occasional services of the Holy Communion as set forth in the Prayer Book.

NECROLOGY

✠ *May they rest in peace.* ✠

JAMES T. JEFFREY, PRIEST

JACKSON, MISS.—The Rev. James Theophilus Jeffrey, who for 13 years served as rector of St. Mark's Church here, died in Opelika, Ala., on September 25th as the result of shock suffered after an automobile accident.

Mr. Jeffrey was born in Jamaica, B. W. I., on November 20, 1877, the son of Alexander Jeffrey and Mary Ann Noble Jeffrey. He attended Fairfield college in Jamaica, and Harvard, and was graduated from the Bishop Payne Divinity School in 1913. He was ordained deacon in 1913, and advanced to the priesthood in the same year by Bishop Gibson. His marriage to Ethel B. Clement took place in 1917.

He served as rector of St. Mary's and Millwood Missions, Berryville, and Christ Mission, Snickels Gap, Clark county, Va.; as priest in charge at Charlestown, W. Va., from 1918 to 1921, and then assumed rectorship of St. Mark's Church, where he remained until 1934. Mr. Jeffrey was interested in Negro social service work, and for several years served as dean of the Colored convocation in Jackson.

Surviving are his widow, a step-daughter, Mrs. Thelma T. Lash; four brothers, and other relatives. Burial took place from St. Martin's Church, New York City, on September 30th. A memorial service was held at St. Mark's Church, Jackson, on October 31st.

JOHN POWER, PRIEST

BROWNWOOD, TEX.—The Rev. Dr. John Power, 91, rector emeritus of St. John's Church, died at his home on October 25th following an illness of only a few hours.

Dr. Power served as rector of St. John's for 30 years, retiring from active duty in 1934. In addition to his duties as rector, he was also a teacher in Daniel Baker college, a columnist for the *Brownwood Bulletin*, and a leader of civic enterprises. He was probably the oldest college professor in the nation, for he had continued during the last few years to teach classes in history at Daniel Baker.

Dr. Power was born at Winterton, England, April 16, 1846, moving to Yorkshire at the age of 5. He received his education at St. John's College, York, and taught for 18 years in the public schools of England. Coming to the United States in 1884, he spent some time in New York. For 20 years he was in charge of churches in Nebraska, coming to Brownwood in 1904. He helped organize the first charity organization in the city. He also helped organize the first ministerial alliance, served as president a number of times, and retained his membership until his death. He organized the first commercial club, which later became the chamber of

commerce. He was Brownwood's first scoutmaster.

Dr. Power became a newspaper columnist 30 years ago, contributing to the Saturday issue of the *Brownwood Bulletin*, his "Parson's Column," which was widely read and quoted throughout the state.

He is survived by three sons, Turner Power of Brownwood, Frank Power of Kansas, and Ted Power of Columbus, Ohio.

Bishop Moore of Dallas conducted the funeral service on October 29th. The clergy of the diocese acted as pall bearers, and burial took place in Brownwood.

MRS. HELEN S. BAINBRIDGE

EVANSTON, ILL.—Mrs. Thomas Elms Bainbridge, hostess of Seabury-Western Theological Seminary, died here on October 24th.

Mrs. Bainbridge, formerly Helen Saunders, was the first hostess of Western Theological Seminary, serving in that capacity and as hostess of the combined institutions for eight years. She was held in high esteem by the many students who studied at the seminary during her period of service.

MRS. EMMA I. SHEPHERD

PORTLAND, ME.—Mrs. Emma I. Shepherd, widow of the Rev. Joseph Battell Shepherd, died at Maine general hospital of this city on August 1st at the age of 81 years.

Since 1894 she had lived in Maine, coming here from Connecticut. Her husband was rector of St. Paul's Church, Portland, for 25 years, and Mrs. Shepherd served as organist and choir director and aided in young people's activities. She was the founder of the Girls' Friendly Society in Maine, of which she was diocesan president for many years. For six successive summers she was matron of the GFS Holiday House at Camden.

The burial service was conducted by Bishop Brewster of Maine, with interment in Evergreen cemetery, Portland, beside her husband and daughter.

MRS. MARCIA S. SHERWOOD

GAINESVILLE, TEX.—Mrs. Marcia Stevens Sherwood, widow of the late J. F. Sherwood, and one of the pioneer Churchwomen of the diocese of Dallas, died on October 17th at the age of 89.

Mrs. Sherwood was the mother of Mrs. J. F. Morrison of Indianapolis, one of the members of the national executive committee of the Woman's Auxiliary, and of Dr. Marcel Sherwood, of the Scott-White clinic, Temple, a vestryman of the church.

Tract Society Elects Dr. Monroe

NEW YORK—At the meeting of the executive committee of the American Tract Society, held on October 1st, Dr. Hugh R. Monroe, first vice-president of the society, was elected president, to succeed the late William Phillips Hall.



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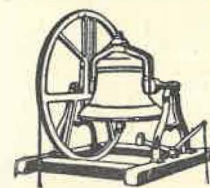
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Fall Activities of Baltimore League Begin with Devotions

BALTIMORE, MD.—The Catholic Laymen's League began its fall activities on October 19th with an evening of devotion for priests and laymen at Grace and St. Peter's Church. An effort was made to strike the highest possible spiritual tone at the very outset, as an indication of the objectives and standards for the season's work. The Rev. William A. McClenthen,

rector of Mount Calvary Church, gave two meditations on the sacrament of penance. Closing devotions were conducted by Fr. Noble of St. Andrew's parish.

It is the hope of the league in Baltimore that there may be many other laymen's leagues of a similar nature formed in other large Catholic centers, and the Baltimore league plans to correspond with any groups of men who contemplate such an action. All members of the league belong to the American Church Union.

Mark Rector's 35th Anniversary

PAOLI, PA.—The 35th anniversary of the Rev. Horace A. Walton's first Sunday as rector of the Church of the Good Samaritan was commemorated by special services on October 3d. Bishop Taitt of Pennsylvania preached.

At the early celebration of Holy Communion, Fr. Walton blessed four stained-glass windows, executed by Heaton, Butler, and Bayne of London, and placed in the baptistry of the church.

CLASSIFIED

ANNOUNCEMENTS

In Memoriam

JULIAN EDWARD INGLE
Priest
Diocese of North Carolina
November 4, 1929

"They that turn many to righteousness, shall shine as the stars forever and ever."
All Soul's 1937

Memorial

GEORGE THOMAS BAKER, Priest.
In loving memory of my dear husband who departed this life October 20, 1936. R. I. P.

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THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FEDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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WANTED: Vice-President and Director (Churchman) of conservative Eastern bank (est. 1890) will advise trustees and others regarding municipal, railroad, industrial and public utility bonds suitable for legal or general profitable investment. 22 years' experience. References. P. O. Box 66, Dobbs Ferry, N. Y.

Memorial Door and Garth Are Added to Cathedral

WILMINGTON, DEL.—Among the recent improvements and additions to the fabric of the Cathedral of St. John are the installation of a carved west door, in memory of the late Edward G. Bradford, for many years warden and vestryman, and a cloister garth at the north transept.

The door is a fine example of modern American wood carving, done by William J. Burton of Wilmington, and it is part of the unit on the west front of the cathedral, which also contains a window in memory of Judge Bradford. It is the gift of his daughter, Mrs. H. B. du Pont, Sr.

The garth is a piece of landscape work, the theme of which is a "Garden of Peace." It will eventually contain a fountain, suitably inscribed with the names of the parishes and missions of the diocese of Delaware. There will also be plants indigenous to the three counties of the state. The Dean of the cathedral, the Very Rev. Hiram R. Bennett, has recently brought back a specimen of the "holy thorn" from Glastonbury Abbey, Somerset, England. This has been set out in the cathedral close.

350 Attend Fellowship Meeting

HARTFORD, CONN.—The annual fall diocesan meeting of the young people's fellowship in the diocese of Connecticut, held on October 3d at St. Mark's Church, New Britain, and attended by 350, was called to order by the president, Clarence G. Lippitt.

Jesuit Journal Appeals to Franco for Establishment of a Christian Democracy

ST. LOUIS (NCJC)—An open letter to General Franco, appealing for the establishment of a Christian democracy in Spain, appears in the November issue of *Queen's Work*, a monthly magazine published by the Jesuit Fathers. The letter is signed, "Staff of Queen's Work."

"We hope that at heart you are a Christian democrat," the letter states. "We hope that along with the books on military tactics which you studied so effectively you have read the Papal encyclicals on government and economics. We hope that you harbor Christian pity for the enemies you are crushing in war, a pity large enough to make them see that your newly organized Spain will have a place for all Spaniards."

"WHAT ARE YOUR PLANS?"

The letter cites the many and grave problems facing Franco, and acknowledges the difficulties of reconciling the diverse elements now active in Spain, and then asks, "What are your plans?"

"We Catholics are worried," the letter continues. "Two other Catholics seized power in European countries, and each of them established a dictatorship, a ruthless, lawless—except when his own word was law—dictatorship. Each of them established a totalitarian state with life and living impossible for disagreeing minorities, a totalitarian state which, in its treatment of political adversaries, differed little from the totalitarian state which is Russia."

Churches in Central New York Aided by Legacies

UTICA, N. Y.—Central New York churches have been made beneficiaries in the wills of two Churchwomen, Miss Martina E. Brandegee, who died July 9th, and Miss Mae Hitchcock.

By the will of Miss Brandegee, the fiscal corporation of the diocese of Central New York is made administrator of a fund of \$45,000, the income of which is to be used for the benefit of Holy Cross Church. Bequests of \$5,000 each were also made to Grace Church and St. Luke's Home and Hospital, both of Utica. Miss Brandegee was the daughter of the late Rev. John Jacob Brandegee, former rector of Grace Church. She served as organist and treasurer of Holy Cross Church for many years.

St. Thomas' Church, Hamilton, is made beneficiary of a bequest of \$500 from the estate of Miss Hitchcock, a former resident of Smyrna, N. Y.

Connecticut Educators Meet

NAUGATUCK, CONN.—There was a large attendance in spite of rainy weather at the fall conference of the religious education division of the diocese of Connecticut, held in St. Michael's Church here, October 19th.

Group conferences were held on Building a Parish Program, led by Mrs. Percy Rex; Guiding the Religious Growth of Our Children, by Mrs. Harry Pool; and Teaching the Life of Christ, by the Rev. Dr. Frank F. German. The senior high group was led by Miss Deborah Vaill.

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Many Communion Represented at Institution of Rev. Robert Gay

PORT JERVIS, N. Y.—Bishop Manning visited Grace Church on October 24th for the purpose of instituting the Rev. Robert Gay as rector.

In addition to a large number of the clergy of the diocese in the chancel, there were present and in the procession ministers of the Presbyterian, Methodist, and Dutch Reformed Churches and the Rabbi

of the Jewish Synagogue. A priest of the Roman Catholic Church was in the congregation. By order of the minister, the peal of bells in the Dutch Reformed Church was rung for 15 minutes to welcome Bishop Manning to the community.

Port Jervis is an historic town of 15,000 inhabitants. It has the distinction of possessing a town site which stands in three states: New York, New Jersey and Pennsylvania. The greater part of the population is in New York state and diocese.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, D.D., Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Weekday Masses: 7 A.M. Thursdays and Holy
Days 7:00 and 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, 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). 9:30, Morning Prayer. 5,
Evening Prayer.
Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

REV. DONALD B. ALDRICH, D.D., Rector

Sundays

8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
Daily—Holy Communion, 8 A.M. (except Satur-
days), also Thursdays and Holy Days, 12
Noon.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
9:30 and 11:00 A.M., Junior Congregation.
4:00 P.M., Evensong.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Communion
at 10 A.M.
Fridays: Holy Communion at 12:15 P.M.

Church of St. Mary the Virgin, New York

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Evensong, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and
Sermon, 11 A.M. Evensong and Devotions,
4 P.M.
Daily: Masses; 7 and 7:45 A.M. Also Thursday
and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

DORON, REV. JOSEPH S., formerly in charge of
Epiphany Mission, Flagstaff, Ariz.; to be in charge
of St. John's Mission, Bisbee, Ariz., effective No-
vember 1st. Address, Box 1129.

HOLLAND, REV. NORVAL W., formerly in charge
of Calvary Church, Sioux City, and of St. George's,
Le Mars, Iowa; is in charge of St. George's
Church, Macomb, and St. Peter's, Canton, Ill.
(Q.).

LOWERY, REV. V. G., formerly rector of St.
John's parish, Ensley, Birmingham, and of Christ
Church, Fairfield, Ala.; is rector of St. Luke's
parish, Mariana, Fla., and in charge of surround-
ing mission field.

McLAUGHLIN, REV. A. M., formerly in charge
of St. Timothy's Church, Chicago, Ill. (C.); is in
charge of St. Clement's Church, Harvey, Ill. (C.).
Address, 15611 Ashland Ave.

NEW ADDRESSES

BRIGHT, REV. RICHARD, formerly 600 N. 48th
St., West Philadelphia; 4504 Kingsessing Ave.,
Philadelphia, Pa.

HOUGHTON, REV. DR. FREDERICK P., 315 Bala
Ave., Bala-Cynwyd, Pa.

MAY, REV. O. WORTH, formerly Grasslands
Hospital, Valhalla, N. Y.; 38 Bleecker St., New
York City.

PATEE, REV. LYMAN E., formerly 1827 Bards-
town Road, Louisville, Ky.; P. O. Box 324, Alamo-
gordo, N. Mex.

ORDINATION

PRIEST

CONNECTICUT—The Rev. WILLIAM G. J.
KIBITZ was advanced to the priesthood by the Rt.
Rev. Chauncey B. Brewster, D.D., in Christ
Church, New Haven, Conn., October 18th. The
ordinand was presented by the Rev. C. Clark
Kennedy, and is curate at Christ Church. The
Rev. Dr. R. B. Ogilby preached the sermon.

DEGREE CONFERRED

SEABURY-WESTERN THEOLOGICAL SEMINARY—
The first degree to be conferred upon the Pre-
siding Bishop-elect, the Rt. Rev. Henry St. George
Tucker, was conferred by Seabury-Western The-
ological Seminary in a special convocation on October
27th in the Bishop Anderson Memorial Chapel.
It was the degree of Doctor of Sacred Theology.

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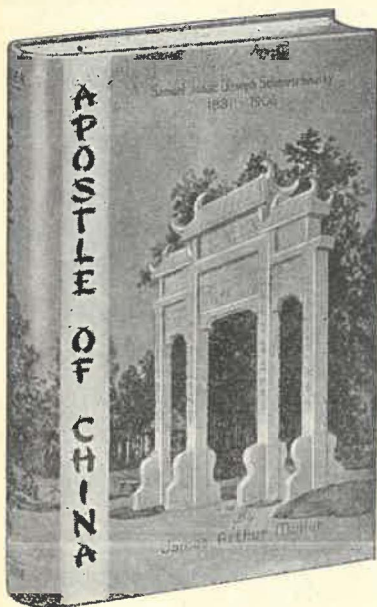
NOVEMBER

8. St. Mark's, Anaconda, Mont.
9. Sisters of St. Mary, Peekskill, N. Y.
10. St. Peter's, Freehold, N. J.
11. St. James', Pullman, Wash.
12. All Saints', Scotch Plains, N. J.
13. Sisters of the Holy Nativity, Fond du Lac,
Wis.
15. Advent, Kenmore, N. Y.
16. St. Alban's, Olney, Philadelphia.
17. All Saints', Buffalo, N. Y.
18. Grace Church, Newark, N. J.
19. Christ Church, Williamsport, Pa.
20. Resurrection, New York.

CHURCH KALENDAR

NOVEMBER

7. Twenty-fourth Sunday after Trinity.
14. Twenty-fifth Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving Day. (Thursday.)
28. First Sunday in Advent.
30. St. Andrew. (Tuesday.)



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