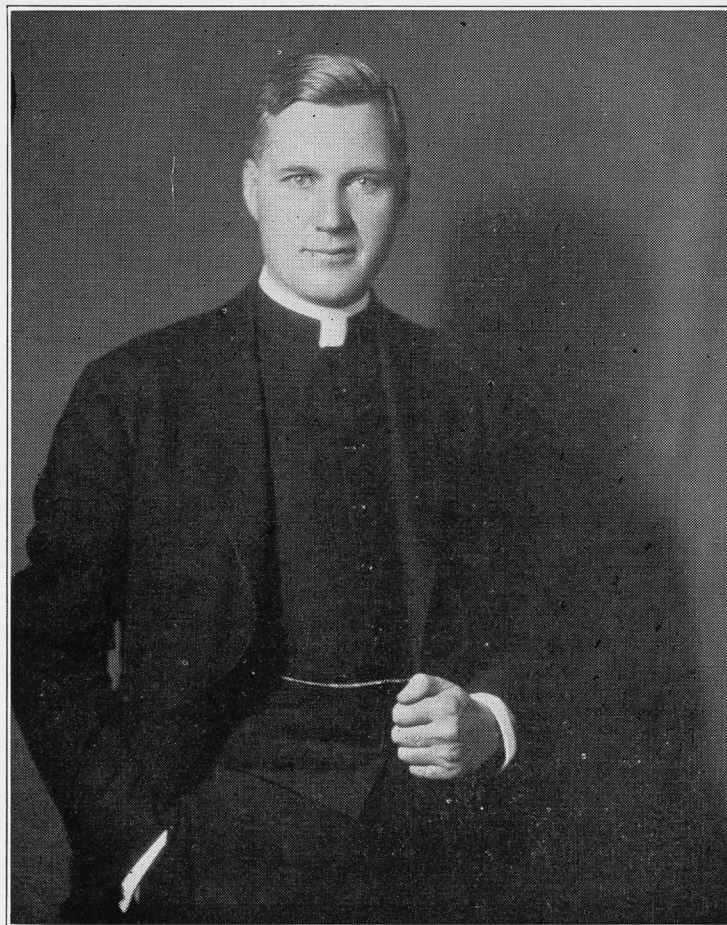


August 19, 1937

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THE WITNESS



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CLERGY NOTES

DUKES, CHARLES H., formerly vicar of St. Mary's, Augusta, Georgia, resigned August 1 to become rector of St. Cyprian's, Hampton, Va. Address: P. O. Box 170, Hampton, Va.

GILLISS, CARTER S., curate at Trinity Church, Hartford, has become priest-in-charge of St. Paul's, Woodbury, and Epiphany, Southbury, Conn. Address: Woodbury, Conn.

GRIFFIN, FREDERICK S., rector of St. Saviour, Maspeth, Queens, New York City, for 45 years, died Aug. 9, at 81.

HARRIS, T. C., was ordained to the priesthood by Bishop Mitchell on July 25 at St. John's, Williams, Ariz.

JUDD, ALBERT O., formerly vicar of St. Paul's, Manheim, Pa., has been appointed vicar of St. Luke's, Mechanicsburg, Pa., effective Sept. 1. Address: 8 East Keller St., Mechanicsburg, Pa.

LINSLEY, GEORGE THOMAS, rector emeritus of the Good Shepherd, Hartford, Conn., died at Farmington, Conn., August 6, at 73.

O'BRIEN, RAYMOND M., has accepted a call to Trinity, Logansport, Ind. His work at Niles Center, Ill. has been taken over by the Rev. J. Warren Hutchins, of the staff of St. Luke's pro-cathedral, Evanston, Ill.

PETERS, SYDNEY R., formerly rector of St. John's, Ashton, R. I., has become rector of Holy Trinity, Tiverton, R. I.

SLACK, WILLIAM S., has presented his resignation as rector of St. James Parish, Alexandria, Louisiana, to be effective December 1. He will be eligible for pension on October 22.

SNYDER, FRANK F., rector of Christ Church, Coudersport, Pa., has been appointed vicar of St. Paul's, Manheim, Pa., effective Sept. 1. Address: Manheim, Pa.

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THE WITNESS

A National Paper of the Episcopal Church

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

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APOSTOLIC ANATHEMAS

An Editorial

IN READING the various Epistles one finds the apostles themselves were confronted with the same perversions of the Gospel as those which menace the Church today. In the Epistle to the Galatians St. Paul is addressing a group who owed their conversion to his efforts but who had substituted legalism for sacramental grace. "I marvel," said he, "that you are so soon removed from him that called you into the grace of Christ, unto another Gospel which is not another; but there be some that trouble you and would pervert the Gospel of Christ, but though we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed."

In the Epistle to the Corinthians he rebukes another group who followed local leaders to such an extent that they destroyed the unity of the Church. In the Epistles of St. Peter we read of "false teachers who through covetousness make merchandise of you" and in the Epistles of St. John "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God and this is that spirit of anti-Christ."

In none of these cases did the Apostles deal very gently with these offenders but said things which would be condemned as severe by those whose devotion to truth is apathetic. "Let him be accursed," "Are ye not carnal?", "False teachers," "Anti-Christ." These are not pleasant words but they proceeded from men who were terribly in earnest and who held not their lives dear unto themselves for the faith that they proclaimed. They differed fundamentally from modern teachers who claim to be liberal but who are merely indifferent to truth.

Let us remember that the background of our faith is that of one who was crucified because He was a martyr to truth. This was St. Paul's defence for his intense opposition to the Judaizers in Galatia. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." And also in his attack upon those who created divisions in the Church at Corinth, "For I am determined not to know anything among you, save Jesus Christ and Him crucified." One cannot stand at

the foot of the cross and be indifferent to the truth for which Christ and St. Paul and St. Peter died.

LET us examine these perversions of truth which the Apostles condemned in the light of our modern complacency. In St. Paul's epistle to the Galatians he was attacking the legalism which Christ excoriated in the Pharisees and which the Church today faces in the group who substitute legislative enactments for sacrificial love; who trust in themselves that they are righteous and despise all prodigals who violate law. The word "Pharisee" and the word "Puritan" have the same etymological roots and have produced the same kind of fruits.

In his epistle to the Corinthians he condemns the spirit of sectarianism which attaches itself to Peter to the exclusion of those who follow Paul, and who substitute narrow partizanship for brotherly love as the basis of their discipleship. The story of Protestantism is one of disintegration along these lines. It has resulted in a multitude of little leaders leading petty people in trivial things.

St. Peter in his epistle assails those who commercialize religion, making merchandise of it, whether they be priests in Latin countries or evangelists in our own land, "whose damnation slumbereth not"—these are St. Peter's words, not mine.

St. John's first epistle is directed against the Gnostics of his day who resemble certain modern cults which claim superior knowledge conveyed by some modern appendix to revelation and which denies that Christ is come in the flesh or that He suffered on the cross because to them matter is evil and suffering is unreal.

One would not presume to use this language today; indeed one almost apologizes for quoting it, but it is there and it springs from deep conviction and heroic sacrifice. It is therefore worthy of our consideration even though we live in an age which patronizes both God and the devil with equal credulity and regards truth as subservient to expediency and martyrdom for truth as an act of folly.

It is good for us to reflect upon the apostolic viewpoint which is so different from our own.

IRVING P. JOHNSON.

THE CONVENTION AND THE PROVINCES

By

MALCOLM TAYLOR

Secretary of the Province of New England

THE General Convention has had a joint committee on Provinces for the past fifteen years. At each Convention, beginning in 1925, this committee have rendered a report recommending various enlarged responsibilities and powers for the Provinces, both ecclesiastical powers and a larger share in the general work of the Church. The Convention of 1925 refused to adopt any of the committee's recommendations, the report being laid on the table almost without discussion. Since then there has been a growing opinion in favor of greater powers for the Provinces and some of the later recommendations of the joint committee have been adopted. For instance, to cite but one illustration, a Province has now the right, where a bishop is to be chosen for a missionary district within the Province, to nominate to the House of Bishops two presbyters for that office.

The joint committee has also, at the request of the General Convention, considered the matter of the number and size of the Provinces and by submitting to the Provincial Synods certain suggested changes ascertained that the prevailing opinion is against any change in the number of boundaries of the Provinces at this time.

The joint committee in their reports have repeatedly called attention to the purpose of the General Convention in creating Provinces which was to assist the national organization of the Church and to avoid too great centralization; and to the fact that the Provinces have instead functioned chiefly and often helpfully as cooperative units in work for their constituent dioceses. This failure to assist the national organization of the Church has been due to the reluctance of the General Convention to grant definite authority to the Provinces and to the unwillingness or inability of the National Council to delegate to the Provinces any share of its work.

The last General Convention with this record in mind instructed its joint committee on Provinces to confer with representatives of the National Council on the whole matter of the relation of the National Council to the Provinces in order that the Provinces might be made more effective instruments in promoting the general work of the Church. Such a conference was held and the joint committee, in their report to the coming General Convention, will offer the following recommendations; for while the committee recognize the usefulness of the Provinces to their constituent dioceses, a service which alone would justify their existence and support, they believe the time is opportune for carrying out the original intention of the General Convention in creating the Provinces.

THE committee believe that there has been too much centralization and that enlarged Provincial responsibility would result in greater efficiency and in economy, for it is both difficult and costly to work at long range. The joint committee—

- (1) Approve of the general principle of making the National departments of Religious Education and Social Service advisory and of delegating to the Provinces the promotion of their programs in so far as the Provinces may be equipped to assume such responsibility.
- (2) They believe that the Field Department should seek the advice and cooperation of the Provinces and that its secretaries would, in some Provinces, work more efficiently and economically if under Provincial direction.
- (3) The National Departments, in their judgment, should not wait for a better organization of all the Provinces but should work through and with each Province according to its organization and resources.
- (4) In order that the Provinces may be equipped to assume this larger responsibility, which should mark the next advance step in the general work of the Church they recommend the employment in each Province of at least one full time executive.

As to greater ecclesiastical powers for the Provinces the joint committee, remembering the reluctance of the General Convention to adopt their suggestions in the past, have hesitated to make further recommendations. They are, however inclined to recommend again that when a bishop wishes to resign the House of Bishops of the Province in which his diocese or district is located be authorized to accept his resignation to avoid the necessity of waiting for a meeting of the national House of Bishops, which may involve a delay of a year or more to the detriment of the diocese concerned.

The joint committee has also under consideration several other suggestions on which definite action had not been taken at the time this paper was written.

Now, when the duties and work of the Presiding Bishop and the National Council are under discussion, and before the reduced or suspended activities of the departments of the National Council are resumed, is the opportune time for a serious consideration of the wisdom and practicability of delegating to the Provinces either more ecclesiastical powers, or greater responsibility for the general work of the Church.

OUR TASK AT HOME

By

FREDERICK B. BARTLETT

Executive Secretary, Domestic Missions Department, National Council.

THE missionary work of the Church in the domestic field is primarily evangelistic. In our own way, but in closest cooperation with other Christian Communions, we are spending the money, which is being entrusted to us in such meager amounts, in a desperate attempt to make America a Christian nation. During the past year, because of inadequate appropriations, we have been unable to take advantage of the splendid opportunities which are opening on every side. Sixty per cent of the American people are unchurched. They are not indifferent to the message of the Christian Gospel, but they are outside of its influence because the Church has not been able to reach out from its crowded centers to carry the Gospel of Christ to the people in the remote sections of our country. Thousands of children who are now deprived of the blessings of training in the Christian faith could be brought into the Church within this generation if our people would provide the means of sending fifty or sixty new missionaries into the domestic field. Many of these children will be leaders in American life in the years to come. Our nation will pay the price of their neglect, and our Church must bear the blame of failing the nation.

In the budget of the department of Domestic Missions approximately 88 per cent of the income is spent in the payment of salaries. Hundreds of our missionaries are taking the Gospel into the neglected places. Although the Home Missions Council reports that approximately one thousand rural churches were closed during the past two years, the record of the Episcopal Church shows that not only have none of our churches been closed, but several of the silent churches have been opened and new missions established. We are making our contribution to American life steadily and conservatively. The tragedy of it all is that we are missing golden opportunities to make a conspicuous contribution to the building of a Christian nation.

The oldest domestic missionary field in the United States is among the Indians. Down through the years this work has been developing, and more money has been spent upon it, per capita, than for any other type of work. Now we are facing a new day in Indian missions. The new government policies are changing the whole aspect of our work. The resettlement plans, the changes in government schools among the Indian tribes, the new economic and social programs being promoted by the Indian department, all have necessitated changes in the life of our Indian people. Whether these changes are good or bad no one can say at present, but whatever one's opinion may be regarding them, they are creating for the Church an entirely new situation to which it must adjust its missionary work.

During the past five years the Episcopal Church has tried to adapt its program to the plan of the bureau of Indian affairs. Since the government has been placing district schools in many sections of our great reser-

vations, our boarding schools are being abandoned. Although we formerly put our chief emphasis upon the work with children, now we are finding that the responsibility for rearing children must be placed back in the home where it belongs, and we are trying, through our field workers, to make these homes fit places in which to rear children. Indian children are now going to school with white children. Wherever it is possible and the government has not made proper provision, the Church is temporarily caring for groups of children in homes near the public schools. From these homes the children are going to school, until the government provides for their needs on the reservation.

Since only a few of our Indian boys and girls can be absorbed on the reservation after their training in the schools, the time will soon come when we must provide the necessary placement bureaus through which they may be introduced into the ordinary American life and guided through and adjusted, under kindly direction, to their new environments. It may be that within the next two generations the entire plan of segregating the Indian people on reservations will be abandoned, and all the Indians take their proper place in our American civilization, where they can make their own peculiar contribution to the building of the new America.

From all our Indian missions come reports of growth and progress. The Church has reason to be proud of its long interest in these exploited people who should be the special care of all Christian believers. They shame their white brethren by their generosity and devotion.

ANOTHER one of our older domestic mission fields is in the Southern Appalachian Mountains. Here again amazing changes are taking place. About three years ago the federal government, in cooperation with the Home Missions Council, made a careful survey of the southern mountain area. The report contains the story of a change from the old to the new, which is bringing a challenge to the Church in this great section of the South. In spite of what the government may do in its great engineering schemes, such as the T.V.A. development in Tennessee, in its flood control and waterways, in its reclamation projects and electrification programs, the abundant life will never come to these mountains or to the towns and valleys of the Appalachian region without a well equipped and ministering Church. No type of civilization can long endure without religion.

The Department of Domestic Missions is well acquainted with the changes that are under way in the southern mountains. Studies have been made of the fields, missionaries have been sent out, schools established, and the work is being adjusted to the new needs.

Our work among the Mexican people is not extensive. In Phoenix, Arizona, a new church and social center has been built, and it is possible that another similar project will be undertaken in the coming year. Every attempt that the Church has made to reach these people has met with enthusiastic response. In most of our border cities they have been segregated in the worst sections, and live under almost intolerable conditions. The only organization which seems to care for their welfare is the Christian Church. There are 1,400,000 of these people in our southwestern states. Probably a million of them remain unchurched. As in other cases of our associations with the "stranger within our gates," so with the Mexicans, our nation pays the price of neglect.

These happy, delightful and responsive people might be made into productive American citizens with a small expenditure of money for the salaries of a few additional workers and for adequate but simple equipment. For several years the department of Domestic Missions has been anxiously waiting for the Church to provide the means of developing this work. An investment here would bring large returns for America in the years to come.

As with the Mexican people, so with the Orientals. Our work is still small, yet the work which we are doing is good work. On the Pacific Coast several of the dioceses are now taking the responsibility for the support of their own work with the Japanese and Chinese people. There are thousands still remaining who would welcome our Church's ministrations.

Among the Negro people our work goes steadily forward. Conspicuous growth has been made in the diocese of South Florida where the Church has at present approximately 4,500 communicants. The diocese has been unable to meet the needs of the great Negro migration from the West Indies. Many of those who came into the States already were members of the Anglican Communion but have been lost to the Church in the United States because of our inability to provide them with the necessary leadership. It is our hope that the Church will soon provide new missionaries, both men and women, to meet the requirements of this situation.

Most of our opportunities for Negro work are in the southern dioceses, where 83 per cent of the 12,000,000 Negroes in America live, and the time is soon coming when we should plan to make a great advance in these southern states. Conditions which heretofore have made it difficult to do our work are now changing. A new day has dawned for the Negro in America. He may yet be given his opportunity to make his peculiar contribution to American life.

Since a large proportion of our work might be classified as rural in all the fields which we serve in America, we are tremendously interested in the rural Church. It is well, therefore, to know how rural life has been transformed, how farming has been revolutionized and machinery is displacing man, so that today we have a new kind of country life. The isolation of the years gone by, both physical and intellectual, has been overcome through improved modes of transportation and methods of communication. Country people are chang-

ing. One of our chief problems in this respect is due to the fact that over 43 per cent of our native farmers are tenants, and tenancy has always created one of the great problems of the country Church.

The leaders of all our cooperating missionary agencies are agreed that we need a new leadership, a new program, adequate equipment, and a new approach to the conditions which the Church is called upon to meet.

FROM every missionary district reports of progress are coming to headquarters. In almost every district there is evidence of increasing self-support, larger numbers won for baptism and confirmation. The Church is reaching out further than ever before to minister to the scattered people in the mountains and on the prairies.

Although most of our missionaries are still spreading their efforts over large areas, sometimes using a part of their meager stipends for travel expense, yet the growth of our work has been notable, and there is every indication that the fields which are now being so sparsely cultivated could produce in the years to come large harvests in terms of people won for the Church. Here, as in all parts of the domestic field, more missionaries are needed, new cars are required, and additional appropriations for travel. Give us men and equipment so that we may take the Church even to the remotest places!

One by one the institutions which were formerly supported by appropriations from the budget of the general Church have been made the responsibility of the local communities which they serve. Schools, hospitals and other institutions in the white field have become self-supporting. At the end of 1937 only three institutions in the white field will be receiving assistance from the National Council: St. Luke's Hospital, Tucson, Arizona; Appalachian School, Penland, North Carolina, and Patterson School, Legerwood, North Carolina. It is our purpose to lay our chief emphasis upon the definitely evangelistic aspects of our mission.

There should be some way in which to reestablish the vital needs of our home missionary enterprise in the mind and heart of the Church, not as a charity, but as a necessary part of its life and work. The impression has gone abroad that there is no longer any need for the prosecution of missionary work in the domestic field; that it should be the responsibility of the particular localities in which the Church is ministering; that there is nothing more to be done; also the false impression that the Boards are wasting money, particularly in competition with other religious organizations.

The real causes for the present lack of interest on the part of our Church people are the breakdown of missionary education and the lack of old-time missionary passion in the ministry. But wherever the fault may lie, the facts still remain that America is a pagan nation; that America needs the religion of Jesus Christ, that there is no hope for America without that religion. When seventy-five or eighty million people remain unchurched and untouched by the religion of our Lord it should be apparent to any reasonable person that we have a challenging task presented to us

in this changing world; that we must be up and about it with all our hearts if America is to be a place in which to live the abundant life, and if America is to help do her share in building the Kingdom of God.

Let's Know

By

BISHOP WILSON

FINLAND

UP TO the twelfth century the Finns lived as an independent people under their own kings. They were pagans and very aggressive, frequently in conflict with their neighbors. In the twelfth century they were conquered by the Swedes who followed up the conquest by sending in missionaries to teach them the Christian religion. This evangelization was still in progress when the Reformation broke out. The Finnish Church was identified with the Swedish Church and developed on Lutheran lines, its ministry being maintained through the Swedish episcopate. In 1890 the country was snatched away by the Russians and remained part of the Russian empire until the close of the World War when their national aspirations secured them a new independence.

In 1884 the Finnish Church had three bishops, all of whom died within a year and before any successors could be consecrated. New bishops were chosen but the question was—who could consecrate them? The Orthodox Russian bishops could not do it and political complications made it impossible for Swedish bishops to come in for that purpose. Finally, in desperation, a professor in a theological seminary, who was not a bishop himself, was called upon to consecrate the new Archbishop. Thus a new ministry was set up and since 1885 the Finnish Church was out of line with the historic episcopate.

All of this was explained to the bishops at the Lambeth Conference in 1930. It was further explained that there was a very friendly feeling among the Finns for the Church of England and that it was quite possible to find a way to straighten out the technical difficulty in order to work out steps of Church unity between the two bodies. Therefore it was voted to ask the Archbishop of Canterbury to appoint a commission to keep in touch with the Finnish Church and follow up developments.

In 1934 arrangements were perfected for the Swedish Archbishop to participate as co-consecrator in the consecration of a Finnish bishop, who in turn has already consecrated another bishop (there are now five bishops in Finland). In the summer of 1934 the English commission went to Finland and worked out a plan for the gradual coming together of the two Churches. The technical divergence in the matter of Holy Orders is now in process of rectification. The English have offered to assist in the consecration of any future Finnish bishops when invited and have agreed that communicants of the Finnish Church may be admitted to communion in the Church of England while the Finns have agreed to do likewise for English communicants. During the period of this tentative arrangement other

incidental questions are to be ironed out. This plan has been placed before the Convocations in England and has received the necessary approval.

Thus another definite step has been achieved in the onward course of the program for Church unity. The Church of England is already in intercommunion with the Church of Sweden. Now the Church of Finland is entering into accord with both of them. It is to be hoped that a like procedure will be effected with the Churches of Norway and Denmark, thus bringing together in a united front the fine body of Scandinavian Christians with the various branches of the Anglican communion.

Your Influence

By

H. ROSS GREER

"YOU are keeping Johnny Flaherty from going to church," said a Roman Catholic woman to a merchant who was baptized a Methodist

"I don't understand what you mean," replied the merchant.

"Well," the woman answered, "Johnny hasn't been coming to church as he should and I got after him about it. He said, 'Why should I go to church? Mr. Smith doesn't go. He's a respectable business man. He's prosperous. People look up to him. If he doesn't go to Church, why should I?'"

The merchant told me the story. It is the old story of influence. The things others do or don't do because of you might stagger you if you knew.

A THOUGHT For General Convention

*Are Church Mission Schools
Worth While?*

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The Rev. Albert H. Stone, M.A.,
Headmaster

OXFORD MEETING CONCLUDES TASKS; ADOPTS REPORTS

By NORMAN B. NASH.

The second week of the Oxford Conference found all the sessions still struggling with their reports; several of them found it necessary to prepare statements of a few pages only, and of quite general character, leaving to a sub-committee the task of drafting a longer and more specific document later. In addition to the linguistic difficulty, and the divergence between radicals, liberals, and conservatives, each section found that the continental stress on the distinction between the realm of redemption and that of creation, between the Church's work and the affairs of the social order, made agreement with the British and American delegates far from easy.

Monday's plenary session saw the presenting of the message to the Evangelical Church in Germany, offering sympathy in her affliction, especially to the Confessional group, and referring to the struggle of the Roman Catholic Church as well. Though promptly adopted, this message brought out later a protest from the representatives of the German Free Church and the Old Catholic delegates; one of these declared Hitler a God-given leader to rescue Germany from bolshevism and despair.

At the same session on Monday was received the report of the joint committee of Faith and Order with Life and Work, unanimously proposing a World Council of Churches, the two existing movements to be continued as permanent commissions of the council. This plan was discussed in separate meetings of national delegations, and in denominational meetings, then adopted "in principle" at a plenary session without any opportunity there for discussion. A majority of the Greek Orthodox delegates declined to pass on the project, having no mandate from their churches; a minority favored it. There was also strong opposition from some British and American anglo-catholics, and the failure to give time for speeches in opposition was highly regrettable.

From the same quarter came strong dislike of the announcement that the Archbishop of Canterbury would celebrate at a concluding service of Holy Communion to which baptized communicants of all the churches represented were invited. The Bishop of Chichester gave a careful explanation of this "exceptional service" as provided for under resolutions of the Lambeth Conference and the House of Bishops of



CYRIL HUDSON
To Lecture in America

the Convocation of Canterbury, allowing such a service in connection with conferences working for Christian unity. But this failed to satisfy some, and there were predictions of wide-spread controversy in the Church of England, as well as of a set-back in the progress toward closer relations with the Orthodox.

On Tuesday, July 20, in two plenary sessions, the conference considered the brief report of the section on the economic order. It took ground familiar and congenial to American liberalism, and was approved by R. H. Tawney and Reinhold Niebuhr, who had shared in producing it. An American business man declared it unfair to the Christian men of affairs in the United States and elsewhere, and an Anglican archdeacon violently attacked it for many faults, particularly for not condemning communism. But the conference accepted it and commended it to the churches for favorable consideration. Before the week was out the full report was completed though not discussed by the whole conference.

The section on the community had its day on Wednesday, also submitting a brief statement. National and racial absolutism were so strongly condemned that speakers protested on the ground of giving offense to Germany and South Africa, but the chairman of the section defended the report, and it was accepted like its predecessor.

Church and State was the report of Thursday, a vigorous statement of the Church's refusal to grant the claims of the totalitarian state, of her rightful freedom in her redemptive work, and of the necessity for

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR.

Delegates from the Episcopal Church in America and the Church of England in Canada attending the Oxford conference met together during the session recently to send a message to the Church at home, Bishop Stevens of Los Angeles presiding, and the Rev. Malcolm E. Peabody of Philadelphia acting as secretary. "We are deeply sensible," the delegates said, "of the need of a united Christianity and venture to hope that the ecumenical purposes of the Conference on Life and Work may be presented fully to the General Convention in the United States and to the General Synod in Canada. It is obvious that time and patience will be required to work out plans that will be acceptable to the groups represented in the conference. Century old traditions and convictions should be considered and respected but they must never be allowed to obscure the ideal of unity or make us hesitant in seeking it. It has been a moving experience to share in the fellowship of Christians of all names and nations. Orthodox and Protestant have both made their impression on us in such a manner as to suggest to us the richness of a completed and permanent unity in Christ."

* * *

English Canon to Lecture Here

The Rev. Cyril Hudson, canon of St. Alban's Cathedral, England, will soon arrive in America to be the visiting lecturer this year at the Berkeley Divinity School, New Haven. He will also lecture and preach elsewhere through engagements now being made by Dean William P. Ladd. Canon Hudson is a leader in the field of adult religious education in the English Church.

* * *

Church Pension Fund Appoints New Actuary

The appointment of Joseph B. Maclean as consulting actuary of the Church Pension Fund was announced recently by William Fellowes Morgan, president of the fund. He succeeds the late Henry Moir, who had been its consulting actuary from 1922 up to the date of his death on June 8th of this year. Mr. Maclean, born and educated in Scotland, is associate actuary of the Mutual Life Insurance Company of New York and is a well known writer on life insurance and actuarial subjects. He has been secretary of the Actuarial Society of America since 1932. He is also a Fellow of the Faculty of

Actuaries in Scotland and of the Institute of Actuaries in London as well as being an Associate of the American Institute of Actuaries. After his early training with the Scottish Temperance Life Insurance Company, he came to this country in 1911 and has been with the Mutual Life Insurance Company of New York since that time except for the period from 1914 to 1919 when he served with the British Army during the Great War. Mr. Maclean will also act as consulting actuary for the Church Life Insurance Corporation, a wholly owned subsidiary, which provides low-cost insurance and annuity facilities for the clergy and for the active lay workers of the Church. The corporation has \$21,000,000 insurance in force and reports assets of \$4,200,000 of which approximately \$1,000,000 is surplus.

* * *

Commission Recommends Fair Trials for Priests

The commission appointed by General Convention in 1925 to consider canons for the trial and sentence of bishops, priests and deacons, has issued a report recommending canonical changes by the convention this fall which will place the trial and ap-

peal of priests on charges in relation to faith and doctrine on the same basis as that provided for bishops. At present deacons and priests may be tried by a diocesan court without the right to appeal to any higher court. Bishops, on the other hand, convicted in a trial court, may appeal to a court of review of the trial, and if the conviction is sustained there, may not be sentenced until the conviction is approved by two-thirds vote of the House of Bishops. The difference in procedure between these orders the commission, of which Bishop Mann of Pittsburgh is chairman, holds to be unequal, unfair and unjust. The setting up of courts of appeal has been objected to on the ground that it would lead to fixing and crystallization of doctrine. The commission points out however that General Convention is not only the supreme law making body of the Church, but has also the power to change the prayer book, creeds, liturgy, and rubrics, and can therefore change the meaning which may be given to any part of Church doctrine by any court. Under the proposed changes, an accused bishop, presbyter, or deacon, after an adverse decision by a court of review or a trial court, would appeal to the court of

appeals. Before that court can act, however, the case would be reviewed by a judicial commission, appointed at each General Convention, consisting of 5 bishops, 5 presbyters and 5 laymen. The court of appeals can act only after the judicial commission has given a report, with its findings stated in writing. The House of Bishops, sitting as the court of appeals, may then make a decision only by two-thirds vote. If two-thirds of the bishops do not concur the case is dropped, and no further action can be taken by any court on the same set of facts. If it makes a decision it must reduce it to writing, and if the accused is found guilty he must be given an opportunity to be heard before sentence is pronounced. The sentence may be deposition, suspension, or admonition.

* * *

Mission Drama Plans Proceeding

Plans for the mission drama to be presented at General Convention in Cincinnati October 10 are proceeding rapidly. A meeting was held recently in Christ Church, Cincinnati, to discuss the venture. More than 1,000 persons from the region about Cincinnati will participate in the drama, which is designed, according to

While discussions on Marriage and Divorce are rife in the Church here and overseas, we are pleased to announce—

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* * *

Georgia Bible Plan Dropped

The plan of the governor and others in Georgia, to have 800,000 copies of the Bible distributed to school children in that state, is being dropped, because of opposition from leading clergymen. They have protested on the ground that the state has no right to decide what constitutes the Bible. They hold that if the state can decide just what constitutes the Bible a precedent would be set for the state to tell the teachers what they should tell the children about the Bible. The governor had advocated the scheme because it would be an influence for morality, and also, he thought, curb the growth of communism in Georgia. On this latter point the Rev. Thornwell Jacobs, president of Oglethorpe University, disagreed. "Oddly enough," he said, "no one has suggested the inappropriateness of using the Bible to combat communism. Jesus Christ practiced communism during his

whole earthly ministry, and his example was followed by the early church, whose members 'had all things in common'." It is expected that the state attorney general will rule the plan unconstitutional, thus making it possible for its proponents to abandon it without losing face.

* * *

Bishop Withdraws Resignation

Bishop Bratton of Mississippi has decided to withdraw his resignation, in response to a request from Bishop Green, the coadjutor. Bishop Green has been on an extended vacation during the summer, because of illness, and Bishop Bratton has taken charge of all diocesan work during this time.

* * *

Merging of Seminaries Urged

Urging that General Convention give consideration to the merging and strengthening of seminaries, the Rev. John DeForest Pettus, rector of All Saints Church, Santa Barbara, California, writes: "In all the pre-convention discussion, there has been little mention of a major problem of the Church today. We

have, officially, fourteen seminaries, twelve of which are east of the Mississippi. Several of these are small numerically and struggling financially, and are in areas adequately served by stronger schools. Their resources in men and endowments are feeble in themselves, but they would add great strength to the larger and more strategically



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For clergy in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire, to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to The Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.

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located seminaries. Such a combination of our forces would enable a smaller number of seminaries to prepare our clergy more thoroughly. The chief obstacle to such a change is the affection which men naturally feel for their own school. But would not some of our seminaries find a larger life by losing themselves? Does not this question, which affects the training of our future leaders, merit vigorous editorial support to bring it clearly before the Church? General Convention, of course, cannot order such action, but it can pass such resolutions as will clarify the mind of the Church and accelerate action."

* * *

New Executive for Minneapolis Home

Susan B. Plant, general secretary of the Niagara Falls Children's Aid Society, has been appointed executive secretary of Sheltering Arms, large endowed Church institution in Minneapolis. Miss Plant succeeds Mrs. Ella M. Lembecke. She will join four other workers on the diocesan social service staff: the Rev. Perry M. Gilfillan, city missionary in Minneapolis and St. Paul; the Rev. Joseph T. Walker, chaplain at St.

Barnabas' Church Hospital, Minneapolis; the Rev. George L. Brown, chaplain in hospitals at Rochester; and Mrs. Louise Oehler, superintendent of Minnesota Church Home for the Aged.

* * *

Young People Will Convene

With several outstanding leaders in young people's work, as well as Bishops Gribbin and Finlay, in attendance, the young people of Western North Carolina will hold their 12th annual convention August 27 to 29 at Trinity Church, Asheville.

Raiford E. Sumner, president, will be in charge.

* * *

Coast School Expands

Nearing the completion of seven decades as a leading educational factor in Oregon and the Pacific Coast, St. Helen's Hall, Portland, under the supervision of the Sisters of St. John Baptist, now has a securely established Junior College in addition to its elementary and high school departments. The college has made rapid progress since its first class graduated in 1934. Since this school



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* * *

Church College for Southeast Proposed

At a recent meeting of the committee in Western North Carolina, called by Bishop Gribbin to consider the establishment of a junior college, it was decided to seek the support of the surrounding dioceses. It was felt that the Church needs a college where the cost does not exceed \$400 per year, and that the needed buildings and endowments could be secured.

* * *

Cooperative Institute to Open in Fall

James P. Warbasse, president of the Cooperative League of the U.S.A., announced this week that plans have been completed for a training school for cooperative executives and educators which will open in New York this fall. Known as the Cooperative Institute, it is expected to draw students from many sections of the United States who

want to train themselves for positions of responsibility in the rapidly growing consumers cooperative movement. The first term will open October 11 and run eight weeks, through December 3. Following this course students will be placed with cooperative associations for eight weeks of field work so that they may supplement their academic training



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* * *

Signed By an Episcopalian

In our issue of May 27 we reprinted a list of definitions pertaining to the Episcopal Church from *The Christian Thinker*, with the heading "Taking a Poke at Episcopalians." The columns of our contemporary inform us that the editor of *The Christian*

Thinker had no desire whatever to poke fun at Episcopalians, and point out that the list was signed "By an Episcopalian." That sounds plausible enough, since the definitions seemed to reveal considerable interior knowledge. Moreover, the editor chides us for what he felt was a facetious reference to his well earned degrees, and for what he considered a contemptuous reference to his paper as "a little sheet." "To such, often," he says, "does sectarian conceit of superiority prostitute great opportunity."

* * *

Cooperatives Developing in China

In the Chinese province of Hunan, south central China, the cooperative movement began only about three years ago, much later than in the north, and in Hunan today there are 1,500 cooperatives. The movement is "an enormously hopeful thing, with immense room for service, an impor-

tant technique as against communism," writes the Rev. Walworth Tyng, one of the missionaries in Hunan. There are probably more than 10,000 cooperative societies in all China now and the number is continuously increasing. Much of the increase is due to the work of the International Famine Relief Commission, whose name does not begin to suggest its varied and constructive work. "Famine Relief" is taken to mean famine prevention and that in turn means rural improvement. The Commission pioneers in many undertakings; then

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the government takes them over and aids their development. The cooperative movement is now part of the government Department of Industry.

OXFORD MEETING CONCLUDES TASKS; ADOPTS REPORTS

(Continued from page 8)

the organization of the international society. In the discussion the Bishop of Southwark urged a statement renouncing persecution and the right of one church to special privileges withheld from others. He referred to the pending concordat between the Roman Catholic Church and Jugo-Slavia. The applause left no doubt that he spoke for the conference on these points.

"The Universal Church and the World of Nations," the section reporting on Friday, endorsed with some qualifications the League of Nations, urged the Church to greater activity in her own peacemaking, and more genuine recognition of her own ecumenical character, and then reported disagreement on the issue of a Christian's participation in war. Though agreeing that war "is a particular demonstration of the power

of sin in this world, and a defiance of the righteousness of God," a part of the section declined to take the absolutist or pacifist position. The various views were well stated, and all insisted on maintaining Christian fellowship in the Church while the problem was further studied. The report included the advocacy of "ecumenical education," especially in denominational theological schools, and also called for peace education

and reduction of armaments by international agreement. The discussion of this very valuable report was



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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.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p. m.
Thursdays and Holy Days: Holy Communion 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8 and 11 A. M.
Holy Days: Holy Communion 10 A. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A. M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
Holy Communion, Thursdays, and Holy Days, 12 noon.

St. Thomas Church

Fifth Avenue and 53rd Street
New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:30 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:30 P. M. Evensong and Address.
Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral Buffalo, New York

Sundays, 8, 9:30, 11 A. M. and 8 P. M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A. M.

Christ Church Cathedral

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

St. Michael and All Angels

St. Paul and 20th Sts., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Summer Schedule of Services
Sundays: 7:30 and 11:00 A. M.
Weekdays: Holy Eucharist—Mon., Wed. Sat. 10:00 A. M. Tues., Thurs., Fri. 7:00 A. M. Holy Days—7:00 and 10:00 A. M.

Trinity Church

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

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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disappointing, except for a fine-spirited speech by Canon Raven on behalf of the pacifist position.

Saturday morning the full report of the section on education was received. This report also set forth a fundamental difference of opinion, namely on the relation between Christian and general education. A Barthian minority insisted on the entire separateness of Christian, i. e., redemptive education from every other; the majority declined the drastic antithesis, insisting on the unity of all truth as from God, and the consequent need for an integrated system of general and religious education. This report went into some detail on the differing situations in various parts of the world, and said a good deal about the educational problems of the younger churches.

Only one plenary session could be given to this, the longest report submitted. The morning was enlivened by a witty speech from a British professor who wanted the churches to improve education of their ministry and their children before being so critical of secular education. Prof. Harkness of Mt. Holyoke College spoke ably on the need of better religious work among college students.

The last sessions, on Saturday afternoon, were of a business character. But the Archbishop of Upsala brought them to a most impressive close, reading first in German, then in French, and last in English, from Revelation. The day ended with a short preparation service in the evening. On Sunday morning came the Anglican service already mentioned, while the Orthodox delegates had their own eucharist in another

church. Then in the afternoon with a service of thanksgiving and dedication the conference came to its close.

It is too soon to venture many generalizations about the character or importance of the Oxford conference. As was true of its predecessor in Stockholm, it was a fortnight of great value for those who came to listen as well as speak to their brethren. Its worship was simple, yet deeply impressive. Its documentation was far better than Stockholm's, and its publications will contain much of educational value. If properly followed up in the churches it may initiate a real advance in the ecumenical movement. If Edinburgh agrees and the churches approve, we shall have a beginning of a cooperative organization for almost all of non-Roman Christendom.

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We then pointed out that neither protests nor appeals to the moral sense of the regime now in power would be of the slightest avail; that the problem was not in any sense a Jewish one but that in its ultimate purpose the brutal, godless campaign is *aimed equally at the destruction of all racial and religious freedom*, the repudiation of the Old and New Testaments, and the substitution of a neo-pagan State Church that involves the negation of everything for which Christianity stands.

Unfortunately that prediction has now come to pass, as evidenced by the wholesale imprisonment and crucifixion of the Catholic and Protestant clergy, the annihilation of Catholic Youth schools, the extermination of the Confessional Synods of the Protestant Churches, and the confiscation of church properties and in many other unmistakable ways. The movement has become so accentuated in its brutal determination at destruction and confiscation that it has become necessary for all sects and creeds, in self-preservation, hurriedly, before it is too late, to band together to rescue the religious liberty of the silenced, oppressed and

downtrodden German people against having neo-paganism forced upon them by the State, and against the spread of this destructive blight throughout the world.

There is a swift and sure way, and the only effective way, to check this dread catastrophe. That is by trade resistance through the economic boycott of all German goods and services. Our law renders this practicable by requiring that every article imported into this country shall be plainly marked with the name of the country of origin, so that you may be sure that you and your supporters are not buying German goods under any of the many subterfuges to which resort is being had. To that end the League now has a Bill pending in Congress to "plug" these loopholes in the existing law. The League has also in operation an effective Research Bureau to instruct those who do not wish to buy German goods where substitutes can be had.

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