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## CLERGY NOTES

FERGUSON, E. B., was ordained to the diaconate by Bishop Darst of East Carolina, in St. Paul's Church, Greenville, North Carolina, on September 3. He is in charge of St. Paul's Church, Clinton, St. Gabriel's Church, Faison, and Grace Church, Whiteville, all in North Carolina.

KIESEL, H., was deposed by the Bishop of Atlanta on August 8, 1940, having renounced the ministry.

NEWMAN, C. W., formerly rector of St. John's Church, Bellefonte, Pennsylvania, has accepted a call to be rector of Grace Church, Ridgeway, Pennsylvania, effective October 1.

NICHOLS, J. W., retired Bishop of Shanghai, China, died in Palo Alto, California, at the age of 62 following a long illness.

PROVOST, G. W., was restored as a Presbyter of the Church on August 14, in Christ Church, Houston, Texas; his sentence of deposition having been remitted and terminated by the Bishop of Texas.

RIPPER, S. C., formerly chaplain of Bishop Hopkins Hall, Burlington, Vermont, is rector of St. Paul's Church, Vergennes, Vermont.

URBAN, R. G., formerly in charge of St. James' Church, Lake City, Florida, has accepted election as rector of St. Peter's Church, Fernandina, Florida, effective September 15.

VAN WINKLE, E. K., formerly assistant at Grace Church, Providence, Rhode Island, is to be rector of St. Luke's Church, Worcester, Massachusetts, effective October 1.

WARREN, JOHN N., formerly rector of the Epiphany, Bellevue, Pa., has accepted the rectorship of Christ Church, Oyster Bay, Long Island, effective October 16.

WEAVER, H. J., formerly priest-in-charge of St. Matthew's Church, Bond Hill, Cincinnati, Ohio, and business manager of the Forward Movement Commission, has accepted election as rector of St. John's Church, Sharon, Pennsylvania, effective November 1.

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## THE VALUE OF LOYALTY

*By*

BISHOP JOHNSON

THERE is no finer quality in human nature than that of loyalty to those institutions which are the bases of our civilization. They are the home, the state and the Church. In the decadence of family life there is a growing lack of loyalty to the home which lies at the foundation of social orders. The home has become too much like a camp where one puts up for the night and a cafeteria where one snatches a meal. We miss the influence of family traditions as an inspiration for the young.

There is also a similar decline in loyalty to the state and the substitution of groups and isms for patriotic service. Men are more concerned for their party affiliation than they are for the welfare of their country. In the coming election many voters will put the interests of party before that of the nation regardless of the fact that political platforms have become instruments for getting on the train and party names have become labels for empty bottles. When a party gains control of the state it employs force to carry out the interests of a group.

By reason of the divisions among us men have lost their devotion to the Church as an institution and have looked upon loyalty as a species of bigotry rather than a mark of devotion. The Church as an institution dissolves itself into a nebulous cloud in which the value of loyalty is disregarded. When I say that I believe in the Holy Catholic Church I am not casting aspersions upon other bodies but, as in the home and in the state, I am expressing a devotion which has great intrinsic value. One is not narrow because of his loyalties but is manifesting a devotion which requires sacrificial service.

If we accept the language of Holy Scripture the Church is the rock upon which our faith rests, and it has a permanent value as the institution

which Christ purchased with His own most precious blood. It is a household, a kingdom and our Father's house. It was characteristic of our Lord that He was devoted to His Father's house even though men might temporarily make it a den of thieves. When we substitute theories for the Body of Christ we put opinionativeness in our ideas for devotion to an institution. The Church is a brotherhood and not a forum. It is based upon the principle of loving one another instead of all thinking alike.

ONE is not narrow because he is loyal to his family, to his country or to his Church. Rather the so-called liberal is narrow if he demands that we substitute his theories for our devotion to the Household of Faith. When you minimize the value of institutions you also remove the obligations which the home, the state and the Church impose upon us. One does not feel the same devotion to a federation of Churches that one does to the Church itself, any more than one would make the same sacrifices for a federation of homes that one would make for a particular home.

I am a member of the Anglican communion because I believe it is a part of the Holy Catholic Church which has preserved the finest traditions of the Household without destroying the liberties of the sons of God. I cannot understand why I should apologize for a brotherhood which is so much more worthy of my support than I am worthy of it, and as I look about me I can find no other body which so adequately perpetuates the faith once delivered to the saints. In so doing I am not implying that God does not work through other bodies but I feel my reverence for its fidelity to its mission. When one advocates that we join in housekeeping with some other body I have the



same caution that I would feel if some one suggested cooperative housekeeping in my house. Such a suggestion might be made by someone for whom I have great respect but I might still question the wisdom of the arrangement.

It is my experience that those bodies which secure devotion to a particular household make greater sacrifices and render more effective service than would be the case if they believed in some loose federation. So often we find that mere

tolerance, which is a negative virtue, is confused with charity which is a positive one. When someone calls me narrow because I am devoted to my home or my Church I wonder if they are not guilty of trying to impose their theories upon me with much greater fervor than I am trying to impose my convictions upon them. I believe that devotion to an institution has a greater value in terms of service than does the acceptance of a theory as a motive for sacrificial service.

## A NEED WELL MET

By

W. BROOKE STABLER

*President of the Church Society for College Work*

THE Church Society for College Work was born five years ago because a small group were aware of two things: first, a crying need, and second, a sure cure. It was their conviction that great things could be accomplished if the wherewithal could be provided by which these two could be brought together.

The need centers about the fact that the Church's work in college communities has of recent years been going by default. Our parochial system has broken down in this regard because one and one-quarter millions of boys and girls are no longer in their home parishes during the four most formative years of their lives, years when crucial life decisions are being made. In many instances there is no church in the college community to which they go. In the majority of instances, the church work is of the poorest caliber. So long as this condition pertains, every sphere of the Church's life will suffer. If the Church wishes to build up strong leadership for the future, she must go where General Electric, Sears Roebuck, U. S. Steel, and other large corporations go for new men, namely, to student centers. These centers constitute the hub from which the various spokes of church life radiate, the ministry, generous and interested laymen and laywomen, teachers, domestic and foreign missionaries, rural workers, social workers, and many others.

But enough of the need. The sure cure is really very simple. We must send to parishes in these centers of higher learning the strongest leadership the Church has to offer—clergymen and women workers. We need not ponder about the response of the students. We are frequently asked, "Are students better or worse than they used to be?" The answer is, "They certainly are!" The truth of the matter is that students are surprisingly like their elders, with one difference: they

have not received the adequate ministrations of the Church. They will respond, however, if adequate leadership is provided. I think of Arthur Lee Kinsolving, who went to Amherst in 1928, and who now goes from Trinity Church, Boston, to Trinity Church, Princeton, because of his firm conviction that college work is strategically important. While he was at Amherst, several dozen strong men went into the ministry, and he was elected official Chaplain of Amherst College in addition to being rector of the parish. I think of Thomas Wright in Lexington, Virginia, a small town of five thousand inhabitants. For the past three years his average Sunday attendance in church has been five hundred, many of whom are students. I think of Leslie Glenn and Frederic Kellogg at Christ Church, Cambridge. Years ago a plaque in the vestibule of this church read as follows: "Students attending service at this church are requested to use pew 95, which is reserved for them." One pew for the whole of Harvard University and Radcliffe College! Now they must have three Sunday services and many week-day services because they have not room for all the students who wish to attend. I think of Alden Kelley, and of Charles Boynton at St. Francis' House in Madison, Wisconsin, through the doors of which students throng day by day. I think of John Bryant who became rector of a vacant lot in Los Angeles because the University of California at Los Angeles was in the process of building nearby. The student church was too small even before it was completed! And there are others. The sure cure consists in placing such men in every college and university center throughout the country.

The task is exceedingly difficult. A local parish certainly cannot finance it alone, and until such time as the diocese, parents of students, alumni,



and others can provide the necessary funds, the Church Society must exist. Our aim is to strengthen the arms of the local parish, the diocese, the province, the National Council, the Woman's Auxiliary, and all other groups within the Church which are seeking to meet this need. Already, the Society has been able to make appropriations for fourteen colleges: Alabama, Virginia, U.C.L.A., Illinois, Pennsylvania, Vassar, West Virginia, University of California at Berkeley, Minnesota, Cornell, Lehigh, North Carolina, Northwestern, and Maine. But what are these few when we realize the fact that there are 1108 colleges and universities scattered all over the country!

In the light of the immensity of the task, all who wish to share in this great burden and great opportunity are invited to join the Society. Our promotional expenses have been underwritten by six individuals so that every penny contributed goes immediately into the field. Memberships begin at one dollar and rise to the sky. Any interested person may contribute in one of three ways: First, to the general funds of the Society, which will be used as indicated above; second, to the work in a particular college or university in which the individual may be interested; third, to the endowment fund (which will ultimately reach to several million dollars, and without which this work cannot be put on a permanent basis).

The Society has been officially designated as a cooperating agency of the National Council with the Presiding Bishop as honorary president, and with five members of its Board of Directors appointed by the National Council. In order further to keep within the official life-stream of the Church, no appropriations are made without the approval of the national and provincial commissions on College Work.

We pray that the Church Society for College Work may, with the help of all who are interested, be an instrument in God's hands for the evangelization of the colleges. We need have no fear what the response of the students will be. It will be the same response that idealistic youth has always given down through the centuries since a young Man first spoke a word to other young men: "Follow Me." The response will be forthcoming, however, only if we ask ourselves the penetrating question which St. Paul put to us long centuries ago: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

God grant we may send many laborers into this field, long white with the harvest.

## Let's Know

By

BISHOP WILSON

RUMANIA

THE story of Rumania is a succession of wars—one tragedy after another but with certain unique features.

As a race the Rumanians are probably the greatest mixture in Europe. The basic strain is Thracian. To this have been added Romans, Greeks, Goths, Huns, Tartars, Russians, Turks and a good many Jews. Through all this mixture the Rumanians have retained more of the Roman culture than any other Balkan country. Their language is chiefly a romance language in contrast to the Slavic tongues which surround them.

At the opening of the Christian era the Thracians maintained a strong kingdom in what we now call Transylvania. They fought off the Romans until the year 102 when Trajan conquered the land and turned it into the Roman province of Dacia. Roman colonies were introduced. A century later the Goths began a series of incursions into the country until the Romans finally ceded the land to them in the year 271. Another century and the Huns came in conquering both Romans and Goths. In the fifth century another Gothic tribe, the Gepidae, overran the frontiers, followed in the sixth century by the Avars. During this period some Slavs filtered in peacefully and contributed their part to the national mixture.

When the Turkish conquests began in the eighth century Rumania suffered again. They were also devastated by the Tartars when they took over large parts of Russia. The progress of events is highly complicated until in the thirteenth century we find two principalities emerging, Wallachia in the south and Moldavia toward the north. They found themselves fighting for existence against the Hungarian Magyars and the Turks pushing up through Bulgaria. In 1402 Wallachia succumbed to the Turks and Moldavia followed a century later. Several rebellions were brutally crushed. In 1710 the Rumanians allied with Russia in a war against the Turks but they were beaten. The Turks then adopted the policy of appointing Greek governors taken from the Fanar district of Constantinople. These Fanariot rulers ground down the country mercilessly until the time of Alexander Ypsilanti who proved to be a different sort. Toward the end of the eighteenth century he and his sons led revolts against the Turks which finally resulted in the eventual freedom of the Balkan states.

At the end of the Crimean War the two principalities were allowed to elect their own governors



but not to unite. They got around this by having both Wallachia and Moldavia elect the same man. This Prince Cuza laid the foundations for a united kingdom but was assassinated in 1866. A Hohenzollern prince was called in to rule and Rumania became an independent country in 1881.

Rumania stayed out of the first Balkan war in 1912 but joined against Bulgaria in the second. They took Dobrudja from Bulgaria and became the leading Balkan nation. They joined the allies in the World War and were stripped bare by the Germans. However, the allied victory brought restoration with added land taken from Russia and Hungary.

Christianity was introduced from Bulgaria and the Eastern Orthodox evangelized the country. The Rumanians are practically all Orthodox Christians today. Now their country is again drawn into the seething caldron of European politics. A gradual dismemberment goes on and nobody can foretell what will be left of the country, if anything. It is not unlikely that it will again become a furious battlefield as so often in the past.

## Talking It Over

By

WILLIAM B. SPOFFORD

IN THESE days of complaining about high taxes and international affairs, as well as the more common crabbing about too many dishes to wash, it is something to write about when a fellow runs into a man who seems content with his lot. One dropped into my office the other day . . . a dignified looking clergyman of seventy-seven years. He was dressed in clericals, with a black coat, striped trousers and a panama hat, all a bit worse for wear, and was so nearly blind that he could barely distinguish between light and darkness. Some weeks ago he had sent a classified ad to THE WITNESS (still there if you care to look) and he was apologetic because whoever does his reading for him had failed to tell him that such ads are paid in advance. He had made the journey from 114th Street to pay the paper fifty cents.

His story was told briefly and with a genial smile. Early in life he had received a legacy of a large amount but it had all been lost through careless handling by bankers. Then his wife died. Soon after, he lost his eyesight so completely that he had to give up his ministry. Next his son, an engineer with a college degree, became seriously ill and was unable to provide for his wife and children. Living himself on a meager pension, there

seemed to be no way for him to aid in this emergency. "So I took the matter to our Lord, asking for His help. He gave me the answer. I would make hammocks. As a lad I had learned how to do it. So I went down town, bought rope, and here I am in business. I get up each morning at six, work a couple of hours, then go around the corner for my breakfast. After that I can stick to my task through the day. It is really developing into a very profitable business. Why one month I took in thirty dollars. You can see the Lord is good to me." I asked him if hammock making was not difficult without eyesight but he had a simple, smiling answer for that; "I can still feel." I looked at his hands and wondered how long he would be able to do so—two seventy-seven year old hands, scarred from the tying of knots in rope all day.

I ASKED him if he did not have difficulty getting about New York. No he really didn't—the good Lord had provided him with a guardian angel. Of course there were a lot of automobiles and it was trying at times to get across streets. And a few days ago he had walked right off a subway platform onto the tracks but his cries for help had been heard so he was rescued from the on-rushing train just in time. "You see the Lord cares for His own."

Occasionally toward the end of a month he ran out of money. "I did last month—found myself with just twenty-five cents. So I started for Newark where my son lives, thinking that he might have a dollar or two to share with me until the first of the month. The quarter would just buy my ticket to Newark from the Penn Station so I walked there from my little room on 114th Street." I gasped—a man nearly blind, seventy-seven years old, walking eighty-two blocks in New York to save a nickel. "When I got on the train I sat beside a very nice man who lives in Morristown. We talked and I told him I made hammocks. And do you know he said, 'I was just about to buy a hammock—how fortunate that I ran into you,' and right then and there he ordered a hammock and gave me the \$5 to pay for it. So instead of borrowing from my son I was able to share my wealth with him. You see how the Lord looks after me."

As I lead him to the elevator and to the street I asked him if I might write a bit about him in THE WITNESS. "No, no, please don't. I'm afraid they might buy my hammocks because they feel sorry for me. They don't have to for there is not a happier man in New York. The Lord has always been good to me. But I would like to help



the Red Cross. They are doing a great work. So I'm going to give the money I get from my next five hammocks to them. It wouldn't be wrong perhaps to tell people that."

The name of this Lord-guided parson is A. Sprague Ashley and I am sure he would be grieved—I was going to say angry but that is not the word—grieved if he knew this story appeared here. But he never will know unless someone tells him—he can't read even headlines. So if you order a hammock just say you saw his ad without mentioning this column. For it isn't written to win sympathy—quite the reverse—it is to tell you the story of a man who stands with his old shoulders back and his chin up because, though blind, he is looking straight into the face of God. Get ahold of some of his stuff and I am sure you will be an easier person to live with and a lot happier yourself.

## *The Church in War*

By

ELMORE M. McKEE

*Rector of St. George's, New York*

THE role of the Church in the present crisis should be understood. It does not identify the eternal city of God with any temporal city of man. When the Visigoth Alaric conquered Christian Rome in 410 St. Augustine began to write the "City of God" to persuade the Church not to indentify Christianity with any city or civilization.

So today strong groups within the Church are less concerned with force of arms than with forgiveness of sins as a means toward peace; less certain of the country's need for that "inventory of skills" called conscription than for some great widening of the area of such experiments in good will and social justice as are now being carried on by the Quakers.

They suspect that war may be a kind of a mass retreat from reality, a way of "all going crazy together" instead of all keeping our heads together; they honor the conscientious objector to war who was in the majority in pre-Constantine days and is coming back into power in all communions in these latter days; they ask the Church not to pray for victory for any side but that God may somehow bring good out of current evil; they resist the kind of nationalism within the Church which is an easy escape from the necessity of inventing "some great new enterprise"; they hold fast to the supranational (not super-national) character of the Universal Church, even in days of acute divi-

sions, knowing that if they surrender that they have allowed the Church to become little more than the religious portion of the nation's cheering section.

The Bishop of Chichester has been for years one of the Church of England's most influential spokesmen. These words of his from an article in "The Fortnightly Review" give clear expression to the Church's distinctive role:

"There are some who take it for granted that where the nation leads the Church must follow. There are others who consider the teaching of the Church and the conduct of war so utterly incompatible that they demand that all churches should be closed for the duration. It is the function of the Church at all costs to remain the Church.

"It was with a strong national background in each country that the peace negotiations were conducted in 1919. The temper of the victorious powers was bad. Hence the Treaty of Versailles. In none of the warring countries did the Church rise above the supernational note.

"There will be the same issue in the present war. Will the Church strike that universal note, or will it say ditto to the State? If the Church is purely national, it will fall.

"The Church ought to declare, both in peace time and war time, that there are certain basic principles which can and should be the standards of both international and social order and conduct. Such principles are the equal dignity of all men, respect for human life, the acknowledgement of the solidarity for good and evil of all nations and races of the earth, fidelity to the plighted word and the appreciation of the fact that power of any kind, political or economic, must be co-extensive with responsibility.

"The Church's supreme concern is not the victory of the national cause. It is a hard thing to say, but it is vital. Its supreme concern is the doing of the will of God, who ever wins, and the declaring of the mercy of God to all men and nations."

## *Dive Bomber*

FIRST, he drops an astounding pronouncement and instantly follows it up. Then, before his hearers have recovered from their mental shock, he begins to pepper them with verbal hot shot, with machine-gun rapidity—and it gets them. That is why they call him "The Rev. Dive Bomber."—THE CHURCHMOUSE.



## NEW WORK BOOKS ARE PUBLISHED BY MOREHOUSE-GORHAM

By GARDINER M. DAY

"Our program of Christian education is but half a program if worship is indifferently handled," writes Dr. Irwin G. Paulsen in *The Church School and Worship* (Macmillan \$1.75) and all who have had any acquaintance with Church schools know that this statement is absolutely true. Furthermore, we all know that it is all too often neglected as a principle. But positively, that worship is the most important art with which the Church School has any connection, and you have the theme of this excellent volume by Dr. Paulsen.

While the author writes with non-liturgical churches chiefly in mind, the book is packed with suggestions on nearly every aspect of worship and study in the Church school. Such subjects as: How to train children of each age in worship? How to use liturgy, hymns, art, symbolism and other materials for worship to the best advantage? How to train leaders for the Church school worship service? How to relate the clergyman to the program of the Church school? and how to handle the worship in the young people's fellowship?, are treated at length. Dr. Paulsen does not have any special axe to grind so far as types of worship or programs are concerned, but usually takes common samples of what are in current use and tells how by a little change here or there, these services or programs may be made far more effective. If a rector or Church school superintendent has time to read only one new book to freshen himself as he starts in a new year I would say without question this is the book.

Morehouse has just published two new work books. No WITNESS reader's attention need be called to the new popular vogue which work books are enjoying in the Church school today. The two new ones are *Confirmation Made Interesting* by Robert S. Lambert and Flora S. Fender (Pupil's work book 70c; teacher's procedure *Church* by George B. Scriven (Pupil's work book 70c; teacher's procedure guide 20c).

The first of the two books on confirmation carries an introduction by Bishop Hobson stating that "Those churches in Southern Ohio which have tried out this material have found it of great value." This book will undoubtedly be most suggestive for confirmation classes as well as to teachers of confirmation age children, particularly in the light of the deplorable lack of really good confirmation literature for children. The book follows roughly the outline



### HISTORIC CHALICE

An exquisitely fashioned, hand-wrought, silver chalice, inspired by the famous Ardagh chalice in the National Museum in Dublin. It is richly chased, studded with garnets and adorned with colored enamel. It is from Black Starr & Frost-Gorham, silversmiths of New York.

of the Offices of Instruction under four general heads: The meaning of confirmation, assuming responsibility for our Christian lives, discovering the importance of the Church throughout our lives, and dedicating our lives to the service of the Church in the world.

We regret that the ecumenical emphasis which the world situation has made so important is almost wholly lacking in the book, despite the title of the last section. In the few pages on "The Church's Life" the history of the Church is charted so that the child might easily think that the work of Christ culminated not in the Holy Catholic Church throughout the world but in the Anglican and American Episcopal Churches. While the children are supposed to write in much detailed information about the Protestant Episcopal Church, nothing is suggested that would enable them to understand the Presbyterian or any other Church in the next block or feel any sense of fellowship with children in its Church school. Until we teach our children as they are growing up in Church school and in confirmation class to see their Church in perspective in its relation to the hundreds of churches which are part of the Holy Catholic

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

When the House of Bishops meets in Kansas City there will be twelve Bishops of foreign and extra-continental missionary districts on hand. In addition about forty missionaries from overseas are expected to attend the Convention. The Bishops from outside the United States to attend are Rowe of Alaska, Littell of Honolulu, Mosher of the Philippines, Beal of the Panama Canal Zone, Colmore of Puerto Rico, Huntington of China, Blankingship of Cuba, Burton of Haiti, Kroll of Liberia, Salinas y Velasco of Mexico, Roberts of Shanghai and Thomas of Brazil. Eight others from foreign fields are not expected to attend.

\* \* \*

### Leaders in Colleges Meet at Adelynrood

Representatives of the Church from fifteen colleges, fourteen schools and three theological seminaries met at Adelynrood, conference center of the Companions of the Holy Cross at South Byfield, Mass., on September 3-7. Professor G. R. Elliott of Amherst gave the opening address on "Christianity and Modern Culture"; Mrs. Reinhold Niebuhr spoke on the "Absolutes of the Gospel"; Kenneth C. M. Sill, president of Bowdoin College spoke on the ways a college administration can aid in religious work; the Rev. Alden S. Kelley, secretary of college work of the National Council Spoke on "Pastoral Care of Students" while Bishop Sherrill of Massachusetts, speaking at a dinner, stressed the vital importance of college work. Others on the program were the Rev. C. Leslie Glenn who talked about the right and wrong way of preaching and conducting services; the Rev. R. S. N. Emrich of the Cambridge Seminary who read a scholarly paper on the Church; the Rev. George D. Langdon of Pomfret School, the Rev. Walden Pell of St. Andrew's School and the Rev. Stephen Bayne Jr., chaplain at Smith College led conferences, while the Rev. Angus Dun, dean of the Cambridge Seminary, conducted a retreat with five meditations at the close of the conference.

\* \* \*

### Council Issues New Pledge Card

The war in Europe provides the inspiration for the title of the 1940 pledge card issued by the National Council. "In days like these," the card declares, "every Christian should support his Church liberally." A feature of the card is the "apron" at the bottom which is to be torn off and left with each person making a



pledge, not only as a receipt but also as a reminder of the amount pledged.

\* \* \*

#### **Bishop Ludlow Goes Back to Brooklyn**

Bishop Ludlow of Newark was once a choir boy at the Redeemer, Brooklyn. He is to return there on September 29th to preach at the service of dedication of the redecorated church. During the summer over \$4,000 was spent on the interior. The Rev. Thomas Lacey is the rector.

\* \* \*

#### **Consecration of Church at Puyallup**

Bishop Huston of Olympia is to consecrate Christ Church, Puyallup, Washington, on September 30th, the church now being free of indebtedness, thanks to the generosity of one parishioner. The Rev. A. W. Sidders is the rector.

\* \* \*

#### **Cincinnati Parish Is Re-Named**

A couple of years ago Grace and St. Luke's, Cincinnati parishes, merged and took the name Grace-St. Luke's Church—a rather awkward name. On Michaelmas the church, which has just spent over \$7,000 on renovations, is to be re-dedicated as St. Michael and All Angels. The Rev. Edward Souder, once a missionary in China, is the rector.

\* \* \*

#### **Laymen Meet in Minnesota**

Bishop Keeler and President Clark G. Kuebler of Northwestern University were the leaders at a conference of the laymen of the diocese of Minnesota, meeting at Faribault on September 7 and 8. The sixty men present became the nucleus for a permanent laymen's organization in the diocese. They also agreed to raise part of the money necessary to support a chaplain at the University of Minnesota.

\* \* \*

#### **Bishop John W. Nichols of China Is Dead**

Bishop John W. Nichols, retired Suffragan Bishop of Shanghai, China, died in Palo Alto, California, on September 10. Bishop Nichols had been ill for the past three years. He was consecrated bishop November 1, 1934, following a ministry most of which was spent in the Orient. He was born in Hartford, Connecticut, in 1878, a son of Bishop Nichols of California. Bishop Nichols leaves a widow, two daughters and a son.

\* \* \*

#### **Conferences in Alabama**

Bishop Carpenter and the Rev. Charles Sheerin, vice-president of the National Council, were the leaders at conferences held last week at Shocco Springs, Alabama. They met

### **OFF-MOMENTS**



**Bishop Atwill of North Dakota rolled up his sleeves before the opening of the summer school at Pelican Lake, Minnesota, and went to work to make the grounds all neat and tidy for the boys and girls.**

with the clergy for a couple of days, then there was a session with the chairmen of the every member canvass, after which there was a conference of the Laymen's League. The League took as a project the building of a chapel at the University of Alabama.

\* \* \*

#### **New Secretary for Girls' Friendly**

Miss Lois Greenwood of Eugene, Oregon, has joined the staff of the Girls' Friendly Society as a field secretary.

\* \* \*

#### **Religious Leaders and Scientists Confer**

A three day conference of leaders in science, philosophy and religion, representing widely differing backgrounds, began on September 9 in New York to organize a system of thought for democracy in opposition to totalitarianism. They regarded the undertaking as so momentous that they took a year to prepare for this formal beginning; and they propose to make the conference a continuing effort for the protection of the intellectual life of the United States against a growing infiltration of totalitarian thought. Jews, Catholics and Protestants were represented in the religious group. Douglas C. Macintosh, professor of theology and

the philosophy of religion at Yale University said: "What the plain religious man has the right to expect of the theologian is expert guidance in the direction of religious thinking; he needs a theology which will formulate the convictions of a spiritually stimulating and reasonable faith and that will contain at the heart of it a verified empirical knowledge." Edwin E. Aubrey, Professor of Christian theology and ethics at the University of Chicago said: "Religion and science should live together, not in mere toleration but in active co-operation; for it may, I believe, be fairly said that a large measure of the weakness of democracy today lies in its disregard of the religious values." Harry A. Overstreet, professor emeritus of philosophy at City College of New York said: "As long as we think God is a person we can easily hypnotize ourselves into inactive adoration; when, however, we think of God as love, when we think of the divine as a way of life, mercy and justice and humility and the rest, we energize ourselves into the kind of action that is divine in everyday life." Albert Einstein, scientist, urged abandonment of the "concept of a personal God." He was moved, he revealed, by his belief that "the main source of the present day conflicts between the spheres of religion and of science lies in this concept of a personal God." Expounding his own atheism, Professor Einstein said: "The more a man is imbued with the ordered regularity of all events, the firmer becomes his conviction that there is no room left by the side of this ordered regularity for causes of a different nature. For him, neither the rule of human nor the rule of Divine Will exists as an independent cause of natural events. To be sure the doctrine of a personal God interfering with natural events could never be refuted in the real sense by science, for this doctrine can always take refuge in those domains in which scientific knowledge has not yet been able to set foot."

\* \* \*

#### **To Show Democracy as An Expediency**

On the evening of September 5th a large gathering of delegates, representing millions of Americans opposed to conscription in peacetime, were gathered for a night of service in devotion to democracy on the steps of the Capitol in Washington, D. C. Suddenly the Washington police descended on the services which were being conducted by ministers and Rabbis and began to club the worshippers. The New York newspaper, PM, reported that the resulting confusion and terror was "the



worst Washington had seen" since former President Hoover ordered an attack on the bonus marchers. The Rev. Owen Knox of Detroit, Rabbi Moses Miller of New York, Professor Josephine Truslow Adams of Swarthmore College and Charles I. Stewart, member of the CLID, were arrested and the worshippers dispersed. The police are under direct Congressional supervision.

\* \* \*

#### **Treasurer Reports Usual Summer Slump on Collections**

Collections for the general Church are about the same as the last few years and reflect the usual summer slump according to a report by Lewis B. Franklin, treasurer of the National Council. Expectations to September 1 is put at \$841,407. Paid to September 1 is \$778,714. The total expectations for 1940 is \$1,493,841. The first and third provinces are the only ones that have exceeded expectations to September 1.

\* \* \*

#### **College Teachers Express Appreciation for Church Help**

At the close of the summer conference of school teachers at Fort Valley State College, Fort Valley, Georgia, the group expressed unanimous appreciation of the work of the Rev. J. Henry Brown and Mrs. Brown; the Woman's Auxiliary, the American Church Institute for Negroes, the Rev. Robert W. Patton and the Rev. C. E. Bentley, in connection with the student center and the conference itself.

\* \* \*

#### **Many Deacons Ordained in the Last Three Years**

In his report to the General Convention, the Rev. William S. Slack, Alexandria, Louisiana, recorder of ordinations, will show that in the past triennium there have been 397 deacons ordained under the flag of the United States, and 19 in jurisdictions outside of the continent. Of this number, Mr. Slack's report will say, "seven are recorded as coming to us from the Methodists, five from the Congregationalists, and one each from the Baptists, Disciples, Presbyterian, Roman, Swedish Lutheran and United Brethren."

\* \* \*

#### **Second New Jersey Layman's Institute Held**

The second annual Layman's Institute was held in Burlington, New Jersey, September 7 and 8, in the buildings of St. Mary's Hall, the 103 year old school for girls. The institute is organized and directed by the Ven. Robert B. Gribben, archdeacon of the diocese of New Jersey and had as its lecturers, the Rev. Messrs. Vincent F. Pottle of Philadelphia and



FLEMING JAMES

*New Dean at Sewanee Seminary*

Arthur F. O'Donnell of Westfield, New Jersey. Eighteen laymen engaged in some form of active service in the Church attended the sessions.

\* \* \*

#### **Palestine Missionary Cancels Convention Plans**

Canon Charles T. Bridgeman of the Jerusalem and the East Mission, has cancelled his plan to come to the United States for General Convention, according to word received from Mrs. Bridgeman by the Presiding Bishop. Canon Bridgeman would like the opportunity of telling the Church at home of the wartime conditions in Palestine, but fears difficulty in returning, should he leave the country now.

\* \* \*

#### **Federal Council Secretary Author of New Book**

How much truth is there to the assertion that there are many communists in the labor movement? Do unions keep their agreements? What's the score on the A.F.L.-C.I.O. controversy? These and many other pertinent questions are answered in a book "Do You Know Labor" just

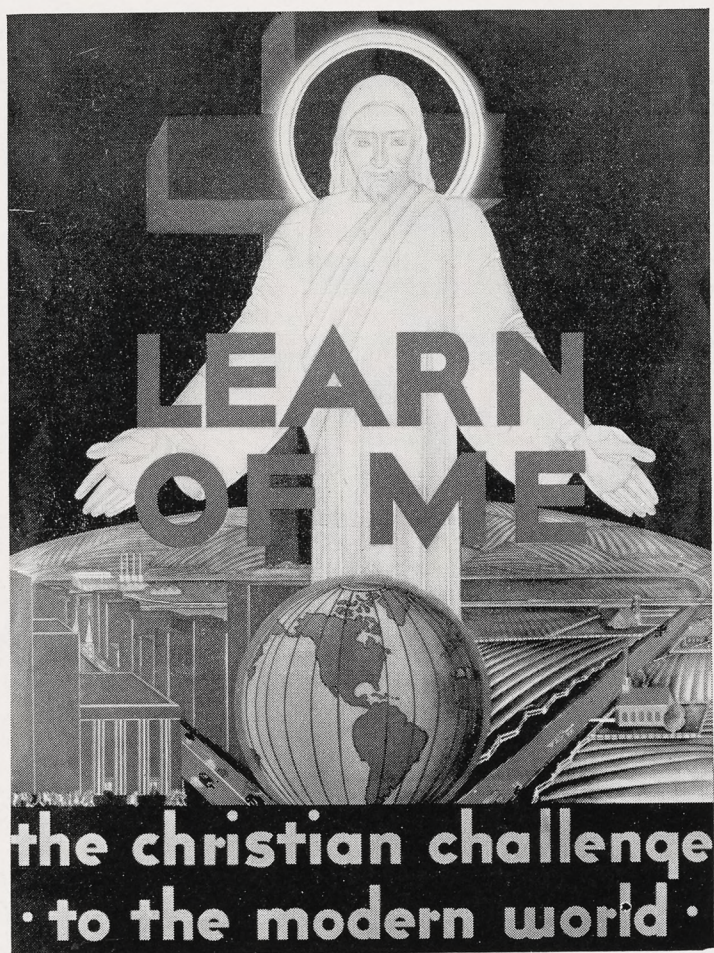
published by the National Home Library Foundation, Washington, D. C., priced at 50 cents. The author is James Myers, the industrial secretary of the Federal Council of Churches of Christ in America. Some other questions considered are: Strikes and how to prevent them. Labor rackets. Union management—co-operation for efficiency. Profit sharing. Labor, political education. The closed shop. Negroes and unions. Labor as consumers. Workers' education. The Church and labor.

\* \* \*

#### **Bishop Ingley Declares God Has Not Abdicated**

"Crisis means danger plus opportunity," says Bishop Ingley of Colorado, calling his people to active effort in the fall plans of his diocese. Bishop Ingley points out that special obligations of the Church in time of war are to "call men back to faith in God; help to combat hysteria, cynicism, fear and indifference; emphasize that God has not abdicated and that Christ is still King; that the only real security is spiritual security. . . . Democracy will have to re-





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The October 3rd Number will be a Pre-Convention issue, featuring articles on problems to be faced by the Convention, together with programs of leading events. The numbers for October 10, 17, 24 and 31 will feature graphic and complete news of the Convention, well-illustrated with interesting pictures. The final of the Six General Convention Numbers will be the issue of November 7th which will present a review of all action taken in Kansas City.

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form itself, in order to survive. Passive Christianity must be transformed into active discipleship or it will cease to function. This is no time for discouragement, but it is a time for a fresh consecration."

\* \* \*

#### National Council Sponsors Fourteen Courses

Fourteen courses on various phases of the Church's work will be offered by the National Council's department of Christian education, jointly with the Forward Movement, during General Convention at Kansas City. The Church training institute this year will operate in three divisions: morning classes to all; a seminary on the Church and family life, open to persons designated by diocesan authorities, and afternoon conferences on Christian education, open to all who care to enroll. The morning classes offer the fourteen courses, and are held October 15-18 from 9:00 to 9:50 A.M. Some of the subjects are: Social attitudes and action; organizing the parish for refugee work; The Church's mission in war time; and business methods in Church affairs.

\* \* \*

#### Church Army to Be Active During Convention

Church Army will again figure prominently at General Convention, with daily noon meetings, an evangelistic mass meeting with other Church organizations, and a banquet. National director, Captain Earl Estabrook, will direct personally the noon-day meetings to be held out of doors for the general public. Bishop Hobson of Southern Ohio will be the special preacher at an evangelistic mass meeting on October 6. The banquet will be held October 12.

\* \* \*

#### Western New York Fall Clergy Conference Held

The fall conference of the clergy and bishop of the diocese of Western New York was held in DeVeaux School at Niagara Falls, New York, September 11-13. The leaders of the

conference were the Rev. Theodore Wedel, Canon of the Washington Cathedral and George Wieland of the National Council. All the clergy of the diocese were in attendance.

\* \* \*

#### Reception Tended G. Clare Backhurst

The Rev. G. Clare Backhurst, who became the first resident clergyman of St. Christopher's mission on August 1, was honored at a reception in the Masonic Temple, Redford, Michigan, September 11.

\* \* \*

#### That Chicago Emergency Peace Mobilization

Three clergymen, collaborating with 25 colleagues in the ministry who served as sponsors, took leading roles to form a permanent nationwide peace organization, during the dramatic three day session of the emergency peace mobilization held in the Chicago Stadium on Labor Day week-end. The Rev. John B. Thompson, chairman of the permanent organization now known as the American peace mobilization, sounded the keynote of the nation's peace forces and challenged war proponents to heed the voices of the American people when he said: "We are united by our desire to defend America

from enemies without should they attempt to invade our shores, and from all enemies of true democracy here at home who seek to abrogate the constitutional rights and liberties which are traditionally and legally ours."

The Rev. Owen A. Knox of Detroit, chairman of the National Federation for Constitutional Liberties, who acted as chairman of the mobilization sessions, said: "The two major political parties have united in their determination to force conscription and war upon the American people without giving them an opportunity to express their convictions or desires in this matter." The Rev. Stephen Peabody, described the religious commission's immediate objectives: 1. The extension of the

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sponsorship of the nation-wide peace program to all churches in the country. 2. To start the campaign for organization of volunteers for peace councils. 3. To collaborate fully with the national executive board. 4. To form secular sub-committees for the purpose of extending the peace program quickly.

The afternoon session was followed by the anti-conscription rally which attracted an audience of more than 18,000 people. Paul Robeson, distinguished American singer, afforded the first climax of the rally program when he sang the popular Ballad for Americans supported by a chorus of 200.

\* \* \*

#### **Pittsburgh Clergy Have a Conference**

The clergy of the diocese of Pittsburgh met at Conneaut, Ohio, September 16-18, with Bishop Mann, the Rev. Benedict Williams of Toledo and the Rev. Thomas H. Carson the leaders.

\* \* \*

#### **Watertown Parish Has Anniversary**

Bishop Coley of Central New York and Bishop Johnson, retired Bishop of Colorado and editor of THE WITNESS, were the headliners at a dinner on September 9th which marked the 50th anniversary of Trinity Church, Watertown, New York. Bishop Johnson was also the preacher at the anniversary service.

\* \* \*

#### **Quiet Day for Massachusetts Clergy**

The clergy of the diocese of Western Massachusetts held a quiet day and conference, September 11-12 at Lenox School, Lenox, Mass. Bishop W. Appleton Lawrence conducted the quiet day while the Rev. David Covell of the national Forward Movement staff was the conference leader.

\* \* \*

#### **Senate and House Bills Differ On C. O.'s**

Clauses treating of conscientious objectors are at a variance in the conscription bills before Congress now. The bill passed by the Senate provides that objectors are to be listed on a "register of conscientious

objectors at the time of their classification" and that all names so registered are to be referred to the department of justice "for inquiry and hearing." Following such hearing, "if the objections are found to be sustained," the department may "recommend" that the C. O. be assigned to non-combatant service, or if opposed to such service, to "work of national importance under civil direction." Appeals from decisions of the department of justice are to be referred to an "appropriate appeal board." The House bill, on the other hand, provides exemption for only those who are "found to be members of any well recognized religious sect whose creed or principles forbid its members to participate in war in any form."

\* \* \*

#### **Bishop Manning Protests Divinity Student Exemption**

Bishop Manning of New York sides up with a Presbyterian pastor in protesting against the exemption of divinity students from conscription. Following are excerpts from the letter: "In the New York Times of August 28, a letter from the Rev. George Stewart pastor of the Presbyterian Church, Stamford, Connecticut, protests against the exemption of divinity students in the bill for universal service now before Congress. . . . I join with him and, I believe, with the great majority of the students themselves, in protesting against the proposed exemption. . . . I believe that this proposed exemption is wholly unwelcome to most divinity students. Divinity students are not in the ministry and are not qualified to serve as chaplains; why

should they be exempted from the service which they are willing and able to give? . . . If any of our divinity students are conscientious objectors, that is a separate question and can be so dealt with but the vast majority of them are not conscientious objectors. . . . I am confident that the great majority of divinity



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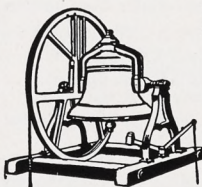
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students wish to bear their equal share of sacrifice with the other young men of our country, and I hope that many of them will write to their representatives in Congress protesting against the inclusion of this exemption in the bill for universal service."

\* \* \*

#### Religion On the Uptrend According to Census Bureau

The Census Bureau reports a gain of over 1,000,000 in the number of members of American Churches and an increase of 43 denominations during the period from 1926 to 1936. 1936 census figures also show a decrease in expenditures by American people for Church purposes over the same period and a decrease in the value of the Churches' buildings. In 1936 there were 256 religious bodies with 199,032 organizations and 55,807,366 members, as compared with 213 denominations reporting 232,154 organizations and 54,576,346 members in 1926. The total expenditures in 1936 were \$518,953,571, as compared with \$817,214,528 in 1926. Under this item are included the amount expended for salaries, repairs, payments on church debts, home and foreign missions, denominational support, and other purposes. The value of church edifices was \$3,411,875,467, as compared with \$3,839,500,610 in 1926. This item included any building used mainly for religious services, together with the land on which it stood and all furniture and furnishings owned by the church and used in connection with church services. Buildings hired for religious services or used for social or organization work were not included.

\* \* \*

#### Rector's Dime Library Worth Thousands

The Rev. Walter F. Tunks, rector of St. Paul's Church, Akron, Ohio, has a collection of 2,000 rare books, all of the "Deadeye Dick" era. His library of dime novels is valued at several thousand dollars.

\* \* \*

#### Wyoming Youth Plan State-Wide Organization

Plans have been made for a state-wide organization of young people's groups as a result of a three day conference of young people held at Laramie, Wyoming, last month. Over 40 delegates were present from ten parishes and missions in the state. Plans were made for the executive council to meet at the annual convocation in the spring to arrange for a camp conference next summer. This conference will be open to all members of the young people's fellowship.

#### NEW WORK BOOKS ARE PUBLISHED BY MOREHOUSE-GORHAM

(Continued from page 8)

Church (and I use these words to designate the members of all Christian groups that acknowledge allegiance to God, the Father, through our Lord Jesus Christ) we can never hope for a united Christendom. We get what we prepare for. If we pre-

pare the growing generation to give their supreme loyalty to one denomination among several, the divisive competition of the various church bodies in the future is assured—and the only choice for the younger generation who see this kind of loyalty as narrow and tragic, is to leave the Church and become members of the growing body of secularists whose chief unity is that they acknowledge no religion, but claim to strive to

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Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M. Wednesdays

and Holy Days, Holy Communion 10 A.M.

Fridays, Holy Communion 12:15 P.M.

### St. Bartholomew's Church New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services

8 A.M.—Holy Communion

11 A.M.—Morning Service and Sermon

Weekday Holy Communion at 10:30 A.M.

on Thursdays and Saints' Days.

The Church is open daily for prayer.

### Saint James Church

Madison Avenue at 71st Street

New York City

The Rev. H. W. B. Donegan, D.D., Rector

8 A.M. Holy Communion.

11 A.M. Morning Service and Sermon.

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

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 a.m.

Daily: 8:30 a.m., Holy Communion.

Thursdays: 11 a.m., Holy Communion.

### Trinity Church, New York Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

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

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

### St. Michael and All Angels Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

11:00 A.M.—Morning Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

### Emmanuel Memorial Church

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live according to the golden rule and mind their own business.

The second work book on "Our Family the Church" is aimed to acquaint children of junior age with the Church. It is well done in many respects, and particularly does not suffer the failing of many work books, namely that of interminable detail about relatively unimportant matters. It suffers however from the same defect as the confirmation work book. "Our Family the Church" is the Protestant Episcopal Church and there is no attempt to give the children the realization that the family of our Lord Christ is far larger than that. A friend of mine rejoices that she was reared a Pres-

byterian before becoming an Episcopalian, because she never was taught to believe she belonged to THE Church, but always to the Church Universal which included all

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# CHURCH SERVICES NEAR COLLEGES

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### Christ Church Cambridge

REV. C. LESLIE GLENN, RECTOR  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
REV. HENRY B. ROBBINS, ASSISTANT  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M., 8:00 P.M.  
Daily Morning Prayer, 8:45.  
Holy Communion, Tuesdays 10:10; Wednesdays 8:00; Thursdays 7:30; Saints' Days 7:30 and 10:10.

## BOWDOIN COLLEGE

### St. Paul's Church Brunswick, Maine

THE REV. GEORGE L. CADIGAN, RECTOR  
Sunday Services: 8 A.M., 11 A.M.

## WILLIAMS COLLEGE

### St. John's Church Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., RECTOR  
Sunday Services: 8:00 A.M. and 10:30 A.M.  
Weekday Services: Holy Communion, 7:15 A.M.

## AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE

### Grace Church Amherst

JESSE M. TROTTER, RECTOR  
Services, Sunday, 8 and 11.

## TUFTS COLLEGE

### Grace Church Medford, Mass.

REV. CHARLES FRANCIS HALL, RECTOR  
Sunday Services: 8:00 and 11:00 A.M.  
Holy Days: 10:00 A.M.  
Campus Services at Crane Chapel: Wednesdays 7:30 A.M.

## BENNETT JUNIOR COLLEGE

### Grace Church Millbrook, N. Y.

THE REV. H. ROSS GREER, RECTOR  
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### University Episcopal Church Lincoln, Nebraska

13th & R Sts.  
REV. L. W. McMILLIN, PRIEST IN CHARGE  
Sunday Services:  
8:30 A.M.—Holy Communion.  
11:00 A.M.—Choral Eucharist and Sermon.  
Classes and other services by announcement.

## THE STATE UNIVERSITY OF IOWA

### Trinity Church Iowa City, Iowa

THE REV. RICHARD E. McEVoy, RECTOR  
8:00 A.M.—The Holy Communion.  
10:45 A.M.—Morning Service and Sermon.  
7:00 P.M.—The Student Group.

## VANDERBILT UNIVERSITY

### Christ Church Nashville, Tennessee

REV. THOMAS N. CARRUTHERS  
REV. J. F. McCloud  
7:30 A.M.—Holy Communion  
9:30 A.M.—Church School  
11:00 A.M.—Morning Service and Sermon  
6:00 P.M.—Student Forum

## MICHIGAN STATE COLLEGE

### St. Paul's Church Lansing, Michigan

Sunday Services: 8, 9:30 and 11 A.M.  
Meetings at Canterbury House and Services at St. Augustine's College Chapel as announced.  
REV. CLARENCE W. BRICKMAN, RECTOR  
REV. JOHN A. SCANTLEBURY, ASSISTANT

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### St. Paul's Episcopal Church Brookings, South Dakota

JOSEPH S. EWING, VICAR  
Services Sunday  
9:00 A.M.—St. Mary's, Flandreau.  
11:00 A.M.—St. Paul's, Brookings.  
5:30 P.M.—St. Paul's Club.

## UNIVERSITY OF MARYLAND

### St. Andrew's P. E. Church College Park, Md.

THE REV. G. W. PARSONS, S.T.B.  
Sunday Services: 8, 9:45, and 11 A.M.  
Episcopal Club: Wednesdays, 7 P.M.



# A MESSAGE *from the* BISHOPS *of the* CHURCH

## Praising the Work of Church Army



### Church Army in U. S. A.

INCORPORATED  
HEADQUARTERS AND TRAINING CENTER  
414 EAST 14TH STREET, NEW YORK, N. Y.  
TELEPHONE, GRAMERCY 7-7251

Dear Friend of Church Army:

City slums, pagan countrysides, crowded industrial centers, ---- such places are feeling the impact of the Gospel brought by the Church Army Captains and Mission Sisters.

Trained to meet different and unusual conditions, with a burning zeal for souls, these young men and women are bringing light into darkened places, comfort to the sorrowing, hope to the despondent and undreamed of opportunities for useful service to men and women, boys and girls who have never heard the simple gospel in terms they can understand.

The Dioceses in their missionary programs support these workers in their several fields, but the TRAINING of new workers is the responsibility and privilege of individual Church members.

We, Bishops of the Church who have had the privilege of using these valiant servants of Christ in our Dioceses, join in asking for your support of Church Army Training Center.

*Blazing Trails  
for Christ!*

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C. C. J. Carpenter  
Bishop of Alabama

*Peter Trimble Rowe*  
Peter Trimble Rowe  
Bishop of Alaska

*Jno. B. Bentley*  
Jno. B. Bentley  
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