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# The WITNESS

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AUGUST 20, 1942



FAMOUS WOMEN MEET  
TO DISCUSS AID TO  
THE UNITED NATIONS

(story on twelve)

## WHAT THE CHURCH IS FOR



## SERVICES

### In Leading Churches

**THE CATHEDRAL OF ST. JOHN**  
**THE DIVINE**  
 Amsterdam Avenue and 112th St.  
 New York City  
 Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
 Weekdays: 7:30, (also 9:15 Holy Days, and 10, Wednesdays) Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

**GRACE CHURCH, NEW YORK**  
 Broadway at 10th St.  
*Rev. Louis W. Pitt, D.D., Rector*  
 Daily: 12:30 except Mondays and Saturdays.  
 Sundays: 8 and 11 A.M. and 8 P.M.  
 Thursdays and Holy Days: Holy Communion 11:45 A.M.

**THE HEAVENLY REST, NEW YORK**  
 Fifth Avenue at 90th Street  
*Rev. Henry Darlington, D.D.*  
 Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.  
 Thursdays and Holy Days: Holy Communion, 11 A.M.

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**NEW YORK**  
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*Rev. Geo. Paull T. Sargent, D.D., Rector*  
 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.

**ST. JAMES CHURCH**  
 Madison Avenue at 71st Street  
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*The Rev. H. W. B. Donegan, D.D., Rector*  
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 11 A.M.—Morning Service and Sermon.  
 Holy Communion Thursday 12 noon.

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 1317 G Street, N.W.  
 Washington, D. C.  
*Rev. Charles Sheerin, Rector*  
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 Daily: 12:05.  
 Thursdays: 7:30 and 11 A.M.

**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 Services: 8:30 A.M. Holy Communion.  
 Thursdays: 11 A.M. Holy Communion.

**THE CHURCH OF THE ASCENSION**  
 Fifth Avenue at Tenth Street, New York  
*The Rev. Donald B. Aldrich, D.D., Rector*  
 Special Summer Services, Sunday, 8 p.m.  
 The Rector  
 This church is open day and night.

**ST. PAUL'S CATHEDRAL**  
 Buffalo, New York  
 Shelton Square  
*The Very Rev. Austin Pardue, D.D., Dean*  
 Sunday Services: 8 and 11 A.M. and 5:30 P.M.  
 Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
 Wednesday: 11 A.M. Holy Communion.

## The WITNESS

For Christ and His Church

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## SERVICES

### In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
 Main and Church Sts., Hartford, Conn.  
*The Very Rev. Arthur F. McKenny, Dean*  
 Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.  
 Weekdays: 8:00 A.M. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

**GETHSEMANE, MINNEAPOLIS**  
 4th Ave. South at 9th St.  
*The Reverend John S. Higgins, Rector*  
 Sundays: 8 and 11 A.M.  
 Wednesdays and Holy Days: 10:30 A.M.  
 Thursdays: 7:30 A.M.

**TRINITY CHURCH**  
 Miami  
*Rev. G. Irvine Hiller, Rector*  
 Sunday Services: 8, 9:30, 11 A.M.

**TRINITY CATHEDRAL CHURCH**  
 Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*  
 Summer Services  
 Sundays: 8 and 11 A.M.  
 Noon Day Services, 12:10, except Mondays and Saturdays.  
 Holy Communion, 11:15 A.M. Wednesdays.  
 The Church is open daily for prayer.

**EMMANUEL CHURCH**  
 811 Cathedral Street, Baltimore  
*Rev. Theodore P. Ferris, Rector*  
 8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.  
 Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.

Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

**EMMANUEL CHURCH**  
 15 Newbury Street, Boston  
 (Near the Public Gardens)  
*Rev. Phillips Endecott Osgood, D.D., L.H.D.*  
*Rev. Arthur Silver Payzant, M.A.*  
 Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.  
 Class in "The Art of Living" Tuesdays at 11 A.M.

**CHRIST CHURCH**  
 Nashville, Tennessee  
*The Rev. Thomas N. Carruthers, D.D., Rector*  
 7:30 A.M.—Holy Communion.  
 9:30 and 11 A.M.—Church School.  
 11 A.M.—Morning Service and Sermon.  
 6 P.M.—Young Peoples' Meetings.  
 Thursdays and Saints' Days—Holy Communion 10 A.M.

**GRACE CHURCH**  
 105 Main Street, Orange, New Jersey  
*Lane W. Barton, Rector*  
 SUNDAYS  
 8 A.M.—Holy Communion.  
 9:30 and 11 A.M.—Church School.  
 11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).  
 7 P.M.—Young People's Fellowship.  
 THURSDAYS  
 9:30 A.M.—Holy Communion.



# EDITORIAL

## *Negotiations with Presbyterians*

THE two documents just submitted to the Episcopal and Presbyterian Churches "for study and report" are very significant and very encouraging. One of them, "Basic Principles of the United Church," sketches the outlines of a constitution for the United Church; the other proposes a way for dealing with a pressing problem of the transition period, namely, the status in the United Church of men who had been ordained prior to the time of union.

The "Basic Principles" offer a comprehensive plan for dealing with the fundamental questions of doctrine, discipline, and worship which lie at the heart of the problem of reunion. Previous proposals, the Concordat and Joint Ordination, represented a piecemeal approach: the former would have had but few applications and dealt with an essentially peripheral matter; the latter concerned only part of one aspect of the total problem. The "Basic Principles" supersedes both, for it makes them unnecessary. If it is adopted, all and much more than the first two attempted will be achieved, and in a more satisfactory manner. For this reason it marks a great step forward and is very encouraging.

It is encouraging again because it shows that the Commissions have been fully aware of the basic issues, though often falsely accused of ignoring them. We are told that subcommittees have been working at this document for more than two years. They have been guided in their deliberations by criticisms of previous proposals sent in by groups of representative leaders whom the Commissions specifically asked for their comments, as well as by views expressed in the Church press. This is as it should be. Far from losing confidence in the Commission because it has submitted a new set of suggestions, the Church should gain confidence in its representatives because of this proof that they are responsive to their constituency and that they have been search-

ing constantly for a more fundamental and comprehensive solution of the problems. It is encouraging also to learn that our Commission has kept the official leaders of the Church of England aware of what they were doing. This disposes of the charge that they were ignoring the rest of the Anglican Communion.

The most encouraging, and also the most surprising, feature of the Basic Principles is the extent

of the agreements reached by the two Commissions. In addition to providing that the items laid down in the Chicago-Lambeth Quadrilateral (the Bible, the two creeds, the two sacraments instituted by Christ and the historic episcopate) shall be constitutive factors of the United Church, they have added Confirmation, and incidentally have given one of the best definitions of that rite we have ever seen. Two years ago we scarcely dared hope for so much so soon. The Anglican Communion has features to which it must bear witness, features that distinguish it alike from Rome and Orthodoxy on the one hand and from the differing Protestant Churches on the other. The Presbyterian Commission has appreciated these essential features and agreed to them. They are safeguarded in the Basic Principles.

On the other hand, Presbyterianism has also borne witness to certain essential values, and the Basic Principles conserves them. In Article 3 it is stated clearly that in the United Church the life, ministry, ordinances and

## "QUOTES"

THE LATEST proposal for union between the Presbyterian and Episcopal Churches is one which should have been made long ago. It sets forth the essential features of a united Church, preserving all the values and organization of the Presbyterian Church, including the ruling eldership which would be extended to the united church, including the Episcopal Church. A broken world looks to the Christian Church for the strength that will "hold the world together." The old objections which held up the Concordat and Joint Ordination can now be forgotten. This new proposal can be defeated only by petty selfishness or bigotry in either Church or both. Its success will form the bridge over which Christendom some day will unite. Already both Churches are looking toward the Methodists as the next potential comrades in alliance.

—Editorial in the  
*Presbyterian Tribune*  
August, 1942

sacraments of the Presbyterian Churches are to be perpetrated through the Presbytery. One way in which this is accomplished is by associating the Presbytery of jurisdiction with the Bishops in ordinations and consecrations. The Ruling Eldership is accepted, an institution of great value for both pragmatic and symbolic reasons.

The suggested Cooperative Arrangement of Supplemental Ordination recognizes that both Episcopal and Presbyterian clergymen have had a real ministry in Christ's Church, however defective on



account of non-recognition by large members of Christians, and are to be given such further grace of Orders as it may please God to bestow through the other Church. Both Article 3 and Supplemental Ordination rest on the assumption that the Presbyterian Church is a true part of the Holy Catholic Church of Christ; that we are separated from them today because of a schism *within* the Church rather than because we stayed in while they broke out and began a new organization which has no continuity with the Society that clustered around Jesus and, therefore, has no right to be called "Church."

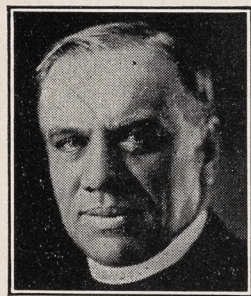
This is the point at which the discussion will probably center. It is where it should; for it is the

principle that must underlie whatever plans may be developed now or in the future. The Presbyterians cannot unite with us on any other basis without betraying their whole past and that to which God has called them to witness, even as the Episcopal Church cannot unite with Rome unless she recognizes us as a true part of the Church Catholic. When the time comes for General Convention to vote on these proposals we hope that the Bishops and deputies will realize they are voting on the proposition that Presbyterians are part of the Society which our Lord founded and which has come down the centuries and against which the gates of Hell shall not prevail.

# What the Church Is For

by Bishop Johnson

THERE is a paragraph in Latham's *Pastor Pastorium* which has a bearing upon what will happen after the war when and if the Allies win.



"A man who sets about regenerating society commonly begins by remodelling institutions. He trusts to good institutions to make men good. Our Lord as a teacher begins at the other end. He goes straight to the men themselves and tries to make them better; better men would bring about better ways of ordering their outward lives, but each generation must do this for themselves."

The problem that is apt to face us after years of war is to be found rather in the character of the individuals that are left than in a reformed system of government to be inaugurated. Unless we have a remnant who are lovers of mankind, men may advocate an ideal setup only to have it let down those who are sincere in building it. History is prone to repeat itself. In the days of the French Revolution the failure of liberty, fraternity and equality to become realized was due not to a faulty political theory but to selfish and unprincipled theorists. In Lafayette, Robespierre and Napoleon you have three degrees of operation where high ideals were perverted by self seeking men.

I do not deprecate the efforts to create an ideal social and political system, providing we realize that unless it is committed to unselfish men it will become merely a smokescreen for arbitrary in-

equality, with the loss of freedom, fraternity, and fairness.

To hate the existing system is not a guarantee that a new order will be any better if the constituent personnel is the same. The first business of our Lord was to convert individuals in order that when He planted His Church it would have at least a nucleus of devout members. Theorists in swivel chairs can plan a social order which will be futile unless it is permeated by the leaven of righteousness. "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." What are the three measures of meal? They might well be business, education, and politics.

THE fault with our present order is that the leaven of which Christ speaks is not to be found in capitalistic corporations or labor unions; in educational circles or political conclaves; in socialistic or communistic groups. An eminent Englishman once said of socialism, that as a theory it was fine, but "when it worked it wasn't socialism, and when it was socialism, it didn't work." And its failure to work is not due to the fallacy of the system, but to the hypocrisies of leaders who talk socialism but practice dictatorship. It may be the business of the Church to discuss post-war plans, I do not question it. But I think it far more important that there be more individuals who worship God instead of themselves and who love the persons with whom they disagree.

Just as the first business of a university is to



make intelligent citizens who are competent to originate a social system; so the first business of the Church is to produce those who are lovers of their fellowmen and so are competent to carry out an ideal social order. No system can prevent godless politicians from exploiting its resources unless the people are lovers of God and of righteousness. The Church is the one institution whose business it is to convert those who have turned their back on

God so that they will turn around and face Him.

Man's wisdom by itself is foolishness with God. The present chaos is the result of a godless education in which logic has expelled love and information been preferred to righteousness. It is only as men put first things first that the results will be satisfactory, and the first things are to love God and to love your neighbor. To convert men to these ideals is the first business of the Church.

# What Is Christianity?

**C**HRISTIANITY is the acceptance of Jesus Christ as the revelation of God to men. There are five great historic Christian beliefs.

(1) For the Christian the most basic religious truth is that God is the Creator and Sustainer of all life. Men can destroy their own security by disobedience of the moral law, but God continues to maintain the stability of Creation. Moreover Christianity affirms that God created the world for some good purpose which ultimately will be realized.

(2) Not long ago we remembered only that God made man His own image, and we counted on all men to be good if given the chance. Recently there has been a swing the other way: man is described as a hopeless sinner with no power to help himself. Christianity holds these apparently contradictory views together. The very fact that we know our sin as such shows a basic goodness, which we have retained through the grace of God.

(3) Our faith centers in Jesus Christ, who lived and died, and still lives. The historic Jesus is of the utmost significance in our faith, but His life gains its authority over us because He was the Christ, God's revelation of His will for men.

(4) Because we believe in the Fatherhood of God, we must logically accept the fact that all men are brothers. Increasingly we find it beyond our power to love our enemies. Christianity does not automatically remove our prejudices, yet if we earnestly accept it, we find ourselves more and more uncomfortable at our injustice to others. Moreover, we do not expect to cure the evil of our ways by improved education or better organized humanitarian movements alone. Only God can set the world right, and we pray that He can use us to help.

(5) Though it demands individual allegiance and personal devotion and worship, Christianity is

*by Clara O. Loveland*

*Churchwoman of Glendale, Ohio*

primarily a group religion, clinging to the concept of the one Church, the Body of Christ, and acting as best it can through all its churches. Individually or in small groups we can not hope to serve him adequately. The corporate life of the Church, cutting across racial and political barriers in fellowship in Jesus Christ is the best hope for the post war world.

## THE SANCTUARY

*Conducted by John W. Suter Jr.*

### THE ADVENTURE OF PRAYER

#### III

**Y**OU will find that he will ask you to do things which you can only do if you forget about yourself and the sort of person you thought you were, or he may ask you to face death or complete shame as he does himself.

And all the time you will fail him so often that by and by you will have no self-confidence left, only a growing confidence in him instead, because he does not fail you.

And prayer must be fearfully difficult because it isn't easy to be with God, although it is simple.

It means that some things must go, like pride, unkindness, and self-indulgence, and self-importance.

But all the same it is a choice which the best part of you wants, so that the most glorious souls in all the ages do choose the Adventure of Prayer.

*Wings of Healing by Dean Gresham*

This article was condensed from an answer that ran approximately 900 words. Another answer to the question will be in the next number.



# YOUR PRAYER BOOK

By

JOHN W. SUTER, JR.

*Custodian of*

*The Book of Common Prayer*

CONSIDERED as a whole, Morning Prayer (or Evening Prayer) is a Bible-reading service. The people of a parish assemble to hear the solemn reading of the Word of God. This act is the focal point of the service. Though surrounded by various incidents such as the saying of prayers and the singing of hymns, and annotated and amplified by preaching, the Bible-reading itself is what people come to Church for. It is by this that souls are fed.



There are times when the importance and solemnity of reading the Bible can best be emphasized by reading the First Lesson and the Second Lesson in immediate sequence without an intervening hymn or canticle. This practice may have special force when the two lessons are very obviously related to each other. Everything possible should be done to make plain to congregations the centrality of Bible-reading in the scheme of Morning and Evening Prayer. One helpful means to this end is intelligent and forceful reading; another is careful selection; still another is the saying of a sentence-prayer at the close of the reading, preferably chosen from some page in the Prayer Book (e.g., page 56 or 74 or 556).

If the Lectionary which has been on trial for several years receives final adoption at our General Convention in 1943, it will be possible to print the lessons in full in a single volume, as was done in the days of our grandfathers.

Two English translations are authorized by canon for being read aloud in churches of the Episcopal Communion: the King James Revision, and the American Revision. The former is celebrated for its prose style, which has made it a classic in its own right. Anyone interested in how it came to be put together should study "The Literary Lineage of the King James Bible," by Charles C. Butterworth, published by University of Pennsylvania Press. The American Revision, originally published in the last quarter of the nineteenth century, is now undergoing further revision which will make it more than ever an accurate account of what the Hebrew and Greek authors of the Bible really said. Greatly cherished as the King James Revision is for its musical beauty, it is nevertheless a Christian's duty to find

out, as well as he can, what the original writers wrote; and this the King James version in many places obscures. If the Bible were meant to be enjoyed mainly as literature, it might be sufficient to choose one's translation entirely by ear; but for Christians the conscience rather than the ear is what God speaks to; therefore we want to understand what the Book *means*. The Bible is the Word of God, not the style of God. We may, however, hope that the present Revisers, having discovered what the Bible really says, will render its true meaning in English as beautiful as that employed by the Elisabethans.

## Talking It Over

By

W. B. SPOFFORD

CARRYING on work in China is increasingly difficult, as letters just received from the Rev. Kimber Den abundantly testify. Inflation has been added to war so that nobody can tell from one day to the next what a dollar will buy. Den's letter, dated May 9th, has just arrived even though sent by Clipper, with another letter written the 2nd of April arriving in the same mail. In both he tells of the ever increasing cost of necessities and of the difficulty of maintaining his work among the War-phans.

After first thanking his many American friends who have contributed to his work, he writes: "I have no idea at all whether or not this letter will reach to you. In any case I will keep on writing to you as an adventure of faith. If by chance this letter does reach to you, it will surely bring to you and to my other many friends in America a lot of my love and affection which you always have. Since the Pacific war we have lost touch with many of our missionary friends in the occupied area. But, once a while, we still can write to each other a few lines in post-card. I believe all of them are being kept well and safe, in spite of many inconveniences and hardships in their lives. In the meantime there is hardly anything that we can do for them except praying constantly to the Lord for His good care of them and keeping them all in safety. These are, indeed, trying times for all of us. However, by the Lord's grace, we will try always to carry our burden with heavy hearts under a bold front."

A NUMBER OF parish groups have asked that they might "adopt" a Chinese child and requested pictures of them. The suggestion was forwarded to Den months ago. He replies that he will send pictures whenever it is possible, with the names of the children of course, but that now it



is utterly impossible to get films in China. He then tells of his work—of the building of a water dam, which reclaimed a large section of abandoned agricultural land, the work being done entirely by refugees. Thirty new refugee families were then assigned to this area, thus being made practically self-supporting. There is an increased enrollment in the kindergarten, due primarily to the confidence that mothers in the city of Lichwan now have in Kimber Den and his work. He tells of holding a training institute for rural Church workers and of a series of evangelistic meetings when the topic was “Jesus’ plan for building a perfect world.”

His last letter concludes: “In acknowledging your two checks I beg to take this opportunity of telling you how much grateful we all feel for the thoughtful kindness of our American friends in sending to us those contributions which arrived very timely to meet our urgent needs. The assurance of your continued interest in my work has, certainly, given me no small measure of courage, faith and hope for the task ahead. Nothing gives me greater inspiration and encouragement than to know that our needs in China are still in the thoughts of our good Christian friends in the U.S.A., in spite of so many other calls upon you these days. With best love and regards, as ever your humble brother in Christ, Kimber Den.”

It can also be reported that through Prime Minister H. H. Kung of Chungking arrangements have been made whereby donations may be immediately forwarded to Kimber Den by cable. Therefore if there are individuals, parishes or parish organizations, who desire to aid in this work please make your checks payable to “Treasurer,



Kimber Den, back-center, with a group of War-phans he is caring for in Free China.

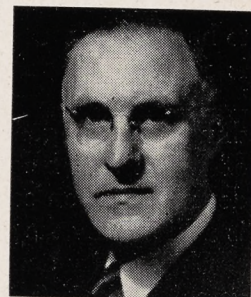
CLID” and send them to the CLID, 155 Washington Street, New York City. We hope to send a sizable donation the first of September. The picture accompanying this shows Den and a group of his refugees—not a new picture but the last received from him.

THE WITNESS — August 20, 1942

## JUST FOR LAY READERS

Conducted by F. C. GRANT

WE WERE speaking lately of the importance of accentuation. Here is another good illustration. Take the sentence, “I never said he stole that money.” Every one of these seven words can be accented, and each time with a different meaning of the whole sentence, as a result. “I never said he stole that money.” “I *never* said he stole that money.” “I never said *he* stole that money.” “I never said *he* stole that money.” “I never said *he* stole that money.” “I never said *he* stole that money.” “I never said *he* stole that money.” One can easily guess how a defending attorney would go after the witness whose testimony was expressed in some of these ways!



But the same sort of thing can occur in reading scripture lessons. Everyone has heard of the Old Testament worthy who ordered, “Saddle me the ass” . . . “and they saddled *him*”—at least according to the reader who had failed to go over his lessons before church!

Speaking generally, such blunders are hard to make. A reader must really go out of his way to perpetrate them, if he is using either the Prayer Book or the Authorized or Revised Versions of the English Bible. The natural flow of the language, its smoothness—always the right word in the right place—and its full punctuation all help the reader to stay on the path. We often hear it said, these days, that the Bible (and the Prayer Book might also be included) is “over-punctuated.” But the English Bible, and certainly the Book of Common (or public) Prayer, were meant for oral reading, not merely for silent reading in private. The Authorized Version was intended from the start “to be read in churches.” Hence the full system of periods, colons, semi-colons, and commas. (Quotation marks are not used, and dashes are rare.) Our modern writing, which is mostly read in silence, swiftly and privately, tends to omit these old devices. But the lay reader should master this system. Take the prayer at the top of page 45, “In Time of Great Sickness and Mortality.” It begins, “O most mighty and merciful God, in this time of grievous sickness, we flee unto thee for succour.” It follows the old system; a modern writer or printer would cut out the second comma. But the congregation needs the slight pause there, if all are to follow and share in the prayer.—And be sure to note the word “grievous” . . . never greevy-ous!

page seven



# Labor Sunday Message

**C**HRISTIANITY judges economic practices by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production of that which is necessary, useful or beautiful to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon cooperation, and true social unity is achieved by the goodwill that emerges from love.

Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fullness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiates the pagan axiom that moral right must bow to economic necessity. In the Christian view, divisions of class, race, and nation are concepts too small to unite men for effective community life. A class can be temporarily united by hate or fear to fight another class but such a house is built upon sand. Mankind cannot be permanently united to build a better world upon the basis of class consciousness. The Christian ideal of the solidarity of the human family is essential to a better ordering of society.

**T**HE general recognition of the right of collective bargaining, long advocated by the churches, has now placed labor in a position to defend itself from many former practices of exploitation. Labor has achieved a power which matches the power of management and ownership. The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other if their relationship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony. The democracy for which American soldiers are dying is the same democracy for which other American citizens should be living.

Our churches must have both sympathetic and critical relationships with all economic groups and an understanding of their purposes and problems. In their relationships with labor especially, our churches are handicapped by two limitations: first, the ranks of labor are not adequately represented

*Issued by  
the Federal Council*

in the membership and leadership of our churches; and second, church people generally are uninformed concerning the purposes and problems of the labor movement.

**I**T IS incumbent upon our churches, therefore, to seek more energetically to bring the laboring people into the churches and to give them positions of leadership along with others on the basis of Christian stature and spiritual achievement. Church groups should also obtain the counsel and participation of representatives of labor in the educational and social action programs of adult classes, missionary societies, young people's groups, and other organizations. Labor, on the other hand, should be reminded that, although the achieving of a reasonable standard of living may be a factor contributing to the good life, the truly good life cannot be found apart from the spiritual and moral resources of character. Labor needs the church.

The church belongs to no group, race or nation. It has a concern for every group and is committed to the achievement of a society of justice and good-

## HERE'S AN IDEA

**T**HE DEPARTMENT of social service of the Federal Council of Churches, in connection with the Labor Sunday message for this year, suggests that parishes institute a series of informal conferences of employers, labor leaders, farmers, cooperators, religious leaders and various racial groups to promote friendly understanding. They should be real conferences, without speeches and without publicity. Neither should resolutions be offered. The sole purpose should be to break down barriers and to develop community cooperation. Those caring for further details should send to the Council (297 Fourth Avenue, New York) for the descriptive pamphlet (5c), *Informal Conferences*.



will for all. It should, therefore, have such a relationship with both labor and employers as to be able to assist them both in the task of eliminating those practices which impair their integrity and their service to the community, such as the resort to violence, racketeering, autocratic methods, monopolistic practices, internal dissensions and disregard of democratic controls.

There is real hope for the future in the present general collaboration for production on the part of labor and management, their voluntary agreement to eliminate strikes and lockouts in war industries, and their cooperation in many industries through joint production committees. This increased cooperation during the war crisis should be continued in normal times.

**T**HE development of stronger and more responsible producers' associations, farmers' organizations, labor organizations, professional groups, and consumers' cooperatives is to be encouraged. From both employers' and labor groups there have come suggestions that such organizations be integrated into some form of voluntary national economic council for planning, in cooperation with government, for maximum production and consumption, the abolition of unemployment, and for devising methods of cooperation in post-war economic reconstruction. The churches can support such suggestions in principle as furthering the kind of democratic collaboration which is in harmony with Christian principles. Such councils, alone, however, will avail little if the right spirit is lacking. The great contribution of the churches is to assist all groups to attain more of the spirit of Christ and so to achieve a new tolerance, understanding, friendliness, goodwill and cooperation for the common good.

This message, issued by the Federal Council of Churches, is requested to be read on Labor Sunday, September 6, or, if preferred on September 13th.

## Hymns We Love

THERE'S A WIDENESS IN GOD'S MERCY

**T**RADITIONAL Christianity, and especially the nineteenth century version of it, is alleged to have been narrowing and exclusive. This hymn by a nineteenth century writer, and a priest of Anglo-Catholic and then Roman Catholic obedience, might enlighten us. For there is in its spirit as well as its lines the wideness of the sea. Omitted in most hymnals is the compassionate observation

*But we make His love too narrow  
By false limits of our own,*

*And we magnify His strictness  
With a zeal He will not own.*

It is usually sung in four-line stanzas, but it is also a stirring recessionary to remind us that beyond the sermon and service of the day is the boundless love of the eternal. God is much more than even the highest we can think of Him.

*If our love were but more simple  
We should take Him at His word;  
And our lives would be all sunshine  
In the sweetness of our Lord.*

—CHARLES GRANVILLE HAMILTON

## Real Power

By

GEORGE IRVING HILLER  
Rector Trinity Church, Miami

**T**HE outstanding feature of modern life is its enormous development of power. All of us suffer from the misuse of power in the hands of others, and we are in danger of misusing power when it is in our hands.



This is a problem of the individual, though it is true that the abuse of political power has brought the whole world to a sorry state.

The problem of moralizing the power of the modern world, is largely a problem of Religion.

Jesus, with ultimate power (that is, the power of God), taught His disciples in the clearest and most simple form.

"Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God: he riseth from supper and laid aside his garment: and took a towel, and girded himself. After that he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

The sublimest consciousness of power is followed by the lowliest act of His life. He never used His power for self, for His own reputation or gratification.

There will be no question of the disciples' use of power, when they have the Master's spirit.

May God give us, as individuals, the Grace to use aright the power that we have.



# News Notes of Other Churches

*President Roosevelt Urges That All  
Church Conventions Be Held as Usual*

Edited by Anne Milburn

## English Methodists Meet

★ Just as it would be shameful to let the bomb-razed slums grow up again, so it would be wrong to return to an old world order, Walter J. Noble told the annual Methodist conference at Manchester, England. Stating that one should not be satisfied with an uneasy truce, or with a world in which certain members of the human family, on the grounds of race, should be deemed inferior to other races, he said that life must be made not only tolerable, but gracious for all people, with no vested interests standing in the way.

## United Protestant Program

★ A recommendation for "an inclusive Protestant program" for men in the armed forces has been adopted by the executive committee of the general commission on army and navy chaplains. Under such a name as the United Christian Fellowship, the program would work through the Commission, the Federal Council, the World's Christian Endeavor Union, and the International Council on Religious Education.

## Largest Pastors' Conference

★ A total of 580 ministers registered at Presbyterian Seminary, Chicago, for what has been called "the largest pastors' conference this summer." Classes of 300 and 200 listened to talks by James W. Clarke and H. Richard Niebuhr. Among conference features were a craft shop, where resources for constructive activity were made available to members of the conference, and a movie recording with sound of the conference, exhibited the last evening.

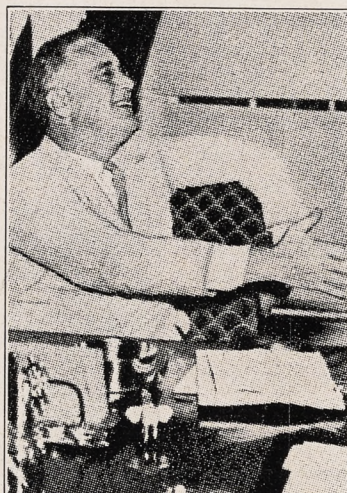
## Urge Hearings for Japanese

★ Voting 3-to-1, delegates to the convention of Disciples of Christ at its annual meeting urged that the government immediately set up hearing boards to determine the loyalty to the United States of evacuated citizens of Japanese ancestry, and to release from detention all who are found to have been detained without cause. It also held that such released persons should be compensated for losses sustained by them through evacuation, and aided in finding work. The resolution was

based on the belief that, "the evacuation . . . is contrary to American concepts of justice," and that "the future of Christian missionary work in the Orient, Africa, and other lands is involved." Pressure for a strong war resolution was finally overcome by passage of one which "called upon all Christians to support the government according to the dictates of their own conscience." Two thousand delegates attended the convention.

## President on Church Meetings

★ The President has sent letters to leaders of the various religious de-



*President Roosevelt urges that Church conferences and conventions be held as usual.*

nominations expressing the hope that "wherever possible" America's major religious bodies will hold their regular national conferences and conventions. "Nothing but the prior demands of the war on our resources should intervene to curtail or interrupt this marshaling of the spiritual forces of the nation," he wrote.

## Suggests Drafting Convicts

★ A suggestion that 100,000 able-bodied first offenders now in our prisons be drafted for services in the army or war work has been made by the Rev. Francis J. Lane, president of the National Association of Prison Chaplains. "These men," he said, "are young, strong, intelligent, determined. Our army needs men who know what is required of them.

We have such men in our prisons. Why can't they be used more effectively?"

## Famine Relief Committee

★ Protestant, Roman Catholic and Jewish churchmen have joined in forming a famine relief committee in London. They are to obtain information on food conditions in Nazi-controlled countries and to find methods for shipping food and medical supplies "wherever control is possible." The committee has been approved by Archbishop Temple and Cardinal Hinsley. Officers include the Bishop of Chichester, William Paton, of the World Council of Churches, and Edith Pye, a Quaker.

## Forbidden to Wear Cross

★ The German high commissioner of Holland has decreed that the wearing of the Christian cross in public will in the future be considered a hostile act, and is therefore forbidden, according to a Roman Catholic priest recently escaped from Holland. It was being done as an expression of sympathy for the Jews, who are compelled to wear the star of David.

## Catholic Resistance

★ A French Protestant paper, *Feuille*, one of the clandestine newspapers of the occupied zone, recently paid tribute to the spirit of resistance of French Catholics. "The Catholics have not feared to affirm themselves in the sphere of positive action and . . . it is they who most often are the soul of the secret associations of resistance," the paper declared.

## Oppose Released Time

★ The released time plan of public school religious education is opposed by the National Council of Jewish Women of New York. This followed a nation-wide referendum conducted among the council's various units.

## The Largest Church

★ The largest Congregational church, located in Los Angeles, and which has a membership of over 4,000, marked its 75th anniversary July 21. At this time it cleared the last indebtedness on its \$1,500,000 building.



# Chaplain in Alaska Tells of Work

*Rectors at Home Help Greatly by  
Sending Names of Men in Service*

By Lt. Max Foresman

Alaska—Up here near the north pole, where there's no sound of street cars, horns, radio, daily paper and other uncivilized conveniences, one can sit down and put first things first. What used to be so important back in the States is only amusing here, and some of the goings-on of the Church and clergy, that I was such a part of back home, seem petty and little and not at all Christian.

Since war was declared there has been plenty of work to do, and we work seven days a week and crowd in many hours each day. All large services are held in the camp theater—not as nice as a church, but the men come anyway. Sometimes we have had heat, and other times the men have sat with their heavy coats on, and the room appeared to be filled with steam from their warm breath meeting the cold air. We sing fast to keep warm!

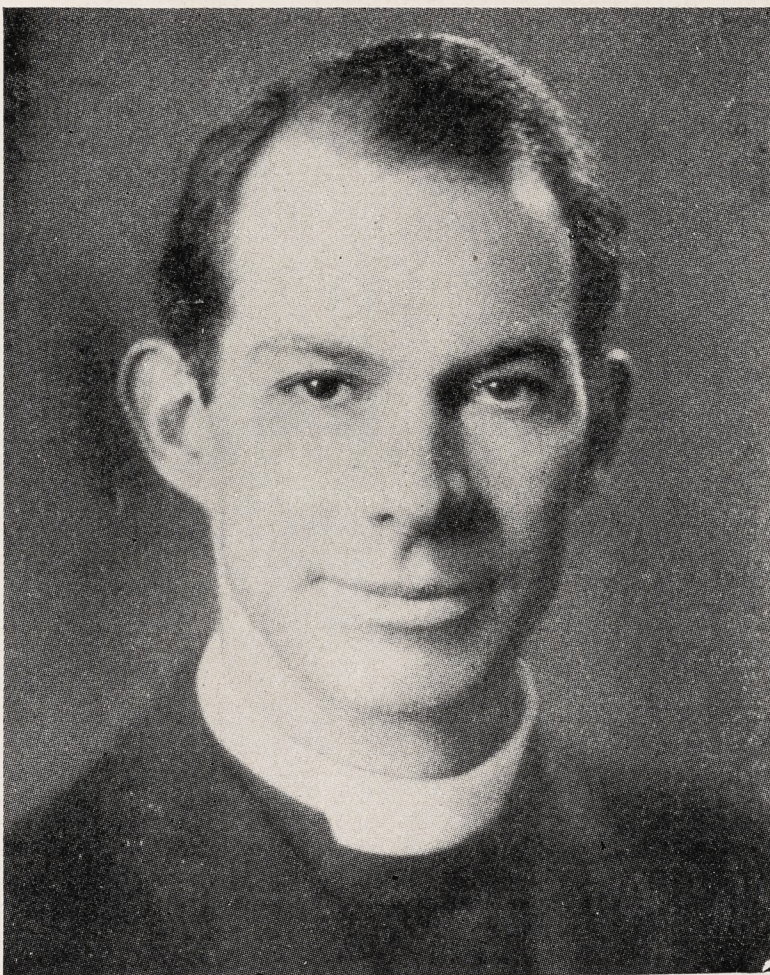
Say that the week starts with Monday. I work all morning answering mail—mothers, fathers, sweethearts, aunts, uncles, ministers . . . asking a hundred and one questions. That afternoon I go out quite away to an outpost for a service and class in religious education, which is well attended and many questions asked. In the evening there are always several men who come in to talk about problems at home, problems in camp, or how to enroll in a university correspondence course. Tuesday and Thursday I visit light positions all over the countryside and the hospital. Wednesday I have a well-attended Communion service, then get in a boat and leave for another outpost. When we get to our destination, a dory is loaded and away we head for shore. If the waves are big we have no trouble getting ashore, we are thrown up, and from there the job starts—climbing a hill almost straight up, mud so thick it's like walking in tar. The service is held in a mess hall, small one, and goes on while the cooks prepare dinner, but no one seems to mind.

Friday and Saturday there's more office work trying to catch up on correspondence, more classes, and service in another mess hall to the music of snoring in the next room, which is filled with bunks for the

men on night duty. Sunday is not a day of rest. I start with a service over the air, which reaches all the men at the outposts. During the day I hold four other services at various posts, two classes, and visit the hospital. There are other things done

need it here, and I have no means of getting it. Mrs. Frances Gardett of the Los Angeles Periodical Club is sending me a bundle of *THE WITNESS* which we do appreciate.

I have been grateful to the several clergymen who have written me



*The Rev. Max Foresman, now serving as a chaplain somewhere in Alaska, writes of his work with the armed forces.*

throughout the week, too numerous to mention.

I have already put to use the linens and booklets on the Holy Communion received from the army-navy commission, which shows that they are functioning, and well. A portable altar and communion set will arrive soon. If you know of any place where I can get some discarded choir music, let me know. We

about men from their parishes who are now stationed here, and those I have contacted have appreciated the interest of their rector. It's a grand life, and I wouldn't trade my place with any other person in the world. There is the greatest opportunity here, because the men are away from home and home environment, and appreciate what is done for them in the name of Christ.



# News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

## On the Cover

New York, N. Y.:—The Rev. Howard C. Robbins, co-chairman of the religious committee of Russian War Relief, Inc., announced last week that a total of about \$50,000 had been donated by the various churches since the committee was organized in the spring. Of this amount about \$15,000 has come within the past month. He also announced that the Rev. Einar Osterdahl, Presbyterian minister who has been the secretary of the religious committee, has resigned in order to served the armed forces as a chaplain. Pictured on the cover this week are three women who have been leading in raising funds for Russia; in the center is Mrs. Edward Carter, wife of the president of Russian War Relief, chatting with Mrs. Maxim Litvinov, wife of the Soviet Ambassador to the United States and with Mrs. Franklin D. Roosevelt. Mr. Osterdahl states that hundreds of persons send in small contributions with the clipped "Letter to a wounded Russian Brother" which ran on the back page of THE WITNESS for May 14.

## Mary van Kleeck Speaks

New York, N. Y.:—"We must recognize the basic changes brought about by invention and science, and accept new social concepts to meet them, if we hope to get a practical social-economic program," declared Miss Mary van Kleeck, vice-president of the Church League for Industrial Democracy, at the closing meeting of a discussion series, "Social Facts for Church People," held at the Church of the Ascension.

"New social and economic facts confront us—unemployment, health, labor problems, war. These facts can be traced to technological developments and our failure to keep social concepts moving ahead with them," she said. "Our job today is to work together to bring all the light we can to these problems, then to organize a broad world-community program. Just as we are having a global war, we must have a global future."

Discussing the part which the

Church and its people could play in developing such a program, Miss van Kleeck said, "One has to admit that in the past the Church has stood for the status quo . . . or has considered that the mere enunciation of general principles would put them into effect. Today we find a growing articulate demand in Church groups



Mary van Kleeck declares that the Church has a great "plus" that it can give the world.

for the ethical treatment of industry. . . . Christianity has a great 'plus' which it can give the world, the moving power of a compelling sense of values based upon complete acceptance of brotherhood and equality."

Miss van Kleeck traced the present day confusion to a "split society," wherein many people have no direct relation to the forces of production. "Inventions make it possible for some to receive more benefits from our cultural heritage than others," she said. "Unfortunately just these people who have never had experience with the basic factors of production, are those who form our national policy—the lawmakers, teachers, clergy and rulers. Leonardo di Vinci once said, 'Wisdom is the daughter of experience.' If we're to be wise, we must know these

basic experiences. While we can't all go into factories, we can by an effort, make ourselves aware of the conditions and problems, and learn to accept the new concepts."

The rise of fascism she pointed out, was the political answer to the unsatisfied needs of the people, and grew out of industry's struggle to exist, though at the cost of human rights. "It's a curious thing," she said, "that fascism can develop within the framework of a liberal government, which is trying to meet the needs of the people. It can be seen in those powers who try to destroy civil liberties, trade unions, free education. To divert people's attention from what is happening to them, it stirs up racial and religious hatred."

As basis for a program of action, Miss van Kleeck said, "We must think of the defense of human rights on a world scale. The rights of property, as seen in absentee ownership and international finance, now control our human rights from distant corners of the earth. Our problem is to organize the community with the human rights of the people uppermost . . . to keep alive the growing strength of labor, and to keep our civil liberties."

## Holy War—Pagan War

New York, N. Y.:—Episcopalians were given a wide range of choice as to the type of war we're fighting, according to the sermons as of August 10. To illustrate: while Bishop Spencer of West Missouri told the congregation in the Cathedral of St. John the Divine that we were fighting a holy war, because it was a fight against world enslavement, the Rev. Canon Bernard Iddings Bell of Providence, Rhode Island, preaching at Broadway's Trinity Church, declared that all the peoples of the warring world were pagan. "The world which is collapsing came to its ruin because men have lived in all the nations in terms of pride, ambition, lust for goods and desire to dominate," he said. "And now every people, including ours, is set on building a new world on the same rotten foundations. They are pagan now . . . indeed it was their paganism which caused the war."

## Mrs. Edwin J. Randall Dies

Chicago, Ill.:—Mrs. Evelyn McCarthy Randall, wife of the Suffragan Bishop of Chicago, died July 29 after a long illness. She was 70. A total of \$18,500 from her estate has been left to seven Church insti-



tutions and organizations, including \$5,000 to the Church Missionary Society, \$2,500 each to the Chicago Branch of the Woman's Auxiliary, Chase House, Cathedral Shelter, St. Mary's Home for Children, the Church Home for aged persons, and \$1,000 to Benton House.

### Church Army Meeting

*Keene Valley, N. Y.*:—Trustees of Church Army held their annual week-end conference at the summer home of Mr. Samuel Thorne, president of the Church Publishing Association, for whom this paper is published. Those present were the national director, Earl Estabrook and Mrs. Estabrook; Treasurer Spencer VanB. Nichols and Mrs. Nichols; the Rev. J. Wilson Sutton, Miss Lucy Kent, Miss Rose Phelps and, naturally, Mr. Thorne. Taking part in all sessions was the acting director of the Church Army in Canada, Captain Kenneth Baker. He was in Japan, 1936-40, and was invited to leave on suspicion of being a spy.

### Pacifists Hold Meeting

*Beckett, Mass.*:—Bishop Appleton Lawrence entertained a number of members of the Episcopal Pacifist Fellowship at Bucksteep Manor, camp of the diocese of Western Massachusetts, August 12-15. They discussed pacifism from various angles, ending with practical considerations for today. Among those present were Bishop Lawrence, the Revs. Eric Tasman, W. Russell Bowie, John Yungblut, Nevin Sayre, Jon V. Butler Jr., John Gass, E. K. Van Winkle, David Hunter, Whitney Hale, Shelton Hale Bishop, J. DeW. Hubbard, Artley B. Parson, C. Lawson Willard and Charles F. Whiston. Lay people present: Mrs. William P. Roberts, Mrs. E. A. Pargellis, Mrs. Marion Code, Miss Lily Cheston, Miss Ellen Gammack, Miss Margaret Marston, Miss Eleanor Eaton, Miss Rose Phelps.

### Bishop Ludlow in Boston

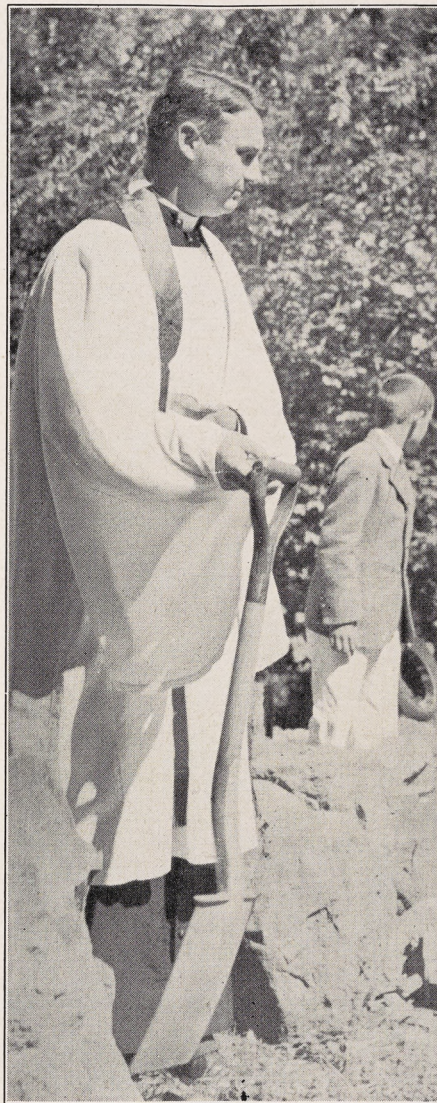
*Boston, Mass.*:—Bishop Theodore Ludlow of Newark, *WITNESS* editor, is the preacher during August at Trinity, Boston.

### Henry Kelly Dies

*Litchfield, Conn.*:—The Rev. Henry Erskine Kelly, rector of St. Michael's here for the past seven years died suddenly in his sleep on August 8th. He was 61. He served parishes in New Bedford and Boston before going to Bridgeport, Conn., to be the rector of St. George's.

### Ministers and Health

*New York, N. Y.*:—Training Church people to look to their minister as a source of personal help, was stressed as a step toward



*The Rev. Bill Brewster is breaking ground for the new parish house for the parish of All Saints, Belmont, Massachusetts. The modern building, now complete, cost \$28,000, and is fully paid for as a result of a Parish campaign.*

more effective pastoral counselling by the Rev. Henry Lewis of Ann Arbor, Michigan, at a conference on mental hygiene and pastoral counselling held at Union Seminary. Ministers and layworkers from fourteen denominations attended. "Too often," said Lewis, "the minister is symbolic only of the local church building, and not of the whole Church and its ministry of help and healing." Dr. Alexander R. Martin said that as a psychiatrist his most important work dealt with prevent-

ing mental disorder, which usually arose from disturbances in personal relationships. "I find that most ministers are better prepared to understand these cases than are many medical men," he said.

### Story Is Unfounded

*New York, N. Y.*:—The story has been making the rounds that the Rev. Samuel Shoemaker, rector of Calvary, New York, had been called "to an important parish." According to word from Calvary House the story is entirely unfounded. Mr. Shoemaker is at present on vacation and is to be back on the job at Calvary next month.

### Services at Ascension

*New York, N. Y.*:—The Ascension, New York, is again holding the popular summer evening services during August. The rector, Donald B. Aldrich, declares that in his judgment "the summer months offer the metropolitan churches an unusual opportunity for service." His theme for the five Sundays is "God and Man."

### Brotherhood Convention

*Lyndon, Ky.*:—The 48th National Convention of the Brotherhood of St. Andrew will be held at the Kentucky Military Institute, Sept. 1-6. Leaders and speakers will include: Bishops Clingman, Almon Abbott, Tucker of Ohio, Darst and Quin and a number of presbyters and laymen.

### Sunday Radio Broadcasts

*Rockford, Ill.*:—Episcopal chaplains from Camp Grant have been broadcasting Sunday services over WGN this month. Chaplain Blackburn will have the service on August 23rd from 9 to 10 a.m., CWT, and on August 30, the Rev. Irwin Tucker, pastor of St. Stephen's, Chicago, will preach.

### Debt Half Paid

*Chicago, Ill.*:—Over half of the money pledged in the diocese's recent debt retirement campaign has already been paid, according to Wirt Wright, treasurer. Capital gift subscriptions amounting to \$200,000, with the exception of a \$2,088 balance, are paid, and eight churches of the diocese have made their quota. The campaign still has ten months to go.

### Conference on Family Life

*Chicago, Ill.*:—A conference of Church workers to study the effects of the war upon family life, and the family as a spiritual basis for the



post war world, has been called for September 24-26 by the Federal Council and Council of Religious Education. Plans for changes and improvements in the Church's program will be made to take into account the needs of families growing out of the war, curriculums of religious education, and to curb the destructive effects of such forces as amusements, advertising, liquor and the press.

### Massachusetts Summer Schools

*Beckett, Mass.*:—There have been many summer schools in the diocese of Western Massachusetts this past month. The diocesan school, which closed August 21, had as speakers, Rev. Adolph Keller; Rev. Charles F. Whiston, Ashfield; Rev. Stephen F. Bayne, Jr. chaplain of Columbia University; Rev. Allen J. Miller, Utica, New York, and Bishop Lawrence. Four country villages have held rural vacation schools, using workers from the Young People's Fellowship and colleges.

### Provincial Summer School

*Lawrenceville, Va.*:—More than 160 persons from five states attended the nineteenth summer school on Negro work in the province of Washington, held at St. Paul's Polytechnic Institute. Lecture courses were given by the Rev. Edgar C. Young, Rev. Tollie L. Caution, and Rev. Robert W. Bagnall, of Philadelphia; Ven. Archdeacon Bravid W. Harris of Norfolk, Virginia, Rev. David R. Covell of the National Council, and Mrs. Nellie P. Russell of the Institute's faculty.

### Speak on Christian Imperative

*South Byfield, Mass.*:—At the conference on the World-Wide Christian Imperative, which ended August 4, speakers included Dr. Adolph Keller, who spoke on the effect of war and prosecution on the Church in Europe; Rev. Timothy T. Lieu, who spoke on the Church's work in the East; and the Rev. Howard C. Robins, who stressed the opportunity of the Church at home to foster ecumenical relationships among the churches.

### Greetings to Russia

*Birmingham, England*: — Greetings and sympathy from the Christian Social Council of Birmingham, England, have been sent to the Christian Churches of the Soviet Union. The letter said in part, "We extend our sympathy to you in your sufferings, and would welcome increased opportunities for personal contacts

with your members and leaders. We look forward to working with you for a world-wide establishment of society based on the Christian principles of love and justice."

### Against Discrimination

*Sweet Briar, Va.*:—A resolution commending the President for issuing the order against discrimination in defense plants on the basis of race, creed, or color was adopted by the 192 delegates at the conference of the Province of Washington. It also urges that all citizens, without discrimination, be allowed to take active places in the armed forces "with no test other than loyalty and ability to fulfill their tasks. . . . The elimination of discrimination in the forces now fighting for our life as a nation is essential to the achievement of a just and lasting world order."

### Nation Wide Canvass

*New York, N. Y.*:—Churches and synagogues of fifteen communions and creeds will unite for the first time this fall in a United Canvass, it was announced August 10 by the Rev. Earl Adams, Baptist, secretary of the canvass committee. The plan calls for all churches in the community to hold their finance campaigns at the same time, either Nov. 15-Dec. 6, or Feb. 21-March 14. The purpose of the canvass is to bring the importance of religion forcefully to the community's attention, and to insure adequate financial support through regular giving. The Episcopal Church is represented on the

### SUMMER SERVICES

ST. JOHN'S CATHEDRAL, Denver, Colorado. 7:30 and 8:30 Holy Communion; 9:30 Family Service; 11 Morning Service. Special Services as announced.

CHURCH OF THE ADVENT, Birmingham, Alabama. 7:30 Holy Communion; 9:30 School and Bible Classes; 11 Morning Service. 6 P.M. Young People.

TRINITY CHURCH, Tulsa, Oklahoma. Rev. E. H. Eckel Jr., rector. Services 7, 9:30, 11. Holy Days, 10.

DELAWARE SEASHORE CHURCHES. Rev. N. W. Rightmyer. All Saints', Rehoboth Beach, 8, 9:30, 11. St. Peter's, Lewes, 9:30 A.M.

ST. MARK'S, Frankford, Philadelphia, Rev. Edmund H. Carhart, rector. Sundays: 7:45, 10 and 11. Weekdays, 12:05. Thursdays, Holy Communion, 10.

CATHEDRAL OF THE INCARNATION Garden City, Long Island. The Very Rev. George A. Robertshaw, Dean. Sundays: 7:30 and 11 A.M. Weekdays: 8:30 A.M.

ST. PHILIP'S CHURCH, New York City. Rev. Shelton Hale Bishop, rector. Sundays: 7, 9 and 11 A.M. Daily Services.

CHURCH OF ST. JAMES THE LESS, Scarsdale, New York. Rev. James Harry Price; Rev. William C. Kernan. Sundays: 7:30, 10 & 5. Wednesdays and Holy Days, 10.

GRACE CHURCH, Utica, New York. Rev. Harold E. Sawyer; Rev. Ernest B. Pugh. Sundays: 7:30, 11 & 4:30. Tues. & Thurs. 10: Fridays, 7:30.

ST. THOMAS CHURCH, Dartmouth College, Hanover, N. H. Rev. Leslie W. Hodder, rector. Sundays: 8 & 11. Holy Days and Thursdays, 7:15 and 10.

CHRIST CHURCH, Cambridge, Massachusetts. Rev. Gardiner M. Day, rector. Sundays: 8 Holy Communion; 10 Children's Service; 11 Morning Prayer; 7:30 Evening Prayer.

ALL SAINTS' CHURCH, Peterborough, New Hampshire. Rev. James E. McKee, rector. Sundays: 8 & 10:45; Holy Days 9.

ST. PAUL'S CHURCH, Pawtucket, Rhode Island. Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr. Sundays: 8 & 11. Fridays: 10 and 12:15.

CHRIST CHURCH, Greenwich, Connecticut. Rev. Albert J. M. Wilson, rector. Sundays: 8, 9:30 & 11. Thursdays and Holy Days 10.

ST. JAMES CHURCH, Danbury, Connecticut. Rev. H. H. Kellogg (military service). Rev. Richard Millard, acting rector. Sundays: 8 & 11.

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20 Exchange Place

New York



committee by the Presiding Bishop. Many local parishes have already approved the plan.

### Ordains Perpetual Deacon

*Ft. Thomas, Ky.*:—What the diocese of Kentucky considers an advance step in solving the problem of clerical supply was taken July 22, when Bishop Hobson of Southern Ohio, acting for Bishop Abbott, ordained a lay reader as a perpetual deacon. John S. Piper, who has been serving Emmanuel Church, Winchester, and Christ Church, Richmond, as lay reader for several months, will continue as deacon-in-charge. He is doing the work voluntarily, and travels 85 miles each week at his own expense to the mission stations. His secular job is with the U. S. Ordnance, and he will not be ordained a priest nor will he fall under the Church Pension Fund provisions for the clergy.

### Speeding Things in Liberia

*New York, N. Y.*:—Church institutions in Liberia are active and not as yet badly hampered by war conditions, according to the Ven. Harvey A. Simonds, Archdeacon of Cape Mount and head of St. John's mission and school there, when he ar-

rived home recently to see his wife and son. He said that war jobs had made wages soar and that mission salaries, unable to keep pace, had resulted in some loss of personnel. "Down Firestone way, at the big rubber plantation, a tremendous opportunity has been opened for the Church," he said. "More than 10,000 natives are employed there, and the population, foreign and native, is increasing rapidly. Bishop Kroll ministers to both groups two Sundays a month." The biggest change in Liberia is the rapid improvement in travelling. The Archdeacon reported that a trip which used to take from three to five days on foot, now took thirty-five minutes by plane.

### Contributing Toward the War

*Lawrenceville, Va.*:—"We are doing everything we can to help win the war," says Dr. J. Alvin Russell, principal of St. Paul's Polytechnic Institute. Students and faculty have cared for selective service, gas, and sugar registration within the county. Salvage groups have been organized, many classes report 100% participation in purchasing bonds and stamps, the Institute's resident nurse and physician are conducting first aid and home nursing classes and

there are courses offered in automobile mechanics and masonry.

### Hymn Contest

*New York, N. Y.*:—October 1 is the deadline for the contest sponsored by the Hymn Society of America, which is offering prizes of \$50 for the best hymns in three categories: Christian faith in time of stress; reaffirming the world-wide mission of Christianity; a hymn of personal Christian dedication. Original hymns, or hymns printed in media other than hymn books, with due credit given the author if not original, may be submitted to the Society at 297 Fourth Avenue, New York City.

### Test for Laymen

*Santa Ana, Calif.*:—The Church of the Messiah poses some questions for laymen to ask themselves: Do I want to see Christian standards maintained in my community and country? Am I willing to work to maintain them? Am I willing to give both time and money to my local church? Am I willing to accept a church office and perform its duties faithfully? Am I willing to do one thing to help in the training of young people? Am I willing to de-

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vote an hour each week for worship in my church . . . an additional hour for worship or other religious activity? Am I willing to make my home a Christian home in thought, work, and in deed?

### Autograph Collector

*Faribault, Minn.*:—Collecting pictures, autographs and information about Bishops is the hobby of James M. Cooley, who inherited a sizable collection from his father, the late Rev. Frank E. Cooley. So far, 432 Bishops are represented in the two large books. Autographs are procured personally, or taken from letters.

### Parachuting Chaplain

*Fort Benning, Ga.*:—Lt. Raymond Hall, chaplain of the 502d Parachute Infantry, is the only chaplain to take parachute jumps with his men. He is from St. John's Episcopal Church, Lowell, Massachusetts.

### A Much Used Gift

*Syracuse, N. Y.*:—Many years ago, when the late Bishop Brent was in the Philippines, he befriended a struggling miner, who gave him some gold in partial repayment for his help. A pectoral cross was made from the gold, which the Bishop often gave to persons in trouble, and in this way, it passed through many hands. It has just been presented to Bishop Peabody, after being in the family of the late Rev. Samuel Drury for several years.

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### Confirmation Service Alone

*Harrisburg, Pa.*:—Confirmation services as an entity, and not tacked on to Morning or Evening Prayer or the Eucharist, is recommended by Bishop Wyatt-Brown. "Our sympathy has gone out to long-suffering congregations when the Bishop visits a parish for confirmation," he writes, "for the services have been extended unduly on many occasions. . . . There is an old adage that 'one thing done at a time, and done well, is a good rule' . . . we approve the tendency on the part of clergy to have the confirmation service as an entity in itself."

### Youth Wants Tolerant Church

*Los Angeles, Calif.*:—"One could not help noticing that among our young people there is not class or race hatred, or the demand that the Church prosecute the war," writes correspondent Rev. Paul Wheeler,

after attending the young people's diocesan Church camp, Camp Stevens. "They are seriously concerned with the Church being for all peoples, and a haven of fellowship for Christ's disciples throughout the world," he said.

### Rural Confirmation

*Engle, N. Mex.*:—The whole town turned out when Bishop Stoney confirmed one third of its inhabitants, eleven persons, on the porch of the general store, on a hot July evening. Three benches of the type found in front of all country stores, made the altar rails. The congregation sat in their cars, on chairs, or on the porch, while the Bishop delivered part of Evening Prayer and a sermon. "A more eager and earnest congregation I never saw," said Bishop Stoney. "The situation is not exactly typical of the whole district of New Mexico, for we have town

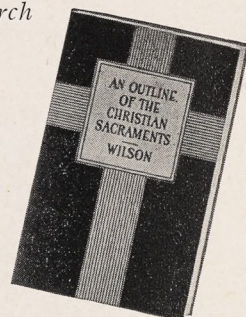
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congregations and work among Indians and Mexicans, but this nine-family ranch town is typical of the work we are trying to do among the scattered populations in sections where 'two houses together are called a town'."

### Parish House Emergency Center

*Laurel, Del.*:—The parish house of St. Philip's has been chosen as the emergency center for the community. Every evening at 6 the church bell rings as a Peace Angelus.

### Intercessory Prayer

*Pueblo, Colo.*:—An intercessory prayer group, which prays daily for men in the service and for parishioners in trouble or sorrow, has been instituted in the Church of the Ascension. In the fall the rector, the Rev. James W. F. Carman, will celebrate corporate communions for these intentions.

### Home from China

*New York, N. Y.*:—Miss Hazel Gosline of Baltimore, who has been teaching at Chennan in free China for the past four years, arrived in New York on furlough recently after spending six and a half months en route, due to war delays and scarcity of transportation. All

Americans are now out of Hankow, according to a message received by the Presiding Bishop. Miss Nina Johnson, a nurse in the Church General Hospital at Wuchang, and Frederick C. Brown, who with his wife had been doing refugee work at Kuling, have withdrawn from occupied China.

### Progress in Newark

*Newark, N. J.*:—The first Negro to be appointed to the board of education was sworn into office recently. William R. Jackson, YMCA secretary, and active in welfare work, is a communicant of St. Philip's Church.

### Variety in Services

*Alexandria, Va.*:—In line with the Presiding Bishop's plea for variety in services, Christ Church is trying a new plan during the summer: Litany and sermon; Holy Baptism and sermon; First Office of Instruction and sermon; Second Office of Instruction and sermon; Ante-Communion and sermon; shortened Morning Prayer and sermon, with Holy Communion the first Sunday of the month. The Rev. Edward R. Welles is rector.

### Call to Christian Women

*New York, N. Y.*:—A call to Christian women to "combat the rising tide of hatred . . . to maintain the Christian fellowship . . . to build a democracy at home which strives for justice for all . . . and to help build durable peace based on love and justice" has been issued by the United Council of Church Women, and copies are distributed by the Woman's Auxiliary. Suggestions of ways in which women can work toward these ends as individuals, in the community, at home, and in the parish, are listed.

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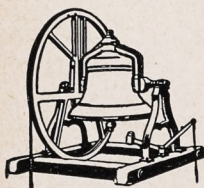
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## Plan Post War Meeting

New York, N. Y.:—Meetings in London of the three secretaries of the World Council of Churches provisional committee with the Archbishop of Canterbury, and of the British section of the provisional committee, resulted in a decision to plan for a meeting of the administrative committee as soon as the armistice comes, it was announced by Dr. Henry Smith Leiper, American secretary of the world council. This meeting would be followed as soon as possible by a meeting of the central committee (about 90 persons). The meeting previously planned and postponed on account of the war, to include the entire assembly (about 450 persons) would be held when travel conditions return to a more normal state.

## Tribute to China

London, England:—"Among the United Nations pledged to the cause of freedom, China is the senior partner," said the Archbishop of Canterbury at a service for China in St. Paul's Cathedral. In meeting the present war, he pointed out, China has not concentrated all her attention on the destruction of the foe, but has "set about the organization of a veritable renaissance in education and in planning her social life . . . China will stand, when the war is over, a mighty people strengthened by this period of national discipline, accepting what she finds acceptable in the tradition of Europe and America—individualist and Communist alike—and subordinating these to the spirit of her own perennial culture."

## Follow Golden Rule

Chicago, Ill.:—Declaring that "trailerites are people," Dr. Roy G. Ross, secretary of the International Council of Religious Education urged Christians in 320 critical defense housing areas to follow the Golden Rule. This does not include forcing them to become "promiscuous squatters" by ruling that they must live in areas without sanitation, police protection, schools or churches, he said. "Today's migrant industrial workers jammed into crowded areas are a serious social problem . . . we are trying to start a nationwide program to provide Christian training for the children of these workers. The least that can be done by the defense community is to make every effort to incorporate these new residents into the community . . . giving them the benefits and obligations of other residents."

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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MISS CHARLOTTE ISABEL CLAFLIN  
Buffalo, New York

Sacramental theology is a highly technical field and the article *Should Women Be Ordained?* gives evidence that the authors have not fully grasped the subject. It is true that "Catholic tradition has two parts, principles which cannot change, and customs" which can. But theologians are, I believe, generally of the opinion that the incapacity of women to receive holy orders is in the former category. It is not, therefore, comparable with the celibacy of the clergy, which is an ecclesiastical regulation. And the fact that a woman can be the minister of one sacrament proves nothing, one way or the other, about her capacity to receive a different sacrament. At other points in the article it is logic, rather than information, which falls short. Certainly we can "conceive of" a woman as celebrant of the Eucharist. But the fact that we can imagine such a situation proves nothing as to its rightness. We can imagine any number of things that no one would advocate.

\*\*\*\*\*

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Professor Richardson (*Holy Communion: A.M. or P.M. July 23rd*) has missed the most important reason for the value of the early celebration, which is the peace and quiet of the early hour. His reasons for the value of the eleven o'clock parish communion do not hold water. Instruction by the sermon is both unnecessary and distracting and should be given at Morning Prayer. Fellowship is valuable at any time and has some value at a communion service but is also distracting, due to crowded pews and the presence of those to whom the service is not familiar. There is no service of the Church less conducive to reverence than the crowded Easter eleven o'clock communion. As for discipline, the fasting is secondary and the real discipline consists in getting out of bed early on Sunday and taking communion with a few of the faithful in an atmosphere which permits one to "be still and know that Thou art God". The writer is in hearty agreement with the proposition that communion be given in the evening whenever circumstances prevent morning services.

\*\*\*\*\*

MRS. ARTHUR SHANNON  
Volunteer Mission Worker of Christ Church  
Blacksburg, Virginia

Miss Russell and Mrs. Pierce have presented the subject of ordination of women (WITNESS, July 9) in a thoughtful, conservative manner. It would be interesting to hear the opinions of the clergy. Women in the average parish, student body and church organization are not prepared for so rich an opportunity as that for training ordination or service in the ministry. The "auxiliary-minded" attitude has too long dominated the women of the Church. Would it not therefore be wise and just to give the woman college student,

graduate or trained business woman, an opportunity to serve as licensed layreader, parish assistant or mission worker? These positions with their varied responsibilities would give the young women of the Church, especially those who are interested in ordination, a new conception of the Church. If there is the conviction that "life is a mission" the Church cannot and will not withhold ordination from those who possess such conviction. Opposition to ordination of women will come from the women of the old order, and not from the clergy. These are days which demand clear vision, prophetic powers, dynamic love and minds geared to meet the evolving plan of God. There are many young men and young women, endowed with the possibilities of such developments. With the proper leadership these young people will meet the challenge and responsibilities of the Church as it faces a new order. May we older ones not smother their enthusiasm, trample their expressed desires and convictions, nor cloud their vision of God, a new vision perchance.

\*\*\*\*\*

MR. WILLIAM ROBINSON  
Chairman, London Missionary Society,  
1929-30

The chairman of the London Missionary Society is Dr. Harold Moody, not Dr. Harold Peckham, as you state July 9th. Dr. Moody, a prominent physician, has for a long time been the head of the League for Colored People. He is a Congregationalist and has been very active in church circles.

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