

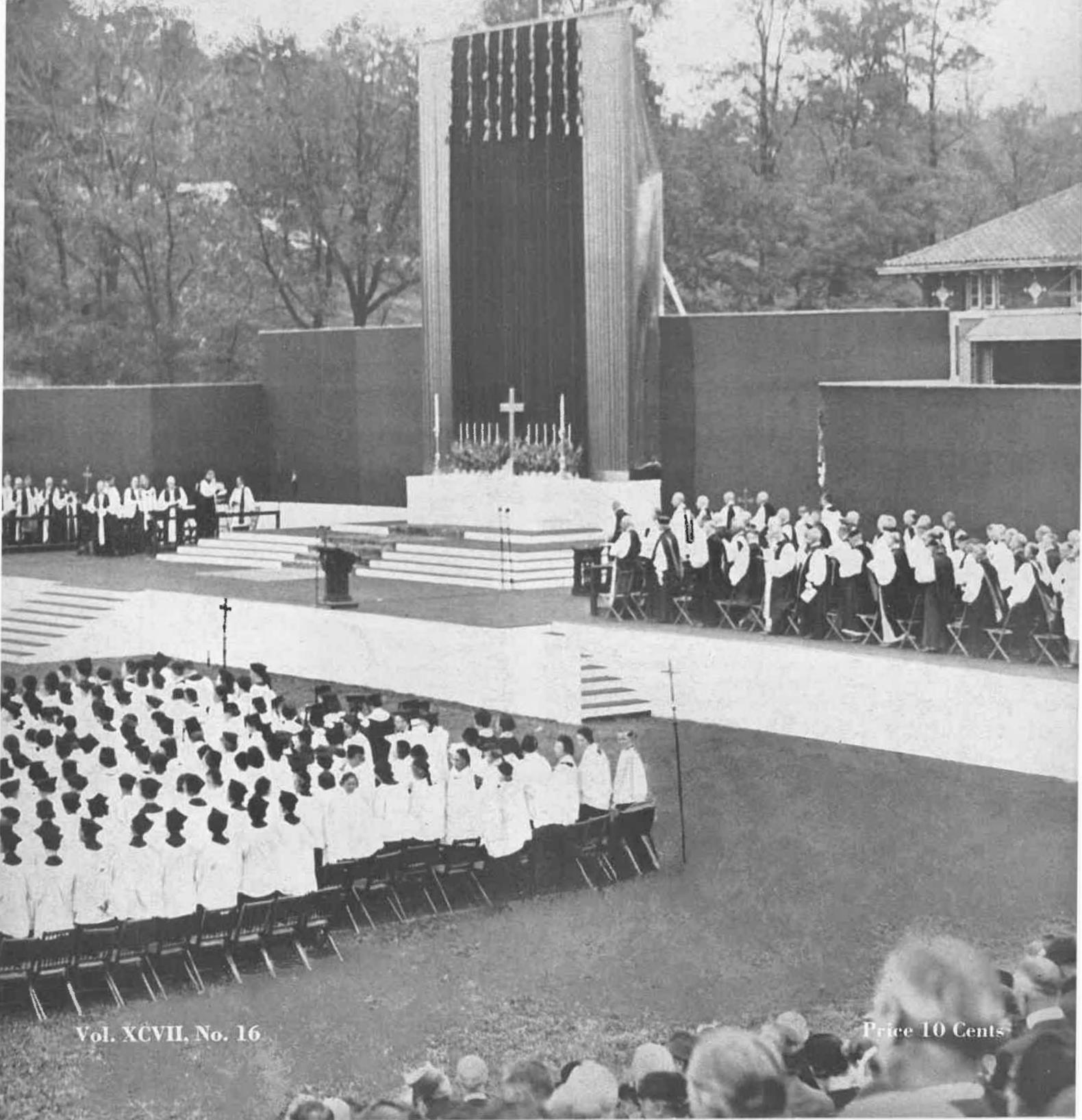
Third General Convention Number

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October 16, 1937



The Living Church



Vol. XCVII, No. 16

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A Biography of the
 Third Bishop of Shanghai
**Samuel Isaac Joseph
 Schereschewsky**

1831-1906

By **JAMES A. MULLER, Ph. D.**

Professor at the Episcopal Theological School, Cambridge, Massachusetts, and formerly Professor at Boone (now Central China) College, Wuchang, China.

"I sat down to read *Apostle of China* immediately after luncheon," writes the Rev. Walter H. Stowe, President of the Church Historical Society. "I became so engrossed in it that the interruptions of parochial duties annoyed me very much; but I finished it that same day before going to bed. It is one of the most thrilling biographies I have ever read, and Dr. Muller, the publishers, and the Church are to be congratulated on such a splendid contribution to American and Chinese Church history.

"A great scholar, a great pioneer in higher education in China—a great Christian triumphing over tremendous obstacles—all are presented in a most convincing fashion. The author has successfully combined sober history and the dramatic interest of a first rate novel. A gripping feeling of suspense, 'Will he be able to finish his great task?' is maintained to the very end. The consummate art of the biography is that the story tells itself, the records themselves do the talking, and the author's own interpretations (which appear few in number) are sound and justified by the evidence."

Chapter Headings

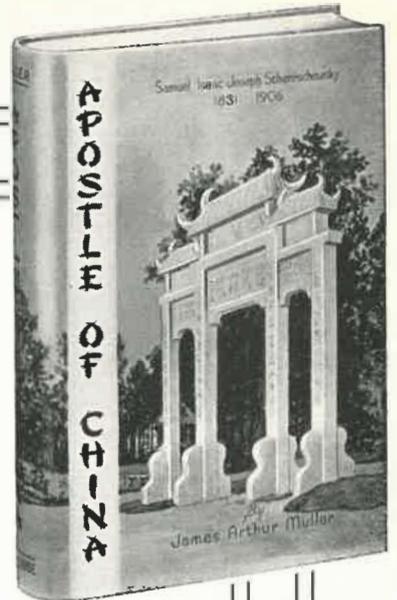
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CORRESPONDENCE

Church Literature in Portuguese

TO THE EDITOR: The note on Church literature in Portuguese you kindly printed from me [L. C., July 31st] has called forth scores of letters from Cuba, Mexico, Brazil, and all over this land—even from Madeira.

Some of us layfolk are getting out booklets in Portuguese from a private firm in Brazil (Para). These will be distributed by hand for 4,000 miles up the Amazon valley. Portland, Ore. **JOHN W. LETHABY.**

Marriage and Divorce

TO THE EDITOR: In justice to myself, may I, through your columns, correct the impression associating me with the Commission on Marriage and Divorce? At the request of its chairman, I prepared for it a brief monograph on the *Roman Law of Marriage and Nullity*, which the Commission has published and distributed with other monographs on related subjects; this is my sole connection with the Commission.

The Commission has now published a defense of its proposed canon. Some of the statements in this defense must necessarily evoke the stern resentment of multitudes of Churchmen, and the emphatic opinion that they are contrary to fact.

Referring to the prohibition of plural marriages among Christians, the Commission states: "The objection to this method is that it has failed." The Commission points out that whereas divorce and remarriage "50 years ago," were looked upon with horror "in the English Church," "yet its leading layman has recently married a twice-divorced woman, and Parliament has been forced by public opinion to modify the law which allowed divorce and remarriage only for adultery."

The selection of the Duke of Windsor as the leading layman of the Anglican communion betrays a strange and, to Catholic Churchmen, a quite unacceptable conception of what a leading layman is or ought to be. Are Churchmen to consider that, in the opinion of the Commission, the Duke as leading layman has set the proper pace in marriage matters for the humbler laity, and established the standard for Church legislation?

Equally unaccountable is the Commission's implication that Parliament, the organ of the State, made up not only of Christians but of infidels, atheists, and non-Christians, can make a law, in violation of the law of Christ, but binding on the Church of Christ.

The Commission dwells upon the hardness of Christ's law. They say that Christians "nowhere find that he withheld forgiveness alone from those who committed adultery or from the divorced who were remarried." The Commission must know that the claim is never made and it cannot be made, that Christ or the Church has ever withheld forgiveness from the repentant adulterer. Like other sinners he is forgiven, not seven times, but seventy times seven, if he repents and ceases from his sin. But where an adulterous union is entered on, where a divorced adulterer attempts remarriage or where those

THE COVER ILLUSTRATION

This week's cover picture shows the great service, in which more than 10,000 bishops, deputies, and visitors took part, at the beginning of General Convention (Cincinnati "Post" photo).



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divorced by the State, for purely secular causes other than adultery, attempt remarriage, it is obvious that, under the Gospel of Christ and indeed in the very nature of things, forgiveness cannot be granted; for there could be no repentance or only an idle, futile, and false repentance, so long as the parties continued in the enjoyment of the fruit of their sin. The sin in question is obviously a continuing one. The repentance of the thief and of the hypocrite is futile if the one continues in the enjoyment of the fruits of his theft, and the other, of the fruits of his hypocrisy.

The doctrine of the Commission is clearly that on the say-so of any bishop, any adulterer in the full enjoyment of the fruits of his sin and any person, divorced by the State for any cause whatever, who has remarried, may enjoy full communicant status in the Church. For after all, it is the matter of the sacred integrity of the communion that is at stake. The only penalty the Church has ever inflicted upon the remarried divorced has been to require that the offender shall abstain from the act of Communion. It has always conceded the possible existence of facts that in conscience (in the private forum) might justify the offender and secure for him the pardon of God, but facts which the Church (in the public forum) had no power to condone and could not condone without disintegrating its moral structure. The most extreme Roman doctrine concedes that an excommunicated person may obtain salvation; he may be right and the Church authority wrong by reason of ignorance of facts, or the mental or moral infirmity of the ecclesiastical judge, be he pope or bishop. Surely it is a small matter that those who enter into plural marriages should refrain from the Communion rather than that sacred rite should be vitiated by the presence of those who at the very instant of Communion, whatever may be the private state of mind known only to God and to themselves, are, in the public mind, in the scandalous enjoyment of the fruits of a sinful act for which no reparation can be made except that renunciation which they refuse.

The Commission in their defense point to several causes for annulment now allowed by the Episcopal Church; but annulment has nothing to do with divorce. Annulment releases parties from an alleged marriage void from the beginning and therefore non-existent. Divorce assumes to dissolve a real marriage and to release the parties from a marriage that really does exist. The prohibition of annulment cannot be found the Gospel; it would be nonsense to forbid the annulment of that which did not exist and in the nature of things cannot exist.

Again the Commission refer to the corrupt administration of annulment laws by the Roman and the Greek Catholic Churches, claiming that by such corrupt administration the dissolubility of marriage is effected. The Commission seems to feel that the corrupt example of the Roman and Greek Churches supports the proposed canon. How can the sin or error of one Church be urged in favor of the commission of sin by another Church?

"As the Churches of Jerusalem, Alexandria, and Antioch have erred, so also has the Church of Rome," is the familiar declaration of the 39 articles. Because these Churches have sinned in the corrupt administration of the law of annulment, shall the Protestant Episcopal Church sin more grievously by enacting a law of divorce that flies in the very face of the teaching of Jesus Christ?

Rome and the East have sorry records to answer for in their administration of the law of marriage but they have never dared to do what the Commission would do: commit Christianity to the easy dissolution of Christian marriage. There is not a single canon of

annulment or dispensation in the law of Rome that does not postulate the indissolubility of marriage. Given due proof of the formal act of marriage, of the competency of the two parties to contract it, of their intent and purpose of Christian marriage, and of the physical consummation of the marriage, and marriage cannot be dissolved in the Church of Rome by any human power nor by any other cause than death (Canon 1118).

The Commission's proposed canon would dissolve even such a marriage on the say-so of a single bishop, if "Reno" had dissolved it for any reason whatever sanctioned by the State.

CHARLES C. MARSHALL.

Millbrook, N. Y.

Great Leaders of the Church

TO THE EDITOR: Those who were in attendance at the General Convention of 1910 held in Cincinnati will ever recall, with gratitude to God, the two great movements that originated there.

The thrill of Bishop Brent's great address came when he said, "I would gladly give up some things I hold dear to see all Christian men drawn together in one body for Christ."

The following morning Dr. Manning, now Bishop of New York, came into the House of Deputies and gave us an added thrill by announcing the contribution of \$100,000 to start the movement for a Conference on Faith and Order. Those to be invited to this Conference were to be those who believed in Jesus Christ as God and Saviour of the world.

Bishop Lawrence, never so thrilling in speech or action, but heart-sustaining in his thought and work, after three years of examination of the Richmond Convention's automatic pensions at 64 years of age, caused the starting of the Church Pension Fund which today is a blessing to thousands of our clergy and their families.

We praise God for Bishops Brent and Lawrence, and for the fact that Bishop Lawrence is still with us, inspiring and guiding us all; but what of today's leaders? Will this Cincinnati Convention produce leaders of whom we may write 27 years hence? Such is our hope and expectation. May God produce them for us!

(Rev.) A. E. CLATTENBURG.

Bala-Cynwyd, Pa.

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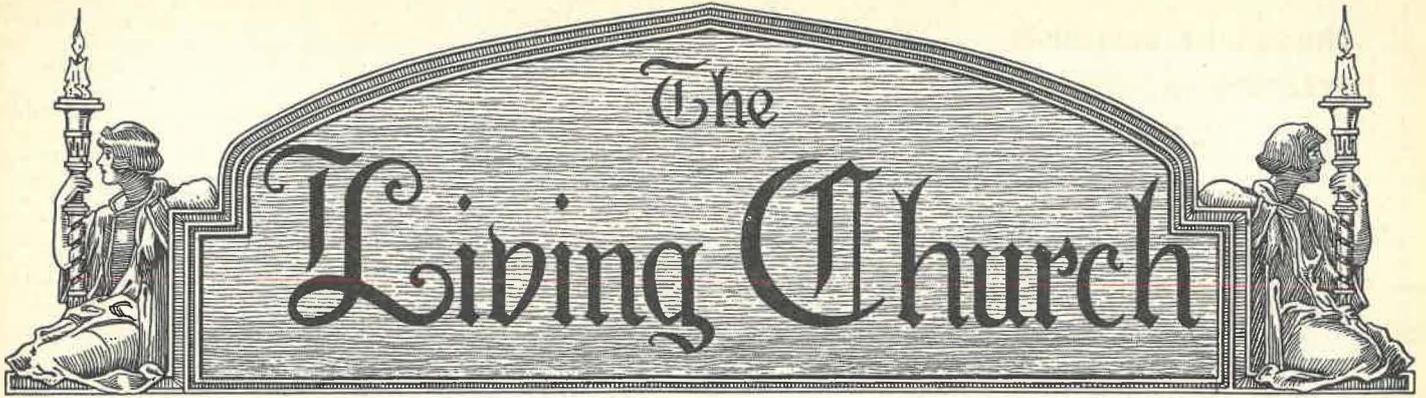
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VOL. XCVII

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No. 16

EDITORIALS AND COMMENTS

The General Convention

Cincinnati, October 9, 1937.

GENERAL CONVENTION has at last begun. For three years Churchmen talk about it, look forward to it, and plan for it; then for two or three turbulent weeks its sessions are held. And every General Convention has a more crowded and varied program than the one before, so that these triennial meetings have become busier than a three-ring circus.

It is not so much the official convention activities that occupy the attention of bishops, deputies, and visitors, though these alone would keep a person well-occupied for the full time. The House of Bishops and the House of Deputies are in session all day every weekday, except Saturday afternoon; generally separately but frequently in joint session. The Woman's Auxiliary has a similar schedule. In addition, like all democratic legislative bodies, much of the work is done by committees and commissions, which meet at all times and places, sometimes even during the sessions of the parent bodies. The evenings are given over to services and mass meetings. But simultaneously with these official meetings, there are hosts of other activities, sponsored by various Church organizations, institutions, and societies, and by individuals, dioceses, and provinces. Then there are the exhibits, many of them very fine ones.

No one could possibly attend all of the events of General Convention. But the enthusiastic crowds that overflow every meeting and exhibit give the impression that everybody tries to attend as many things as possible, and finds most of them interesting and stimulating.

It is of course too early to comment on any final action taken by General Convention. Any number of resolutions, memorials, and reports have been poured into the legislative hopper and referred to committees of the two Houses. A good many of them will there die a quiet death, being reported simply as "inexpedient." The important ones will come back to the bishops and deputies with the committee recommendations and be acted upon in one way or another.

Wednesday, the opening day, dawned cloudy and somewhat threatening, after three days of rain. A corporate Communion for bishops and deputies was held at Christ Church,

where, for the first time, candles were used on the Altar. This surprised those of us who know this parish, a stronghold of Liberal Evangelicalism under its able and distinguished rector, Dr. Frank H. Nelson, which has hitherto disdained the traditional ornaments and ceremonial of the Church. To be sure it has developed instead its own ritual and decorations, the latter including three cushions on the Altar, and the former a solemn elevation of the alms basin, but these apparently are considered free from the taint of ritualism, and so are acceptable to these stalwart Protestant Churchmen.

FORTUNATELY, the weather cleared somewhat and the great public opening service, held outdoors in the stadium of the University of Cincinnati, was not interrupted by Jupiter Pluvius. A beautiful Altar, with a magnificent dossal of golden cloth, made a reverent and churchly setting. Unfortunately the echo was very noticeable, interfering with the music and the words of the officiants, and making the sermon difficult for those in some parts of the stadium to follow.

The sermon itself, by Bishop Parsons of California, was a powerful and timely appeal to the Church to address herself anew to her ageless task of the ministry of reconciliation. We publish the full text elsewhere in this issue, and we commend it to the study and meditation of all Churchmen. Coming as it did at the opening of a Convention held in a world troubled by war, by economic and social insecurity, and by fear of the shape of things to come, it sounded a much-needed note of courage and made a plea to Christians of every name to put first things first. If the Convention carries on in accordance with the spirit of this inspiring sermon, it may well reach new heights and lead the Church into an era of increased and enlightened service.

Following the opening sessions Wednesday afternoon, the evening was devoted to social festivity, centering in the reception given by Bishop and Mrs. Hobson to Bishop and Mrs. Perry and the distinguished guests of the Convention, especially the noted Indian Church leader, Bishop Azariah of Dornakal. Unfortunately Bishop Perry, who is still troubled by the illness that prevented him from presiding at Bishop Fenner's consecration, was unable to be present except for a short time

at the beginning of the reception. He has, however, been able to preside in the House of Bishops and at the joint sessions. The reception was held in the art museum, and was a most enjoyable affair, demonstrating anew the hospitality of the Bishop of Southern Ohio and his charming wife.

Thursday was the day of days for the women of the Church, being devoted largely to the United Thank Offering. In the morning a great corporate Communion was held in Music Hall, attended by some 4,500 Churchwomen. By a miracle of transformation, the bare and rather bleak auditorium has been converted into a place of reverent beauty. A specially built Altar, furnished with 12 tall office lights besides the two Eucharistic candles, and decorated with Easter lilies, was set off by a rich reredos of blue ornamented with gold stencil, made by students from the University of Cincinnati art school. The Presiding Bishop was the celebrant, assisted by some 30 missionary bishops from widely separated parts of the world. The Bishop of Dornakal, who read the Epistle, and Bishop Rowe, Alaska's veteran missionary, who read the Gospel, were living symbols of the far-flung ministry of the Church. As in previous years, the golden alms basin given to the Church by Oxford University in 1852 was used to receive the thank offering of thousands of Churchwomen, this being the 16th successive triennial occasion on which it was so used.

In the evening, in the same building, the UTO mass meeting was held, with Mrs. Harper Sibley, one of the best known women in the Church, delivering the missionary address. The climax of the meeting was the unfolding of a banner revealing the total amount of the offering—the banner being unrolled from right to left so that the cents were uncovered first and the audience held in suspense until the last moment, when the full amount was seen to be \$861,030.52. This marks a truly notable gain of some \$72,000 over the offering for the previous triennium, a fact on which the ladies are to be heartily congratulated.

Thursday afternoon was devoted to a joint session at which reports of the two world conferences held last summer were presented by delegates. This has been one of the highlights of the Convention. The reports were received with great enthusiasm by an overflowing crowd, some of whom stood for the full three hours to hear the several speakers. At this time, too, the mayor of Cincinnati welcomed us to his hospitable city in a humorous and kindly address.

On Friday, virtually the entire day was set apart for the presentation and discussion of the activities and program of the National Council. This was done at a joint session, which was also the triennial meeting of the Domestic and Foreign Missionary Society, that somewhat elusive organization of which all Churchmen are members. This was, as always, a highly educational session, as it gave all of us an insight into the variety of work under the direction of the National Council, and the plans of that body for the three years to come. The Council proposed a budget for 1938 of \$2,400,000, increasing to \$2,500,000 in 1939 and to \$2,600,000 in 1940. This report was formally presented to the Joint Committee on Budget and Program, which has already been considering it in detail for a week, and which will bring its report and recommendations before the two houses next week.

Appropriately, the National Council session was followed in the evening by a mass meeting devoted to foreign missions, which was also attended by a crowd that filled the large hall. Bishop Tucker of Virginia, who has recently returned from an official visitation of the Church in Japan, Bishop T'sen of Honan, one of the native Chinese bishops, and the Bishop of Dornakal, India, were the speakers. Each of them brought a

stirring message from the foreign field, indicating both what the Church is doing and what she could and ought to do if she had more adequate resources. It was an inspiring evening, and one wished that Churchmen everywhere could have the opportunity of sharing the experience.

Thus General Convention has begun. Some, we know, profess to be bored by it, or to think it an unnecessary and expensive ecclesiastical show. We do not share that attitude. Those who enter into the Convention activities wholeheartedly find in them much to inspire them, much to bring spiritual refreshment to their souls, much to challenge them to a more zealous discipleship. So it is here in Cincinnati for those who have eyes to see, ears to hear, and hearts to love the things that pertain to the Kingdom of God.

Through the Editor's Window

THE EDITOR'S WINDOW this week overlooks not the traffic of West Fond du Lac Avenue but the manifold activities of General Convention. And there is much here in Cincinnati that would delight the feline soul of Livy, if he could be here instead of attending to his duties in Milwaukee as a proper Office Cat should.

FOR ONE THING, Livy would appreciate the mistake made by a certain bishop who inadvertently walked into a movie theatre thinking it was the Masonic Hall where the House of Bishops meets. When asked how he happened to make the mistake, he pointed to the canopy of the cinema palace, on which was writ in glowing bulbs, "Souls at Sea."

THE NEWSPAPERS here are making a valuable effort to avoid ecclesiastical bulls. One of them, trying to set its readers straight, ran a little story headed "Be not Confused by Oxford Title," in which it tried to differentiate among the Oxford Conference, the Oxford Groups, and the Oxford Movement. Unfortunately it fell into its own trap, attributing the conference to Dr. Buchman and describing the Groups as a gathering for greater unity among Christian denominations. The Oxford Movement fared better in the definitions.

ANOTHER CINCINNATI PAPER, waxing eloquent over the procession at the service in the stadium, mixed its Biblical characters a bit when it referred to one section as containing representatives of "St. Barrabas' Brotherhood." Fortunately the reporter didn't try to identify the two thieves.

Here are some "unconventionalities" noted by that veteran ecclesiastical reporter, the Rev. Frederick L. Gratiot:

WE THOUGHT that the delegates, etc., were a fairly good-looking lot. Not so a native Jewish gentleman who was overheard in a popular restaurant. "Are any of these people with you" asked the young lady who was showing him to a table amid the crowded aisle. "No, thank God," said the gentleman.

THE SECRETARY of the House of Deputies is quartered in a room back stage in the Masonic Temple marked "Chorus Girls Only."

ONE of the delegates is quartered in sumptuous rooms in the Gibson Hotel marked "Governor's Suite." "I hope she does not show up during the Convention," said the sedate gentleman.

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Reconciliation Through Love

The Opening Sermon of General Convention, October 6th

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

But all things are of God who reconciled us to Himself through Christ and gave unto us the ministry of reconciliation, to wit: that God was in Christ reconciling the world unto Himself.
II Corinthians 5: 18, 19.

GOD GAVE UNTO US the ministry of reconciliation. It may be that St. Paul was thinking of himself when he wrote those words; but he would certainly have been ready to use them of all Christians—he would make no distinctions in that matter. The New Testament never tells us that there is an official ministry which is alone responsible for the work of the Church. From our Lord's "Ye are the salt of the earth—the light of the world" through letters and story runs the undertone of the universal responsibility of Christian people. They are the saints—the holy priesthood—the royal priesthood—words which sound very odd and pious to ears attuned to 20th-century diction, but which do mean that all of us who call ourselves Christians have real responsibility for the work of the Church in the world.

As I speak to you of that work I shall therefore remind you again and yet again that the Church, although it is the Mystical Body of Christ, is nevertheless no mysterious entity which can carry out God's purpose in the world in some strange fashion irrespective of the people who make up its membership. Its ministry of reconciliation belongs to all of us.

The ministry is ours; but the reconciliation is God's! It is born of His great love for His children who have wandered so far away. He "will not let them go," He seeks them, surrounds them, touches their lives. He loves so greatly that He sacrifices, He suffers, He gives the Lord of life to die on the cross. Yes, in Barth's words, "so great is God's love for us that He refused to give us anything less than Himself"—fine words for this is the eternal meaning of our faith, that God loves and suffers.

Now the entire concern of the Church is with this God who loves. It has no other business. In worship, in service, in missionary endeavor, being true to its purpose it seeks only to flood the world with God. It is not an ethical society existing to make men respectable. It is not a society of reformers setting out to clean up the evils of the social order. It is not a school of theology bent upon making men accept what it counts as truth. It is not an institution seeking power and influence through the world. All these things may come as aspects and sometimes distortions of its task. But its task is God. It is a free fellowship of those who have found God through Christ and, hearts bursting with eternal love, stretching out their hands to bring others into that fellowship.

The danger to the life of the Church is now as always in the blurring of its real mission by concern for those special things. As long as the Church is ready to sacrifice through love that men may know God, it is saved. Salvation takes no account of numbers or wealth or power. It takes account only of man's relation to God. "He that loses his life saves it," says Christ of the individual; and it is as true of the Church. The outreach of love *is* salvation, by whatever name the lover may be called. "He that dwelleth in love dwelleth in God and God in him." It is somewhat terrible that the great mystic who used those words says nothing about creeds or orders,

about sacraments or sermons. He says quite definitely that in we love we have God, and that, I take it, is salvation.

"Where Mercy, Love, and Pity dwell,
There God is dwelling too."

Think of the marvel of this reconciling love. It brings with it everything that St. Paul glorified in his great hymn, "Love seeketh not its own, is not puffed up, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things," which words being interpreted into other phrases mean that the man who loves and is really trying to reconcile men to God lays aside his prejudices, makes nothing of race and nation if it interfere with the outpouring of God's love, tries to think as God thinks of all men as His children, whether they be great industrialists or political dictators, whether they lead a labor union or a Liberty League, whether they are what our papers so charmingly call socialites or merely people who ride in street cars with bundles under their arms. It means the big-mindedness of God; the readiness to stand by unpopular causes, the willingness to be misunderstood. It means—well, what shall I say?—it means that kind of big, generous, utterly human, utterly divine spirit which is like God, nay, which is the indwelling of God Himself.

It is that which we must keep fresh in the Church; it is that and not the interest of the institution which is the test of our ministry. When the supposed interests of the Church as an institution drive men away from God instead of bringing them nearer to Him, it is time to stop and think and pray for the mind of Christ. I cannot find in the Gospels that Jesus ever said anything about the interests of the Church. He did say everything about those of the children of God.

SO, WITH our hearts moved by the appeal of this great task of love we turn to its immediate application in the world of today. We of this Church, meeting here in General Convention, have before us much business which must be done. Uninspiring as the Convention may look when it takes off its ecclesiastical robes and settles down to that work, it is a necessary task. There are many unimportant details to be adjusted. There are reports to be heard. There are important measures to be decided concerning the administration of the Church's work. There are still more important matters to be acted on concerning the position of the Church on many of the vital questions which society faces. During the two weeks before us we shall pass in review all kinds of things from the least to the greatest. It is not for me to discuss those questions here.

But it is for all of us here, whether members of Convention or not, to keep forever before us the purpose of it all. We are set to reconcile the world to God through Christ. We are set to make God real, living, vivid in the world of men. We are set to flood the world with the love of God. We cannot escape the enormous responsibility of it all—the solemn charge laid upon us, to come to these questions, small or great, with the consciousness of that great mission. Prejudice, bitterness, partisanship have no place. If we cannot keep God before us as we work we are recreant to our charge. If we cannot love

one another as we work here in Cincinnati, how can we take part in that reconciling of the world to God? Is it only a dream to say that if we can hold fast in love we may not only set the affairs of the Church in order but actually do it with such dignity, such mutual consideration, such wide vision, and such obvious concern for all God's children of every race and every station that the Convention itself may open some eyes to the meaning of God in human experience and perhaps help some cynic to know what God is, or some rebel against the entrenched interests of society to wonder whether after all God may be real?

Now the mission of the Church which is also our mission and mine, as it heads up in General Convention takes on three aspects or enters three fields which are of chief concern today. The first is that which is sometimes confused with the mission itself. I refer to the so-called missionary work—pastoral, educational, social—churches, schools, hospitals, and the like—the kind of service which is essentially evangelistic, the spreading of the good news throughout the world. That is what comes to mind at once when we talk of the Church's work, or pray that the Church may go forward throughout the world. It is the chief task of the National Council, and in most dioceses the thing which gives bishops and councils and boards the most trouble.

RECENT years have brought great changes in this field of work. We cannot dodge them. Our missionary work must be adjusted to them; and it can be only if we keep perpetually fresh before us what it is we are trying to do. To extend the Anglican communion or the Protestant Episcopal Church in China is the immediate means and method which God has put into our hands for our ministry there; but our ministry is to reconcile China and Chinese men and women to God through Jesus Christ. We will give them the best we can, but we will give in utter self-sacrificing love, knowing the task is long, knowing our limitations both culturally and religiously, knowing that we must build on such knowledge of God as man may have, and ready to surrender our ways, our special interests if only we can help to make God live in China. We have to be as big-minded and as large-hearted as God. We have to be as Jeremy Taylor said, "Ready to do the work of men after the manner of God." We believe that we have special treasures in our own interpretation of Christ. We have to give them freely but give them with the knowledge that what seems to us so precious may seem of inconsiderable value to others, equally Christ's, equally learned, equally loving.

But enough of this: it sums up to one essential principle of action: where and when we have the reconciling love of God in our hearts we are ready to meet all new situations with clarity of thought and sympathetic understanding. Love is always moving forward, finding new ways. It works so subtly, with such consideration, such tenderness, such patience that men too often do not realize its moving power; but the power is there. Love is dynamic, power-making.

And this love, this ministry of reconciliation is the only motive for missions. There are many good reasons for missions—economic, international, moral. No one who has looked back over the great story of the expansion of Christianity can doubt it for a moment. The history of the last hundred years alone is almost miraculous. But this miracle story is the story of a great love. It is the overflowing of the hearts of those who have found God and cannot keep Him for themselves. Love must give as God gave. The reconciled must reconcile. The second generation disciples who seemed to hear the Lord say, "Go ye into all the world and preach the Gospel," knew

the mind of Christ. No Christian obeys because he must. He loves and acts.

And so when we plan our share (and it is a very small one) of the mighty work of love, let us make our plans with wisdom, with economy of money and of time; but let us be prodigal of spiritual power, of prayer, of faith. Above all let us never in our planning, in our campaigns with our slogans and our skilled technique, lose sight of what it is we are seeking. Such loss of sight is easy. There is an old story of a Greek artist who painted the picture of a forest god and put at his feet a partridge. The bird was so exquisitely done that people lost in admiration of it forgot the god, whereupon the painter blotted out the bird that men might look only at the god. "If thine eye cause thee to stumble, pluck it out," said the Master. No, I am not proposing that we cast out our machinery but that we never let it divert our thought from the purpose of it all. We get clogged with material things. We think campaigns will bring Christ to men. There is always the terrible danger that they may end like the great Crusade. We may capture Jerusalem but forget the Master. Our painful effort must not go to raising money for missions, but if I may play on words, to raising men for God.

AND THUS we come to grips with that second significant aspect of the Church's mission: the social order in which we live. We discover that this material world with its materialistic clutch upon the lives of men has much to say concerning our longing to raise men for God. There is not much chance of touching the men and women and children fighting for their very bread in the Kentucky coal fields with the message that God is love; nor to help the migratory worker ranging up and down our California valleys in his rickety Ford car with his wife and four or five children, hating the unsanitary camps where he must refuge, with sullen anger at the owners (who likewise need our sympathy in this impossible world), there is not much chance to raise him up to God. Shall we say to him: Read your Bible, pray, have your quiet time? Go and try it in the burning sun-baked valley, with bad water, no sanitation, a thousand quarreling children, no shelter, no privacy, and the hourly dread of being let out. Go try it. You will never again say that Christ has no concern with the social order.

The Oxford Conference on Life and Work brought vividly before the Churches the extent and nature of this social responsibility. Let me speak of two phases of it, both concerned with the significance of the two greatest movements which the Christian Church has to face in the world today. One is the movement toward the totalitarian State. We can see clearly enough that the Christian faith and practice of freedom and fellowship and love stands irrevocably opposed to such a conception of the State. None of us needs to argue that in an American gathering. What we do not always see is that in America as in all the great democracies there are subtle influences leading us toward State worship. Men must always have some ultimate test to which they may appeal for the safeguarding of the validity of their social standards. In the increasing and sad secularization of the modern world where God has gone so far from the life of many the easiest arbiter is the State. Uncle Sam is the only god whom many Americans know. The Constitution is their only Bible although their knowledge of it may be as vague as is that of many Christians of the Bible. A narrow and intolerant patriotism, a hatred of minorities, a complete readiness to use force and deny civil rights—there is plenty and more than plenty of such in American life today. But the Church's mission is to bring men to

God, not to Uncle Sam. It is to reconcile these turbulent and force-loving people to God who is love.

The Church lifts the banner of the Cross, proclaims the utter supremacy of love and dedicates you and me to the ministry of reconciliation. We may not win today but we have no doubts. We know that God rules and God is love.

An altogether different task faces us in the other tremendous movement which marks the world of today—the rise of the underprivileged classes. This is no mere transient affair such as Fascism or Naziism. It is born of the Gospel of Christ. It is the fruit of His service to mankind. That it has often gone far astray from Him and in Russia denied Him altogether; that it often develops class warfare; that it is guided again and again by what seems demoniac hate; that here in America it brings unrest and bitterness, strikes, and lockouts, and is met by force and spy systems and denials of civil liberties, must not blind us to the fundamental fact, that the kingdom of God is a free fellowship of the children of God and that in it every child of God has worth which transcends any economic order. He is not a mere cog in a great industrial machine, his labor a mere commodity. In the vision of God riches and power count nothing as against the family life of the brothers in Christ. The slave, in St. Paul's phrase, becomes a brother beloved.

It is not the business of the Church, I am sure every hearer of my words would agree, to espouse any specific economic theory, nor identify the Gospel with any specific social legislation; but it is the business of the Church and of the Christian who is part of the Church to appraise all social and economic theory in the light of its effect upon the individual. When then we see these world-wide movements of the masses, what are we Christians to do about it? We shall not reconcile them to God nor save the world if we live in fear for our wealth or social position. We shall not say "these people must be curbed and disciplined, or put in their places," these people who as Uncle Nathan says in Drinkwater's play, "have no places"! We shall look out upon this seething world and remember the Master's words, "The meek—that is the downtrodden and underprivileged—shall inherit the earth." "He hath exalted the humble and the meek" will take on new meaning for us. We shall see the spirit of the Lord working, striving, bringing unrest in order that the least of these His brethren may find abundant life and the way open to come nearer to Him. We shall hear the call to intelligent sympathy and understanding, and above all we shall wake to the fact that it is our responsibility as Christians to carry the spirit and meaning of the Gospel into every phase of the problems which beset us today. The Church in its corporate capacity stands helpless to make that great new world of the kingdom of God unless the men who carry the administrative burdens of society understand and purpose to shape their course by the way of Christ. Oxford may give us inspiration and guidance. Pulpits may echo its words. We in General Convention may properly make clear to our own people the points at which Christ and the world come into conflict. But resolutions will not stop war. Only wise and Christian statesmanship can do it. Sermons will not free the children enslaved in factories. Only men and women with Christian purpose, with Christian love, though they may not think of it as Christian, can do it. This is Christian realism; for realism means marrying the ideal to the actual. It means ideals that grip. And these men and women must do it. We cannot wait for God to come in spectacular power. He has never worked that way. The early Christians waited for the kingdom and it did not come. They tackled their ordinary work with the mind of Christ and the kingdom dawned.

AND THEN, as we think of such a vast and effective ministry a fearful fact strikes across our minds. This witness of love which we would bring with all its healing power, is obscured, distorted, and sometimes utterly blotted out by the divisions of Christian people. We would reconcile men to God and we are not reconciled with one another. We would bring the world into the commonwealth of love and alas we have not ourselves found it. We cry to men, "Destroy these barriers which keep you apart, that you may know God who is the Father of all"; and we go on untroubled, complacent, we Christians, barred from one another by barriers which certainly have not been raised by love.

And so I come finally to say that in this General Convention, yes, and nowhere in this Church or any other today can Christians ignore the call to unity. In one sense it is no part of the mission of the Church. In another sense it embodies that entire mission. No preaching of the Gospel, no Christianizing of the social order, can be effective until the witness of the Church is *one witness* and men know that God is love and hear the appeal of His love just because of the simple fact that Christians love one another. It is the most difficult of all our tasks and the most fundamental. "By nature men are nearly alike," said Confucius. "By practice they get to be wide apart." Their differing is never more clearly visible than at such conferences as those of Oxford and Edinburgh where men of all nations and races meet. To paraphrase Lincoln, "God must love diversity, He must delight in variety, for He has made so much of it." And yet Confucius is right. There is a deep underlying likeness.

And what is true of men in general is more than true of Christians. They have quarreled. They have hated. They have divided the Church. But once bring them together in the task of reconciling love and their unity in Christ overshadows all the differences. As a distinguished Chinese leader said to us at Oxford, "I met a Japanese on the train. I drew away. His people were attacking my people. He opened his bag. I saw a Bible and I knew we were brothers in Christ."

There is unity, but that unity must be made effective, visible. The fields of the younger Churches, India, China, Japan, Africa, cry for it. Strategy, tactics, economy, every practical consideration in the warfare of the Church Militant insists upon it. But none of these is the ultimate reason for the corporate union of Christ's Church. The reason is Christ. The reason is that whenever the supreme motive of His followers is really the motive of reconciling love, anything but unity is a mockery of the Christian faith. If we love we want it. If we love we shall not be denied the fruition of love. That is the message of Oxford and Edinburgh. No cry to save the Church, no standing shoulder to shoulder to meet the shock of these so-called demoniac forces, but just the appealing joy of reconciling the world to Christ. Once that aim is clear, once we have surrendered ourselves to it, once the vision of the world as our field—the ecumenical vision is ours and we cannot stay apart. The diversities remain, but we see men now as rich fruits of tradition, of history, of race and culture to be shared.

But remember that unity is not a matter of negotiations of theologians alone, nor the adjustment of methods of government. No amount of adjustment, no paper plans can bring unity unless they are supported by the purpose of the whole Church. Unity must begin with me. It must, yes, it does, if ever the grace of God has touched my heart; if ever my love has gone out to the world that knows Him not; if I really care to reconcile the world to Him in Christ, I shall want to

(Continued on page 472)

General Convention and Church Unity

By the Rt. Rev. W. Bertrand Stevens

Bishop of Los Angeles

THE DELEGATES at the joint session on the conferences on Life and Work and Faith and Order were either deeply interested or extraordinarily polite. They remained through nine speeches! Those of us who are especially concerned with the two movements hope and believe that they were truly interested. The success of Oxford and Edinburgh depends on the degree to which their reports are studied and assimilated.

The Bishop of Albany, speaking for "Life and Work," raised the audience to a high pitch of enthusiasm. He stressed the fact the delegates to Oxford wanted to agree. Differences there were, accentuated by varieties of race, culture, and tradition, and yet there was no disposition to force one's views on others. There is an existing unity on which we can act to meet the generally recognized need of organic unity. Federation is not enough. The world is too strong for a divided Church. The proposed World Council may be the beginning of the Church that is to be. For the first time since the Reformation there will be an organ for non-papal Christianity.

Mrs. Harper Sibley has a way of saying a great deal in a very short time and in five minutes she summarized the Oxford Conference's opinion of Capitalism and Communism. She did this in an objective manner altogether disarming. Capitalism is indicted, because it enhances acquisitiveness, creates inequalities, encourages irresponsible possession and power, and because it causes a general sense of frustration. Communism is faulted on four counts—its Utopianism, its materialism, its totalitarianism, and its denial of Christianity.

Following the presentation of the aims of the Conference on Life and Work, delegates to Edinburgh gave their impressions of the Edinburgh Conference. It was perhaps unfortunate that their reports had been preceded, not only by those from Oxford, but by the excellent speeches of the Mayor of Cincinnati, the Primate of Canada, and the Bishop of Dornakal. It meant that they were pressed for time and obliged to shorten their addresses.

Mr. Clifford P. Morehouse was appropriately chosen to speak on Faith and Order not only because of his interest in the movement and his presence at Edinburgh, but also because of the long association of his late distinguished father, Mr. Frederic C. Morehouse, with the movement. Mr. Morehouse gave a hopeful picture of the future of the movement for unity with the suggestion that the Roman Church (unhappily absent at Edinburgh) might ultimately be included in its scope. Mr. Morehouse drew attention to the fact that a Roman Catholic Bishop was being consecrated in Cincinnati at the same time as our Convention and that neither one of the Churches was taking cognizance of the other (later a resolution of greetings to the new Bishop was presented in the House of Bishops by Bishop Mitchell of Arizona).

Dr. Howard Chandler Robbins of the General Theological Seminary always brings a note of quiet confidence to any discussion in which he participates. He gave to his hearers a new appreciation of the significance of some of the agreements at Edinburgh. For over 350 years, for example, the Christian

BISHOP STEVENS is continuing his study of the Life and Work and Faith and Order movements for THE LIVING CHURCH with discussions of the General Convention's deliberations on this summer's world conferences. In this article he describes the joint session held last week upon this vital subject.

world has been divided on the question of the grace of God. At the Conference on Faith and Order an agreement was reached which preserved the concept of the complete sovereignty of God along with belief in man's responsibility for the appropriation of

God's grace. Edinburgh was a distinct advance beyond the Lausanne Conference of 10 years ago. The Lausanne meeting was "a call to unity." Edinburgh achieved "an affirmation of unity." "We are one in faith in our Lord Jesus Christ, the Incarnate Word of God. We are one in allegiance to Him as Head of the Church and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us. This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, who lived, died, and rose again to bring us to the Father and who through the Holy Spirit dwells in His Church." So reads the Edinburgh affirmation. Dr. Robbins is quite right in his estimate of its importance. The task is half done. The teaching of the ecumenical ideal and the establishment of the World Council are the next steps.

Bishop Stewart of Chicago, the last speaker, called attention to the lighter side of the Edinburgh Conference. It was not, he said, as solemn as some had assumed. He also suggested that we bear in mind the fact that there were tremendous differences of opinion that would not be settled for a long time. For example, in three days' discussion it was impossible to arrive at an agreement on Baptism as a symbol of entrance into the Church in obedience to our Lord's command. Bishop Stewart emphasized the importance of studying the findings and described a plan for discussion.

One may ask what impression was gained by the members of the Convention. It is the weakness of any such presentation by a number of speakers that it is piecemeal. But out of the addresses there emerged three dominant ideas: (1) That the Church must be the Church, *i.e.*, it can never conform to a secular civilization; (2) that the Church can function with effectiveness only as it is united; (3) that a "World Council" is the immediate step to be taken; and (4) that the search for complete organic unity must go on with renewed courage and assurance.

Kuling School

FOR a community with a normal population of 200, in the mountains of central China, Kuling is cosmopolitan. At the American school one of the new teachers is a Scots woman born in Egypt; another, who teaches music, is German and Russian with a Paris Conservatory training.

At the Kuling Botanical Gardens is Dr. Ching, a world authority on ferns. The United States Department of Agriculture not long ago sent him a large consignment of ferns to verify their identification; besides many from America there were some from the Alps and the Himalayas. Last year several students from Glasgow were studying under Dr. Ching.

In recent years Kuling, in times of peace, has become a kind of summer capital. General Chiang Kai-shek and his wife were there recently, with many other high government officials.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Royal Music and Musicians

KING'S MUSIC: An Anthology. By Gerald Hayes. With a Prefatory Essay by Sir H. Walford Davies. Oxford University Press. \$3.00.

THE TITLE of this fascinating study is used to indicate that pure English music, like "King's English," has something to do with the King; and the titles of the chapters on *The Debt to King's Music*, *The Royal Composers*, *The Royal Music*, and *The Royal Musicians* make the work seem at first sight to be an effort of the British government to "build up" the institution of royalty. But a reading of the text and an examination of some of the 18 compositions given, four of which are by the sixth and eighth Henrys and the first Charles, show an abundance of interesting documented evidence for the thesis.

The institution of royalty has been a dominating influence and the very center of creative activity in English music which can be traced dimly from the 11th century, and clearly from the 13th down to the 17th in the work of the *King's Musicians*, a body of composers, instrumentalists, and vocalists of unique importance: "We can say that for five centuries there was a body of the best musicians in the land, with common cause and continuous succession by recruitment, guiding the destinies of English music for their sovereign: and it is to this corporate life and unbroken tradition that we owe the whole range of our music from the anonymous predecessors of Dunstable to Purcell, with whom our genuinely national music may be said to end."

Not only this, but the real musical accomplishments of many English sovereigns, definitely known of many and supposed on good grounds of others both as performers and composers, are shown as of central and vital importance in the corporate musical life and growth of the nation. A manuscript of the Chapel Royal in the days of Henry VI contains 138 compositions by various composers, some with the name of "Roy Henry" attached, of which Mr. Hayes says: "What so especially concerns us is that it shows the King as the center of a musical culture of the highest importance, and himself appearing, not as a pedestrian imitator of the masters, but as an original composer whose music is worthy to rank on equal terms with its companions in the volume." There is much about the music of the Tudors, and the statement that "Of all our kings Henry VIII stands out as the most enthusiastic musician and most prolific composer." All this about the musicianship of the kings themselves means that the *King's Musicians* were no mere hirelings employed for the amusement of their master and his guests in an impersonal way, but equal associates with him in the creative and interpretative work and play of their art.

When one thinks about music in America in the 20th century, and then thinks about the music of old England as it is so delightfully and convincingly presented by this book, one has very much indeed to think about. And it must be added that the style of Mr. Hayes' "King's English" is as fine as that which he has to say about "King's music."

RAY FRANCIS BROWN.

A Significant Episode of Papal History

LEO XIII AND OUR TIMES. By René Fülöp-Miller. Translated by Conrad M. R. Bonacina. Longmans. Pp. 202. \$2.50.

AFTER a rather overwrought description of the concluding session of the Vatican Council and a temperate statement of the reactionary policies of Leo's predecessor, Pius IX, the author of this book settles down to a description of Leo's almost lifelong purpose and to its rather dramatically successful achievement. He tells us of Leo's disappointment that he could not spend his life in the diplomatic field of service, and that, after becoming Bishop of Perugia and realizing the solemnity of his office, he settled down to a study of scholasticism as it reaches its height in the teaching of St. Thomas Aquinas. He then brings Leo to Rome as Pope and as an even more enthusiastic disciple of Thomas, apparently convinced that by a return to this marvel of medieval scholarship and of piety the Papacy will discover a

system superior to any modern sociologies, philosophies, and theologies, and that if men will yield themselves to St. Thomas their ills and errors will vanish. After discussing Thomism the author shows its practical consequence in the papal pronouncements of Leo and, finally, of the present Pope.

While one assents to the fundamental truth in Thomas's teaching and in Leo's apprehension of it; while one acknowledges that God is a Father, that men are brothers, that work is a mission and that every thought, word, deed, and purpose has its eternal significance—one cannot but feel that the author has given himself more to panegyric than to an unprejudiced study. And, although the author is a "non-Catholic" and would therefore lead one to expect a more objective study, one is rather disturbed to find that he has apparently surrendered himself to Leo with some of the indiscriminating enthusiasm of a new "convert" (although still unconverted). Toward the end of the book one feels from time to time that the author is so strongly anti-Nazi, anti-Fascist, anti-Bolshevist that he has found refuge in their papal antipodes. Nor does he seem to perceive that the pronouncements of Leo, although of such highly Christian phraseology and full of recognition of religious obligation, may be a very subtle defense of the general aspects of the status quo—an exhortation to be content "with that state of life into which it has pleased God to call us." To some of us it is not clear that there is a divine purpose in certain differences among men and in certain aspects of society unless it be energetically to get rid of them. To wait for the far-off divine event of the City of God and to keep on waiting may be an exercise of patience, but, if we take our Lord's lead, we may find that certain aspects of present society are essentially un-Christian and therefore cannot express the divine purpose. The author is right in asking us to listen to Leo's appeal to return to St. Thomas, but only when we out-Leo Leo shall we discover the significant permanence of Thomism.

HENRY BRADFORD WASHBURN.

Devotional Commentaries on the Prophets

PROPHETS AND PRINCES (1935); SACKCLOTH AND ASHES (1936); WATCH AND PRAY (1937). By Dom Hubert van Zeller, OSB. Burns, Oates and Washbourne. Three volumes. 3s. 6d. each.

IT IS NOT to be supposed that these little books of devotional commentary on the prophets of Judah and Israel will meet with large approval by the scientific Biblical critics. The author prefaces each volume with an avowed intention "to interpret no passage in any sense other than what is accepted by the See of Rome." That means little minute study of higher critical material, small concern with new dates, and few textual niceties, though the Roman reader will perhaps be surprised to see that certain critical theories, like the threefold authorship of Zechariah, are apparently considered in Roman circles quite allowable. But such matters are not his concern. What he wishes to do is to think about the prophetic sayings as those may throw light on fundamental spiritual and social problems of today. In consequence, these books are useful, for casual readers and for preachers, to an extraordinary degree. The author makes one fall in love with the prophecies and even more with the very human prophets. He makes us think, and sometimes tremble.

The books are not at all "pious," and they are lit by a tolerant and understanding humor that is most refreshing: "You cannot be a mystic one day and a stockbroker the next. There is nothing to prevent your being a mystic and a stockbroker at the same time, except possibly stockbroking." "Nahum means 'consoler,' clearly a name chosen by people who had no presentiment of the kind of book the little boy would one day write." He warns of "the desire to link up everybody in the Bible with everybody else, as if they had lived in a Sussex village." The prophet must guard against "running too far back to take his jump." He might run clean away—like Johah.

But for all the fun, Dom Hubert digs deep. Do the modern Ninevehs, he asks, hear a prophet's voice? The lack of hearing

may be due to the quality of the modern prophet. "We talk about the conversion of England [or America], and we pray for it, too, please God; but only when we have learned to 'salute no man by the way'—least of all the rich man who keeps open house to the clergy but not to God—shall we be able to say: 'Lord, the devils are also subject to us in Thy Name.' . . . Perhaps we have indeed said 'Peace be to this house,' but added nothing about the price of peace. . . . Let us listen to Jeremias: 'From the least even to the greatest, all are given to covetousness; and from the prophet even to the priest, all are guilty of deceit, crying: Peace, Peace, and there was no peace.' . . . As Ezechiel says: 'they have daubed with mortar without tempering the mortar.'"

These books are worth buying and using.

BERNARD IDDINGS BELL.

A Simple But Penetrating Book on the Ministry

THE LIFE AND WORK OF A PRIEST. By W. H. G. Holmes. Morehouse. \$2.00.

THE AUTHOR is a priest of the Oxford Mission Brotherhood of the Epiphany. He introduces his book as follows: "What is contained in the following chapters is a series of instructions prepared at the request of a bishop in India for Indian priests and deacons." The book is therefore elementary and is also a perfect example of the text-proof method of exposition. Every paragraph has its references and quotations from Holy Scripture or the Prayer Book. While the statement of the meaning and duties of priesthood is admittedly simple, the counsels on the inner life of the priest with chapters on his studies, prayer, and meditation, recall the pitfalls and failures which are acknowledged by every man of God.

EVERSLEY S. FERRIS.



At General Convention, Cincinnati.

AS WE WRITE THIS on the eve of the opening of General Convention, it appears as if the weather man would be good to us and permit the great inaugural service to take place out-of-doors at 11 o'clock tomorrow morning. The musical organization that will accompany the singing of the choirs and the congregation is to be a band. We are anxious to hear how Church music will sound expressed through this medium. In the news section of this issue will be found an article dealing with the musical part of the service, so we will not give the program here.

* * *

The diocese of Colorado has a Church extension department which ministers to the isolated Churchmen living within its borders. The supervisor of this work is Mrs. E. T. Boyd, of Denver. Mrs. Boyd is in charge of an exhibit of her work at General Convention. One of her projects is a four-page mimeographed paper which is sent to these people once a month. It combines news of the diocese with a short sermon, poetry, and other items of interest. During the current year Canon Douglas has conducted a section entitled Let's Learn a Hymn. The melody and words of the hymn are produced and Canon Douglas writes a few short paragraphs explanatory of the words and music together with some homiletical material derived from it. Among the hymns which have been treated in this manner are, "He who would valiant be" (No. 117), "There's a wideness in God's mercy" (No. 240), "O God, our help in ages past" (No. 445), "Fairest Lord Jesus" (No. 356, second tune), "Holy Spirit, truth divine" (No. 373), and "When I survey the wondrous Cross" (No. 154). Mrs. Boyd reports that isolated families have shown great interest

and appreciation of this feature of her paper. It is truly a fine way to bring the Hymnal to the isolated.

A new type of memorial service will be held on Wednesday evening, October 13th, when an orchestra concert will be presented by the Cincinnati Symphony Orchestra in memory of the late diocesan of Southern Ohio, the Rt. Rev. Boyd Vincent. Visitors at the opening service of the 1934 Convention will remember Bishop Vincent, who as senior Bishop of the Church, pronounced the benediction. His death occurred the following year.

It was felt by the officials of the host diocese that some recognition of the late Bishop should be made, as he was the host at the time General Convention last met in Cincinnati in 1910. It was felt, however, that this memorial might take a different form from that of a religious service at a Convention that is replete with such services. During his lifetime Bishop Vincent had been deeply interested in music and the program committee felt that a symphony concert would be a fitting tribute to him.

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Early visitors to the exhibit hall have shown considerable interest in the booth on Church music being prepared by the commission on music of the diocese of Pennsylvania. Numerous people have stopped to ask questions and to submit their problems to the members of the commission who are at the booth.

Reconciliation Through Love

(Continued from page 469)

work with my Christian neighbor. I shall find every possible way of unity with him, to help to bring Christ into the world. Catholic, Protestant, Radical, Conservative; I shall not like them all. I know I shall be misunderstood by one or the other; but wherever men's hearts are throbbing with that longing to reconcile the world, there is Christ, and there I am ready to be found. In the onrush of that reconciling love somehow the barriers become lower; one sees over them; one knows that with patience and wisdom they will become not barriers but low and many-gated hedges making beautiful the fields of the great Church.

THUS as we draw the last lines in this picture (a very incomplete one) of the great Church exercising its ministry of reconciliation throughout the world we are back where we began. This ministry is the work of a free fellowship every member of which is called in his own place in life, to the same essential task. The Mystical Body of Christ must witness the love of God through you and me. Out of the love of our hearts for God and the longing to see all His children brought back to Him are born the world-wide preaching of the Gospel, the slow mending and molding of the social fabric and the ever-closer binding of Christ's servants into one.

That love lives not in the resolutions and programs of an institution but in the hearts of men and women who themselves have found God through love of Christ. He is the life of the Church, the heart of it, the living reality who sets all of us yearning to bring this troubled and sinful world to God. Without Him we can do nothing—with Him the future is ours; for the purposes of God will not be ultimately denied. Ours is the ministry; but His is the reconciling love, eternal and invincible.

CORRECTION

The final figure for Church debt in dioceses and districts was incorrectly given in last week's LIVING CHURCH. The correct figure is \$26,276,637.38. The total ascertainable debt remains the same: \$31,098,898.65.

NEWS OF THE CHURCH

UTO Presentation is Witnessed by 4,500

Silence is the Keynote in Service; Amount of Offering Announced at Evening Meeting

By VIRGINIA HUNTINGTON

CINCINNATI—To thousands of devout Churchwomen the presentation of the United Thank Offering comes as the climax of General Convention. It is the culmination of three years of self-sacrifice, thanksgiving and prayer. On Thursday, October 7th, at Music Hall, the corporate Communion and presentation of the Thank Offering took place with 4,500 persons present.

As one entered the doors one was greeted by signs asking for silence. Silence was uniquely the keynote of the entire service and several material arrangements were responsible for the reverence of a crowded service. One was accustomed to find an order of service in the seats, with a printed meditation for use in lifting the mind from the inevitable passing and settling into seats; but that there was so little sound and confusion was due to the fact that the entire hall was carpeted to deaden jarring noises. The opening thought of the meditation was on the eternity of God, and the great beauty of the chancel and Altar emphasized this thought as the walls were curtained in a heavenly shade of blue, while the blue dossal stenciled in gold by students at the Cincinnati School of Art made a perfect background for the masses of madonna lilies and blaze of candle light. That an ordinary hall could be so transformed into a place fit for the worship and adoration of God's people was due to inspired planning.

PRESIDING BISHOP CELEBRATES

The Presiding Bishop was celebrant, assisted by 32 bishops from the domestic and foreign missionary fields. The Bishop of Dornakal, Dr. Azariah, read the Epistle and was a colorful figure in his red robes. His clear and very individual accent gave new meaning to the words he read: "... we do hear them speaking in our tongues the mighty works of God." The Gospel was read by Bishop Rowe of Alaska who is now in his 81st year.

It is difficult to speak with measured consideration of this great service around which so many blessed memories cluster. Without being fulsome one may say that no one can fail to be deeply moved by the heavenly implications of it as one realizes the sacramental aspect of the offering; and the sheer impact of the crowds of devout communicants proceeding, receding, circling in orderly lines can but remind one of Dante's great vision of the aspirants to Paradise.

The United Thank Offering mass
(Continued on page 481)

Life and Work, Faith and Order Meetings Discussed at First Joint Triennial Session



MRS. E. A. STEBBINS
Presiding officer of the Woman's Auxiliary.

Mission Sisters and Church Army Captains Commissioned

CINCINNATI—Two mission Sisters and four Church Army Captain-Evangelists were commissioned in Christ Church on October 8th. They were: Bertha Phelps, Nina Mai Dollar, Robert E. Jones, Eric A. Kast, John Prior, and Albert Sayers.

Bishop Mikell of Atlanta was the celebrant at Holy Communion, Bishop White of Springfield read the Epistle, and Bishop Perry read the Gospel and commissioned the new members. Capt. Mountford received the vows of the men and women.

Bishop Remington of Eastern Oregon, instead of preaching a sermon, said that he was giving a charge. He urged the Church Army members to try to see in everyone what God means him to be. He pointed out that psychologists have at last learned the secret of Christ, that to be happy we must love the unlovable, and do what we do not want to do. The newly-commissioned members, he declared, have joined the "company of evangelists." He called upon them to seek the vision of God, searching for Him everywhere, and then finding a vision of their fellowmen and women. "Be of good courage," was Bishop Remington's last word.

More W. A. Delegates This Year

CINCINNATI—Latest count and report of the credentials committee of the Woman's Auxiliary finds 449 official delegates present, an advance of 10 over the 1934 Triennial.

Presiding Bishop's Introductory Speech Followed by Addresses of Well-known Church Leaders

By ELIZABETH MCCracken

CINCINNATI—Taft Auditorium was crowded to the doors for the opening of the first joint session of the 52d triennial General Convention of the Church in America, on the afternoon of Thursday, October 7th. The subject of the session was: Life and Work, and Faith and Order Conferences. Following addresses by Bishop Azariah of Dornakal and Archbishop Owen of Toronto, there were seven speeches, including the introductory speech of the Presiding Bishop.

The Presiding Bishop, after a brief devotional service, introduced the Hon. Russell Wilson, Mayor of Cincinnati, who made an address of welcome which was a delightful blend of cordiality and humor. He said in part:

"I particularly thank the General Convention of the Episcopal Church for permitting me, a mere Presbyterian, to march in your procession in the stadium yesterday morning on the occasion of your impressive Opening Service. I surrender our city to you. Cities do not always make provision for that spirituality necessary to 'no mean city.' I hope from your transient visit permanent effects."

"BATHS OF DIOCLETIAN"

In lighter words, the Mayor called the attention of the Convention to the magnificent new railroad terminal, and also referred to the many groups which choose Cincinnati as a meeting place, saying:

"In my eight years as Mayor, I have had the pleasure of welcoming many migratory social fauna to the city—Elks, Eagles and others. We invite them all to view our new terminal, which people drive hundreds of miles in automobiles to see. It is like the Baths of Diocletian without baths or Diocletian. May I say too that we have facilities at City Hall for adapting the law to hesitant Episcopalians? So if you leave your car too long anywhere, we can help you."

BISHOP OF DORNAKAL

When the laughter and the applause had ceased, Bishop Perry introduced to the Joint Session Bishop Azariah of Dornakal. Reminding the assembly that he would speak at length several times during the course of the Convention, Bishop Azariah said only a few words at this time. A memorable figure in purple cassock and wearing his pectoral cross, Bishop Azariah declared:

"I bring to you no formal greeting, but a personal message from your sister auton-



Photo by Cincinnati Post.
HOUSE OF BISHOPS

ous Church in India, Burma, and Ceylon. The Metropolitan charged me with this message; it is at his request that I come, bringing it in person. In our Church we have 14 dioceses, with seven bishops. We call it the 'little-boy Church; because it is so new and so young. In it are half a million only of Christian people, out of a land which has in it 352,000,000 inhabitants, 3 times as many as in the United States, in a country only half as large. I am here to ask you to help us to bring the spiritual influence of Jesus Christ to India.

"This is the first time an Indian bishop has visited you. Your kindness is great. It was a great honor to take part in the United Thank Offering Service this morning. We have nothing in India like the Woman's Auxiliary. I pray God that we yet may have."

ARCHBISHOP OWEN OF TORONTO

Another distinguished guest was the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of the Church of England in Canada. He spoke in vivid words of the close relationship between the Church in Canada and the Church in America, saying in part:

"For more than 150 years our Churches, Churches of a great common stock and an ancient origin, ancient faith and purpose, have grown up alongside of each other on this great continent. I have said ancient origin and common stock for it is from ancient Churches of the old lands we derived our beginnings. But I said common stock because it is not especially of that remote past which is in my mind, when I think of your Church and mine. It is rather of those priests almost at the beginning of our histories on this continent, when 200, 175, 150 years ago the little pioneer Churches of our Order struggled to find a foothold on this continent in the midst of handicaps which were about them, and what greater handicap could exist for an Episcopal Church than not to have episcopal supervision? In the midst of the storm and sorrow of change and quarrel and war, with all its rending tragedy, we had our beginnings. . . .

"Last August we in the Canadian Church celebrated in Halifax, Nova Scotia, the 150th anniversary of the First Bishop of our Canadian Church. Who was he? He was one of that little company of American Episcopalians, the friend of Seabury and White. His name was Charles Inglis, and that name is associated with some of your ancient churches: Christ Church, Dover, Delaware; St. James' Church, Lancaster, Pa., and

Trinity Church, New York City, where he once served as rector. He came to Halifax, was consecrated our first Bishop on August 12, 1787. And our Canadian Church began its organized life. People of your own kith and kin were its leaders and supporters, they who came to the northern wilderness after the Revolutionary War."

PRESIDING BISHOP SPEAKS

Bishop Perry spoke of the General Convention of 1910, which met in Cincinnati, when Bishop Brent, recently returned from the World Missionary Conference at Edinburgh, voiced his hope that the Episcopal Church might take part in so high an endeavor. Seventeen years later the Church was nobly represented by him at the Conference on Faith and Order held at Lausanne, over which he presided. Two years earlier the Conference on Life and Work at Stockholm had met, with Bishop Brent as chairman.

OXFORD DESCRIBED

Bishop Stevens of Los Angeles, chairman of the delegation from the Church in America to the Conference on Life and Work held at Oxford last summer, spoke on that conference. He said in part:

"The meeting at Oxford was inspiring by reason of the memories of great men which it rekindled. There was inspiration also in the occasions of worship with Christians of other Churches. You may, some of you, think that our Church veered to the left. But you would have felt, had you been present, the fellowship of different minds in worship and work. We were gathered there to consider the problem of a society organized on a secular basis, a society which has abandoned the fundamental principles of Christ. Important as the problems arising from the totalitarian state were, these were not the main problems before the conference. The placing of the Christian Gospel at the root of our common life, as the chief task of the Churches, was the subject of our deliberations. And a plan was hammered out by men committed to many diverse interpretations of the Christian Faith. The plan, all agreed, must include all races, all colors, all theological concepts. As never before, I saw the importance of ecumenicity: namely, the union of all Christians under Christ to work for His Kingdom."

BISHOP OLDHAM SPEAKS

The next speaker was Bishop Oldham of Albany, who aroused very great enthusiasm. He said in part:

"The mere fact that the conference met

Deputies Approve Status of Diocese for Oklahoma

CINCINNATI—The advance to diocesan status of the missionary district of Oklahoma seemed assured October 9th, as the missionary district's petition to this effect was reported favorably out of committee and consent given by the House of Deputies.

Subject to concurrent action by the House of Bishops, the new diocese will be admitted with the same territorial jurisdiction as the present district.

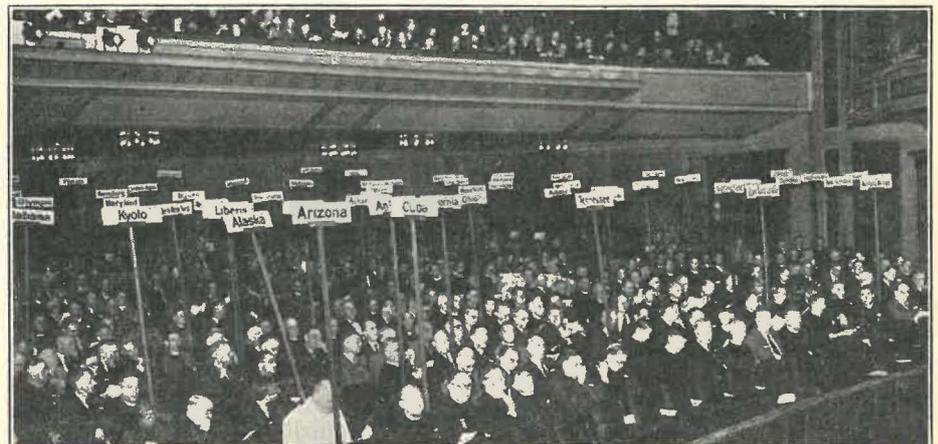
The memorial requesting diocesan status was submitted to the House of Deputies on October 6th by L. W. Pratt, Oklahoma deputy. Mr. Pratt reported remarkable financial progress and gains in membership in Oklahoma. The Church there has more than 9,000 baptized members and about 6,500 communicants, he reported.

is in itself of great significance. Thanks to the missionary movement of recent times, Christianity now covers a larger portion of the globe than ever before in history; and at these conferences were gathered together persons from more countries than at any of the early Ecumenical Councils. With some 45 nations and over 100 separate bodies of Christians represented, these gatherings may be said to constitute an historic event of the first magnitude. . . .

"They wanted to agree, and this desire was half the battle. Differences there were, accentuated by varieties of race, culture and tradition, far greater than could be found in any single Church; and yet, though they were stated with utmost frankness, and often clung to tenaciously, there was no disposition to force one's view upon others, but rather to see what elements of truth were contained in opposing views. . . . As for accomplishments, they will be (or have been) put before you by others, and later will be available in printed form. One or two things of a general nature, however, must be noted. There was more agreement on faith than on polity. With regard to Church unity, much stress was laid upon the fact that a considerable amount of it already exists. . . . Moreover, the pressure of events is driving us to Christian unity.

"We took a step at Oxford, viewed by most with highest hopes, though by others with misgivings, to found a World Council of Churches. This proposal had its origin in a

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HOUSE OF DEPUTIES

Photo by Cincinnati Post.

Council Discusses Presiding Bishopric

Favor Lifetime Office Until Age of Retirement and Full-time Work as National Council Head

By ELIZABETH McCracken

CINCINNATI—The Presiding Bishopric figured largely in the discussions of the National Council on the first day of its meeting here before General Convention, October 4th and 5th. A strong sentiment for a lifetime office until the age of retirement, and for making the Presiding Bishop full-time head of the Council was evident.

The discussion was begun by Bishop Cook of Delaware, president of the National Council, when he rose to present his report. He said:

"The report of the Committee on Reorganization of the National Council is the main subject of my report. That Committee met on September 9th at the Church Missions House and invited Dr. Franklin and me to sit with them. It was a most happy meeting, in which all present were agreed. The recommendations of the Committee were, briefly,

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Throng Attends Impressive Opening Service of 52d General Convention at Cincinnati

Clear Way for Marriage Law Debate in Deputies

CINCINNATI—Early debate of the marriage and divorce question in the House of Deputies was expected as a result of a motion by Prof. Joseph H. Beal, which was carried October 7th. Debate has been tentatively scheduled for Monday afternoon, October 11th.

Professor Beale, a member of the Commission on Marriage and Divorce, said that the Commission felt that fullest possible consideration should be given to the matter, which might be tied up until too late for proper deliberation if referred in usual form to the Committee on Canons. Previously the Committee on Dispatch of Business had recommended that action be deferred until it was known what would be acceptable to the House of Bishops. There was some opposition to Professor Beal's motion, but the motion was overwhelmingly passed by the vote of the house acting as a committee of the whole.

As expected, interest in the proposed relaxation of the marriage canon is widespread.

Crowd Estimated at 10,000 Watch
Colorful Procession of Deputies,
Church Army, Bishops, and Others

CINCINNATI—The opening service of the General Convention drew throngs to the number of over 10,000 out to the stadium of the University of Cincinnati, on Wednesday, October 6th. The weather was mild, with no wind, which was favorable both for those in the procession and those in the congregation. Over 1,500 marched up the long nave made by lines stretched on the grass of the stadium. The choir of over 300 men and women led, followed by the lay deputies to the Convention; various organizations of the Church, including the Church Army; the National Council; the clerical deputies, and the bishops. The Presiding Bishop came last. Also in the procession was the Mayor of Cincinnati, the Hon. Russell Wilson.

The Altar erected at the north end of the stadium was of unusual architectural beauty. Its proportions were in keeping with the enormous size of the stadium and its colors harmonized with the autumn coloring of the surrounding hills, green and gold. The platform was 30 feet wide, the full width of the stadium. The Altar was gold in tone with a green reredos and super-frontal. The cross and candle-sticks were of burnished brass, and the Altar flowers were gold-colored. The effect was of singular beauty.

Owing to the huge size of the stadium, 10,000 persons filled only part of its seats.

Poor Acoustics Hamper Music of Opening Service in Cincinnati University Stadium, Says Music Editor

By JOHN W. NORRIS

Music Editor of THE LIVING CHURCH

CINCINNATI—The music of the inaugural service of General Convention held in the stadium of the University of Cincinnati October 6th was lacking in impressiveness, due in a large measure to an echo, created by sound waves striking the masonry of the stadium, with the result that in all parts of the service, music, reading, or preaching, one heard the same sounds twice; in rapid succession, and even at times overlapping.

In the case of the choir of 400 voices under the able direction of Parvin Titus, the organist and choirmaster of Christ Church, Cincinnati, there were insufficient microphones. The choir was seated facing the western side of the stadium. Those seated on the south faced the backs of the choir members, and so failed to obtain a true blending of the tones, while for those sitting at the end of the stadium, there was little if any sound to be heard.

The accompaniment for the service was furnished by the Armco band, of Middletown, Ohio, directed by Frank Simons. It is a fine band, but again the poor distribution of microphones and the unfortunate echo robbed it of its effectiveness. This is one type of service where this writer might approve the use of an electric instrument. It truly would have been more suitable than the band proved.

The music employed had been well chosen in the main. Good hymns were used, including "God of our fathers," "A mighty fortress is our God," "Rise up, O men of God," and "O God our help in ages past."

The 10,000 people gathered in the stadium were anxious and eager to sing the hymns, but the echo was so confusing that after a line or two most of the congregation, except those seated near enough to the band to keep the time with it, ceased singing. This was also true in the case of the chanting of Psalm 150. Here the band was definitely handicapped and did not lend itself well to the playing of the Humphreys tune employed.

The offertory anthem was the chorus from Mendelssohn's "St. Paul," "Lord thou alone art our God." The chorus had been admirably trained by Mr. Titus and sang the excerpt with understanding and appreciation. It was only by moving from our seat to a position directly behind the choir that we could hear this part of the service.

Following the presentation of the offering the Presiding Bishop took up the *Sursum Corda*, with the choir responding in the ancient melody. After the preface the choir sang, with fine appreciation, the *Sanctus* from Willan's *Missa de Sancta Maria Magdalene*. This is a beautiful and devotional sanction, but for an outdoor service it would have seemed more fitting to have employed a more virile setting of the ancient hymn, as for example, that of Stanford in B flat.

The band employed three numbers during the great procession of the deputies and the bishops. These included *Sunday Morning at Glion*, Bendel; *Coronation March*, Svendsen; and *Silver Trumpets*, by Viviani. During the recessional the final movement from Brahms's *Symphony in C minor* was used.

Request Sermon Broadcast

The sermon by Bishop Parsons of California, delivered at the opening service of the Convention on October 6th, made such a profound impression that a motion passed in the House of Deputies on October 9th requests him to deliver it again in a radio broadcast on the Church of the Air program. A further motion to have the sermon printed was referred to the Committee on Expense.

They were massed to the east and west, as near the platform as possible.

The Armco Band, of 100 pieces, played while the long procession filed in, and accompanied the choir, which was under the direction of Parvin Titus, organist and choirmaster of Christ Church. The great congregation joined in the hymns.

There was a special form of service. Bishop Francis of Indianapolis said the opening sentences; the Rev. Dr. Frank T. Nelson, rector of Christ Church, read the Lesson; the Rev. Dr. Charles L. Pardee, secretary of the House of Bishops, led in the recitation of the Nicene Creed. The Rev. Dr. ZeBarney T. Phillips, rector of the Church of the Epiphany, Washington, and president of the House of Deputies, said

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House of Bishops Begins Discussions

Resignations, Confirmation Problems, Nominations to Chinese Sees Subject of Early Sessions

BY ELIZABETH McCracken

CINCINNATI—Owing to the fact that Thursday afternoon and the whole of Friday with the exception of one hour were devoted to joint sessions of both Houses of the General Convention, the House of Bishops held only three sessions of the usual length and one shorter session during the first four days of the 52d General Convention. A considerable portion of this time was given to the receiving of reports and their reference to the proper committees, and to resolutions of sympathy with members of the House absent by reason of illness.

The first action of the first session, which was held on Wednesday afternoon, October 6th, was the presentation of the bishops consecrated since the last meeting of the House of Bishops: namely, Bishop Kroll of Liberia, Bishop Ziegler of Wyoming, Bishop Beal of the Panama Canal Zone, Bishop Lawrence of Western Massachusetts, Bishop Atwill of North Dakota, and Bishop Fenner, Coadjutor of Kansas. Then followed the remembrance, the House standing, of the two bishops who had died within that period: Bishop Reese of Georgia and Bishop Thomas of Wyoming.

HOUSE ORGANIZES

Of the 144 bishops of the Church, 114 responded to the first roll call. When, at a later session, the third and last roll call was made, four more bishops responded, bringing the number present at the 52d General Convention to 118. The House then proceeded to elect the Rev. Charles L. Pardee secretary of the House, to succeed himself; and elected the Rev. John H. Fitzgerald of the diocese of Long Island as assistant secretary, also to succeed himself. Bishop Francis, senior active Bishop, was unanimously elected vice-chairman, to succeed himself. Bishop Cook of Delaware was appointed assessor to the Presiding Bishop. The House of Bishops now being regularly organized for business, Bishop Huston of Olympia and Bishop Keeler, Coadjutor of Minnesota, were appointed to carry this information to the House of Deputies.

The Committee on the Dispatch of Business, Bishop Sherrill of Massachusetts, chairman; Bishop Stearly and Bishop Davis of Western New York, was named; and the standing committees of the House were announced. This was followed by a long list of resolutions, memorials, and petitions, all of which were referred to committees, in some instances with the request that they be placed on the calendar.

The resignations of eight bishops were received. These resignations were acted upon at the session on Saturday morning, October 9th, in the order listed: Bishop

Roots of Hankow; Bishop McCormick of Western Michigan; Bishop Saphore of Arkansas; Bishop Matthews of New Jersey; Bishop Jett of Southwestern Virginia; Bishop Babcock, Suffragan of Massachusetts; Bishop Graves of Shanghai; Bishop Thomson of Southern Virginia.

At the session when action was taken, October 9th, there was a discussion growing out of the fact that one of the two missionary bishops had named a date some months distant when he desired his resignation to take effect: Bishop Roots of Hankow. It was pointed out that a precedent has been established whereby a diocesan bishop may so name a date, the election of his successor being a diocesan matter. In the case of a missionary bishop, the district must await a meeting of the House of Bishops before the vacancy can be filled. After a short discussion it was voted that the resignations of both Bishop Roots and Bishop Graves should take effect at once. The House also voted that, because of the very long and distinguished service of Bishop Graves, an exception to the general rule should be made and a special message be sent to him.

NOMINATIONS FOR CHINA DIOCESES

Immediately after the completion of this business on October 9th the chair announced that nominations for the vacant sees of Shanghai and Hankow would be received. Suspension of the usual order of calling the roll for nominations was voted, and a message from each district in turn was presented. At the request of the House of Bishops of the Church in China, through its head, Bishop Norris of Peiping, the Rev. William D. Roberts of Nanking was nominated Bishop of Shanghai; and Bishop Gilman, Suffragan of Hankow, Bishop of Hankow. Nominations from the floor were called for; but there were none. The two made in China were referred to the Committee on the Election of Missionary Bishops.

The absent bishops to whom messages of sympathy were sent were: Bishop Beecher of Western Nebraska; Bishop Burton of Lexington, retired; Bishop Carson of Haiti; Bishop Ivins of Milwaukee; Bishop

Defeat Motion Aimed at CLID

The first outcropping of objections to the program of the Church League for Industrial Democracy, expressed recently by Bishop Manning of New York, was short-lived when a motion came before the House of Bishops on October 7th.

Bishop Kemerer of Duluth introduced a resolution to separate official from unofficial Convention events in the program of future Conventions. The motion was seconded by Bishop Manning. The resolution was immediately and overwhelmingly defeated.

Rogers of Ohio; Bishop Sanford of San Joaquin; Bishop Stearly of Newark, retired; Bishop Thomson of Southern Virginia; Bishop Touret of Ohio, retired; Bishop Winchester of Arkansas, retired; Bishop Woodcock of Kentucky, retired. A message was sent also to Mrs. Nathaniel

North Dakota Convocation Views Forward Movement

FARGO, N. D.—Forward Movement work was the topic of two addresses at the 53d annual convocation of the Missionary District of North Dakota, held at Gethsemane Cathedral September 26th and 27th. Bishop Atwill and the Rev. E. B. Jewell of Red Wing, Minn., were the speakers. Bishop Atwill's annual address also urged a larger measure of self-support.

Bishop Cross of Spokane preached at the opening service on the theme, The Rediscovery of Forgotten Empires. Mrs. Frederick D. Butler of Madison, Wis., was the chief speaker at the Woman's Auxiliary. The Very Rev. John Richardson, Dean of the Cathedral, was toastmaster at the banquet which closed the sessions.

Edwin G. Clapp was elected to the council of advice, succeeding J. S. Frame. Other members and diocesan officers were reelected.

S. Thomas, widow of the late Bishop of Wyoming.

A letter from William Montgomery Brown, former Bishop of Arkansas, deposed in 1925 for heresy, asking for reinstatement, was received. The Presiding Bishop directed that a reply be sent, to the effect that it was not within the province of the House of Bishops to act on the matter.

The order of business at the session held on Thursday morning was the consideration of the reports of five commissions and committees: (1) Provinces, (2) Confirmation, (3) Deaconesses, (4) the Russian Church, (5) Evangelism. There was no debate on any of these reports except that of the Committee on Confirmation. It will be recalled that this Committee was appointed at the meeting of the House of Bishops held in Evanston, Ill., in October, 1936, the members of the Committee being Bishop Spencer of West Missouri, Bishop McElwain of Minnesota, and Bishop Wilson of Eau Claire. Bishop Spencer presented the report.

VIEW CONFIRMATION QUESTION

The section entitled Conclusions set forth the following propositions and asked that they be approved by the House of Bishops:

"(1) Persons who have received Confirmation in the Roman Catholic Church, the Eastern Orthodox Church, the Old Catholic Church (i.e., the Polish National Church), and the Reformed Episcopal Church may properly be received into the Communion of the Episcopal Church without any additional laying on of hands.

"(2) Confirmation in other Communions where the historic episcopate does not obtain is in no sense impugned so far as membership in those bodies is concerned. But as a matter of normal practice it is to be expected that persons so confirmed who desire communicant status in the Episcopal Church shall receive additional Confirmation at the hands of a bishop.

"(3) Under extraordinary circumstances
(Continued on page 480)

Committee on World Problems Appointed

National and International Affairs to Be Studied by 15 Members of House of Deputies

BY TOM BUSH

CINCINNATI—Several resolutions pertaining to the Church's stand on national and international affairs have been referred to a special Committee of Fifteen, whose appointment was announced on October 9th by Dr. ZeBarney T. Philips, president of the House of Deputies.

First of these resolutions was offered in the October 7th roll-call from the diocese of Kansas, urging amendment to the national Constitution making a popular referendum mandatory to authorize a declaration of war.

A resolution submitted on the 9th would put the Church on record as "opposed to the tenets of Communism in so far as it is a negation of God, and also opposed to the Fascist or Totalitarian State or any system of Nationalism as contrary to the mind of Christ." The resolution was seen as a protest against oppression of Jews in Germany, racial discrimination in America, and interference with religious freedom in any country.

Another resolution was submitted by Samuel F. Houston of Philadelphia, for the entire Pennsylvania delegation, opposing official notice of unofficial meetings in General Convention programs. The resolution would have all organizations' meetings in connection with Convention, but not co-operating agencies of the three Houses, published in a separate "unofficial" program. As this resolution implied condemnation of CLID meetings where social

No Doctoring

In announcing the Rev. Franklin J. Clark's reelection as secretary of the House of Deputies, someone referred to him as "Doctor." Fr. Clark retorted: "My theology has not been doctored."

and economic questions in relation to Church and State are discussed, the matter was referred by the president to the Committee of Fifteen. A similar resolution previously had been defeated in the House of Bishops.

Members appointed to this committee on international affairs are: Presbyters, the Rev. Dr. Frederick C. Grant, Chicago; the Rev. Messrs. Carleton Barnwell, Southwestern Virginia; Howard C. Robbins, New York; Frank T. Nelson, Southern Ohio; and Arthur McKinstry, West Texas; laymen, the Hon. John J. Parker, North Carolina; Samuel F. Houston, Pennsylvania; Prof. H. R. Fairclough, California; Milton C. Lightner, Minnesota; and A. T. McCook, Tennessee.



VESSELS USED AT OPENING SERVICE

Chalice, Paten Used at Corporate Communion Fill 20-Year Bequest

CINCINNATI—The chalice and paten used at the opening corporate Communion for bishops and deputies of the General Convention are of unusual interest. They are the fulfilment of a bequest made 20 years ago by Miss Frances H. Close of New York.

Presented, blessed, and used for the first time at this service, the vessels were recently made by George J. Hunt, Boston goldsmith, from gold and silver left to the Domestic and Foreign Missionary Society of the Church in Miss Hunt's will. The bequest was called last year to the attention of the Most Rev. James DeWolf Perry of Rhode Island, Presiding Bishop, and he decided that the chalice and paten should be so made and used.

A statement of the memorial is engraved upon the bottom of the chalice, and around the base are engraved the words: "*Hic calix factus est ad gloriam dei: animae sacrae piae memoriae. A. D. MCMXXXVII.*" The vessels were also used at the corporate Communion of the Woman's Auxiliary on October 7th.

Seek \$300,000 for Relief of Missionaries in China

CINCINNATI—An appeal will be made to the Church in the United States for \$300,000 for relief and rehabilitation of the American Church mission in China, it was decided at the National Council meeting here on October 5th.

Dr. John W. Wood stressed the importance of caring adequately for the missionaries to China during the next 12 months, saying:

"Owing to exchange, salaries in China are smaller than those in the Philippine Islands, where many of the missionaries have been sent. Living will cost more there. Also, it is possible that there may be expenses for sickness caused by the hardships endured. Funds will be needed."

Budget is Discussed at Joint Session

Report of National Council to 52d General Convention Arouses Long and Heated Debate

BY ELIZABETH MCCrackEN

CINCINNATI—The second Joint Session of the 52d General Convention occupied the whole day on October 8th, with the exception of the first hour, when the two Houses met separately. Taft Auditorium was crowded, even the boxes being occupied. Special places were reserved for the delegates to the Woman's Auxiliary. On the platform were the officers and members of the National Council, the officers of the Woman's Auxiliary, and the members of the Committee on Budget and Program. The Rev. Dr. ZeBarney T. Philips, president of the House of Deputies; Bishop Cook of Delaware, president of the National Council; and Dr. Lewis B. Franklin, vice-president and treasurer, were in the front row, with the Presiding Bishop.

Dr. Franklin presented his triennial report, which he entitled Financial Stewardship of the National Council. A document of some length, this report has been printed and distributed.

Bishop Cook then presented his report, also of some length but not yet available in pamphlet form. He said in part:

"Let me say in the beginning that no bishop is more consecrated to his work than Dr. Franklin is to his. We ought to take our work out of the financial consideration of it and think of it as God's which requires for its performance certain amounts of money. That is what Dr. Franklin does. You must cease to think of the Church Missions House as a secular office, known by the number '281,' and think of it as a center of missionary activity. The National Council is a favorite target; most Church people seem to think that they know how to run the National Council better than the Council itself.

STRESSES "HUMAN NEED"

"One fact stands out: the primary business of the National Council is to *distribute* funds, not to *raise* them. The Woman's Auxiliary *does* raise a magnificent fund—the United Thank Offering. The women do better than the men in this vital matter. Let us stop talking in terms of mathematics and let us act in terms of human need. There are untouched financial resources in the Church; in this very audience there are untouched resources. Many of you could give more than you do, without any sacrifice at all; perhaps *all* of you could give more with *more* sacrifice. By reason of our membership in the Church, we are all missionaries. Let us all be active. If we cannot go into the field (and all of us cannot) let us all join in sending there and sustaining them there, those who can go."

AFTERNOON SESSION

The two reports consumed the morning hours. The afternoon session, following the presentation to the audience of the Rt. Rev. Lindel T'sen, Bishop of Honan,

(Continued on page 488)



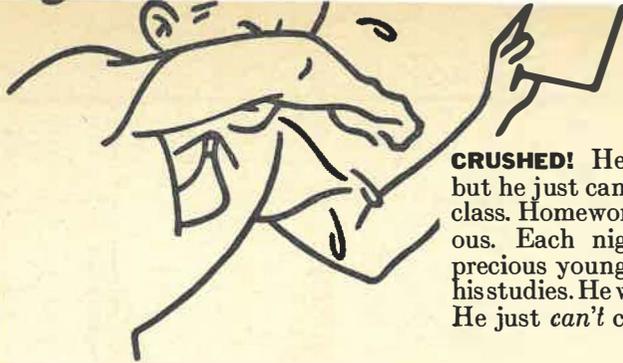
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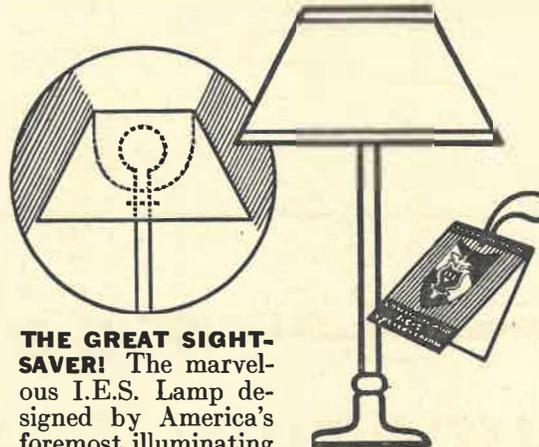
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World Represented at W. A. Triennial

Election of Officers, Presentation of Resolutions, Committee Reports Occupy Opening Session

BY VIRGINIA HUNTINGTON

CINCINNATI—Election of Mrs. E. A. Stebbins of Rochester, N. Y., as presiding officer and of Mrs. Harold E. Woodward of St. Louis as vice chairman, appointment of committees, the report of the executive secretary, Miss Grace Lindley [L. C., October 2d], and the presentation of various resolutions occupied the attention of the opening session of the Woman's Auxiliary triennial meeting on the afternoon of October 6th.

The session was called to order by the executive secretary, Miss Grace Lindley, who called the roll of delegates from all parts of the globe. The chairman of the committee on credentials reported on the number of delegates registered at the time of opening to be 417. Forty-one dioceses reported a full registration of five delegates. The visitors were so numerous that they filled the large gallery, and they were said to be present in "thousands." The three missionary districts in China were represented by one to three delegates; as also the districts of Kyoto and Tohoku, Japan. Honolulu had a full quota of delegates, and the Philippine Islands were represented. After the roll call Miss Lindley declared a quorum to be present and announced the 22d triennial of the Women's Auxiliary to be begun.

Two young women from the Chinese Women's Missionary Service League, Miss Annie Yui and Miss Gwendolyn Seng, were presented to the delegates. These Chinese women are studying at Columbia University and are living at Windham House. As Ohio lies so far to the south the large number of Negro delegates and visitors is a unique feature of this triennial.

It is the practice of the Auxiliary to organize as much as possible in order to get into action quickly at the opening meeting; therefore the executive board had already nominated the presiding officer and a vice-chairman. The delegates are of course free to nominate anyone else if they so choose. Mrs. Stebbins was the board's choice for presiding officer, and Mrs. Woodward as vice-chairman. The executive secretary was empowered to cast a ballot and both officers were elected. Mrs. Stebbins was formally conducted to the chair and made a brief speech of thanks and confidence. Both Mrs. Stebbins and Mrs. Woodward bring to their new office a fine record of able and disinterested work for the Church. Mrs. Stebbins was one of the few women delegates to the second World Conference on Faith and Order held at Edinburgh last August and is a member of the Continuation Committee of that body. Mrs. Krimer was chosen as secretary of the meetings.

Miss Elizabeth Matthews, president of the Southern Ohio branch of the Woman's Auxiliary, welcomed the meeting.

House of Bishops Begins Discussions

Continued from page 476

and in exceptional cases this normal requirement may be modified without doing violence to the accepted standards as set forth in the Book of Common Prayer and the general Canons of the Episcopal Church."

The moment the rather long report had been read, Bishop Abbott of Lexington arose to ask:

"Why should Confirmation in the Reformed Episcopal Church be accepted?"

Bishop Wilson of Eau Claire replied, saying:

"Because the Confirmation in that Church is by bishops. The episcopate is historic, and the Confirmation rite is similar to ours."

Bishop Stewart of Chicago moved that section 1 of the Conclusions be amended to read: "e.g.," instead of "i.e.," since the Old Catholic Church comprises more than the Polish National Church. This was accepted by the Committee.

OBJECTS TO "MODIFYING"

Bishop Manning of New York spoke on section 3:

"The final clause in that section needs more study. Who is to do the 'modifying' suggested there? And what does 'modify' mean in this connection? According to this clause, every bishop has a right to do what he likes in the matter. This is against the rubric of the Prayer Book; and it is not in the power of this House to amend the Prayer Book. I move that this section [No. 3] be stricken out."

The amendment was carried, after Bishop Wilson of Eau Claire had said:

"We don't care whether this is stricken out or not. But it simply states what Canon II says: that special concessions must be made at times, in a spirit of generosity."

Bishop Brown of Harrisburg offered an amendment, deleting the words "Reformed Episcopal Church" from section 1.

Bishop Tucker of Virginia rose to speak to this point. He said:

"There are many members of the Reformed Episcopal Church in Virginia. Most of them have already been received into the Episcopal Church without additional Confirmation. What about the remaining others, if this amendment is carried? Would the right to admit them remain? I intend to do it anyway."

Bishop Tait of Pennsylvania, Bishop Johnson of Colorado, and Bishop Parsons of California all spoke against the amendment. It was lost.

PRAISES RUSSIAN ACADEMY

The report on the Russian Theological Academy in Paris was presented by Bishop Oldham of Albany. He spoke in moving terms of the Academy and of the meeting of his Committee in Edinburgh to devise some means of giving effectual help to the distressed Russian Orthodox Church, saying:

"Dean Bulgakov of the Academy is one of the great theological scholars of the world. On his faculty he has other notable scholars.

Among the students are men ready to endure any hardship for the sake of continuing their preparation for the sacred ministry of their Church. And they are enduring great hardships. On many days, the only food served at the Academy is black bread and soup. The rooms are cold, books are few, and there is uncertainty about receiving even the amounts of money named as extreme minimums. I move that a Committee of Five be appointed by this House to advise in the voluntary raising of funds in this Church and to give all other possible assistance to the work of the Russian Church."

This resolution was unanimously carried.

AIDED DIOCESES

Bishop Cook of Delaware, president of the National Council, presented a report for the Commission on Aided Dioceses and Missionary Districts. He said that the abolition of missionary districts in order to bring about a more equitable distribution of the funds was a radical change which would take time. The whole matter must be studied further. The Commission could hardly report at this General Convention. He asked that the Commission be continued, and action was taken to this effect.

Bishop McElwain of Minnesota brought up the resolutions attached to the Report on the Status and Work of the Presiding Bishop, which he had presented by title on the preceding day. The subject having been made the order of the day for a later date, no discussion followed.

RESIGNATION OF BISHOPS

Subsequent to the action taken on the resignation of the eight bishops recounted above, there was a discussion on the method by which bishops should resign. This was precipitated by a resolution attached to the Report of the Committee on Canons, providing for an amendment to Article II, Section 6, of the Constitution, whereby a bishop may resign either with the consent of his province or of the House of Bishops. The present rule is that he must have the consent of the House of Bishops.

Bishop Oldham of Albany was the first speaker. He said:

"I hesitate to take issue with the chairman of this Committee. But why do we have so to arrange matters that a bishop may resign to a few bishops, instead of to the whole House of Bishops? Are there weighty reasons for this proposed change?"

Bishop Parsons of California asked that the subject be placed on the calendar, but Bishop Sherrill, chairman of the Committee on Dispatch of Business, objected, saying:

"We had better discuss it now, and get something done. It is now the end of the week, and we have taken a long time to go a very little way."

Bishop Parsons then spoke to the question:

"We must increasingly depend upon the provinces for the work of the Church, as the Church grows larger. The Commission said: 'Let us suggest that we put into the hands of the provinces matters not necessary for General Convention to take up.' You all know how the whole matter came up, a hundred years ago. The House of Bishops was small then—about 20 or 30. So the matter of the resignation of a bishop

was put into the hands of the House of Bishops, to guard against impulsive action on the part of a bishop who might be tired of his work or desire the attention of a psychiatrist. The bishops in the Provinces know best whether a bishop should resign—how disabled he is, whether his age justifies the request on that ground, and so forth."

Bishop McElwain explained that the proposed amendment left the matter permissive: a bishop might *still* resign to the House of Bishops if he preferred, but he *might* resign to the bishops of his province as an alternative.

Bishop Francis of Indianapolis was the next speaker. He said:

"When a bishop is elected, the matter has to go before the whole Church. Time is no object. There is only a short time to wait, since the House of Bishops meets every year. A bishop's resignation is a concern of the whole Church."

ADVOCATES PROVINCE PLAN

Bishop Campbell Gray of Northern Indiana arose to say:

"I am very happy to be in perfect accord with the Bishop of California. I go farther: I hope for the day when the consent *only* of the province will be required for the *election* as well as the resignation of a bishop. I know of cases where the province was opposed to the election of a certain bishop, because they knew him well; but he was elected anyway. I know of the same situation with regard to a resignation. The province can vote intelligently. Our land is so large. What does Florida know about Maine, or Spokane know about Georgia? Standing committees do not go into the qualifications of a bishop-elect. If his papers are in order, they simply confirm his election."

There were a few other brief speeches, followed by the question on the amendment. A division was called for, and resulted in 29 affirmative votes and 53 negative. The chair declared the amendment lost.

A resolution to permit laymen to administer the chalice was lost without debate. The resolution required a change in Canon 26.

UTO Presentation is Witnessed by 4,500

Continued from page 473

meeting was held in the same setting as the corporate Communion, on the evening of Oct. 7th. The domestic and foreign missionaries of the Church, with student workers and general field workers, marched into the chancel to the singing of "Ancient of Days" and after prayers and an address of welcome by Bishop Hobson, were introduced in groups.

Mrs. Harper Sibley of Rochester, N. Y., gave the chief address of the evening and pleaded for an underlying basis of Christian living as the only foundation for world peace and harmonious international relations. Funds were not enough, she said, but the gift of life was an imperative.

The climax of the evening was the announcement of the total thank offering. After years of experience, Dr. Franklin has brought suspense to a tantalizing perfection. Boy Scouts slowly unrolled a scroll disclosing first \$.52, then \$030.52, and finally the full amount was revealed to be \$861,030.52, an increase of \$72,000 over the offering of 1934. The entire audience burst out in heart-felt singing of the Doxology, followed by the General Thanksgiving. The Presiding Bishop pronounced the benediction and the missionaries marched out as the audience sang "Glorious things of Thee are spoken," and another great missionary mass meeting came to an end.

Lake Mahopac Conference Attended by 250 Clergy

NEW YORK—Two hundred and fifty clergymen of the diocese of New York met at the Hotel Mahopac, Lake Mahopac, for the 10th annual conference on September 29th and 30th.

Bishop Manning was the celebrant at the corporate Communion on September 30th in the Church of the Good Shepherd, with Bishop Gilbert, suffragan of New York, and the rector, the Rev. Walter B. Wright, as assistants.

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Seek Restoration of Brotherhood's Power

Former Position in "Winning Men and Boys to Christ" is Goal of Anglican Laymen's Order

CINCINNATI—Having practically wiped out an accumulated deficit and all the curtailment of operating funds of the past five or six years, the leadership of the Brotherhood of St. Andrew pointed its entire strategy for the coming triennium toward a program that would seek to revitalize and restore this oldest Anglican order for laymen to its former position of power in the winning of men and boys to Christ. The four-day program of its 45th national convention came to a close on the eve of the opening of General Convention in Cincinnati.

Some 150 delegates from all parts of the nation and about 500 Southern Ohio men and boys participated in the events on the program. A pre-convention training conference for boys and young men was held during Saturday morning and afternoon, October 2d, at Christ Church parish house. The morning discussions were based on Building a Life while the afternoon was given over to practical technique in Spreading the Kingdom. While the study courses were under way approximately 25 members of the council attended a luncheon session for the preliminary planning of the coming three years. Dr. B. F. Finney, vice-chancellor of the University of the South and president of the order, presided.

OPENING SERVICE

On the same evening the convention proper was called to order in the auditorium of the Christ Church parish house with the Rev. W. H. Melish conducting the opening service after which the Rev. Dr. Frank H. Nelson, rector, welcomed the Brotherhood to Christ Church. Dr. Finney replied, after which he made the report of the council, indicating that a large indebtedness which has been causing much cutting down of the order's work in recent years was now practically wiped out and that the time had come to turn much of the work and strategy of this 54-year-old laymen's movement to younger men.

REORGANIZATION PROGRAM

Three specific steps were emphasized as a move toward reorganization: The election of a larger portion of younger men to the council, the immediate training of younger men to staff the national office, and a restoration of the Brotherhood program to its former nation-wide usefulness through a revamping of its entire program. After the adoption of the report the Very Rev. Dr. Chester B. Emerson of Cleveland drove home the convention theme of Forward with Christ or the Brotherhood in the New Day.

HEAR BISHOP PERRY

Three events of considerable interest attracted many of the early General Convention visitors to the October 3d program

Plan for Mobilizing Church for Spread of Christianity is Object of Mass Meeting

CINCINNATI—The presentation of a plan for mobilizing the Church for the spread of Christ's kingdom was the object of a joint mass meeting of the Brotherhood of St. Andrew, the Daughters of the King, and Church Army, held here on October 3d.

After a brief devotional service, Bishop Seaman of North Texas ably pointed out opportunities throughout the Church for lay people of today to a large gathering of the three organizations.

Dr. Benjamin F. Finney, president of the Brotherhood, presided, and introduced Leon C. Palmer, general secretary of the Brotherhood; Miss Edna Eastwood, secretary of the Daughters of the King; and Capt. C. J. Atkinson of Church Army, each of whom briefly outlined his organization's program for evangelism.

At the close of the meeting a letter was read from the Presiding Bishop urging the three organizations to greater effort in the winning of men and women to the Church.

of the Brotherhood's convention. More than 500 persons participated in the corporate Communion at Christ Church at which the Presiding Bishop, Bishop Perry, officiated assisted by Bishops Cook of Delaware and Hobson of Southern Ohio, the Rev. Dr. Frank H. Nelson and the Rev. Elliot F. Talmadge of Toledo. A breakfast followed in the Masonic Temple where Charles P. Taft, Cincinnati, discussed the work of the Conference on Life and Work recently held at Oxford. His theme was the value of living up to the principles set up by our Lord Jesus Christ in daily life. The second event was the 11 o'clock morning service at Christ Church with the Presiding Bishop as preacher. The fulfillment of Christ's vision of a world of peace and love will be realized "even if at times it seems to be lost in a world that is suffering from the deadly instruments of war, selfishness, ambition, lust, and pride," stated Bishop Perry.

"The principles of righteousness, justice, and mercy which He inspires are not shaken by men's violation of them. His peace lives in the hearts of men who themselves are forced to live in a war-swept world. His law of love prevails in spite of hatred that may wreck a home, a community, or a nation," declared the Bishop.

"The Church will show by precept that the weapons of this world can have no place and cannot avail in the kingdom which Christ rules. His victories are won through the means that He has blessed. These never have and never shall go down to defeat. They may seem at times to be lost in the noise of battle and the strife of tongues, but silently, inevitably, they come to their fulfillment through the ministries which He ordains."

After an afternoon session to consider Christian Life and Service in the Modern World, conducted by the Rev. Dr. Theodore O. Wedel of New York and the Rev. Herman R. Page, Jr., of Dayton, the Brotherhood joined with the Daughters of the King and Church Army in a mass meeting held in Christ Church.

On Monday morning the Brotherhood

in the parish, the church school, and in the Forward Movement were presented by the Rev. S. R. Brinckerhoff of Mt. Kisco, N. Y., Morton Nace, and the Rev. H. A. Bomberger respectively and the afternoon was devoted to sightseeing in the Queen City. The evening session was given over to Judge F. E. Dallinger of New York who addressed the convention on the Future of Christianity in America and to Dr. Wedel who presented Christianity on the Firing Line today. Tuesday morning there was a discussion of Brotherhood Principles by five speakers. The afternoon was devoted to provincial conferences. The final session was brought to a close October 4th with the reading of the memorial roll of the order and of cabled and personally presented greetings from Brotherhoods of St. Andrew around the world, which included England, Canada, Alaska, the Philippines, Japan, China, Africa, and Australia.

1940 TOKYO CONFERENCE

Dr. Finney read the invitation from the Brotherhood of St. Andrew in Japan calling Churchmen of all branches of the Anglican communion to an international Brotherhood conference in Tokyo in 1940 and announced that a special committee of the American Brotherhood has been named definitely to map out strategy for the organization of the Brotherhood in all lands overseas as a special international tie-up of Churchmen to strengthen the development of the missionary work of the whole Church throughout the world. Indications are that the 1940 conference scheduled for Tokyo will see a large American participation and the formation of an international body to tie the existing Brotherhood organizations now at work in 18 countries into a more unified international Brotherhood that will eventually circle the world. This thought was visualized by Prof. Paul Rusch of St. Paul's University, Tokyo, advisory vice-president of the now six-year-old Japanese Brotherhood of St. Andrew when he pleaded for a greater understanding of the world missionary program of the Church and asked for specific

help in developing the Brotherhood movement throughout Asia. Bishop Gardner, Coadjutor of New Jersey, brought the 45th national convention to a close in a great inspirational presentation of the theme, From the Mount of Vision to the Valley of Service.

OFFICERS ELECTED

Dr. Benjamin F. Finney was reelected president of the order and James L. Houghteling, son of the founder, and Courtenay Barber, both of Chicago, were elected vice-presidents. Haydon O. Merrill of Philadelphia was chosen as treasurer and Leon C. Palmer was reelected general secretary. He has qualified his acceptance by this statement:

"I appreciate this expression of your continued confidence and I will accept this election for the time being. But after 10 years of service as your general secretary, much of the time under extremely difficult conditions, I feel that I have a right to consider my own growing conviction that I should return to my chosen field of work in religious education; and I therefore cannot promise to continue as your secretary more than one year longer, at the end of which I expect to re-enter the field of religious education. I must ask therefore that you begin now to seek for someone to succeed as your general secretary."

Five standing committee chairmen—conventions, Morton Nace of Tampa; publicity, Robert F. Weber of Detroit; promotion, Douglas C. Turnbull of Baltimore; chapter promotion, Frank Rawley of Wheeling; and special events, William F. Leggo of Long Island—and Henry C. Wendt of Richmond, Frank Fortune of Cleveland, J. R. Marcum of Huntington, W. Va., and Rodney Bonsall of Philadelphia, together with the officers, were named as the executive committee. For the first time the official position of chaplain was voted and the Rev. Frank V. D. Fortune of Cleveland was elected to the position.

Among young leaders of the various dioceses added to the council were William Thybony, Chicago, Morrison L. Cook, Louisville, Benedict Hanson, Baltimore, Allan Ramsey, Detroit, C. F. Kincaid and David Decker, Newark, Walter T. Wilson, Trenton, J. C. Hawley, Cleveland, William Pickett, Toledo, Joseph T. Howell, Nashville, John C. Tredwell, Cincinnati, and Dr. Charles E. White and Lawrence Choate, Washington.

Bishop Huston and Fr. Post to Aid Colored People in Seattle

SEATTLE, WASH.—Desiring that the Church minister to the 3,300 Colored people in Seattle, Bishop Huston enlisted the services of the Rev. Henry A. Post, who agreed to give what time he could spare in addition to his work in connection with the University of Washington and Seattle college. After difficulty, a home was found for St. Philip's congregation in a branch YMCA building.

Bishop Huston recently dedicated several gifts for the mission, among them a processional cross, presented by Mrs. F. P. Hinsdale in memory of the late Jean A. Paddock, wife of the retired Bishop of Eastern Oregon; a dossal, Altar silks and linens, made and given by the diocesan Altar guild; a church school banner, made by the same guild and presented by Mrs. T. R. Shepard in memory of Mary McCoy; a portable Altar, made by Douglas and Malcolm Post; a lectern and kneeling benches, made and presented by Joseph McGale in memory of his father.

Plan for Development of Brotherhood in Orient

CINCINNATI—On October 3d, in outlining strategy for the development of the Brotherhood of St. Andrew movement throughout Eastern Asia, Prof. Paul Rusch of St. Paul's University, Tokyo, and executive vice-president of the Brotherhood in Japan, stated the first need for the formation of a national organization in China was the translation of the order's handbook into Chinese.

Professor Rusch added that his organization had pledged itself to find \$100 to send to the two Chinese delegates who attended the annual leadership training conference of the Japanese Brotherhood this summer. When he finished, Haydon O. Merrill of Philadelphia announced that the Church of the Saviour chapter in Philadelphia would contribute the \$100 fund for this purpose.

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Woman's Order Urges Study and Training

"Deeper Understanding of Aims of Society" Advocated by Daughters of the King Leader

By VIRGINIA HUNTINGTON

CINCINNATI—Urging the need of careful training and study, four opportunities for the coming triennium of the Daughters of the King were offered in a report on October 2d by Miss Edna Eastwood, executive secretary of the national office. They were:

"(1) Testing of study attitudes. (2) Deeper understanding of the aims of the society. (3) The program: Does it grow out of actual spiritual needs of the parish, or has it become routine? (4) The World's Fair in New York City considered as an opportunity for world evangelism."

QUIET HOUR

Eighty-one delegates registered for the 21st national convention, which opened on October 1st at the Church of the Advent. The Very Rev. Elwood L. Haines, Dean of Christ Church Cathedral, Louisville, Ky., led a quiet hour the afternoon of the first day. His theme was "Come Unto Me." It is a moving experience to see a group of people dedicated for a period of time to that most rare of human achievements, silence; yet to Churchwomen this is not an unaccustomed thing, and to the society of the Daughters of the King it is a natural, a habitual experience; for meditation, prayer, quiet, is the very foundation of a society dedicated to the realities of prayer and personal evangelism.

Dean Haines interpreted Christ's invitation, "Come unto Me," as the words of "an expectant God." Some striking phrases were these: "God takes the initiative and we will keep vigil with Him;" "Prayer is our personal pilgrimage to God. It is too often made a pious prelude or an afterthought;" "Silence helps us to see the truth when it is easy to be self-

deceived." The Dean dwelt on the necessity for discipline in the life of the spirit.

FELLOWSHIP DINNER AND SERVICE

A fellowship dinner at the Hotel Alms was followed by an opening service at the Church of the Advent at 8:30 P.M., the Rev. Dr. Maxwell B. Long, rector of the Church of the Redeemer, Hyde Park, officiating. In welcoming the delegates, Bishop Hobson of Ohio, host to the General Convention, said in part:

"This is a spiritual preparation for the General Convention, and the Church needs the evangelical work that the Daughters of the King are organized to do."

The preacher of the evening was the Rev. William C. Munds, rector of the Church of the Good Shepherd, Corpus Christi, Tex., who took for his text the theme of the Convention, "What wilt thou have me to do?" He said:

"The first word of Christianity is not ease but sacrifice. . . . The great days have been the hard days." He attributed the lack of missionary evangelistic zeal to parochialism. "We need to think in terms of the whole Church," he said. "The world's need is the Christian's opportunity."

OPENING SESSION

On October 2d the Convention opened with a celebration of Holy Communion, with the Rev. Dr. Arthur R. McKinstry, rector of St. Mark's Church, San Antonio, Tex., as the celebrant. At 9:30 A.M. the official opening session began when Miss Martha P. Kimball, of Gambier, Ohio, national president of the organization, declared the 21st triennial national convention of the Daughters of the King to be formally opened. Following this, Miss Lillian J. Soper, the national secretary, gave a meditation on the Convention theme, "What wilt thou have me to do?," finding the answer in the two Great Commandments.

Greetings were given by Miss Susie Tuite, member of the executive committee on the preparation for the convention and by Miss Grace Lindley, who paid tribute to the late beloved leader of the Daughters of the King, Mrs. Ada Loaring-Clark. Greetings were also received from

the Girls' Friendly Society and the Church Army. Captain Mountford said in part:

"In contrast to the sportsman, Christians pledged to hunt the soul catch them alive. The Daughters of the King is the only spare-time organization pledged to hunt the souls of men and bring them to God."

Letters were read from the Presiding Bishop, from Leon Palmer of the Brotherhood of St. Andrew, and from the Church Mission of Help. Telegrams were read from absent members.

JUNIOR DAUGHTERS PROGRAM

On the afternoon of October 2d, the Junior Daughters of the King, with their leader, Mrs. Ralph Evans, presented their program as a regular chapter meeting. Opening with devotions, they proceeded with a business session and a study session. Four of the girls read thoughtful papers on the four aspects of the convention: "What Wilt Thou Have Me to Do?" (a) Through Prayer and Meditation; (b) Service to God and Church; (c) Service to Mankind; (d) Extension of Thy Kingdom to Girls.

Poise, earnestness, the charm of Christian girlhood, gave to the hour a lovely quality. One could see here a school of religion at work as these young Daughters showed their training in Christian leadership. One of the major objectives of the last triennium was the development of a junior division, and as a result the membership has been doubled, with a total of 1,136 juniors.

CLOSING SERVICES

The mornings of October 4th and 5th were devoted to business while the afternoons were chiefly given over to group conferences which were called A School of Study and A School of Service. On the afternoon of October 4th, following the group discussions, the Rev. Dr. William J. Loaring-Clark gave a very helpful meditation upon St. Paul's relationship with the Church at Ephesus. That evening Mrs. W. W. Pedder reported on the Order's summer conferences.

On the last day of the convention the daily celebration of the Holy Communion was made with special intention for the General Convention, the triennial meetings of the Woman's Auxiliary, and the extension of the Order of the Daughters of the King. Following this was a service of rededication.

The delegates met at a luncheon, after which Bishop Johnson of Colorado gave an address and asked his hearers to consider the simple fundamentals and the humble origin of Christianity, using the figure of a building in which the quality of each stone is vital, and which for perfect fitness must have height, depth, and length.

Final business sessions resulted in the election of the following national officers:

President, Miss Martha Kimball of Cleveland; first vice-president, Mrs. W. W. Pedder, Los Angeles; second vice-president, Miss Emma Hall, Charlotte, N. C.; secretary, Miss Lillian Soper, Washington; treasurer, Mrs. Charles Arndt, Philadelphia.

These five constitute the executive board of the Order. Two others were elected on the National Council, Mrs. Thomas J. Shannon and Miss Letitia Lamb. The new officers were installed by Bishop Seaman of North Texas, who urged all members of the Order to further the cause of evangelism in the Church.

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China, Japan, India Challenge to Church

Progress and Possibilities in East
Theme of Foreign Missions Mass
Meeting

By G. R. MADSON

CINCINNATI—Progress and possibilities in the Orient combined to make the theme of the foreign missions mass meeting Friday evening, October 8th, in Taft Auditorium. Dr. John W. Wood presided with good humor and exhibited "lay dictatorship" by limiting the speakers strictly in the time allotted to each. The auditorium was filled with visitors.

The Rt. Rev. P. L. T'sen, Bishop of Honan, China, one of the dioceses supported by the Church of England in Canada, spoke of the conditions in China and the great need for more thorough Christian evangelism. The only preventive of aggression and invasion is the brotherhood which comes of Christian living, he said. The Bishop pointed out that statistics of confirmations and baptisms and growth of missions do not tell the whole story of the effect of the Church upon his country; however, the Christian religion is gradually influencing the attitudes of growing numbers toward one another, indicating the spread of a Christian culture.

Bishop Tucker of Virginia, for many years a missionary in Japan, addressed the meeting on his recent visit to Japan during the jubilee of the Nippon Seikokwai (Holy Catholic Church in Japan), and spoke of his experiences as a missionary. His comparisons of the present work with that of his own day in Japan demonstrated the growth of the Church there.

CHRISTIAN EXAMPLE IN FAMINE

Bishop Tucker recalled that in the village to which he was first assigned a famine occurred. Although famines were regular events, the Japanese never thought of aiding neighboring provinces. Foreigners in Kobe and Yokohama sent money to the new missionary with which to relieve distress. This one example of Christian love was sufficient to start cooperation among the Japanese. A Japanese priest now serves the congregation the Bishop organized in that little village. A church now stands where the first services were held, in a billiard hall.

The young men of Japan, Bishop Tucker stated, are the hope of the future Church, which is becoming indigenous, for they alone can interpret Christianity for their own people adequately.

Bishop T'sen, whose address followed Bishop Tucker's, said that the Church in China is becoming more and more Chinese, and self-supporting, which is most hopeful.

The Rt. Rev. V. S. Azariah, Bishop of Dornakal, India, called upon the American Church to "come over and help us." Dornakal is the only diocese of India in which there are missionaries from this

Church, but they have not been supported in the national budget. The membership of the diocese is larger than any in the American Church. This Church is the only American Church without recognized missionary work in India. The Bishop said that most people in India think of the Anglican communion only in terms of the Church of England.

ASKS CHURCH TO AID NEW WORK

Bishop Azariah stated that it is planned to divide his diocese into three dioceses, and he suggested that the Episcopal Church take the responsibility for one of them. He pointed out that the presence of an American Bishop in the Indian House of Bishops would be of great benefit. The Anglican Church in India is indigenous, and has six million members. Of the 350,000,000 population, nearly a third are outside the reach of present missionary work of any Christian Church.

The Bishop declared that baptisms in his diocese have numbered 200 a week, most of the converts being untouchables. The depressed classes are turning against Hinduism, and thus a great field for converts is being opened. The rise of nationalism also presents a great opportunity to the Church. He said that since India is the spiritual leader of the Orient, Christian work done there will influence the entire East.

Bishop Cook of Delaware, president of the National Council, opened the meeting with the Creed and prayers. Bishop Perry, Presiding Bishop of the Church, pronounced the closing benediction.

Greetings . . .

to the

Fifty-Second Triennial Convention

EPISCOPAL CHURCH

The McDonald Printing Company

Discuss Objectives in Mission Support

Report Advocating Plan Similar to
Former Quota System Approved
by National Council

BY ELIZABETH McCracken

CINCINNATI—A report to General Convention advocating diocesan objectives for missionary work similar to the former "quota system" was approved by the National Council, October 4th.

The discussion on this subject was of

considerable interest. The suggestion was made that a committee be appointed to draw up the necessary canonical changes for a return to the system whereby quotas for support of the work of the national work would be assigned to the dioceses. Dr. Lewis B. Franklin, vice-president of the Council, said:

"I question the advisability of a canon governing this matter. That would fix it too rigidly. A certain method might be admirable for 1937, which would not be so good at another time. It is better not to be bound by a canon. I propose that we memorialize General Convention, stating that we suggest this method of apportionment for 1937."

Bishop Cook of Delaware, president of the Council, then said:

"When quotas are based on various con-

tingencies, personal judgment enters in. Someone must decide. The assignment of quotas carries with it a great burden. Nothing has created so much resentment against the National Council. I took the matter up with the chairman of the Budget and Program Committee and the chairman of the Forward Movement Commission. The Budget and Program Committee is ready to present a budget plan to General Convention, letting *them* make the assignments, not the National Council."

CANON OR COMMITTEE?

Bishop Stewart of Chicago insisted that this would not solve the problem, saying:

"We must be able to say *who* drew up the amounts. Shall we have a canon or a committee?"

Dr. Franklin spoke again at this point, saying:

"The question is: Does the National Council wish to have apportionment by canon, or leave it to the good will of the dioceses?"

Bishop Lawrence of Western Massachusetts said:

"I favor a canon. We have stuck our heads out too often, to have some of them cut off. Leaving the apportionment to the National Council has drawn odium on the National Council. I favor leaving it to the Budget and Program Committee to bring in a resolution on a canon to General Convention. I question the wisdom of having even Bishop Cook present it in his report."

MUST PRESENT BUDGET

Mrs. Cain of South Carolina put in a timely word:

"But isn't it a duty of the National Council to present to the General Convention a budget? *Then*, the Budget and Program Committee passes on it."

Bishop Stewart of Chicago returned to the debate, saying:

"Right! Bishop Lawrence was not a member of the National Council when the study of this matter was begun. As for sticking our heads out—instead of being cut off, they have been crowned with laurel. I mean that various groups are glad of our action."

DR. FRANKLIN'S REPORT

Dr. Franklin then reminded the Council that it was his duty to make a report to General Convention on this very matter, and he had it ready and was prepared to read it forthwith. He did, and the report was referred to a committee of Judge Parker, Bishop Lawrence, Dean Roberts, Dr. Block, and William G. Peterkin, for rewording. Their report, brought in later in the day, changed the word "quotas" to "objectives."

On the following day, after attending to certain routine matters, departmental reports, and discussing the subjects of funds for Chinese relief and a native suffragan for Brazil, the Council recessed, instead of adjourning, in order to reassemble during the course of General Convention should occasion arise.

Dr. Whittaker Enters Hospital

SOUTHINGTON, CONN.—The Rev. Dr. Albert L. Whittaker, of St. Paul's Church, has entered St. Raphael's hospital, New Haven, for an operation.



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Auxiliary Program Discussed by Board

Hold Retreat at Glendale, Ohio;
Pre-Convention Meetings Discuss
UTO, Pension Fund, Retiring Age

CINCINNATI—A retreat for the Executive Board of the Woman's Auxiliary was held in the Church of the Community of the Transfiguration at Bethany Home, Glendale, on October 2d, with the Rev. Joseph Fletcher as conductor. His subject was Our Relationship to Self, to Neighbor, and to God.

Further meetings of the national Executive Board were held on October 3rd, 4th, and 5th to discuss probable disposal and allocation of the United Thank Offering for 1937. It will be recalled that at the triennial meeting of 1934 it was decided to make a change in the customary proceedings of voting in advance on the various projects or institutions to benefit from gifts from the Thank Offering. The new plan is that the Executive Board, estimating the approximate amount of the offering, present to the delegates of the Woman's Auxiliary for the current year, suggestions as to the allocation of the money.

Under discussion were the pension fund for retired missionaries; scholarships for Wyndham House and Tuttle School; money needed for new appointees who would be regular UTO missionaries; as also women under temporary appointment during a period of probation, or for other reasons.

A report from the supply department gave a tabulated response from domestic missionaries as to their preference for gifts of clothes or of money. As 1938 marks the 50th anniversary of the United Thank Offering it was suggested, and a resolution framed, that a special gift be made at that time in honor of Mrs. Soule, originator of the Thank Offering.

Of deep interest was a report from the chairman on missions concerning new candidates under appointment or under consideration for appointment.

The question of the retiring age for members of the staff of the Auxiliary at the Missions House at "281" was discussed. There was a feeling that it was better to make 65 the age rather than 63, in order to bring it into line with the general rule, allowing 63 as a retiring age if preferred.

The desirability of closer coöperation between the Girls' Friendly Society and the Woman's Auxiliary was ably presented by Miss Helen Brent, president of the national organization of the GFS.

Churches Named Agencies of Reform

NEW YORK (NCJC)—It is the opinion of the membership of the CIO that the liberal sections of the Churches of all denominations are one of the "agencies of constructive reform" in America, John L. Lewis, chairman of the Committee on Industrial Organization, declares in the October issue of the *Public Opinion Quarterly*.

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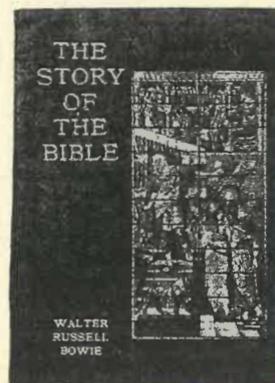
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Budget is Discussed at Joint Session

Continued from page 477

China, who said a few words of greeting, was given up to debate, growing out of the questions put to Dr. Franklin about the proposed Budget.

James H. Pershing, lay deputy from the diocese of Colorado, made the following speech:

"The work has gone on in spite of many difficulties and obstacles. Dr. Franklin has given us the details. The deficit is a heavy burden, and it should be wiped out now. But what of the future? The laity of this Church are prepared to follow, but they must be led before they can follow. We need the full time of a leader."

The Presiding Bishop said at this point that the situation in China at present is of immediate importance. He requested H. M. Walker, treasurer of the China Mission, to speak. Mr. Walker said:

"The Church started work in Shanghai 100 years ago. There are in Shanghai 4,000,000 people; in the concessions in the center of the city there are less than 1,000,000. To these have been added about 1,500,000 refugees. They are sleeping on the floors of our churches, on the floors of nearby shops, on the bare ground. They turned to their Christian brethren to help them, when disaster came. Unless we meet their needs, the Church in China will suffer: these earnest members will have their confidence in the Church shaken. To them it is actually a fellowship. We cannot, we must not fail them. The National Council has voted to ask the Convention for a special fund of \$300,000 for China relief. I should like to put the question to the vote right here and now."

Mrs. Harold E. Woodward of St. Louis, Mo., was next introduced and made a short speech on the purpose and work of the Woman's Auxiliary. She stressed the necessity for gaining the active interest of more of the younger women.

QUESTIONS INCREASED OVERHEAD

Bishop Porter of Sacramento opened the long series of questions to Dr. Franklin by asking whether it was true that most of the increase in the Budget presented was for overhead.

Dr. Franklin replied with exact figures, saying:

"\$20,000 is an increase in the Contingent Fund. The reason for this increase was that we did not know how much we might expect from the United Thank Offering. That offering, as announced last night, is so large that we shall be able to take this \$20,000 out of the proposed Budget and put it back into work in the field; \$7,000 is for interest charges. Part of the increase is for an increase in missionary education. By vote of the National Council we have been instructed to engage a secretary for Missionary Education and another vice-president who will be head of the Field Department; also to provide a full-time executive secretary for Social Service. All this will take more money. The Council also voted the partial restoration of salaries of the staff and some of the officers, though this restoration leaves those salaries still cut to an appreciable extent. Money must be provided for this action. All this is in my report. Some part of the increase is for repairs and fire-protection of the Church Missions House. I must

repeat that it is not for the National Council to act on the Budget, but to prepare it and present it. Your job is to act on it."

Roswell Page of Virginia came to the platform next, amidst applause. He said:

"The time for questions has passed. This great body, the National Council has to be recognized as an agency whose recommendations we should confirm. I move now that we pledge ourselves to maintain proper additions to the Budget."

The Presiding Bishop reminded Mr. Page that the Budget had to go before the two Houses separately for action, after study by the Commission on Budget and Program, which alone was empowered to present it.

Bishop Tait of Pennsylvania was the next speaker. He said:

"Pennsylvania is always deeply interested in missions. Pennsylvania always does her full share. She will assume one-tenth of this special fund for China: \$30,000. I have consulted with the members of my deputation and they all agree to stand behind me in making and fulfilling this pledge."

PROTESTS ECONOMIES

There was prolonged applause, led by Bishop Freeman of Washington as he made his way to the platform to speak next, when he said:

"I come to protest against the economies in the Budget, not its increases. We are confronting a situation graver than the World War. The situation in China has its repercussions in this country. The conflict in the Orient is between Communism and Christianity. Missions have never appealed in both China and Japan as they do today. Diplomacy can never settle the conditions there; only Christianity can do it. I appeal here for a challenge here that will inspire all to give for the expansion of the kingdom."

Again there were questions from the floor as to how much of the \$86,000 increase in the Budget was for headquarters. Dr. Franklin replied:

"I hardly see the use in saying the same thing three times. But I will do it. Half goes to overhead; half to work in the field."

The Rev. R. A'Court Simmonds, deputy from the diocese of Oregon, then came to the platform, to say:

"I do not question the overhead, but I think it strange that the appropriation for Domestic Missions has been decreased by the exact amount of the increase for overhead. How is this? It will be hard to explain to our dioceses in the West, when we go back."

Dr. Franklin's reply was greeted with tumultuous applause:

"The decrease is accounted for by the fact that the missionary district of Oklahoma has sent word to us that it has become not only a diocese, but also an entirely self-supporting diocese. That has released a large appropriation."

Bishop Manning of New York was the next speaker. His approach to the platform was accompanied by hearty applause. He said:

"We all want to be roused and stirred, and we need to be. But we must face actual facts. One very cold fact is the existence of a debt of between \$700,000 and \$800,000. In 1925, at New Orleans, we cleared away a debt of \$1,500,000, with the explicit under-

standing and provision that no further debt should be incurred, but that the pay-as-you-go plan should be adhered to. I have no wish to criticize the National Council. I was until recently a member of it, as I was of the Board of Missions before it. There may be justifying circumstances for the debt; but they should be mentioned. How can we say the pay-as-you-go plan has been adhered to since 1925 when there is this deficit of between \$700,000 and \$800,000?

FAVORS CHINA FUND

"But I want to say that I am in favor of the special fund of \$300,000 for China, in the face of every circumstance. In the diocese of New York we pledged ourselves to try to raise \$200,000 last year, and raised \$178,000. But we have added to our expectancy for next year, to the extent of another \$10,000, making an expectancy of \$210,000. We hope to raise it. After consulting with my deputation, I do not feel that I can make a definite pledge for China. But we shall issue a special appeal. With the assistance of our splendid Woman's Auxiliary, I hope to secure a very substantial amount."

The Presiding Bishop stated that the deficit had been due to a variety of causes, chiefly the fall in the returns from investments and in the amounts sent in from dioceses. He added that Bishop Manning had been a member of the National Council during part of the period in which the deficit had been incurred and must, therefore, join in explaining it. Members of both the House of Deputies and the House of Bishops, and members of the Woman's Auxiliary declared immediately after the close of the session, in commenting upon the joint session as a whole, that it should be remembered with gratitude that the diocese of New York, under Bishop Manning's leadership, had raised \$125,000 over and above its regular pledge, to wipe out the 1925 deficit; and that the annual expectancy of the diocese every year was far higher than its mathematical share; also that the diocese of New York, unlike many dioceses, adhered strictly to the partnership plan, sending half of every dollar given for missions regularly to the National Council.

Henry G. Ashley, lay deputy from the diocese of Western Missouri, spoke eloquently on another aspect of the problem of the Budget, saying:

"The problem is to convert the laymen to foreign missions. They don't know anything about them, and they don't care. Dr. Franklin has done great service, for which the Church cannot be grateful enough. But we have got to educate the laymen. A fellow vestryman of mine foams at the mouth when foreign missions are mentioned, and shouts: 'Don't talk to me about foreigners, when people right here at home are in need!'"

ASKS SACRAMENTAL GIVING

Bishop Darst of East Carolina was greeted with applause when he mounted the platform. He said:

"My diocese is small but it is devoted. It has always paid its full share. I want to tell you of a group of laymen in East Carolina, representing the man-power of the diocese. They met recently and *all* declared that the Emergency Schedule should be abolished and a 'Need Schedule' substituted. The time has come for loyalty to *ourselves* as Christians. Until the Church becomes sacramental in its *giving*, it is not truly a

sacramental Church. We talk too much about 'saving the Church'; Christ gave His Church to the world to save the *world*."

Bishop Reinheimer, Coadjutor of Rochester, the next speaker, drew attention to an important element in missionary enterprise. He said:

"The question of the Bishop of Sacramento was tremendously important. He referred to the honest doubts of those who represent this Church in dioceses far from headquarters as to the rightness of increasing the appropriation for headquarters and decreasing it for work in the field. We must be prepared to spend more money at headquarters, even if the field has to wait temporarily. Why? Because the missionaries must have agents at home to attend to the practical business of supporting the mission. It is prosaic work but it has got to be done. And this fact was recognized in the beginning; when our very first missionaries were ready to go, two agents were appointed at home to get the funds to send them out and to keep them in the field. The group at headquarters carry on that same work."

The Rev. Charles Carpenter, deputy from the diocese of Alabama, put the problem in picturesque form, saying:

"A preacher used to write his sermons. The price of paper went up and he stopped. His sermons got hazier and hazier. Headquarters used to send out printed material. Then the price went up, or the money gave out. People are getting hazier and hazier, as a result. We need to spend a great more on paper and printers' ink."

This speech concluded the long debate. Before the joint session adjourned, Miss Elizabeth Matthews of Cincinnati, one of the four women members of the National Council, was asked by the Presiding Bishop to speak. She complied, saying a few words on the necessity of information about missions, as follows:

"Women often can have the privilege of knowing missions as men, even the clergy, cannot; because women have more leisure. I have been a member of the Woman's Auxiliary since I was 18 years old, and have had opportunities to study and to see missionary work all my life. People cannot be interested in what they know little or nothing about. We all need more knowledge, as well as more love. That is the only answer to the problem of missionary support."

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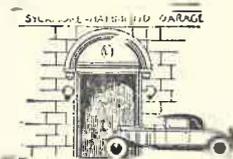
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Hardships Caused by Missionary Deficits

Bishop Mosher Discusses Problems
of Philippines in Interview at
General Convention

By ELIZABETH McCracken

CINCINNATI—Bishop Mosher of the Philippine Islands, who arrived at Cincinnati in time for the pre-Convention conference between the foreign missionary bishops, the National Council, and the Department of Missions, in an interview after the conference spoke with great depth of feeling of the problems in his district. It will be remembered that the district of the Philippine Islands was subjected to a cut of \$15,000 for 1935 and that it has not yet become possible to restore this cut. This has worked peculiar hardships. Bishop Mosher explained:

"First, in regard to our schools. The government has closed the 5th, 6th, and 7th grades in the public schools. They need an army now that they are independent, and they must get the money somewhere. Education is paying the price. This throws out great numbers of boys and girls. We have 1,200 pupils in our day schools. After the children finished the 4th grade, they formerly went to the public schools. Now the Roman Catholics are getting them; they have the funds to have dormitories and to equip their schools. We have 23 day schools. Our dormitory in Bontoc can care for 100 pupils, and we have them there. But these particular children are now out of school altogether; we can only house them, and we do that with difficulty.

ADDITIONAL GRADES NEEDED

"Unquestionably we should be put in a position to carry 5th, 6th, and 7th grades in every central station of our mission in which we have schools. It is a matter of very great urgency if we are going to keep for the future Philippine Church these children who have been with us since they were babies. This would take a large sum of money, but not an impossibly large sum.

"Then there is Brent School. I said to an old friend of the mission recently that Brent School badly needed to be rebuilt and endowed. The answer was a question: 'But before long won't all Americans leave the Philippines?' The same thing was said at the General Convention in Portland in 1922. And we have marked time, while the number of Americans in the Philippines has increased. If we could have had a good school built and endowed in 1922 it would have paid for itself by now. We have lost a good deal of opportunity. If we are not careful we shall find ourselves crowded out, because the Roman Catholics have begun a school on the same lines, and they have a policy that never hesitates. So long as there are business opportunities in the Philippines, we shall never lack Americans there, no matter what the government may be. This is no more than holds true of every country in the Orient. If the impossible were to come true and every White man were to leave the Islands, there would be no waste of our school buildings, because demands for native schools are so great that another one would be welcome. Dartmouth College originated as a school for Indians. There was no difficulty

in making it into a school for American White people, when the time for change came. That's the line we want to go on, with Brent School.

"At present there are 62 day pupils in Brent School and 36 boarders. The school has never been helped by the Church at home. It is maintained entirely on tuition fees. And I may say frankly that it is entirely due to my efforts that it has been kept going."

MISSION SHORT-HANDED

Bishop Mosher, in reply to a question as to the number of clergy in the mission, said that the number had been reduced and no replacements had yet been made. He continued:

"If I could have 10 priests more this year, it would just about enable the mission to function properly. We are short of priests. Yet every church in every one of our central stations, of which there are eight, has a Mass and Vespers every day. The people are taught to call on the priest for Communion for the sick. They bring all their troubles to the priest.

"I wish I could say just how different is the work of one of our priests from that of a rector of a parish here. Our priest works all day long every day; it is not a matter of Sunday work only. He administers the school in his station; teaches in it—sometimes teaches in two or three schools. He visits the hospitals and visits the sick at home in the native huts. Then he attends to the outstations, all several miles away, over mountain trails. Before every Sunday, the priest in a central station may be called on to hear dozens of confessions; and we use the confessional to teach as well as to guide our people. Before the great feasts—Christmas, Easter, and Whitsunday—a single priest might hear 600 confessions. It stands to reason that both teaching and guidance must be too brief to be as valuable as they ought to be. We have got to have more priests and more evangelistic workers."

PRAISES SISTERS OF ST. MARY

In this connection Bishop Mosher spoke with impressive earnestness of the work done by the Sisters of St. Mary at Sagada. He said:

"Three Sisters of the Community of St. Mary are there, doing fine work. I wish that we might have seven. If we had, there is no limit to what might be done. Such women as these, trained both intellectually and spiritually, their whole lives dedicated to God, have a power beyond any others. At Sagada, they are nurturing the beginnings of a native order. That is fine also. But I hope still for a larger number from Peekskill."

Bishop Mosher spoke then of the peculiar fitness of members of the religious orders for the mission field, saying:

"A married man has the help of his devoted wife. The example of a Christian family is of great value. But there are hazards to the health of young children in the Philippine Islands, where many stations are far from a physician. Then, too, a married man must consider his family, and his own safety because of his duty to his family. This is right. But the member of a religious order can rightly think only of the work. Another potent influence of the monk or nun is the example of the daily life of worship. The people are deeply affected by the knowledge, gained by observation, that prayer and praise are offered regularly many times a day, as a part of the life."

Council Discusses Presiding Bishopric

Continued from page 475

that the Presiding Bishop should be reinstated as president of the National Council. The canon in effect from 1922 to 1931 covered the situation now sought by the Committee: namely, Canon 59, section I, paragraph 1 and the first line in paragraph 2. The Committee is asking that this canon be substituted for the present Canon 60.

"The Committee asks that the Presiding Bishop give full time to the work; but it does not ask that he resign jurisdiction, for the reason that the Lambeth Conference requires that all its members be bishops with jurisdiction. But the Committee does ask that, on his election as Presiding Bishop, he be released from work in his diocese and that a coadjutor be immediately elected. The Presiding Bishop is not to be elected for life, but until January 1st of the year following the General Convention after he reaches the age of 70 years."

STRESS RELATION TO COUNCIL

Bishop Perry here said:

"I hope the emphasis will not be placed on the Presiding Bishop's position in the Lambeth Conference, but on his position in the National Council. Shall he be a retired bishop, or one in active service as a diocesan having jurisdiction?"

Judge Parker of Massachusetts reminded the Council that the election was not for life, but until the age of retirement. Bishop Stewart of Chicago, chairman of the Committee on the Reorganization of the National Council, rose at this point, to say:

"Before the report of our Committee is completely made by other members of the Council, might we make it?"

Bishop Stewart then read the report, after which he spoke as follows:

"We are not concerned with the seat of the Presiding Bishop in the Lambeth Conference, but with the good of the Church here. We hope that he may have primatial jurisdiction. However, the Committee has avoided discussion of that by the coadjutor plan, by which the Presiding Bishop would retain jurisdiction as a diocesan."

Z. C. Patten of Tennessee entered the discussion at this point to say:

"I doubt the propriety of the National Council's saying whether the Presiding Bishop shall retain jurisdiction. As a layman I think the National Council should not advise on the status of the Presiding Bishop, nor the matter of jurisdiction. It lays us open to criticism. We should say only what we think the Presiding Bishop will have to do: namely, to give full time. Let the General Convention decide how he can manage to do this."

Bishop Stewart then declared:

"We have done just that, simply adding suggestions as to *how*."

AMEND WORDING

There then followed an endeavor at amending the wording of the report on this point. After this had been satisfactorily done, Bishop Cook said:

"At this time, then, unless we can get the full time of the Presiding Bishop, our work

American Orthodox Church Services Held in Anglican Edifice at Steelton, Pa.

HARRISBURG, PA.—The congregation of the American Orthodox Church which is worshipping in Trinity Church, Steelton, is made up of approximately 160 persons of Macedonian and Bulgarian origin. This congregation, of which the Rev. David Nakoff is pastor, through a legal action lost its church property, and, with the consent of Bishop Brown of Harrisburg, worships in Trinity Church. Fr. Nakoff was ordained in Constantinople in 1904.

The congregation is starting a Sunday school, with Stanley Brien, layreader in charge of Trinity Church, as instructor. They feel that the Episcopal Church and the Anglican communion generally are closest of all Christian bodies to their history, traditions, and doctrine.

At present services are held in Slavonic, Macedonian, and partly in English.

will suffer, we *must* have his full time. When we begin the question of the title of the Presiding Bishop or the question of primatial jurisdiction, we are bringing into the question matters for which the Church is not prepared. But the Church is ready to vote on the status of the Presiding Bishop, but *not yet* on his title nor the locus of his jurisdiction. Let us not confuse the issue by what we do here."

OTHER FUNCTIONS

Bishop Stevens of Los Angeles brought out another point, saying:

"The report ignores many functions and duties which the Presiding Bishop has for many, many years fulfilled, when it demands his full time for the National Council."

After a few more brief speeches, Bishop Stewart asked that his committee now be discharged; and it was so ordered.

Throngs at Opening Service of Convention

Continued from page 475

the special Litany prepared for this service. The Presiding Bishop said the concluding prayers and pronounced the Benediction.

The preacher was Bishop Parsons of California. His sermon made an impression so profound that it was the main subject of earnest conversation among many groups throughout the remainder of the day. It was declared by scores that it was one of the finest General Convention sermons ever preached [the full text appears in this week's issue of THE LIVING CHURCH].

EVENING RECEPTION

Another great gathering on the opening day of the Convention was the reception given on the evening of October 6th in the art museum. There was no formal receiving line. Bishop and Mrs. Perry, Bishop and Mrs. Hobson and John L. Rowe and Mrs. Rowe welcomed the 1,000 who attended the reception. Mr. Rowe, as chairman of the local committee on arrangements, was host with Bishop Hobson.

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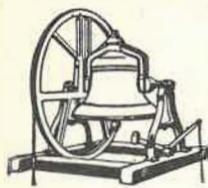
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Capacity Crowds at CLID Noon Meetings

Norman Thomas, Sam Franklin, and
Lawrence A. Oxley Present Social
Problems of Nation

BY STANLEY MATTHEWS

CINCINNATI—The first of the nine open forum meetings of the Church League for Industrial Democracy was held on October 7th, with Norman Thomas as the speaker and Bishop Brewster of Maine, vice-president of the League, as chairman. The Mayfair Theater was filled, with 200 persons standing and hundreds turned away.

The speaker adapted his remarks most skillfully to his audience. Generously refrained from taking advantage of the opportunity to make a political speech, Mr. Thomas delivered what was in effect a sermon embodying a criticism of organized Christianity on three counts. After paying tribute to the many individual exceptions to be found among Church people, he charged the Churches with a general and conspicuous failure to live up to the ideals and ethics of Christianity, particularly in the fields of international relations, civil liberties, and economic and industrial relations. He said in part:

"The Church has made and is still making small contribution to the end of war and the reign of peace. Historically, the professed followers of Jesus are not behind the followers of Mohammed in the number and horrors of the wars they have fought, some of them in the name of the Church. Only the other day the bishops of the Roman Catholic Church justified the cruel civil war in Spain for which the long policy of the Church has a peculiar share of responsibility. And that war is fought in alliance with the Nazis whom the Pope denounces."

In the discussion following the address, Mr. Thomas defended both himself and his party against the charge of holding that a belief in God is inimical to social progress. Drawing a distinction between the Socialist and Communist philosophies, he referred to his own past history as a Christian minister, and stated that while no longer an active member of a Church, his faith in the power of God to work through human beings remained unimpaired.

BISHOP GILBERT DEFENDS LEAGUE

At the second meeting, presided over by Bishop Gilbert, suffragan of New York, with the Rev. Samuel Franklin of the Delta Coöperative Farm the speaker, the capacity of the hall was again taxed to the utmost and many had to be turned away. One of the features of this meeting was an appeal by Bishop Gilbert that Church people set aside their prejudices and attempt to understand the positions of the unusual group of national leaders that the CLID was giving them an opportunity to hear. He said:

"If there has been misunderstanding about these meetings, I can assure you that

it is not the fault of the CLID. The organization stands, where all Christians should stand, on the side of the underprivileged of this world. It is where our Lord and Master stood, and instead of criticizing the League we should be very happy that such an organization exists in our Church."

The Rev. Mr. Franklin's remarkable personality won his hearers from the start, and his modest account of the remarkable success so far achieved at Rochdale, Miss., under his direction, was heard with interest. The appealing nature of both the topic and the speaker was exemplified by the many questions asked. Almost without exception they showed a keen interest and a sympathetic attitude on the part of the audience, which showed little inclination to leave the hall even after the chairman brought the meeting to a close.

DISCUSS NEGRO FLIGHT

The speaker on October 9th was Lawrence A. Oxley, field representative of the federal department of labor, and the brother of the rector of a Negro parish in Cincinnati. He spoke on Justice for the Negro Worker, described by Mr. Oxley as the most underprivileged of Americans, first, because of the racial prejudices of his fellow-workers, and also because he constitutes for the most part a section of the great body of unskilled workers in the mass industries who are subjected as a group to the threat of unemployment resulting from industrial contraction and from organizational discrimination. He said in part:

"It is rather paradoxical to see the Church in America emphasizing missionary work in China, Japan, Africa, and other far countries, when at our very door the plight of the Negro is comparable to and in many cases far worse than the abject condition of so-called 'heathen' in the foreign mission field."

Name Secretary of Unity Group

NEW YORK (NCJC)—Dr. Paul H. Douglass, formerly director of the Institute for Social and Religious Research, has been named secretary of the new commission for Christian unity of the Federal Council of Churches.

The commission for Christian unity was created to take care of the enlarged responsibilities of the Federal Council since its efforts on behalf of a World Council of Churches were begun.

CHURCH KALENDAR

OCTOBER

17. First Sunday after Trinity.
18. St. Luke. (Monday.)
24. Twenty-second Sunday after Trinity.
28. SS. Simon and Jude. (Thursday.)
31. Twenty-third Sunday after Trinity.

AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

25. St. Peter's, Oakland, Calif.
26. St. Stephen's, Coconut Grove, Miami, Fla.
27. Christ Church, Dallas, Tex.
28. St. Mark's, Philadelphia.
29. St. Peter's, Oakland, Calif.
30. O. H. C., West Park, N. Y.

Life and Work, Faith and Order Discussed

Continued from page 474

meeting of the Committee of Thirty-five, representing as many denominations and 23 countries, in an intensive three-day conference and retreat. Many have objected to our joining the Federal Council of Churches because it is a Pan-Protestant organization. That objection cannot be urged against the World Council, for it is intended to include the Holy Orthodox and Old Catholics as well. Thus for the first time since the Reformation we possess in embryo an organ representing all non-Roman Christianity. There may be risks in joining the World Council, but they are as nothing compared with the risks of our staying out. Sometimes 'the King's business requireth haste,' and the present world condition points to such an occasion."

MRS. SIBLEY REPRESENTS LAITY

Mrs. Harper Sibley, the next speaker, said in part:

"It is appropriate that a woman should have been asked to speak for the laity. Women represent the largest body of the laity in the Church. What the Oxford conference said on economics was of great moment. A group of 90 persons, 87 men and 3 women, considered this problem. Among them were such well-known economists as Tawney, Niebuhr and Macmurray. The group indicted Communism on four counts: (1) Utopianism, (2) Materialism, (3) Disregard of the dignity of the individual, (4) Anti-Christian character. The Church must oppose all social plans which in some men are ends and some are means to those ends. But the Church can never commit herself to any social scheme. She must be critical of all. Finally, the conference taught us that Christian people must work together, study to-

gether and worship together, if they would hope to solve the problem of a world divided in so many ways."

HONOR F. C. MOREHOUSE

Unusual interest was taken in the address of the next speaker, Clifford P. Morehouse, editor of THE LIVING CHURCH. Most of the members of the vast audience remembered vividly his father, Frederic Cook Morehouse; and when that name was mentioned in the son's address, there was an outburst of applause. Mr. Morehouse said in part:

"Truly 'there were giants in those days.' Of those who have since entered into the Church Expectant one recalls especially the beloved president of that first conference, the Rt. Rev. Dr. Charles Henry Brent, Bishop of Western New York; and also from our own Church Robert H. Gardiner and George Zabriskie. Perhaps I may be pardoned if I mention that I am proud that my father, Frederic Cook Morehouse, was also one of that number. All these were greatly missed at the second World Conference on Faith and Order, held this summer in Edinburgh. . . .

"If the Church is truly the Body of Christ, it is truly sinful and scandalous that the members of that Mystical Body should be so separated from one another, each acting independently and without acknowledging the others. What if a human body were to be constituted in such a way, so that the right hand not only did not know what the left hand was doing, but frequently did not care, while neither was unfailingly subject to the direction of the head? Yet that is just what is happening in the Church, the Body of Christ. We do not need to look far for an example of it. This very morning, here in Cincinnati, a bishop was consecrated in the Church of God, according to the rites of our Roman Catholic brethren; yet he has no place in the assembly of bishops here gathered together, nor have our bishops any place in the councils of his communion.

"The Faith and Order Movement is earnestly and prayerfully trying to bring an end to that scandal, and to reunite the Church of Christ on the basis of a common Christian Faith and a universally recognized and accepted Order. The task is a tremendous one. Indeed, humanly speaking, it is an impossible one. . . . One lesson that the mystery of the Incarnation teaches us is that, if man will cooperate with God, all things are possible."

EDINBURGH PROCEDURE

The Rev. Dr. Howard Chandler Robbins, the next speaker, gave a clear and detailed account of the procedure followed at the Edinburgh Conference. The several sections studied as many vital aspects of the problem of reunion. After outlining their results, Dr. Robbins said:

"The first Conference on Faith and Order was a call to unity. The second Conference was an affirmation of the unity that already exists. That affirmation is a *Kerygma* (to use a new Testament term), a proclamation of the Gospel by its heralds. It deserves to be commended to the conscience and committed to the memory of every Church in the Christian world. It meets with a Christian answer every problem faced at Oxford. Here is the expression of it, adopted, *nemine contradicente* by the 414 delegates from 122 Christian communions in 43 different countries:

"We are one in faith in our Lord Jesus Christ, the Incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us."

REUNION SLOW PROCESS

The seventh and last speaker was Bishop Stewart of Chicago. He reminded the audience that reunion would take time, saying in part:

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any minds. We must learn from one another. And we did at Edinburgh. Protestants learned that Catholics are not magic-mongers; Catholics learned from Protestants to guard themselves against magic. Finally, we must strive for unity, not at any cost, but at any risk."

This remarkable joint session closed with the Service of Thanksgiving that was used at the close of the Conference on Faith and Order in Edinburgh.

New Texas Church Completed

HOUSTON, TEX.—Opening services in the recently completed St. James' Church, of which the Rev. Thomas S. Clarkson is rector, were held on October 3d. Fr. Clarkson will also serve as city missionary for the city of Houston. This is the second newly built Church in the diocese of Texas this year, St. James' Church, Conroe, having been consecrated early in the spring.



CLASSIFIED



ANNOUNCEMENTS

Caution

HUGHES—Caution is recommended in dealing with a young man giving the name of WILLIAM HUGHES. He is easily recognizable, being an albino, and tells a very appealing story which has not been borne out by investigation. Further information may be obtained from the Very Rev. ROWLAND F. PHILBROOK, Trinity Cathedral, 121 W. 12th street, Davenport, Iowa.

Died

BAQUET—CAMILLE BAQUET, junior warden of St. Peter's Church, Spotswood, New Jersey, entered into life eternal on July 16th, 1937, at Shrewsbury, New Jersey. Requiem Mass and Burial Office were said at St. Peter's Church and interment was in St. Peter's Church Yard.

KINGS—THOMAS HERBERT MONCUS KINGS, elder son of the Rev. Walter G. Kings and Frances E. M. Orr was struck and instantly killed by a motor truck in Brooklyn, N. Y., on September 25th. Requiem Mass was said in the Church of the Ascension, Brooklyn, by the Rev. Fr. Joseph O.S.F. on Tuesday September 28th and burial was in the Friars' Cemetery at Mt. Sinai, N. Y., the same day.

Of your charity pray for him.

STANLEY—MRS. HANNAH STANLEY, aged 82 years, mother of Mrs. S. A. Macdonnell, passed peacefully away at the Rectory, Fort Fairfield, Maine, October 3, 1937.

A beautiful mother and devoted Christian to the church will be greatly missed.

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Forty two pages. 25 cents per copy. Postpaid.
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POSITIONS WANTED

Clerical

PRIEST, 34, married, college and seminary graduate, especially effective with young people, 6 years in present parish. Box S-241, THE LIVING CHURCH, Milwaukee, Wisconsin.

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ORGANIST AND CHOIRMASTER wishes call to parish where fine choral and organ music is desired, and where a record of successful achievement is the prerequisite. Size of salary not vital issue. Box G-242, THE LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST AND CHOIRMASTER—Man with thorough knowledge of Church music and wide experience in choir training, desires change. Churchman. Address, CHOIRMASTER, 2037 Arch Street, Philadelphia, Pennsylvania.

WANTED by experienced Churchwoman, position in Church institution, or as companion to elderly lady. Also experienced in office work, bookkeeping and typing. Box P-247, THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

WANTED: *American Missal*. Write Box S-246, THE LIVING CHURCH, Milwaukee, Wisconsin, giving style and price.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BUSH, Rev. FREDERIC F., JR., formerly in charge of Emmanuel Church, Brooklyn, N. Y.; is in charge of St. Ann's Church, Bridgehampton, L. I., N. Y. Address, St. Ann's Rectory.

DUNPHY, Rev. Dr. WILLIAM H., is on the staff of the Philadelphia Divinity School. Address, 259 S. 43d St., Philadelphia, Pa.

GRIESMYER, Rev. ORIN A., formerly rector of St. Andrew's Church, Emporia, Kans.; is rector of St. John's Church, Tuckahoe, N. Y. Address, 107 Underhill St.

HOWE, Rev. RUEEL L., formerly rector of St. Stephen's Church, Elmsere, N. Y. (A.); to be a member of the faculty at the Philadelphia Divinity School. Address, 216 St. Marks Sq., Philadelphia, Pa., effective November 1st.

HUGGINS, Rev. JOHN R., formerly assistant at the Church of the Holy Trinity, Philadelphia, Pa.; is assistant at St. Paul's Church, West Whiteland, and master at the Church Farm School, Glen Loch, Pa. Address at the School.

HUGHES, Rev. EDWARD W., formerly residing at Bluefield, Va., has moved to Pocahontas, Va. (Sw. V.), and is in charge of Christ Church, Pocahontas, Trinity Mission, Richlands, St. Paul's Mission, Yards, Va., and in addition is serving Holy Trinity Church, Bramwell, W. Va.

MAYO, Rev. WILLIAM LEE, formerly on the staff of Rock Creek Parish, Washington, D. C. (W.); is in charge of St. David's Chapel of St. Alban's Parish, Washington, D. C. (W.).

MIZE, Rev. EDWARD M., formerly in charge of St. Peter's Church, Minneapolis, Kans. (Sa.); is rector of St. Andrew's Church, Emporia, Kans. Address, 11 E. 9th Ave.

RIDOUT, Rev. JOHN, formerly chaplain at CCC Camp, Fort Bliss, Texas; is rector of St. Stephen's, Goliad, and in charge of St. Philip's, Beeville, and of St. Matthew's, Kenedy, Texas (W. T.). Address, Box 217, Goliad, Texas.

SMITH, Rev. HERMAN J., formerly rector of St. Mark's Church, Green Island, N. Y. (A.); to be in charge of St. Margaret's Church, Margaretville; St. Mary's, Downsville; and All Saints' Church, Shinhopple, N. Y. (A.), effective October 15th. Address, St. Margaret's Rectory, Margaretville, N. Y.

SOARES, Rev. CLAUDE, formerly rector of Christ Church, Manlius, N. Y. (C. N. Y.), and chaplain at the Manlius School; is in charge of Christ Church, Willowdale, St. Stephen's Church, Romulus, and St. Andrew's Church, Kendaia, N. Y. (C. N. Y.). Address, R. F. D. 3, Geneva, N. Y.

YEAKEL, Rev. WARREN R., is rector of St. Peter's Church, Great Valley, Devault, Pa. Address, 15 Strathmore Road, Brookline, Pa.

NEW ADDRESSES

FREEBERN, Rev. GEORGE L., formerly 564 S. Gerhart St., Los Angeles; 218A Redondo Ave., Long Beach, Calif.

GRIFFON, Rev. ROBERT B., Office: 307 Hamilton Ave., Trenton; Residence: Watchung, R. 3, Plainfield, N. J.

HILL, Rev. CHARLES W. B., U. S. A., chaplain, formerly Fort Shafter, Hawaii; Fort Kamehameha, Hawaii.

MACON, Rev. Dr. CLIFTON, has returned to New York and should be addressed at 90 Morning-side Drive, New York City.

SMIELAU, Rev. FRANKLIN C., formerly Orlando, Fla.; 5206 Nichol St., Tampa, Fla. His change of address was incorrectly given in THE LIVING CHURCH issue of October 2d.

SNOW, Rev. FREDERIC F., formerly Spring Lake, N. J.; 1917 F St., So. Belmar, N. J.

Taft, Rev. EDWARD R., formerly St. Mark's Mission, Honolulu, Hawaii; 735 Boston Ave., Bridgeport, Conn.

RESIGNATIONS

HORSFIELD, Rev. GEOFFREY M., as rector of St. Paul's Church, Savannah, Ga. Address, 630 Maxwellton Court, Lexington, Ky.

NORTHROP, Rev. DOUGLAS B., as priest in charge of St. Philip's-in-the-Desert, Hawthorne, Nev. Address, 182 Highland Ave., Middletown, N. Y.

PEARMAN, Rev. WILLIAM A., as vicar of St. Paul's Church, San Antonio, Texas; to retire. Address, 202 College Blvd., Alamo Heights, San Antonio, Texas.

DEPOSITION

BEACH, CHARLES ELMER, Presbyterian, by the Bishop of Connecticut, September 25, 1937. Deposed at his own request.

ORDINATION

DEACON

COLORADO—WILFRID OSBORNE BUDD was ordained deacon by Bishop Ingley, Coadjutor of the diocese, in St. Andrew's Church, Denver, September 18th. The candidate was presented by the Rev. Neil Stanley, and the Rev. D. E. Strong preached the sermon.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
Rev. WILLIAM BREWSTER STOSKOFF, D.D., Rector
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
 Sunday Masses: 7:30, 9:30, and 11 A.M.
 Weekday Masses: 7 A.M. Thursdays and Holy Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street
New York City
 Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
 Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
 Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street
New York City
Rev. DONALD B. ALDRICH, D.D., Rector
 Sundays
 8 A.M., Holy Communion
 11 A.M., Morning Prayer and Sermon
 8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
 5:30 P.M., Vespers
 THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
 Sunday Services
 8:00 A.M., Holy Communion.
 9:30 A.M., Church School
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
 Holy Communion, Thursdays and Holy Days, 12 Noon.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
Rev. ROELIF H. BROOKS, S.T.D., Rector
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service: 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
 In the City of New York
Rev. FREDERIC S. FLEMING, D.D., Rector
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
Rev. G. R. T. SARGENT, D.D., Rector
 8:00 A.M., Holy Communion.
 11:00 A.M., Morning Service and Sermon.
 9:30 and 11:00 A.M., Junior Congregation.
 4:00 P.M., Evensong.
 Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. JOHN GASS, D.D., Rector
 Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days: Holy Communion at 10 A.M.
 Fridays: Holy Communion at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)
Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.
 Four Organ Recitals by ERNEST WHITE
 October 4, 11, 18, and 25 at 8:30 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Lucust Street between 16th and 17th Streets
Rev. FRANK L. VERNON, D.D., Rector
 Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
 Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
 Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



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