

March 13, 1941

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In Front of the Lichoan Center Gate

(See story in *Talking it Over*)

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### THE WITNESS

6140 Cottage Grove Ave. Chicago



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# THE WITNESS

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## CHRISTIANS IN A UNITED FRONT

By

JOHN B. FOSTER

*Formerly on Faculty of Central China College*

CHINA'S successful resistance for almost four years now is an amazing fact when contrasted with those countries, much stronger in a military sense, which have knuckled under in the face of Fascist aggression. It is universally recognized that successful resistance in China depends fundamentally upon the existence of the United Front.



COMMANDER CHU TEH

This is an agreement among the various parties and factions within China. In essence it meant the cessation of Civil War between the Kuomintang (the Nationalists) and the Communists, and their cooperation in the face of common danger under the banner of Sun Yat-sen's Three Principles of the People.

The attempt of the Chinese to set up a democratic, independent state has been gathering momentum since the days of the Taiping Rebellion in the middle of the nineteenth century. The Taiping movement was both peasant and Christian in origin and for a time received the paternal interest of the various Western powers. At last, however, feeling that they could gain more concessions from the Chinese Imperial government than from the rebels, the British sent General ("Chinese") Gordon and the American Frederick Townsend Ward to train armies to be used by the emperor to check the revolutionary movement and drown it in blood. Some historians believe the Christian work in China received such a setback from this intervention that it has never yet recovered.

In 1900, in 1911, in 1924, there were new revolutionary upsurges of the Chinese people. After 1927 Chiang Kai-shek chose collaboration with the imperialist powers at the expense of his own peo-

ple and with their help, including a "wheat" loan from America, waged five annihilation campaigns against the Chinese Red Army. But the need of the poor, which found concrete expression in protest movements, remained and emerged stronger than ever after every blood bath. The United Front during the present period of emergency is the contemporary expression of this need.

Protestant missionaries in China have been preaching the Gospel in China for more than a hundred years. There has never been such an opportunity to demonstrate in action the principles of Christ as during the present emergency, and on the whole Christian workers have responded magnificently. The prestige of missionaries in China has reached an all-time high. In this connection it is interesting to note that missionaries driven from occupied China by the Japanese authorities have been invited by the Central Government to continue their ministry in free China.

It is not widely enough realized how the work of Christian missions has been facilitated by the coming of the United Front days in China. In the old days of civil war and Kuomintang semi-dictatorship, many difficulties were put in the way of Christian work which have now been removed. As a minority religious group, Christians did not have all the freedom that they desired even in Kuomintang, China. For instance, the edict against the teaching of the Bible in Christian schools during school hours was not rescinded until well after the war began and many varying groups were winning new freedom. In areas where Communist influence was more pronounced there was also a new religious toleration. For instance, I heard myself the Commander-in-Chief of the Eighth Route Army, Chu Teh, deliver an address in a Roman Catholic church, following Mass, when he said before a mixed group of Christians





MISSIONARIES ON A VISIT TO THE EIGHTH ROUTE ARMY. IN THE CENTER IS DEACONESS JULIA CLARK, WITH JOHN FOSTER, AUTHOR OF THIS ARTICLE BEHIND HER. THE SMILING LADY ON THE LEFT IS MISS FRANCES ROOTS, DAUGHTER OF BISHOP ROOTS.

and Communists: "The spirit of Christianity and Communism is one of sacrificing self and doing everything for others. On a large scale there is no conflict between them. What both do is to improve mankind and protect the peace of the world."

**P**SYCHOLOGICALLY speaking, I found the work of evangelism easier after the United Front than before. In civil war days it seemed to me that students were confused when Central Government leaders, many of whom were Christians, were trying to wipe out the Communists, whose primary aim to many seemed only to better the lot of the poor and protect the country from invasion. Under the United Front, however, all can work together harmoniously for the good of all, and Christianity, to those who are attracted by the Gospel, does not seem to mean lining up with all that is reactionary.

At the recent Town Meeting of Youth held in Washington a young YMCA secretary from China, Liu Liang-mo, addressed the youth of this nation. Because of the United Front he could speak both as a Chinese nationalist and a Christian. He brought greetings from the youth of China, who, he said, "are fighting courageously in the front lines against the Japanese and against appeasers, traitors, and fifth columnists within China. We want to assure you that no matter what happens the Chinese people will carry on resistance against the Japanese, and whoever wants to capitulate to any imperialistic nation will be discarded and denounced by the Chinese people, as we discarded and denounce the traitor Wang Ching-wei. China's resistance is part of the world's struggle for freedom and democracy. We need your help and we are sure we are going to win."

The Sino-Japanese war has released the democratic forces within China, and they can never ultimately be beaten. Of that I am sure. Recently friction has developed between the New Fourth Army, the sister of the famed Eighth Route Army, and Central Government troops. The New Fourth lost 4,000 disciplined and tested anti-Fascist troops. Whether such friction will spread and engulf the Chinese nation in ruins remains to be seen. It is essentially a conflict between the democratic forces, which have gained momentum in the war and now desire a voice in the actual government, and reactionary elements which are motivated by self-interest and narrow class ambitions and are backed by loans from those western countries which fear Chinese democracy more than Japanese imperialism. The outcome can only be, (a) the collapse of the United Front and the final partition of China which was averted during the 1895-1905 period of imperialist conflict only by John Hay's Open-Door Policy, or (b) the deepening of the United Front, the extension of democracy and the complete independence of China.

In China there are at least 450,000,000 possible allies for democracy—roughly one-fourth of the peoples of the world. Of the ultimate fate of the Chinese I have no doubt, but the key to their immediate fate for the next half-century may well lie in our hands. What is our answer as Christians?

## Talking It Over

By

WILLIAM B. SPOFFORD

**A**NOTHER LETTER (dated December 2, 1940 of all things) has just arrived from Kimber Den, that heroic Chinese minister who is doing such grand work for the "warphans" in that far off land. Space prevents the printing of it all but I will give you the headlines. Mass meetings are being held every evening in the market square. "They previously had nothing to do but gossip. Now they gather for discussion of vital topics such as agricultural improvements and public health; we sing folk songs; we tell historic stories." There are also night classes for the illiterate farmers, with similar classes during the day for the women. Den also organized an anti-fly campaign in the interest of better health. A second clinic has been opened in connection with a new refugee camp located some miles from the main camp. At present both clinics are in charge of a nurse, though it is hoped that soon funds will be available for a doctor. Experiments are being



tried with new crops on the little farms on which the children raise food stuffs . . . corn has been introduced, a new thing for these people whose stable food has always been rice. Industrial work and land reclamation has been started for the refugees. "A long cherished hope," writes Mr. Den. The industrial work consists of handicrafts, weaving, spinning, sandal-making, and cross-stitch work. All of it is done on a cooperative basis, including the reclamation and cultivation of 1,000 acres of land. A second day-school for "warphans" has been opened in a camp some miles from the main headquarters. The children are housed in an old Buddhist temple. "It is overcrowded, unhealthy and difficult to manage. When funds are available we hope to start a cottage system, with each cottage housing twenty children." He writes also of receiving at the center a number of visitors, including the newly consecrated bishop of China, Robin Chen, who is known to so many Americans since he studied here for several years.

There, in a brief paragraph, you have a picture of one of the greatest pieces of Christian missionary work being done in this world. Fifteen dollars feeds, clothes and houses a Chinese child for an entire year. One of those cottages can be built and furnished for \$250, to provide for twenty children. Individuals, parish organizations and churches are given an opportunity to aid this work by sending contributions to the Church League for Industrial Democracy, 155 Washington Street, New York City. Make checks payable to "Treasurer, CLID." Funds are deposited in a special account and then sent to Kimber Den either by Clipper or cable as the situation warrants. Rather hard to figure where \$15 can do more for humanity.

ONE GETS information in strange places. When I boarded a bus the other day at Xenia, Ohio, to go to Mt. Vernon I expected a tedious ride. In the back seat with me were two well dressed black men who started jabbering in a strange language. "Ibo," was the answer I got to my inquiry. "We are students from the west coast of Africa at Ohio State University. Economics, sociology and political science are our subjects," one of them explained in perfect English. I learned a lot about the black continent on that ride. Rich and exploited under a divide and rule policy, there are startling things happening if these two men knew what they were talking about. "The tribal chieftains have been encouraged to war upon each other instead of standing unitedly against their foreign exploiter. But we are going to put an end to that." And one of my travelling companions may be in a position

to do it since I learned before the journey was over that he was "Prince Something-or-Other," the son of a chieftain, who is here to prepare himself for the job. I had never met a prince before. But this was no ordinary prince. He discussed the war entirely in terms of what it would do for the masses of the people throughout the world, and when he and his friend got off the bus in Columbus, his parting remark was, "May we meet again—Good-bye Comrade." When princes start hailing strangers as "Comrade" there is something at work in this badly messed world that will bear watching.

And if the pop-corn industry starts booming I want some credit for it. I bought a bag at a bus stop and offered it to my African friends. They nibbled rather cautiously. Then I persuaded them to try a handful. "Delicious," they exclaimed as each bought a ten cent box. "We will introduce it to Africa when we return."

## The Clock

THE tyranny of time. A great part of one's life is dictated by time. The clock says we must be somewhere, and a good book, an interesting conversation, even a good nap is interrupted by the clock. We go and we return, we eat, we sleep, do most everything under the rule of that martinet.

Of course, we say that our life is so much fuller than that of our grandfathers who took the sun rather than the clock for their mentor. Old Sol is a more lenient taskmaster than the minute hand. Now, please understand, I am not an advocate of disregarding time. I know some people who really lack all sense of time, who have no feeling for other people and who by lateness and indifference squander others time as if it was their own. I believe in obeying orders, and when the clock says I must be somewhere or do something, I generally obey punctually. I do, sometimes, resent having the clock tell me all my waking hours what I must do, and even telling me how long I may sleep.

Now, my thought is not that my duties are irksome, and I am not contemplating throwing away my clock. I do think I could limit that article in its authority over me, by some definite period when I shall be able to do exactly what I want to do without reference to the clock. There are so many times, when I obey its commands, conscious that had I used my brain and right of choice, I would not have to accept its mandate. Maybe what I need is the ability to say, "No."

I have gone to three meetings today in obedi-



ence to its command. I had from fifteen minutes to half an hour in each case that was wasted by "tards." (A "tard" is a person who is never on time.) In two of them most of the time was wasted, because a few persons who were slaves to their clock, had to be somewhere else right at that minute, and the conference had to be continued. In one of them the whole time was wasted by a person who had promised to do certain necessary things but "simply did not have time."

Perhaps I was the only person who had time to waste in all of the fifty people involved. Had I the time really or was I just foolish enough to let some other people waste my time? Three hours with a book would have been enjoyable and profitable: or perhaps those three hours, had I obeyed my whim rather than the clock, might have resulted in some other valuable exercise. I might have had the impulse to write some letters, rambling, pleasant, conversational letters, that I would have enjoyed and which might have given some pleasure to some one else.

I had done the necessary business and work when my clock ordered it, and so I resolved that I would be very much more careful, than I have been, in promising my presence at this meeting or that; then my clock would not be so much my master as it has been today.

With this brave resolution I prepared to go to bed, but suddenly remembered that the clock had failed to remind me that this editorial had to be written by tomorrow morning. So here it is and the clock has stopped.

—THE POOR PARSON.

## *I Believe*

By

BISHOP JOHNSON

THERE are three popular assertions to which I take exception. The first is that it doesn't make any difference what we believe. Of course it depends upon what you mean by belief. If you mean merely that my opinions about God and life are this or that, I thoroughly agree with you. To have opinions is apt to make one opinionated and that isn't a very valuable asset. But if you mean by belief a conviction which causes you to be someone and to do something then it makes a great deal of difference what you believe. For example the first scientists were men who believed in an ordered universe. The man on the street who did not believe in such a universe thought that they were crazy and rather dangerous. It didn't make any difference what they imagined but it did make a tremendous difference to society what the scientists believed. Their faith was the

assurance of things hoped for and the evidence of things not seen and they died without receiving the promise but their faith lived on. Their belief was not just an opinion but a working hypothesis.

The first musicians were content to beat on tom-toms but there were those who believed in harmony and they found the beauty that ensued in the masterpieces of music. "Verily thou art a God that hidest thyself" said the prophet who believed in the reality of righteousness in contrast with those who ridiculed his faith.

It is making a tremendous difference in Europe today what Stalin and Hitler and Mussolini believe because they transform their beliefs into action which affects all the world. If they believed in the gospel of Christ the world would not be full of desolation and misery. It makes a great difference in the little world in which each of us is a factor what we believe about God for it influences our family life and our social relations. There is a vast distinction between belief and opinion. It is only when we have convictions which motivate us that our beliefs are important.

THE second assertion which I question is that there is no use in saying our prayers. If we have a Heavenly Father, prayer is the effort to lift up our hearts from our temporal interests to spiritual ends. Prayer is something more than asking God for things. It is the method by which we make God a reality in our lives. It is thanking Him for our blessings and adoring Him for His goodness. It gives direction to our efforts and purpose to our lives. It is placing our destiny in His hands and lifting ourselves out of the sordidness of our animal nature. Belief in God requires worship as the expression of our faith. Without prayer life is a drab process of buttoning and unbuttoning monotonously.

The third assertion to which I take exception is that there is no hereafter which we need to anticipate. While I agree that a religion which consists in being good in order to go to heaven can be as selfish as laying up money in order that you may have a fortune, I submit that our Lord put the emphasis upon another basis. He said to the dying thief "Today shalt thou be with me in Paradise," and to His disciples He said "I go to prepare a place for you that where I am there you may be also." We are to press toward the goal for the prize. The goal is to be like Him, the prize is to be with Him. It is our love that is to be rewarded with His fellowship. It is most important that we should be rooted and grounded in love that we may be able to enjoy a reunion with those whom we have loved here on earth.

Belief, Prayer and Fellowship are the three steps by which we ascend to those good things



which God has prepared for those who love Him and one another. It is reasonable to believe that if we ask God for bread, He will not give us a stone but will satisfy the hunger with which He has endowed us. I believe in a God of Life whom I worship in trust that He will not betray my love. I believe that Christ and not Hitler has the right interpretation of human life and that harmony and not desolation will emerge from the chaos caused by unbelief.

## Let's Know

By

BISHOP WILSON

WHO SIGNED?

HERE is an interesting bit of Church lore which has been referred to me by the Rev. Walter H. Stowe, president of the Church Historical Society. He never ceases to delve into early Church records.

The adjourned session of General Convention met at Philadelphia on Oct. 2, 1789. The upper house was composed of two Bishops, namely Samuel Seabury, Bishop of Connecticut, and William White, Bishop of Pennsylvania. Bishop Provoost, of New York, was absent because of illness.

Over the lower house the Rev. Dr. William Smith of Maryland presided. Deputies were present from nine dioceses. There was a curious situation regarding the state of New Hampshire which was not organized as a diocese until 1802. Nevertheless as a state New Hampshire was represented but by a clergyman from Massachusetts.

The chief business of this Convention was the adopting and signing of a constitution for the Episcopal Church. This was done and it marks the real beginning of the Church in this country as an independent branch of the Anglican communion. The signers of the constitution were as follows:

The two Bishops—Seabury and White.

For New Hampshire and Massachusetts, the Rev. Samuel Parker, rector of Trinity Church, Boston.

For Connecticut, the Rev. Bela Hubbard, rector of Trinity Church, New Haven; and the Rev. Abraham Jarvis, rector of Christ Church, Middletown.

For New York, the Rev. Benjamin Moore, Assistant, and the Rev. Abraham Beach, rector—both of Trinity Church, New York. Also Richard Harrison, lay deputy for New York.

For New Jersey, the Rev. Uzal Ogden, rector of Trinity Church, Newark, and the Rev. William Frazer, rector of St. Michael's Church, Trenton,

and St. Andrew's Church, Amwell. Also Samuel Ogden and R. Strettell Jones, lay deputies.

For Pennsylvania, the Rev. Samuel Magaw, rector of St. Paul's Church, Philadelphia; the Rev. Robert Blackwell, senior Assistant of Christ Church and St. Peter's Church, Philadelphia; the Rev. G. J. Bend, Assistant in the same parish; the Rev. Joseph Pilmore, rector of the united Churches of Trinity, St. Thomas, and All Saints, Philadelphia. Also Gerardus Clarkson, Tench Coxe, Francis Hopkinson, and Samuel Powell, lay deputies.

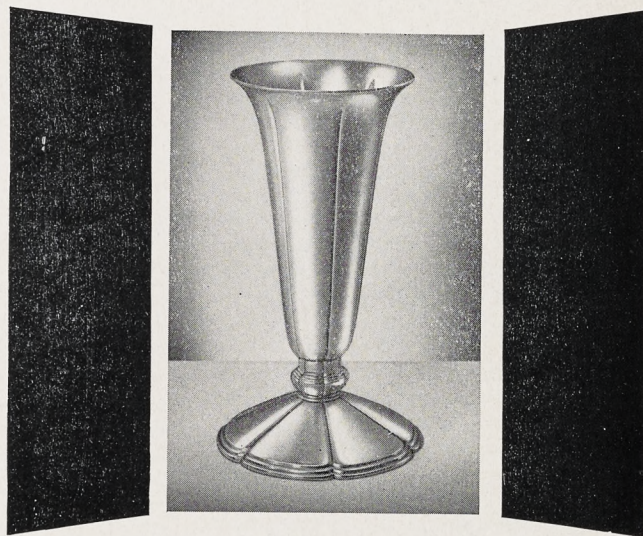
For Delaware, the Rev. Joseph Cowden, rector of St. Anne's; and the Rev. Robert Clay, rector of Emmanuel and St. James' Churches.

For Maryland, the Rev. John Bissett, rector of Shrewsbury parish, Kent County; and John Rumsey and Charles Goldsborough, lay deputies.

For Virginia, the Rev. John Bracken, rector of Bruton parish, Williamsburg; and Robert Andrews lay deputy.

For South Carolina, the Rev. Robert Smith, rector of St. Philip's Church, Charleston; and William Smith and William Brisbane, lay deputies.

Others were present at different times during the sessions of the Convention but were not present at the time the constitution was signed.



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# MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by GERARD TEASDALE

A conference on theological education and labor was held in Washington, February 27—March 1, under the auspices of National Religion and Labor Foundation. Among the leaders were Caroline Abrams and John T. Jones of Labor's Non-Partisan League; Congressmen Jerry Voorhis and John Coffee; Professor Liston Pope of Yale; Joseph Schlossberg, secretary-treasurer of the Amalgamated Clothing Workers, with the affair ending with a conference with Mrs. Roosevelt in the White House.

## National Mission Attracts Crowds in Washington

It was impossible to find a hall large enough to take care of the crowds at some of the meetings when the National Christian Mission met in Washington, D. C., last month. The chief attraction was the Rev. E. Stanley Jones, missionary from India of the Methodist Church, who packed every meeting at which he spoke. A large crowd also turned out to hear Mrs. Roosevelt speak on the problem of American migrants and sharecroppers. Following the meetings in Washington the teams went to Cleveland where over 400 engagements were scheduled for the 35 mission leaders.

## Governor Sweet Wants New Social Order

William E. Sweet, former governor of Colorado and at present the moderator of the Congregational-Christian Churches, was the headliner at the annual meeting of the Congregational Union in Cleveland, and declared that the churches must accept full responsibility in building a social order in which it will be possible for a man to be a Christian.

## Riverside Church Observes Anniversary

The Riverside Church, New York, where the Rev. Harry Emerson Fosdick is pastor, observed the 100th anniversary of its founding last month and the 10th anniversary of the dedication of the present church on Riverside Drive, with over 2,500 people attending services during the week. An anniversary fund of \$100,000 was announced, which will provide pensions for the employees of the church.

## Church Groups Resist Totalitarianism

The resistance of religious groups in Europe to totalitarianism has not succumbed to Hitler's conquests, but rather has grown with adversity. Hundreds of pastors and priests, as well as rabbis, in Czechoslovakia, Holland and other occupied countries,



CONGRESSMAN VOORHIS Meets with Church-Labor Group

have been thrown into concentration camps for their unconquerable spirit. But the struggle continues and grows. In Holland, the Archbishop of Utrecht and four Catholic bishops have issued a pastoral letter refusing Catholic rites to Nazis and forbidding Dutch Catholics to join that party. In Norway, Eivind Berggrav, Bishop of Oslo and international vice-president of the World Alliance, together with six other bishops of the Norwegian Lutheran Church, have issued an inquiry that constitutes a powerful indictment of the fascist regime. "We are confronted," they say, "with the question whether the state, through its organs, will maintain order, right and justice in the way that our church prescribes." And they go on to cite the concrete grounds for their anxiety: The systematic violence of the Quisling storm troopers; the destruction of the independence of the courts, which has forced the members of the Supreme Court to resign; the interference with the preacher's vow of secrecy—"the foundation of the church, the Magna Charta of the conscience."

## New Hampshire Youth Considers Peace

The Youth Council of Greater Concord, New Hampshire, has organized a peace discussion group. After study meetings to prepare for the project, an open meeting was held on Sunday evening, January 19. The president of the Youth Council conducted a worship service and four young people spoke on America's heritage and problems; the traditional peace ideals of this nation; a concrete example of peace-making; the Rush-Bagot treaty; examples of unjust wars in American history; and America's choice today. One of the ministers present said it had been a long time since he had been so thrilled by addresses given by

young people. There will shortly be two teams of four to visit churches in or near Concord on successive Sunday evenings. Several invitations have already been given.

## Rules Out Gambling To Support Churches

Jesse K. Lewis, the assistant attorney general of Kentucky, has declared that "Bank night, bingo, and other similar schemes are violative of the law of Kentucky." Bingo has provided a chief source of income for many churches in the state.

## Missionaries Maintain Morale of Colonials

The Church of Scotland Foreign Mission fields have not suffered to anything like the same extent they did during the last war from depletion of staff owing to men being called up for military service. The main reason for this is that the various colonial and other governments have followed the line of the Imperial Government in recognizing the great importance of missionary work in maintaining the morale of native peoples, and in building up the kind of life for which at its best the Empire stands.

## Philadelphia Young People Deal With Race Problem

Some years ago a group of young people in Philadelphia formed a Young People's Interracial Fellowship, under the auspices of the Committee on Race Relations of the Society of Friends. The program and influence of the group has grown steadily as a result of experience in trying to overcome by various methods racial and cultural barriers. A group of colored and white young people have in the past consulted with ministers and social workers to explore ways for establishing friendship and justice between the races. They have listened to the stories of sharecroppers and made serious studies of other social problems. They have protested lynching and racial discrimination. They have prepared exhibits of Negro art and literature. Each month a service of their Fellowship Church is held.

The group has now secured and furnished a neighborhood house in Philadelphia to house its office and classes, to serve neighborhood needs and to stand as a symbol of fellowship. The Young People's Interracial Fellowship reveals the potential initiative of religious youth.

## Danes Dedicate Grundtvig Church

Adult education throughout the world, as well as religious life, has benefited by the teachings of Denmark's famous Bishop Grundtvig, and therefore the dedication of the famous Grundtvig Church, which Danes have been building for almost



a quarter of a century, is an event of world-wide interest. The edifice was recently dedicated, and in the celebration the fact was revealed that in addition to many thousands of individuals, 1,100 different parishes in the country had helped to construct it. Besides 150 clergymen, all the bishops of Denmark, and the Swedish Bishop Rodhe, members of the government and the royal family were present at the dedication ceremony. Bishop Grundtvig during much of the last century not only brought new spiritual progress to his people, but he enunciated vital and free principles of adult education which have been partly responsible for the progressive attitude and intelligence of the Danish country people.

\* \* \*

**Churches Aid Jewish Refugees in China**

Notwithstanding dire local needs, funds have been raised to aid the thousands of Jewish refugees who have fled to Shanghai by the National Christian Council of China. From Chinese churches in recent months over \$1,700 has been contributed to aid distressed German and Scandinavian missions, "orphaned" by war-time conditions. Such facts are part of a report by the Presbyterian Church showing the vast extent of help being given in various parts of the world, the stress of war causing the generosity to stand out in the destruction of the times.

\* \* \*

**Manufacturers Confer With the Parsons**

The National Association of Manufacturers has a church relations committee whose job it is to confer with those who form public opinion. So J. Howard Pew of the Sun Oil Company convened a group of ministers and leading business executives in Philadelphia to hear this committee's chairman. Then impartially, the ministers met with 116 labor leaders from the C. I. O. and the A. F. of L. and heard James Myers and A. J. Muste. At another meeting, C. I. O Organizer Lever addressed them. The mobility of Philadelphia's ministers is due to that city's federation of churches which is trying to get the church, labor and business to understand each other.

\* \* \*

**Catholics Meet With Lutherans in Germany**

The impetus given to ecumenical Christianity by the present world conflict is well reflected in a recent meeting of Lutherans and Roman Catholics in Germany. The *Schoenere Zukunft*, a Roman Catholic periodical, describes the meeting as follows: "The subject of the discussion was the Church, and its aim was to gain a clear picture of the convictions held by both parties. Misunderstandings were to be cleared away, and remaining conflicts were to be

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brought before God in common prayer. Common prayer was the soul of the meeting, principally the petition, 'forgive us our trespasses, especially the great guilt of dividing the faith.' After the celebration of the Mass, the Epistle to the Ephesians was read alternately by a Catholic and Protestant clergyman." The addresses were mostly concerned with the nature of the Church in the New Testament and in Catholic and Protestant theology. One significant topic of discussion was "The Unity of the Church as a Church of Law and Love." The report continues, "A Lutheran pastor testified that many prejudices were cleared away during these days. It also became clear that fundamental conflict still remained, especially on the question of the authority of the Papacy."

\* \* \*

**International Council Meets in Chicago**

Under the auspices of the International Council of Religious Education 1,300 representatives of over 40 denominations met in Chicago, February 15, to consider more interdenominational unity. A yearly occurrence, the 1941 meeting voted not only to approve, but to speed up, the moves toward interchurch cooperation made by other groups including the Federal Council of Churches. The International Council hopes for an organic merger of all educational agencies within the next two or three years. The meeting set up plans by which in 1942 a constitutional convention composed of representatives of all denominations would meet, prepare a program and then send it back to the denominations for consideration. Another important action at Chicago

was the adoption of the "Christian Education Advance," a form of educational evangelism. One radical departure in this idea is the effort to make all youth and child workers study the same literature. There were meetings all over the place and from each meeting many findings. From the pastors advisory group it was urged that it center its peace education program on the problems of unequal distribution of resources and the Christian attitude toward war; that it lead the churches in discussing Malvern and prepare leadership materials for post-war adjustments. Regarding the European war, they declared, "It is our firm conviction that the church as a church should withhold its blessing from the present war."

\* \* \*

**Ministers Peace Committee Formed**

A "Ministers No War Committee" has been formed to unite religious groups against war. Its chairman is President Albert W. Palmer of Chicago Theological Seminary. Among the signers of a letter protesting the lend-lease bill, sent out by the committee were Harry Emerson Fosdick, Ernest Fremont Tittle, Albert E. Day, Kirby Page and Bishop Wilson of Eau Claire.

\* \* \*

**Quakers Announce Enlarged Youth Program**

The American Friends Service Committee have announced an enlarged youth program for this summer in answer to the hundreds of young people who want to enlist in constructive service. Ever since 1917 the committee has enrolled young people in projects on peace education, construction projects, study of social and economic problems in areas of conflict and tension. This summer there are to be camps in the coal fields of Pennsylvania and West Virginia; with cooperatives in New York and Michigan, and camps with rural rehabilitation projects in Georgia, South Carolina, New Hampshire and Indiana.

\* \* \*

**Bibles To Go in Schools Despite Protest**

Nearly 1,500 Gideon Bibles are to be placed in public schools in Rochester, New York, despite the protest of Free Thinkers of America, it was decided by unanimous vote of the board of education. The Free Thinkers charged the Gideons of trying to force a religious symbol upon the schools.

\* \* \*

**Publish Reinhold Niebuhr's Gifford Lectures**

Five Americans have gone to Scotland for a Gifford Lectureship since it was founded in 1885. The first was William James and fifth was Reinhold Niebuhr who delivered the lectures in 1939 at the University of Edin-



burgh. Given in two series, the first of them, called "Human Nature" was published last month by Charles Scribner. The second series will be published within the year. It is called "The Human Destiny." Adam Gifford was a jurist who left eighty thousand pounds to establish a lectureship in "natural theology in four Scottish universities." He became Lord Gifford. Dr. Niebuhr is a professor of Christian ethics at Union Theological Seminary, N. Y.

**Toronto Conference to Study Post-War Problems**

A new post-war world order will be discussed by leading churchmen from North and South America when they meet in Toronto, Canada, June 3-5. This meeting will be a follow-up on the Oxford-Edinburgh and Madras conferences in 1937 and 1938. Christian unity, problems of church and state and foreign missions will also be studied.

**Federal Council Has Durable Peace Commission**

John Foster Dulles, prominent New York lawyer and student of international affairs, is chairman of the Federal Council's commission to study the bases of a just and durable peace, according to a Council announcement. The commission's first meeting will be held in New York, March 21. One of four specific tasks the Council set up for the commission to consider is "the feasibility of assembling a representative gathering of Christian leaders, lay and clerical, as soon as practicable after an armistice has been declared in any of the wars now being waged, for the purpose of mobilizing the support of the Christian people of all lands in the making of a peace consonant with Christian principles." Others named to the commission include William Ernest Hocking, H. P. Van Dusen, Walter W. Van Kirk, Mary E. Woolley, Henry Smith Leiper, Bishop G. Bromley Oxnam and Almon Pepper.

**114 Baptist Churches in London Bombed**

There are 181 Baptist churches in England. In London alone, 114 churches have been either destroyed or damaged by German bombs. The Northern Baptist Convention set aside March 2 to take a special offering for English churches and for world relief.

**Japanese Bishop Says Church Union Not Forced By Rules**

Addressing Methodist mission councils, meeting in Tokyo, Japan, Bishop Yoshimune Abe, leading Methodist bishop in Japan, denied the report that church union was being forced on the Japanese churches by the government. He said the cry for

independence from foreign financing and administration was a twenty year old idea and that he did not believe its fruition would be bad even if it were the result of arousing a greater national consciousness. However he did admit that the wrong use of nationalism could threaten the essence of Christianity.

**6,700 C.O.'s in Three Month Period**

Paul Comly French, executive secretary of the national service board for religious objectors, estimated that the annual number of conscientious objectors in the United States is expected to reach 20,000. This figure was based on the period of November, December and January in which 6,700 were listed as conscientious objectors.

**Lent Eased for British Catholics**

Cardinal Hinsley, Archbishop of Westminster, has issued a pastoral letter, dispensing with the customary Lenten laws of fasting and abstinence for the Romans of Britain. Similar action was taken last year.

**Methodist Missionaries to Leave Japan**

The board of missions of the Methodist church has ordered to other fields all its missionaries now stationed in Japan, Korea and the areas in China now under Japanese control. This step was taken to comply with the government's desire to remove all nationals from these areas, and because of the church's wish to relieve affected Christians from embarrassment. Many of the missionaries will be transferred to India, free China, central Africa, South America and perhaps the Philippines.

**Why the Ohio Pastors Meeting Got Little Press**

It is not hard to understand why the Ohio Pastors Conference (pastors, most of them, and people who have not yet given up the fight for

democracy) received little or no press attention in Columbus, Ohio, where they recently met. They took issue with the phrase "arsenal of democracy" used by President Roosevelt and declared: "As representatives of the common people whose sacrifice and blood are the price of war, we insist that the people have the right to know what the issues are in the European war. Are we being hurried into a war to defend the imperialism of the British empire? We want to know what powerful groups are standing behind the scenes in Washington and demanding war!" Flatly rejecting interventionist arguments the men said: "The American people have given this administration no mandate for war. We want assurances that Congress will not surrender to war hysteria and involve this nation in this conflict."

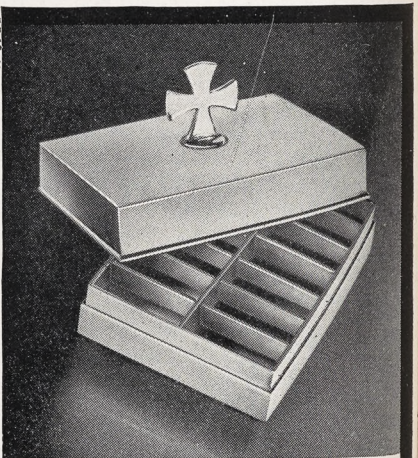
**Parish Gives Fine Support to Refugees**

St. Stephen's parish, Sewickley, Pa., where the Rev. Louis Hirshson is rector, has done a top job in supporting refugees. The Allegheny County Refugee Committee solicited support from the hundreds of churches of the county and raised over \$13,000, with over 10% of it,—\$1,345 to be exact—raised by St. Stephen's.

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Edited by GERARD TEASDALE

While the heads of most governments are doing their best to make a complete mess of things, churchmen in America and Japan are resolutely trying to mend the differences between their countries. The most current example of this is the meeting to take place the latter part of March, in San Francisco, between the representatives of the National Christian Council of Japan and the Federal Council of Churches, the International Missionary Council and the Foreign Missions Conference, for the Americas. This action grew out of communications over a two year period, most urgent and pressing of which were sent by cable in February.

On February 16, one hundred and ninety American missionaries resident in Japan sent this cable to the Federal Council. "While recognizing fundamental issues are involved in present tension between the United States and Japan, we cannot believe that basic and permanent solutions can be secured through armed conflict. Rather the tragedy of war will greatly aggravate the issues. We face a crisis which threatens to destroy

much that is of supreme value to Christians. We therefore earnestly appeal to our fellow Christians in America to exert themselves anew to preserve unbroken the eighty years peace between the two nations." Federal Council and missionary leaders discussed the appeal and then cabled back assurances that they were doing everything to bring about international reconciliation.

On February 23, the National Christian Council of Japan cabled the Federal Council as follows: "Japanese laymen and Christian leaders suggest conference for the end of March with American Church leaders. Purpose prayer and explore ways preserve peace between Japan and United States. Contemplate sending seven to ten delegates." The Council is making plans now to have a committee of churchmen receive the Japanese delegation.

\* \* \*

**Indianapolis Lenten  
Speakers**

Noon-Day Lenten speakers at Christ Church, Indianapolis, are: Bishop Abbott of Lexington; the Rev. R. F. Thornton of Lafayette, Indiana; Bishop Carpenter of Alabama; the Rev. Claire T. Crenshaw of Lawrenceburg, Indiana; the Rev. Prentice A. Pugh of Nashville, Tennessee; the Rev. James E. Crosbie of Vincennes, Indiana; the Rev. Everett

Carr of Chicago and the Rev. E. Ainger Powell, rector of Christ Church. Those who have already preached are: Bishop Kirchhoffer of Indianapolis, Bishop Hobson of Southern Ohio and the Rev. Messrs. Tetu and Hyndman.

\* \* \*

**Churchman Award Goes to  
William Allen White**

William Allen White, editor of the Emporia Gazette, received the annual award of *The Churchman* for his "outstanding work in promoting good will among all peoples." The award, a bronze plaque, was presented to Mr. White by the Rev. Guy Emery Shippler, editor, at a dinner in the Hotel Astor, New York. Speakers at the dinner included Wendell L. Willkie, Clarence K. Streit and the Rev. James A. Mitchell. Last year's award went to Mrs. Franklin D. Roosevelt.

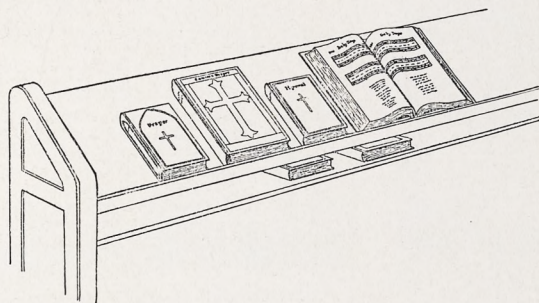
\* \* \*

**Horse Racing and Divorce  
Interrupt Retreat**

A few days before the retreat of the clergy of Arizona was scheduled to start at Phoenix, the state legislature hurriedly passed a measure, which not only allowed pari-mutuel betting at horse races, but extended the time for race meets. The bill was promptly vetoed by the governor. As a consequence the entire group of clergy adjourned for a conference.

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with the governor and Bishop Mitchell thanked him for his action. Then it was discovered that there was a possibility that the legislature might also enact a measure lowering the residence required for divorce to 90 days which had already passed the state senate. So, the next morning the bishop and clergy visited the Capital again for a meeting with the judiciary committee of the legislature, protesting the measure. The clergy then called on their own representatives. After that they went back to retreat again which was led by Bishop Mitchell and proved most helpful. Another such meeting is planned for May. The legislature will not be in session then so the retreat may be uninterrupted.

**Over Two Million Bibles Published in 1939**

The Federal bureau of census announces that the number of complete Bibles published in 1939 was 2,348,069. The bureau also disclosed that while the production of Bibles showed an immense increase, the publication of fiction recorded a heavy decline. Staggering also is the total number of all books published in 1939—180 million. Largest single grouping was textbooks for school use. Next high were books for juvenile readers. The number of pamphlets published more than doubled in 1939 over 1937. There were 540 million in 1939.

**Anglican Society Holds Annual Meeting**

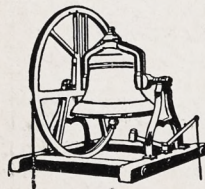
At the annual meeting of the Anglican Society held recently in the Church of the Epiphany, New York, the following officers were reelected: president, Bishop Oldham; vice-president, the Rev. C. E. Hill; secretary, the Rev. Francis F. E. Blake and treasurer, Mr. Richard A. Zarega.

**All 22 of Montana Clergy Confer**

The twenty-two clergy in the diocese of Montana traveled a total of 6,138 miles to meet in their annual pre-Lenten conference and retreat on February 17-19, at the Pro-Cathedral,

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Helena. The group heard and heartily endorsed the Presiding Bishop's ten year plan which was presented by the Rev. Harold Gosnell of Lincoln, Nebraska. . . . With the addition of a new \$11,000 brick deanery, the complete church plant of Helena's cathedral is valued at \$100,000.

**Virginia Seminary Pulls for British Missions**

The Virginia Theological Seminary recently had a special week of prayer and sacrifice for British Missions. Under the leadership of its missionary society everybody connected with the seminary and the adjacent Episcopal High School participated. The week centered around daily meditations and intercessions conducted at noon in the Chapel by members of the seminary faculty.

**Recent Albany Appointments**

Bishop Oldham of Albany recently appointed the Rev. George A. Taylor, rector of St. Paul's, Albany, chairman of the department of evangelism. The Bishop also appointed the Rev. Gray M. Blandy, rector of St. John's, Troy,

chairman of the department of religious education. . . . The rural deaneries of Ogdensburg and Troy, elected as rural Deans, respectively, the Rev. Victor O. Boyle and the Rev. George T. Lascelle.

**News Notes From Kentucky**

Dean E. L. Haines has been made chairman of a committee to plan and lead the Forward in Service program in the diocese of Kentucky. . . . The

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57th annual meeting of Woman's Auxiliary was held February 4. The speaker was Mrs. Robert L. Happ of South Bend, Indiana, one of two women appointed by the Presiding Bishop to represent the Episcopal Church on the Federal Council of Churches. . . . Speakers at the Noon-Day Lenten services at Christ Church Cathedral, Louisville, are: the Rev. Messrs. Vincent Franks of Richmond, Virginia, Frank Sant, of St. Louis, Felix Kloman of Philadelphia and Theodore Barth of Memphis. . . . Captain Earl Estabrook of the Church Army will conduct a preaching mission in Christ Church Cathedral from March 30 to April 4.

**California Building Named After Grace Lindley**

Following the suggestion of the Woman's Auxiliary at General Convention which said that a new building erected by the U.T.O. should be named for Grace Lindley, retired auxiliary secretary, Bishop Block of California has consented to bestow that name to a building at the True Sunshine Chinese mission, Oakland, California. The structure is to be used as a school and parish hall.

**Archbishop Owen Preaches in New York**

Archbishop Derwyn T. Owen, Primate of the Church of England in Canada, was the preacher during the first week in March at the Noon-Day services in Trinity Church, New York. At one of the services, 400 business men and women in the Wall Street area were advised by the Bishop to spend as much time as possible in prayer.

**Peace Group Calls April Meeting**

In a letter to clergymen of all Churches, the national religious committee of the American Peace Mobilization, declared that "religious freedom, religious values, the foundation of religion itself, are being stifled, as democracy is being stifled, in a world at war." The letter disclosed that in some communities, "we have heard that ministers are being spied upon, intimidated, and even called 'abettors of foreign agents' when they join in

the common struggle to keep out of this war." To take a stand against these threats to democracy, the committee urged all ministers to join with them at the American People's Meeting to be held in New York on April 5 and 6. Two Episcopalians on the committee are Bishop Mitchell of Arizona, and Rev. Charles Wilson of St. Louis.

**New York Women to Consider Malvern**

Mrs. Alfred Madison Chapman of the Woman's Auxiliary of New York, reveals that the committee on devotional life and the Forward Movement have secured Mr. Spencer Miller, Jr., to report on the Malvern Conference in England. The committee's meeting will be held in St. Thomas', New York, on April 4.

**Shattuck School Honored**

Shattuck School, Faribault, Minnesota, was one of three private schools to be placed on the annual honor list issued by Dartmouth College, on the basis of work done by last spring's graduates who are now enrolled as freshmen in that college. Other schools are Horace Mann, New York, and University School, Cleveland. The Rev. Donald Henning is rector of Shattuck.

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# LIBERAL EVANGELICALS

MONTHLY BULLETIN  
MARCH - 1941

Edited by  
GARDINER M. DAY, THEODORE FERRIS,  
WILLIAM B. SPERRY

## NEW YORK

THE New York group met on February 19 and reelected as its Chairman, The Rev. Worcester Perkins, who proved such an able leader last year. The group adopted for a study program *The Christian Faces World Crisis* which appears below, presented by The Rev. Cyril C. Richardson.

## OFFICERS CHANGE

OWING to his election as chairman of the New York group, The Rev. Worcester Perkins felt that he could not continue the work as secretary-treasurer and requested our immediate acceptance of his resignation in order to be relieved of some of his duties. At the request of your president, The Rev. Anson P. Stokes, Jr., 125 E. Broad St., Columbus, Ohio, has agreed to serve as secretary-treasurer and The Rev. Beverley M. Boyd, of Richmond, Virginia, has accepted an appointment as vice-president. They will serve until the next election at the national meeting in connection with the next General Convention.

## PRAYER BOOK STUDY

THE Boston group is making their subject of study for the year the Book of Common Prayer with special effort to delete outworn terms and phrases and where necessary substitute modern ones. An example of the type of work the Boston group is doing is given us here by the optional shortening of the Service of Holy Communion recently presented to the Boston group by The Rev. Henry McF. Ogilby and The Rev. Phillips E. Osgood.

## AN OPTIONAL SHORTENING OF THE HOLY COMMUNION SERVICE

SINCE there seems to be substantial desire in the Church that there be for such occasions as early weekday celebrations for busy people, for home communions etc., an optional, shortened form of the Holy Communion, our Boston group has worked out an hypothetical suggestion for it. May it be understood that this suggestion is only for consideration, not for actual experimentation without proper authorization. No violation of the Prayer Book is in mind, and, if ultimately authorized, the proposed shortened form is put forward solely as an

optional one for use under such conditions as future rubrics would define.

The principles of the proposed service are (1) Simplification, that a congregation may more surely follow the organic outline of the office; (2) The deletion of phrases, here and there, which seem outgrown in their idiom; (3) Leaving for the ampler service much of the ante-communion, which is instructional and preparatory; (4) No new extra material whatever, for fear both of length and of lack of fitness. Here, then, are the specific suggestions, for such consideration as they may merit:—

### I. THE ANTE-COMMUNION

1. Omit the Lord's Prayer.
2. Omit the small-type sections of the Decalogue and keep the Decalogue optional.
3. Make the Epistle optional, but not the Gospel.
4. Omit the Creed, except on Festivals.
5. Drastically reduce the number of Offertory sentences.
6. Break the prayer "for the whole state of Christ's Church" into paragraphs and add a rubric which will permit the use of such parts as are desired, or use by title only.

### II. THE COMMUNION PROPER

1. In the General Confession omit sundry phrases so that it will read: "Almighty God, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word and deed, Against Thy Divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is greivous unto us. Have mercy upon us, most merciful Father. Forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life, To the honor and glory of Thy name, through Jesus Christ Our Lord. Amen."
2. Omit the last two Comfortable words.
3. Make all prefaces optional. Rephrase the one for Christmas Day. Omit the first one for Trinity.
4. In the prayer of Humble Access supply the words "partake of this sacrament" in place of "eat the

flesh of Thy dear Son, Jesus Christ and to drink His blood."

5. In the paragraphs of the canon (consecration, oblation, etc.) make sundry omissions in the latter part, that it may read:

"All glory be to thee, Almighty God for that thou of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you; Do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks he gave it to them saying. Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins; Do this as oft as ye shall drink it, in remembrance of me.

"Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, we, thy humble servants do make with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make.

"And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

"And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of



his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be reasonable, holy, and living sacrifices unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us and we in him. And we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord. Amen."

6. Omit the words "bold to say."

III. THE POST COMMUNION

1. Shorten the Prayer of Thanksgiving by leaving out the phrases "and are also heirs through hope of thy everlasting kingdom by the merits of his most precious death and passion." And also "to whom, with thee and the Holy Ghost, be all honour and glory, world without end."
2. Make the use of the Gloria in Excelsis or hymn optional.

OTHER SUGGESTIONS ARE:

1. To consider the paragraph used in the English proposed Book at the end of the canon.
2. Shorten the first exhortation by omitting almost all of the last half. Greater flexibility is surely desirable. We all would agree that there are variant needs. Since the Communion for the sick is agreed to contain the minimum essentials of the office, there can be small doubt that something more than this, although less than the normal office, would still be valid. We may well take notice of such alternatives as are brought to our notice by the proposed English book, the Scottish office and the also really fine optional forms in the Scottish Presbyterian Book of Common Order. This is not the time for the Church to decline to consider adaptations, flexibilities and elasticities of its liturgy to meet new conditions such as will increasingly confront it. Recognizing the right sensitiveness of the Church as to its central Office we nevertheless plead that this very Office most needs the very right to appeal to those of the new day surely coming.

FACING THE WORLD CRISIS

1. What is the crisis? A study of the present situation in the light of the Christian religion.
2. Reexamination of our fundamental convictions:
  - (a) God: Who He is. What He does.

How I know Him.

- (b) Christ: The Jesus of the Gospels. The Redeemer of the World. The Ascended Lord.
  - (c) The Holy Spirit and the Holy Church: The Fellowship of the Spirit. Our Catholic and Protestant Heritages. What the Word and the Sacraments do for us.
3. Our task in the American scene:
- (a) In the light of our Christian convictions what kind of an America are we interested in moulding?
  - (b) What can we do to further this end: With regard to industry and unemployment? With regard to religious education? With regard to evangelization?
4. Our task in the world scene:
- (a) In the light of our Christian convictions what kind of a world do we want to see after the war?
  - (b) What is America's task in this world?
  - (c) How can we work for it? What can we do in international affairs? In missions?
5. Church and State:
- (a) What relation should the Churches in America have to the state?
  - (b) Ought the state's policies to be dominated by such fundamental religious beliefs as that man is the child of God, and that His benefits of creation should be shared by all for His glory?
  - (c) What particular measures can we support to assure more widespread Christian education (e.g. Released time bills, etc.)
6. Our task in Church Unity:
- (a) Has Church unity an important part to play in the new world?
  - (b) What are Episcopalians doing, and what can they do, to further Christian unity?
7. Summary: Outline of our immediate duties as Christians in the present situation:

What we must do in the home.  
 What we must do in the town.  
 What we must do in the state.  
 What we must do in the Church.

MAY MEETING

THE Rector, The Rev. Lane W. Barton, and the vestry of Grace Church, Orange, N. J. have invited

our fellowship to hold its eastern regional meeting in their parish next May. The dates on which we hope to hold this meeting are Thursday, May 15 and Friday, May 16. It is hard to choose dates in May that do not conflict with one or more diocesan conventions or other meetings. We have done our best to avoid those affecting the larger number of our membership in this region and hope that our members will reserve these dates and plan to attend this Conference. If you know of any meeting that is apt to be a serious conflict of which the officers were not aware, kindly write Mr. Day immediately. Mr. Day would also welcome any program suggestions particularly from those who attended the meeting last year.

BUNDLES

UNFORTUNATELY, bundles of the February WITNESS with our bulletin containing the recommendations of the program committee, could not be sent out as we had planned. If anyone did not receive one copy, Mr. Day will send copies of the program to anyone on request. This month our regional representatives will receive bundles of this issue of THE WITNESS for use at meetings and for interesting prospective members.

1941 L-E PAMPHLETS

THE Task of The Liberal Evangelical by The Rt. Rev. Theodore R. Ludlow has been reprinted in pamphlet form. Copies have been mailed to the members. Additional copies of the pamphlet may be secured in quantities of twenty-five or more at the rate of three cents a piece, by writing to the rectory, 49 So. Franklin St., Wilkes-Barre, Pa. or to the Richmond Press, Inc., Richmond, Virginia. We hope that members will help to circulate this pamphlet by putting it in their Church's tract rack and make it available for non-members at Church meetings and conferences.

CONCRETE SUGGESTIONS

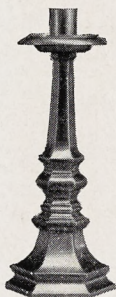
THE Boston group, at the last meeting of the executive committee, made three concrete study suggestions for the whole fellowship as part of their statement of purpose. The executive committee did not adopt them as part of the formal statement of purpose although the executive committee was in unanimous agreement that all three were subjects which we ought to study. We print them now as space prevented their appearing in the February program bulletin: 1. Organic unity with the Presbyterian Church; 2. The deletion of outworn terms and phrases from the Prayer Book; 3. A study looking toward revision of the Marriage Canon in accord with the spirit of Christ.





**Vase**

12 in. high—30.00 ea.



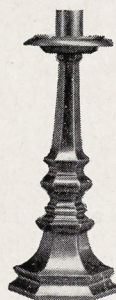
**Candle Stick**

13 in. high—22.50 ea.  
15 in. high—27.50 ea.  
18 in. high—40.00 ea.



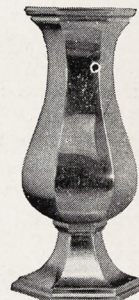
**Cross**

27 in. high—55.00



**Candle Sticks**

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**Vase**

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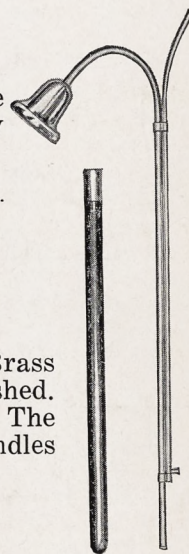
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