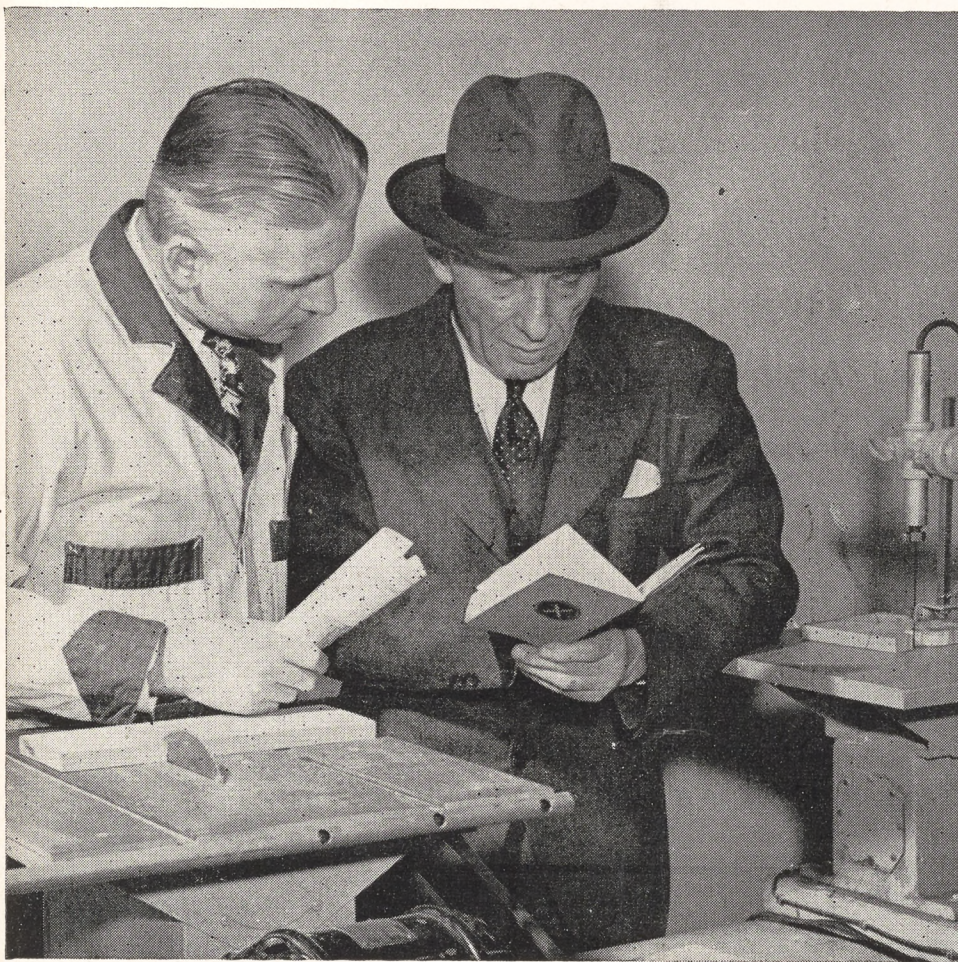


The WITNESS

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SEPTEMBER 4, 1947



BROTHERHOOD MEMBERS
DO THEIR JOB IN SHOP,
IN SCHOOL & COMMUNITY

The Brotherhood of St. Andrew

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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion: 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
2 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

THE WITNESS

For Christ and His Church

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SEPTEMBER 4, 1947
Vol. XXX No. 32

Clergy Notes

BAILEY, LEWIS J., formerly rector of Christ Church, Seattle, Wash., is now vicar of St. John's, Kirkland Wash.

BALCOM JOHN M., formerly in charge of St. Timothy's, Tanacross, Alaska, is now in charge of St. John's, Holbrook, Mass.

BAMBACH GEORGE F. retired as rector of St. George's Schenectady N. Y. on Sept. 1.

GREENE, ROBERT L. JR., assistant at All Saints, Atlanta, Ga., has accepted the rectorship of St. Luke's, Worcester, Mass., effective September 21.

GUINNESS, GEORGE G., formerly rector of St. James, West Hartford, Conn., is taking a year for relaxation and study before considering other work.

HALL, RAYMOND S., director of the Seamen's Club of Boston, has been appointed director of the Seamen's Church Institute of New York.

HARRISON, L. CARTER, formerly rector of Emmanuel, Brook Hill, Va., is now in charge of St. Paul's, Altus Okla.

KELLEY, HAROLD H., director of the Seamen's Church Institute of New York, has been granted a leave of six months to visit similar institutes in England and Europe.

LEE, FREDERICK C., retired as rector of St. Andrew's, Rochester, N. Y. on Sept. 1.

PIERCE, DANA U. formerly in charge of St. Paul's, Farrell, Pa., is now rector of St. Paul's, Staten Island, N. Y.

SAVOY, JAMES E., rector of St. Thomas, Plymouth, Indiana, has accepted appointment as chaplain of Canterbury College, Danville, Indiana.

WHITEHEAD, C. BURNETT, rector of St. John's, Mason City, Iowa, died on August 7 following a long illness.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M. Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion. 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 3 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays, 8, 9:30, 11:00 and 8:00.
Communion—Daily at 8 a.m.
at 7:30 a.m.
Days and Fridays 10:30 a.m.

The Brotherhood of St. Andrew A Vital Organization

*From a Humble Beginning It Has Developed
Into Effective Movement of Men and Boys*

By William J. Haas

Baltimore:—On St. Andrew's Day, 1883, twelve young men, with the approval of their rector, the Rev. W. H. Vibbert, and inspired by Mr. James L. Houghteling, agreed to follow the example set by St. Andrew in bringing his brother, Peter, to Christ. In order to accomplish this purpose effectively they adopted two rules: the Rule of Prayer and the Rule of Service. Soon they became a spiritual force in the parish. Their action was emulated by groups of young men in other parishes of the Church and by 1886 the Brotherhood of St. Andrew became an organized dynamic force in the life of the Church. It was incorporated by an Act of Congress, and now functions as a national organization under a charter signed by the late President Theodore Roosevelt, dated May 30, 1908.

The Brotherhood of St. Andrew is an association of organized groups of men and boys within the Church who have banded themselves together on the basis of the two Brotherhood Rules, and who desire to have fellowship with, and seek help from, one another as they face unitedly the urgency to "spread Christ's Kingdom among men, especially young men."

From its beginning the work of the Brotherhood of St. Andrew has been in, with, and for the Church. It does not exist to propagate itself as an organization, but rather to revitalize the spiritual life of the laity of the whole Church and arouse and mobilize them to greater personal effort for Christ and His Kingdom.

Typical of such efforts is the annual Advent Communion for men and boys. This service was first sponsored by the Brotherhood chapter of the Church of the Epiphany in Pittsburgh, Pa. in 1893. Recognized as a stimulant to the work and

worship of the laymen in a parish, others followed the example. Today this service is observed throughout the Church with many thousands of men and boys joining in the corporate act of dedication of self at the beginning of our Church year.

The Washington's Birthday Communion, also held in many dioceses, and in Long Island the occasion of an impressive gathering of thousands, further develops the strength of the laity, while events such as the Jamestown-Williamsburg Pilgrimage to commemorate the first Eucharist held in America, renew appreciation to our great heritage.

The Brotherhood of St. Andrew has participated actively in the Church's program. Its members have visited the stranger, the sick, the indifferent, the unfortunate in hospital or prison. Brotherhood men have labored to increase Church attendance and to bring men to Baptism, Confirmation and the Holy Communion. In its long life, the Brotherhood of St. Andrew has developed a veritable army of lay readers and candidates for the Christian ministry.

A structure is only as strong as the foundations upon which it rests. The Brotherhood of St. Andrew's program and work rest upon the twin foundation stones of personal prayer and personal service. While these rules make explicit the importance of the individual in the work of extending the Kingdom, the chapter unit is the normal basis of operation in the parish.

Any group of two or more baptized men or boys may band themselves together as a chapter, and affiliate with the national organization. Their program of work is determined by the needs of their parish and the direction of their clergy. The two Rules bring the Brother-

hood ideal down to the level of the individual member's life by guiding him into the practice of daily prayer and using his personal influence wherever he can in leading other men and boys nearer to Christ through the Church.

The Brotherhood of St. Andrew provides a working method for those men and boys of the Church who desire in and through their lives to reach out beyond the observance of a formal church relationship to touch other lives that they, too, might share in the work and blessings of the Church's life.

The many years of effective service given by the Brotherhood of St. Andrew to the Church have demonstrated that the two Rules of Prayer and Service are basically sound.

If Christianity is a way of life, then in practice we have not only chosen a particular way, but have accepted, in our choice, the requirement of Christian direction; that is we must move ourselves along the chosen way as against the many ways rejected. The degree to which we try to apply these Rules deliberately in our conscious actions largely determines our effectiveness as Christians.

Every time we apply these Rules they direct our thinking and action along specific Christian lines. Do this often enough and they become fixed habits in our nature. In using these Rules as "direction finders" every day, we not only acquire the habits of prayer, but actually find ourselves growing in Christian experience.

The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

Earnest prayer, individual and corporate, is the basis of all successful work for Christ and His Church. It is in prayer that a man or his chapter is being charged like a battery. At work (by the Rule of Service) the power is being transmitted.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through his Church.

The Rule begins with us right

where we are, Ours may be the opportunity of some simple, seemingly unimportant, bit of work. But whatever the job at hand, it takes on renewed significance for us when the doing of it is directed by the desire and intention to make that act count for something in bringing in the Kingdom of Christ. Applied to the individual, the Rule is very explicit—"to make at least one earnest effort each week to lead some man nearer to Christ through His Church." This means that the individual member is always keeping himself alert to opportunities to use his influence, persuasion, example, or whatever circumstances, to "lead some other man nearer to Christ." This is not restricted to any particular time or place but it is a daily and continuous urgency.

While the Brotherhood of St. Andrew is an organization for laymen, the full support and cooperation of the clergy in the area in which it operates is desired and sought after so that it might serve most effectively. A parish chapter may be organized only with the full approval of the rector.

No chapter runs on its own steam. The work of the Church, from the Brotherhood of St. Andrew angle, is a cooperative endeavor of the clergy and laity. There are distinct responsibilities that belong to each, but the work of the Kingdom is a joint obligation. The Brotherhood chapter in a parish cannot take the place of an ordained clergyman any more than an ordained clergyman can take the place of the laity. Praying lay workers working in close association with a consecrated clergyman is an unbeatable combination for extending the Kingdom of Christ.

The clergyman of any parish or mission in which the Brotherhood of St. Andrew is working should find in his Brotherhood chapter an organized body of men to supplement his personal pastoral duties, waiting and ready to assist in achieving the thing of prime importance, winning men to Christ through his Church.

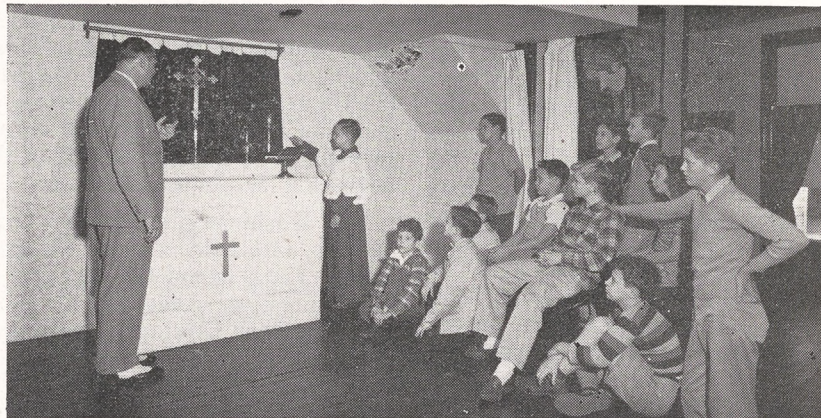
Clergymen should give definite assignments to their chapters. Where wise lay leadership is chosen and diligent direction given by the rector, the Brotherhood of St. Andrew chapter, regardless of size or experience, can be a dynamic factor in the life of the parish in which it operates.

The Brotherhood of St. Andrew is a co-operating agency of the National Council of the Protestant Episcopal Church, and the House of Bishops has appointed a committee of seven bishops to serve as a channel

of communication, conference and cooperation between the Brotherhood and the general Church.

There are Brotherhood chapters and members in practically every diocese and missionary district in the United States, as well as in Canada, the British Isles, West Indies, Central America, Brazil, New Zealand, Australia, China and Japan.

Nationally, as well as locally, the Brotherhood of St. Andrew is a constitutional, representative democracy. Legislation is by vote of its National Convention. The Council is the administrative body, elected by the National Convention and by the As-



The Junior Chapter at St. Andrew's, Tampa, Florida, being instructed by their counsellor, Morton O. Nace

semblies, as provided in the Constitution.

The Council elects its officers, consisting of a president, several vice-presidents and a treasurer (who are business and professional men serving without salary), and one or more secretaries who are part of its employed field and office staff. The Executive Committee, consisting of the National officers and other members selected from the Council, acts ad interim between meetings of the Council and the Convention.

The National Headquarters are located at 105 West Monument Street, Baltimore 1, Md.

OLD CONTROVERSY REVISED

Boston:—Gov. Bradford of Massachusetts has been petitioned by 150 Americans to approve the erection on Boston Common of a memorial bas-relief to Nicola Sacco and Bartolomeo Vanzetti, who were executed twenty years ago for murder. Among those sponsoring the project are Bishop Scarlett of Missouri, former Governor Lehman of New York, Chancellor Robert M. Hutchins of

the University of Chicago. The petition to the governor states that "thoughtful opinion" the world over regards that the two men were innocent of the crime for which they were electrocuted.

DR. A. W. TUCKER IS HONORED

Shanghai:—Thirty American and Chinese doctors shared in the celebration of the 64th birthday of Dr. A. W. Tucker who has been chief surgeon at St. Luke's and St. Elizabeth's hospitals here since 1906. He has also been professor of surgery

at the medical school of St. John's University for the same length of time. The celebration took the form of a dinner and reception, with the announcement that 100,000,000 Chinese dollars (\$5000 in U.S. money) was being raised to establish a chair of surgery in the medical school in Dr. Tucker's honor.

MARRIAGE CLINIC IS BACKED

Richmond, Va. (RNS):—The ministerial union of this city has donated \$1,800 to help operate a pre-marriage and marriage counseling service, established recently by the community council. It is the first community effort to halt the rising divorce rate through preparation for marriage.

WILLIAM RICHARDS TO PUERTO RICO

New York:—William L. Richards, for many years on the staff of the National Council, has accepted appointment as head of St. Joseph's Agricultural School in Puerto Rico. He is to sail with his family on September 19th.

The Brotherhood of St. Andrew Commended By Leaders

*Number of Bishops Write of the Important
Role Being Played by This Organization*

Baltimore:—What a number of leaders of the Church think of the Brotherhood of St. Andrew may be gathered from the following letters received at the office of the organization here:

The Brotherhood of St. Andrew offers to the laymen of the Church a challenging and comprehensive program for the extension of the Kingdom of God. The emphasis is placed not primarily upon entertainment or recreation but upon the central truths and practices of the Christian faith. This emphasis meets the tragic need of our generation. The appeal will reach thoughtful men who will respond to the call of Christ and of the Church in the consecration of their lives.

—THE RT. REV. HENRY K. SHERRILL
Presiding Bishop

The Brotherhood of St. Andrew deserves the enthusiastic support of everyone concerned with the progress of the Episcopal Church. During the short time in which I have been concerned with the administration of the missionary work of the diocese of Michigan I have become convinced that the fundamental problem of the Church is lack of man-power. If we had the men we would be able to grasp the great opportunities that are offered to us. We need desperately the ministry of the laity—hundreds of men who will teach, witness, and evangelize. The Brotherhood is concerned with the training and the organizing of these men. It leads them deeply into the life of prayer and then sends them forth in service.

I could give many examples of what the Brotherhood has accomplished, but I will confine myself to one. A mission church, closed for many years, was recently reopened. It now has a new organ and plans are being made for redecorating. It was dead and now it is alive again. Who is responsible? A young layman who is a member of the Brotherhood of St. Andrew.

—THE RT. REV. RICHARD S. EMRICH
Suffragan Bishop of Michigan

It gives me much pleasure to bear witness to the value of the Brotherhood of St. Andrew in the life of the Church. I became a member in

1887 while I was still a student in the University of Pennsylvania and it gave me opportunity to attend meetings in Holy Trinity Church at which many important subjects were discussed relating to Christianity and its application to the everyday lives of people. Also, it was most help-

ful in giving me opportunity to speak to others about what I had found. It helped me to arrive at a conviction, which has been a life-long one, that no one has any real religion until he is willing to share it with others. To pray daily for the spread of Christ's Kingdom and to ask other people to come to Church with you seem to me to be fundamental to the life of any mem-

bers of the Church. It was the way that Christianity started in the early centuries and was the cause of the Church's rapid growth. Times have changed and the Churches have drawn away from old types of evangelism; however, what we need today is evangelism of the personal type which carries the Gospel into every area of our complex social, political, and economic life. The Brotherhood should, in my judgment, recruit men who are leaders, have courage, and above all a deep loyalty to the Church and to her ways. Men's clubs are well



Alvin S. Loving of Miller High School, Detroit, leads one of the discussion groups when the Michigan Assembly of the Brotherhood of St. Andrew mobilized 300 men to discuss world peace

enough, but we need an organization with the aims of the Brotherhood to be at work for Christ in God's world.

—THE RT. REV. WM. P. REMINGTON
Suffragan Bishop of Pennsylvania

For thirty years I have been in personal touch with the Brotherhood of St. Andrew, and have found it a great help everywhere in the life of the Church. Its aims are a challenge

to reality in the spiritual calling of a disciple, its accomplishments are of lasting worth, and its opportunities dependent on our loyalty to the Master.

—THE RT. REV. WILLIAM L. ESSEX
Bishop of Quincy

The College of Preachers has had the privilege in recent years of entertaining the Brotherhood of St. Andrew on several occasions. It certainly constitutes a unique fellowship of laymen within the Church—loyal to its corporate life and eager to appropriate its riches of liturgy and doctrine. During the past Lenten season, a group of laymen gathered from the parishes of the local diocese, but sponsored by the Brotherhood, has met weekly at the College of Preachers, and, under the guidance of Bishop Dun, studied the fundamentals of the Christian faith. The experience, according to the testimony of the group, was richly rewarding. It could become a model for adult religious education groups among laymen over the entire Church. Certainly the Brotherhood deserves much credit in stimulating this type of evangelism.

—THE REV. THEODORE O. WEDEL
Canon, College of Preachers

Forty-one years ago I was privileged to become a member of the Junior Brotherhood of St. Andrew, at Memorial Church, Baltimore, Maryland, and throughout all of these years I have always continued my membership and interest in the organization of men and boys.

I feel that great influence was brought to bear upon me by my association in this form of Church life as a young boy upon my decision to enter the priesthood of the Church. In the twenty-nine years I spent as rector of two parishes I was truly privileged to have groups of laymen, primarily young men, who accepted in a definite form the obligations of their confirmation and by their honest prayers and their sincere, regular efforts shared with me in the great privilege of bringing many boys and men to baptism, confirmation, church school and to church worship.

It is my hope that within my diocese of Louisiana many groups of laymen will accept the challenge of such definite prayer and work and worship and in each congregation will form a nucleus of consecrated men to share with their priest in revitalizing and evangelizing the lay power of this, our great Church. No

other organization of men has such a definite program and such a clear cut plan for winning men to the Kingdom of God. I pray that God's blessing will be ever upon this great organization and that it will grow both in quality and quantity and continue strengthening the life of our great Church.

—THE RT. REV. JOHN L. JACKSON
Bishop of Louisiana

During its long history the Brotherhood of St. Andrew has steadfastly held to its one great aim or objective, which is to win souls for God through his Church. The opportunity thus to serve has never been more urgent than at the present

secrated and loyal, are a natural spearhead for any program for evangelism such as the Church is now undertaking. It is a challenge which calls for real men with real vision.

—THE REV. ARNOLD M. LEWIS
Executive Director, Presiding Bishop's Committee on Laymen's Work.

The Brotherhood of St. Andrew has had a long and honorable history of more than half a century in the Episcopal Church in this and in other countries. In China and Japan, the Brotherhood is one of the most useful agencies there is in leading men and boys to Christ and the



A regular feature of the Brotherhood's program is the sponsoring and promotion of communion services for all men and boys of the parish

moment in the history of the Church.

Where the opportunity has been seized through the faithful and loyal efforts of the men and boys of the Brotherhood, the accomplishments of the Brotherhood speak for themselves.

—THE RT. REV. JOHN THOMAS
HEISTAND, *Bishop of Harrisburg*

The Episcopal Church is gaining a new awareness of its responsibility for the extension of the Christian fellowship. We are realizing that any program of real evangelism demands consecration and work on the part of every member of the Church. Laymen, speaking of the things in which they believe and inviting others to share the privileges of the fellowship, are a vital force in telling the good news. Members of the Brotherhood of St. Andrew, con-

Church. In its organization and methods it is simplicity itself. Its purposes are in line with the best apostolic and Christian tradition.

A very small group of men in any parish can form a chapter. It is better that a chapter be on the small side, rather in the nature of a cell. The work of the members of the chapter is to pray daily that God's Kingdom may come and to make an honest effort each week to bring some man to Christian worship in the Church. This is in line with what St. Andrew did in bringing his greater brother St. Peter to Christ. It is truly an apostolic method.

Men's organizations have come and gone. Men's clubs have risen and fallen, but the Brotherhood has persisted and is working today.

—THE RT. REV. ROBERT B. GOODEN
Suffragan Bishop of Los Angeles

The Brotherhood Serves

THE Brotherhood of St. Andrew looks to the future. How can this organization of men and boys best serve the Church?

The answer is quite simple—by following the example of our patron saint. In St. John 1:41 we have the verse that is the basis of the work of the Brotherhood of St. Andrew. "He first findeth his own brother Simon and saith unto him, 'We have found the Messiah' . . . and he brought him to Jesus."

Like Andrew, we seek out and try to bring to the Master others who may become the Peter of the Church of tomorrow. In this search the Brotherhood of St. Andrew employs all techniques. Beginning with the youth we urge them to attend summer camps sponsored and manned by our members where they may be exposed to the daring of true Christianity, where they may catch the vision of the Church's task and where we may bind them together in a force with a common objective—the extension of Christ's Kingdom. From these camps have come many of our bishops, priests and lay leaders who look upon their camping days as the time of their great decision.

In schools and colleges, in missions and parishes the Brotherhood of St. Andrew seeks to bring men and boys into a self-determined but closer relation with their Master. In our leadership conferences we afford the questioning young man a full opportunity for self-examination and analysis. The conferences, lead and guided by a consecrated priest, draw out the doubts and confusions of the searching mind and fuse the hesitations into determination. The participants are no longer "ashamed to confess the faith of Christ crucified" and tend to become faithful soldiers and servants.

The Brotherhood chapter meetings further stimulate the members. Laymen, meeting with their rector, consider prayerfully the spiritual needs and opportunities about them, determine upon a solution and start to work. The director of the chapter assigns to each member a portion of the work to be done, for which he is responsible and on which he reports at the next chapter meeting. Progress results from this simple matter-of-

fact procedure and those taking part realize that the Rules of Prayer and Service are not vague theories but dynamic forces.

In St. John 6:8, we have a further example set by St. Andrew. Here is the story of the feeding of the five thousand. It was Andrew who sought and found the small means of feeding the multitude. He presented to our Lord the lad with the five barley loaves and two small fishes. And the miracle took place. We of the Brotherhood of St. Andrew try to follow that example. We have little ourselves, but what we have found we bring to the Master for his blessing and use.

We heard of the heavy load that Bishop Harris carries in Liberia—how the natives found the results of their work at the church farm discouraging and difficult. The cause was inbreeding of stock and the need was new blood lines. So this spring we flew 400 baby chicks to Bishop Harris that his poultry might be reinvigorated. As additional contributions are received we will send young turkey poults and arrange for the purchase of new blood lines in their piggery and cattle farm. We believe this to be practical Christianity—to bring our little to the Master that he may bless and multiply it.

Again, we have sent vegetable seeds to Lt. Col. Paul Rusch in Japan that he may distribute them to the Japanese people that they might raise their own food. The amount we shipped this past winter will be expanded many times as thousands of our members and friends join in another expression of practical Christianity.

Another major emphasis is the support in Kuming, China of our beloved brother and Bishop, the Rt. Rev. Quentin K. Y. Huang. He has told thousands the thrilling story of his diocese, his need and his opportunities. The Brotherhood of St. Andrew has pledged him a church and school at a cost of \$25,000. This fund has already grown to a sizeable amount. It is an expression of love for and faith in a man who faces almost impossible tasks with serene confidence in his Master.

We believe that our gifts to these projects will through the miracle of faith not only feed thousands but bring the stones with which the Church throughout the world must grow. The Brotherhood

Rules of The Brotherhood of St. Andrew

THE RULE OF PRAYER

The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

THE RULE OF SERVICE

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

of St. Andrew follows the example of St. Andrew. Knowing our own weaknesses and shortcomings, we strive only to serve by bringing others to Christ that they may become greater and stronger mem-

bers of the Church of tomorrow.

—SAMUEL S. SCHMIDT
*President, The Brotherhood of
St. Andrew*

The Brotherhood Past and Present

*by James L. Houghteling
Son of the Founder, past-president, and
vice-president of the Brotherhood
of St. Andrew*

THE Brotherhood of St. Andrew was founded on St. Andrew's Day, 1883. For over sixty-three years it has been a recruiting agent for the lay manpower of the Church and has traveled far and wide in its chosen work of "Spreading Christ's Kingdom among men." The milestones of its journey have been its National Conventions, of which there have been fifty in all.

In the present article I have considered the Brotherhood, past and present, from the viewpoint of a few fond recollections of past National Conventions.

I was not invited to the first National Convention of the Brotherhood, because I was just fourteen days short of my third birthday on the afternoon of October 23, 1886, when eighty-five delegates, representing twenty-seven chapters from twelve dioceses, met in Apollo Hall, Chicago, on a truly historical occasion. But I often heard my father, the founder of the Brotherhood, tell about it.

The Convention was short and to the point, consisting of a business session on Saturday afternoon to adopt a national constitution, then a dinner at a convenient restaurant, and an inspirational meeting in a nearby assembly hall; with, of course, a Corporate Communion on Sunday morning. As the finances of the youthful organization were none too robust and as the General Convention of the Church was in session in Chicago at the same time, my father had arranged with the House of Bishops for an early adjournment on Saturday afternoon, so that the Brotherhood could use Apollo Hall free of charge.

Unfortunately the bishops became involved in a long debate and forgot to adjourn. So eighty-five eager young laymen were obliged to stand around the lobby of the hall, while the clock ticked off the precious minutes and the episcopal argument went on and on. Finally Bishop Potter of New York came out of the hall and stopped to ask who all these young men were. And when he was told he turned, hurried back into the hall and interrupted the debate to move that the House of

Bishops adjourn and give the Brotherhood of St. Andrew a chance.

My own first experience of a Brotherhood convention was in 1892 at Boston. I was just short of nine years old at that time and with my older brother was appointed a convention page, whose duty it was to sit on the steps of the platform and carry messages from convention officers to various delegates. In this duty I was greatly helped by the fact that as my father's son I had had many home contacts with the convention leaders—such friendly souls as its chairman, Dr. Will Sturgis;



A recent dinner of the chapter of the Brotherhood of St. Andrew at the University of Florida

our able general secretary, John W. Wood; Philadelphia's leading delegates, G. Harry Davis and George C. Thomas; such field workers as Arthur S. Lloyd (afterward a beloved bishop of the Church) and Harry Sill; and stalwarts of the National Council such as Charles James Wills, William R. Stirling, Hector Baxter, Frank Holmes, John Locke and a host of others.

I wish that space would permit me to be reminiscent about other conventions which I attended at Philadelphia, Providence, Buffalo, Cleveland, Pittsburgh, Milwaukee, St. Louis, Memphis, New Orleans, Nashville, Atlanta—to name only the cities which spring instantly into my memory; or about splendid country conventions at Sewanee, Hobart College, Howe School and other rural spots.

A Brotherhood convention, however, is only a Brotherhood by-product, not an end-product. It is a recording device for summing up and assessing the past and current work of the organization—a measuring device for calculating the impact of the Brotherhood's work and program on the young-man-power of the Church—and an exchange device for pooling the valuable experience of individual groups for the benefit of all. It is an occasion for Brotherhood members to consult together and ask themselves such vital questions as the following:

Why are we today numerically weaker than we were, say, in 1892, or 1907, or 1920? Why, on the other hand, have we survived some of the leaner and more difficult years between, in which other layman's organizations have silently folded their tents and disappeared?

ONE of the reasons for the Brotherhood's longevity is, I am convinced, the simplicity and soundness of its spirit and method. Its simple aims and methods are the sum and substance of the Brotherhood in 1947 as they were in 1887. We have never changed or diluted our rules of prayer and of continuous personal work and service in bringing men and boys nearer to Christ through his Church. Almighty God has blessed our efforts to the full extent by which we have been persistent and faithful in fulfilling our solemn commitments; and his blessing has not been limited by our limitations, but has reached far beyond them through the achievements of a host of men and boys whom we have succeeded in leading through the portals of his Church.

If we should go back through the records of the Brotherhood and from them should compile a statistician's graph of the effectiveness of our program, based on annual reports of chapter activities and membership, I believe we would find that the Brotherhood's progress—like a good many other things in life—can only be portrayed graphically as a series of wave-outlines of varying height.

Our history has undeniably been one of ups and downs, rather than a steady upward progress. For our first fifteen years the curve of such a graph would mount steadily, until it showed a body of approximately 1,500 active chapters and a membership somewhat in excess of 10,000. Then toward the turn of the century there was a slump which, I well remember, greatly worried the Brotherhood leadership of those days. Then the upswing of the curve was resumed fairly steadily until this country entered the first world war, when grave new problems confronted us.

The second half of the Brotherhood's history has in general followed the pattern of the first, although we have never recovered a part of the

ground which we held at the top of our first tremendous upswing.

And now we have passed through the vast difficulties of the second world war—in which so many of our members were scattered to the uttermost parts of the earth in the service of their country. Our plotting statistician would have to use the lower dip of a descending curve to depict the valiant but none-too-successful efforts of our depleted chapters during the war—although a few chapters and the members of our field did outstandingly good jobs in the army camps and among the armed forces.

But those difficulties are now past and gone; and, to judge from the spirit of many of our veterans newly returned to civilian life, we have every reason to believe that the wave-curve of our progress is again rising.

Our problem is always a problem of leadership.



Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan, summarizes Lt. Col. Paul Rusch's address at the St. Andrew's Day service on the grounds of bombed-out Central Theological College, Tokyo

When Jesus the Son of God came to earth to save mankind, his incarnation taught humanity many lessons; but none more vitally important than the great truth that, under most circumstances, men and women need human leadership to show them the path to God. The whole history of Christianity has been one long story of consecrated human leadership inspired by the acts and teachings and love of Christ Jesus.

The sixty years of the Brotherhood's existence have been a part of this pattern. We try to find and to bring to Jesus our brother or our familiar friend, as St. Andrew and his companion St. Philip did on Jordan's bank in the days of the Baptist; and if that brother chances to be Simon Peter, a natural leader or a trainable leader, then the wave of our progress rises.

The young men who first organized the Brotherhood in the 1880's and 1890's were far from being Biblical saints; but they had caught a true vision

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of the purpose of Jesus Christ and of the power of his grace, which turned them into real leaders of men. With time they were scattered; and then a new generation of leaders had to be found and trained—though not without some gaps—to take their places; and after the second generation, a third. In waves their achievements rose and receded and rose again.

In my younger days I used to worry about this ebb and flow of Brotherhood chapters. But, on the other hand, I was encouraged to notice that many of the principal activities of the dioceses and of the national Church were manned by devoted laymen whom I had first known as Brotherhood workers. And I found that most of these men who had answered the call: "Friend, go up higher!" were still practicing in their daily lives our simple Rule of Prayer and Service and consequently could still be numbered in all good faith, as Brotherhood workers.

Thus, by seeing and understanding, we can assure ourselves that the ebb and flow of chapter life is well nigh inevitable and in no way weakens our essential position in the Church or the useful future

which is stretching away ahead of us. In the past the greatest periods of the Brotherhood's history have been those in which it has been confronted



*Great China University Chapter
of the Brotherhood of St. Andrew*

with the greatest and most compelling challenges. We fully recognize the tremendous challenges to which our religion is subject today. And we expect to meet them bravely and successfully.

A Rector Looks at His Chapter

by Blake B. Hammond
Rector, St. Peter's Church,
Niagara Falls, N. Y.

ANY organization or brotherhood established in and by the Church of God is the result of the effort first made by Jesus Christ, and carried on thereafter through the intervention and action of God's Holy Spirit.

The Church itself is a brotherhood of believers in God, as revealed by Jesus Christ. The Church is that fellowship caused and kept alive by the Holy Ghost, working in and through each and every member thereof. And, the effectiveness of the Church, or any group therein, is dependent upon the quality and quantity of the Spirit of God as is evidenced therein.

I am sincerely convinced that the preparation made in bringing about the Brotherhood of St. Andrew in our parish was labor not in vain; that the effort was well grounded; that the purpose of its being is in the very heart and core, the expression of God's will; that through his grace and blessing, we have reached the present point in our growth and development; that, in other words, what we have done so far, is due to God's wanting us to act

in this direction; that it did not simply come about because, as rector, I wanted and needed more men to help in the work of this parish; nor as the result of the earnest desire by the men here to do a greater and better work for their God and his Church; but because first, last and always, it was the will of God that such be established and carried on in his name and with his perpetual care and guidance. If I did not feel this with all my heart, I would not look with such confidence upon this body of men, as I do. In other words, the trust in them, and in myself, as associated with them, does not stop with ourselves, as a man-made and man-directed organization, but the trust I have and, I pray, each of them has, is in God's goodness and mercy; that he will be with us 'til we meet again—and when we meet again—so that as we work together, we will never grow stale and dry-up because our roots are not deep enough to keep ourselves nourished and strong in the spirit of our God.

I feel confident about the future success of the

Brotherhood of St. Andrew in this parish and community, because of the quiet, but steady, way in which this group has functioned. We do not expect to convert the world; we are not consuming ourselves in a burning, glowing fire of fervor that too often wears itself out too quickly, because of an overdose of premature enthusiasm. It is much more promising, and far more preferable to start out on an up-hill journey, (and it is just that) by first conditioning ourself for the trip, and by learning what the purpose and destination is. These are the determining factors with which we are gradually, but progressively, acquainting ourselves. And this is the ground work, the solid structure upon which any organization must frame itself, if it is to carry on regularly and permanently.

THE Brotherhood of St. Andrew is one of the oldest men's fellowships in the Episcopal Church and the whole Christian Church. Its origin goes back to the very beginning of the Church itself. Jesus called unto himself a group of men, men of the world; men of the usual tasks; fishermen, tax collectors; men of the people; men of the earth and the great outdoors; good hearted, willing men, who were like you men reading this today. And when Jesus called them "O'er the tumult of life's restless sea"; they were called. They heard his voice, firm, but kind and appealing. A voice that rang with truth and conviction; a voice that spoke only words of "Follow me," but which penetrated to the quick and core of their being, and spoke to their hungry hearts. A voice they could not resist, because what he said was what they had always wanted, possibly subconsciously, to hear. Here was new hope and new life manifest unto them. Here was the release of themselves to something that meant more than anything they had previously dreamed of. Here was the beginning of real, significant, abundant living. And so they forsook all and followed him.

One of his first followers was Andrew, the brother of Simon, called Peter, "The Rock of Faith." Andrew first heard the call of Jesus and was so moved that he ran and found Simon his brother and brought him to Jesus. Isn't this a thrilling scene, in all its simplicity? A man so inspired and so joyful for what he had found and because he was found, that he was not content until he had shared this God given joy with some one else; with, at least, one other man. And think of the man he brought to Jesus, Simon who became Peter; the man who became a saint. And think what it meant to this man—Peter—who was brought to Jesus.

This was the beginning of the Brotherhood of

St. Andrew. The bringing of a man to Jesus was the purpose then, and remains the purpose today for this Brotherhood of believers; this fellowship of the Holy Spirit.

The two Rules of the Brotherhood work hand in hand. Prayer is talking to God and hearing him talk to you. And as this communion of spirit is established, then the natural reaction is to do what he tells you. Thus, a prayerful person will be a serviceful person. He will go forward because he is guided to go that way. And as our Brotherhood members draw their strength from that abundant source, they will never grow stale nor dry up for want of nourishment or a sense of direction and purpose.

I do not expect them to be transformed into full time evangelists or to become so holy that they will sprout wings, or become saints. But I do expect and believe they will become more akin to the spirit of their Lord Jesus, as they sincerely try to do his will. And I am sure that as they increase in his grace they will find more joy out of living than they ever imagined possible.

A Word With You

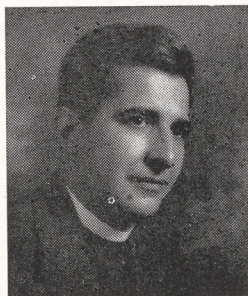
By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

REVEREND

TELLING the readers of this intellectual magazine not to misuse the word "Reverend", is like scolding a congregation for not coming to church. Those who need it won't hear about it; and those who hear about it don't need it.



"Reverend" is an adjective, and should not be used as a proper noun in direct address. In the comic strips, characters do indeed address each other by the use of adjectives — *Beautiful, Handsome, Good-Lookin', Stupid*, and the like— but this is a

hangover from early days when indifferent artists approached a dull or immature public through a crude medium, and it was better not to be too subtle.

Adding the clergyman's last name does not help the situation at all. It is the Honorable Harry S. Truman, or the Honorable Mr. Truman, not Honorable Truman. It is the beautiful Betty Grable, or the beautiful Miss Grable, not beautiful Grable.

Bishop Stevens of Los Angeles Dies After Operation

Had Planned to Represent Episcopal Church At Australia Church Celebration in Fall

Edited by Sara Dill

Los Angeles:—Bishop W. Bertrand Stevens of Los Angeles died on August 22 from complications following a throat operation. He was 62 and had been Bishop of the diocese since 1928. A graduate of Bates College and the Episcopal Theological Seminary, he served parishes in New York City before becoming the rector of St. Mark's, San Antonio, Texas, in 1917. He was a leader in the national affairs of the Church, being a member of a number of commissions of General Convention and served as a member of the National Council. He was prominently mentioned to succeed Bishop Tucker as Presiding Bishop at the last General Convention. Bishop Stevens had planned to visit Australia this fall as the representative of the Episcopal Church at the centennial celebration of the Church there.

Alliance in Germany

Berlin:—Pastor Martin Niemoeller, representing a wing of the Evangelical Church of Germany, and Kurt Schumacher, chairman of the Social Democrats, have formed a working alliance. Both men are violently anti-Soviet and anti-Communist. According to Delbert Clark, correspondent of the New York Times, "this remarkable alliance comes at a time when dissatisfaction with Pastor Niemoeller's role of anti-Nazi martyr is taking concrete form in Germany. His prestige has recently suffered considerably but there is no immediate evidence that he has lost much of his influence with his wing of the Evangelical Church. A short time ago, at the request of his own home-town chapter, the Association of Victims and Persecutees of Fas-

cism ousted him from the organization. It was alleged that new evidence showed that during the Hitler regime he swore to his sympathy with Nazi aims, that he was anti-Semitic and that he had never vigorously opposed Nazi ideology."

The correspondent writes further that after world war one Niemoeller "took a leave of absence from the pulpit to organize one of the 'free corps' gangs that were fighting democratic forces in the Ruhr and that his opposition to the Nazi regime consisted entirely of trying to save part of the autonomy of the Evangelical Church. During the period of his internment in the Dachau concentration camp, according to fellow prisoners, he was in what was called 'honorable confinement.' This meant that he suffered nothing but confinement and was permitted to smoke, read and have other prisoners as servants. . . . Dr. Schumacher and Pastor Niemoeller will make good working partners, according to political observers here, since both are primarily Pan-Germans."

(This bit of information is called to the attention of the officers of the World Council of Churches and

others who sponsored meetings for Martin Niemoeller in many American cities last winter).

Notable Volunteer

Honolulu:—Dr. Corydon Wassell, retired Rear Admiral whose notable war record was made into a movie three years ago, is to aid at the Shingle Memorial Hospital on the Island of Molokai, it is announced by Bishop Kennedy. Mrs. Wassell, a trained nurse, is also to assist at the hospital. They are to arrive in Honolulu in October.

Dr. Bowen Consecration

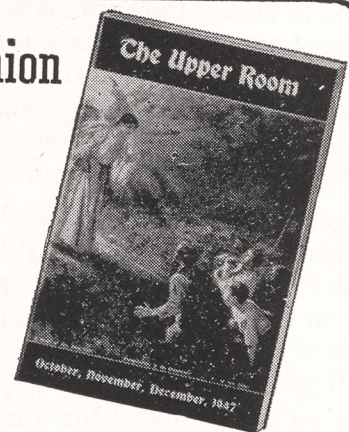
Denver:—The Rev. Harold L. Bowen of Evanston, Illinois, will be consecrated Coadjutor of Colorado at St. John's Cathedral here on September 29th. Presiding Bishop Sherrill is to be the consecrator, with Bishop Ingley of Colorado and Bishop Conkling of Chicago the co-consecrators. The Presenting Bishops are to be Bishop Brinker of Nebraska and Bishop Randall of Chicago. Bishop Pardue of Pittsburgh will preach. Other Bishops to take part in the service are Bishop Essex of Quincy, Bishop Zeigler of Wyoming, Bishop Moore of Dallas and Bishop Atwill of North Dakota.

Hits U. S. Policy

New York:—The United Christian Council for Democracy last week issued a statement hitting at the policy of the United States in the Indonesian situation. It declares that "our government is now seeking to circumvent the United Nations and

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the Security Council and to have the dispute between Holland and Indonesia settled outside the UN. This is utterly unacceptable to the Indonesian government and is completely satisfactory to the Dutch colonial regime and to the colonial powers in general. It is in line with the dangerously unilateral and UN-bypassing Truman Doctrine which has already so greatly endangered inclusive cooperation and peace. Circumventing the UN in the Indonesian case is utterly devoid of moral justification."

Lead for Peace

Grand Rapids, Mich.:—The Church must lead in the fight for peace, not merely follow secular leadership, Bishop Spencer of West Missouri told a large congregation at a service commemorating the fourth anniversary of the dedication of St. Mark's as the cathedral of the diocese of Western Michigan.

Loan Is Urged

Chautauqua, N. Y.:—A loan of ten billion dollars over a ten year period to Russia was advocated here by the Rev. Mark A. Dawber, head of the Home Missions Council. Declaring that "we are in the hands of propagandists provoking war with Russia," the speaker stated that "the money would be better used in this Christian way than in waging an un-Christian war."

Japanese Bishop Dies

Tokyo:—Bishop Todomu Sugai of South Tokyo and primate of the Holy Catholic Church in Japan, died on August 14th. He came into prominence during the war when he was imprisoned with five other clergymen for refusing to recognize the government-sponsored United Church of Christ in Japan.

Labor Sunday Message

New York:—Asserting that the Church has not adequately faced the problems of laymen, employers and labor leaders, the Federal Council of Churches, in its annual Labor Sunday message, called upon all denominations to "promote a true recognition of the inherent worth of each person, the right of each one to a place in society, however humble, in which he can contribute to the community while he supports himself and his family."

The message, issued through the Council's Department of the Church and Economic Life, declared that "we Christians cannot face with silence or inaction the prospect of

recurrent business depressions in which unemployment rots the souls of men.

"We propose to the utmost of our ability to create a background of Christian principle in which the study, discussions, and plans for action to meet the situation will proceed."

The statement added that the Church must reject "both the idea that most employers are greedy conspirators who combine in soulless corporate entities and the idea that organizations of employees are usually a rabble led by demagogues.

"The Church recognizes that each

individual is a part of many groups almost from the cradle to the grave. He is part of a family, a school, a lunch club, the round-house crowd. But the Church will always appeal to the conscience of the single person and call upon him to assert in his group what that conscience says, even in the face of hostility of that group."

Teamwork is lacking in industrial relations, the Federal Council asserted, largely because civilization has not learned how to adapt itself to constant change.

"The missing element in industry is the goal for the team work and

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for the adaptation. The goal is to serve God's purpose in the light of the Christian gospel.

"With a sound knowledge of actual relations between employers and employees, the Church can present the community with the demand that men shall go beyond expediency, or even bare justice, and shall work for a partnership based on Christian good will."

Moscow Reconciliation

New York (RNS):—Active negotiations have begun between Metropolitan Gregory of Leningrad and Novgorod and the Russian Orthodox Church in America for reconciliation of the American Church with the Moscow Patriarchate, it was learned here. Metropolitan Gregory arrived recently from Moscow as the personal representative of Patriarch Alexei, with full powers to establish a formal agreement with Russian Church leaders in this country.

Accompanied by Dr. Leon Parsky, secretary to Patriarch Alexei, Metropolitan Gregory held a conference with Bishop John, of the Brooklyn, N. Y., diocese of the American Church, and Bishop Anthony, newly consecrated Bishop of Montreal and Eastern Canada who was delegated

by Metropolitan Theophilus, of San Francisco, head of the Russian Church in America, to act as his official representative.

At this meeting, it was disclosed, a seven-point declaration, setting forth the bases on which the American Church will agree to accept the spiritual jurisdiction of the Moscow Patriarchate, was presented to Metropolitan Gregory. The terms of the declaration were not revealed, but it is believed that the major demand was for full autonomy for the American Church.

The meeting was sponsored by the Metropolitan Council of New York, which was empowered to supervise the negotiations by the All-American Sobor of the Russian Orthodox Church in America which met at Cleveland, Ohio, last November.

It was announced that Metropolitan Gregory would study the seven-point statement and present his reply shortly. The next step will be for Metropolitan Theophilus and the Council of Bishops to issue their decision on the declaration as modified or amended by Metropolitan Gregory. Should both sides reach an agreement on the terms outlined, final reconciliation between the American Church and the Mother Church in Russia will then be for-

mally announced.

Observers stressed that Metropolitan Gregory has been given full power by Patriarch Alexei to "liquidate any misunderstanding" between the two Church groups and that Patriarch Alexei has already gone on record as stating that "I have no objections against autonomy for our Orthodox Church in America." Both sides, they added, have agreed that the question of autonomy is the only vital issue at stake in the present negotiations.

College Workers

Boston:—Stringfellow Barr is to be headliner at a conference for college workers to be held September 9-12 at Groton, Mass. Other leaders will be the Rev. Charles W. F. Smith of Wellesley, Mass., the Rev. A. Sidney Lovett, chaplain at Yale and the Rev. Robert N. Rodenmayer of Northampton, Mass. It is sponsored by the commission on college work of the first province and the New England Student Christian movement.

Workers Wanted

Philadelphia:—Young men and women are needed for volunteer health, educational, and recreational projects in Mexico, according to

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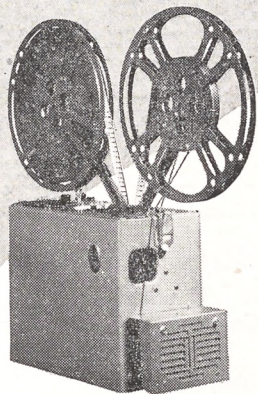
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The program is designed to assist the Mexican government in raising health and educational standards and to increase good will and understanding between Mexico and the United States.

Young Theologians

Medford, Mass. (RNS):—What is believed to be one of the youngest groups of students ever to attend a school of theology in the United States has just completed a course in religious instruction at Tufts College School of Religion here.

More than 25 ten to twelve-year-old boys and girls selected from Protestant inter-denominational classes in religion in Somerville and Medford, attended a religious workshop held this summer at Tufts, and demonstrated for the benefit of visiting teachers the child's capacity to receive and understand religious instruction.

A specific age group was chosen to enable observers to note the response of children at this age level to religious education. All of the students took part with enthusiasm in the activities of the course. A class entitled "Adventures in Discovering God," with pupil participation, proved one of the most popular offerings.

Alternating with religious instruction was creative work in which the youngsters designed altar cloths for Crane Chapel, on the campus, made relief maps of the Holy Land and wrote and produced religious plays.

Observing the experiment, held under the direction of Dean John M. Ratcliff of Tufts School of Religion, were visiting clergymen and teachers of religion from many parts of the country.

Condemns John Dewey

Boston:—Judge John E. Swift of the Massachusetts Superior Court told the convention of the Knights of Columbus, meeting here, that Prof. John Dewey, retired professor at Columbia, was responsible for an "anti-God campaign" that was started forty years ago in the American public schools. At the same convention Roman Catholic Bishop Brady of Manchester, N. H. called for a crusade against the "atheistic communi-

"... has the merit of combining sound scholarship with popular exposition."—

THE CHURCH TIMES

**The Challenge
of
New Testament
Ethics**

By **L. H. Marshall**

Tutor in New Testament Interpretation, Rawdon College, Leeds

"Gentlemen, in this little book is all the wisdom of the world." This is a tribute once paid to the New Testament by the noted eighteenth-century theologian, Ewald. In that faith THE CHALLENGE OF NEW TESTAMENT ETHICS has been written, and it is that faith which it seeks to justify.

Under the following chapter headings, Mr. Marshall competently discusses the ethical teachings of the New Testament:


- The Nature of the Ethics of Jesus
- Jesus' View of Evil
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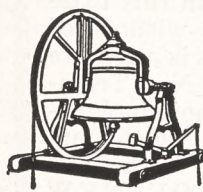
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ism that threatens the world." He stated that "only when the majority of men accept an uncompromising Christianity can we hope for that millenium of peace, freedom and security that we dream of and hope for."

Protection Rejected

Jerusalem (RNS):—The Anglican Bishop here, Weston H. Stewart, has declined an offer by Bishop authorities to erect barbed wire fences and carry out other security measures to protect Anglican churches from possible attacks by extremists. The offer was made following reports of anti-Jewish riots in England but the Bishop declared he is convinced that "no danger threatens our sanctuaries here."

Conference at Kenyon

Gambier, O.:—The heritage of the English-speaking peoples and their responsibilities will be the subject of a conference to be held at Kenyon College here September 26-28. Besides a large number of distinguished Americans, the following men from abroad share the program: Maurice Frechet, professor at the Sorbonne; the Rt. Hon. Thomas Johnson, former secretary of state for Scotland; Prof. Julius Lewin of the University of the Witwatersrand, Johannesburg; Norman MacKenzie, assistant editor of the New Statesman, England; Prof. H. T. Wade-Gery of Oxford.

Catholics Charge Bias

Chicago:—The Catholic Central Verein of America, meeting here for five days, adopted a statement in which members declared that "prejudice and hatred against the Catholic Church still persists." The statement cited the following as "proof" of the charge: opposition on the part of Protestants to having a representative of the President at the Vatican; insistence by Protestants on the separation of Church and state; released time for religious instruction in schools; opposition to the furnishing of buses from public funds for children attending parochial schools; meddling in the affairs of Spain; indifference to the fate of Archbishop Stepinac of Yugoslavia.

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BACKFIRE

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

THE REV. JOSEPH D. C. WILSON
Rector at Foley, Alabama

I cannot agree with Bishop Moody's statement quoted in your issue of August 7th that his action in the Hanson-Winson divorce and remarriage "is in my diocese and nobody else's business." His authority as a Bishop comes from the Church, his actions represent the Church, and they affect the life of the Church. They are properly and rightly subject to the criticism and judgment of any member of the Church. The fact that the General Convention has a committee to collect and study decisions in such cases indicates that they are a matter for consideration by the whole Church. These two recent cases have brought scandal upon the Church throughout the country, and Bishop Moody's position expressed above seems to me to make each Bishop an infallible oracle; which position I believe is contrary to the mind of our Church.

* * *

DR. S. B. ALISON
Senior Warden, St. Paul's, Carlowville, Ala.

In the August 7th issue of THE WITNESS, Bishop Ludlow's article, "The Salaries of the Clergy," interested me deeply. Recently, my own thoughts have been centered on the Clergy Pension system because of a case near at hand. An elderly minister, retired on a small pension, has been serving a couple of rural churches that would otherwise be closed for lack of a minister. But now this man is told by the Pension Board that he must discontinue these services, or else lose his pension. With the so great need of workers in the field, this seems a pity. Especially since the minister in question has a rich store of Christian experience to pass on to others.

It seems to me that our Clergy Pension should be considered as a *paid-up insurance policy*, which automatically becomes the property of God's minister when he reaches the retirement age.

Then after retirement, if a chance comes where he can fill some vacant pulpit, I'd say let him serve . . . let him pass on to others the rich thoughts, the love, the Godliness he has been garnering in a long lifetime. Let him serve God and man without a threat of losing his pension.

* * *

THE REV. SAMUEL S. HARDY
Rector of St. Paul's, Medina, Ohio

Your story of the founding of Elizabeth City Parish, Hampton, Va., in THE WITNESS (Aug. 7) made interesting reading. But it is too bad that present day Church historians so often miss major motives and magnify much less important details. In this story you quote the historian as attributing the founding of Elizabeth City Parish to a desire on the part of the English to rob the Kecoughtan Indians of "their rich cornfields and abundant supply of seafood." True, that motive may have entered, but it was not the major motive for founding Elizabeth City Parish on the site of the Indian village of Kecoughtan. The establishment of a white

settlement at Kecoughtan in July, 1610, was for the primary purpose of securing the entrance to the James River against Spanish and other pirates. And that was done in accordance with the instructions of the Rev. Richard Hakluyt, one of the founders of the Virginia Company and the foremost authority of his day on the subject of British colonization in North America. He forewarned the first settlers in Virginia not to settle too near the coast lest they should be attacked by the Spaniards, and that is why they did not stay at Cape Henry but moved farther from danger of the Spaniards and settled first at James Town. Security against the Spaniards, not Indian corn and sea food, dictated the original settlement of Elizabeth City Parish.

* * *

MRS. F. R. OFFICER
Churchwoman of Chicago

It was heartening to read in THE WITNESS for July 24 that there is at least one conference of our Church at which the problems of sex and marriage are presented frankly by experts. I hope that those responsible for other Church conferences for youth will read that excellent report by Mrs. George Ossman about the Southern Virginia conference.



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