

MINUTES OF
THE TRIENNIAL MEETING
OF
THE WOMAN'S AUXILIARY
TO THE
NATIONAL COUNCIL
CINCINNATI, OHIO
OCTOBER 6-20, 1937

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MINUTES

of the

TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

CINCINNATI, OHIO - OCTOBER 1937

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CINCINNATI, OHIO

OCTOBER 6 to 20, 1937

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MINUTES OF THE TRIENNIAL MEETING

of the

WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

CINCINNATI, OHIO

October 1937

WEDNESDAY AFTERNOON, OCTOBER 6th:

The opening business session of The Triennial Meeting of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of the Masonic Temple, Wednesday, October 6th, 1937.

The meeting was called to order at 2:15 p.m. by the Executive Secretary, Miss Lindley, who read the opening prayers.

Mrs. Smith Hickenlooper of Southern Ohio submitted the report of the Committee on Credentials, stating that at a quarter of two, this date, there were 417 delegates registered, and eleven members of the Executive Board not delegates, making the voting strength of the meeting 428; dioceses reporting complete delegations, five delegates for each diocese, 41; number of alternates 77. The exact number of visitors could not be ascertained as they numbered in the thousands.

Miss Lindley announced that the By-Laws direct the Executive Board to nominate a presiding officer and a vice-presiding officer to the Triennial and she was therefore placing before the meeting the name of Mrs. Edwin Allen Stebbins of Rochester, which was duly seconded.

Miss Lindley then called for nominations from the floor, and it was moved, seconded and carried, that the nominations be closed and the secretary instructed to cast a ballot for Mrs. Stebbins. Miss Lindley declared Mrs. Stebbins duly elected, and Miss Matthews and Miss Johnson escorted her to the Chair.

Mrs. Stebbins thereupon expressed her appreciation of the confidence of the Executive Board in nominating her and to those who had elected her, and pledged her best efforts to carry forward the work to which they were all committed.

Mrs. Stebbins announced that the next order of business would be the election of an assistant presiding officer, and requested the Secretary to submit the nomination of the National Board for this office.

Miss Lindley stated that the National Executive Board of the Woman's Auxiliary had nominated Mrs. Harold Woodward, President of the Missouri Branch of the Auxiliary as Vice-Presiding Officer, and requested further nominations from the floor. It was moved, seconded and unanimously carried that the nominations be closed and the Secretary instructed to cast a ballot for Mrs. Woodward, and the Chair thereupon declared her duly elected.

Mrs. Stebbins then appointed Mrs. A. G. Kreimer of Cincinnati, to serve as Assistant Secretary to the meeting.

The Chair called upon Miss Elizabeth Matthews of Cincinnati, President of the Hostess Branch of the Diocese of Southern Ohio, to address the meeting. A copy of Miss Matthews address is appended hereto and made a part of these proceedings.

Mrs. Huntington of Anking was requested to respond to Miss Matthews, and a copy of her address is also included as a part of these minutes.

Miss Mary Johnston submitted the report of the national Executive Board of which she was Chairman during the past year, detailed account of which will be found appended hereto.

Miss Grace Lindley submitted the report of the Executive Secretary, a copy of which report is attached hereto.

Miss Lindley announced that greetings had been received from several places and would be reported later, but that the following cable had been received this afternoon:

"The Women's Missionary Service League of China send their sincere good wishes to the National Woman's Auxiliary U. S. A. on the happy occasion of their meeting in Cincinnati."

Miss Lindley then introduced Miss Annie Yui of Hankow and Miss Gwendolyn Seng of Wuchang, as delegates from the sister Church in China, who are studying in New York and

living at Windham House, on scholarships supplied by the United Thank Offering.

Mrs. Henry Hill Pierce, as Acting Chairman, presented the report of the Program Committee of the National Executive Board and moved its adoption, seconded and unanimously carried:

THE REPORT OF THE PROGRAM COMMITTEE

As Acting Chairman of the Program Committee I have the honor to present a Program for this Triennial Meeting for your consideration. It has been printed and is now in your hands.

Before asking your acceptance of it, there are two phases that I would like to explain; first the manner in which your Committee hope the Program will be used; and second, the purpose we hope to achieve. You will note that you will receive a great deal of information during our two weeks together. There are some addresses of major importance; some not less important, perhaps, but dealing with details rather than principles; conferences that you will attend by reason of your office, only one session instead of two as originally planned because of a change in the Program of General Convention; and other meetings of Sections to which you have been appointed.

Your Executive Board believe that you are here as delegates because of special knowledge and of interest in the work of the Church, and that in coming you had the double motive of gaining inspiration and information for yourselves and also taking them back to your dioceses and parishes. We also believe that with these serious objectives you will be willing and eager to work and work hard to prepare a Program for us to use during the next three years, - one that will be worthy of the high purpose to which we are all dedicated.

The Sections will have several sessions. Between the sessions the member of your Section who is also a member of the Findings Committee will meet with the other members of

that Committee and write a report to be made to the Meeting as a whole. We shall have time to discuss this preliminary report before the Sections meet again. The tentative findings will be referred back to the Sections to be put into shape so that they can be used as the Program of the Woman's Auxiliary for the ensuing triennium. By using this method more responsibility is being put upon the delegates than heretofore, because future progress or lack of it will depend on the way we fulfill our task now.

So much for the manner of use of the proposed Program. As for the objective, it is stated in the subject of this meeting: Fellowship in Faith and Work. It has also been stated as the Mission or Purpose of the Church, and in the preparation we have been using during the summer as The Vision and the Task. For the past six years we have been studying various subjects and examining ourselves. You remember the themes of our last two meetings were The Kingdoms of our Lord and If We be His Disciples, and our programs have been based on these studies. Without minimizing the amount that has been accomplished through them, your Board hopes that this meeting will result in an even more vigorous prosecution of our work.

At the beginning of this meeting we propose to have an address on "Our Faith", the reason why we care. There is so much questioning and doubt it seemed wise to make a positive statement on which to base all that we do here. Following this address there will be three on our fellowship with the peoples of Asia, Latin-America, and our own country. There will be short talks about ways in which we can render service. We shall attend two Joint Sessions of General Convention, one to hear the reports of the Departments of the National Council and another to hear the reports of the two great ecumenical conferences held this summer, that on Life and Work at Oxford and Faith and Order at Edinburgh. There will also be addresses on these Conferences at our own meeting, after which material for use in your Sections will be given to you by Mrs. Stebbins instead of Dr. Robbins. None of these addresses are intended to limit our thinking, but rather to stimulate it and lead us on to use what we have heard as source material.

We have reached different levels in our Christian life. We have become very conscious of this fact as we have meditated on The Vision and the Task. Your Board have

thought of our work, as members of the Woman's Auxiliary, as a pilgrimage, - some on the heights, many following up the long path, and some just starting at the bottom of the hill. Wherever we are we have our place, our contribution to make, and the duty and opportunity to climb. We come from different parts of the country, from different kinds of parishes, We may have had the benefit of intimate experience with our neighbors or of broad opportunities in large groups. Whatever our background has been, God has given it to us for a purpose, and we can make that purpose a living thing in our time. But in order to do this we must put aside prejudices and preconceived ideas and be willing to think through the problems of the present day to their ultimate answer, and there we shall find, if we have used the God-given gifts of mind and thought under the guidance of the Holy Spirit, that we have approached the mind of Christ.

Our Meeting will close with a Commissioning Service where we can, if we will, rededicate ourselves to His Service and go out prepared to give ourselves wholly to the task of doing our share in making this troubled world Christian. We know that Christianity is the Way, the Truth and the Life, and that in it lies the only hope of saving the world - the only hope, but a hope that is possible of fulfilment. In this Commissioning Service we will be joined by the members of General Convention, by the express wish of the Presiding Bishop. He has asked us to take part in the Closing Service of the Convention which will be held at the conclusion of its work.

Let us enter into this meeting together with high hope, deep consecration and breadth of purpose, leaving the results to our Loving Father who will accept the service we offer, not weighing our merits, but making us living instruments of His will.

With these hopes, - this purpose, I move the acceptance of the Program of the Triennial Meeting.

Respectfully submitted,

Eleanor Ober, Chairman
Katherine C. Pierce, Vice-Chairman
Mary Glenn
Margaret I. Marston

Mrs. Stebbins announced that the Committee on the Rules of Order had of necessity to be appointed in advance of the meeting, and that she had, therefore, appointed the following Committee:

Mrs. Wilson Johnston of Oregon, Chairman,
Miss Margaret Goodwin of Milwaukee,
Mrs. Kirkpatrick of Pittsburg.

Mrs. Johnston submitted the report and moved its adoption, seconded by the Diocese of Southern Ohio and unanimously carried:

RULES OF ORDER FOR THE TRIENNIAL OF 1937

- Rule 1: The daily sessions of the Triennial Meeting shall be opened with prayer.
- Rule 2: All Committees shall be appointed by the Presiding Officer unless otherwise ordered.
- Standing committees for the Triennial shall be announced at the first business session.
- Rule 3: All committee reports shall be typewritten and when they contain recommendations, the recommendations shall be referred to the proper committees.
- All meetings of committees shall be held at times other than the regular business sessions.
- Rule 4: All resolutions shall be typewritten and signed by the mover and the seconder with the names of their dioceses. A copy of such resolutions must be sent to the Recording Secretary and to the Chairman of the Committee to which the resolution is referred.

All resolutions shall be referred to the proper committee. These committees shall recommend suitable action to be taken by the Triennial on all resolutions referred to them, except those which the committee by a two-thirds vote of its members, may decide not to report. These committees may also report resolutions proposed by the committee itself. The Triennial may by a majority vote, order the Committee to report out a resolution though the committee may have voted not to report it. No new resolutions will be received by the Committee on Miscellaneous Resolutions after the last business session on the second Friday of the Triennial.

Rule 5: A delegate who secures the floor must give her name and the name of her diocese before speaking.

All principal motions shall be in writing signed by the name of the mover and the seconder with the names of their respective dioceses. Motions incidental to the routine of the session, i. e. to adjourn, to lay on the table, etc., need not be in writing.

Rule 6: No member may speak more than once nor longer than three minutes to the same question, except by special permission of the House, and the question of granting leave shall be decided by a two-thirds vote without debate; except that it is provided that anyone presenting a subject shall have the privilege of closing the discussion upon that subject.

Rule 7: Timekeepers for every session shall be appointed by the Committee on Dispatch of Business in consultation with the Presiding Officer. They shall be seated on the platform and shall signal the speaker when the time limit is reached.

Rule 8: Voting shall be by individual delegates except when, in accordance with the By-laws, a vote by dioceses is called for by three diocesan branches. Elections shall be by ballot, each diocese having one vote

except in the election of the Presiding Officer and the Assistant Presiding Officer when if there is but one candidate the rules may be suspended and the Secretary empowered to cast the ballot.

If the vote of any delegation is not unanimous the vote of the majority of the delegates present determines the vote. If the vote of a delegation is a tie, the vote counts as a blank.

Rule 9: An Alternate may become a Delegate only when the Delegate is unable to serve for the remaining sessions and when this alternate shall have been duly accepted by the Credentials Committee.

Rule 10: Robert Rules of Order (revised) shall be the authority in all questions of parliamentary law.

Florence C. Johnston, Chairman
Margaret Goodwin
Elizabeth G. Kirkpatrick

Mrs. Stebbins appointed the following Committees to serve during the Triennial Meeting: Credentials, Rules of Order, Dispatch of Business, By-Laws, Memorials, Miscellaneous Resolutions, Nominations, Elections (National Board), Elections (National Council), United Thank Offering, Supplies, Findings and Plans, and Courtesy. The personnel of these committees are listed below and made a part of these proceedings:

COMMITTEES FOR THE TRIENNIAL MEETING

CINCINNATI, OHIO, 1937

COMMITTEE ON CREDENTIALS

Mrs. Smith Hickenlooper Chairman	Southern Ohio	Province V
Mrs. Samuel Moyer Vice Chairman	Southern Ohio	Province V
Miss Louise McCune	Southern Ohio	Province V
Mrs. Stanley Matthews	Southern Ohio	Province V
Mrs. W. E. McCaw	Southern Ohio	Province V
Miss Louise Soule	Southern Ohio	Province V
Mrs. Chester Stine	Southern Ohio	Province V
Mrs. Clark Wilby	Southern Ohio	Province V
Mrs. Carl York	Southern Ohio	Province V
Mrs. Stanley Taylor Chairman Registration	Southern Ohio	Province V
Mrs. W. H. Tateman Vice-Chairman Registration	Southern Ohio	Province V

COMMITTEE ON RULES OF ORDER

Mrs. Wilson Johnston Chairman	Oregon	Province VIII
Mrs. H. B. Kirkpatrick	Pittsburgh	Province III
Miss Margaret Goodwin	Milwaukee	Province V

COMMITTEE ON DISPATCH OF BUSINESS

Mrs. James R. Cain Chairman	Upper South Carolina	Province IV
Mrs. F. Cortes Pauls Vice-Chairman	Texas	Province VII
Mrs. Winthrop E. Fiske Floor Tellers	New Hampshire	Province I
Miss Edith C. Roberts Pages	New Jersey	Province II
Mrs. W. W. Wilkinson Literature	Southern Virginia	Province III
Mrs. Albert Cotsworth, Jr. Timekeepers	Chicago	Province V
Mrs. Clarence C. Moore Hall	Colorado	Province VI

COMMITTEE ON BY-LAWS

Mrs. Roger L. Kingsland Chairman	West Virginia	Province III
Miss Jennie Loomis Vice-Chairman	Connecticut	Province I
Mrs. Henry D. Waller	Long Island	Province II
Mrs. Louis J. Poisson	East Carolina	Province IV
Mrs. Joseph Frisby	Indianapolis	Province V
Mrs. G. Decker French	Iowa	Province VI
Mrs. Mitchell Langdon	Dallas	Province VII
Mrs. Edwin S. Lane	Arizona	Province VIII
Mrs. Wm. M. M. Thomas	Southern Brazil	Missionary

COMMITTEE ON MEMORIALS

Mrs. Norman S. Binsted Chairman	Tohoku	Missionary
Mrs. J. Ralph Jacoby Vice-Chairman	New York	Province II
Mrs. Glenn Howland	Vermont	Province I
Mrs. Robert T. Barton	Virginia	Province III
Mrs. Fred S. Hammond	Erie	Province III
Mrs. William H. Grimboll	South Carolina	Province IV
Miss Mary G. Love	Tennessee	Province IV
Mrs. James V. Blake	Ohio	Province V
Mrs. W. G. Russell	Quincy	Province V
Miss Barbara Gering	Nebraska	Province VI
Mrs. B. Talbot Hyde	New Mexico	Province VII
Mrs. Reuben Sherwood	Salina	Province VII
Mrs. Seth Hawley	San Joaquin	Province VIII
Mrs. Hubert Lloyd	Kyoto	Missionary
Mrs. S. Arthur Huston	Olympia	Province VIII

COMMITTEE ON MISCELLANEOUS RESOLUTIONS

Miss Eva D. Corey Chairman	Massachusetts	Province I
Mrs. Robert H. Baker Vice-Chairman	Springfield	Province V
Mrs. Guy Emery Shipler	newark	Province II
Mrs. Edward Fleming	Harrisburg	Province III
Mrs. S. E. Elmore	Western North Carolina	Province IV
Mrs. Joseph Firsch	South Dakota	Province VI
Mrs. Albert S. Deacon	Western Missouri	Province VII
Mrs. Norman Livermore	California	Province VIII
Miss Ethel Robinson	Puerto Rico	Missionary

COMMITTEE ON NOMINATIONS

National Board - National Council

Mrs. Wm. P. Remington Chairman	Eastern Oregon	Province VIII
Mrs. J. Brevard Jones Vice-Chairman	Alabama	Province IV
Mrs. Spaulding Bartlett	Western Massachusetts	Province I
Mrs. Frank H. Nixon	Western New York	Province II
Mrs. John A. Frick	Bethlehem	Province III
Mrs. Jonothan Boothby	Eau Claire	Province V
Mrs. Frederic A. McNeil	Western Nebraska	Province VI
Mrs. Roy Hoffman	Oklahoma	Province VII
Miss Mary Wood McKenzie	Liberia	Missionary

COMMITTEE ON ELECTIONS

National Board

Mrs. D. S. Lloyd Jones Chairman	California	Province VIII
Mrs. J. A. MacKillican Vice-Chairman	Duluth	Province VI
Mrs. John A. Forsyth, Jr.	Connecticut	Province I
Mrs. Walter B. Slifer	Rochester	Province II
Mrs. John M. Nelson, Jr.	Maryland	Province III
Mrs. Charles E. Coates	Louisiana	Province IV
Mrs. W. W. Maxwell	Arkansas	Province VII
Mrs. Grafton Burke	Alaska	Missionary

COMMITTEE ON ELECTIONS

National Council

Mrs. D. J. Campbell Chairman	Northern Indiana	Province V
Mrs. S. R. Iams Vice-Chairman	Western Missouri	Province VII
Mrs. Elizabeth J. Varney	New Hampshire	Province I
Mrs. Stanley Andrews	Long Island	Province II
Mrs. Herbert Jukes	Easton	Province III
Mrs. Robert I. Johnson	East Carolina	Province IV
Mrs. Edward Ahley	South Dakota	Province VI
Mrs. W. L. Van Schaick	Los Angeles	Province VIII
Mrs. W. S. Fraser	Honolulu	Missionary

COMMITTEE ON UNITED THANK OFFERING

Mrs. Edward Ingersoll Chairman	Pennsylvania	Province III
Mrs. Reuben Ragland Vice-Chairman	Florida	Province IV
Mrs. L. Newton Hayes	Rhode Island	Province I
Mrs. John S. Conover	Albany	Province II
Miss Emily Bond	Milwaukee	Province V
Miss Mildred S. Capron	Wyoming	Province VI
Mrs. A. E. Bartberger	West Texas	Province VII
Mrs. C. E. Huntington	Arizona	Province VIII
Miss C. Gertrude Heywood	North Tokyo	Missionary

COMMITTEE ON SUPPLIES

Mrs. David R. West Chairman	Minnesota	Province VI
Mrs. Leigh R. Urban Vice-Chairman	Western Massachusetts	Province I
Miss Elsie C. Hutton	New York	Province II
Mrs. Lewis D. Pilcher	Southern Virginia	Province III
Miss Alpha Nash	South Florida	Province IV
Mrs. C. W. Finley	Western Michigan	Province V
Mrs. Penrose Hurst	West Texas	Province VII
Miss Ruth Jenkins	Nevada	Province VIII
Mrs. Frank W. Creighton	Mexico	

COMMITTEE ON FINDINGS AND PLANS

Mrs. Charles E. Griffith Chairman	Newark	Province II
Mrs. Stephen C. Clark, Jr. Vice-Chairman	Los Angeles	Province VIII
Mrs. Kenneth C. M. Sills Vice-Chairman	Maine	Province I
Mrs. Oliver J. Hart	Washington	Province III
Miss Jane Byrd Pendleton	Southwestern Virginia	Province III
Miss Mary E. King	Atlanta	Province IV
Mrs. R. Beverly Sloan	Upper South Carolina	Province IV
Mrs. C. C. Reimer	Northern Michigan	Province V
Mrs. Donald C. Stevenson	Michigan	Province V
Mrs. Alexander Lukens	Montana	Province VI
Mrs. C. A. Gafney	Kansas	Province VII
Mrs. Edgar Byers	Spokane	Province VIII
Miss Margaret K. Monteiro	Anking	Missionary
Mrs. B. H. Harvey	Philippine Islands	Missionary

COMMITTEE ON COURTESY

Mrs. L. W. Hollis Chairman	North Texas.	Province VII
Mrs. William B. White, Vice-Chairman	Georgia	Province IV
Mrs. E. A. Prossey	Maine	Province I
Mrs. Harry E. Clarke	Central New York	Province II
Mrs. Robert N. Rayner	Delaware	Province III
Mrs. Louis Fessenden	Fond du Lac	Province V
Mrs. F. G. Atkinson	Minnesota	Province VI
Mrs. Casebolt Dakin	Sacramento	Province VIII
Miss Anne Groff	Shanghai	Missionary

Mrs. Stebbins announced that the next order of business would be the presentation of resolutions, either by title or in toto as desired, which, without adoption would be referred immediately to the proper committees.

Miss Lindley, on behalf of the National Board, submitted six resolutions by title, namely, one on the United Thank Offering, two on supply work, one endorsing the request of the Triennial Conference of Church Workers among Colored People, one on military training in Church Schools, and one on the Girls' Friendly Society.

The Diocese of Long Island then presented a resolution relative to the further provision of new literature on the United Thank Offering signed by Mrs. A. R. McKechnie, Vice President of Nassau District, Diocese of Long Island, and seconded by Mrs. Frank W. Creighton, Delegate for Mexico, as follows:

WHEREAS: It seems necessary that the United Thank Offering should benefit from the stimulus of more adequate and informative literature to supplement the inspiration derived from the life and work of the United Thank Offering missionaries,

THEREFORE BE IT RESOLVED: That the Executive Board of the Woman's Auxiliary to the National Council make further provision for such new literature annually, emphasizing the different aspects of the work and giving it fresh impetus,

AND BE IT FURTHER RESOLVED: That such leaflets and cards be sold at cost.

The Diocese of Rhode Island submitted a resolution requesting the provision of one or more scholarships for the training of Church Army mission sisters, signed by Amey L. M. Thornley, Diocesan Treasurer of the United Thank Offering, which was read in its entirety:

WHEREAS, A certain portion of the United Thank Offering is allotted for the training of women workers in the mission field, and

WHEREAS, The mission sisters of Church Army are making a notable contribution to such mission work, though belonging to a body not financed by the National Council, therefore

BE IT RESOLVED: That in recognition of the splendid service rendered our Church by Church Army, one or more scholarships for the training of Church Army Mission sisters be included in the sum allotted from the United Thank Offering for training women for mission work.

The following resolution was submitted by Mrs. Waller of Long Island, seconded by Mrs. Jacoby of New York:

UNITED PRAYER FOR PEACE

WHEREAS, Christian men and women face an increasingly stern and stirring challenge in the strife-torn world of today:

AND WHEREAS, It is more and more evident that the highway to justice, freedom and peace cannot be built by human might, but only as the power of the Spirit of Jesus Christ unites the hearts and souls of men and women and guides their thoughts and acts,

THEREFORE BE IT RESOLVED: That the members of the Woman's Auxiliary endeavor each day to pray more fervently than ever before for peace throughout the world, and

BE IT FURTHER RESOLVED: That a definite form of prayer be used in order to deepen the realization of full power of united intercession by the whole membership of this great body of consecrated women; for which purpose we suggest John Oxenham's prayer, as quoted on page 60 of "Forward - Day by Day" for late Trinity, 1937, and here repeated:

"Our Father in Heaven
We pray Thee to send into our hearts
And into the hearts of all men everywhere
The Spirit of our Lord Jesus Christ."

AND BE IT FINALLY RESOLVED: That we of the Woman's Auxiliary call upon our clergy and layman to join us, and that we, with them urge all Christian folk within our influence to share in this, a real unity of Christians in intercession.

(Signed) Eliza R. Waller
Vice-President-at-Large
Diocese of Long Island

Seconded by Ray Scull Jacoby
Diocese of New York

The following resolution pertaining to the recommendation of hotels signed by Edith C. Roberts and Anne P. Chambers of New Jersey, was introduced:

WHEREAS, At the Triennial Meeting in Denver the Woman's Auxiliary urged "that we endeavor to increase sympathetic understanding of other races - by example and positive teaching", and

WHEREAS, We frequently express approval of such sentiments but deny it by our actions, and

WHEREAS, Action taken by the Auxiliary as a whole would show a determination to put our principles into practice and would be a real challenge to each individual member,

THEREFORE BE IT RESOLVED: That it be the standard practice of the Woman's Auxiliary to recommend to delegates for Triennial Meetings only those hotels which will accept people of all races as house guests.

The following resolution on the United Thank Offering was presented by title by West Missouri:

RESOLVED: That the Triennial consider the following distribution of the 1937 United Thank Offering that the work already under way may continue:

- Item 1. \$600,000 for salaries
Of the remainder:
- Item 2. 50% to the principle of the retiring fund
- Item 3. 25% for the maintenance of training centers
- Item 4. 9% for pension payments for which
present income is insufficient.
- Item 5. 16% for repairs of buildings, provided
however, that any surplus funds in
items 3 and 4 shall be added to item 5.

(Signed) Chairman - Ursula Minor (Mrs. Henry) Burr
Committee - Deaconess Dorothea Betz
M. Louise Howard
Lucy Bowers

The Diocese of Rochester, N. Y., presented a resolution, signed by May B. Slifer, President, relative to peace education and the adoption of an adequate program of neutrality legislation, as follows:

WHEREAS, The Executive Committee of the Woman's Auxiliary of the Episcopal Diocese of Rochester, in meeting assembled, unanimously declare their belief that war is the negation of all that Christianity stands for, and

WHEREAS, They believe that the Church should adopt a definite policy regarding the maintenance of peace, and

WHEREAS, They believe that economic tension is the underlying cause of war:

THEREFORE BE IT RESOLVED: That this Triennial Meeting recommend to General Convention that our Church encourage peace education by cooperation with existing peace agencies and movements with which the Church is in accord, and

FURTHER RESOLVED: That our Church advocate the adoption of an adequate program of neutrality legislation, urge the endorsement of all measures which would relieve economic stress and strain provocative of war, and demand official recognition from the Government for those of its communicants who are conscientious objectors to militant participation in warfare.

Several announcements relative to the routine business of the Triennial were then made by Miss Matthews, Mrs. Stebbins and Miss Lindley, the latter also introducing the other secretaries.

The meeting was then closed with the prayer used by the delegates to the Second World Conference on Faith and Order, Edinburgh, Scotland, 1937.

FRIDAY OCTOBER 8, 1937.

The second business session of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of the Masonic Temple, Friday morning at 9:00 a.m., October 8th, 1937.

The meeting was opened with prayer by Mrs. Stebbins.

The Secretary read the minutes of the meeting of October 6th, 1937, and there being no amendments nor corrections, Mrs. Stebbins declared the minutes approved as read.

Mrs. James R. Cain of Upper South Carolina, submitted the Report of the Committee on Dispatch of Business, and the Chair stated that it would be adopted as the Order of the Day. Mrs. Cain also announced the meeting places for the Provincial groups.

Mrs. Winthrop Fiske of New Hampshire announced the appointment of floor tellers, as follows:

Mrs. Winthrop E. Fiske, Chairman,	New Hampshire.
Mrs. J. Burris West,	Pennsylvania
Mrs. H. McR. Pinner,	Southern Virginia
Mrs. William Walker Orr	New York
Miss A. E. Lucas	Wyoming
Mrs. J. C. Long	Alabama
Mrs. H. H. Harrison	Montana

The Report of the Credentials Committee was presented by Mrs. Smith Hickenlooper of Cincinnati, setting forth the following facts:

Delegates present,	449
Members of the Executive Board not delegates	11
Voting strength	460
Alternates	116
Dioceses having complete Delegations	75

Mrs. Stebbins introduced the Rev. Elmore McKee, Rector of St. George's Church, New York, who addressed the meeting on the subject: "The Faith by Which the Church Lives", detailed report of which is incorporated as a part of these proceedings.

Mrs. Stebbins expressed the appreciation of all those present to Mr. McKee for the able manner in which he had presented the principles underlying the faith by which the Church and its members live.

The Chair then announced that the Findings and Plans Committee would refer the resolution on "United Prayer for Peace" to the sections for their consideration.

Mrs. Stebbins appointed the following to fill vacancies on existing committees:

Memorial Committee:

Mrs. Harry Beal of the Panama Canal Zone, to replace Mrs. Seth Hawley of San Joaquin.

Mrs. Theodore Sedgwick of the European Churches, to replace Mrs. Hubert Lloyd of Kyoto.

Committee on Nominations:

Mrs. C. C. Lambert of Texas, to replace Mrs.
Roy Hoffman of Oklahoma.

Committee on Elections for Nominations to National Council:

Mrs. William Fritz of Northern Indiana, to replace
Mrs. D. J. Campbell of the same Diocese.

Committee on United Thank Offering:

Sister Ruth Magdaline of Anking to replace Miss
C. Gertrude Heywood of North Tokyo.

Committee on Findings and Plans:

Mrs. R. R. Bowman of Ohio, to replace Mrs. B. H. Harvey.
Miss Helen Disbrow to replace Miss Margaret K. Monteiro.

Committee on Courtesy:

Mrs. Mattech of Missouri, as Chairman

Mrs. Charles Flagg to take the place of Mrs. E. A. Pressey.

The meeting was then closed with the General Confession
and Benediction by the Rev. Mr. McKee.

SATURDAY OCTOBER 9, 1937:

The third business session of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of the Masonic Temple, Saturday, October 9th, 1937, at 9:30 a. m.

The meeting was opened with prayer by Mrs. Stebbins.

The Secretary read the minutes of the morning session of October 8th, and there being no amendments nor corrections, Mrs. Stebbins declared the minutes approved as read.

Mrs. Cain presented the Report of the Committee on Dispatch of Business, and there being no objections, Mrs. Stebbins stated that the Report would be accepted as the Order of the Day.

The Report of the Credentials Committee was submitted by Miss McCune as follows:

Number of delegates present	- - - -	469
Number of Board Members not delegates	- - - -	11
Total voting strength	- - - -	480
Number of Alternates	- - - -	117
Number of Dioceses with full delegations	- - -	71

Mrs. Stebbins made the following announcements:

That nominations for the National Board be sent to Mrs. Wm. P. Remington of Eastern Oregon.

That Mrs. H. Lyon Hatfield has been appointed to replace Mrs. John A. Fricke of Bethlehem on the Nominating Committee.

That the Chairman of the Memorial Committee
is Mrs. Binsted.

That the following appointments had been made
on the Elections Committee:

Mrs. J. A. MacKilbean of Duluth,
Mrs. John A. Forsyth, Jr., of Connecticut.
Mrs. Charles E. Coates of Louisiana
Mrs. Grafton Burke of Alaska
Miss Jeannette Dobbins of Maryland to take
the place of Mrs. John M. Nelson, Jr.
Mrs. F. N. Burk of Arkansas to take the
place of Mrs. W. W. Maxwell.

Miss Matthews announced that registration for the
teas would be closed at six o'clock the day preceding the tea.

Mrs. Pauls was appointed as a floor teller.

Mrs. Stebbins announced that the next order of
business would be consideration of proposed changes in the
By-Laws and called attention to Roberts' Rules of Order,
Page 271, relative to the requirements governing the submission
of such amendments.

Mrs. Roger L. Kingsland submitted the Report of the
Committee on By-Laws in its entirety, moving the adoption of
the several sections, and then presented them seratim for
consideration:

ARTICLE II, Section 2

"Omit the word 'consecutive' so that
Section 2 shall read: 'No member of
the Board shall serve for more than
two terms.'"

Seconded by the Diocese of Chicago.

There was considerable discussion of the question. Miss Corey of Massachusetts pointed out that this was definitely limiting the Auxiliary and preventing them from commanding service which might be of great value.

Mrs. Woodward of Pennsylvania stated that while she was in agreement with Miss Corey, that in the event the amendment should be adopted she would like to move that the word "serve" be substituted for "elected". Seconded by Southern Ohio.

The amendment on the amendment was then put to vote and unanimously carried.

Mrs. Kingsland then read the amendment as amended.

Mrs. Beverley Sloan of Upper South Carolina, then went on record as violently protesting against any Board member serving for more than two terms, pointing out that there was an abundance of competent material, and the services of the younger members should be used.

Mrs. Waller of Long Island also registered her delegation as in favor of only two terms.

Mrs. Williamson of Chicago then spoke for the motion, setting forth the fact that the delegation felt that it should not be deprived of availing themselves of any competent and experienced leadership.

Mrs. Rogers of Washington stated that Washington D. C. would like to endorse Upper South Carolina's ideas.

Miss Winston of Kentucky called attention to the fact that she was one of those individuals who had served for two terms, and after an interval of three years had been reelected, and that she was conscientiously convinced that any contribution she had made was during her first terms of office.

Mrs. Cross stated that she was speaking for the Executive Board and that they were firmly convinced that the amendment should be passed.

The question was then put to vote. Mrs. Stebbins received the Report of the tellers and announced that in order to carry a resolution it was necessary to have 320 votes; that there were 341 votes for the resolution and 41 against, and that it had therefore carried.

ARTICLE III. Mode of Nomination for Membership on the National Council:

Section 1. Four women shall be nominated to the General Convention by the Triennial Meeting of the Woman's Auxiliary to serve as members of the National Council for a term of three years. They shall not be eligible for more than two terms.

Seconded by Harrisburg and Southern Ohio.

Mrs. Sibley of Rochester spoke against the amendment, pointing out that the Auxiliary was acting under the direction of the Convention which controls the National Council, and that it might appear discourteous to establish a precedent until it was adopted by the General Convention.

Mrs. Cain spoke for the second half of the resolution, advising that the privilege of nomination had been given to the women of the Triennial and that they had the right to make any rules, and suggested that while it would be well to use the influence of the Auxiliary to limiting terms of service in the whole Church, the best method of doing so would be to place on record the opinion of the women in regard to such limitations.

Mrs. Jacoby of New York endorsed Mrs. Cain's point of view.

The question was then put to vote and Mrs. Stebbins announced that 364 votes had been cast in favor of and 15 against the amendment.

ARTICLE III, Section 2:

A Nominating Committee shall be appointed who shall bring in the nominations within 48 hours after the election of the National Executive Board of the Woman's Auxiliary. This Committee shall present a report containing not less than 8 nor more than 12 names from which selection shall be made by ballot of the delegates to the Triennial Meeting.

California seconded the motion and moved that it be unanimously adopted. Unanimously carried.

The Chair suggested that inasmuch as it was time for the Address, the adoption of Sections III and IV be postponed until the end of the meeting. Rochester objected, and Mrs. Kingsland therefore proceeded with the Report.

ARTICLE III, Section 3:

The nominating ballots shall be cast under the rules governing the electing ballots for membership on the National Executive Board. A majority of the votes cast shall constitute a nomination except in the event of more than four receiving a majority in which case the four receiving the highest number of votes shall be declared the nominees.

Kentucky seconded the motion and moved that the vote be made unanimous. Seconded by Long Island and carried.

ARTICLE III, Section 4:

In case of the resignation or disability of a woman member of the National Council before her term of office has expired, the National Executive Board shall elect her successor under the same rules as those governing the filling of a vacancy on the National Executive Board created by the disability of a member at large.

Michigan seconded the motion and moved that the vote be made unanimous, seconded by East Carolina and carried.

The Committee recommended that the Executive Secretary be empowered to renumber and reletter the By-Laws as changed. Such motion was presented by Lexington and Washington and seconded by New Mexico and unanimously carried.

Mrs. Mattick of Missouri then conducted The Rt. Rev. V. S. Azariah to the platform.

Mrs. Stebbins introduced The Rt. Rev. Azariah, Bishop of Dornakal, who addressed the meeting on "The Fellowship of the Church - the East."

Mrs. Stebbins then expressed appreciation for the message Bishop Azariah had conveyed.

The meeting was then closed with Meditations by Miss Lindley and the Benediction by Bishop Azariah.

MONDAY OCTOBER 11, 1937

The fourth Business Session of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of the Masonic Temple, Monday, October 11th, 1937, at 9:30 a. m.

The meeting was opened with prayer by Mrs. Stebbins.

The Secretary read the minutes of the meeting of October 9th, 1937, and there being no amendments nor corrections, the Chair declared the minutes approved as read.

Mrs. Pauls submitted the report of the Committee on Dispatch of Business, which was received by the Chair and adopted as the Order of the Day.

Mrs. Hickenlooper submitted the report of the Committee on Credentials as follows:

Number of Delegates	- - - -	465
Number of Members Executive		
Board not Delegates	- - -	11
Voting Strength	- - - -	476
Alternates	- - - -	119
Number of Dioceses reporting		
full delegation	- - - -	75

The Report of the Committee on Memorials was then presented by Mrs. Norman S. Binsted of Tohoku, and the Chair requested that the resolutions not be seconded, as they would be spread upon the minutes and copies sent to the families, and that those present remain standing during the presentation.

Mrs. Barton presented the following resolution in tribute to Bishop Arthur Selden Lloyd:

In utmost simplicity, and from our hearts, we would bear witness to our gratitude for the life of our dearly beloved Bishop Arthur Selden Lloyd, who (as he himself might have expressed it) was promoted to an even greater service of his Lord on July 22nd, 1936.

In the twenty years of his untiring devotion to the Church's Mission as General Secretary and as President of the Board of Missions, the Woman's Auxiliary indeed looked to him as to a Father in God, an inspired leader, a personal friend.

It was the compelling expression of his love for God and man that seemed to give us power to share his vision of a transfigured world.

In no part of his full life was the humility of his discipleship more beautifully exemplified than in the year when as a Bishop, he was rector of the Church of St. Bartholomew, White Plains, N. Y.

For all the joy and comfort he was to us, for his guidance and wise counsel, for the inspiration of his brave spirit, for the triumph of his life, we thank God and pray that we may strive to deserve the trust he had in us.

THEREFORE BE IT RESOLVED: That this memorial be incorporated in the Minutes of this Meeting and that copies be sent to Bishop Lloyd's daughters.

Mrs. Jacoby presented the following resolution in memory of Ethel M. Cheney Thorne.

WHEREAS, It has pleased Almighty God to take unto Himself Ethel M. Cheney Thorne, we the members of the Woman's Auxiliary to the National Council, in Triennial Meeting assembled, desire to express our deep sense of gratitude for her example and inspiration, and thankfulness that her reward has come.

Many are those who are privileged to work for the extension of Christ's Kingdom. Few are they who give as did Mrs. Thorne.

Wherever her service lay, whether in parish, diocesan or provincial branch, in the National Executive Board as Chairman or as member, each act was brightened as it touched her hand.

She truly gave to God, her love, her loyalty, her devotion, her obedience, her means, her wise mind and her gentle spirit - all were His. She willingly chose the road of self-sacrifice and followed it to the end.

BE IT RESOLVED: That this resolution be spread upon the Minutes of this Meeting and a copy be sent to her family.

Mrs. Binsted then submitted resolutions in memory of the following:

Bishop John McKim, Mrs. Alfred A. Gilman, Deaconess Anna G. Newell, Mrs. Thomas Q. Dix, Mrs. W. J. Loring-Clark and Mrs. John Markoe.

The Rt. Rev. John McKim, D. D.

WHEREAS, It has pleased Almighty God to call into life everlasting His servant John McKim, for forty-four years Bishop in Japan, the Woman's Auxiliary to the National Council, in Triennial Meeting assembled, wishes to express its deep sense of the loss not only to the Mission Field, but to the whole Church.

By his sound judgment and wise leadership, by his far-sighted vision as a founder and builder, by his superb courage in rebuilding after the devastating earthquake of 1923, by his untiring labor through many years, Bishop McKim furthered the advancement of Christ's Kingdom upon earth.

His loving interest and tender consideration endeared him, not only to his people and his Mission, to whom he was a true Father in God, but to all who had the privilege of knowing him.

His unselfish and consecrated life, his steadfast faith, his devoted service will ever be indelible witnesses for the Kingdom of God.

May he rest in peace and may light perpetual shine upon him.

BE IT RESOLVED: That this resolution be spread upon the Minutes of this Meeting and a copy be sent to his family.

Mrs. Alfred A. Gilman

WHEREAS, The Woman's Auxiliary to the National Council wishes to express its sense of keen loss in the death of Mrs. Alfred A. Gilman, who consecrated the best years of her life to the work in our Mission Field of China; and that the memory of her example and of her devotion to those whom she served and their love for her shall be perpetuated in the records of this organization,

BE IT RESOLVED: That this Memorial be placed on the Minutes of this Triennial, and that a copy of the same be sent to her husband, The Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow, China.

Deaconess Anna G. Newell

WHEREAS, It has pleased Almighty God to call to her great reward Deaconess Anna G. Newell,

BE IT RESOLVED: That the Woman's Auxiliary in Triennial Meeting desires to record their deep appreciation of her invaluable work at the Josephine Hooker School, in Mexico City, and her leadership and far-reaching influence at St. Margaret's House in Berkeley, California.

AND BE IT FURTHER RESOLVED: That this Resolution be spread upon the Minutes of this Meeting and a copy be sent to her family.

Mrs. Thomas Q. Dix

WHEREAS, It has pleased Almighty God to remove Clara K. Dix of Holy Apostles' Parish of St. Louis from our midst, and

WHEREAS, Clara K. Dix served her own parish and diocese as President and also as First President of the Seventh Province and also on the National Board from 1922 to 1925 with joy and gladness,

BE IT THEREFORE RESOLVED: That this resolution be read in Triennial Meeting assembled in Cincinnati and that it be spread on the Minutes and a copy sent to her husband.

Mrs. W. J. Loaring-Clark

Just as the bells of Christmas morning rang out their message of Peace on Earth, Ada Loaring Clark answered the summons, "Enter thou into the joy of thy Lord." As a faithful worker, a wise counsellor, a loving guide, a strong and courageous leader, she had served the Church in the Province of Sewanee with devotion and with rare ability. As President of the Daughters of the King, as a member of the National Executive Board of the Woman's Auxiliary, as a member of the Department of Missions of the National Council, as Editor of the Churchwoman's Column in The Living Church, as a leader in the work among the blind, she had made a rich contribution to the life of the Church wherever the Church is known.

BE IT RESOLVED: That this resolution be spread upon the Minutes of this Meeting and a copy be sent to her family as an evidence of our deep affection for her and as a record of our gratitude to Almighty God for the rich gift of her life among us.

Mrs. John Markoe

The Woman's Auxiliary desires to put on record a tribute of gratitude and affection to Matilda Campbell Markoe for years of devoted service.

Not alone as a member of the Woman's Auxiliary of the Diocese of Pennsylvania, in an official capacity, and of the Indians' Hope Association for sixty-one years, is Mrs. Markoe to be remembered, but as one who shared herself and every talent she possessed - intellectual, physical, and above all, spiritual, as well as her material possessions, with the Church all over the world, and with the state, wherever there was a wrong to right or a cause to help.

BE IT RESOLVED: That this resolution be spread on the Minutes of this Meeting and a copy sent to her family.

Mrs. Stebbins introduced the Rt. Rev. Efrain Selinas y Velasco of Mexico, who addressed the meeting on "The Fellowship of the Church - Latin America", and then supplemented his formal presentation with a few illustrations of the progress of the Church and its work in Latin America.

After prayer and the singing of a hymn, Mrs. Stebbins introduced The Very Rev. Paul Roberts, Dean of St. John's Cathedral, Denver, who spoke on the subject of "The Fellowship of the Church - the United States."

Mrs. Stebbins made several announcements relative to routine business and Miss Lindley read a letter from Mr. F. J. Moore, extending an invitation to those interested to attend a meeting for the Guild of St. Barnabas, Friday, October 15th at 6:30 p. m. at the Children's Hospital.

Bishop Tsen of China was then introduced, and closed the meeting with the Litany prepared for the Triennial Meeting.

MONDAY AFTERNOON, OCTOBER 11, 1937

The Fifth Business Session of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of the Masonic Temple, Monday, October 11th, 1937, at 2:00 p.m.

Mrs. Stebbins opened the meeting with a prayer prepared by Bishop Stewart of Chicago.

The Secretary read the minutes of the morning session, this date, and there being no amendments nor corrections, the Chair declared the minutes approved as read.

Mrs. Remington submitted the report of the Nominating Committee for Executive Secretary and for Members-at-large on the National Executive Board of the Woman's Auxiliary, as follows:

For Executive Secretary - Miss Grace Lindley

For the Executive Board:

Mrs. Robert G. Happ	Northern Indiana
Mrs. Paul H. Barbour	South Dakota
Mrs. Beverly Ober	Maryland
Mrs. Henry J. MacMillan	East Carolina
Mrs. Robert H. Baker	Springfield
Mrs. Marshall J. Ellis	Atlanta
Miss Elsie C. Hutton	New York
Mrs. Kenneth Sills	Maine
Mrs. Charles E. Griffith	Newark
Mrs. Roger Kingsland	West Virginia
Mrs. H. C. Kuhl	Eau Claire
Mrs. Norman Livermore	California
Mrs. Henry D. Waller	Long Island
Mrs. Clinton Quinn	Texas
Mrs. Margaret Goodwin	Milwaukee
Mrs. Charles Deems	Minnesota

The Chair then called for nominations from the floor, and California moved that the nominations be closed, seconded by Georgia and carried, and the poles were declared closed.

Miss Margaret I. Marston submitted a report on "A Visit to the Orient", and Mrs. Stebbins expressed appreciation of the time, thought and effort which she had given to the condensation of the report of 8 or 9 months travel, experience and contacts into such a brief and compelling address.

Mrs. Stebbins announced that the Woman's Auxiliary in the Diocese of North Carolina is making an immediate gift of \$500 for the Emergency Fund in China in thankful appreciation of the three missionaries in China from North Carolina:

Rev. Francis Cox of Soochow
Mrs. A. W. Tucker of Shanghai
Miss Laura Clark, Secretary to
Bishop Huntington in Wuhu

It was also announced that Mrs. T. K. Wade, scheduled to make her report on "Supply Work" on Wednesday morning, would make the report Tuesday afternoon, October 12th.

Miss Mary Louise Pardee of Connecticut presented the subject of the United Thank Offering, and the meeting was then opened to informal discussion as to the disposition of the new United Thank Offering, and suggestions were made by the following: Miss Corey of Massachusetts, Mrs. Jacoby

of New York, Miss Matthews of Southern Ohio, Miss Jenkins of Nevada, Mrs. Pilcher of Southern Virginia, Miss Little of Massachusetts, Mrs. Reimer of Northern Michigan, Miss Hutton of New York, Mrs. Dakin of Sacramento, Mrs. Burke of Alaska, Mrs. Waters of North Carolina, Miss Clark and Miss Monteiro of Anking, Miss Bowman of Ohio, Mrs. Hays of Rhode Island, Mrs. McKechnie of Long Island, Miss Conrad of New Mexico, Mrs. Snead of Western Virginia, Mrs. Sweet of Bethlehem, Mrs. Ragland of Florida, Miss Ethel Robinson of Puerto Rico.

Mrs. Deacon of West Missouri announced that the Province of the Southwest had given \$324.44 to the China Emergency Fund.

The meeting was closed with prayer.

TUESDAY MORNING OCTOBER 12, 1937:

The Sixth Business Session of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of the Masonic Temple, Tuesday October 12th, 1937 at 10:30 a.m.

Mrs. Harold Woodward presided and opened the meeting with prayer.

The minutes of the meeting of the afternoon session, October 11th, 1937, were presented by the Secretary, and with one correction were approved.

The Report of the Committee on the Dispatch of Business was submitted by Mrs. Cain and accepted as the Order of the Day.

The meeting was then addressed by:

Sister Elspeth of All Saints on the subject of

"The Religious Life"

Deaconess Edith A. Booth on

"The Deaconess Order"

Miss Hilda Shaul on

"Professional Work"

Miss Ruth M. Gordon on

"Volunteer Work"

The meeting was then closed with the singing of a hymn and the use of the special Litany conducted by Deaconess Shaw

Upon motion, duly seconded and carried, the meeting adjourned.

TUESDAY AFTERNOON, OCTOBER 12, 1937.

The Seventh Business Session of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of the Masonic Temple, Tuesday, October 12th, 1937, at 2:00 p. m.

The meeting was opened with two spirituals sung by the members of the Church Institute School for Negroes.

Mr. Bentley, Associate Director of the Institute was introduced and briefly explained the work the Institute was doing and extended an invitation to the Mass Meeting, this same date.

The Secretary read the minutes of the morning session, and there being no amendments nor corrections, the Chair declared the minutes approved as read.

Mrs. Stebbins announced that the Woman's Auxiliary of St. Albans Church, El Paso, Texas, in the District of New Mexico and Southwest Texas, with 12 members, had assumed responsibility for the salary of one teacher for Bishop Azariah's Diocese. Also that the Diocese of Chicago wished to begin its contribution to the Chinese Emergency Fund with \$200.00.

Announcement was also made of the following appointments on the Nominating Committee.

Mrs. Hoffman to replace Mrs. C.O.Lambert
of Texas
Mrs. Moulton to replace Mrs. Spaulding
Bartlett of Western Massachusetts
Mrs. John Guy to replace Mrs. J.Lyon
Hatfield of Bethlehem.

The Albany Diocese of the Woman's Auxiliary reported a pledge of \$500 to the China Emergency Fund.

Notice was given that the nominations for women for the National Council could be sent in at any time to Mrs. Remington.

Dr. Adelaide T. Case addressed the meeting on the subject of Personnel, following which there was discussion in which Miss Roberts of New Jersey, Mrs. Sherman of California and Mrs. Rogers of Albany partook.

Mrs. Stebbins announced that the Woman's Auxiliary of the Diocese of West Missouri had reported a pledge of \$75.00 for a teacher for the Diocese of Dornakal and the Diocese of Virginia had pledged \$100 to the China Emergency Fund.

Mrs. T. K. Wade submitted a report on the Supply Work, following which there was discussion by Mrs. Jones of California, Miss Little of Massachusetts, Mrs. Burke of Alaska, Mrs. Hays of Rhode Island, Mrs. Simmons of Liberia, Mrs. McKechnie of Long Island, Mrs. Hart of Washington, Mrs. Paul Barbour of South Dakota, Mrs. Moore of Colorado, Miss Matthews of Southern Ohio, Mrs. Bingham of Pittsburgh,

Miss Corbett of Spokane, Mrs. Gordon of North Carolina, Miss Leary of Nebraska and Mrs. Remington, and in which reasons were set forth as to the sending of boxes or money to the missionaries. It appeared to be the concensus of opinion that it was a matter which could not be legislated upon but that action should be governed by the circumstances and the desire of the recipient.

The Report of the United Thank Offering Committee was submitted by Mrs. Ingersoll, and was informally discussed by Miss Corey of Massachusetts, Mrs. Sloan of Upper South Carolina, Miss Pardee of Connecticut, Mrs. Waller of Long Island, Miss Clarke, Mrs. Snead of Southwestern Virginia, Miss Ruth Jenkins of Nevada and Mr. Franklin.

The meeting then adjourned with the Closing Prayer

WEDNESDAY, OCTOBER 13th, 1937:

The Eighth Business Session of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of Masonic Temple, Wednesday morning, October 13th, 1937, at 10:30 a.m.

The meeting was opened by Mrs. Stebbins with the use of one of the Acts reprinted in the Common Acts of Worship used at the united service of the Conferences at St. Paul's Cathedral in London.

The Secretary read the minutes of the meeting of the afternoon session of October 12th, 1937, and there being no amendments nor corrections the Chair declared the minutes approved as read.

The Report of the Committee on the Dispatch of Business was submitted by Mrs. Cain and adopted as the Order of the Day.

The Report of the Committee on Credentials was submitted by Mrs. Hickenlooper as follows:

Delegates present	460
No. of Board members not delegates	11
Total	471
No. of alternates	96
No. dioceses with full delegation	73

Mrs. Hickenlooper also announced that up to yesterday afternoon approximately 8,000 people had registered for the Triennial and also requested that any departures or substitution

of alternates or delegates be registered at the Credentials Desk and that this substitution be made by the President of the Diocese or her representative in the delegation.

Mrs. Stebbins appointed Mrs. Fred Outland of East Carolina as a member of the Committee on Findings and Plans in Section 6.

Miss Lindley announced that the Diocese of Georgia contributed \$200 to the China Emergency Fund and made several other announcements relative to routine business.

Mrs. Henry Hill Pierce presented the "Report of Conference on Life and Work", and Mrs. Stebbins stated that she would use some of the prayers which had been prepared in the light of the problems considered at that Conference.

Long Island requested that Mrs. Pierce's Report be either printed or mimeographed, and was advised that her suggestion would receive consideration.

The Report from the Joint Committee on Budget and Program to be made to the General Convention was then presented by Bishop Maxon, who pointed out that he had come to address this organization because the Committee needed their help, and requested that the delegates get in touch with their Bishops and Deputies and give them assurance of their support.

Mrs. Ingersoll submitted the Report of the Committee on the United Thank Offering in its entirety and moved its adoption, and then presented the resolutions contained therein for action:

The Committee appointed for the United Thank Offering by the 22nd Triennial presents the following resolution:

WHEREAS, There is continued uncertainty of conditions in the world today, be it resolved that the disposition of the next United Thank Offering be deferred until the Triennial of 1940 and that the National Executive Board be requested to prepare suggestions for consideration in regard to the use of that Offering.

Seconded by Louisiana. Carried and adopted.

WHEREAS, Recognizing the need for an adequate retiring fund for the United Thank Offering Workers, and the necessity for increased training and equipping of workers,

BE IT RESOLVED: That the disposition of the 1937 offering, plus \$20,000 interest estimated to be accrued during the next Triennium, making a total of \$881,693.07 be as follows:

I. <u>PENSION FUND CAPITAL ACCOUNT:</u>	
(a) 10% of whole offering,	\$86,169.31
(b) 100% of Offering in excess of \$800,000	61,693.07
(c) Balance from \$10,000 set aside in report of this Committee for a building in honor of Mrs. Soule, now transferred to Pension Fund	3,830.69
	<hr/>
	\$151,693.07

AND FURTHERMORE BE IT RESOLVED: That, hereafter the Pension Fund be known as the Ida W. Soule Pension Fund of the United Thank Offering, in honor of her in whose mind and heart originated this great offering of the women of the Church, the 50th Anniversary of which will occur in 1939.

Seconded by Massachusetts and Long Island.

Carried and adopted.

Miss Corey of Massachusetts expressed appreciation on behalf of Mrs. Soule for this action.

II. REPAIRS, A SPECIAL:

On United Thank Offering Buildings
as decided by Executive Board \$24,000.00

Seconded by Michigan and East Carolina.

Carried and adopted

III. EQUIPMENT, A SPECIAL:

For women evangelistic and
religious education workers:

(a) In the foreign field \$9,000.00
(b) In the domestic field 6,000.00
\$15,000.00

Seconded by Louisiana. Carried and adopted.

IV. TRAINING:

Windham House \$9,000
Bishop Tuttle Memorial \$15,000
*Scholarships \$15,000
\$39,000.00

*It is understood that this \$5,000 a year for Scholarships, if not expended, shall not be allowed to lapse, but shall be carried over in this item through the Triennium.

Seconded by Colorado.

Information was requested as to why the Church Army was not mentioned in connection with the resolution in accordance with the suggestion previously made, and it was pointed out that the United Thank Offering Scholarships were for anyone to be appointed by the National Council and the Church Army was not excluded.

Alabama countered that this might be so, but asked if application were made whether the Church Army would receive a scholarship. Miss Pardee replied that she could not speak for the National Board, but that personally she could see no reason why such application should not be received with enthusiasm; that this scholarship would be available not to the Church Army as an organization, but to individual Church Army Sisters.

Mrs. Jacoby of New York moved that the Board consider the appointment of a Church Army sister among those to be trained. Seconded by Minnesota.

East Carolina then questioned the wisdom of designating any special organization, and asked whether these sisters were educated in other places or only at Church Army Headquarters.

Miss Winston of Kentucky suggested that instead of making the amendment mandatory Long Island might be willing to ask the serious consideration of the Board.

Mrs. Stebbins announced that due to the fact that Bishop Sasaki was present and the time had come for noonday prayers, further consideration of the Report would be deferred until that part of the program.

Bishop Susaki of Japan expressed his appreciation of the help and assistance which had been given to the work in Japan.

Bishop Binsted of Tohoku was introduced by Mrs. Stebbins.

A hymn was then sung and Senorita Carmen Hernandez of Cuba read the Litany.

Action was then resumed on the Report of the Committee on the United Thank Offering.

Miss Matthews moved that the Long Island Resolution be tabled; seconded and carried.

Article IV was then put to vote, carried and adopted.

V. ALLOWANCES:

Medical and Dental, Vacations
and Travel for United Thank
Offering Missionaries:

Foreign	\$40,000	
Domestic	<u>10,000</u>	\$50,000

Seconded, carried and adopted.

VI. PENSIONS:

For pensions to United Thank
Offering Workers, not pro-
vided by the interest from the
Ida W. Soule Fund

\$18,000

Seconded by Iowa, carried and adopted.

VII. MISCELLANEOUS UNITED THANK OFFERING EXPENSES:
Administration of Investments
of Offering \$ 4,000

Seconded by East Carolina and Milwaukee,
Carried and Adopted.

VIII. NEW APPOINTMENTS
\$ 5,000 in 1938
\$10,000 in 1939
\$15,000 in 1940 30,000

Seconded by Chicago, Northern Indiana and
Fond du Lac.

Carried and Adopted.

IX. PAYMENT OF EXISTING SALARIES:
Of the United Thank Offering Missionaries
now in the field \$450,000

Seconded by Harrisburg, Duluth and Georgia.

X. SALARIES OF WOMEN:
Now in the field, but not under the
United Thank Offering, to be selected
and approved by the Executive Board \$100,000

Seconded by East Carolina, New Mexico, Colorado,
Spokane, Springfield, Ohio and Mississippi.

Carried and Adopted.

Lapsed balances on above items, or any money
not used as designated in this Report, to be
returned to the Executive Board of the Woman's
Auxiliary, to be designated.

Seconded by Florida, Louisiana, Iowa, California.

Carried and Adopted.

Mrs. Ingersoll moved the adoption of the report as a
whole; seconded by West Missouri, Lexington, Olympia, carried
and adopted.

Miss Pardee, on behalf of the Executive Board expressed appreciation of the work of the United Thank Offering Committee, and pointed out that their efforts had been beneficial not only in the satisfactory distribution of the money, but had been of great educational value, in that it had shown the limitations of the United Thank Offering and should inspire those present to make the 1940 Thank Offering greater than ever before.

Mrs. Barbour presented a resolution on behalf of the present National Executive Board as follows:

RESOLVED: That a telegram be sent to Mrs. Soule telling her of the naming of the United Thank Offering Pension Fund in her honor and wishing that she might be with us in person as we know she is in spirit.

Seconded by Western New York, and the Chair, stating that inasmuch as all the delegations would probably wish to second this motion, called for a rising vote. This was done and the motion carried.

Miss Winston of Kentucky introduced the following resolution:

RESOLVED: That we, the delegates to this Triennial pledge ourselves to make every effort to see our Bishops and Deputies within the next two days, urging them to accept as large an expectation as possible. Seconded by Pennsylvania and carried.

Miss Winston also introduced a second resolution which was referred to the Committee on Miscellaneous Resolutions.

Miss Lindley announced that the Woman's Auxiliary of the Diocese of Michigan had contributed \$75.00 to the Emergency Relief Fund, and also that the Fort Yukon Auxiliary had contributed \$50.00 to the China Emergency Fund.

Mrs. Henshaw of Arizona called attention to a statement which had been made in a group meeting to the effect that prayers had been offered for China and not Japan, and the Chair pointed out that a day or two previously prayers had been said for both China and Japan.

Upon motion, duly seconded the meeting adjourned.

The Report of the Committee on the Dispatch of Business was presented by Mrs. Cain and accepted as the Order of the Day.

The Report of the Credentials Committee was submitted by Mrs. Hickenlocher as follows:

Number of Delegates	-	-	439
Number of Board Members	-	-	11
not Delegates	-	-	11
Total voting strength	-	-	470
Alternates	-	-	87
Number of Dioceses and Districts with full delegations	-	-	73

It was announced that Oklahoma, which was formerly a missionary district is now a diocese.

Canon Bridgman was introduced and stated that he wished on behalf of the Bishop to convey to the

THURSDAY, OCTOBER 14th, 1937:

The Ninth Business Session of the Woman's Auxiliary to the National Council was held in the Scottish Rite Wing of Masonic Temple, Cincinnati, Ohio, Thursday, October 14th, 1937, at 10:30 a. m.

The meeting was opened with prayer by Mrs. Stebbins.

The Secretary read the minutes of the Wednesday morning session, which were amended by Miss Pardee wherein they stated that as a member of the Committee she was extending thanks to the United Thank Offering Committee, but that it was on behalf of the National Executive Board that she was speaking. The Chair declared the minutes approved as amended.

The Report of the Committee on the Dispatch of Business was presented by Mrs. Cain and accepted as the Order of the Day.

The Report of the Credentials Committee was submitted by Mrs. Hickenlooper as follows:

Number of Delegates	- - -	459
Number of Board Members not Delegates	- - -	11
Total voting strength	- - -	470
Alternates	- - -	87
Number of Dioceses and Districts with full delegations	- - -	71

It was announced that Oklahoma, which was formerly a missionary district is now a diocese.

Canon Bridgeman was introduced and stated that he wished on behalf of the Bishop of Jerusalem to convey to the

Woman's Auxiliary profound appreciation for their continued support, and suggested that this year a study of the Moslems was very important.

Mrs. D. S. Lloyd Jones submitted the Report of the Elections Committee, announcing the ticket to be as follows:

For Members at Large of Executive Board

Mrs. Paul H. Barbour	South Dakata
Mrs. Robert H. Baker	Springfield
Mrs. Charles Deems	Minnesota
Mrs. Marshall J. Ellis	Atlanta
Miss Margaret Goodwin	Milwaukee
Mrs Charles E. Griffith	Newark
Mrs. Robert G. Happ	Northern Indiana
Miss Elsie C. Hutton	New York
Mrs. Roger Kingsland	West Virginia
Mrs. H. C. Kuhl	Eau Claire
Mrs. Norman Livermore	California
Mrs. Henry J. MacMillan	East Carolina
Mrs. Beverly Ober	Maryland
Mrs. Clinton Quin	Texas
Mrs. Kenneth Sills	Maine
Mrs. Henry D. Waller	Long Island

For National Executive Secretary

Miss Grace Lindley

The Chair declared the polls open, and 107 votes were cast.

The Report of the Committee on Miscellaneous Resolutions was submitted by Miss Corey of Massachusetts, and the following resolutions introduced:

RESOLVED: That the Triennial Meeting of the Woman's Auxiliary urge that the General Convention give sympathetic consideration to the request of the Sixth Triennial Conference of Church Workers among colored people, embodied in the following resolution:

REPORT OF SPECIAL COMMITTEE OF THE
SIXTH TRIENNIAL CONFERENCE OF
CHURCH WORKERS AMONG COLORED PEOPLE

WHEREAS: The Conference of Church Workers among Colored people meeting in St. Andrew's Parish, Cincinnati, Ohio, September 28th to October 1, 1937, inclusive, unanimously endorsed the statement of "Suggestions for Colored Work in the United States of America", presented on Friday, October 1st, by the Rev. E. H. Oxley, D.D., Rector of St. Andrew's Parish, and

WHEREAS: A Special Committee of seven was appointed by the President of the Conference to take such measures as were deemed proper to have these "Suggestions" presented to the House of Bishops and the House of Clerical and Lay Deputies for their action,

THEREFORE BE IT RESOLVED: That the House of Deputies concurring, the General Convention adopt the following resolution as submitted by the Special Committee of seven appointed and authorized by the Sixth Triennial Conference of Church Workers among Colored People.

RESOLVED: That there shall be created by General Convention a JOINT COMMISSION ON NEGRO WORK consisting of four Bishops, four priests and four laymen, the total membership of which shall be evenly divided between the white and Negro races. The duty of this Commission shall be to advise with the National Council for the work among colored people upon a national scale.

It is recommended to the Commission by General Convention that there be created the office of Executive Secretary for the Commission on Negro Work. A Negro priest shall be appointed to this position, and he shall become an ex-officio member of the Commission.

It is also recommended to the Commission by General Convention that the chairman of this Commission be a member of the National Council.

The Commission shall study under the direction of the Executive Secretary, the whole field of work being done for the colored race, evaluate the same and recommend to the National Council policies and plans for further development of this work.

The Commission shall interpret the needs of the Negro race to the National Council and to the Church at large with the view of deepening interest in the whole work and of stimulating the Negro race as well as the entire Church to a more active support of and cooperation with the Church's program.

The Commission shall become a clearing house for the presentation and solution of problems affecting Negro work throughout the country.

There shall be created Inter-racial Diocesan committees, which, acting in consultation with the Commission, shall be subject to the approval of the Bishop or other Diocesan authority.

The Commission shall demonstrate and publicize salient features of Inter-racial cooperation in strategic centers through the instrumentality of the Episcopal Church.

Miss Corey moved the adoption of the resolution; seconded by Mrs. Denby of Arkansas, and by New Jersey, Dallas and Southern Virginia. Carried.

UNITED PRAYER FOR PEACE

WHEREAS: Christian men and women face an increasingly stern and stirring challenge in the strife-torn world of today,

AND WHEREAS: It is more and more evident that the highway to justice, freedom and peace cannot be built by human might, but only as the power of the Spirit of Jesus Christ unites the hearts and souls of men and women and guides their thoughts and acts:

THEREFORE BE IT RESOLVED: That the members of the Woman's Auxiliary endeavor each day to pray more fervently than ever before for peace throughout the world;

AND BE IT FURTHER RESOLVED: That a definite form of prayer be used in order to deepen the realization of full power of united intercession by the whole membership of this great body of consecrated women; for which purpose we suggest John Osenham's prayer, as quoted on page 60 of "Forward - Day by Day" for late Trinity, 1937, and here repeated:

"Our Father in Heaven
We pray thee to send into our hearts
And into the hearts of all men everywhere
The Spirit of Our Lord Jesus Christ."

AND BE IT FURTHER RESOLVED: That we of the Woman's Auxiliary call upon our clergy and laymen to join us, and that we, with them, urge all Christian folk within our influence, to share in this, a real unity of Christians in intercession.

Seconded by Chicago, Colorado, Louisiana, Minnesota, Bethlehem, Alabama, Pennsylvania and Ohio.

Mrs. Waller spoke for the resolution, calling attention to the value of united prayer.

Miss Matthews pointed out that to pass this resolution without a dissenting voice was not quite true, and that it should not be passed unless those supporting it intended to carry it out, and believed that it should be presented in three parts.

Miss Corey, therefore, submitted the first section for action, namely:

THEREFORE, BE IT RESOLVED: That the members of the Woman's Auxiliary endeavor each day to pray more fervently than ever before for peace throughout the world.

Carried and declared adopted.

Mrs. Cain moved that the second half of the resolution be amended to read as follows:

BE IT FURTHER RESOLVED: That a definite form of prayer be used in order to deepen the realization of full power of united intercession by the whole membership of this great body of consecrated women;

AND BE IT FURTHER RESOLVED: That we of the Woman's Auxiliary call upon our clergy and laymen to join us, and that we, with them, urge all Christian folk within our influence, to share in this, a real unity of Christians in intercession.

Seconded by Southern Ohio and carried.

Mrs. Waller of Long Island announced that she had copies of the prayer embodied in the original resolution which could be secured by any wishing to use this particular prayer.

PEACE RESOLUTION

WHEREAS: The Executive Committee of the Woman's Auxiliary of the Episcopal Diocese of Rochester, in meeting assembled, unanimously declare their belief that war is the negation of all that Christianity stands for; and

WHEREAS, They believe that the Church should adopt a definite policy regarding the maintenance of peace; and

WHEREAS, They believe that economic tension is the underlying cause of war:

THEREFORE BE IT RESOLVED: That this Triennial Meeting recommend to General Convention

That our Church encourage peace education by cooperation with existing peace agencies and movements with which the Church is in accord.

FURTHER BE IT RESOLVED: That our Church advocate the adoption of an adequate program of neutrality legislation, urge the endorsement of all measures which would relieve economic stress and strain provocative of war, and demand official recognition from the Government for those of its communicants who are conscientious objectors to militant participation in warfare.

Moved by Miss Corey. Seconded by Newark and Western New York.

It was suggested that the sections of this resolution be acted upon separately, and accordingly the first section was read:

THEREFORE BE IT RESOLVED: That this Triennial Meeting recommend to General Convention

That our Church encourage peace education by cooperation with existing peace agencies and movements with which the Church is in accord.

Moved by Miss Corey. Seconded by Michigan, Louisiana, and Easton, and carried.

The second section of the resolution was then again introduced, and it was suggested that such action might lead to great difficulty. Miss Davis of Leesburg, Southern Virginia.

pointed out that she felt that neutrality legislation was a matter which should be considered only by experts, as much neutrality legislation instead of promoting peace led to war, and Miss Corbett of Spokane concurred in this viewpoint.

It was pointed out that this section of the resolution should also be submitted in three parts:

1. That our Church advocate the adoption of an adequate program of neutrality legislation,
2. Urge the endorsement of all measures which would relieve economic stress and strain provocative of war,
3. Demand official recognition from the Government of those of its communicants who are conscientious objectors to militant participation in warfare.

Mrs. Garrett of Maryland questioned the right of a Church to commit its membership to such a resolution, and Miss Capron of Wyoming also doubted whether this body could legislate upon such a thing.

Southern Ohio moved that the second half of the resolution, consisting of the three points enumerated above, be tabled.

Seconded by Western North Carolina, Kentucky and Louisiana. Carried.

MILITARY TRAINING

RESOLVED: That we, the Members of the Triennial of the Woman's Auxiliary, assembled in Cincinnati in October 1937, place on record our concern over the extent to which military training is a part of the life of our Church schools and colleges, and our disapproval of such training as contrary to the spirit of Christ.

Moved by Miss Corey. Seconded by Montana.

Mrs. Pierce, in discussing the question pointed out that she was speaking as a member of the National Executive Board and not as a delegate from New York, and called attention to the fact that in supporting the resolution it could not be overlooked that this body was partly responsible for prevailing conditions, in that the Episcopal Church pays more for military training than any other organization outside the Government, and that such training is entirely incompatible with the Gospel of Peace.

Mrs. French of Iowa spoke against the resolution calling attention to the fact that America has repeatedly sent untrained troops to the battlefield, and that in view of the events of the day, the youth of the country should be prepared.

The hour having approached for noon day devotions, Olympia moved that discussion on the resolution be postponed until after that; seconded by Fond Du Lac and Ohio. Carried.

A hymn was sung and Bishop Demby read the Special Litany.

Discussion was then resumed on the Resolution on Military Training in which Mrs. Williamson of Chicago, Mrs. Lukens of Montana, Miss Roberts of New Jersey, and Mrs. Huston of Olympia participated. Mrs. Ragland of Florida urged that serious consideration be given the context of this resolution and implored the delegates to allow more time to reconsider the matter. She thereupon moved that action be deferred until the following day.

A rising vote was called for and 251 voted for postponement and 107 voted against postponement.

WOMEN'S WORK IN THEOLOGICAL SCHOOLS

WHEREAS, The work of women is becoming increasingly important in the organized life of the Church, and

WHEREAS, The plans and methods for the work of women have changed and made great progress in the past few years, a fact of which many of the clergy are not aware, and

WHEREAS, A few of the theological schools have recently invited women leaders in the Church to lead Conferences with the students for the purpose of acquainting them with the more recent trends of women's work,

BE IT RESOLVED: That the Triennial of the Woman's Auxiliary assembled in Cincinnati, 1937, ask the National Executive Board to suggest to the Deans of the various Theological Schools that, in the interest of more effective parish work some opportunity be given the students each year for conferences on the work of women in the Church.

Moved by Miss Corey, seconded by Upper South Carolina, Michigan, Central New York, Minnesota, East Carolina.

Mrs. Sloan of Upper South Carolina, Miss Corey, Mrs. Woodward of Pennsylvania, Mrs. Pilcher of Southern Virginia and Mrs. Cotsworth of Chicago spoke for the question, and related some experiences they had had with this type of effort.

Miss Corey moved that the discussion be closed after Mrs. Hill's remarks, who had already indicated her desire to speak. Duly seconded and carried.

Mrs. Hill stated that the portion of the resolution referring to the inadequacy of the clergy was ill advised and moved that it be stricken from the record.

The Chair accepted the amendment and resubmitted that section to read as follows:

WHEREAS, The plans and methods for the work of women have changed and made great progress in the past few years.

The question was then put and carried.

MOTION PICTURES

WHEREAS, The power of the Motion Pictures to affect human behavior is unquestioned, and because of neglect by the Church of this important agency,

BE IT RESOLVED: That the Triennial Meeting of the Woman's Auxiliary to the National Council assembled in Cincinnati, October 1937, records its sympathetic interest in the continuation of experiments in the use of Motion Pictures in connection with the work of the Church to the end that suitable equipment and material may be made available to dioceses, parishes and missions.

Moved by Miss Corey. Seconded by Spokane, Erie and West Missouri. Carried.

PARTNERSHIP PRINCIPLE

BE IT RESOLVED: That we, the Members of the Triennial assembled in Cincinnati, October 1937, urge the authorities of our Dioceses to practice the principle of partnership, which means a fair division of funds between the Diocese and the National Council.

THEREFORE BE IT RESOLVED: That when we return home we do all in our power to make the Every Member Canvass a success and see that our pledges be paid in full to the National Council.

Moved by Miss Corey. Seconded by South Carolina and East Carolina.

Miss Matthews briefly explained the meaning of the partnership principle as applied in this resolution, and the question was called for. Carried.

TO INCREASE SYMPATHETIC UNDERSTANDING OF OTHER RACES

WHEREAS, At the Triennial Meeting in Denver the Woman's Auxiliary urged "that we endeavor to increase sympathetic understanding of other races - - - by example and positive teaching", and

WHEREAS, We frequently express approval of such sentiments but deny it by our actions, and

WHEREAS, Action taken by the Auxiliary as a whole would show a determination to put our principles into practice and would be a challenge to each individual member,

THEREFORE BE IT RESOLVED: That the Woman's Auxiliary in Triennial assembled in Cincinnati, October 1937, request the National Executive Board to suggest to the Hospitality Committee in the city where the next General Convention meets that preference on the lists of hotels be given to those hotels which will accept delegates of all races as house guests.

Moved by Miss Corey and duly seconded.

Miss Roberts spoke for the resolution.

Miss Matthews called for a division on the vote.

The tabulation showed 158 votes cast in favor of the amendment and 56 against.

Mrs. Pierce moved that the discussion of the Resolution on Military Training be made a special order of the day for Friday. Duly seconded and carried.

Mrs. H. L. S. Kingsland, as Chairman of the Committee on By-Laws submitted the following resolution:

RESOLVED: That the Committee further recommends to the National Executive Board a complete revision of the By-Laws. The revision to be presented at the next Triennial Meeting of the Woman's Auxiliary shall include the following changes:

ARTICLE II.

(b) Mode of Election of Members at large.

Section 3.

Insert the words "and Missionary Districts" after the word "diocese" so that it will read "Election shall be by ballot, each Branch in the Dioceses and Missionary Districts having one vote."

ARTICLE IV, Section 6.

Order of Business.

After C. "Election of Presiding Officer" insert a new "D" "Election of an Assistant Presiding Officer."

After E. "Report of the Executive Secretary" insert a "special order of business."

The position of the Church in Europe to be defined.

The Credentials and Rules of Order Committees should be appointed by the Executive Board prior to the Triennial in order to set up the necessary procedure.

Mrs. Kingsland moved the adoption. Seconded and carried.

Mrs. Cain suggested that there should also be included in these recommendations a provision for the appointment of the Committee on Credentials and the Committee on Rules of Order by the Executive Board in conference with the prospective presiding officer prior to the Triennial Meeting.

Miss Winston suggested that the wording in Article II, section 3, should be "Election shall be by ballot, each branch in the Dioceses and Missionary Districts having one vote."

The Elections Committee submitted the following Report on the voting, it having been announced that 54 votes were necessary for an election.

FIRST BALLOT

Mrs. Paul H. Barbour	104
Mrs. Robert H. Baker	13
Mrs. Charles Deems	49
Mrs. Marshall J. Ellis	37
Miss Margaret Goodwin	42
Mrs. Charles E. Griffith	36
Mrs. Robert G. Happ	101
Miss Elsie C. Hutton	38
Mrs. Roger Kingsland	40
Mrs. H. C. Kuhl	10
Mrs. Norman Livermore	68
Mrs. Henry J. MacMillan	69
Mrs. Beverly Ober	62
Mrs. Clinton Quin	83
Mrs. Kenneth Sills	76
Mrs. Henry D. Waller	26

Miss Grace Lindley as Executive Secretary well over the majority.*

The Chair then declared Mrs. Paul H. Barbour, Mrs. Robert G. Happ, Mrs. Norman Livermore, Mrs. Henry J. MacMillan, Mrs. Beverly Ober, Mrs. Clinton Quin, Mrs. Kenneth Sills and Miss Grace Lindley, duly elected, and announced that another poll would have to be taken for one more member of the Executive Board. The polls were therefore opened, and another roll call was taken, showing 95 participating. Miss Elsie Hutton requested that her name be withdrawn, but was denied the request. The polls were then declared closed.

*106 votes were cast for Miss Lindley

FRIDAY : The Report of the Elections Committee on the second ballot was received as follows:

Mrs. Charles Deemes	36
Mrs. Marshall J. Ellis	14
Miss Margaret Goodwin	6
Mrs. Charles E. Griffith	10
Miss Elsie C. Hutton	7
Mrs. Roger Kingsland	12
Mrs. Henry D. Waller	1

The Chair announced that none of the nominees had received a sufficient number of votes for election and that another poll would be required. She thereupon declared the polls open, and another roll call was taken, which revealed a total of 87 votes cast.

The result of the third poll was as follows:

Mrs. Paul H. Barbour	3
Mrs. Charles Deems	52
Mrs. Marshall J. Ellis	13
Miss Margaret Goodwin	6
Mrs. Charles E. Griffith	3
Miss Elsie C. Hutton	3
Mrs. Roger Kingsland	10

The Chair then announced that the required number of votes to elect the member on this poll was 44, and Mrs. Deems having received 52 was duly declared elected to office.

Upon motion duly made and seconded the meeting was adjourned.

FRIDAY MORNING, OCTOBER 15th, 1937:

The Tenth Business Session of the Woman's Auxiliary was held in the Scottish Rite Wing of Masonic Temple, Friday October 15th, 1937, at 10:30 a.m.

The Meeting was opened with prayer by Mrs. Harold Woodward, Vice-Chairman.

The Recording Secretary read the minutes of the session, Thursday October 14th, and there being no corrections nor amendments the minutes were declared approved as read.

A Report of the Conference on Faith and Order was submitted by Mrs. Stebbins and Albany requested that copies be made available.

The Report of the Committee on the Supply Department was presented in its entirety by Mrs. West, who then submitted it seratim for informal discussion:

SUPPLY WORK

WHEREAS; The Executive Board has made a detailed study of the Supply Department and has received from many missionaries requests for changes in the method of conducting this Department, and

WHEREAS, The majority of the missionaries who have been heard from in regard to personal boxes, prefer to receive money, and

WHEREAS, In view of the fact that according to the replies received from the Auxiliary branches, it will be difficult at the present time to secure this money, further education in this form of giving being necessary,

THEREFORE BE IT RESOLVED: That when the letters of inquiry to ascertain the needs for clothing are sent to missionaries, they be asked to indicate whether they prefer clothing or designated money, and if they prefer money, every effort be made to procure the same, with the understanding that if the money cannot be procured the clothing will be sent as heretofore.

BE IT FURTHER RESOLVED: That each Auxiliary branch be urged to obtain full information concerning the missionary, so that the entire group may have a personal and sympathetic understanding of his work.

AND BE IT FURTHER RESOLVED: That we look forward to discontinuing the sending of the personal boxes by the Supply Department after the Triennial of 1943, if conditions warrant.

Mrs. Henshaw of Arizona spoke for the first resolution contained therein, setting forth the fact that clothes were a personal matter and that the missionaries might like to select their own. Mrs. Hickenlooper pointed out that the sending of the boxes helped to spread the gospel of missions and formed a connecting link between the missionaries and the home Church. Mrs. Pierce of the Executive Board spoke for the resolution, but indicated that her desire would be to make the money ~~undesig-~~nated was because it was felt that so many of the missionaries would spend the money on the people of their district rather than on themselves. Miss Little of Massachusetts also spoke in favor of having the money designated, as did Miss Hutton of New York.

The Chair announced that the time had arrived for the Special Order of Business and that the discussion of the Supply Department Report would be postponed until the afternoon session.

Miss Corey of Massachusetts thereupon resubmitted the Resolution on Military Training in Church Schools and moved its adoption.

Seconded by Southern Ohio and Pennsylvania, and Montana pointed out that it has seconded the resolution the day previous.

Mrs. Ragland of Florida spoke against the resolution, pointing out that such training was not only of great disciplinary value but brought the boys in contact with the Church.

Mrs. Woodward interrupted the discussion at this point to introduce Bishop Hobson.

Bishop Hobson paid tribute to the Auxiliary for the leadership it had taken in the Church and the support they had given to the Forward Movement.

The discussion was then resumed, and inasmuch as a number of people had indicated their desire to speak, Miss Corey moved that when these people had made their remarks the discussion be closed. Duly seconded and carried.

Mrs. Harper Sibley registered her disapproval of military training, questioning whether it was necessary for the development of character, and stressing the incompatibility of a thing which is designed for military purposes in a school designed primarily to lead young men into the likeness of Christ,

Consideration of this matter was again interrupted for noon day prayers led by Dr. Adelaide Case.

The question was then discussed further by Miss Tibbits of Albany, Mrs. Boyd of Colorado, Mrs. Henshaw of Arizona, Mrs. Burrows, Mrs. Coates of Louisiana, Mrs. Holt of Washington speaking against, and Mrs. Happ for the resolution.

Miss Corey pointed out that no definite action was being taken but that the resolution asked that concern be recorded, and the question was then put.

Southern Ohio requested a division of the vote.

Count revealed 179 voting for the resolution and 126 against, and the Chair therefore declared the resolution adopted.

Upon motion duly made and seconded the meeting adjourned.

FRIDAY AFTERNOON, OCTOBER 15th, 1937

The Eleventh Business Session of the Woman's Auxiliary was held in the Scottish Rite Wing of the Masonic Temple, Friday October 15th, at 2:00 p. m.

The meeting was opened with prayer by Mrs. Stebbins.

The Secretary read the minutes of the morning session, and there being no amendments nor corrections, the minutes were declared approved as read.

A preliminary Report of the Committee on Findings and Plans was submitted by Mrs. Griffith, Chairman.

The discussion on the Report of the Supply Committee was then continued and Mrs. West re-read the Report in full and moved that discussion on any one of the three resolutions contained therein be permitted. Seconded and carried,

Deaconess Corbett of Spokane stated that she did not feel that the will of the majority should be imposed on the minority, and therefore she would like to see the wording changed to read: "clothing or designated or undesignated money." Miss Little of Massachusetts pointed out that it seemed sound wisdom to look forward to discontinuing personal boxes; Mrs. Orr of New York that clothing should be sent if money could not be; Mrs. Gordon of North Carolina that the personal friendships resulting from the boxes were of value and that these boxes had a definite place in family life.

Mrs. West then moved the adoption of the first resolution:

THEREFORE BE IT RESOLVED: That when the letters of inquiry to ascertain the needs for clothing are sent to missionaries, they be asked to indicate whether they prefer clothing or designated money, and if they prefer money, every effort be made to procure the same, with the understanding that if the money cannot be procured the clothing will be sent as heretofore.

Seconded by Ohio, Michigan and California.

Mrs. MacNeil of Western Nebraska spoke of the value of the personal boxes, but pointed out that in some instances money might be very much needed, but doubted the advisability of designating the money.

Deaconess Corbett of Spokane moved that the word "undesigned" be inserted following the word "designated".

Seconded by Chicago.

Mrs. Cross of Spokane pointed out that the personal boxes were sent originally to supplement inadequate salaries and Miss Matthews called attention to the fact that the sending of undesigned money to supplement an inadequate salary might delay the payment of proper salaries.

The amendment was then put to vote and was lost.

The question on the resolution was then submitted and was carried.

Mrs. West then moved the adoption of the second resolution:

BE IT FURTHER RESOLVED: That each Auxiliary branch be urged to obtain full information concerning the missionary, so that the entire group may have a personal and sympathetic understanding of his work.

Seconded by Michigan and Mississippi and carried.

Mrs. West moved the adoption of the third resolution:

BE IT FURTHER RESOLVED: That the sending of personal boxes by the Supply Department be discontinued in 1943.

Seconded by Pennsylvania and Olympia.

Miss Little of Massachusetts moved that the resolution be amended to read as follows:

"That we look forward to discontinuing the sending of the personal boxes by the Supply Department after the Triennial of 1943, if conditions warrant."

Seconded by New Jersey and Pennsylvania.

The Chair announced that there had been a call for the Order of the Day, and therefore that action on the Supply Department would have to be deferred.

Miss Corey on behalf of the Committee then submitted three resolutions dealing with the work of young people in the church, and introduced Dr. McGregor who briefly explained the work of the Department of Religious Education.

Miss Corey then moved the adoption of the first resolution, as follows:

WHEREAS, The National Council through its Department of Religious Education has set up a complete program that gives young people of every age an opportunity to continue in active service of the Church,

AND WHEREAS, The National Council this past year made a survey of the youth of the Church particularly with regard to their relation to the mission of the Church and has made available a report embodying the opinions, desires and plans of young people from every Province, thus providing information for the Woman's Auxiliary to study,

AND WHEREAS, There is at present a Council of Youth Organizations in our Church thinking along the lines of coordination,

BE IT RESOLVED: That we, the women of the Church assembled in our Triennial Meeting apply ourselves to a better understanding of the methods of the set-up of the Department of Religious Education in order that it may accomplish the purpose for which it was developed.

Seconded by Northern Indiana, Springfield, Chicago and Southwestern Virginia.

Mrs. Hearst pointed out the necessity for such action, and the question was put and carried.

Miss Corey then moved the adoption of the second resolution, as follows:

WHEREAS, The Woman's Auxiliary of the Province of New York and New Jersey is convinced that there is real need for some form of activity to promote the education of young women and girls in the mission of the Church, in cooperation with the existing work of Church Schools, the Girls' Friendly Society, the Young People's Fellowship and the Woman's Auxiliary, and whereas no new national organization is suggested.

THEREFORE BE IT RESOLVED: That this Triennial Meeting approve the appointment of a Liason Officer in the Woman's Auxiliary in dioceses and parishes, wherever feasible, to further such activity; said person to act as cooperating officer in the interest of the Mission of the Church with existing national youth organizations.

Seconded by California, Newark and Southwestern Virginia.

The Chair announced that she felt that these two resolutions should be made a special order for Monday and that action on the Report of the Supply Department should be resumed.

Mrs. West then resubmitted the amended resolution, and Mrs. Williamson of Chicago and Mrs. Ratcliff expressed the desire that the amendment not prevail but that the resolution be tabled.

The question was put and the amended resolution was carried.

Mrs. Williamson of Chicago moved that the resolution be laid on the table.

Seconded by Lexington and carried.

The report of the Nominating Committee for membership on the National Council was then submitted, and nominations were called for from the floor.

Mrs. Cross whose name was originally contained in the nominating report and had been withdrawn, stated that she would be willing to have her name included on the ballot.

Southern Ohio nominated Miss Nannie Hite Winston of Louisville, which was seconded by Lexington.

Connecticut moved that the nominations be closed; seconded by Ohio and Quincy and carried.

Miss Corey was requested to resubmit the two resolutions referred to above, and she thereupon re-read the resolution regarding the appointment of a liason officer.

Seconded by North Carolina, Southern Ohio, Montana, Milwaukee, Georgia, Texas and Virginia and carried.

Miss Corey then moved the adoption of the following resolution:

WHEREAS, The Woman's Auxiliary is deeply concerned that girls and young women should understand the full meaning of the Mission of the Church and to this end earnestly desires to be of service to them;

WHEREAS, The Girls' Friendly Society has a program definitely adapted, in modern terms, to the girls of today, bringing them actively into the whole life and work of the Church, and also has national leaders who are recognized as authorities in youth guidance,

WHEREAS, The Girls' Friendly Society is recognized by the National Council as one of its valued cooperating agencies and as such is represented on the National Executive Board of the Woman's Auxiliary and has repeatedly sought full cooperation with the Auxiliary,

WHEREAS, Unity and Fellowship are of primary importance in our consideration.

THEREFORE BE IT RESOLVED: That the women of the Church be asked to study the program of the Girls' Friendly Society in its efforts to enlist the girls of the Church in support of the Program of the Church, and

FURTHER BE IT RESOLVED: That the Woman's Auxiliary invite the National Executive Board of the Girls' Friendly Society to appoint a committee to work jointly with a committee appointed by the Woman's Auxiliary National Executive Board to study the work of the two organizations, with the object of devising a plan looking toward a united program for the women and girls of our Church; this Committee to report at the December 1938 meetings of the Executive Boards.

Mrs. Woodward spoke in favor of the resolution, and Mrs. Waller of Long Island presented the following amendment:

BE IT FURTHER RESOLVED: That we continue to enlist the girls and young women not already affiliated with other organizations in order that no time may be lost for the training and future sharing in the work of the Woman's Auxiliary.

Miss Corey spoke against the amendment, pointing out that young people did not like to be treated as fillers.

The amendment was put to vote and lost.

Chicago seconded the original resolution and it was carried.

Miss Corey then submitted the following resolution, which had been passed by the General Convention:

WHEREAS, On May 24th, 1738 at Aldersgate Street, London, England, the Rev. John Wesley, a presbyter of the Anglican Communion, passed through a spiritual experience having far-reaching results upon his life's work, and

MONDAY

WHEREAS, The clerical and lay delegates in General Convention of the Protestant Episcopal Church in the United States of America assembled, have learned with interest that on May 24th, 1938, a wide recognition of the two hundredth anniversary of this event is being planned under the auspices of the Committee on Evangelism of the Methodist Episcopal Church,

NOW THEREFORE We take this opportunity to facilitate our sister communion, the Methodist Episcopal Church, upon the spiritual memories surrounding the occurrence of May 24th, 1738, and to express the earnest and prayerful hope that at no distant date the way may be found to promote the more active sharing by all Christian Churches in such memories, and be it

RESOLVED: That the Triennial of the Woman's Auxiliary, meeting with the members of General Convention, concur in sending greeting to the Methodist Episcopal Church and particularly to its Committee on Evangelism.

Seconded by Spokane, Harrisburg, Louisiana and Rochester. Unanimously carried.

Miss Matthews of Southern Ohio introduced the Chairman of various committees serving for the Triennial.

Upon motion duly made and seconded the meeting adjourned.

- Miss Eva G. Carey Massachusetts
- Mrs. Elmer M. Cross Spokane
- Mrs. Lewis T. Frazier Long Island
- Miss Ruth J. Hall North Carolina
- Miss Elizabeth Matthews Southern Ohio
- Mrs. Henry Hill Pierce New York
- Miss Beulah Elise Winters Kentucky

Mrs. Baker of Springfield, Illinois, Vice-Chairman of the Committee on Miscellaneous Resolutions moved the adoption of the following resolution:

MONDAY MORNING, OCTOBER 18th, 1937:

The Twelfth Business Session of the Woman's Auxiliary was held in the Scottish Rite Wing of Masonic Temple, Monday October 18th, 1937, at 9:30 a. m.

The meeting was opened with prayer by Mrs. Stebbins.

The Secretary read the minutes of the Friday afternoon session, and there being no amendments nor corrections the minutes were declared approved as read.

Long Island announced that prayer cards could be obtained from the Book Store at 281 Fourth Avenue, New York, or from Mrs. Waller.

Mrs. Pauls submitted the report of the Committee on Dispatch of Business which was accepted as the Order of the Day.

Mrs. Remington submitted the report of the Nominating Committee for women members of the National Council as follows:

Mrs. James R. Cain	Upper South Carolina
Miss Eva D. Corey	Massachusetts
Mrs. Edward M. Cross	Spokane
Mrs. Lewis W. Francis	Long Island
Miss Emma J. Hall	North Carolina
Miss Elizabeth Matthews	Southern Ohio
Mrs. Henry Hill Pierce	New York
Miss Nannie Hite Winston	Kentucky

Mrs. Baker of Springfield, Illinois, Vice-Chairman of the Committee on Miscellaneous Resolutions moved the adoption of the following resolution:

WHEREAS, General Convention has passed the following resolution, being Message No. 96 from the House of Deputies to the House of Bishops, and concurred in by the House of Bishops, No. 113,

RESOLVED: That an invitation be extended to the Woman's Auxiliary of the Protestant Episcopal Church of the United States, to appoint a Committee fully to consider the question of Marriage and Divorce and to present their views to the Commission on Marriage and Divorce appointed under Resolution of the General Convention of 1937, before making their report to the General Convention of 1940,

BE IT RESOLVED: That the Triennial Meeting of the Woman's Auxiliary assembled in Cincinnati October 1937, direct the National Executive Board to appoint a Committee to study the question of marriage and divorce and to confer with the Commission of General Convention on this subject.

Seconded by New York, Upper South Carolina, California, Rochester, Michigan and Spokane and carried.

Mrs. Baker moved the adoption of the following resolution:

WHEREAS, In some parishes women are eligible to serve on vestries, and in some dioceses women can be elected as deputies to diocesan conventions:

BE IT RESOLVED: That we go on record as supporting the representation of women in parish and diocesan conventions and in the General Convention of the Church.

Seconded by Lexington.

It was requested that the question be divided into three separate parts and action taken accordingly.

The first question was then submitted:

BE IT RESOLVED: That we go on record as supporting the representation of women in parish conventions.

Mrs. Livermore spoke for the question, and the question was submitted and carried.

The second section was then submitted:

BE IT RESOLVED: That we go on record as supporting the representation of women in diocesan conventions.

Mrs. Sherman of California spoke for the question and Deaconess Corbett pointed out that she would like to see some safeguarding measure taken to prevent the men from allowing the women to take responsibility.

The Chair announced that the polls would be opened and discussion on the question would be resumed later.

Roll call was taken which revealed 95 dioceses voting, and the Chair announced that it would be necessary for a nominee to receive 48 votes in order to be elected and the polls were declared closed.

Mrs. Baker then resubmitted the resolution regarding the representation of women in diocesan conventions, Mrs. Hill of Pennsylvania and Mrs. Sloan of Upper South Carolina spoke for the resolution.

The question was then called for and a division of the vote was necessary, which revealed 162 affirmative votes and 96 negative.

Mrs. Baker then presented the third section,
as follows:

BE IT RESOLVED: That we go on record as
supporting the representation of women in
the General Convention of the Church.

Miss Matthews of Southern Ohio spoke against the
resolution.

The question was called for and the motion lost.

The following resolution was then presented:

WHEREAS, We the delegates to the Triennial
meeting of the Woman's Auxiliary in Cincinnati,
October 1937, are convinced that the evils and
confusion of the world can only be combated
effectively by a United Church, and

WHEREAS, We believe that the Holy Spirit is guid-
ing the various branches of the Christian Church
toward unity through the recent conferences on
Faith and Order, and Life and Work, and

WHEREAS, We believe that we have a great oppor-
tunity to serve our Lord and His children by
spreading the message of these conferences,

BE IT RESOLVED: That we request the National
Executive Board to appoint a committee, which
shall include the official women representatives
of our Church at the Conferences on Faith and
Order and Life and Work, to confer with the
Secretaries of the Continuation Commissions of
the two Conferences in order to secure and prepare
material which will be available for the use of
the average woman in carrying out in the local
churches and communities the next steps toward
understanding and unity.

Seconded by Central New York, North Carolina, New
Jersey, Newark, Maine, East Carolina and West Missouri.

Mrs. Stevens of Los Angeles pointed out that she had had the privilege of attending both Conferences, and that she would like to see the resolution contain a statement as to the desirability of studying these reports.

The question was called for and carried.

Mrs. Baker moved the adoption of the following resolution:

WHEREAS, Many of our loyal Church women cannot attend Auxiliary or other Church Meetings in the day time because of business hours, home duties, etc., and

WHEREAS, We recognize this body of women as entitled to a part in a Parish Program with a valuable contribution to make to it,

THEREFORE BE IT RESOLVED: That during the next Triennium, the National Executive Board be asked to make a study of the question of personnel, organization, interests and programs of the women of the Church who find evening the most convenient time for Church Activities, and

FURTHER BE IT RESOLVED: That every Diocese seek to form branches or groups where they do not exist, and secure their cooperation with Diocesan Programs; thereby, ministering to more women, and enlisting more active participants in the fellowship and work of the Church.

Seconded by Long Island, West Missouri, Spokane, Oregon and South Dakota.

The question was then submitted in two parts.

Mrs. Coates of Louisiana spoke against the resolution, stating that she would like this merely made as a suggestion and that study always involved expense; Mrs. Williams of Chicago spoke for the resolution pointing out what had been done in Chicago, and Miss Little of Massachusetts also spoke in favor. Mrs. Rogers of Albany pointed out that she felt this was an unnecessary burden to place upon the National Executive Board.

The question was then called for and required a division of the vote. One hundred and sixteen affirmatively and 135 against, and the Chair therefore declared the resolution lost.

Section 2 was then submitted for action and was carried.

Mrs. Baker moved the adoption of the following resolution:

WHEREAS, The Missionary District of Oklahoma has become a Diocese and has been received as such by General Convention,

BE IT RESOLVED: That the Triennial of the Woman's Auxiliary assembled in Cincinnati, October 1937, sends loving greetings to the new Diocese of Oklahoma and expresses sincere appreciation of the consecrated work of Bishop Casady and Mrs. Casady and the cooperation of the men and women who have helped the Bishop so loyally in this great step forward.

Seconded and carried.

Mrs. Baker moved the adoption of the following resolution:

WHEREAS, There is a realization of the need in the Church for closer touch with and vision of our opportunity in the mission field

THEREFORE BE IT RESOLVED: That we, the Woman's Auxiliary in Triennial assembled record our conviction that it would be helpful to this end if we recommend to the proper committee on Theological training a consideration of requiring all graduates of seminaries to spend one or more years immediately after graduation in some mission field as internship for training in God's service.

It was moved, seconded and carried that the words, "as internship for training in God's service" be omitted from the resolution.

The resolution as amended was submitted, and Mrs. Littell and Mrs. Lloyd spoke in favor and Miss McCune stated that she would like to see the resolution tabled.

The Committee on Elections then submitted the following report:

Mrs. James R. Cain	76
Miss Eva D. Corey	75
Mrs. Edward M. Cross	30
Mrs. Lewis W. Francis	5
Miss Emma J. Hall	12
Miss Elizabeth Matthews	82
Mrs. Henry Hill Pierce	72
Miss Nannie Hite Winston	23

The Chair then declared the following as elected:

Mrs. James R. Cain
Miss Eva D. Corey
Miss Elizabeth Matthews
Mrs. Henry Hill Pierce

Reconsideration was then resumed on the resolution requiring mission experience for theological training. Mrs. Casady of Oklahoma, Mrs. Burke of Alaska and Mrs. Cain spoke for the resolution and Miss McCune and Deaconess Corbett against it. The question was called for and carried.

Mrs. Baker submitted the following resolution and moved its adoption:

WHEREAS; (quoting from "Time" - October 4, 1937)
"Compared to such an unfashionable Church as the Seventh Day Adventist, which spent \$50,000,000 on Missionary work in six recent years, the fashionable Protestant Episcopal Church is comparatively cool about carrying the work afar (budgeting) about \$5,000,000 a year for Missions - - and in recent years - - have periodically allowed missionary deficits to accumulate; this year - - the budget was short once more \$250,000;"

AND WHEREAS, All recognize that there are vast, untapped resources in our Church, and that many well-to-do Churchmen lack education in proportionate giving,

BE IT RESOLVED: That the Woman's Auxiliary in Triennial Meeting assembled recommend to the delegates that in making parish plans for the Every Member Canvass they endeavor to see that some consideration be given to the value of the ancient custom of Tithing.

There was no second, and the Chair announced that the resolution would not, therefore, be considered; also that as this ended the Report of the Committee on Miscellaneous Resolutions, any resolution now introduced would have to receive a two-thirds vote to be considered.

Mrs. Waller submitted the following resolution:

BE IT RESOLVED: That a copy of the resolution for sending young men from seminaries to the mission fields be sent to the seminaries asking for consideration.

It was determined by two-thirds vote that this question would be considered and carried.

Mrs. Coats then submitted a resolution as a substitute for the motion regarding Tithing, which was seconded by Ohio; the meeting voted, however, not to consider the matter.

Mrs. Sloane of Upper South Carolina submitted the following resolution:

WHEREAS, We have set apart from the United Thank Offering \$30,000.00 for new appointees in the mission field, and \$15,000.00 for scholarships, to be used in the next three years, and

WHEREAS, There are definite needs for trained workers in the domestic and foreign mission fields,

BE IT RESOLVED:

- (1) That lists of opportunities for different types of service be prepared for distribution throughout the Church.
- (2) That through such lists the challenge for service be made to young women in parishes and colleges.

The House voted to consider the matter. The resolutions were seconded by Southwestern Virginia and California and carried.

Mrs. William Gordon of North Carolina moved the adoption of the following resolution:

WHEREAS, The Missionary Budget of the Episcopal Church does not tap the resources of the Church, and

WHEREAS, The practice of tithing on the part of the individual members would assure an expanded program and inspire other Christians,

THEREFORE BE IT RESOLVED: That every member of the Auxiliary be asked to give prayerful consideration to personal tithing or larger proportionate giving.

Duly seconded and carried.

Mrs. Hubert Lloyd presented a resolution embodying action regarding the League of Nations, but the House voted not to consider the matter

The meeting was closed with noon-day Meditations by Miss Lindley

MONDAY AFTERNOON, OCTOBER 18th, 1937:

The Thirteenth Business Session of the Woman's Auxiliary was held in the Scottish Rite Wing of Masonic Temple, Cincinnati, Ohio, Monday October 18th, 1937, at 2:00 p. m.

The meeting was opened with prayer by Mrs. Stebbins.

The Secretary read the minutes of the morning session, and there being no corrections the minutes were declared approved as read.

Miss Matthews of Southern Ohio moved that the minutes of the afternoon session be approved by the Chair, the Executive Secretary and the person elected Chairman of the National Executive Board.

Seconded by Connecticut and Pennsylvania and carried.

Miss Winston of Kentucky moved that the Meditations conducted by Miss Lindley be printed and made available to the delegates. Seconded and carried.

Miss Corey of Massachusetts read an excerpt from a letter from Mrs. Soule, acknowledging the naming of the Pension Fund in her honor, and pointing out that it should be Ida W. Soule instead of Ida M. Soule as indicated.

Mrs. Griffith submitted the Report of the Committee on Findings and Plans and moved the adoption of the report as a guide in program planning for branches of the Woman's Auxiliary during the coming triennium with the recommendation that the National Executive Board be authorized to arrange for such additional material as may prove necessary from time to time. Copy of Report is appended.

Seconded by Spokane, Ohio, Michigan, West Missouri.

There was some discussion of the matter by Mrs. Huston of Olympia, Mrs. Jacoby of New York, and Miss Loomis of Connecticut, in which it was pointed out that the report was not being adopted as a definite program, but merely as a guide.

Mrs. Griffith moved that the word "suggestion" be substituted for the word "guide" in the Report, and it was duly seconded.

Mrs. Sherman of California protested that it would be a mistake to change the wording.

A vote was taken and the amendment lost.

The original was called for and carried.

Mrs. Cain moved that the final resolution in the Supply Department's Report be taken from the table.

Seconded by West Texas and Bethlehem.

Mrs. Cain then spoke to the question, urging reconsideration of the matter.

The question was then called for and it required a division of the House which indicated 125 voting and 115 against.

The resolution was then taken from the table and re-submitted as follows:

"That we look forward to discontinuing the sending of the personal boxes by the Supply Department after the Triennial of 1943, if conditions warrant."

There was considerable discussion by Mrs. Cain, Miss Hutton of New York, Mrs. Urban of Western Massachusetts, Mrs. Pierce of New York, Mrs. Wade, Miss Corey, and Miss Hyde of Washington, in which it was pointed out that the discontinuance of the boxes might help to show the inadequacy of the salaries in the mission field and serve to bring about and expedite action in this direction.

The resolution was called for and carried.

The following resolution was submitted by North Carolina, seconded by Michigan:

WHEREAS, The Findings Committee has spent a generous amount of time, thought and strength on the task of drafting the findings of the Triennial Meeting.

NOW THEREFORE BE IT RESOLVED: That the Triennial offer its sincere appreciation of and gratitude for this labor on the part of this Committee.

Carried.

The report of the Committee on Courtesy was presented and adopted by a rising unanimous vote, copy of report attached hereto. The Executive Secretary said that she wished to record Miss Rebekah Hibbard's unselfish action in refusing to allow her name to be considered for renomination for the National Council since she felt that it would be unwise for all the women members of the Council to retire in 1940. The Chair then introduced the members of the National Executive Board, the women members of the National Council, the secretaries and field secretaries.

The House was then briefly addressed by Bishop Tucker as Presiding Bishop-elect, who assured the members of the Auxiliary of his support of the missionary work of the Church.

The meeting was closed with a hymn and the benediction by Bishop Tucker. The Chair then declared the Twenty-second Triennial Meeting of the Woman's Auxiliary to the National Council adjourned.

Respectfully submitted,

Grace Lindley
Executive Secretary

REPORT OF
THE COMMITTEE ON FINDINGS AND PLANS

Of the Woman's Auxiliary
To the National Council

Triennial Meeting - 1937

INTRODUCTION

The program suggestions for the years 1937-1940 are based on the report of the Committee on Findings and Plans of the Triennial Meeting of the Woman's Auxiliary, held in Cincinnati in October 1937. They are the result of the group discussion which developed out of the addresses delivered during the first days of the meeting and out of the varied experiences of the delegates themselves.

In attempting to prepare such a report it is impossible to do more than suggest an outline. A vital program in any parish must grow out of the needs and experiences of its own group. Help in developing this outline is available from diocesan and national officers. One of the points most emphasized at the Triennial Meeting was the fact that we are seeking unity of spirit though not necessarily uniformity of method.

Specific program suggestions have been prepared by the committee and may be had separately.

The theme of the Triennial, Fellowship in Faith and Work, has received a new meaning and fresh power through the emphasis on the movement for Christian unity growing out of the Oxford and Edinburg conferences. In the light of this we will consider the following subjects:

Evangelism
Christian Unity and Cooperation
War and Peace
Social and Economic Life
Service and Personnel
Church and State

FELLOWSHIP IN FAITH AND WORK

"How shall we work out a program for the women of the Church which will deepen and extend fellowship in faith and work?"

Six years ago the theme of our Triennial was "The Kingdoms of our Lord." Three years later we asked ourselves "If We Be His Disciples, - What Then?"

As we look back we note certain significant advances both in thought and action.

We can record a growing understanding in race relations. There is an increasing awareness of our responsibility in our social and economic life, and we think the Woman's Auxiliary has been a unifying force in a period characterized by mounting class consciousness.

In the field of international relations we can see a new realization of our individual obligation to work for world peace as many have joined with other organizations in their educational programs for peace and as we have cooperated together in the observance of Armistice Day intercessions.

We mark slow but steady advances in cooperation in parish and diocesan life. We consider that this progress is partly the result of an increased emphasis on the educational program

We feel a genuine seeking for a deeper spiritual experience in worship, both personal and corporate. We think that the vitalizing of the spiritual life has been largely due to the widespread use of The Forward Movement daily Bible readings and prayers, as many of us have been brought to the Disciples' Way: TURN, FOLLOW, LEARN, PRAY, SERVE, WORSHIP, SHARE.

Using this Rule of Life as our standard, we are conscious of our needs. Among these we list:- a higher level of missionary enthusiasm; the ability to utilize the varied resources which exist in large groups of women throughout the Church; a greater willingness to accept responsibility for the religious education of our children; above all the need to rethink our standards, since we are so often satisfied with an expression of our Christianity that is less than our best.

It is with humility that we admit our failures are due to our unwillingness to pay the price for complete fellowship as members of Christ's family, and in that spirit we move out into new fields of more generous living, more disciplined thinking, more adventurous praying.

Fellowship in Faith and Work, Cont'd.

Here, as elsewhere, we must keep in mind that Christianity itself never fails nor can fail, but that we fail in our witness.

What are the principles which must characterize a Christian world fellowship?

"We believe in a God Who cares about each member of His human family and seeks relationship with him."

"We believe in a God Who cares about the kind of beings you and I are and become."

"We believe in a God Who cares about all our relatednesses.*

"We believe in a God Who has made us for an immortal destiny." - *

"For God so loved the world that He gave His only begotten Son to the end that all that believe in Him should not perish but have everlasting life."

Our Lord Jesus Christ teaches us, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength; this is the first and great commandment, and the second is, "Thou shalt love thy neighbor as thyself."

This is the faith by which the Church must live. From this gospel grows the Christian Fellowship in Faith and Work. This is the theme of our program for the next three years.

EVANGELISM

We think the first step in evangelism must always be a renewing of our own faith.

To this end we suggest that, the women of the Church, study our baptismal and confirmation vows, and rededicate ourselves to the service of Christ and His Church.

Our next responsibility is to witness in our family life, among our friends and the people with whom we are associated.

* The Faith by Which the Church Lives - Elmore McKee

Evangelism, Cont'd.

We should study carefully the missionary program of the Church and ask ourselves these questions:

Are we doing our share to make it possible for all men to become witnesses for Christ?

In rural America?
In the cities?
In the slums
In college work
In other lands?

Are we, in our own parishes and dioceses, doing our share to support the budget of the General Church?

To what extent is our financial support a measure of our faith in Jesus Christ?

Are there other activities that would furnish opportunities for fellowship in service such as we find in the work of the Supply Department?

How may we increase the number of women sharing through the United Thank Offering?

How may we lift routine undertakings to a higher level?

Is our program of religious education vital enough to arouse the interest of all the women in the parish?

Is our devotional life real enough to sustain that interest?

CHRISTIAN UNITY AND COOPERATION

Our program of Christian unity and cooperation necessarily begins at home.

Are we cooperating with all the organizations in our parish in their plans and work to insure participation in the whole program of the Church?

Christian Unity and Cooperation, Cont'd.

How much do we know about the Girls' Friendly Society, the Church School, the Young Peoples' Fellowship, the religious orders, to name only a few?

Have we explored the possibilities of a real fellowship in faith and work with these agencies?

Are we striving to discover fresh ways in which all women may serve God and their fellow men?

(The resolution concerning types of service passed by the National Executive Board and printed in the Triennial Report may offer helpful suggestions.)

Are we cooperating with other Christian groups in our communities?

In the World Day of Prayer?

In community services of worship?

In the study of Christian unity?

In sharing with other Christians in enterprises which enrich community life?

In learning from others of their beliefs, their modes and experiences of worship, and of their work at home and abroad, by an exchange of speakers and by program meetings, always emphasizing the points we have in common?

What approaches to Christian unity do we find in our colleges and universities, and what is our responsibility in regard to them?

As we develop an understanding and appreciation of others' Christian experience and belief, we should develop at the same time a proper understanding and appreciation of the teachings of our own Church, and the contribution it has to offer to the ecumenical Church - The World Wide Christian Community.

The divisions of world Christendom puzzle the non-Christian world.

Christian Unity and Cooperation. Cont'd.

What price are we prepared to pay for visible unity in the missionary enterprise? "The King's business requireth haste." - *

In the words of the "Affirmation of Unity" issued at Edinburgh in 1937:

"We believe that every sincere attempt to cooperate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and good will. We call upon our fellow Christians of all communions...to seek to remove these obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions, and constantly to pray for that unity which we believe to be our Lord's will for His Church."

WAR AND PEACE

As we learn to value the faith and works of all Christians, so also we will come to realize that in Christian fellowship there can be neither racial nor national distinctions.

"War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact."

With this statement of the Oxford Conference we agree. But to condemn war is not enough. As Christian women we must work for peace. The duty of the individual is our first challenge. Each one of us can strive for peace in the heart, and a concern for the world in which we live. This concern will find its expression in various ways.

In individual and corporate prayer for peace.

By refusing to believe or repeat unfounded reports against other nations and races.

By cooperating with agencies for peace education.

*See "Missions in This Age" - Kenneth Scott Latourette, pp. 189-202

War and Peace, Cont'd.

As a group we should share in all community plans to develop a well directed peace program in churches, clubs and schools. A carefully prepared study of the economic, social and political causes underlying war may well form a part of our plans. (The Missionary Education Movement, the same group that prepares the mission study material, has a regular course that is available.)

But all these means to the end have been suggested before. Prayer, study and work - is there no new emphasis from this Triennial? From one of the sections comes the suggestion that we cannot have peace without sacrifice.

Dare we face the real meaning of our theme of Fellowship?

Are we ready to follow through to the end the line of thought we have started?

"Are we ready if, and when war comes, never to pray on behalf of our own nation for anything we would not ask for any other nation? Are we ready to unite with the peoples of all nations in a sense of common responsibility for the common sin of war?" - *

SOCIAL AND ECONOMIC LIFE

We believe with Mr. Seebohm Rountree that it is the duty of the Church to lay down the principles which should govern the conduct of industry and commerce, and to urge its members to act in accordance with them. But to apply Christian principles is an essential duty of every individual Christian.

In the light of this statement, shall we as individual Christians consider the following questions?

Do we employ people to help us in our own homes? Do we work in someone else's home? If so, do we recognize the other as a personality, apart from his usefulness to us?

*The Faith by Which the Church Lives - Elmore McKee

Social and Economic Life, Cont'd.

What do we know about housing conditions in our own community? Have we ever gone through the slums? Do we think there is a connection between the crime in our community and its slum conditions? If so, what?

Are children employed in our community? Under what conditions? Would we be willing to have our own children work under those conditions?

When we have investments, do we know how labor conditions are regulated by the corporations from which our dividends come? Should we know?

If we study labor movements, what do we consider Christian and anti-Christian in their attitudes? Have we any responsibility for the development of the class tensions that exist in this country? Are we willing to recognize Christian attitudes in:

Conscientious capitalists?
Conscientious labor leaders?

What is the "Cooperative Movement"? Has it a contribution to make?

What attitude should we take towards such social campaigns as that against venereal diseases?

How much freedom of speech do we think should be allowed to groups with which we do not agree?

SERVICE AND PERSONNEL

"A call to fellowship must be answered by a Fellowship."
Each of us has a three-fold responsibility in this field:

To make her own contribution as a volunteer worker as effective as possible. Summer Conferences offer opportunities for this. (Discuss and use address on Volunteer Work by Ruth Gordon.)

To recruit workers for training from among the finest young women in our parishes and dioceses.

Service and Personnel, Cont'd.

Can we offer them sufficiently challenging full time work?

What training can the Church give them in Religious Communities, Deaconess Training Schools and the Woman's Auxiliary Training Centers, etc?

To give intelligent cooperation to our workers in the field, whether in distant lands or at home, and share with them in personal fellowship.

Are they receiving salaries that are commensurate with recognized standards in the secular fields?

Do they have security for their old age?

Have they equipment with which to do their work?

Are we making it possible for them to receive continued in-service training such as seminars, summer schools, etc?

CHURCH AND STATE

As Christian citizens in the world we owe allegiance both to the Church and to the State, remembering the words of our Lord, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

"The primary duty of the Church is to witness for God to the world by preaching the word of God, confessing our faith before men, teaching the divine commandments, and proclaiming the will of God as the supreme standard." - *

We believe that the primary duty of the State toward the Church is to recognize the Church's duty and assure full liberty for its performance. As Christian citizens we believe it is our responsibility to cooperate with the State by being good citizens, with all the obligations and privileges that implies. We must always remember that the Cross is above the Flag.

As Christian citizens in the United States of America we should do everything in our power to preserve the priceless

--*Oxford Report

Church and State, Cont'd.

liberties we now have and to see that nothing is done to impair them and that they are consecrated to the Christian ideal. And we should pray for and follow with sympathetic interest the fortunes of those, Christians and non-Christians, who are victims of cruelty and oppression.

CONCLUSION

"Here is our world. What can and must we do?"

With humility, faith and hope, praying for the guidance of the Holy Spirit, we resolve to go forward to unity, in a fellowship based on our knowledge and love of God and His children.

Respectfully submitted,

Committee on Findings and Plans

Mrs. Charles E. Griffith, Chairman
Mrs. Stephen C. Clark, Jr., Vice-Chairman
Mrs. Kenneth C. M. Sills, Vice-Chairman
Mrs. Oliver J. Hart
Miss Jane Byrd Pendleton
Mrs. Fred L. Outland
Miss Mary E. King
Mrs. R. Beverly Sloan
Mrs. C. C. Reimer
Mrs. Donald C. Stevenson
Mrs. Paul Barbour
Mrs. Alexander Lukens
Mrs. C. A. Gafney
Mrs. Edgar Byers
Mrs. R. R. Bowman
Miss Helen Disbrow

REPORT OF
THE COMMITTEE ON COURTESY

The Committee on Courtesy presents the following report:

We, the members of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, assembled in Cincinnati for the 22nd Triennial Meeting, wish to express our deep appreciation of its multiple blessings and benefits.

BE IT RESOLVED: That a unanimous vote of thanks be extended to -

The Diocese of Southern Ohio, Bishop Hobson, clergy and officers for their careful preparation which moved forward into faultless hospitality, and to Miss Elizabeth Matthews, evidences of whose work and thought are seen everywhere.

To those who so carefully planned the United Thank Offering Service, preserving for us the spirit of reverence and beauty we associate with our service of Holy Communion.

To the Mayor and the city of Cincinnati, whose warm welcome and continued interest have created an atmosphere of ease and friendliness.

To all missionary, clergy and lay speakers who have given us largely of their fund of vision and inspiration, and whose food for mind and spirit will sustain us for a long time to come.

To those who have provided for this Convention in particularly gracious ways, such as the Symphony Concert, and the Drama of Missions presented by the Diocese of Pennsylvania.

To those who have sacrificed their personal activities in fraternal and social life to make it possible for us to be housed in such a suitable building, and to those who have provided places for other meetings.

To Cincinnati and Diocesan hostesses who have opened their hearts and homes, and have done countless deeds of kindness and hospitality.

To all Committees and their staffs, viz: Motor Corps, Pages, Flower Committee, Recreation, Music Information and all those whose unfailing care have made this Convention another source of thankfulness.

To Mrs. Stebbins and to Mrs. Woodward, who have steered the Woman's Auxiliary deftly and graciously through its program, and to our secretary.

To our National Executive Board, to our National Executive Secretary and her assistants.

The 22nd Triennial will remain with us all as a deep current of fellowship, spiritual and mental growth, which we hope will prove highly contagious to those whom we contact in the future.

(Mrs. Irvin) Lenore Mattick
Mrs. Wm. White
Mrs. Casebolt Dakin
Mrs. J. T. Spencer
Miss Anne Groff
Mrs. Chas. F. Flagg
Mrs. Harry Clarke
Mrs. Robert Rayner
Mrs. Louis Fessenden

ADDRESS OF WELCOME

By Miss Elizabeth Matthews

Madam Chairman, Members of the National Executive Board and delegates to the 22nd Triennial Meeting, my very dear friends - in the name of the Diocese of Southern Ohio I bid you welcome! It is a joy that I know so many of you personally, that we have corresponded with one another and that here in Cincinnati we have been sustained by your prayers in our need.

Since the day of the Joint Session in Atlantic City when our young and vigorous bishop summoned his people to a lunch to propose that Southern Ohio should entertain the General Convention in 1937, we have been awaiting October 6th with bated breath - now that the day has come we can only hope that it will not prove "Der Tag" but a "Day of the Lord."

It was as well that the future was hid from our eyes that Friday in October 1934. No one had then heard of the Forward Movement, no one had less idea than Bishop Hobson that he would be called to lead a great nation-wide movement which would take him so much away from his diocese and deprive us in great part of his personal supervision.

It is logical that a bishop who has been so much "on the road" these last three years should think of putting his Cathedral on wheels! While it is a comfort to his diocesan

family to be assured that there is a Canon forbidding one bishop from moving his Cathedral into the jurisdiction of another, paradoxically the very mobility of St. Paul's Wayside Cathedral may keep Bishop Hobson at home. This outward and visible sign of the unity of a diocese in the common relation of its members to their Chief Shepherd, may be seen housed on Sycamore Street and many of you may want to make a tour through it and are welcome so to do.

You have doubtless noticed the building operations on Sycamore Street. Just when this project of a mobile Cathedral to replace the old St. Paul's - which by the by the Diocesan Convention had already decided to sell some years before Bishop Hobson's consecration - just as the new project had been authorized, the property on the corner of 4th and Sycamore came into the market on very advantageous terms. The convenience of securing this location before Convention thus connecting Christ Church and the Masonic Temple was so evident, that nothing daunted by the bad condition of the buildings nor the shortness of the time, our bishop undertook another major operation, planning to use the condemned stores for exhibits this October and to rebuild the best edifice, an old apartment house and to transport to it the General Convention and diocesan offices. During this rehabilitation most unexpected accidents and delays have occurred with the result that we are half on the 4th Street, half on 7th, with a garden in the process of becoming and Chapel and offices not yet completed, so that our General Convention office staff has worked under very trying conditions of discomfort, noise and confusion.

Southern Ohio has received its fair share of publicity this year, not only because of our unconventional ecclesiastical venture but because of our very disastrous flood last January. The bronze pendant on our badges is devised from the diocesan seal which again is a modification of the seal of Ohio. The diocesan seal you will find embossed on the Cathedral House. It carries the legend not on our badges "Sicut flumen Pax," "Peace like a River."

I have tried to discover where Bishop Vincent found this motto. If from the classics I have wondered if the Roman author had ever seen the Tiber in flood! In fact I have in good Forward Movement fashion mediated much to discover wherein Peace is like a river. When the Ohio was at its height I wondered if a cynic had declared that Peace was but another term for undeclared War! Yet I have come to see that my former conceptions of peace were childish and immature, a survival of the day when the favorite motto on tombstones was "May he rest in Peace." True Peace is never static, neither a dead calm nor a Dead Sea. Peace like a river must be conquered, its forces controlled sometimes at great cost and only by wide cooperative methods, and as yet Christians have not had the will to make the mutual concessions, and the staggering personal sacrifices for Peace that we have been accustomed to make for War.

Yet this very Triennial Meeting may be an occasion, during which we, with our varied views and opposed opinions may achieve a truer peace than in the past, not in passive acceptance of the Status Quo nor yet in fear and distrust of one another but

as "a river the streams whereof make glad the City of God."

It is usual on such occasions as this to say that you have but to make your wants known to have them granted. I have a vivid imagination and I can conceive of myself in your place asking, for instance, that the diocesan placards and standards might be transparent or that thousands of persons might be as quickly and easily handled as scores! We trust we have done our best but it may well be that we have overlooked something quite obvious or there may be a mistake or misunderstanding which can be easily rectified, if you will make your difficulties known to us. These first days you may be inclined to believe that peace is a river in flood - but be patient with us.

So again to this great assembly made up of representatives from 110 of a possible 113 branches of the Woman's Auxiliary to the National Council, I wish you Peace in God's name and in the name of Southern Ohio from Anking to Atlantic City I bid you

Well - Come -

REPLY TO ADDRESS OF WELCOME

Mrs. D. T. Huntington

Madam Chairman, Miss Lindley of the Woman's Auxiliary, Members of the Diocese of Southern Ohio, Members of the National Board and delegates to the 22nd Triennial Meeting:

Since meeting with you three years ago in Atlantic City some of us from distant lands have circled the globe; we have travelled in countries torn by resentment, discontent, even bloodshed: China, Japan, the Malay ports, Egypt, Italy basking in ill-won conquest, Spain closed and bloody, Germany and France, outwardly so lovely, inwardly beset by fear, the slums of London and the West End reproaching us with evidences of ghastly inequalities, American daily life disrupted by strikes that are a symptom of our social ill-health; and with all of these threats to our joy and peace we are gathered here and pause for a few moments to exchange the old-fashioned amenities, and the courtesies inherent in hospitality offered and accepted. Dare we take time for such exchanges in the face of so much urgency on vital matters? Yes, we dare to think so for these courtesies are the very strength of our civilization, the assurances of a Christian world. Harbor, Security, Thank-you; these lovely words comprehend our deepest and dearest experiences.

Can we learn to enlarge the beautiful figure of hospitality, of hostess and guest, extending it to the political realm? Shall we resolve to practice in thought and deed the natural human courtesies

so that, springing as they do from the abiding verities of Love, they may become increasingly the habit and practise of Nations?

"Peace like a river." Miss Matthews has dwelt on this heavenly and poetic phrase, which like all heavenly and poetic phrases voices deep trust. The Ohio flood of January, the recurrent floods of those noble Chinese rivers, the Yangtse and the Yellow, remind us of the menace of great waters and draw out our human and divine resources. How apt the phrase is, "Peace like a river," for peace is not placidity, it is not stagnation, but power controlled and directed.

Shall we meditate on the phrase to our souls good? Shall we determine to know and understand and practice increasingly in the days ahead the dynamics of peace and the power of non-violence, realizing that beyond partisanship, beyond parochialism, beyond nationalism, lies our shining goal and our very life?

The mutual prayers and understanding between the Christians of China and Japan is more than a beautiful fact. In such approaches lies our hope for the future. Beyond patriotism is the fact of Christian brotherhood. Our citizenship is in heaven NOW.

In the name then of our common heritage, in the growing vision of our world-wide mission, may I express for the women of the Auxiliary all over the world our happy thanks, our most grateful thanks, for the flawless Christian hospitality extended by the Diocese of Southern Ohio.

PERSONNEL

By Adelaide Case

Who are the women workers in the Church? Surely they are, or ought to be, all women who are communicants of the Church and take their membership seriously. We cannot delegate the task of leadership to some special people who have unusual skills or who have had some so-called training or who happen to be stationed in what used to be the "mission field." In the Church of Christ each one of us is called to the general ministry of reconciling love and to her own special part in the Church's task. We want no leaders by whom the rest of us go free. We want no leaders in the sense of men or women who dominate the spirits of others. "Career women" can exercise their talents elsewhere. What the Church needs is a fellowship of comrades committed to an active ministry of justice and love in every community and in every relationship.

When I speak of leaders I am thinking then of all of us. But for this discussion I shall try to classify the workers in the Church and to emphasize two groups among them.

We might divide the women workers in the Church into these four groups:

First, women appointed through the National Council to carry on the Church's mission. There are 164 women outside the United States and 103 in this country, making a total of 267, 153 of whom are supported through the United Thank Offering. I think we should also include the women at headquarters in New York who are secretaries and office workers. There are 52 of them. These 319 women are all missionaries of the whole Church.

The second group are women in full-time Church work in parishes, missions and dioceses, institutions and agencies, but not appointed through the National Council -a great and growing group of Sisters, deaconesses, directors of religious education, nurses, social workers. No one knows how many there are.

In the third group I should put those women about whom the Woman's Auxiliary passed a resolution at the Triennial in Atlantic City, recognizing their service as work in and for the Church. They are Churchwomen doing social and educational work not directly in the Church but with a conscious Christian purpose and sustained by the fellowship and sacraments of the Church.

In the last group are all the volunteer, non-professional workers in the Church. Among them there are undoubtedly some full time workers. In this group belong all the women in the Church not in groups, one, two or three, for an inactive Church member is a contradiction in terms.

In this discussion I am thinking primarily of the first two groups, though much that I have to say applies to the others too.

Four Major Questions

What are the major questions about leadership that the women of the Church should be considering? I want to suggest four questions and to say something about each one of them not by any means as a final answer, but by way of stimulus and suggestion. The questions are these:

What is new in the demands of our day on leadership and what is permanent, never to be relinquished?

Is the Church finding and training woman workers for the future?

What can our workers expect of the Church?

How can we make our comradeship more vital?

The Demands of Our Day

What is new in the demands of our day on leadership and what is permanent?

Present-day demands are the result primarily of two developments in our modern life. First, the tremendous expansion of all sorts of welfare work by private agencies and especially recently, by governments in our own and other countries; and second, insistence on advanced specialized training for every sort of work. What do these two developments mean for leadership in Church work? They mean that we are forced to re-examine some of the types of work that we do and ask if these activities could not be carried on just as adequately by other community agencies. They mean that where we do continue schools and hospitals and recognize social work (and surely in many places we must continue them), we must see to it that our workers are at least as well trained and as efficient as secular workers doing similar work. And finally these developments are forcing us to be clearer in our minds about what the unique function of the Church is which nobody but Church workers can do. We must

do this distinctive work better than we have ever done it before. These are the demands of our day. The permanent factor in leadership is of course Christian character and consecration. Nothing can ever take the place of them.

Finding and Training Workers

Is the Church finding and training women workers for the future?

I wish I could say "Yes" to this question. We are certainly conscious of the need. The presence of our Church training schools and deaconess schools and the national projects of Windham House and Tuttle School bear witness to our desire. Since the depression, positions are opening up again. But there is no great group of fine young women coming forward eager to work for the Church.

This summer I visited the four chief training centers for women in England supported by the Anglican Church and talked to several leaders about personnel. I was struck by the large number of young missionary candidates. The plans in the Church of England for recruiting, for preliminary preparation, and for continual co-operation are far more thoroughgoing than anything that we are doing.

Years ago we had in the National Council a woman candidate secretary. We have also had a woman student secretary and a woman as secretary for young people's work. At the present time there is no woman serving in any one of these capacities.

But in thinking of finding and training women workers we must not think only of recruiting and of college and young people's work. We must give ourselves to the transformation of all our religious education so that all the children of the Church will grow up active in the work of the Church. God wants to be working His purpose out through them as well as through older people. They too can be doers of the word. They can be saving others. This is the conviction of the Department of Religious Education of the National Council. If the women of the Church would offer themselves for leadership in religious education and would help the Department secure the enlightened public opinion in the Church that is needed, something very magnificent might result. I could mention parishes and dioceses where the women of the Auxiliary are giving splendid cooperation in notable advances in religious education.

The Girls' Friendly Society has ready for the Church a program of constructive activities for girls and young women. It

If the women of the Church would encourage its extensive use, women workers would be slowly educated and would, I believe, be ready to carry on the ministry of the Church.

Only by slow education can we grow a ministry of women for the future worthy of the finest souls, in the past and the present - women able both physically and mentally to endure hardship, far-seeing, practised in Christian faith and fellowship, ready both in body and soul to do the will of God, and accomplish those things that God commands.

Essentials for Our Workers

What can our workers expect from the Church? This is my third major question. I shall try to answer it briefly by a list of essentials.

1. They can expect a real job, important work that needs to be done and can be done.

2. They can expect tools with which to do their work. Sometimes there is a heartbreaking lack of the necessary tools to do work which cries out to be done.

3. They can expect the nourishment that the Church offers to her children; the ministry of grace; the regularly appointed services and sacraments of the Church.

4. They can expect adequate training for work; preliminary training and continuous training by means of conferences, institutes, summer conferences, bulletins, travel, etc.

5. They can expect a living wage. The women of the Church have taken a courageous stand for a minimum wage for United Thank Offering workers in the domestic field, but we must not forget that in the depression this has been cut in some cases to below a living wage and that the cuts have not yet been restored. We need to think not only of regular missionaries but workers appointed in the field at home and abroad - native workers as well as foreigners.

6. They can expect security for old age. Here, thank God, we are making great advances.

7. They can expect the intelligent support and cooperation of Churchpeople. Not just expressions of admiration and good will, not merely letters to answer, not just occasional gifts, though all of these may be welcome at the right time, but spiritual partnership in which we all share because we are all one in the living body of Christ.

Please notice that I have not included in this list fair hours of work, adequate vacations, or convenient and comfortable places to live. I really think our workers should expect these too but they say very little about them.

Of course it will take careful planning and sustained effort to assure our women workers of the seven necessities mentioned. We must think about it in parishes and dioceses and take some forward steps through the national organization of the Woman's Auxiliary. The missions committee has already made a start. With the cooperation of the departments of Foreign and Domestic Missions it has undertaken to gather some facts about our missionaries now in service. The committee has begun an investigation of what is being done in personnel in other Christian communions. Some of the significant facts in our communion are these: The median age of our domestic missionaries is 45 years and four months; the median term of service is a little more than seven years; about 21% are college graduates and only four have had additional training. In the foreign field the median age is 49 years and six months; about one-tenth are under 40 and one-sixth are over 60. Records of training are incomplete. The median length of service is 19 years and five months; the largest number are in educational work.

A Vital Comradship

How can we make our comradship more vital?

Those of us who attended the last Triennial had a refreshing sense of true comradship. There we met friends and fellow-workers from all parts of the world, doing many different things. We heard each other tell of our work. We sat together, ate together, praised God together. Our fellowship leaped across the natural barriers of nation and race. To an undreamed of extent this same experience can be duplicated in province, diocese and parish.

I want to suggest as another condition for fellowship a greater measure of similarity in personal discipline. When those of us in comparatively easy situations learn to live on small budgets, to cut down non-essentials, to "travel light," we shall have a greatly enriched comradship with others, workers whom we know and honor, who live a self-chosen life of great simplicity because they are driven by the demands of a supreme cause. The active workers in rival religions, in Communism and the ranks of Fascism, are disciplined, but only a few of us have taken the personal disciplines on which the success of a great cause depends.

These then are four major questions on leadership, and a few lines of thought with regard to them. The women workers in the Church, present, past and future, are waiting to see our answers fulfilled in action.

UNITED THANK OFFERING

Miss Mary Louise Pardee

In these days, when we have all become accustomed to projects involving figures of such magnitude that it has become trite to refer to them as astronomical, the United Thank Offering of the women of the Church still continues to be invested with an importance out of all proportion to its size, an importance that seems to grow with the years. For this Offering, of course, whether greater or less, consists not merely of money, but is compounded of thanksgiving and prayer and praise, of sacrifice and self-denial the world over, and is truly an outward and visible sign of the devotion and love of churchwomen for the Church and for her Master. As one of our Bishops has said, it is a spiritual force, binding together the women of our Church. Its ingathering from many parts of the world, its presentation in parish and diocese, culminating at the great presentation service at the Triennial, has become in itself a beautiful and beloved ritual, in itself a part of the corporate life of the Church, and the familiar Blue Box is now almost as much a part of the equipment of a normal Episcopal household as a Prayer Book. Hence the disposition of this Offering takes on a great importance in the eyes of the women of the Church, and a correspondingly great responsibility devolves upon those of us who as delegates represent all of those women, to use our stewardship wisely.

At the 1934 Triennial at Atlantic City a resolution was passed, requesting the National Executive Board to prepare suggestions for the consideration of the women of the Church, in regard to the use of the United Thank Offering of 1937, "in order that the next Triennial, (this one) might be prepared for wise and constructive action." It is in accordance with this resolution that the suggestions I am bringing to you are made. To a certain extent the Board has already complied with this request, by the publication of a pamphlet with a few suggestions. But in this past year a far more detailed study has been made, the Board's committee on United Thank Offering having regarded itself as a sort of fact-finding committee for all the women. Dioceses were asked to send in their opinions on the subject, and we have tried to be cognizant of their expressed desires, but it has not always been easy, for certain ones put the emphasis on salaries, others on training, and still others on pensions. Besides endeavoring to get the opinion of the women, the Committee has also had many conferences with the

Department of Finance of the National Council, and with them has gone over most carefully the uses of the United Thank Offering in the past, as well as its possibilities for the future, and has followed Dr. Franklin's suggestion that the plans for expenditure should designate more specifically than in the past the use of the entire Offering. And so, on behalf of the Board I present their suggestions to you:

I. Pension \$800,000. You can see that this was drawn up before last Thursday, and this is definitely a case where our faith was exceeded by our works. Few of us who worked on this had any conception that the Offering would be as high as \$861,000, and it seemed best to figure on the lower sum. I cannot tell you with what joy we saw the higher one unroll on the scroll before the Altar.

II. A Special. This suggestion is a brand new one, and will not be understood without explanation. It grew out of Miss Marston's visit to the Orient, where she saw on the field various missionaries who were hampered in doing the type of thing they wanted to do for lack of the necessary tools. (Define "tools"). This fund, if voted by you, would be administered by the Board, and would be an opportunity for making it possible for women on the field to carry on creative pieces of work. One of the missionaries wrote: "I really am quite desperate for a work-budget; I am like a car without gasoline." Perhaps such a fund as this would enable us to provide her with both symbolic and actual gasoline.

III. The remaining items are Budget Items, and cover the training, equipping and sending of the women who, under the United Thank Offering joyfully go forth on many errands the world over.

These are the Board's suggestions, and later on I shall be glad to answer any questions in regard to them.

During many of the days of this past summer it was my pleasure to walk the lovely by-ways of the State of Vermont, and in spite of a resolution on my own part/even to think of budgetary problems while on my vacation, there was one thing that constantly reminded me of the United Thank Offering, and strangely enough that was the presence everywhere of the little brooks with which Vermont is so happily overrun. Everywhere one could see and hear them; the tiny rivulets running into the brooks, the brooks into the streams, the streams into the rivers, and I seldom saw

them without thinking of the way the Thank Offering comes in - from the little rivulets of the individual boxes, up through the brooks and the streams of parish and diocese, till finally they merge at the Triennial into a mighty river. And one might well carry the comparison still further, for what those rivers eventually do is to produce POWER; the power that generates electricity, that turns the wheels of industry. And just as in this country we have as yet hardly tapped all the potential sources of water-power, so we, as women of the Church, have hardly tapped the tremendous sources of thanksgiving that, if released, might make of this Offering such a power in the life of the Church, that it would sweep the mission of the Church along with it, like the power of a mighty flood.

And so today we face the disposition of our 1937 Offering, so joyfully gathered, so consecratedly presented. May the spirit of wisdom keep us from all false choices, and may the use of this Offering reach the same high standard achieved by the Presentation Service of last week's happy memory.

FELLOWSHIP IN FAITH AND WORK

The Fellowship of the Church
THE EAST

V. S. AZARIAH

*This is one of a series of addresses
presented at the Triennial Meeting of*

THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL
CINCINNATI, OHIO

The Faith by which the Church Lives
THE REV. ELMORE MCKEE

The Fellowship of the Church—the East
THE RT. REV. V. S. AZARIAH, LL.D.

The Fellowship of the Church—Latin America
THE RT. REV. EFRAIN SALINAS Y VELASCO, D.D.

The Fellowship of the Church—the United States
THE VERY REV. PAUL ROBERTS, D.D.

THE FELLOWSHIP OF THE CHURCH THE EAST

THE subject given me is the mission of the Church in extending and deepening fellowship in faith and work. I shall try to think with you on the great subject of the "Church as a fellowship."

A caste convert in my diocese, reading the New Testament for the first time, said, that when he read the four Gospels he was thrilled with our Lord's Passion and Resurrection, and read the narrative over again. But when he passed from the twenty-first chapter of St. John to the first chapter of Acts, it seemed that he had entered a new world. "Hitherto," he said, "Jesus had taught, had worked, had been hated, and put to death, but from the first chapter of Acts on He, as it were, receded into the background; and 'the apostles,' 'the brethren,' 'the disciples' and 'the saints' took His place."

St. Luke, who is the only Gentile writer of any book in the Bible, begins his second volume with these words, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up." It is a very significant phrase. Jesus Christ *had begun* to do and *had begun* to teach *until* the day of His Ascension. We ordinarily think he finished His teaching and His work on the Ascension Day. St. Luke, however, says, "He had begun to do and to teach *until* the day of His Ascension." Then he goes on to narrate how the Church tried to carry on and complete the work that Jesus Christ had begun. In the Gospels Jesus teaches; in the Acts the Apostles teach. In the Gospels Jesus Christ works miracles; in the Acts the Church works miracles. Jesus Christ is hated and put to death in the Gospels; His disciples are hated, and put to death in the Acts.

The Church thus comes to be the successor of Jesus Christ.

That is true to our Lord's words, given by St. John in the twentieth chapter and the twenty-first verse: "As my Father hath sent me, even so send I you." "The Father sent me to reveal Him to the world. I send you into the world to reveal the love of the Father manifested in me. The Father sent me to proclaim the message of forgiveness. I send you into the world to proclaim the message of forgiveness." "He breathed on them, and said unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

So the little band of disciples that our Lord had collected during His earthly ministry, was sent forth on that first resurrection evening into the world to continue the work that He had begun.

Years ago, I very casually picked up a book of Retreat addresses given by a Roman Catholic father. The title of the book was, "The Helplessness of Jesus." I do not remember what the contents were, but the title struck me and sent me to study the Gospels to see how Jesus depended upon others when He was in body on earth. He depended upon His mother for life; she could have jeopardized His life by a little carelessness. He was helpless, apart from her care and nurture during His infant days. He was helpless as He grew up, and depended much upon His disciples. Their faith helped Him to work miracles, their lack of faith often restricted the manifestation of His power. Their unbelief tried His patience, their faith made Him go forward. Their presence encouraged Him in suffering; and when on the Cross He was alone, He could only cry, "My God, my God, why hast thou forsaken me?" After the day of Resurrection, He is helpless without the Church. "Apart from me ye can do nothing." Apart from us He also can do nothing. He had a body given Him to carry out in it the mission on which the Father had sent Him. When He died and rose again, He created another body, the Church, through which He

had now to complete the mission of the Father. It is the work of this Body that the Acts and all Church histories from that time onward record. They record the story of the Church going forth into the world to complete the work that Christ had begun, the work without which the Christ would be incomplete.* He created not individuals, but the Church as His successor.

In Galatians, St. Paul said, "The Son of God, who loved me, and gave himself for me." Later on after about ten or eleven years, in writing to the Ephesians, he changed that statement: "Christ loved the Church and gave Himself for it." He began with the thought that Christ loved him and gave Himself for him; but he very soon grew out of it and he rejoiced in the discovery that it was not for individuals as such that He came down from heaven, but that He may purchase for Himself a Body, a fellowship, a group, a community, a Church. And to win that Church He gave His life; with His precious blood He bought it. Why? In order that He might have a community through which He could continue His work.

And what is that work that it is to continue? It is to proclaim the love of God—that is, the Father's redeeming love, forgiving love, and renewing love to a sin-stricken world. It is sometimes said that the first function of the Church is to worship God. It is well to remember that Jesus Christ was not sent to worship God: He was sent to reveal God. The Church's function too is to reveal this love of the Father to the whole world; and it is to keep the Church ever mindful of this function and to inspire it constantly to perform it that the Church calls its children to worship and has a ministry and the Sacraments. I wonder how many churches in our own communion know that the first function of the Church, the purpose for which the Church was brought into being—is to carry the message of the love of God to the whole world?

A little time ago I read a book called *A History of Telugu*

* Eph. 1:23; Col. 1:24; St. John 16:12,13.

Christians by a Roman Catholic priest. The book consisted of the story of the Roman Catholic Missions in that part of the country. He had to explain why Protestant Missions increased with great rapidity, while Roman Catholic Missions were almost stagnant in the Telugu country, and this is what he says: "All the resources in men and money of the Catholic Church are employed in taking permanent care of hereditary bodies of Christians, and, therefore, none is left for preaching the Gospel to non-Christians!"

It is like a man erecting machinery for the extraction of oil, and rejoicing at his success when it produces oil enough to grease itself with!

But it is not the Roman Catholic Church alone, but many of our own Churches that are employing their resources in taking permanent care of hereditary Christians. How many of the activities of our parishes are undertaken for the pleasure and enjoyment, or for the salvation, and the sanctification, of hereditary Christians! And the work for which the Church was brought into being is neglected!

Am I too harsh in saying that it is neglected? In England and America, again and again, I have been told that laymen and laywomen ask the clergymen, Why should we have missions at all and why should we go to China and Japan and preach to those people a new religion when they have a well-organized religion in their own countries? Such questions show that the religious education of the laymen and laywomen has been woefully neglected. If, after twenty, thirty years, of attending Church services, receiving Holy Communion, and hearing sermons, a person in sober wits should come and ask such a question, does it not prove that we have failed to teach our Christians the chief purpose for which the Church was brought into being and for which it now exists?

I ask our own Telugu Christians: "What are you Christians for? Why did you become Christians?" The first answer usually is, "So that I may be saved." And to this I'm always inclined to give

the answer that to be a follower of Jesus Christ does not mean to save oneself but to save others. "He saved others; himself he could not save."

Christians are often asked the question: Are you saved? It seems to me that that question misses the point. Christians ought to be asked, not "Are you saved?" but "Are you saving?" Of a Church we ought to ask: "Is that Church saving itself? Is it raising money for its own spiritual luxury and for its own enjoyment? Or is it using all that machinery for sending the Gospel to the whole world?"

When I was in England I had a little conversation with a gentleman who asked me whether I had a cathedral in my diocese. No, I said, we have only a little chapel we use as our cathedral, but we propose to build a cathedral some day. The man was very much interested and he asked, "How much money are you going to spend on that cathedral?" I replied, "About five thousand pounds." "Five thousand pounds!" he exclaimed, "Why, Bishop, only yesterday I signed a check for twenty thousand pounds to repair the organ of our cathedral."

I am not complaining of these things, but they do raise the question in my mind, whether, really, the Church, after these nineteen centuries of Christianity, has learned the terms of its commission and is putting first things first.

We seem to have gone far away from this ideal, and instead of being a great fellowship, banded together for the one object of revealing the Father's love to the whole world, we seem to be settling down to look to our own salvation and sanctification. We have to give the call to each one of our churches separately and the Church as a whole, to repent and to return to the purpose of its being.

Further note that the Church is a corporate fellowship for carrying the message of Christ to the world. The corporate witness of the Church is coming to be far more effective than even the witness

of individuals. The world can easily understand the height to which a few saints in any religious body rise. All religions bow to a Francis of Assisi but each claims a few similar saints of its own. But when the world sees that a whole community has been transformed by the Master, and not an individual but the Church is giving corporate witness, then it begins to wake up and recognize a divine power behind that Community. And when we look at the world, the selfishness, the greed and ambition of the nations, we ask whether Christian nations are giving that compelling witness to the world as followers of the Prince of Peace that they ought to give and whether they are letting our Lord make known His will through us. The answer has to be a sad No. We are not exercising that power in the world because we are ourselves not united.

And so I come to another aspect of this same subject and that is this; the divisions of Christendom. The world sneers at us, the non-Christian world is puzzled; it will not listen to us when it sees us divided into camps.

You have heard about the leader of the depressed classes in India, who led his community to make the decision that they would all give up Hinduism and seek another religion where they could have freedom to develop themselves. I went to see him and talk to him about Christianity and to know what his thoughts were in regard to the religion that his people would eventually accept. He said, "Bishop, young men of my community come to me every evening and discuss with me the various religions. When Christianity is mentioned, they say, 'We are now united in Hinduism, but if we became Christians we would be divided into innumerable camps, camps that will not worship together, will not eat the sacred food together, will not even ordinarily go into the same church together. We are united in Hinduism. We should be divided in Christianity.' When this is said to me," he said, "I have no answer to give." And I had no answer to give either.

Such considerations made a few people in South India evolve a scheme that would bring, at least, some of the Churches together into one Church. In South India we have two-thirds of the Christian community in the whole of India, and there are 163 missions and churches working in India. In the extreme south there are churches that follow the Anglican ecclesiastical polity, the Congregational polity, and the Presbyterian polity. Christians of these various communions are one in their social life, one in their ambition to see India come to the feet of Christ; one in united enterprises for Evangelization, and the deepening of the life of the Christians, but when Sunday comes they find themselves in separate camps.

Seventeen years ago fifty-six ministers met together at Tranquebar and for three days deliberated together to find a way by which they could be united in one Church. There was a communion service on the first of those days, the festival of St. Philip and St. James, and the Anglicans went to the church for Holy Communion, but the others were not invited. The others did not know; and they asked us the question, why we went and had the celebration of the Lord's Supper and they were not invited? From that started the conversation as to what particular doctrine each of us stood for and what was the attitude of our separate Churches towards reunion. After the three-days' deliberation that body of ministers issued a Call from which these words may be quoted:

"We as individual members of the Anglican Communion and the South India United Church, having met at Tranquebar in the first Ministers' Conference on Church Union; after prayer, thought and discussion, have agreed to issue the following statements concerning the union of the Anglican Church with the South India United Church: We believe that the challenge of the present hour calls us to mourn our past divisions and to turn to our Lord, Jesus Christ, to seek in Him the unity of the body expressed in one Visible Church. We face together the titanic task of the winning of India for Christ, one-fifth of the human race. And yet confronted

by such an over-whelming responsibility we find ourselves rendered weak and relatively impotent by our unhappy divisions; divisions for which we were not responsible, and which, as it were, were imposed upon us from without; divisions which we did not create, and which we do not desire to perpetuate."

These are strong words, but those men then and there pledged themselves to go and move their Churches to take steps to negotiate union. I want to call attention to one word there, "We did not create these divisions." A friend of mine who came from the Baptist communion was at my table one morning and I asked him why he was a Baptist. He said, "Bishop, I'm a Baptist, not because of theology, but because of geography." Converts in India are divided into different ecclesiastical groups, not because they voluntarily chose to go into those groups, but because the Gospel came to the area where they happened to live through that particular ecclesiastical body. Of course, after a while, we begin to learn why we are Anglicans, others why they are Congregationalists, and all get rooted in their own groups. I suppose if my father had been living one hundred miles north of where I was born, he would have been a Congregationalist, one hundred miles still further north he would have been a Presbyterian, and twenty miles further he would have been a Lutheran.

Those clergymen took steps to get each of their Churches to appoint fifteen members to negotiate union with those similarly appointed by others. Forty-five members have been sitting year after year for seventeen years to see how we can get together. That of course is a long period of time! But the prejudice of three-hundred years does not die in one year, not even in seventeen years. We all feel we want unity but when it comes to taking practical steps by which Congregationalists and Anglicans can worship together, can have a united ministry and united sacraments, then difficulties that nobody foresaw are raised.

The basis of that union is given in a book called, *The Pro-*

posed Union in South India. (The Book Store, 281 Fourth Avenue, New York, N. Y. 50c.)

In the main it follows what is called the Lambeth Quadrilateral. That expression is used for the four clauses that the Lambeth Conference put out in the year 1888 in response to the request that came from the House of Bishops of the American Episcopal Church. You initiated that move toward union. Now I pray and hope that you will also stand foremost in bringing it to consummation.

At the present moment there are two difficulties. The extreme Congregationalists hesitate because they think the scheme puts too much power into the hands of the Bishops. Free Churches are frankly afraid of episcopacy. Through three hundred years of antagonism, prejudice, pride, selfishness and narrowness on both sides, there has been created such a cleavage between these Churches that the one does not trust the other.

On the other hand, some of our Anglican brethren say that the scheme has given away episcopacy. It looks as if the scheme is probably in the middle position, where we have secured all that we ought to secure permanently for episcopacy; and we have given up some things in the interests of union.

To sum up: The fellowship that Christ created for the carrying of the Gospel to the whole world finds itself impotent, first because of the indifference of the whole fellowship to the task for which it was commissioned by our Lord; and, secondly, because that fellowship is divided.

We deplore our lack of spiritual life. We deplore worldliness getting into the Church. We deplore our incompetence in dealing with the problems of the world and the nations. Here is the reason for our feebleness. As it was said at Oxford, "when the Church begins to be the Church itself, when the Church begins to realize the object for which it was created, then once again it will exercise the power of its Master."

I shall now give you an illustration of what we are trying to do in India.

India is divided into castes. In the census report 2,200 castes are registered, and one caste will not eat with the men of another caste and of course would not join in social life, and certainly would never intermarry. These social cleavages have been permanent for at least 2,000 years. For dividing humanity into divisive groups no more powerful device could be found than that of caste. Our national weakness and our political dependence is all due to the existence of caste. Caste is Hinduism and Hinduism is caste. Into such a country the Christian Church has come, the Church, that ought to be the one unifying force and the Church is certainly unifying the castes that are coming into its fellowship.

I have in my diocese 210,000 Christians, the great majority of these being outcastes. But there are about 25,000 converts from the high middle-class communities, and these have all come in during the last six or seven years. When asked the reason why they become Christians they say, "We have seen the change that has come over the lives of the outcastes and we want to have this religion too."

A man came to me and said, "Sir, since Christianity came into our region the outcaste people have given us better work, they need no supervision, they are cleaner, they are more sober. We never used to walk through the streets of the outcaste village before, but now I have no hesitation in spending my whole evening in their midst in the chapel." Men who would not walk through the streets are now sitting down in the same chapel with outcaste people, their own servants and serfs. I saw in Dornakal in the month of February, people from twelve castes kneeling together and receiving the Communion of our Lord's blood in one cup. For India, that is a miracle!

The Church in India must be one if India is to believe. So far as caste is concerned, by the Grace of God, our Church in India

is one, one in worship, one in the sacraments, one in the ministry, in spite of all India's caste divisions. A man of high-caste is baptized and receives the Sacrament from a priest of low-caste origin. Indians of all castes receive confirmation from the same Bishop. Race, Caste, and Nationality are forgotten in the fellowship of that Church, and that is one thing we thank God for, and believe that so far as that is concerned, it is a witness that will compel India to believe that Jesus Christ has a divine power in Him.

If I had come here five years ago and if you had asked me the question whether caste people would become Christians, I should have said, "Yes, but probably not in my time." If you had asked me whether in case caste people became Christians they would receive Communion alongside of outcastes, I am afraid I should have said, "I have not got the faith to believe that that would happen." But these things are happening; not because we are teaching them to do these things, but because the Spirit of God is so indwelling in their hearts that these effects are coming about.

What happens at baptism? What happens at confirmation? What happens at communion? If through these ordinances the power of God is not to work in us and through us, if these are simply meaningless symbols, then we have defeated the object for which we were brought into being as a Church. But they are not symbols. They are pregnant with the power of God's Holy Spirit. St. Cyprian said that the moment he was baptized and passed through the waters he felt a divine power coming into him and "things that he thought would be impossible for him became natural to him after baptism; things that he thought he would easily fail in he found he could easily get over."

"If any man is in Christ there is a new creation." That is what you and I are called upon to be and to show. We are in Christ and this fellowship is a fellowship with Christ, and with one another. Each one of our congregations and our whole Church are to be new

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creations. Something unearthly ought to be manifested in them. We are not realizing it more, and we are emptying these divine things of power because of our lack of faith, lack of obedience, lack of humility. "As my Father hath sent me, even so send I you."

Go then friends, into this great continent of America, filled with the thought that you are a fellowship, a fellowship with the believers all over the world, a fellowship that was created to bring the message of God's love to the whole world, a fellowship that is to be one within itself, and a fellowship that is to manifest the divine power to the outside world.

Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.

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VOLUNTEER WORK IN THE CHURCH

RUTH M. GORDON

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presented at the Triennial Meeting of
THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL
CINCINNATI, OHIO*

VOLUNTEER WORK IN THE CHURCH

1. THE PLACE OF THE VOLUNTEER WORKER.

It seems to me that we volunteer workers in the Church stand in relation to the other types of workers very much as the general practitioner does to the specialist, in the field of medicine. The expert, the person who has made an intensive study of a particular form of service, who excels in a certain field is absolutely necessary. We cannot have too many of them, and we need to consult them, and to cooperate with them. But we cannot get along without the family doctor—the general practitioner for the everyday needs of the Family of the Church.

There is another point, too, in which the volunteer worker resembles the general practitioner—and that is the need of versatility in her profession. She never knows exactly what her task may be, where her duties may lead her; she stands ready to give in whatever capacity she can as the need requires, to adapt herself to all types of persons and conditions.

One really never knows how one may be called upon to be of service. The most surprising example of this which I ever had was once when I was helping with an Institute on the Prayer Book, in a small town. I had several interesting books to exhibit, lent by various libraries, and among them a collection of prayers in Anglo-Saxon. After the lecture, a woman who was examining this book very intently turned to me and asked "Can you read Anglo-Saxon?" I replied that I had taken a course in it in college. "Well, then," she said, beamingly, "you are just the person who can help me!" Of course, I thought she wanted some old manuscript translated, or some information about the Church at that period, when she announced, "You see I raise Old English Sheepdogs. We have some new pups and I want to give them Anglo-Saxon names. Can you tell me what Bob-Tail is in Anglo-Saxon?" It was a bit staggering for the moment, but subsequently the name was provided, the pup grew to be a champion and the kennel—now a well-known one, is called by that name!

Then, again, the percentage of volunteer workers in the Church is far greater than that of any other. The great majority of us here today are volunteer workers. In other words, the greater portion of the work for women throughout the Church is carried on by

volunteer workers. In my own Diocese of Massachusetts, for example, there are two Religious Orders for Women—St. Margaret's and St. Anne's—two Deaconesses in active service, a few professional Parish Workers, and several paid women workers on the Diocesan Staff. But the great bulk of the work is carried on by devoted and loyal volunteers. We need more of the specialists—we cannot have too many of them—but we cannot get on without the volunteer worker, and we need more of them, too!

2. ERRONEOUS IDEAS OF VOLUNTEER SERVICE.

Now one very wrong idea of volunteer work in the Church is that of a Lady Bountiful, who condescends to do Church Work on the side, as a pastime, like china-painting or wax flowers. That idea has gone along with the Lady Bountifuls and Ladies of Leisure—they just don't exist!

For example, the District Vice-Presidents in Massachusetts, with two exceptions, are young married women who do their own work. They have growing families and busy homes, but they direct their Districts efficiently and joyously.

Another mistaken idea is that, if a person couldn't possibly do anything else, she can help in the Church! Now, of course, the stone which the builders rejected may, through the transforming Grace of the Holy Spirit, become the cornerstone. There is something which each soul can do in loving service, but the Church needs also the work of all the gifted souls, that they, too, may be the instruments of God's Eternal Purpose. The great St. Teresa used to say when people brought her aspirants for her convents: "Don't tell me how devout they are . . . I want to know if they are intelligent. If they have intelligence we can teach them to be devout."

Someone whom I know who is a singer, and who is doing volunteer work in the Church has often been asked, "How did a person with such a lovely voice ever happen to go into Church Work?" Or again, "To think of you wasting your time speaking on the Prayer Book when you can sing!" And these comments were made not by non-Christians, not by people outside, but, I am sorry to say, by our own fellow Churchwomen.

Yet all our natural gifts come to us from 'the Father of Lights, the Giver of every perfect gift' and how could we employ them

better than in praise of His Glory? William Byrd, the great English Composer of the 16th Century knew this when he wrote:

"The better the voyce is, the meeter it is to honour and serve God therewith, and the voyce of man is chiefly to be imployed to that ende."

3. VOLUNTEER WORK AS AN OBLIGATION.

Volunteer work in the Church, therefore, is undertaken not as a pastime, not because one can't do anything else, but first of all as a definite and sacred obligation, a vital necessity. As recipients of the privileges of membership in the great family of the Church, certain obligations rest upon us—and service is one of these. Never in the history of the Church has this obligation for Christian action been more vital. "To whom much has been given, of them shall much be required" should be burned into our minds and hearts. We have been given, through no merits of our own, a vision of that for which this whole chaotic world, unknowingly, is groping—the knowledge of the Love of God. We are taken into the fellowship of the Church, given the Gifts of Eternal Life—we begin to learn something of the depth of the richness of the Knowledge of God. But such privileges are not given to us just for our own selfish enjoyment—that is "Spiritual Gluttony"—wallowing in the delights of our religion, without the discipline of steadfast service; receiving, without giving, which is spiritually unhealthy. It is a great responsibility which rests upon each one of us, as members of the Church of Christ, to give ourselves in service as witnesses, whatever form, high or lowly, that service may take, even as Our Lord gave Himself for us. "What shall we render unto the Lord for all His benefits to us?"

4. THE PITFALLS OF THE VOLUNTEER WORKER.

I think there are three great dangers which we as volunteer workers must avoid.

1. The first is indifferent, sloppy work. This comes because of the inadequacy of our idea of the meaning of our task, a lack of awareness of its dignity and importance. For no matter how humble a task, or yet how great and challenging—whatever we are doing is for God. Realizing this is what gives value and dignity to our

work, and demands our utmost. A sense of this fact is the remedy for poor work. What we do is not to please our particular Parson, nor to help out Mrs. Jones because she is in a jam, poor woman, and can't get anyone else—our work in the Christian Church is for God, and we can give to Him only the best we have to offer.

"This" sings George Herbert, "is the magic stone
Which turneth all to gold,
For that which God doth touch and own,
Cannot for less be told."

b. The second great danger is that amateurishness which expresses itself in sentimentalism. The volunteer workers have not the advantage which Religious, or Deaconesses, or Professional Workers have of a Novitiate, or some equivalent form of stiff training. We go into our work with eagerness and affection, but often we lack the strict mental and spiritual discipline of the emotions to keep us from such dangers. Education, the deepening of one's intellectual vision, filling our minds with the best, so that we learn to discard the tawdry, and the development of true spirituality through self-discipline will overcome this tendency—take the flabbiness out of our Spiritual muscles.

c. The third danger, it seems to me, is taking ourselves too seriously—which can be equated with the first, of not taking our task seriously enough. Many of us have been coaxed and cajoled into "doing something for the Church," and we tend to think quite well of ourselves for this, and to feel that we are rather important. The remedy here is a sense of value, in which we see ourselves as we really are, in comparison to the greatness of our obligation, and a sense of humor which shows us what little motes we are in the streaming sunlight of God's love for the world. We, as isolated individuals—taken by ourselves—are really of very little consequence, at our best; it is only Christ, His Spirit of Love alive within our souls which matters for the world.

5. VALUE.

And is it really worthwhile? Does the Church offer to the volunteer worker opportunities for service which are greater than

those in other fields of human endeavor? I think so. I have found it so. And the answer rests entirely upon one's conception of the goal, on one's vision of God. Volunteer work in the Church thus becomes not only an obligation but a privilege. Volunteer work in the Church should not be just a dreary duty into which one has to be forced; it should be for all of us, despite any difficulties and problems, a joyous privilege. To work for God and for His children, to share in His Eternal Purpose, to unite our wills with His not only in prayer, but in action—what can compare with this? The particular thing we may do—the immediate task—in connection with our work, it seems to me, matters very little. What does matter is that whatever we are doing is for Him and done in union with Him. If we are sincere in the offering of ourselves to His service—presenting ourselves "as a holy, reasonable and living sacrifice" whatever we have to give can be used to His greater Glory. "All for God"—and when all is given to Him, the Grace of the Holy Spirit fills our Souls and His peace enters in.

6. RELATION TO OTHERS.

Finally, those in the other types of service in the Church are called by the extraordinary ways—using the word in its literal sense of out of the common way, not as strange or abnormal. We of the volunteer workers' calling are those of the ordinary way. What matters, however, is not whether one is called by the ordinary or the extraordinary way, but whether one rounds to completion, that is, brings to its best, its perfection, one's work, one's life, whatever the way. Holiness means wholeness, completion. It doesn't matter whether a pane of glass be in a Convent window, or an office, or a mission station, a hospital or a kitchen—the important thing is whether the glass is clear and without flaws, so that one may forget it, and see the light and the view beyond without distortion.

The windows in a great Cathedral are made up of tiny, irregular pieces of different colored glass, but they all fit into the beauty of the whole. Looked at from the outside they are dull and old and dusty. That is the way the Church often seems to outsiders. One has to be inside the Church to appreciate its beauty; it is the light shining through the glass which transforms it and makes of it a jewelled and iridescent mass of color.

Whether we who work in the Church are like the little blue or green or red or yellow or purple bits of glass, or whether we fit into an oblong or a square or irregular shaped place does not matter. What does matter is whether we take our own place in the shining whole—the Mystical Body of Christ, fitted into God's Eternal Purpose, so that His Light may shine through us and transfigure us to His Greater Glory.

"Here eyes do regard you in Eternity's stillness
Here is all fulness, ye brave, to reward you:
Work and despair not!"

Freely we have received—freely let us give!

Copies of this pamphlet may be obtained at five cents each from the Women's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.

FELLOWSHIP IN FAITH AND WORK

The Faith by which
The Church Lives

ELMORE McKEE

*This is one of a series of addresses
presented at the Triennial Meeting of*
THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL
CINCINNATI, OHIO

The Faith by which the Church Lives
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THE VERY REV. PAUL ROBERTS, D.D.

THE FAITH BY WHICH THE CHURCH LIVES

THIS triennial meeting of the Woman's Auxiliary may become a great waste of time, money and human energy, or it may constitute an historic moment of God's creative activity. The choice between these two possible results depends entirely upon the daring, the receptiveness and the spirit of dedication which we display. I rejoice that your committee has chosen a theme for this occasion which implies such alternatives: "The Faith by Which the Church Lives." This title states the obvious but oft-forgotten fact that a Church can be dead or dying no less than alive and increasing in life. This theme will also be central at the World Missionary Conference at Hangchow in 1938. All over the world the Church is asking "Are we alive, and if so, what is the source of our life?"

It should be noted also that this theme has been chosen by the Church's central body of *women*. It is the desire of the women to re-think the basis on which all their work is done. I venture to suggest that the position of the Woman's Auxiliary should be of increasing importance at General Convention. The House of Bishops and the House of Deputies serve primarily the indispensable function of legislation and administration. Let the Auxiliary at every Convention dare to fulfil the *Prophetic* role.

One trembles before the responsibility of having to try to state the essence of the faith by which the Church lives, but someone, I am told, must provoke the discussion which is to follow in smaller groups. So I proceed to the role assigned me.

If the faith of the Church is to be stated in a simple proposition it can be done by choosing any one of several verses of Scripture in which the divine and ultimate significance of the life of Jesus is presented. We may well choose those words of Paul, born out of his rich experience of struggle and victory:

For I am persuaded that neither death nor life, . . . nor things present nor things to come . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord.
(Rom. 8:38-9.)

The Church's faith, in essence, is that in Jesus God showed His nature and love to men. How can we account for the power of Jesus, a thousand-fold greater after His death than before, save on the assumption that the universe has risen up to acclaim that His nature, purposes and way of life are in answer to man's deepest needs because they have brought him great and good news from God. If Jesus is centrally significant to life, then man is meant to center his life about Him.

Here we come to see that faith apart from life is no faith at all. Faith is not assent to a series of intellectual propositions. Christian faith is the commitment of life to the things of Christ. In the words of Emil Brunner, "Faith is the courage to put the things of God first and to let everything else take care of itself." This is quite in keeping with Paul's own idea. By faith Paul meant, in the words of James T. Stewart, "utter self-abandonment to the God revealed in Jesus Christ." By faith Paul meant his own vital, personal relationship to Christ, "trusting His guidance, obeying His commandments, praying in His name, giving Him his love." Faith means, then, the enlistment of life on a Christ-centered basis. Our subject might therefore be re-phrased "What is the Church's Life-in-Faith?"

What, also, do we mean by the Church? Do we mean the organized life of the many congregations of Christian people as they appear before the world? Not in this paper. Words of Pierre Maury of Paris take us to deeper levels,

"The church, whatever its outward signs may be (preaching, sacraments, works of charity, hierarchy or discipline), does not possess in itself the reality which truly makes it a Church. . . . The first task of the Church is an active vigilance to preserve its essential nature. . . . It is not essentially a human organization, but a community of which Jesus Christ is Lord and in which He works by His Holy Spirit."

This leads us surely to the admission that the Church which lives that Life-in-Faith which is commitment to Christ is invisible. One can't put one's finger on it, see it and name its members. It is the invisible fellowship of those who live by the spirit of Christ which constitutes the Church and which gives invigoration to the organized life of the churches.

"The church must constantly try to be a Church, remain a Church and continually regain its character as a Church."

We can, if we choose, accept the traditional definition of the Church as "the Body of Christ," provided we identify the body not with the visible organization but with that deep personal inward reality known fully to God only. By this we would not in any way minimize the value of the visible forms and organizations which are usually found to be indispensable in the nurture of the Life-in-Faith of the Church.*

But I must still pursue our thought of the Church into more practical areas. Can we picture this Church of Reality in more vivid human terms? What is the characteristic of those who, from time to time, in accordance with their grasp of essentials, are its members? Is it Love? Yes, of course, and by Love we mean not an easy sentiment, but a holy, heroic purpose that wills the good for all men everywhere, beginning with the man closest at hand. Such a will for the good demands for every man the maximum fulfillment of his deepest and most truly *personal* nature. And so I venture this definition of the Church as one rich, I believe, in practical import for our thought today: *The Church is the fellowship of all those who are committed to the supremacy of the Personal.* Love means the supremacy not of things, not of animal nature, not even of blood, family, or state, but of the Personal. Jesus lived that man might be so emancipated from the glory of things, from the power of the flesh and all sub-personal forces that he might enter upon the fulness of sonship to God. The Church, therefore, is the community of those determined to see the truly Personal glorified everywhere. A dying Church may minimize the Personal, sanction injustice without and

corruption within. It may become the slave of position, of things, of blood or state. A living Church will cleanse itself daily so that the Personal is the source of its power and the goal of its endeavor.

If we accept such a definition we make for inclusiveness in the Church, rather than exclusiveness. The Quaker will be within more often than without, for the outer forms for which he feels no need, such as Baptism and the Lord's Supper, while indispensable to some and normally helpful to most, are not inevitable requirements of membership in the Church. Certain so-called non-Christians would certainly also be included within the scope of such a definition of the Church. Is not Gandhi, in his struggles to rid India of caste, more true to the demands of the Personal inherent in Love than those so-called Christians who in 1917 urged us to enlist all our emotional forces, including hatred, against the Germans, or those who now justify the need for some women to be prostitutes, or those who see no relationship between Christianity and the monopolistic control which they possess in a given industry? Pride and the sense of superiority are cardinal sins of churchmen. Christians boast of their inheritance of or their entrance into the highest religion. But it is high religion only if they live up to its heights. If they do not so live it may be far, far lower than average Buddhism or average Confucianism. Not until a large tolerance toward other religions and deep humility toward our own accomplishments possess us, shall we either show due respect to the personalities of others or due realism toward our own fallings-short.

Summarizing, therefore,

1. Christian Faith is the commitment of life to Christ.
2. a. The Church is the Body of Christ, which means that
 - b. The Church is the invisible fellowship of which Jesus Christ is Lord, which means that
 - c. The Church is the fellowship of those ruled by Love, which means that
4. The Church is the fellowship of all those committed to the supremacy of the Personal.

There are four aspects of the Life-in-Faith of a Church committed to the supremacy of the Personal. I believe the four points that I am now about to make are held by most of those who, as lay-people or as ministers, have become leaders in the Church. They comprise four flames of the central fire which burns brightly wherever the church is a Church. I do not say that doubts do not from time to time haunt the bearers of this faith nor that one aspect may not be more clear than others, but that substantially these four points are the germinal centers of the Church's Life-in-Faith. It must also be noted that many of the Church's most active workers, especially lay-people, do not accept this faith even in its essence. They want with their hearts to accept it but their minds will not let them. In utter sincerity they keep silent when these beliefs are stated in intellectual terms. They are glad that others affirm them and they draw comfort from that fact. In their actions they live up to them often better than those more sure of them. The honest doubter, living the full life of Personality himself, and sacrificially seeking it for others, often puts the rest of us to shame.

I.

The first of our four points in this:

We believe in a God not less than personal, who cares about each member of His human family, and seeks relationship with him.

Of course God is *more* than Personal though not *less* than Personal. Doubtless it requires a super-Personal God to create and be responsible for all that lies behind the tides, electricity and cosmic rays. Finite beings must not hesitate to leave many unfilled areas, or room for undesignated aspects, in the picture of God they form. There is much to account for beyond what we, as humans, can understand. We do disservice to theological thinking, and especially to our children's thinking, when we try to tie God up in neat little packages and say "Here He is." By saying God is Father or God is Personal and stopping there we may be forming too limited a conception of God, one incapable of expansion with the advances in human knowledge and in our own experience.

But having said that much we return to our fundamental statement that God is not less than Personal. There is that in our universe which corresponds to and can have correspondence with our personal spirits. A stone or a dog cannot dream our dreams or dare to die for our high moral goals. Man's aspirations emanate from the antecedent will of the most high God.

This leads us to the statement that *God takes the initiative*. The term "the grace of God" which A. E. Taylor defines as "God's free movement outward on the divine side" means that God is not asleep and never has been. God "leads off." God reaches out. God cares. God awaits our response.

There are stages in the "leading-off" of God. When a rainbow impresses itself upon a spectroscope it becomes a band of ethereal vibrations arranged in systematic order of wave-lengths from about .00040 centimetres to .000072 centimetres. On the other hand, when it comes upon the human mind we perceive it as a gorgeous bow of color. Now, God has "led off" by giving us minds which can respond to certain aspects at least of nature not with the measurements of the spectroscope only but in the Wordsworthian manner of true delight and utter contentment. As I sat the other day in the gardens of St. John's College in Oxford I knew that God meant me to feed my mind and soul upon the peace that came so easily among flowers and grass, birds and trees, all tenderly cared for by the discernment of man. And when my friend comes quietly back again into my life after a long separation, with power to heal, cleanse, understand and endure, I know God has "led off" again by giving me the power to find such enrichment in friendship.

But nowhere so much as in Jesus do I see God's free movement toward man. Jesus believed, every inch of the way—even in the bleakness of Calvary—that in being true to love, the supreme manifestation of the Personal, He was answering the antecedent leading of God, His Father.

"I must be about my Father's business." "He went into a desert place and there prayed." "Not my will but Thy will be done."

What shall I do with this Jesus? Was he self-deceived? Per-

haps. But His life, my life, human history and the spread of Christianity make no sense that I can understand on such a view. No, rather let me say—tremblingly, for the consequences in terms of my responsibility are very great—Jesus is Reality. There is Reality elsewhere than in Jesus. God's presence and initiative are seen in nature, art and science, in agriculture, economics and industry, in education, social service and statesmanship. Love reigns at times in all these spheres. But Love at white heat, gathered into an intensity that has power to wither imitations and to storm every obstacle, I see in Jesus. He is Reality of Realities. If Love is the essence of God's nature and if Love is always God's method of dealing with persons, then Jesus, Son of Love, is Son of God, revealer of God's nature and method of relationship. God "led off" and Jesus responded. The Church's creeping paralysis will go when it becomes aware that God, who is closer than breathing, yet who also transcends Creation and Time, is "leading off" now. May God find a responding Church!

If God thus initiates all that culminates in Jesus then God cares about His human children. Reality, coming to us in Jesus is a caring reality. Here we reach deep waters where many honest seekers are not able to accept our conclusions. They are not able to see how behind the solar systems, the dances of the electrons, the ravages of disease germs and the very mass of the world's population there can be a God who is either cognizant of or who cares about the personal needs of John Doe at some street corner in Calcutta or New York. And if He cares why doesn't He do something about John Doe?

This is no time to state fully the argument for the goodness of God in the face of the well-nigh exhausting weight of the problem of physical and moral evil. But some statement must be made, for the Church's Life-in-Faith does not pour rose-water over this central issue. It meets it. We would say something like this: If you deny the goodness of God, then the problem of the goodness in your own heart is more difficult to solve than the problem of evil is if you accept the goodness of God. How explain your best moments

apart from the goodness of God shown in them? We believe that a good God has chosen to build a world in which high moral personality is the supreme goal. This necessitated the giving to us of a genuine measure of individual freedom, which in turn necessitated the possibility that we would make wrong choices and fail to respond to our opportunities. Failing to respond, we become responsible in a measure for the lack of human progress,—for instance in the elimination of cancer or of war. And when we respond, we believe it is to the antecedent leading of one who cares. In all progress that has been made in the enrichment of human life we believe God's will has been done. And whenever we are prone to complain about the sufferings of mankind we check our complaints by the contemplation of the sufferers themselves. So often we find them demonstrating a capacity to transcend particular circumstances of evil by releasing an inward heroism that brings us to admiration and to reverence. Sufferers find resources available by which to grow in Being even though in Body they may be slipping away. God struggles through human response to conquer physical ills like cancer, natural catastrophes like floods, and moral ills like wars, and at the same time He feeds the souls of those who are the victims of these disasters, with His own very self. It is this inner victory which is preëminently significant for man and for man's interpretation of the ultimate nature of his universe. It brings us to a God of whom we cannot say less than that He suffers in our sufferings and He rejoices in our inner victories.

May we *sustain an intimate personal relationship* with this God who initiates activity for our good, cares about us, suffers and rejoices with us? Certainly Christianity has consistently answered this question in the affirmative. "We love him, because he first loved us." "Our souls are restless until they rest in Thee." Man's highest destiny is reached when, in that communion which is prayer at its deepest, he meets God face to face. The living Church has always had the life of prayer at its heart. Great movements of Christianity seem inevitably to find prayer as their invigorating center. At Oxford this summer it was when the entire conference attended quiet services

of meditation and prayer, centered around great themes, that the delegates seemed to be most deeply stirred, and enabled to discover slowly that irresistible unity beneath all their differences. Our sectarianism at home, our divisions within communions and even within parishes simply wait for their healing upon the fuller inrush of the divine spirit which is the source of such life as we, in our divisions, now possess.

Contemporary thought gives us abundant incentive to seek that mystical relationship with God which is the fruition of prayer.

Says Rufus Jones:

"I am convinced that there is an unfathomable depth of inward God-like being at man's spiritual center, which is the taproot of human self-consciousness, and which is unsundered from this Overworld which we call God. Deeper than our faculties . . . ideas . . . images . . . volitions, is this subsoil root of our being, this essence of the soul, this core of personality, which is indissolubly connected with a higher world of reality and is the ground of mystical experience."

The living Church, even in hours of deepest doubt or of most general gloom, and perhaps especially in such times, is always exploring this "ground of mystical experience" and is seeking to know God. In traversing the long and difficult, yet the childlike and simple road of prayer, we start by realizing that prayer must not be thought of as an isolated action at a specific time and place, nor as a process by which we bring God to endorse our view of things. Prayer begins in the attitude of constantly seeking to ascertain the meaning of circumstances, events and relationships. It continues as we dedicate ourselves more and more to such meanings as we find and it ends in an occasional awareness that our spirits are holding converse with Him who is the source and sustainer and comrade of our deepest and highest moments. It would not be possible to think of Jesus with His prayer-life subtracted. Through the stress and strain of the days and nights He was in prayer. That spirit of God-seeking which is prayer He brought into every relationship, and He awakened men to its possibilities. In periods of isolation He was in prayer. On the Cross He prayed "forgive" and He gave His spirit

back to God from whom He came. Jesus' life can be interpreted in only a partial sense, except on the basis that God drew Him to Himself in that intimate personal relationship which is the climax (and for most of us a rare climax) of the prayer experience.

And so we conclude the first section of our interpretation of the Church's central conviction that God's love is revealed in Jesus and that to be a Church it must be a fellowship of those committed to the supremacy of the Personal. A God not less than personal who initiates the approach to man which culminates in His own self-giving love on Calvary is a God who cares about man, suffers with him, rejoices with him and seeks to meet him in that communion which climaxes the several stages of the prayer experience. A Church will be living or dying in accordance with the use or disuse by its members of the varied means at their disposal for prayer and worship, private or public. For these are the characteristic and the deepest expressions of the Personal.

II.

Secondly, *we believe in a God who cares about the kind of beings you and I are and become.* A God not less than personal who brought human life into existence and who seeks relationship with each of us is mightily concerned about what we are and become. We are made for companionship with Him. To become companions of God we have to learn to dwell in the light wherein He dwells and to make His ways our ways.

This involves recognition of the true nature of a human being. "Ye know not what manner of spirit ye are made of" said Jesus to His disciples when they wanted to call down the fires of heaven upon inhospitable Samaritan villagers. Man's body is material and his instincts are one with those of the animals but his mind and heart trail clouds of glory. We discover that the most significantly human thing about us, that which most distinguishes us from the animal, is our capacity to respond to the kind of life we see in Jesus.

The scientist quickly corroborates our insistence that our destiny is not of the earth. Eddington tells us to take not matter but consciousness seriously.

"Recognizing that the physical world is without actuality apart from its linkage to consciousness, we restore consciousness to the fundamental position instead of representing it as an inessential complication occasionally found in the midst of organic nature, at a late stage of evolutionary history. . . .

"The physicist now regards his own external world in a way which I can only describe as more mystical. . . .

"Our minds are not apart from the world. The feelings we have of gladness and melancholy and our yet deeper feelings are not of ourselves alone, but are glimpses of a reality transcending the narrow limits of our particular consciousness."

Alexis Carrel similarly bids us explore that Beyond which is the background of our Mind.

"Mind is not entirely described within the four dimensions of the physical continuum. It is situated simultaneously within the material universe and elsewhere. It may insert itself into the cerebral cells and stretch outside space and time, like an alga, which fastens to a rock and lets its tendrils drift out into the mystery of the ocean."

Such imagery must make us vividly aware that personality, stunted when it rests in material satisfactions, is summoned to explorations without limit beyond the material.

So we find that those measurements which are necessary in the material world, namely, the metrical or quantitative, are useless in the estimate of the soul of man. For man's developing personality only qualitative measurements will suffice. How good is a man? How much is he ruled by love? How much is Christ's spirit central? These are questions of true spiritual measurement.

But some will ask: is not intellect enough to carry personality to its home beyond the material? Many have at times thought so, but surely recent years have leant painful support to the kind of indictment of many of the intelligentsia made by T. R. Hyde in "The Prospects of Humanism."

"In another age, perhaps, the most urgent need might be to induce people to give their neglected heads a chance. But in these days of arid intellectualism the emphasis must be differently placed. . . .

"the act of understanding is one in which the whole man is involved. Illumination is conditional upon inward purification; until the spirit is stirred the mind will remain undiscerning. . . .

"the existence of God only becomes apparent to those who have first purified their natures."

Need we say more to show that not mastery over the outer world nor brilliance of intellect but the quality of the whole being gives the true measure of a man? Canon Barry of Westminster adds this testimony:

"Whether we can think truly and justly and so have the means to guide our lives aright, depends very largely on our characters."

We live in the kind of world, then, where quality and not size matters, and where being is more significant than action or even thought. God cares that we should enter upon our inheritance. The demands we make of ourselves in our best moments are the demands of God. We are not alien spirits in a hostile world. The kind of purpose which our spirits at their highest demand is the kind of purpose which, in far richer and deeper content, has always been the purpose of God.

Have we created a personal timetable that enables us to reach the depths of our spiritual possibilities? The Church is a fellowship of those committed to helping one another to the enrichment of Personality. If we spend ninety-five per cent of our waking hours thinking of food, clothing, stocks and bonds, houses, lands, position, machinery and the mastery of the outer world and only five per cent or less of our time about those values of goodness, beauty, truth and love which, being eternal, will outlast this planet and the life now upon it, then it is clear we shall be very earth-bound, insignificant in any ultimately real sense and continually dissatisfied because of the inherently unsatisfying nature of the rewards we have chosen. Is it not the leading of God's indwelling spirit which bids us constantly to release that realm of the spiritual where companionship with Him becomes real. As our timetable leaves wide spaces for companionship with the beautiful and for meditation upon truth and as we go

apart much from the world to know and surrender to the good, we are entering upon a Life-in-Faith which has been prepared for us. "In the direct processes of the deeper life of the spirit we find ourselves in mutual and reciprocal correspondence with that other spirit which is God." (Rufus Jones.)

Quickly we find that this spiritual development is not easy. We discover an undertow pulling us back to animal levels. It is easy to be indolent, weak, lustful, to be mean, rude, unkind and quite selfish. Professor Royce used to say that "a self becomes a person when it wins its way into the fellowship of moral worth." Well, we find it easy to remain in selfhood only, drifting as flotsam and jetsam upon life's current, refusing the struggle to gain admission to the fellowship of moral worth.

"Rise up O men of God,
Have done with lesser things."

It is not so easy as it sounds.

We are now introduced to the fact of Sin, so real to human experience, so unfamiliar in modern self-expressionist vocabularies. What is Sin but our quite persistent tendency, revealing the traces of the long animal past out of which man has evolved through the creative spirit of the indwelling God, not to rise to the fulfilment of our possibilities as Personalities. We disobey the moral imperative which says "be a man, not a beast," "be good, not evil," "be loving, not fearful," "create beauty, not ugliness."

What feeling comes to you when you know you have sinned? With me it is like this. First, there is the awareness that my rudeness, my possessiveness, my cowardice, *matters*. What I have done is of consequence not only to me and those whom I have injured, not only in New York in 1937, but it is of consequence in an eternal sense to God. Therefore I have *let God down*. I believe no experiences in human life to be more real and more laden with limitless meaning than those in which we know we have definitely betrayed the will of God, in which we are made genuinely sorry, and in which we genuinely repent. They prove again that God cares about the kind of beings we become.

This experience leads yet further. If, acting upon our sense of shame, we proceed promptly to re-establish right attitudes, actions and relationships where formerly they had been wrong, then we find that because we have entered upon the process by which forgiveness is worked out, we are forgiven. The forgiveness of God is certified by the use He is making of our purified natures for new ends.

The love of God revealed in Jesus Christ is the concrete expression of the forces we may utilize in the working out of our salvation. On the manward side we see Jesus, who felt the full sweep of all that enters into our moral choices, responding to the antecedent and constant leading of God's spirit, become one with God in that perfect love that casts out fear and thinketh and doeth no evil. Jesus walked in the way that we too, by God's help, may also walk. On the Godward side we see God taking human nature completely unto Himself and making it His own. And so you and I, sinful as we fail to do God's will and to be what He means us to be, are brought back to Him as we walk, with Christ, in the way of an ever deeper response to love. This is Redemption and Reconciliation too.

Fortunate is it that from time to time sin is repudiated and righteousness affirmed in a setting where all who will may see. When Professor McIntosh of Yale, a Canadian seeking American citizenship, refused to promise in advance to bear arms for the United States in *any* war she might engage in, he was being true to his conviction that *some things matter eternally*. He might be drawn into a kind of conduct demanded by a state serving sub-personal ends which could have no defense in terms of the high demands of the Personal. As such it might be overwhelming sin. He could not take citizenship on these terms. Is not one person whose conscience is exercised over such possible eventualities, worth more to the national community than a thousand lock-stepping mentalities to whom such questions never occur? Still more significant is the witness of the resolute and uncompromising minority within the German Evangelical Church. Led by Pastor Niemuller they have already accepted imprisonment by the score, not to mention many other phases of

punishment, rather than surrender the universalism of the Christian Gospel to the nationalistic demands of the government. Against the chaos of conflicting national absolutisms they insist on an orderliness which must be the will of God. By their silent witness to the supremacy of the Personal in their refusal to submit to the sub-personal influence of the national blood-and-soil propaganda they dramatize, for all to see, the meaning of our second proposition that God cares about the kind of beings we are and become.

A final word under this heading must be said about those impairments in personal fulfillment which are not due to sin for which we as individuals are responsible, but are due to circumstances beyond our control which may or may not have been due to the sin of others.

What becomes of the idealist who finds himself as one unit in an economic system which constantly encourages sub-personal responses on his part—the destruction of a rival organization for instance? Or of the idealist who suddenly finds the whole nation in the throes of war or revolution (the same thing) adopting measures of so-called self-preservation which are de-personalizing in the extreme? He finds that systems and the conflict of systems minimize and even ignore him as an individual. He finds himself and his dreams in a state of almost utter frustration. What becomes of the person of the finest sensibilities and of limited nervous vitality who discovers the pressure of the machine age with its noise and feverish activity, coupled perhaps with his own poverty and yet great responsibility, simply too much for him? Breakdowns may result more from sin and a divided life than from the inhumanity of a technological civilization but they do also result from the latter.

What does God say to us as we struggle in such circumstances to be what He wants us to be? First He says "Keep your heads." There is an inner integrity and peace which is possible, if very difficult, no matter what the outer turmoil may be. It is clear that some are finding it. They find it, occasionally, through radical dissociation from a corrupting system. Secondly, the tension between the world as it is and as it ought to be is meant to be felt in our very souls. By

suffering these tensions we are in a position to make the world more what it ought to be. Thirdly, we are to be very sensitive to the devastating effects of environment and of systems upon our fellowmen. Do we really understand *why* people are tired, cross, apathetic, beaten? Fourth, the Cross is real. The innocent *do* suffer in the process by which man learns his mistakes and his sins. We must share this Cross and lift it. It cannot be avoided. But we believe, if borne with the voluntariness of Jesus, God uses it for great redemptive and healing purposes.

Have we said enough to make clear the second aspect of the Church's Life-in-Faith? We believe in a God who cares about what we are and what we become. Being matters. The Personal must be fulfilled. Thus God is known. A Church which develops that freedom and responsibility which are the basis of character is a living Church. A Church that brings the best wisdom of priest, teacher, doctor and psychiatrist to the healing of men's souls is a living Church. One that does not is a dying Church.

III.

Thirdly, *we believe in a God, not less than personal, who cares about all our relatednesses.* Theology is not a private matter. It must issue in an effect upon every personal relationship. In these latter days we are overtaking the individualism which became so strong after the Reformation and we are seeing how imperfect our religious insights have been because their setting has been the soul in isolation rather than the brotherhood into which the soul is born. "We know that we have passed from death unto life because we love the brotherhood." These words in the first Epistle of John are, or should be, the keynote of the Church in this new era. The matter comes graphically before us if we ask "what responsibility does the Church have for the existence of bolshevistic communism in the world?" Let us look at just one section of the Oxford Conference report dealing with the economic order:

"A consequence of this development of capitalism was the rise of socialism and communism. These movements represent a protest

against the evil results of the capitalist economic order from those who suffered chiefly from it. In several countries this protest allied itself with a radical denial of Christianity, the Church and belief in God. This is *partly* due to the fact that the churches had become deeply involved in the social and cultural attitudes of the wealthier members of society upon whom they were frequently dependent, politically and economically. As the churches did not detach themselves from those alliances a disastrous chasm opened between those (on the one hand) who were struggling for social justice but on non-religious or anti-religious grounds, and those (on the other hand) who stood for the Christian faith but did not recognize existing injustice."

"Facing this situation the Christian churches must first of all acknowledge and repent for their blindness to the actual situation; since this blindness is partly responsible for the hostility between themselves and the radical movements which aim at social justice. Furthermore, the churches must acknowledge that God has spoken to their conscience through those movements, by revealing through them the real situation of millions of their members."

The realization of our share in the total responsibility for the social, economic and political factors in the world's present painful chaos, and the resultant penitence which must surely come is one of the signs of present progress within the Church. We know life cannot be departmentalized into the Church here and the world there or the good people here, and those not so good there. The streams of influence are relentlessly interwoven and our very patterns of society begin conditioning the lives of children born into them at the very moment of their birth. Radical movements that seek to change these patterns are largely the result of past lack of a leadership within our established systems, which might have sought to alter them in the direction of greater justice, which again means the supremacy of the Personal. One question I would ask again and again: why have not enlightened Christian leaders in business and industry united years ago—and why not more so now—to lead the way to needed reforms in the direction of justice and the supremacy of the Personal? Why usually must change come grudgingly and only after great pressure has been applied? And

again, why do not those who control great monopolies feel greater responsibility toward those whom their power affects? Why is not the employer-employee relationship more often one between *persons* and less often a collective bargaining between rival *forces*? "We know that we have passed from death unto life because we love the brotherhood." When the spirit of this saying becomes more influential in the admittedly difficult areas of economic conflict God will be able to reveal more completely His love in our relatednesses.

We started with the relatednesses of the economic order only because of their prominence in the popular mind. Yet the family might have been the logical unit for our initial treatment. The God who is to be known and served in all our relatednesses would insist that the family is to be the school in which the supremacy of the Personal can best be learned. Here should be a comradeship of equals, each seeking to help the other to release the full measure of his being. Decisions will be less often imposed by one than choices arrived at by the judgment and insight of each. No member of a family is to be considered a thing or a means for the fulfilment of the will of another. This would be sub-personal family life. Marriage will not be the opportunity for one to possess another, but the chance for each to encourage the growth of the other. Divorces come so often from self-will, possessiveness and the desire of one to subdue another to his will. Household servants present every family privileged enough to enjoy them, a rare responsibility. Is the word "servant" a good one? I very much doubt it. It smacks of superiority and dominance on the one hand, and servility on the other, in spite of the fact that Jesus gave us the picture of idealized servanthood. Suffice it to say that even if the term servant remains, those who serve us are primarily relations under God and our helpers in the service which our lives may render. They are servants only in the sense that we too are God's servants. We all serve together in the ramifying, outreaching relatednesses of that basic unit we call the family.

Friendship should also take on the quality of relationship lived under God

"And let your best be for your friend.
If he must know the ebb of your tide
let him know its flood also."

Two friends reveal their best, while understanding, too, each other's worst. They constantly provoke in one another the allegiance to the best. Chance acquaintances also catch the courteous "lift" of spirit from those who know that God means to use their smallest relatednesses for His own ends. We would not presume to label such influences "evangelism" though we trust they possess something of the accent and spirit of the Galilean.

Education is the school of relatednesses. God cares about how we teach, what we teach and what kind of being is revealed by him or her who teaches. If truth is apprehended and shared not so much through intellect as through purified being, then education becomes the arena of God-guided relatednesses. The aim of leadership in education is the enrichment of the pupil's personality by the development of his own free choice of that which to-day is for him the good, and may to-morrow yield to the better and the next day to the best.

In our relations to the state, our relatednesses to one another are seen in yet a new light. We owe a great loyalty to the State as the creation of us all for the well-being of us all. The State, though it serves a different function from the Church, is meant to be ultimately no less under God's control. The State must be purified constantly so that the law of love may prevail and the personal never be violated. Admittedly, in a world of evil, the agencies of public welfare must at times use forces, such as the police system, which are not the forces of Personality functioning at its highest. So long as the use of sub-personal powers does not operate for the violation or destruction of personality it would seem to be justified as a measure of practical realism. But when, as in the use of the modern war system, with its reliance upon a diabolical combination of physical and emotional forces, poison gases, disease germs and false propaganda, to achieve its ends, and with the justice of those ends determined not by an impartial tribunal (as presumably is the case in

policing) but by the biggest battalions, we may feel ourselves so involved in thoroughly depersonalizing conduct that we must either lose our own integrity or refuse to participate. There will be radical disagreement as to what we must do if and when war comes, but radical and strong thinking on these issues is needed as the price, not only of the progressive purification of the State but also of the individual conscience. The Oxford report on The Church and War shows Christians taking three positions:

1. War is always a denial of God's righteousness and therefore sin, and must not be shared in by the Christian.
2. War is just when pronounced so by an international tribunal and may then be participated in by the Christian. Similarly a war to resist invasion may be considered righteous.
3. Since the nation is ordained by God the wars of the nation must be supported by the citizen.

We cite these positions only to indicate that *at long last* Christians are thinking about the morality of war. Their honest differences may indicate confusion. But they must *think* in order not to betray their states, which ever need the purifying effects of critical minorities, and also not to lose their own moral integrity. The relatednesses of citizenship must be channels through which man comes more clearly to know God.

In the world of nations the Church faces one of its greatest historical opportunities. If it can take that new fact in modern history which we may call the Oecumenical Consciousness (the sense of the all-togetherness) of the Church, so clearly seen at Oxford and Edinburgh, and develop it to its fuller possibilities it will be releasing such unifying forces into the chaotic life of the nations, as have not been seen since before the days of the Renaissance and Reformation.

The rampant individualism which has prevailed in the recent man-centered centuries of our conquest of the outer world, and which has now produced, in reaction, a superficial re-integration of society

in totalitarian states and cultures, may yet yield to a new God-ward integration. This will happen if the Churches learn to magnify not the nation as the *given* thing, to which all else must yield, but the world Christian community as the *given* thing. Why not? Are you not infinitely closer to your Chinese Christian friend than to your American neighbor who scoffs at the values of the Sermon on the Mount? If so, then why not magnify the horizontal ties that relate you to your fellow-Christians around the world and refuse to consider as primary the vertical tie to the soil and the culture into which you were born? It may be that the evolution out of war awaits the unification of the Churches into the Church. The refusal of some Christians to kill one another for the glory of democracy or anything else is a current manifestation that the relatednesses of the Universal Church are gaining in power over the lesser relatednesses of the national unit. I trust I need only mention in passing that we deny the will of the God of our relatednesses if we do not work out much better relations between those whose skins differ in color, between Oriental and Occidental, between Jew and Christian. Attitudes and prejudices within our hearts perpetuate injustices without and positively hold back the realization of the Church universal which is to heal the breaches between the classes and the nations and the races.

This section should be concluded on a very practical note. I would return to the local parish. No parish can preach sincerely economic justice and the Universal Church which has not answered these searching questions: Is your salary scale a just one? Are your workers *employees* or *relations* and co-workers in God's family? Are Jewish Christians well treated in your membership? Does the radical agitator across the street know that you and your Church feel in a measure responsible for the injustices against which he rebels? Is your Church a center for reconciliation and understanding among the races, classes, colors and creeds of your community? Could Japanese and Chinese (to mention two nations now in inner and outer conflict) find peace within your walls and your groups? Are you related deeply to community movements which are bringing

the Universal Church into existence? Are you developing "cells" or small groups in which the sense for the Universal Church is fed? Are you quite ready, if and when war comes, never to pray on behalf of your own nation for anything you would not ask for any other nation? Are you ready in wartime to unite with the peoples of all nations in a sense of common responsibility for the common sin of war?

Sin is personal but also social. Forgiveness, redemption, reconciliation and at-one-ment with God are to be reached socially before they can be had in any full sense individually. Salvation is not a private transaction. The God who cares about our relatednesses is to be known in a new and deep and most powerful sense as we release His healing presence in Family, in Industry, in Education, in Parish, in State and in the Universal Church which is the one truly great hope of the world.

A Church which loves the brotherhood is a living Church, for it has been true to the Personal. A Church which does not love the brotherhood is passing out of Life into Death for it has betrayed the Personal.

IV.

Finally, *we believe in a God who has made us for an immortal destiny.* Christianity is traffic in high things. There is no higher traffic. Christianity doesn't say to people "God loves and wants to know you. God wants you to be heroically unselfish. God wants you to build brotherhood and to make of the earth a very fair city, and then you who have toiled and suffered and borne the Cross of the new birth of brotherhood are *done for. It is all over.*" No, the God and Father of Jesus Christ, graciously revealing His holy love in the Passion on Calvary, also graciously reveals His holy love when "the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over." He is not beaten there. Religion always has the last word to say. Christianity says, "Because your God is the Christian God then your Personality, evolved in much travail is dear to its Creator and you have simply been schooled

here for the greater warfare and greater growth in the eternal world. God's Kingdom will scarcely come fully on earth. We shall toil and a fairer city will come. But a yet fairer will await yonder. The injustices of Here will be transcended There. Finite minds are baffled by the prospect. But the More is yet to be."

John Baillie in "And the Life Everlasting" shows that we have become Tribalists when we think we are merely links in a chain carrying on the influence of our ancestors. Christianity says we are not merely means to such an end. We are ends in ourselves. The Christian God builds Personality not for its extinction but for its survival. Baillie says we are Brahminists when we think of ourselves as drops of water gathered back at death into an ocean whence we came. That conception, too, is sub-personal and sub-Christian. The Christian God builds Personality not for ultimate deposit in some Federal Reserve Bank of the Cosmos but for personal survival.

And so the Christian, like Bunyan's Pilgrim, walks upon the earth in the power of a vision of the celestial city. The affairs of earth are illumined by the sense of an immortal destiny. Events in time are shot through with eternal meaning. Goodness matters now because it matters eternally. Man's compulsions are what they are because of God's imperatives. The Church is living which magnifies the eternal significance of man's temporal actions and states of being. The Church is dying which consigns him to an early nothingness.

CONCLUSION

Among the marks of a living Church, therefore, are:

1. The constant growth of its members in the prayer experience as they seek relationship with Him who constantly seeketh them.
2. Steady emphasis upon high moral personality, as they respond to the God who cares most about quality of Being.
3. Fresh and fearless insights into the meaning of all human relatednesses, as they, its members, respond at ever deeper levels to the God who cannot be known apart from brotherliness.

4. The daily sense of the eternal significance of temporal events and of man's immortal destiny as they, its members, respond to the God who is Himself Eternal.

Do not these four characteristics of the living Church, namely, Prayer, Character, Brotherhood, and the sense for the Eternal reveal man as indomitable adventurer into the Personal, refusing to yield his gifts to control by money, or things or blood, or a State serving sub-personal ends.

If each of us possess in his heart those marks of the living Church, if all who are to be commissioned at this convention for service in the Church's leadership at home or in foreign lands (let us not say as foreign missionaries, for all of us are simply members and workers in the Church universal) possess these marks then wherever we meet our fellow-man life will be better, God will be served and the Church's task, in spite of all our sin and limitation, will be fulfilled.

Our final word must be one of the sheer Joy that grows out of our common conclusions. The God who loves us and seeks relationship with us means us to enjoy His presence as we enjoy nothing else on earth. The God who cares so deeply about our state of being means us to know the ecstasy of the enjoyment of the true, the beautiful and the good and to know Him who ordains them. The God who cares about our relatednesses so deeply means us to share His creative delight as He sees that brotherhood fulfilled which is the joy of His heart. The God who made us restless until we rest in Him, and who rejoices when at last we put our trust not in full barns but in pure hearts, is fitting us to dwell with Him for ever. Earth is a present arena where the Eternal must have the sway, but earth leads also to the doorway called Death which opens out into a room where meanings, here but dimly seen, may be entered into fully. Despair is the mood which many find most congenial in the contemporary scene; but Hope and Joy make up the only mood proper for those who know *not* the uncertainties of a dying Church but the faith by which the living Church really lives.

FELLOWSHIP IN FAITH AND WORK

The Fellowship of the Church

THE UNITED STATES

PAUL ROBERTS, D.D.

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THE WOMAN'S AUXILIARY
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- The Faith by which the Church Lives
THE REV. ELMORE MCKEE
- The Fellowship of the Church—the East
THE RT. REV. V. S. AZARIAH, LL.D.
- The Fellowship of the Church—Latin America
THE RT. REV. EFRAIN SALINAS Y VELASCO, D.D.
- The Fellowship of the Church—the United States
THE VERY REV. PAUL ROBERTS, D.D.

THE FELLOWSHIP OF THE CHURCH THE UNITED STATES

As we look back out of these days of confusion and uncertainty to those far-off days before the World War, if even the oldest of us can remember that other world, how simple and clear life seemed then. Man's mastery over his physical environment appeared to be the key to the certain progress of the world. We were convinced that every problem would be solved through this new scientific Messiah. Improvement of men's physical circumstances was the assurance of every other needed improvement in life. The growth of commercial and economic interests would serve as a sufficiently unifying force to give the world peace. Scientific inventions and methods would eliminate poverty and give not only time for, but impetus to man's cultural development. Happiness and prosperity were just around the corner. None of these promises was fulfilled and for twenty years we have been trying to find that corner. We have found other corners, but they have been sharp and unpleasant ones. We have been playing a sort of game of "Puss in the corner" but instead of a gentle, comfortable pussy, each corner seems to have been occupied by a dangerous wild cat. The idea of inevitable progress dominated multitudes in America. It was no clearly thought out philosophy of life for most people, but a boundless confidence in science and all its material results which were to be the salvation of mankind. Our business and political world was saturated with it as was our educational system. Our Church life was deeply influenced by it. Our philosophy and psychology did homage to it. One great country now has adopted, both in theory and practice, what America pretty generally adopted practically but never in theory, for we sought to balance this practical atheism with a religious idea held largely as a sentiment. Perhaps the old controversy between science and religion is not dead after

all, but is simply to break out in a new battle with the rôles reversed. This time science will be on the defensive, facing toward the secularization of life, and of that religion must always be the enemy.

"Don't you believe that the world is growing better?" was a constant question of those days. It was practically another form of that other question "Don't you believe in evolution?" Evolution was confused then, and still is, by most persons, with inevitable progress. "Progress onward and upward forever" became an article of the Christian faith, and if you answered negatively that question about the world growing better, you were a heretic. Today the majority are scarcely more than amused by heresy in religion. One hears many Church folk boasting of such heresy as a mark of intellectual freedom. At the same time heresy in social and economic affairs is looked upon with deepening suspicion. In parts of the world the emotions and sometimes the methods of the Inquisition, in dealing with heretics, have been carried over from the ancient civilization to the modern and from the field of religion and the Church to that of social life and the State. To an increasing number of persons, however, that faith in inevitable progress seems little more than another outworn superstition, and they must find a firmer foundation on which to build their lives in this new world.

At any rate we must ask ourselves and others, with increasing insistence, what we mean by progress, and by what standard we shall measure it. Probably we would all agree that that standard should be set in terms of human welfare, for it is only as we can consecrate life's material things to the highest service of persons, that their increase has any relation to progress.

We have the utmost optimism in the speedy solution of practically every problem in our physical environment, whereas in the social task, in our adaptations to our human environment, in living happily and nobly with our fellows, many are utterly pessimistic and can even quote scripture to prove that no solution will ever be found. I should say that it is quite commonly believed that war will not end until human nature changes, with the implication that hu-

man nature does not change. We are living in the twentieth century in our material achievements and in the stone age in our ability to live together as a brotherhood.

All of this scientific success has led to a practical atheism and a pagan conception of the universe and personality. The quantitative has become more important than the qualitative. Persons are not souls, but hands, or units, or cases, in a vast and intricate machine; God has become an abstraction, a First Cause, a Life Principle. Certainly, from the Christian point of view, there is no greater immorality than the use of persons as means rather than ends, and yet this seems to be the basis of our present social system. We speak of wages as a cost of production, as if the lives of those engaged in the industrial process were merely means to the end;—profit. In economic terms we say that the depression was due to an over production and a failure in distribution or consumption. Our store houses were full and our people were starving. In human terms what else can that mean but that our system was built on the principle of producing goods and making profits rather than of serving persons; that property rights and concerns had become more important than personal rights and concerns; that human welfare and persons were not the end but the means toward other ends. Had human welfare been the end and purpose of our social structure, then the failure to deliver the goods produced into the hands and mouths of those who needed them, would have been inconceivable.

This whole attitude has had far-reaching effects in religion as well. The Church has been measuring its success largely by numbers and budgets and buildings and has taken on many of the features of our materialistic civilization.

Now, out of our confusion and uncertainty, we know that we must find a firmer foundation on which to stand and build our civilization, a foundation that has the element of permanence and stability. We are looking for something changeless in the midst of change. Perhaps men and women have never sung the words so fervently "Change and decay in all around I see, O thou who

changest not, abide with me." We have become dizzy in the mad whirl of life and would grasp almost anything to which we may hold for the few brief moments we call years. We cling to some institution or book, or ritual, or social structure, or economic system, and think that if we can just hold this or that unchanged through the years, we may keep our feet on solid ground. But none of these remains unchanged; no matter how bitterly we fight to hold them, we feel them slipping from our feeble grasp. We return to Christianity where we feel we have certainty and finality in Christ, the Son of God. We do not know always why Christ is the changeless foundation. We are apt to talk about it in words largely meaningless until we realize that when God wished to give the most complete revelation of Himself, He did it—not through an organization or a book, but through a personality. Personality has both the elements of changelessness and change. To every age He is the living Christ. The circumstances of life change almost beyond recognition; the fundamental problems of personality remain constant. The tools, used to develop the good life today, differ entirely from those of first-century Palestine; the end for which they must be used, that is the living together of men and women in this world, securely, nobly, happily, remains where it has ever been. So God has revealed to us that personality is the center and purpose of it all.

Forever, through changing times, personalities remain the abiding values of infinite worth. Forever personalities are expressing themselves in new forms of organization and social life; forever personalities are being shaped by the environments in which they live. So those environments must be built to conserve the abundance and completeness of personal life. We should not fear but welcome change, for only in a changing world can richer and fuller life for personality be established. We must be concerned vitally that our changing forms of organization be means by which constantly changing circumstances contribute to the growth of personal life. "What is needed is the spirit of moral adventure to give meaning and definition to the words, 'Live dangerously' by adding as a controlling maxim, 'Live constructively.'" What perverse heretic was respon-

sible for the curious twisting of God's revelation through Christ which gave rise to the confusing division between personal and social Christianity? Rather is personality the end; the organization of our surroundings for that growth in personality is the essential means.

Surely that is what we mean by the Christian fellowship. It is the organization of life in such a way that the personal values shall be supreme. There are so many artificial methods of tying people together. The only firm bond is fellowship on the basis of personality. In our world, organization is tending always to destroy personality, and we seem to be facing the choice of autocracy or fellowship. The former is the fruitage of desire for power over individuals, whether it be in the economic or political world, and the use of persons for other ends; the latter is Jesus' principle of the service of individuals. Fellowship can not exist apart from democracy. In America today, as elsewhere, the form in which this fundamental problem is being fought out, pits autocracy against democracy, both in industry and politics.

In that struggle we are facing what we term a crisis. Within America, as well as throughout the world, there are certain factors in our civilization which have increased the tension of life until it will reach the breaking point if we do not find a release in fellowship. We are living closer together, not merely internationally, but in the growth of our city population, and we have no new, large frontier to which people can go to relieve the pressure. In those early days the Church followed people to the frontiers fairly well, and grew up with them in their new life, while we are not following them so well today into the places or needs in the midst of which they live. They are moving into more populous centers; our churches have been withdrawing from the crowded areas and are becoming more and more middle class institutions. They are losing touch with the poorest and are not reaching the wealthy, who have moved farther out into the country surrounding our cities. In a section of one typical city, where there were once thirty-eight churches, there are now less than a fifth of that number, though the population of that

area has almost doubled. The Church has seemed to lose her function as a fellowship reaching across class barriers.

Not many years ago America was one of the few industrial nations in the world; today the number has grown so rapidly that it has tremendously increased the tension in our own industrial situation. Labor unions, grown to a size able to face the powerful organizations of capital on more equal terms, have further increased this tension. At the same time the churches have been losing the interest and support of laboring people, until we scarcely speak the same language. The Church has largely the middle class mind and point of view. I wonder how many at this Convention are from the group we call labor. There may be socially minded clergy or laity who are interested in labor's aims, but certainly this Convention is not a fellowship that cuts across industrial barriers. We may pass resounding resolutions about fellowship between nations or between groups within the nation, but often there is positive danger that such resolutions will quiet our consciences about the real problem, and become a substitute for action. No amount of talk about fellowship can replace the actual effort to create it, and no emphasis upon catholicity that does not have at its heart a catholic attitude toward the interests and points of view of others, can be anything but an empty shell. In fact, it will be but a smoke screen, blurring our vision of what it really means to be a Catholic Christian. We are saying constantly that the Church can not support any particular political or economic program. That may or may not be true, but the Church can and should develop and encourage wider, stronger fellowships by organizing to create understanding and appreciation of the needs and attitudes of many differing groups. Christianity must express itself in terms of the best thought and greatest need of the day. Today the greatest need is fellowship. All about us we see desperate attempts to reunite the dissolving elements of a civilization that has lost its unity. In some places race or class or nation is set up as the unifying factor. In such a world the Church has a unique place and opportunity with a gospel of unity that transcends all narrowing limits. Have we the courage to build the Church on

the foundation Christ set down in the Parable of the Good Samaritan, in answer to the question, even more insistent today than nineteen hundred years ago—"Who is my neighbor?"

Whatever else our Lord had in mind in creating the Church, a central aim was fellowship breaking through all sorts of barriers. What different points of view and interests were represented in the original twelve; Peter the fisherman; Matthew the publican; Simon the Zealot. How His teaching cut across racial barriers. The Prayer Book has kept alive that spirit of Christian fellowship in our services. It is built entirely upon the family basis, from the welcome of the newest member of the family in Baptism, to the family meal in the Sacrament of the Altar. The General Confession is the recognition of our sharing in the sins of the world; the General Thanksgiving, in its blessings. It is the conviction of the truth that the Church is mankind, realizing itself as the family of God. We need to emphasize and make real that corporate nature of our services, as a binding together of mankind into a unity. We can make our services truly acts of worship only when they are the gathering up and giving intense expression to the truth that our daily work together in the world is worship. Our distinction between sacred and secular is not in harmony with a faith in God, who is Father as well as Creator. The Church needs to make new, adventurous explorations in relating her services more closely to the world's work, and lifting up that work to the level of worship. Perhaps it is the adventure of fellowship that will furnish the direction.

Large congregational Sunday services, no matter how closely related to the common life, are not sufficient. They must be supplemented constantly by other activities. To face the implications of Christianity in social life, new experiments for group meetings in parish houses need to be tried. New types of ministry may be required, new courses offered in theological seminaries and far more ministers should be taking such courses to fit them for an understanding of this social task. Teachers are required to take special work every few years, to hold their teaching certificates. Why shouldn't ministers be required to take certain courses every few

years, to keep them from losing touch with the task of the Church in our modern age.

There is a desperate need for more ethical guidance by the Church in social living. Many insist that the task of the Church is to inspire Christian individuals to go forth into society to change it. If that is the task of the Church in relation to the world, then the Church must give far more support and instruction to the individual who is to face the complicated conditions of modern society. Good intentions must be guided by knowledge. Our Christian ethic may be fairly clear in the sphere of personal relationships. It has too little guidance to offer in the sphere of social responsibility. Too many of our people are ruled in their social ideas, sincere and honest though they may be, by prejudice and personal interests, and there is often an attitude of hostility within the Church toward those in other groups, with other interests and ideas.

Christian love is not a sentimental charity or comradeship with those who are attractive or congenial, but a concern for all men everywhere, because we know that they are the objects of God's love. The church must be the place where every and any honest group may have a hearing and an eager, sympathetic understanding. We hear much about the need for attacks on Communism and Fascism. It would be well for us to learn a lesson here from our medical brothers. They have come to realize that the most effective defense against an epidemic is to discover and attack the causes of the disease. We need to study carefully the causes of modern autocracies, and then to make eager efforts to correct those conditions, rather than depend upon emotional outbursts against the natural results of those evils. We will find that their common cause is a disregard for the high worth of personality, a denial that persons are primarily children of God, with a consequent lack of fellowship.

The Church needs to begin with the youth. Every parish should be educating its young people in a Christian attitude toward the social tasks they soon must face. A recent report on the state of the Church deplored the widespread dependence of the Church on secondary motives in maintaining the loyalty of its people, alleging

they were the same as those that maintain lodges and clubs: novel attractions, entertainments, bazaars. In a revolutionary era we need to face more frankly and earnestly the primary problems of fellowship. Every diocese should have large summer schools for young people, to provide instruction on the place and work of the Christian in modern life. Such groups might well study the Co-operative Movement, for example, and its relationship to the growth of fellowship.

An opportunity is created for many parishes by the abandonment of the regular Sunday evening services. Here is a chance for some adventuring in the task of relating worship to work and an opportunity for education in the Christian Ethic today. Sunday evenings might serve as opportunities for members of various communions to face together the common enemy of all religious bodies—because it is the enemy of Christianity itself—the secularization of life. I have not mentioned the disgraceful lack of fellowship among Christians. Surely such a sadly and wickedly divided Church, unwilling to unite even in the great Christian sacrament of fellowship, can have little to say that doesn't sound hypercritical to a divided world. "Physician, heal thyself" is the natural response of the world. Daring adventures must also be made in this area. We talk forever about safeguarding our peculiar contribution to the Church universal; we may talk about it so long that there will be no Church to which to give it. It is pathetic, but it is true, that multitudes today feel that the Church is offering nothing useful in this field of fellowship. They believe it is committed hopelessly to a social system that is concerned more with profits than with persons. They are increasingly looking to other organizations for an understanding attitude toward these problems of human welfare and brotherhood. It is a tragic fact that often within the Church those who are eager to understand the point of view of labor, or who question the Christian character of any part of our capitalistic order, are suspected. Such suspicion is the child of fear, largely irrational fear.

This whole field of fellowship in America offers an opportu-

nity for a new type of missionary work. As missionaries followed those early pioneers into new sections of our country, and went out to people of every race and nation and civilization, so we need a new missionary adventure into the places and areas of thought in which so many of our people live. Let members of the Church—lay as well as clerical—go out to discover and study the barriers to fellowship among us, industrial, social, racial. Let them go to learn the problems of underprivileged groups, not to take charity but to take personal interest and concern. The Church might do a great service and be a help in destroying the bitterness and hostility that is increasingly evident around us. There is probably not a parish in this country which could not find a great opportunity for such adventures in fellowship. One feels quite sure that if we were following Christ today that is where He would lead us. He turned from Galilee and the intimate fellowship of His own congenial group and set His face and His steps toward Jerusalem where hostile groups awaited Him. We must push far deeper into those places and ideas and injustices that threaten to destroy our Christian fellowship in America.

"God is our refuge and strength." Our need is to think of Him and His Church far more in terms of strength to meet the tremendous demands of the hour than in terms of a refuge to escape from them. We should read and re-read a few telling sentences, written by J. H. Oldham in a recent Oxford Conference book, "The Church and its Function in Society."

"The Church should be the place where barriers of race, nationality, class, sex and education are done away with, where the under-privileged, the downtrodden, the outcast and the despised, find a welcome and feel themselves at home; a meeting ground where those who are divided in questions of politics and economics can realize afresh their unity in loyalty to a common Lord, can discuss their differences in the reality of this fellowship and learn to understand one another. In the modern disintegration of social life, the Church ought to provide centers in which men can find protection, shelter and security in the care and love of their fellow men, and

rediscover the meaning of community in the support and comradeship of a society, the members of which bear one another's burdens and seek the good of all. The Church ought also to be the place not only where support and encouragement are given those who need them, but where the more robust and vigorous may find their individualism and self-will disciplined and tempered, and their purposes purified and strengthened in a common endeavor to learn and to fulfill the will of Christ."

Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.

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FELLOWSHIP IN FAITH AND WORK

The Fellowship of the Church
LATIN AMERICA

BISHOP SALINAS

*This is one of a series of addresses
presented at the Triennial Meeting of*

THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL
CINCINNATI, OHIO

The Faith by which the Church Lives
THE REV. ELMORE MCKEE

The Fellowship of the Church—the East
THE RT. REV. V. S. AZARIAH, LL.D.

The Fellowship of the Church—Latin America
THE RT. REV. EFRAIN SALINAS Y VELASCO, D.D.

The Fellowship of the Church—the United States
THE VERY REV. PAUL ROBERTS, D.D.

THE FELLOWSHIP OF THE CHURCH LATIN AMERICA

IT is a great privilege whereby your kindness offers me the high honor to be an humble messenger to you on this triennial occasion, so tremendously interesting.

You dear representatives of the Woman's Auxiliary from all quarters of the United States, and from the foreign Missionary Districts of the Episcopal Church, have met here together in a common Christian fellowship. We have a high purpose in mind, a common faith, to knock, seek, and find, if possible, the better way to render the very best of our lives and efforts in being our "brothers' keepers," that we may perform our noble heavenly and Christian duty, as an Auxiliary to the National Council, for the attainment of a goal set for us by Christ Himself, and set for His Church—that of bringing salvation to the world through the light of His Holy Gospel and His Divine Personality.

Let me make a statement growing out of my own experience and convictions and as a result of that common faith and ideals we as Christians cherish so much. Although I am proud to be a Mexican and I greatly love my country, I do not feel myself a foreigner among you. There is something which, when we come to the field of our Christian principles, destroys every barrier separating us; which destroys national boundaries, national prejudice and suspicion, fear and distrust between nations and peoples. And that something is *Christian Fellowship!*

One of the main purposes of our Lord as we may understand it, after we study carefully His life and teachings and which must have a wide and practical application in society to transform this world into the Kingdom of God, is undoubtedly, that which aims to establish a world fellowship, a universal or catholic bond among all peoples, especially those who are endeavoring to keep the unity of the spirit

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in the bond of peace as members of the Body of Christ, guided by the one eternal Spirit, called in one hope, having "one Lord, one faith, one baptism, one God and Father of all."

Although Christian fellowship may differ in its outward manifestation, according to racial life and environment, and may present in its expression grades or scales of intensity or effusiveness, temperament, possibilities and religious or spiritual training, one important fact must be kept in mind, that a common Christian fellowship, in whatever circumstances, *is* and *must* be one in its motive and one in its purpose.

There is no stronger motive for Christian fellowship than the great motive which God had in making man a human being, giving him such tremendous capabilities for social, moral and intellectual life; the motive which God Himself manifested in coming down from heaven, taking our nature that He might establish a closer relation between Himself and man, and between man and man; the motive to form the Kingdom of God on earth wherein He is our Father and we are brothers; partaking of the same spirit and sharing in all the blessings coming from communion with God and with our neighbors.

Communion with God; communion with our neighbors; to partake of God's blessings and grace; to share those blessings and that grace with our neighbor, that is the great purpose of Christian fellowship. But who is our neighbor? Only one of our own particular branch of the human race, or one of our own nationality? The one who is on the same level with me, socially, intellectually or economically? Ah, No. All men of all races are our neighbors.

We believe that "God hath made of one blood all nations of men." We know that for God "there is neither Greek nor Jew—May I add, nor white, nor black?—Barbarian, Scythian, bond nor free;" but as the Creator of all "Christ is all and in all." The expression of our fellowship has to be universal or catholic to be Christian; and

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real Christian fellowship is against any idea of superiority either physical or intellectual which may produce ill feeling; is against any prejudice which is racial or national or political which may bring forth distrust, fear, aggressions or extortion; it is against any spirit of party tending to destroy the unity of the Body of Christ; it is against any work of darkness trying to hide or change the truths of the faith once for all delivered to the saints.

Christian fellowship must be a force which may counteract all worldly ambitions. It must be a permanent source of international confidence and peace. It is a sad view the world presents today: Nations, Christian and heathen, seem to have an insane purpose of destruction; not the least idea of Christian meekness, nor do they seem to give the smallest portion of God's love and mercy and of human brotherly love in their national policies.

Distrust and fear have imposed their sway all over the world, and we hear of increasing armaments, of armed peace; of acts of violence, imperialistic motives, violation of treaties, conquest of weak nations inspired by uncontrolled ambition of power, narrow nationalism and racial prejudice. The terrible cataclysm of the recently past World War does not seem to have inspired any desire for peace, but to have inoculated into man a warlike virus which is killing all idea of respect for others' rights and of every peaceful adjustment of political difficulties. It seems to have only been the training field for another war and destruction; it seems to have shown that even in the Twentieth Century war may be a means for territorial expansion. And to think that all this is happening after the Christian Church has been preaching what has been considered the Gospel of Jesus Christ, the expression of the will of God, for these twenty centuries!

Certainly we have to confess that either the used methods of Christian education have not given the expected results, or that the interpretation of Christ's teaching has not been correct, or that we

have not been able to understand the mind of the Master, or that temporizing with worldly passions and pride and ambitions and interests has misled Christianity from the path traced by Jesus. But how can we expect peace and mutual understanding and fellowship in the world if Christendom is divided and there is not a general understanding of the essential principles which must be common to the disciples of the Lord? How can fellowship ever find a wide and universal expression if Christians shut themselves into the narrow chamber of their particular points of view and ignore the common brotherhood of discipleship?

I praise God because the Episcopal Church has a leading part in the work for a united Christianity. I am proud of my Church because with a pure understanding of the purpose of our Lord and Master it is endeavoring to establish Christian fellowship throughout the world.

Should Christian fellowship have been well rooted in our minds and hearts, should society have felt a deep and sincere sense of Christian fellowship, to seek first the kingdom of God and its righteousness, to share with their fellowmen the blessings God grants us, to be contented with a simple life; to use all surplus wealth to improve the economic conditions of the workmen, instead of piling up riches, or exploiting human life in a greedy attempt to become more and more drowned in leisure and money; we would not have the sore sight of a Christian society divided into classes, despising themselves and trying to destroy themselves, and originating difficulties and problems in the economic and industrial realms, nor would we have such a kind of extreme communism menacing even the religious principles of Christianity, nor those epidemic germs of atheism and anti-religious feeling. These conditions I think are logical consequences of our individualistic education, of our selfishness and pride, which in many instances we have considered as virtues, as belonging to the nature of our personal dignity. No one

in particular is to be blamed for it; within this atmosphere every one of us has been reared; such is the structure of our society; even the Church as an organization is tainted with this disease.

We have to admit that the love of God has not been the motive power of our civilization, but the love of ourselves; that the sense of fellowship has been restricted, made local, soiled the spotless, pure and radiant garments of the humble and meek and self-denying Christ. We have to admit that the world has to be re-shaped, remodeled according to the pattern of Jesus Christ; we have to accept that Christian education must tend more and more toward developing a universal Christian fellowship, the fruit of deep Christian convictions, and necessary to the expression of our faith. That is the job, my dear Ladies; that means missions, domestic and foreign; parochial and diocesan.

I am not concerned on this occasion with the way parishes, dioceses and Domestic Missionary Districts are facing their respective religious and spiritual problems. I am speaking only on the contribution the Missionary work of the Church in Latin America is rendering to the establishment of Christian fellowship.

The work in Latin America may present different and sundry aspects and problems; but the fact that all Latin America has been for several centuries under the same spiritual, moral and religious influence makes for many points of similarity in the work of the Church, whether in Brazil, Cuba, Puerto Rico, the Dominican Republic, Haiti, the Panama Canal Zone or Mexico.

I am perfectly convinced that we Latin Americans are a profoundly religious people. Even though a goodly number of the intellectuals may present an attitude of indifference and disbelief, it is because they are craving for something better with which they may satisfy their spiritual needs, and which they have not found in the system of Christianity they know. Their negative position is not against Christ and the Christian religion; but against the idea of that

Christ with which they have been imbued and the religious system under which they have been brought. The Episcopal Church has a great opportunity in presenting to these people the Christ of the Gospel, the historical Christ who may transform their souls through well-springs of love and tolerance into that which is necessary for Christian fellowship.

Our work in Latin America is passing from an embryonic stage to that of a well organized, proper, self-conscious and active Christian life.

Natives, aware of their duties, showing great interest in the Church's work, are taking the lead and beautifully answering to their calling as disciples of Jesus Christ. A generation of men and women born and brought up in the Church's bosom, form now responsible and faithful nuclei in every one of the Missionary Districts in Latin America. The plant, after creating roots, is now filled with buds—living promise of a future gorgeous blossoming for Christ and His Church. But it needs care and nourishment, until it is strong enough to take care of itself.

Our schools for boys and girls continue to impart the benefit of enlightenment and physical athletic activities in their respective communities under the influence of the Church, uniting in a strong brotherhood the younger generations, and preparing the ground for that common Christian fellowship, the necessary foundation for a stable future Christian civilization.

A great part of this work is the result of your prayers, of your sacrifices, of your interest in the missionary work of the Church.

Millions of souls for whom the Episcopal Church can be a blessing remain in Latin America waiting for the dawn of a new day which may dispel the darkness of superstition and break the bondage of fear with the radiancy and strength emanating from the Christ of the Gospel, to enjoy "the liberty wherewith Christ hath made us free."

Your sacrifices, dear Ladies, are not in vain. Great things have been accomplished with the help of God and with your help. Greater things can be accomplished if you keep on in your blessed work of helping the Church in her task: to win the world for Christ, and to establish a real, common Christian fellowship in America and all over the world.

We from Latin America bless you.

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FELLOWSHIP IN FAITH AND WORK

EDINBURGH 1937
A Report to the Triennial Meeting
of the Woman's Auxiliary

ELIZABETH S. STEBBINS

*This is one of a series of addresses
presented at the Triennial Meeting of*

THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL
CINCINNATI, OHIO

EDINBURGH, 1937

AN INFORMAL PRESENTATION

of the

SECOND WORLD CONFERENCE ON FAITH AND ORDER

TEN years ago when the First World Conference on Faith and Order was held in Lausanne, Switzerland, Bishop Brent was the Bishop of Western New York, and many of us in his diocese followed with eagerness the plans for that Conference, and believed with him in its purpose—that of preparing the way for Unity. Later in the summer I received word from him telling me that he had proposed my name for the Continuation Committee, that I had been elected and that he believed laywomen should have a place in the movement for Church Unity.

Nine years ago when I was in Lausanne, I could not resist going to the Calvinist Cathedral to try to visualize the conference; to see where Bishop Brent, as the first President, had sounded the "Call to Unity," and where many others from all parts of the world had dared to face frankly the differences which had divided the Christian Church for centuries. While the cathedral was empty, bare, and stripped of many of its treasures through the Reformation it made real the setting and apparent some of the obstacles to unity.

In 1937 the Second World Conference on Faith and Order came together in Edinburgh. It was preceded by a United Service for the delegates to the Conference on Life and Work just closed at Oxford and for the delegates to Faith and Order about to assemble in Edinburgh. Instead of the empty cathedral in Lausanne I found myself a part of the long procession which marched into St. Paul's Cathedral in London, with Mrs. Harper Sibley by my side. Never had so many representatives of the Christian Churches gathered together for prayer and worship since the days of the early Councils.

When I arrived in Edinburgh and registered in the Divinity

School of the Church of Scotland, I received my green portfolio. It contained the same red hymnal used at Oxford, with hymns in the three languages, a Book of Psalms, prayers, and evening devotions also in the three languages; a program, directions and a badge. The badges were in three colors, pink for delegates, yellow for alternates, and green for members of the Continuation Committee. All three were given me for I served in the three capacities at different times during the conference. Mr. Floyd Tomkins, the Assistant Secretary, would have had great sympathy with the Credentials Committee of our Triennial Meeting, for he changed my badges so often. There was also a "Who's Who" in my portfolio, revealing a list of remarkable people. I wish I might tell you more about them.

In presenting Edinburgh to you in this informal fashion, I should like to continue by asking and answering, as best I can, these questions:

What did we see? What did we think? What did we feel? What did we do? and finally, How may we help as women of the Church to move toward the unity we should seek?

WHAT DID WE SEE?

The Mound where we met was not far from the Castle and high up overlooking the city. From it we had a splendid view of "our old gray town." Very soon it became for us a "mount of vision." In Oxford the ecclesiastical host was the Church of England. In Edinburgh the Church of Scotland welcomed us. We were often in the ancient High Kirk of Saint Giles and in the Assembly Hall of the Divinity School. In Saint Giles the opening service took place, also the services of morning prayer, according to the rite of many of the participating Churches. In French, German, and English prayers were said, hymns sung, and passages from Holy Scripture read. As one sang "Holy, Holy, Holy! Lord God Almighty!" one heard also "Heilig, Heilig, Heilig! Herr, Unser König!" and "A Toi seul la gloire, et à Toi la victoire!" Whenever this hymn is sung I still hear the three languages, and am reminded of the inner spiritual unity which already exists.

These services were led by representatives of the participating Churches. Many figures came vividly before us from all parts of the world: the Archbishop of York, Dr. Temple, whose reassuring smile dispelled all nervousness; the Moderator of the Church of Scotland in almost colonial garb and tricorne hat; the Archbishop of the Syrian Greek Orthodox Church of the Patriarchate of Antioch, and the Archbishop of Thyateira, in long flowing robes, and looking like early Apostles; the Archbishop of Upsala, Sweden; Mr. Carl Heath of the Society of Friends in England, in business clothes; the Rev. Timothy Ting Fang Lew and Dr. Francis C. Wei in Chinese dress; Bishop Azariah, South India, in his familiar purple cassock; members of the French, Swiss and Dutch Evangelical Churches, and finally several from America.

I saw many people in positions of highest ecclesiastical authority ready to learn from one another, eager to safeguard the treasures of others; sometimes even more than their own. I saw as never before the Church Catholic, the Church Universal, ecumenical, exhibiting in its fellowship and worship the already existing inner unity and giving a foretaste of the fuller unity that is to be. We were seeking and finding agreement, for we had passed the stage of merely stating our differences. We were seeking the more perfect Church that is to be when we are wholly one. The variety in color, nationality, manner, dress, language, and the variety in the treasures of Christian faith, order, and practice, committed to our various Churches, seemed to me to be prophetic of the variety which must prevail, when we are wholly one. We do not seek uniformity, and we must retain the riches of all.

WHAT DID WE THINK?

Some of you saw the College Exhibit at General Convention. Perhaps you noticed the house called the "Furniture of the Mind." The rooms represented Sociology, Psychology, History, Medicine, and they were in complete order and ready for use. Religion was placed in the attic and its furniture was all mixed up with chairs overturned, etc. Undoubtedly some of us think that Doctrine and

Theology have the same relation to worship and service in our religious life which religion had to medicine and the other subjects in the exhibit to which I referred.

Several years ago as a member of the Continuation Committee, I received a most perplexing communication. It was entitled: "The Theology of Grace," and it was a most difficult questionnaire. My inclination was to lay it aside, but then I remembered that Bishop Brent believed in the point of view of women. I therefore invited several women of various Communion in Rochester to come to our home for a discussion on "The Theology of Grace," or else to say together that it was entirely beyond us! I read the summary of what each Communion officially believes about Grace, but I did not tell them which summary belonged to which Communion. I asked those present to check the statement which appealed most or which they believed. There was an astonishing result! Each marked her own Communion. This was a proof, it seems to me, that the subject of Theology is related, whether we know it or not, to our everyday living, and that we cannot escape it. Incidentally, we sent on a few "findings."

When I reached Edinburgh I was prepared to be in the midst of Theology but felt certain that I could make no contribution to theological discussions. As I listened to these, however, I learned to respect Theology, to realize that it actually affected my thinking and living. I am sure that we need a world Theology, an ecumenical Theology, if you will. I am sure that it must be expressed in a way that can be easily understood, and that it must be compelling enough to challenge the thinking of modern times. It should and need not be stuffy, dusty, confused, or relegated to attics. Those who have a passion for unity and have begun to walk in the way of unity, clergy and laity alike, must seek to produce it for our day.

Church History—usually the history of our own Communion—is not in my opinion a substitute for ecumenical Theology in a world needing conviction, faith, fellowship, and spiritual solidarity. The women of the Church, I believe, should study the reports of the Edinburgh Conference, imperfect though they are, and the Report

of our Commission on Faith and Order, even if it means stretching our minds and occasionally using the dictionary.

Unity does not seem to me to be primarily legislative, and does not consist chiefly of conversations or enactments, necessary as these may be. Theology alone will not make it possible. Unity begins with attitudes, with contacts. It acts as leaven; it is a process of understanding and reconciliation. The Archbishop of Canterbury reminded us in his Sermon in St. Paul's, London, that as we grow together in Christ we will grow closer to one another and that growing together in Him is likely to be a surer road towards unity than more formal ones.

WHAT DID WE FEEL?

During those days in Edinburgh I was conscious of the many people from many places all over the world who cared for the Church and about Church unity. Not the least of these groups was the Youth Group, and the many younger clergy who were in attendance as alternates and in some cases as delegates. We were deeply aware of the already existing unity regardless of age, country, race, or Church—a unity which exists between the Eastern Orthodox Christians on the one hand, and members of the Society of Friends on the other, between Christians from Europe, Asia, Africa, Great Britain, America, and the Islands of the Sea. Let me read you some of the countries represented in Edinburgh in order that you may see the extent of our fellowship: The United States of America, India, Greece, Denmark, Sweden, East Prussia, England, Ireland, Scotland, Australia, Czechoslovakia, Wales, Eastern Thrace, Poland, Fiji Islands, Albania, Egypt, Finland, New Zealand, Latvia, France, Switzerland, Sierra Leone, South Africa, New South Wales, China, Japan, Russia, Palestine, Rumania, Brazil, the West Indies, Norway, Hungary, Holland, Tasmania, Canada.

The roll call at our Triennial Meetings is always exciting, but our fellowship in Edinburgh went far beyond that which we can know here in Cincinnati, or in interdenominational conferences in the United States of America. That we were official representatives

of our Churches seemed to me to help rather than to hinder our fellowship. We women should give free rein to our desires for closer contacts for many have much to offer in human relationships, and we are used to preparing the way. We should find ways of growing together in Christ while we prize the treasures of our own Church and also those of other Churches. We have an immediate opportunity within our own Communion for overcoming misunderstandings and ignorance of Catholic, Protestant or Liberal positions.

We were conscious of an enrichment and an enlargement while in Edinburgh. Many of you have seen colored pictures which vividly illustrate an unfolding process in nature, as for example, when buds rapidly unfold into full blown flowers. Church unity could not entirely or quickly be unfolded during the Conference, but it was well on its way and one knew it. This process seemed particularly evident in the report on Grace and in that on the Communion of Saints, though it ran through all the sections. A Lutheran pastor from the western part of our country gave the report on the Communion of Saints in my section, a subject central to the conception of the Church held by the Eastern Orthodox Church. It was a moving experience even to listen to it, for one felt that this young clergyman had enriched his own experience and that he had entered into a Communion of Saints hitherto unknown to him.

We were filled with hope as we came away for a visible as well as for an increasing inner unity.

WHAT DID WE DO?

Is not this a typical American question? It seems to me that it represents our mood and also our faith that if we can only do something, something good will happen. However, it is also the question of all the younger Churches which have not experienced the Reformation, and which have therefore had the divisions of Christendom thrust upon them. The Churches in Canada and United States join hands here with the younger Churches of the Orient, and together we often have difficulty in understanding the point of view of our fellow Christians in Europe. Bishop Azariah has told us that

Church Unity is a necessity in the Orient. Does not the pressure of secularism and our many divisions force us to agree with him as to a similar necessity in our own country? It may take more time than we Americans like, for we are accustomed to throwing tea overboard, and we like short cuts. Are we sure we are always right? A young Indian delegate in Edinburgh told me as he talked of different approaches to Unity that he felt that the Churches needed "a long engagement, a true marriage, and no divorce." I answered him quickly and said, "Yes, and America likes short engagements, hasty marriages, and too often overlooks divorces."

To return to our question, what did we do? First of all the Holy Spirit was at work among us. Those who were at the First World Conference at Lausanne told me that we were ten years ahead of what they believed it was possible to accomplish.

In the second place certain obstacles were overcome, though many still remain. A very small speck may blind the eye or a tiny cloud obscure the sun. Some obstacles may seem small until experienced in the company of others. Some obstacles were officially removed in the recommendations to the Churches; others were unofficially removed for individuals. At Lausanne it was felt that the subject of Grace, so vital to Evangelical Churches, might be a great obstacle in Edinburgh. Yet after careful reexamination of the foundations of this doctrine during the intervening ten years and during the days on the Mound, we were able to say "that there is in connection with this subject no ground for maintaining divisions."

In the third place agreements were reached which will help us to go forward, and in some cases to go forward quickly. We all registered our belief in the Church as "the Holy Catholic Church," and "Constituted by God's Will." It is hard for Americans to realize the significance of this statement unless we remember and know what the various Churches believe about the "Church," about "Grace" and the "Word." Our statement regarding the function of the Church is very close to that of Oxford, and is well worth reading in the report.

There were agreements reached about the Eucharist which mark

much progress, yet we still have "to choose to which Table we will go" and we are divided in "our act of greatest fellowship; and hindered from a unity which many are ready to enjoy.

"It should be horrible to us to speak or think of any fellow Christians as 'not in communion with us.' God grant that we may feel the pain of it, and under that impulsion strive more earnestly to remove all that now hinders us from receiving together the One Body of the One Lord, that in Him we may become One Body—the organ and vehicle of the One Spirit."*

When we turn from sacramental to non-sacramental worship—to common prayer and worship—here we are agreed, that there is little remaining occasion for maintaining the existing divisions between our Churches, and much common ground already exists for further unity.

"We are all united, in such worship, in the use of the Holy Scriptures. We are further united in common prayer, which may be expressed in the spoken word, through silence, or by employment of the sacred treasures of Christian literature, art, and music. In this worship we all stand before God in adoration of His majesty, bringing to Him our own needs and the needs of our fellows. We wait for His grace in the forgiveness of our sins and for the restoration of our spirits through renewed communion with Him, and we dedicate ourselves to His service and the service of all mankind."

There were only nine women, I believe, among some 400 delegates and alternates in Edinburgh, yet we were agreed in this:

The call to bear witness to the Gospel and to declare God's will does not come to the ordained ministry alone; the Church greatly needs, and should both expect and welcome, the exercise of gifts of prophecy and teaching by laity, both men and women.

There were agreements about our goal. There seems to be confusion even about the word "unity." Does it mean uniformity and loss

* From the opening sermon by the Archbishop of York, August 3, 1937.

of what we hold most dear in our various Churches? There is no thought of uniformity, nor, as I have already indicated, of loss of vital and enduring treasures.

In the Church that is to be, a place must be found for the Society of Friends as well as for the Eastern Orthodox and others of the Catholic faith and practice.

There are several conceptions of our goal.

We may think of it in terms of: Co-operative Action; that is, acting together through a federation or federations, where common purposes and tasks exist—such as peace, the economic and social order, Christian education, Church and State. A few felt that this was the only goal necessary. Others would ask the question, "How can we act together when we do not always believe the same things?"

We may think of it as Inter-communion. Inter-communion is "The fullest expression of a mutual recognition between Churches, for it implies that all concerned are true Churches or true branches of the one Church. We regard it as a necessary part of any satisfactory Church Unity."

Missionaries from China in my section told us of the hardship which existed, when members of one Christian Church moved to a place some hundred miles away where there was another Christian Church, which refused to give them the Sacraments, even when these Christians were asked to serve on the faculties, or staffs of Christian institutions in this new area.

We may think of it as Corporate Union. Any definition of what this may mean is difficult, for the form which visible union will take is not yet clear. It is like the Holy City, the New Jerusalem, beheld first in a vision and then kept before us as a hope capable of fulfillment. We know that it must not be pan-American, pan-Protestant, or Catholic, in its narrowest meaning.

Let me quote again from the report:

What we desire is the unity of a living organism, with the diversity characteristic of the members of a healthy body.

The idea of corporate union must remain for the vast majority of Christians their ideal. In a Church so united

the ultimate loyalty of every member would be given to the whole body and not to any part of it. Its members would move freely from one part to another and find every privilege of membership open to them. The sacraments would be the sacraments of the whole body. The ministry would be accepted by all as a ministry of the whole body.

Our task is to find in God, to receive from God as His gift, a unity which can take up and preserve in one beloved community all the varied spiritual gifts which He has given us in our separations. Such a living community, like all that lives, cannot be a construction; life can come only from life; the visible unity of the Body of Christ can issue only from the Living God through the work of the life-giving Spirit.

In the fourth place there were recommendations from the report which will be referred to the participating Churches for their approval. I believe that the women of our Church and of all the Christian Churches should study them carefully. I will mention only a few of "the next steps as we move toward the unity we seek." These include learning more about the movement for unity, joining in efforts to meet great moral and social needs, cultivating a spirit of unity, observing special times of prayer for unity, participating in united efforts for evangelism, furthering the "World Christian Youth Conference" planned for 1939, developing fellowships of unity like that existing in Egypt. Much was said about increase of intercourse between Christians. You will be interested that the following statement was proposed and written by a Presbyterian:

We draw attention to the multiplying examples of exchange of membership, of interchange of pulpits, and of inter-communion on the part of the different Churches in all parts of the world, and, subject to proper understanding and regulation, believe that these practices should be encouraged.

Where hesitancy still remains . . . the communicants of one Church, whether ministers or laymen, should be encouraged to be present, even if they do not partici-

pate, at the sacraments of other Churches. And such presence should be regarded as an act of common worship expressing the measure of spiritual unity already attained.

We feel moved to say in this connection that neither those who press for intercommunion nor those who feel obliged to oppose it should condemn the others, but should in all ways respect one another's consciences; but all Christians should be saddened by every hindrance to the fellowship of full communion with all sincere disciples of our Lord.

Edinburgh joined with Oxford in recommending a World Council of Churches. Our own General Convention has taken steps to co-operate in its formation. This Council when formed will bring the two world conferences closer together and will make possible more united action. The women of the Church, I believe, should know more about it and help to create widespread interest in it.

WHAT ARE SOME OF THE THINGS WE CAN DO?

What are some of the things which we can do in our own parishes and communities about Christian unity? This requires careful thought and also consultation or conference with our Bishops and clergy. The Rev. Angus Dun, one of our delegates to the Conference in Edinburgh, suggested three ways in a recent address; first, the way of co-operative action; second, the way of conference and study; and third, the way of prayer.

In regard to the first, it would seem to me that we should face the issues of today realistically and with those of other Churches, and that we should work to lessen the tensions which exist in the world, in our own land, and in our own Communion. In regard, to the second, it seems to me that we can learn more not only about our own Church but about other Churches. I would think that the latter could be done better by members of these Churches than by some one of us interpreting from the outside. If we are studying, for example, Rural America or the Moslem World, let us know what other Churches are doing. If we value the Catholic treasures in

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our own Communion, let us learn what it is that our Protestant fellow-members cherish! and vice versa. Can we not learn from one another and practice the way of unity in the Anglican Communion?

In regard to the way of prayer, let us use in our own Churches some of the common acts of prayer and worship used in Edinburgh. Let us use them, also, with people of other Churches. Let us explore the possibilities of quiet hours, of retreats, with those of other Communion, of attending where opportunity offers, the Celebration of the Liturgy in the Eastern Orthodox Church, of dropping into a Roman Catholic Church for silent prayer, of attending a service in a Protestant Church in order to understand their form of worship. Let us remember other Communion in our own worship, especially when we use the same hymns, the same prayers, and listen to the same passages from Holy Scriptures. In these ways we can begin to take the Oxford and Edinburgh Conferences seriously.

I have brought you these glimpses of the Edinburgh Conference, hoping that they will help you to become "Friends of Reunion"; believing in unity, expressing the spirit of unity, and developing fellowships of unity wherever you are. Fellowship involves friendship, and friendship is active, not indifferent or passive. It includes knowing one another, on the deepest plane as well as on the so-called practical one; understanding one another's minds and hearts and behavior; respecting one another, ready to learn from one another—perhaps the hardest of all—loving one another.

Christian unity, I am sure, is first of all a way of life. Pride, prejudice, competition, superiority, fear, have no place in our attitude toward one another as individuals or as Churches. May we remove these obstacles to unity in our own lives and follow in the way of Christian unity for the benefit of all mankind and for the glory of the God and Father of us all.

Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.

1E. 107. 2M. JAA.

FELLOWSHIP IN FAITH AND WORK

OXFORD 1937

A Report to the Triennial Meeting
of the Woman's Auxiliary

KATHARINE C. PIERCE

*This is one of a series of addresses
presented at the Triennial Meeting of
THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL
CINCINNATI, OHIO*

MEETING OF THE UNIVERSAL CHRISTIAN
COUNCIL ON LIFE AND WORK
HELD AT OXFORD

So much has been said and written about the Meeting of the Universal Christian Council on Life and Work held at Oxford during the past year, both in preparation for it and reports of it, that you are all more or less familiar with its general outlines. It will not be necessary to say much by way of introduction before reporting to you about the messages that came from it.

The subject of the Conference was Church, Community and State, and in addition to the relationship between these three subjects we also studied their bearing on the Social Order, Education and the World of Nations.

It was a solemn moment when the delegates from forty-five nations stood together for the opening prayers, realizing the weight of responsibility that rested on us and believing that our sins were in some measure responsible for the present troubles of the world. The word "Repentance" is repeated again and again in the reports. We are called to repentance as individuals and as Churches, in the sense of organized bodies of Christians. Humility and penitence were the dominant notes of the Conference. All were honestly seeking and earnestly praying for God's guidance.

We were a varied group, coming from all of the continents and the islands of the seas, and we brought with us many different types of mental approach. The point of view of women was not adequately represented, though it was a step forward to have women there at all. The proportion of women to men delegates was about one to twenty, except in the Youth Group where it was one to four. That may augur well for the future as youth recognizes the con-

tribution women have to make to the life of the Church. This criticism is not leveled at our Church as there were two women out of the seven delegates officially appointed.

The main lines of difference in thought were the Continental point of view, with its grim conviction of sin, as contrasted with the bright hope of the Anglo-Saxons as we look beyond the Cross to the Resurrection. The delegates from the Orthodox Churches contributed their belief that the Church is heaven on earth. Another great difference in thinking was between all of the members of the Conference who have in their countries some relationship between Church and State, and the Americans whose Churches have been free for over a hundred years. These differences, instead of separating us, brought us together in an earnest attempt to understand each other.

The Conference began and ended each day with a service in St. Mary's Church. The services were simple—meditations, prayers and hymns led by men of different nations, different tongues and different Churches, but all with the deep underlying purpose of learning God's will for us. It was a very humble group that knelt in that old church. We knew we were very unworthy instruments of God's will. Penitence was the theme of most of the meditations until the last evening when it was based on the *Te Deum*, and we went out with hope in our hearts that we might be used of God.

We could see, even while we were in Oxford, one of the results of our prayers together, and that was that we came talking about the Churches and left talking about the Church—the ecumenical Church. That is a word we must add to our vocabulary. Some people are already using it as the new word they have been hunting for to replace "Missions."

It is important to distinguish between ecumenicity and internationalism. If we think of a circle, ecumenicity would be at the center—the universal Church reaching out to the circumference. Internationalism would correspond to a large number of separate entities trying to come together at the circumference. We must become ecumenically-minded, that is, we must stretch our thinking

even further than we recommended at our last meeting, and include the world. A chair of Ecumenics has been established at Princeton which absorbs Missions and includes World Christianity. It is to be hoped that this example will be followed.

The Program of the Conference had a familiar look. The first days were full of addresses that were intended to give us a background of information, then we divided into sections for intensive study of the five subjects and preparation of reports.

There were about eighty delegates in each section, and we were assigned to the one we chose. The one I belonged to was Section V, The Universal Church and the World of Nations. We met in the pleasant parish hall of a Presbyterian Church. Our chairman was Dr. John Mackay, President of Princeton Theological Seminary, who presided with fairness, dispatch and grace. The Secretary was Dr. William Paton, of the International Missionary Council, Editor of the *International Review of Missions*, and the Chairman of the Sub-Committee on The Church and War was Dr. Visser 'T Hooft, a brilliant young leader of the World Student Christian Federation. The names of many of the members are well known to you and will indicate the importance that was attached to the report and the kind of thinking that was given to making it. The most outstanding person was, of course, the Archbishop of York. He served in the section and also on the sub-committee, giving a great deal of his time and really setting the standard not only for the section but also for all the thinking that will be done about the subjects discussed at the Conference, when he said that Jesus does not solve problems. He abolishes them. He lifts us to the place where the problem is not. Mr. Timothy Ting Fang Lew, whose belief in Peace was severely tested by the fact that his wife was in Tokyo and his only daughter within a few miles of the fighting in China while he was at the Conference, Lord Cecil, whose great interest is in the League of Nations, Canon Raven, whose books you know, Dr. Merrill of the Presbyterian Church of New York, Bishop Oldham of Albany, Mr. John Foster Dulles, the distinguished international lawyer of New York, Mr. Basil Matthews, and many others equally distin-

guished who represented fifteen or twenty different countries and many denominations, were members of Section V.

A draft report was put into our hands to read before the Conference. It was intended, as our addresses here have been, to stimulate, not to limit thinking. I think these preliminary reports met the same fate in all of the sections. They were torn to pieces and entirely rewritten. The members of the section indicated their desire to speak by sending their names to the Chairman who called on them in order. Each point was fully discussed and careful minutes kept. A small drafting committee was appointed to go over these minutes and rewrite the report from them. The new report was submitted to the section, discussed, amended and rewritten before it was made to the Plenary Session. When you think of the intellectual capacity of the members of the section and the time that was spent in preparing the reports, you will realize that what is said in them should command the attention of all Christians.

Those of us who were at Oxford believe that the reports are of vital importance, upon them the course of Christian civilization may depend. One of our concerns was to make it possible for every one to become familiar with them. Therefore, I am going to state briefly some of the conclusions that were reached, hoping that you will discuss them in your sections and make them part of our study program for the next three years. Conditions in America are different from conditions in other countries, but the obligation on us to search for truth and to right wrong is the same, no matter where we live.

The reports were accepted by the Conference with a resolution which said: "In the light we have and with the time at our disposal these reports express generally the principles for which we stand."

All of the reports emphasize the sacredness of the individual person, and the recommendations all have as their aim the abundant life that Jesus came to give each one of us.

In considering the relationship between the Church and the Community, we found another way in which we in America differ

from most other nations. We have no identity of race or folk ways. The State has preceded and produced the community which is coming into being slowly. The contrary is true in many European countries where the State has developed from the *Volk*.

The report stresses three points. The first is the sin and rebellion against God of national egotism carried in some nations to the extent of giving the Nation divine status. We are familiar with that situation under the name of the Totalitarian State. The second is a matter of which we are acutely conscious—the problem of race relations, in which we must include Anti-Semitism and must consider prayerfully what the Christian approach to the Jew should be. This was the subject of a Conference held in Vienna shortly before the Oxford Conference. It was the consensus of opinion there that we in our parishes should have a definite responsibility for evangelization among the Jews and for accepting them in our Churches when they become Christians. It was the judgment of the Conference that discriminations of race or color can have no place in the life of the Church. The third point that the report makes is a call to the Church to reestablish contact with common life, and to each congregation to realize unity in itself as well as in the world—to give more costly concern for the under-privileged, and to be willing to undertake new and daring social experiments. This can only be done by the action of the laity where the leadership of Christian laymen and women is needed to permeate social life with Christian motives. The report ended with a call to Christian Churches to create a fellowship with one another stronger than all of the divisions which disrupt the human family.

The report on Church and State was startling to us in its earnest plea for freedom, freedom to determine its faith, to worship, to control religious education, to render Christian service, things we take for granted, the value of which we never realize because we have them, but people of some other countries look upon them as almost unattainable blessings. While we have no definite Church-State relationship, the State recognizes the importance of religion and therefore grants the Churches certain rights and protection

such as freedom and the recognition of the different denominations. This report concluded by urging that we should follow with sympathetic interest the fortunes of all victims of oppression with the intention of securing for them treatment compatible with their human personality as children of God.

The report on the Economic Order first analyzes some of the evils of the present system, such as inequality of opportunity, irresponsible power concentrated in a few hands, and wealth as the criterion of success, and then goes on to state that it is the Christian's duty to test every economic and political institution in the light of his understanding of God's will, and that as a worshipping community the Church must relate its acts of repentance and dedication to the economic order in which its members live. The Church must concern itself with the political and economic situation if it is to keep any connection with real life. At present the Church is not setting standards for society, but society is dictating standards to the Church. For instance, think of the question of hours and wages in our parishes. Do we pay our scrub-women, janitors and other employees a living wage, and how many hours do they work? Our social life must be permeated with Christian motives. The report ends on a note of hope, saying that recognizing her utter dependence on God, the Church can take courage and renew her faith.

The report on Education is long and detailed. It asks that every person shall have equal educational opportunity, that the Church shall have freedom to seek and teach truth, and makes a plea for trained leadership. The closing words are thought-provoking to the ecumenically minded:—"In considering her task we discover that frequently an impediment more serious than any restriction from without is the disunion of the Church's own forces. Where educational leaders in community and State are eager to cooperate with her, they are perplexed by the differing proposals of her various communions and embarrassed by the rivalries between them. If the Church is to discharge her teaching duty she must bring her communions into a common front on educational issues

and unite her forces in fulfilling this urgent task." These words give the answer to those who believe that education without religion is not education and who are deeply distressed by the lack of religious education in many or most of our schools.

The report on the Universal Church and the World of Nations seemed to be of greatest interest to the Conference, judging by the attention given to it, and the number of people who wished to speak to it. It states that there is ground for faith and courage in the fact that the Church is truly ecumenical because the missionary movement of the last century has made the bounds of the Christian community coextensive with the habitable globe. As for the international order, the report warns us that no order which can be devised by human effort can be equated with the Kingdom of God, and goes on to say that we must recognize the fact that the State is not autonomous, but is under the ultimate governance of God. We are called upon as Christians to devote ourselves to securing voluntary action of our nations to make such changes in the international order by peaceful means as are required from time to time to avoid injustice. It commends the work of the League of Nations but adds that the Church cannot leave the duty of peacemaking to political agencies. The section dealing with the Church and War was, of course, the vital part of the report. It begins with the declaration that "Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace are marks of a world to which the Church is charged to proclaim the Gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and Him Crucified. No justification of war must be allowed to conceal or minimize this fact." This statement was unanimously accepted.

Three attitudes toward war are set forth, because they are held by Christians seeking to know the will of God. First, there is the pacifist position, held by those who believe that war is always sin, that if we do not condemn war, the Church will die and will de-

serve to die; that pacifism is the acid test of discipleship; without it discipleship is a vain thing; that we should take risks for Peace, and that it is better to risk being wrong on Peace than being wrong on War. Next, is the position of those who believe in "just" wars—that is, wars justifiable on the basis of international law or wars waged to vindicate what they believe to be a Christian principle. And finally, the position of those who hold that no effort can end war in this world and that the State has the right to call upon the citizen to bear arms. We did not affirm that any one of these positions can be held to represent the only possible Christian attitude. But we agreed that we should denounce conditions out of which war comes and change them, and that the Christian approach to the international situation is to live such a quality of life that its by-product is Peace.

The report goes on to say that the Church must call its members to confess their share in the common guilt of mankind for the continuance of war. The Church should remind its members that the principle of unconditional supremacy of the State is incompatible with the Church's faith in Jesus Christ as its only Lord. There can be no conflict of loyalties to the Christian. Our first is always to the Kingdom of God. Allegiance to any lesser loyalty means that there can be no true world order.

The Church seeing in every man a brother for whom Christ died should pray in time of war as well as in peace not only for the nation in which God has placed it but for the enemies of that nation. During the discussion the Chairman warned us that we should only approve that point with fear and trembling and with full realization of its import. We were deeply impressed by a French pastor who said that in his church during the Great War no prayers were said for his country that were not also said for its enemies.

Certain practical steps for the abolition of war and maintenance of peace were recommended. They are: to banish racial barriers; to develop the interdependence of the Church by increasing mutual help; to labor for the removal of hindrances to religious freedom; to educate members of Churches in the meaning of mem-

bership in the Universal Church; to study the problems involved in the achievement of a better international order; to work for the limitation of armaments; to support in every way organizations now working through the Churches for peace, and to set up an adequate organization of the Churches for common ecumenical study and action.

We have been too apt to concern ourselves only with the places where our Church is at work, and have thought that the rest of the world was no affair of ours. As Christians we have been lazy and have left many things undone. We are the only agents through whom God can accomplish His purpose and we must work hard to fulfill it. There is still time for us to come out of our isolation and take our part in making this a Christian world.

One of the most important actions of the Conference was the approval of the recommendation that a committee be appointed to confer with representatives of the Conference on Faith and Order on the question of uniting the two ecumenical movements. Such a union would be a voice of non-Roman Christendom which could speak to the world and could supply what it had in the past so sorely lacked. The Archbishop of York made it clear that he meant non-Roman and not anti-Roman. The Church has suffered from the attempt to carry on in isolated departments what is really one enterprise. Work pre-supposes Faith, and Faith must express itself in Work.

At the beginning of the Conference it was announced that there would be a daily Communion Service to which all delegates "may" come. On the last day there was a special Communion Service for all who attended the Conference, the Archbishop of Canterbury being the celebrant. It was a great step forward toward a united non-Roman Christendom.

The Message from the Conference ends with these words:

"We tried during the days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order, and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled

yet we do not despair. Our hope is anchored in the living God. In Christ and in the union of man with God and of man with man, which He creates, life even in the face of all these evils has a meaning. In His Name we set our hands as the servants of God and of one another to the task of proclaiming God's message of redemption, of living as His children, and to combating injustice, cruelty and hate. The Church can be of good cheer; it hears its Lord saying, 'I have overcome the world'."

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FELLOWSHIP IN FAITH AND WORK

NOON-DAY
MEDITATIONS

CINCINNATI, 1937

GRACE LINDLEY

NOON-DAY MEDITATIONS

CINCINNATI — OCTOBER 1937

THE EXPERIENCE OF THE SACRAMENT
AND OUR RELATION WITH EACH OTHER IN CHRIST

I

The fellowship of the Sacrament
and our fellowship with each other.

II

The peace of the Sacrament
and our gift of peace to each other.

III

The energy of the Sacrament
and our gift of energy to each other.

INTRODUCTION

FELLOWSHIP in faith and work was the theme of the Triennial Meeting in Cincinnati, October 1937. I had been asked to conduct noon meditations on three days, one at the beginning of the two weeks and two at the end, but because the Triennial was shortened by a day the last two were combined. In obeying the resolution that these meditations should be printed, it seems best to write them as originally planned in three parts rather than as actually given in two. The following pages are not much more than amplified notes, but if they can be used in other meetings I shall be glad. That the Triennial is spoken of need make no difference I hope; what I tried to say of the meeting in Cincinnati can be just as true of any meeting of Christians; and the Church reminds us that we are always facing new times. If these meditations are used in a meeting or service, proper hymns will suggest themselves. Most of the prayers used in Cincinnati were taken from *Westminster Prayers* and *The Splendor of God*.

NOON - DAY MEDITATIONS

I

FELLOWSHIP

BY one of those glorious contradictions which are characteristic of Christianity, the Church is emphasizing fellowship today when the world in which the Church is set is emphasizing the opposite. It seems silly to talk of fellowship in this crazy, torn, separated world unless we mean fellowship only within a limited group. And yet it is impossible that that should be all we mean. A fellowship that is bounded by our group, by the Auxiliary, by our branch of the Church, or even by the Christian Church, will not satisfy. We can be content with nothing less than a world fellowship—a Holy Humanity. But if we are to have that we must first know the reality of the Church's fellowship. "A call to fellowship must be met by a Fellowship, a call to brotherliness must be answered by a Brotherhood." * While we look beyond any present limits we must strengthen the present fellowship for the sake of the coming larger one.

In these meditations then, let us think of fellowship and of the peace and energy coming from and through that fellowship. We are venturing too to connect these gifts with our experience in the Sacrament of the Holy Communion. The possibility of doing so occurred to me when I was preparing for a meeting. The very expression, preparatory service, is so often associated with preparation for the Holy Communion that it suggested a possible connection of that Service and meetings, and so of characteristics common to both.

The emphasis on fellowship is a natural sequence of the emphasis on discipleship in the Triennial in Atlantic City three years

* Leaflet—*Vision and Task*.

ago; then we meditated on being in Christ, now we think of being one in each other because we are in Him. Our general subject, therefore, is fellowship with each other in Christ and we shall let the fellowship expressed in the great Sacrament of the Altar illumine all our fellowship.

The first link in our thought of the Holy Communion and of our fellowship is the preparation. It goes without saying that there needs to be preparation for the Sacrament. We need to think into the meaning of what we are to do. We need to face reality, to feel anticipation, to prepare our attitude, we need to count the cost of what we are about to do. Such preparation becomes not desirable only, but, when we realize what is to happen, necessary. Our preparation is to meet God, to give to Him, to receive from Him. It is true that we are never out of His presence, but it is true, too, that for most of us that fact is not always in our consciousness. During that Service we shall know it varying, in almost endless degrees, from the dim realization of a Presence to the loss of self in the ocean of God's love. And after that Service we shall leave the church having known fellowship and peace and energy.

Dare we think that what we call a business meeting, a meeting to go into plans and details, may have like characteristics as such a Service? Shall we prepare for that meeting as we prepare for the Sacrament? Why not? For the Sacrament we prepare to meet God, to give ourselves over to Him, to receive Him. If we are to enter into fellowship with each other by way of Christ then when we prepare for a meeting or for work together we prepare for and later experience a finding of God in our fellows: we give ourselves to each other; we receive from each other. And that finding God, that giving and receiving from each other is not simply the beautiful relation there may be between two or three friends, but the greater, more important experience of fellowship in a group, it may be a small group, or a big or little parish, or the great group consisting of the Church, the Body of Christ. In whatever group we are it is that fellowship which we lift as it were in our hands up to Christ to be taken into His hands

and to be used by Him for the service of the world He redeemed and is redeeming.

The fellowship is a fellowship in knowledge, suffering, work and joy, for Christ's fellowship sees the world as it is, feels its pain, gives itself to work for it and through all suffering and labor knows a joy that out-weighs all else. And yet again much as that fellowship satisfies it does not exist and is not to be valued by its members for that reason; it exists for and finds its value in its usefulness to Christ. It knows, as Mrs. Hermon says, that "to seek no private benefit even in the realm of the spirit, that is to be perfect as our Father in heaven is perfect." Any meeting, therefore, the Triennial or any other, can be sacramental, bringing those who constitute it into fellowship with each other because that fellowship is in Christ. "By this," says Christ Himself, "shall all men know that ye are my disciples, that ye have love one toward another." And by that love His disciples may reveal to this distracted world a fellowship of such beauty and such strength that all humanity will be drawn into it.

O GOD, the meeting place of thy disciples, grant us to find thee in our meetings and in our work, seeing thee in each other and in our Companion, Jesus Christ thy Son our Lord. *Amen.*

O MASTER, lover of beauty and joy,
 Make our hearts simple and trustful,
 That we may think with thee thine eternal thoughts,
 Thy wise childlike thoughts,
 Make our wills lowly and pure,
 That we may share in thy will,
 Whereby is created and upheld,
 All the joy and the beauty
 Of this thy great universe.

MAY the Father of our Lord Jesus Christ, who has called us into the fellowship of his Spirit, make us strong and tranquil in the truths of his promises, and may his power be manifest in this our gathering to the illuminating of his Church in every part of the world, now and always. *Amen.*

II

P E A C E

IT is good to think of the next gift we are to consider, the gift of peace bestowed in the Sacrament. It is well to remember, too, that the experiences of the Sacrament are not meant to be isolated experiences, held for the little time spent inside a quiet church; that which is given in the Sacrament is given to take with us out into our everyday life. The peace which passes all understanding is not to end with the amen following the benediction but to guard our hearts through all the days ahead. The Sacrament emphasizes that which should always be.

While the gift of peace is of the very essence of the Service so that it would seem to be something not to be so much described or analyzed as to be felt, there are certain points which we may stress. It is fair to say for instance, that in the peace which is bestowed there are these three qualities, a cessation of anxiety, insight into God's plans and a stillness that strengthens. It has been suggested that Christians should have something of both Martha and Mary in them. It may be that sometimes we go to church in Martha's mood. We justify it by pleading that it is the Lord we want to serve, it is our very concern to do so and to do it right that makes us anxious. And then as the Service moves on, our reasons for anxiety fade. We forget what we were so concerned about doing and remember only Him to whom we have come, and that quiet attention to Him renews our strength so that when we go out to do the very things the Martha in us had worried about, we do them easily and without fussing because the Mary in us had sat at His feet long enough to become rested. "I will refresh you" has been one of His comfortable words to us.

It is not, however, only concern about our work for Him but the frightful condition of the world today which brings anxiety, and one of the results of the peace given is that we become free enough to

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see clearly, to see that even now all things are held in God's hands. We see Him in history for we see Him at Bethlehem and Calvary and in the Garden of the Resurrection. We know that He who was there works today for the end of those things set in motion then and that He will see of the travail of His soul and will be satisfied. All the despair of man to which we were tempted, all the impatience of waiting to which we were tempted, disappear and we know, as Dr. Barry has said, that "Christianity, when it is true to its own genius, is able to believe in Man recklessly, despite all that saddens and discourages, because it has seen the vision of God, the eternal source of all worth and wonder—lifting us up to become sons of God."

And finally, the peace of the Service deepens into a perfect stillness that does not have words in it, not even His words, but only God's strengthening presence, and we know what Whittier called "the silence of eternity interpreted by love." No wonder the worshipping congregation is quiet and still at least for a little after the blessing of peace has been given.

We have ventured to liken gifts given by the fellowship to those given in the Communion Service. Is it possible that the group in a meeting or engaged in work can give and receive from each other this gift of peace? If we believe that in Christ we are one with each other, then we may believe that that which members of the fellowship possess can be given to the group and that the group, whether a unit in the parish or the parish itself or the universal Church, can both create and give peace. It is easiest to see it at least first in an individual and we have surely had the experience of receiving peace because we have been with a person so truly at peace in himself that it seems to overflow and reach us.

Is it too simple a thing to say in passing that even our manners with each other help to create or to destroy peace? The person who is never too hurried to be courteous and sympathetic is generally a person at peace. Stillness and peace have all the time in the world!

BROTHERHOOD: I think it is
A glad exchange of courtesies;
It is the chord of music sung
In harmony of heart and tongue;
A language uttered without sound
That rings the continents around;
The never "I," the lovely "you,"
The "we" and "us," the two and two;
An evergrowing sense that we
Are all a close-knit symmetry
With mutual hopes and common end:
A brotherhood with worlds to mend.*

Peace follows close after love in St. Paul's list of the gifts of the Spirit. "The harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control." †

Within the fellowship of Christ's disciples there must be such peace that there cannot be quarrels, there cannot be friction, there cannot be unkind gossip and unjust criticism, there cannot be even the "unkind silence." Christ gives His gift of peace so royally that it would seem that His followers could not fail to give it too. Taking away barriers is the work of peacemakers everywhere, in the home, in the parish and in the community, and Christ's fellowship has it to make peace not only near at hand but throughout the world. Over against peace stands fear. And not only long ago but today, not only in church but in our daily living, Christ takes away fear so that His followers may take it away between classes and nations and races. If no one and no group in this world were afraid! And all the time there is peace that conquers all fear; it comes from the certainty that nothing in the universe matters except that God's will shall be done.

Among all the names by which we name Christ few are more beautiful than that of Prince of Peace. It is He who gives and it is His peace that He gives, the peace which kept His heart even in Holy Week, His peace that He promised before His death and that risen

* *The Shining Moment*, Virginia E. Huntington.

† Moffatt's translation of Gal. vi: 22, 23.

He gave and gives. There is nothing weak about that peace, it is strong to guard our hearts. It is the great glorious secret given us to give each other, given the companions of Christ that they may give it to the world.

O HOLY SILENCE of our God,
 When our souls, very joyfully forgetting
 The distractions and fretful cares,
 The hopes and the fears of earth,
 Return to their home,
 And are straightway at peace.
 O Holy and blessed silence,
 When, laying aside these petty and foolish lives,
 We live in Him:
 When our souls, deep drinking the joy of God's heaven,
 Put off age and decay,
 Put on immortal and splendid youth,
 Beauty incorruptible,
 Life eternal.
 O Father, grant us thy grace,
 That day by day, till our half-life on earth is over,
 We may take from thy hands
 This joyful and perfect sacrament of silence.

GRANT unto us, O Lord, the royalty of inward happiness and the serenity which comes from living close to thee. Daily renew in us the sense of joy, and let thy eternal spirit dwell in our souls and bodies, filling every corner of our hearts with light and gladness. So that, bearing about with us the infection of a good courage, we may be diffusers of life, and meet all that comes, of good or ill, even death itself, with gallant and high-hearted happiness: giving thee thanks always for all things. *Amen.*

MAY the blessing of God be upon us, in love and joy and peace, and keep us in all our ways, this day and for evermore. *Amen.*

III

ENERGY

THE gift of energy through the Sacrament and our gift of it to each other leads out into the fullness of life. The very world seems tired and we are influenced by its weariness often enough to feel an utter inadequacy in face of life's responsibilities and opportunities. There are times when we go to the Service not so much joyously as longingly, more conscious of lack of vigor than of ability to mount on eagle's wings or even to run without fainting. And then the gift is given. There comes a sense of refreshment, of energy, of life. The promise of the comfortable word is kept, He has refreshed us. We touch God and are made alive. In no place more truly than here is the Sacrament a sign, a means, a pledge. That which we feed upon brings us the life that springs up eternally.

Is it possible that we can give such a gift as this to each other? Can energy that gives life pass through the fellowship from one to another? More than one person must have had the experience described in Alice Meynell's poem, *The Unknown God*.

ONE of the crowd went up
 And knelt before the Paten and the Cup,
 Received the Lord, returned in peace and prayed
 Close to my side; then in my heart I said

"O Christ, in this man's life—
 This stranger who is thine—in all his strife,
 All his felicity, his good and ill,
 In the assaulted stronghold of his will,

"I do confess thee here,
 Alive within this life; I know thee near

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Within this lonely conscience, closed away
Within this brother's solitary day.

"Christ in his unknown heart,
His intellect unknown—this love, this art,
This battle and this peace, this destiny
That I shall never know, look upon me!

"Christ in his numbered breath,
Christ in his beating heart and in his death,
Christ in his mystery! From that secret place
And from that separate dwelling, give me grace!"

Something of that same experience comes not only at a Service but in simple everyday companionship and conversation. Many of us have known what refreshment a talk with such a person as Bishop Lloyd could give. Even the written story of Temple Gairdner suggests that his friends must have had that same experience. A personality radiant with God's life does give life to others. "Life *is* communicable."

But is that receiving of energy only an emotional feeling? Lest we should think so it is well to remind ourselves that such energy means growth. We are not big enough for our times. We long to be, we should like to be experienced and so more ready to meet the opportunities confronting us. But we cannot be adequate all at once, we must grow up. "We need not a world of experienced people but a world of *experiencing* people."*

Another ingredient of that energy which we give each other is courage to go on facing our world, courage to do a man's job in such a world and sometimes just courage to keep on going, but better yet the courage of gaiety. His biographer wrote of Temple Gairdner that "he fought the dragon like another St. George, but he fought him *gaily*, even in his very den." And Bishop Lloyd's bidding to

* Clutton-Brock.

those he guided, "Keep singing," carried power because it came from his own deep abiding joy and courage.

* * * * *

We do give gifts to each other, gifts of fellowship, peace and energy, and we know that we can so give because in our fellowship there is One of us, a Companion, who gives to the group His fellowship, His peace, His energy. It is not simply that He gave but that He gives. He is doing that now, standing at the center of and acting from the center of that fellowship. For us now as for the first group which knew Him there are no more fitting words than the exclamation, "Did not our heart burn within us while He talked with us!"

We have used the word energy. Richard Roberts in writing of such a quality which he said was felt even through the written words of the Gospel quotes the late C. E. Montague's statement that "the painter puts on the canvas not only the scene before him, but also the excitement which the sight of it has aroused in him." And Dr. Roberts adds: "I do not want to press this word 'excitement' unduly. We might use the word 'emotion'; but in these days 'emotion' has acquired a tone which suggests tears; and in the gospel there is no place for sentimental tears. The word 'inspiration' in its religious use is a word of ambiguous content; and, besides, I am concerned here not with a cause but with an effect. 'Excitement' is, I think, the best neutral word by which to describe the effect of Jesus upon the people whom he touched. He spoke a word to Matthew, sitting at his toll-booth; and immediately Matthew quits his post and follows him. 'That,' said he in his heart, 'is the Man for me;' and to the end of his days, there was for him no other man."*

Christ, the Prince of Peace, the young Prince of Glory is among us; He is in us the hope of glory; our life is hid with Him in God. Since that is true it should be true that the most living, the most dynamic thing in the world is a group of us, a fellowship, a segment of the Church. The Dean of Exeter in speaking of the Church as the

* *That Strange Man Upon His Cross*, Richard Roberts.

Body of Christ reminds us that "the Church, so the New Testament affirms, is the Body of Christ." And that "the Body of Christ for thirty-three years had been the physical organism of flesh and blood which Jesus had in earthly life. That was the instrument by which He carried His purposes into effect. With that He lived, He spoke, He heard, He smiled, He moved from place to place, He healed, He blessed, He ate, He slept, He died. When Risen and Ascended, He had passed from their sight, the disciples found themselves in a spiritual state of brotherhood and charity and wisdom and patience and humility and exaltation which they described, it would seem indifferently, as being 'in the Spirit' and being 'in Christ.' 'In' was the only preposition which would serve their term. It would have been idle to say that they were 'with Christ' or 'under Christ' or that they belonged 'to Christ.' These things were only the surface of the truth. The only term that satisfied them was one suggesting a spiritual element which compassed them about. Baptized 'into Christ,' they lived 'in Christ.' And then it dawned on them that the Body which Christ now had, the sole visible instrument which Christ now had with which to carry His purposes into effect, were their own little company. They were the Body of Christ."*

The Body of Christ is the New Testament name for the fellowship of which we have been thinking. And as we face, not a Triennial Meeting, not only a triennium but a new era in the world's history, we value that fellowship more than ever before and yet we are more than ever convinced that its true value is, that it may be used in making a new, a Holy Humanity, for us all. The Church is a fellowship for the sake of the world, for in the darkness of today's world the Church is certain of the outcome because at the center of it stands One who looking out over the centuries sees that He has overcome the world, has overcome it in His followers, His fellows. He knows that this fellowship which is His Body can be used to reveal the great fundamental fact that humanity belongs to God, that it is the truest

* *The Bible View of Life*, S. C. Carpenter.

truth that men are His children, that "the Lord's portion is His people."

We could not believe that if it were not that Christ is in our fellowship. We look at Him. He sees the world as it is, humanity as it is today. He turns to look at us. Our eyes are held by His. As we look we know, seeing humanity, His and ours, we know that it is to be *one* in God—and greatly daring, made bold by Him, we say "Our Father."

MASTER,
 Give us life today,
 Life strong and triumphant,
 Life full, free and eternal.
 Give us the fullness of physical life
 In these the swift-perishing habitations of thy spirit.
 Give us the fullness of mental life
 In these poor tools whereby we strive laboriously
 to think thy thoughts again.
 Give us the fullness of spiritual life—
 The abounding glory of the knowledge of thine own
 indwelling.

O ETERNAL GOD, watching over all, grant that the friendships formed between us here may neither through sin be broken, nor hereafter through worldly cares forgotten; but that, bound together across the world by the unseen chain of thy love, we may be drawn nearer to thee, and to each other, through Jesus Christ our Lord. *Amen.*

And now, as our Saviour Christ hath taught us, we are bold to say,

OUR Father, who art in heaven, Hallowed be thy Name.
 Thy kingdom come. Thy will be done, On earth as it is
 in heaven. Give us this day our daily bread. And forgive
 us our trespasses, As we forgive those who trespass against

us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

MAY the blessing of the Eternal God be upon us, and
upon our work and worship;
His light to guide us,
His presence to strengthen us,
His love to unite us;
now and always. *Amen.*

THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL
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REPORT
OF
**THE EXECUTIVE BOARD
OF THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL**

1934-1937

Presented at the Triennial Meeting of
**THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL**
CINCINNATI, OHIO

REPORT
of the
EXECUTIVE BOARD
OF THE WOMAN'S AUXILIARY

IT IS WITH FEELINGS of mingled pleasure and regret that we present to you the report of the Executive Board of the Woman's Auxiliary for the Triennium of 1934-37.

We realize that we are in a period of transition. Religious thought is changing and there are new conceptions of what is man's relation to man in the light of our present understanding of God and of His Will. Old plans and policies are being questioned, but new ones, too, are proving untrustworthy. It is a challenging time, full of interest and promise, but demanding great leadership and wise thought. The Board feels its inadequacy and recognizes its failures. We have wished to go ahead and accomplish definite things, but we have realized that we must often move slowly. Our Auxiliary is composed of women from all sections of the country and represents many different points of view. Opinions change slowly. We must have great patience and tolerance of one another's opinions, as well as understanding and sympathy with the situations which cause these differences of opinion. We also need great faith in the ultimate realization of God's Will and Purpose.

During the past Triennium, the Board has come together for a short preparatory service of prayer and meditation the evening before each regular meeting. These are held in New York at 281 Fourth Avenue, from Friday to Monday preceding the sessions of the National Council, and are open to visitors. The December meeting of 1934 was omitted; otherwise, the Board has met regularly four times each year. The first two years it was under the able leadership of Mrs. James R. Cain and Mrs. Henry Hill Pierce, respectively.

There has been one change in personnel as Mrs. Charles Carver, the representative from the Eighth Province, was obliged to resign and Miss Ann Patton was elected to fill her unexpired term.

The function of the Board is to serve between Triennial Meetings and to plan and promote the work of the Woman's Auxiliary in carrying forward the program of the Church. It is composed of our Executive Secretary, Miss Grace Lindley, who, as always, has been our wise and inspired leader, eight provincial represen-

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tatives, eight women elected from the Church at large, and a representative each from the Girls' Friendly Society, the Church Mission of Help, and the Church Periodical Club.

Miss Marston, Dr. Case, Miss Beardsley, Mrs. Wade and Miss Flanders have always met with us to report and to help in the formation of plans and policies.

Our Field Workers, Mrs. Taber and Miss Esther Brown, have at times been with us to give their first-hand impressions of the field, as has Miss Eleanor Deuel, a new member of the Staff. Miss Avis Harvey, our most recently appointed Field Worker is with us at this meeting for the first time.

We received the resignation of Miss Leila Anderson with the greatest regret. However, as she is still a member of the Woman's Auxiliary, we feel that her knowledge and experience are available to us and we are counting upon her continued interest and advice.

We wish to pay tribute to all of our Secretaries, for they have given so completely of themselves to the work of the Auxiliary. Their loyalty and consecration and unceasing thought and interest have aroused our greatest admiration as well as our sense of our great indebtedness to them.

The Presiding Bishop, the President of the Council, and the Executive Secretaries of the Departments of the National Council are in very close contact with us. They come to us from time to time to tell us of their plans and to keep the whole work of the Church before us, for we are not an independent body but are an auxiliary to the National Council.

Our own Board has been divided into Committees corresponding with the Departments of the Council in order to work in closer co-operation with them.

This Triennium we have been entrusted with the task of carrying out the resolutions adopted at Atlantic City three years ago on the theme, "If We Be His Disciples" when the special emphases were on Missions of Today, Christian Citizenship, and The Life of the Spirit.

Our Missions Committee, in co-operation with others at headquarters, has been making a study of our missionaries, their qualifications, training, length of service, age, the care they receive when ill, and their pensions. Much time has been spent on the question of establishing an adequate, as well as an automatic, retiring allowance. These subjects were carefully considered in our planning for the use of the United Thank Offering and resolutions in regard to them will be presented to this meeting.

One of the most important actions of the Board was the sending of Miss

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Margaret Marston to the Orient to get a closer knowledge of the field and to learn conditions and the problems of the missionaries at first hand, as well as to give our workers on the field help and inspiration, and a feeling of closer contact with headquarters. One of the results of her visit is the realization that more equipment is necessary for evangelistic workers.

We feel keenly the need for more adequate training for our missionaries before they go to the field as well as the need of their having opportunity for further study during their furloughs, so we strongly recommend the continued support of our training centers, Windham House and Tuttle School, and the provision for scholarship aid.

In every possible way we must make our missionaries know that the Church is back of them and keenly interested in their work.

The Supply Department has been a subject of much thought and conference. Shall we continue to send boxes to our missionaries or is there a better way to meet the situation caused by inadequate salaries? Shall we continue to send clothing to our mission stations and should such clothing be given away or sold or bartered? These questions will be presented at the Triennial for discussion and action.

We have tried to face the problems set before us at the last Triennial in regard to Christian Citizenship. The attitude of Christians on racial, social, and economic questions has been questioned and is one of the causes for lack of confidence in our Church. We have realized that these subjects must be studied so that our actions will conform to Christian principles as we now understand God's Will and Purpose. The leaflet "If We Be His Disciples, What Then" was published to bring these issues before the womanhood of the Church.

The Board has been deeply interested in the subject of Peace and has been represented at the meetings of the Conference on the Cause and Cure of War. Mrs. Pierce is the Secretary of that organization.

The special study of the Negro has brought to our attention the many injustices, both racial and economic, which they have to suffer.

Rural life, share-croppers, Christian approach to the Jews, moving pictures, have been some of the subjects of special interest to our Board.

The Executive Board is always conscious of the serious financial situation facing the Church and passed the following resolution: "The Woman's Auxiliary should accept responsibility toward meeting the missionary quotas of their respective parishes and dioceses by systematic education working toward the ideal of having every individual member a contributor to the Church's program."

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The Board is keenly interested in young people and hears with great interest the reports of the Girls' Friendly Society and the Church Mission of Help. They strongly advocate the use of the United Thank Offering for student workers and urge that there be closer co-operation between the Department of Religious Education and the Auxiliary.

We also urge the support of Brent House as we appreciate its great missionary value especially to foreign students.

The present plan for field work is that it be done more intensively and that the work be concentrated in one area for a longer period of time in order to give more opportunity for survey and follow-up work. Regional conferences have been used for the training of leaders so that the time and energy of our staff need not be spent in travel over a large territory.

Through two members of the Executive Board, Mrs. Pierce and Mrs. Carver, who have served as women members of the Commission, our Board has been in close touch with the Forward Movement of the Church.

The Quiet Day For Prayer, with special intercessions for Peace, has been continued each Armistice Day bringing to the Church a much needed emphasis on prayer and meditation.

We have realized that the Christian motive finds expression in many ways outside of definitely organized religious work. Many women, who occupy positions in secular work or who by force of circumstances are not able to belong to the organized channels of Church work, feel the need of the spiritual fellowship and background of the Church and wish to identify themselves and their work with it. In order to clarify this situation, the Board passed the following resolution: "The National Executive Board shall recognize as Church work (provided the worker, herself, accepts it as such) any form of work that is done as an expression of a woman's religion, such as local parish maintenance; work which reaches outside the parish which, however, is directed by the Church; work in welfare or other enterprises not under the Church, but which service is a fulfillment of Christ's mission."

It would be impossible to close this report without reference to the interest of the Board in the great ecumenical councils which have been held in Oxford and Edinburgh. The Board itself spent many hours in discussing "The Issues at Oxford". We are eagerly awaiting the reports on these conferences so that we may in some measure share in their inspiration and fellowship and make use of their information in forming our plans for carrying out our part of the extension of Christ's Kingdom.

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We have been preparing for this Triennial Meeting for many months. Many of us have used the service of preparation written by Dr. Suter and published in "Forward—day by day." We have seen the vision there presented: "A Society free from jealousy and distrust, joyfully serving God through all of the relationships of life". We have faith in this vision. Let us courageously face the task of making it a reality. Let us dedicate ourselves anew to His Joyful Service — entrust ourselves and our work to Him, and determinedly set our minds and wills to bring about a truer Christian fellowship. May God grant us the grace and power faithfully to fulfill the same.

Respectively submitted,

MARY E. JOHNSTON,
Chairman, Executive Board

Copies of this Report may be obtained from THE WOMAN'S
AUXILIARY, Church Missions House, 281 Fourth Avenue, New York.

TRIENNIAL REPORT

OF THE
EXECUTIVE SECRETARY OF
THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL

1934 - 1937

Presented at the Triennial Meeting of
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TRIENNIAL REPORT

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EXECUTIVE SECRETARY OF

THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

1934 - 1937

THE theme of this Triennial Meeting necessarily affects the report of your national officers. In what ways during the past triennium has the Woman's Auxiliary to The National Council proved its fellowship and exhibited this fellowship in faith and work? In what ways has it been a unifying influence in the Church, and therefore through the Church in the world? It is not necessary to emphasize the need of unity for it is not too much to say that the safety and development of the human race depend upon unity; nor is it necessary to add that that unity will come into perfect existence only as humanity knows itself the family of God.

That we may not only look back on what has been done but forward to what may be done we are attempting something like an interpretative report of the past triennium, indicating lines along which in the future we may use this influence, for if what has been done has significance at all, it must be the beginning of a far greater advance.

We are encouraged to make this kind of report by the memory of one whose belief in and guidance of the Auxiliary did as much as anyone else to make it what it is today. Bishop Lloyd saw possibilities in the Woman's Auxiliary, for never over praising, indeed never blind to its limitations and failures he yet believed in its availability for God's purposes and he led it into a deeper realization of that availability, and far more than that into a deeper realization of the availability of the riches of God in Christ Jesus. One of the last things he said to your Executive Secretary was to bid her tell people that it is not by doing but by being that we can be used by God, and out of depths of gratitude to him she passes on to you his words, praying that God Himself may give you of the same power and grace which so beautifully dwelt with the great Bishop. No material memorial to him could be more appropriate than the proposed endowment by his friends at Kuling School, for that School well represents his loving sympathy with missionary parents.

At Atlantic City three years ago we faced the question implied in the broken sentence, "If we be His Disciples." It was also at the General Convention there that the Commission on the Forward Movement was appointed.

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Measurement of spiritual growth is always difficult, but there has been growth in faith and in fellowship in that faith. There has been, we believe, deeper conviction of the fact of the existence of the God and Father of our Lord Jesus Christ, of the fact of His Universal Fatherhood, surer certainty that His hand is on history and that His love and power are measured by the cross and resurrection of our Lord. Much, too, has been gained for the enrichment of fellowship by the appreciation of God's revelation of Himself, not only through individual disciples, but through the Churches in Asia, Europe, Africa, Latin and North America. Through terrible suffering in these days of conflict the Church in China and the Church in Japan will give new courage to the Church universal.

The visit of the Educational Secretary, Miss Marston, to India, Japan, China and the Philippines has drawn closer the ties of fellowship between the Church in the East and the Church in the West. That there is not an account of that visit in this report is because Miss Marston herself will present it at a later meeting. Her report and that of the Educational Adviser, Dr. Case, on Personnel will bring home to us not only the already existing ties of unity between those whom we call volunteers and missionaries and those who serve in the home Church, but the growing concern of the latter for the former. It is evident that there has been increased anxiety over inadequate means for preparation, insufficient salaries, delayed furloughs and too small pensions. The interpretation is easy. The Auxiliary must review the use of the United Thank Offering; it must find ways not only of increasing the gifts of the women of the Church through that Offering, but ways of enlisting the men, women and children of the Church in the Church's mission, and so naturally of finding means to meet the financial needs of that mission.

Influenced by the knowledge of world conditions and of the resulting responsibility of the Church, there has been a new realization of the importance of ever more careful selection and training of the Church's representatives both American and Nationals. One of the results of this has been to increase the importance of Windham House, Tuttle School and St. Margaret's, Berkeley as training centers, and of Brent House where there is training for both Oriental and Occidental in its very fellowship. The far sightedness so marked in Deaconess Newell's service at St. Margaret's is characteristic also of the heads of the other houses.

Religious education has proved a means of developing fellowship. Uniting to study needs and possibilities and then to co-operate in carrying on activities so discovered has been fellowship in both faith and work. The special study of the past three years has done much along these lines, but more especially that of this year when both Negro and white people have

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studied interracial problems, and as a result have taken some steps toward better interracial relations.

There has been study along other pertinent lines and again at least some advanced steps taken. There has been more appreciation of the fundamental relation of peace to the Church's mission. The causes of war have been more carefully studied with a keen realization that passing resolutions at meetings could be only the first step, and that there were other and more difficult ones which must be taken.

The same desire to think more deeply into the need for a Christian social order and ways of bringing it about have been evident. A number of groups have given very serious study to social questions, and both in these large matters and in smaller but very practical ones it is clear that there is growing appreciation of the relation of the Woman's Auxiliary to the Department of Christian Social Service.

In the supply work under Mrs. Wade's guidance the very financial difficulties of the past years have served to strengthen ties of fellowship. Those who received have tried to ask for less, and those who gave have tried to add to their gifts.

There has been increased desire and prayer for the unity of Christians, one result of which has been more co-operation with other Communion. We are constituent members of the Council of Women for Home Missions, the Foreign Missions Conference of North America, the Missionary Education Movement, the Committee on Christian Literature for Women and Children in Mission Fields, and the Church Women's Committee of the Department of Race Relations of the Federal Council of Churches of Christ in America. We have representation on the Board of Founders of Ginling College, Nanking, China, and in the Committee on the Christian Approach to the Jews, a Committee of the International Missionary Council. The Executive Board is a member of the National Peace Conference. We have taken larger part in co-operative work for migrants and Indians under the Council of Women for Home Missions and in the observance of the World Day of Prayer as well as in other special plans of these different committees and organizations. It is gratifying that Miss Beardsley is the Chairman of the Women's Committee of the Foreign Missions Conference of North America, which Committee is the successor of the Federation of Women's Boards of Foreign Missions.

There has been more co-operation between our own Church societies. This has been aided by the representation of three of these societies on the National Executive Board. It has thus been possible for instance for the Board to draw upon the insight, judgment, and spiritual power of Mrs.

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John M. Glenn, whose term of office is unfortunately ending at this time.

The report of the Board by its efficient and beloved Chairman, Miss Johnston, will have shown how truly it is itself a bond of unity, not only in the fellowship of its own circle, but for the women of the Church, since representing as it does all parts of the country it knows the work and needs of the Church as a whole.

In the eighteen years since the National Executive Board was created sixty-two women have served on it. Their influence and work have meant much not only during their term of office but afterward quite as well. At the Corporate Communion tomorrow the memorial list will include the names of three former members; Mrs. W. J. Loaring-Clark, Mrs. Thomas Q. Dix, and Mrs. Samuel Thorne. Their names and those of Mrs Alfred A. Gilman, Mrs. John Markoe and others will be reminder that the bond of fellowship still holds together those to whom God grants continued growth in His love and service whether in this world or in the land which is not very far off.

The important change made in Canon Sixty at the General Convention of 1934, whereby four women are included in the membership of the National Council, has brought greater understanding of the Church's possibilities, both to the National Council itself and to the Church at large. It has also brought a better comprehension of the relationship of the National Council and its Auxiliary to the women of the Church.

Since this report must be written some time before the date of our meeting it is not possible to note more than the fact that among the delegates to the Conference at Oxford and Edinburgh last summer were three of our own number, Mrs. Pierce, Mrs. Sibley and Mrs. Stebbins. Another of our group, Miss Matthews, would have been one of our representatives at Edinburgh had she been free to attend. Miss Brent also found it necessary to resign from the delegation to the same conference. Those great gatherings on Life and Work and on Faith and Order will have far reaching effect upon the Christian Church, and we are grateful that their fellowship included three of our members.

It is especially satisfactory to report that co-operation in diocese and parish has increased. There is growing realization that the diocese is a family and that the work of all organizations and groups in it should be planned and carried out as joint enterprises. This has meant that some of the best service the Auxiliary has given has been in helping to rouse the diocese to a concern for the Church's mission, not only within its own borders, but beyond them to the ends of the earth. This service of the Auxiliary was illustrated by what was done in the Emergency Appeal in 1936 when diocesan branches not only gave but stirred others in the diocese to do so.

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The same growth in co-operation taking place in parishes is both one of the best things to be reported, and one of the most imperative things needed for future development. When a parish thinks out and adopts a plan for its share in the whole mission of the Church, and then as a united group undertakes to carry out that plan, the parish has found its reason for existence. By sharing in or by instigating such a program the Auxiliary to the National Council fulfills itself.

It is possible to report that there has been greater co-operation with groups of professional and business women, but at the same time it must be said that much more needs to be done along these lines. Study of problems and opportunities should be a special and immediate concern of Auxiliary leaders, both diocesan and parish.

Seven regional conferences during the triennium have brought together officers and potential leaders of seventy-eight dioceses and your Secretaries believe that the fact that they went together to these meetings instead of trying to cover separately larger areas of the country was a help in strengthening the unity of the work. Those who shared in the conferences in New York, Chicago, New Orleans, Kansas City, the Yosemite, Denver and Richmond realized an increased fellowship which was not the least valuable part of the experience.

The work of the field secretaries, Mrs. Taber and Miss Brown, has served to unite women in different parts of the country with each other and with headquarters and as a result possibilities for better planning and larger accomplishments have opened in many dioceses and missionary districts. Miss Leila Anderson shared in this field work and then came to headquarters to be Acting Educational Secretary during Miss Marston's absence from the country. It was with deep regret but sincere good wishes that Miss Anderson's resignation was accepted in August, 1936, when she went into student work for the Y.W.C.A. The appointments of Miss Eleanor Deuel and Miss Avis Harvey give us again four United Thank Offering field workers, none too many for this great country. Mention should be made too of Miss Flanders, the Secretary who stays at headquarters that the regular work there need not be interrupted. The secretaries and office staff would like to assure you that we are glad to share with you in a very real fellowship of service for the Church.

No more fitting note on which to end a report of the Auxiliary's efforts for unity could be found than that of the Triennial Meeting itself. Our fellowship in faith and work has brought us here today. For two weeks we shall walk in that fellowship and in it we shall come on October 20th to offer it to God to be consecrated by Him to the service of the Church and

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TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

through the Church to the torn and distracted world of today. What the Church in the world must be is described by the Dean of Exeter in these striking words: "The Church, so the New Testament affirms, is the Body of Christ. The Body of Christ for thirty-three years had been the physical organism of flesh and blood which Jesus had in earthly life. That was the instrument by which He carried His purposes into effect. With that He lived, He spoke, He heard, He smiled, He moved from place to place, He healed, He blessed, He ate, He slept, He died. When Risen and Ascended, He had passed from their sight, the disciples found themselves in a spiritual state of brotherhood and charity and wisdom and patience and humility and exaltation which they described, it would seem indifferently, as being 'in the Spirit' and being 'in Christ.' 'In' was the only preposition which would serve their term. It would have been idle to say that they were 'with Christ' or 'under Christ' or that they belonged 'to Christ.' These things were only the surface of the truth. The only term that satisfied them was one suggesting a spiritual element which compassed them about. Baptized 'into Christ,' they lived 'in Christ.' And then it dawned on them that the Body which Christ now had, the sole visible instrument which Christ now had with which to carry His purposes into effect, were their own little company. They were the Body of Christ."

Once more we ask—And the Auxiliary? A little thing in Christ's hand but also, in His hand, a sacramental sign and means and pledge of the Church's great task of creating the Redeemed Society which shall be nothing less than the family of God who shall be all in all. Therefore we do believe that God can use the Woman's Auxiliary, not as it is today but as He will mold it, not because of its ability, but because of His power, not for itself but for the world's unity, and so in faith and fellowship, and "as our Saviour Christ hath taught us we are bold to say, Our Father!"

Respectfully submitted,
GRACE LINDLEY,
Executive Secretary.

TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

FINANCIAL SUMMARY*

Budget Quota	\$582,329.70	
Advance Work	59,488.99	
Specials	247,518.58	\$ 889,337.27
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United Thank Offering of 1934	\$789,561.13	
Interest on United Thank Offering	31,675.49	821,236.62
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Total in money		\$1,710,573.89
Supply Work		693,272.00
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Total in money and boxes		<u>\$2,403,845.89</u>

*The figures on the Budget Quota, Advance Work, Specials and Supplies are for the years 1934, 1935 and 1936. The United Thank Offering is that given in Atlantic City, October 1934.

M E M B E R S H I P

of the

EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

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Executive Secretary

Dr. Grace Lindley

Provincial Representatives

Province I	Miss Mary Louise Pardee
Province II	Mrs. Franklin S. Chambers
Province III	Mrs. John E. Hill
Province IV	Mrs. Fred W. Thomas
Province V	Mrs. J. Vinton Blake
Province VI	Mrs. John E. Flockhart
Province VII	Mrs. Harold E. Woodward
Province VIII	Mrs. Walter Mitchell

MEMBERS AT LARGE

Mrs. Paul H. Barbour
Mrs. Charles P. Deems
Mrs. Beverly Ober
Mrs. Robert G. Happ
Mrs. Norman B. Livermore
Mrs. Henry J. MacMillan
Mrs. Clinton S. Quin
Mrs. Kenneth C.M. Sills

Representative of the Girls' Friendly Society

Mrs. Harold E. Woodward

Representative of the Church Mission of Help

Mrs. Kendall Emerson

Representative of the Church Periodical Club

Mrs. James Keeley

Women Members of the National Council

Mrs. James R. Cain
Miss Eva D. Corey
Miss Elizabeth Matthews
Mrs. Henry Hill Pierce

DIOCESAN OFFICERS WHO HAVE DIED DURING THE PAST TRIENNium

Beatrice Bordefield Andrews

Caroline Barkalow
Mittie Paterson Barksdale
Florence Baxter
Mary Blakiston
Bertie Gipson Bradford
Emma Brayton
Mary Breitenbecher
Helen Bristol
Annie L. Brown
Emma Trevor Bush

Jane Findlay Carson
Harriet E. Charles
Gertrude Lott Clift
Sue Collier
Blanche E. Crafts
Elinor D. Crowley
Elsie Curran

Jennie Briggs Davenport
Clara K. Dix
Josephine MacMahan Dunlop

Rosa Fickenscher
Sarah Cullum Frith
Nancy W. Fulton

Ella Scott Gammack
Mable Georgiana Guiley

Paralee Hailey
Sophie C. Hall
Sarah Jane Hearing
Mary Minot Heimerdinger
Eleanor Howe Hill
Ella B. Hippler
Mary N. Hobbins
Mary Huntington
Sophia Lord Cass Hutchinson

A. J. Ikin

Emily C. Jamieson
Mary F. Jones
Bessie Billups Johnston

Florence Eugenie Bradford Laws
Frances Bryce Lehmer
Mary R. Lincoln
Ada Loaring-Clark
Helen U. Lofstrom

Matilda Markoe
Mary E. Marsh
Jennie McIntosh
Gertrude McMaster
Mary McPherson Clarkson Millspaugh
Lottie L. Mullinix
Frances Ferris Murphy

Emily Nichols
Clara Quintard Nichols

Isobel O'Hear
Lois Stewart Osborn

Bertha Brush Parsons
Serena Hoffman Gilman Prettyman
Mary D. Pugh

Alice M. Sinnickson Reilly
Josie Ritchey
Helen Robinson
Caroline Kimball Rowe

Mary Hayes Saulsbury
Elizabeth Woodward Scott
Dora Duck Seidell
Mildred Shavers
Josephine Pillow Shinault
Harriet Caroline Beayley Small
Addie Kelly Stimmel
Eleanor Greer Strider

Ethel M. Cheney Thorne
Margaret Tod
Nomina B. Twining
Edith Tufts

Irma L. Walbridge
Anne L. Walker
Ellen Gilbert Whiting

CHURCH MISSIONS HOUSE

Katherine Hore

WOMEN MISSIONARIES WHO HAVE DIED DURING THE PAST TRIENNium

Margaret S. Blakely

Anne S. Brown

Hackaliah Burt

Alice M. Clark

Elizabeth M. Dorsey

Edith Ferrando

Mary Francis

Mary L. Gates

Gertrude Carter Gilman

Edith Main

Sarah Nicholl Woodward MacRae

Elizabeth M. Moort

Anna G. Newell

Edith H. Rafter

Sister Emily Faith, C. T.

Sister Frances, S. H. N.

Mary A. Stubbs

Mary R. Ternsted



