

MINUTES OF
THE TRIENNIAL MEETING
OF
THE WOMAN'S AUXILIARY
OF THE
NATIONAL COUNCIL
SAN FRANCISCO, CALIFORNIA
1949

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MINUTES OF THE TRIENNIAL MEETING
WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
SAN FRANCISCO, CALIFORNIA

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MINUTES OF THE TRIENNIAL MEETING

of the

WOMAN'S AUXILIARY TO THE NATIONAL SOCIETY

SAN FRANCISCO, CALIFORNIA

September 26 - October 7, 1949

GENERAL AFTERNOON, September 26, 1949 MINUTES

The first business session of the 1949 Triennial Meeting was called to order at 2:55 P. M. by the Presiding Officer, Mrs. Roger L. Kingsland of West Virginia. With Mrs. Austin as pianist, the

TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

The Chair read a message of inspiration concerning the purpose of the meeting and led

SAN FRANCISCO, CALIFORNIA

The Chair then presented the Hostess, Mrs. Evans Hammond, President of the Woman's Auxiliary to the National Society of California, who welcomed the Triennial on behalf of the women of her Diocese. Miss Betty Hall of Arkansas responded to the welcome.

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The Chair called attention to the presence of distinguished guests: Mrs. Henry Reed Sherrill, wife of the Presiding Bishop; and Mrs. Edwin Allen Stebbins of Rochester, a former presiding officer; and then presented:

The Assistant Presiding Officer - Mrs. Alfred M. Chapman
of Pennsylvania

The Executive Secretary of the Woman's Auxiliary - Mrs.
Arthur M. Sherman, who in turn presented the
Associate Secretaries:

MINUTES OF THE TRIENNIAL MEETING
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MONDAY AFTERNOON, September 26, 1949

The first business session of the 1949 Triennial Meeting was called to order at 2:55 p.m. by the Presiding Officer, Mrs. Roger L. Kingsland of West Virginia. With Mrs. Austin as pianist, the Triennial sang The Church's One Foundation. The Chair read a message of inspiration concerning the purpose of the meeting and led in prayer.

The Chair then presented the hostess, Mrs. Evans Hammond, President of the Woman's Auxiliary of the Diocese of California, who welcomed the Triennial on behalf of the women of her Diocese. Miss Betty Hail of Arkansas responded to the welcome.

The Chair called attention to the presence of distinguished guests: Mrs. Henry Knox Sherrill, wife of the Presiding Bishop; and Mrs. Edwin Allen Stebbins of Rochester, a former presiding officer; and then presented:

The Assistant Presiding Officer - Mrs. Alfred M. Chapman
of Pennsylvania

The Executive Secretary of the Woman's Auxiliary - Mrs.
Arthur M. Sherman, who in turn presented the
Associate Secretaries:

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Miss Edna B. Beardsley - United Thank Offering
Miss Ellen B. Gammack - Personnel
Miss Avis E. Harvey - Educational
Miss Dorothy Stabler - Christian Social Relations
and Supply, and the
Assistant Secretary of the Triennial - Mrs. Carl
H. Vetter.

The Chair then presented:

The Chairman of the Committee on Dispatch of Business -
Mrs. Percy V. Pennybacker, Jr., of Texas; and
The Parliamentarian - Mrs. Harry L. Kingman of Calif-
ornia

The Chair called for the report of the Credentials
Committee. Mrs. Milton J. Farmer of California, Chairman,
reported:

Number of accredited delegates	422
Board Members, not delegates	18
Provincial Presidents, not Board Members or delegates	5
Presiding Officers, not Board Members or delegates	<u>1</u>
Total voting strength	446
Alternates present	91
Women Members of the National Council present . .	2
No. of Dioceses and Missionary Districts represented	98
No. of Dioceses and Missionary Districts with full representation	37
Visitors to Convention	313

On the basis of this report, the Chair stated that a quorum
was present and declared the Triennial Meeting was now open
for business.

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Mrs. Pennybacker, Chairman of the Committee on Dispatch of Business, outlined the order of the day.

The Roll Call by the Executive Secretary was first in order.

Alabama - 5	European Churches - No delegate
Alaska - 5	Florida - 6
Albany - 5	Fond du Lac - 5
Anking - 3	Georgia - 6
Arizona - 5	Haiti - 1
Arkansas - 5	Hankow - 1
Atlanta - 6	Harrisburg - 4
Bethlehem - 4	Honolulu - 5
California - 5	Idaho - 4
Central New York - 5	Indianapolis - 5
Chicago - 6	Iowa - 5
Colorado - 5	Kansas - 5
Connecticut - 5	Kentucky - 5
Cuba - 2	Lexington - 5
Dallas - 5	Liberia - 2
Delaware - 4	Long Island - 6
Dominican Republic - No delegate	Los Angeles - 6
East Carolina - 5	Louisiana - 5
Eastern Oregon - 5	Maine - 5
Easton - 3	Maryland - 5
Eau Claire - 5	Massachusetts - 5
Erie - 5	

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Mexico - 2	Philippine Islands - 3
Michigan - 6	Pittsburgh - 5
Milwaukee - 5	Puerto Rico - 1
Minnesota - 5	Quincy - 4
Mississippi - 4	Rhode Island - 5
Missouri - 5	Rochester - 3
Montana - 4	Sacramento - 5
Nebraska - 5	Salina - 3
Nevada - 5	San Joaquin - 5
Newark - 5	Shanghai - 2
New Hampshire - 5	South Carolina - 6
New Jersey - 5	South Dakota - 5
New Mexico - 5	South Florida - 5
New York - 5	Southern Brazil - 1
North Carolina - 6	Southern Ohio - 6
North Dakota - 5	Southern Virginia - 4
North Texas - 4	Spokane - 5
Northern Indiana - 5	Springfield - 5
Northern Michigan - 3	Tennessee - 6
Ohio - 6	Texas - 6
Oklahoma - 5	Upper South Carolina - 5
Olympia - 5	Utah - 5
Oregon - 5	Vermont - 3
Panama Canal Zone - 2	Virgin Islands - 1
Pennsylvania - 6	Virginia - 5

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Washington - 5
West Missouri - 5
West Texas - 5
West Virginia - 5
Western Massachusetts - 5
Western Michigan - 4
Western New York - 5
Western North Carolina - 5
Wyoming - 5

The Chair then asked for a show of hands by those who were having their first experience at a Triennial Meeting.

The Chair then presented the Chairman of the National Executive Board, Mrs. William R. Taliaferro of Virginia, who voiced the welcome of the Board and by way of orientation for the new delegates, introduced Mrs. Southall W. Tate of Louisiana, representative of the Fourth Province on the National Executive Board, and Mrs. Irwin T. Hyatt, President of the Woman's Auxiliary of the Diocese of Atlanta, who by means of questions and answers indicated what the delegates might gain from and contribute to the Triennial.

The Chairman of the Committee on the Triennial Program, Mrs. Harold W. Whinfield, of Fond du Lac, representative of the Fifth Province on the National Executive Board, was then called upon for her report, which, on motion was adopted as read.

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Report of the Committee on the Triennial Program of 1949

Theme: Called Unto His Holy Fellowship

Triennial - 1946! "Let us be souls who dare!"

So ended the Triennial message: six words which, more than any others spoken, have been the keynote of this Trienniums. For three years we have watched anxiously and eagerly the release of creative effort as the women of the Church "laid the cornerstone for the community of builders." For three years we have prayerfully considered changes effected by plans and decisions of the last Triennial and General Convention.

As we have been privileged to review the vast enterprise exhibited through countless pieces of literature created at the grass roots, we have found ourselves again and again thinking, not in terms of the completed work of records and pamphlets - (the outward and visible sign of accomplished service) but rather of the individual women who created them. What gives certain women the incentive to create? What motivates them to so completely and unselfishly serve? Is it the result of casual pamphlets found in the Church literature rack? Is it the result of good promotion and leadership in their Diocese? Could it be the outgrowth of the message of the last Triennial? ... And as each woman spent hours in research, experimenting with various ideas in planning, did she realize that she was a channel - and perhaps the only channel - through which would flow the information necessary to carry on the work of the Church? .. that within her was the power to create a fellowship of the Understanding? Or had she simply, with deep Faith and joy in her heart recognized the implications inherent in the call to His Holy Fellowship?

To joyfully respond to His Call, to give humble thanks "that He has vouchsafed to call us to the knowledge of His Grace and faith in Him - to know that He will increase this knowledge and confirm this faith evermore" - here is the concept which would give new meaning to our lives in a world needing a saving faith which comes from a particular kind of fellowship.

Triennial 1949! Called Unto His Holy Fellowship!

We meet today in Triennial - hundreds of women of the Church who represent in the words of St. Paul "diversities of gifts, but the same spirit" ... a spirit which was challenged at the last Triennial to Dar for Christ! We meet for the first time in nine years in the full fellowship, without the restrictions

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of war. We meet in historic setting with the great Prayer Book Cross recalling and reminding us of our precious heritage. But we meet also as the uncertain pages of history are quickly turning; with the world still in a state of enormous perplexity and the scenes of combat shifted merely to another phase.

It is a time for deep analysis - a time when man searches the implications of membership in the Body of Christ and its relevancy for our times. We are very sure now concerning what the primary and central need is. Christian spokesmen have dared to raise their voice in areas of life heretofore left outside of the Church. The Christian Church has dared to speak with Christian voice through Lambeth and Amsterdam. The Christian Church has again dared to remember the command to "Go Forth." These are the great facts of our time and hold before a waiting tired world the glorious promise of a special fellowship in which Christ Himself is the central member.

It is because you have dared, through the application of prayer and work, to pursue the avenues opened at the last Triennial to deeply search the implications for the Christian Faith, the Christian Home, The Christian World and the World Mission of the Church, that we have today dared to base this Triennial program on the glory of our opportunity and the radiant joy in the Call to His Holy Fellowship. For it has been given us to live in these times. The same God who has called through the ages has called us. A vivid sense of an entirely new life, with all of its joy, its peace, its glory, is the philosophy which undergirds this program. It is a program for consecrated women who will not only catch through it a new vision of the Fellowship, but who will, in mutual concern, learn ways and means of creating and sustaining that Fellowship.

Two sessions of General Convention will offer every member of this convention - laymen, laywomen and clergy - an equal opportunity to review the work of the National Council to whom we are auxiliary. The National Council, by canon law is charged with the unification, development and prosecution of the missionary, educational and social work of the Church. As the vast panorama unfolds we will catch a new vision of the scope of program of a Church in action. The tangibles of work successfully carried out - the opportunities of which we were unable to take full advantage - the comprehensive new program will pass in review. Every delegate will naturally be there, watching for shifts of emphasis, thinking in terms of interpreting for the action necessary for an advance that today's Christians are promising tomorrow's world. We will hear the challenge "Advance" over and over again. We will know that we have matched our lives against a task that is as big as the world's need, and that if we

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want to do something about that need, the Church - the instrument of the Living God - will use us in that Fellowship.

The presentation at the altar of our United Thank Offering of prayer and gifts and loving service will be tangible evidence of our concern. At this holy service, more than at any other time in the days we have together, will come the deep message of the "still, small voice" which can be heard only in the discipline of silence. Not only quiet bodies, but quiet minds will lead us to a new comprehension of the precious gift of Himself to us. "Let all the world keep silence before Him."

The great adventure of allocating the offering will be your privilege as you meet in Section Conferences on the United Thank Offering Budget and explore the items presented. Here you will see figures come to life in terms of personalities, places, and material needs. It is your opportunity to ask questions and help make decisions as we face the urgencies of these times.

Two areas will be brought into sharp focus before this Triennial: the community, the revolutionary world. I quote from the Lambeth encyclical letter: "Only when the sovereignty of Christ is owned in our communities can they become what God wills them to be." The exigencies of the times calls sharply for a new sense of community as America accepts an ever increasing responsibility for rebuilding and sharing her Christian heritage. The first major address on Christian Advance in the American Community will be given by Miss Leila Anderson, interpreting the Christian approach to our problems and opportunities in the American scene. But we know that the job is bigger than geographical areas. This is the hour of testing and peril for the Church, no less than for the world. Confronting man with God in terms of twentieth century techniques calls for a charting of Christian Advance in a Revolutionary World, which will be the area of concern in the second major address, given by the Right Reverend Stephen Neill.

The entire program of the first week, including the intangible fellowship of informal gatherings will serve as the briefing for a scheduled advance, and summon all of our resources to put that advance into motion. God's first resource is people - you who are gathered here - with questions of how and what do we do to be practical about it in terms of the problems of the day.

We will think in terms of examining the prospects of using our organization as an example of a living moving Fellowship. For four days we will be guided anew to examine deeply our Call to His Holy Fellowship, through the addresses of Dr. Theodore P. Ferris. We will go immediately into the section and workshop to which each delegate has been assigned. The workshop method assumes activity. The workshop method is "to dare to risk doing

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and personally creating, instead of just talking about things and depending on the activity of some other person." Here every person will become an active participant, sharing her abilities and interests with other "apprentices." Our fondest hope is that our modest experiments may facilitate, first of all, the emergence of a new sense of fellowship; secondly, that in a very practical way many of the questions drawn from your annual reports will receive adequate answers; and thirdly, that your creative activity will form the basis for suggestions and materials which will enable every woman of the Church to carry out her vision of God's purpose for mankind and her part in it. Reports from the workshop sessions will give the Triennial a brief summary of projects undertaken.

The program presented to you today is in a very real sense your program. For the "outward and visible signs" of your creative efforts led us to the search for the implications in the inward and spiritual grace through His Holy Fellowship.

The Call comes with a new sense of revolutionary fellowship, "marked", as Elton Trueblood states, "by mutual affection of the members, by a sense of real equality in spite of difference of function, by inner peace in the face of the world's turmoil, and by an almost boisterous joy which overflows."

For we sense that life for such a fellowship as this will no longer be a problem to solve, but a glory to discern.

The Chair read the names of the chairmen of the Triennial Committees, and while lists of the committees were being distributed, the Executive Secretary read announcements of general interest.

CREDENTIALS

	Chairman	
Mrs. Milton J. Farmer	California	VIII
	Vice-Chairman	
Mrs. Robinson S. Brown	Kentucky	IV

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Mrs. I. E. Corthell	Wyoming	VI
Mrs. Walter S. McCord	Easton	III
Mrs. Ralph W. Smith	Fond du Lac	V
Mrs. George H. Swift	Oregon	VIII

Mrs. Arthur M. Sherman, ex-officio

RULES OF ORDER

	Chairman	
Mrs. Parker E. Monroe	Rhode Island	I
	Vice-Chairman	
Mrs. Davis J. Nolin	Central New York	II
Mrs. Shubael T. Beasley	Tennessee	IV
Mrs. A. C. Gow	Eau Claire	V
Mrs. Walter Kanne	Minnesota	VI
Mrs. Richard Little	Bethlehem	III

DISPATCH OF BUSINESS

	Chairman	
Mrs. P. V. Pennybacker, Jr.	Texas	VII
	Vice-Chairman	
Mrs. Leo F. Dwyer	Rochester	II
Mrs. Raymond Austin	Florida	IV
Mrs. W. P. Chamberlain	Northern Michigan	V
Mrs. Clyde E. Carpenter, Parliamentarian	Harrisburg	III
Mrs. Harry L. Kingman, Parliamentarian	California	VIII

IN MEMORIAM

	Chairman	
Mrs. St. Elmo L. Coombs	Los Angeles	VIII
	Vice-Chairman	
Mrs. Louis C. Melcher	Southern Brazil	Missionary
Miss Marietta Atwood	New Jersey	II
Mrs. Charles I. Danforth	South Dakota	VI
Mrs. John C. Davis	Ohio	V

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Mrs. Rufus B. Jones	North Carolina	IV
Mrs. William F. Maxwell	Dallas	VII
Mrs. W. Harrison Wellford	Virginia	III
Mrs. M. E. Wilson	Connecticut	I

NOMINATIONS

Chairman

Mrs. Robert R. Vance	Southern Ohio	V
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Vice-Chairman

Mrs. Clarence H. Horner	Rhode Island	I
Mrs. Claude V. Bowman	Oregon	VIII
Mrs. Waldo Burnside	Washington	III
Mrs. Edward L. King	Louisiana	IV
Mrs. Edward G. Lasar	Missouri	VII
Mrs. A. M. Lommen	North Dakota	VI
Mrs. Gordon Mathews	Michigan	V
Mrs. Malcolm Tuttle	New York	II

ELECTIONS TO THE NATIONAL EXECUTIVE BOARD

Chairman

Mrs. Robert Adams	Minnesota	VI
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Vice-Chairman

Mrs. B. Maitland DuBois	Erie	III
Mrs. Herbert J. Cox	Ohio	V
Mrs. G. P. A. Forde	Texas	VII
Mrs. M. F. Gaetz	Western Massachusetts	I
Mrs. William C. Hogin	West Missouri	VII
Mrs. John R. Newcomer	Arizona	VIII
Mrs. Harry Walker	East Carolina	IV
Mrs. Benjamin T. Young	Long Island	II

ELECTIONS TO THE NATIONAL COUNCIL

Chairman

Mrs. Sheridan New Man	West Texas	VII
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Vice-Chairman

Mrs. John C. Brydon	Quincy	V
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Miss Olive Adams	Iowa	VI
Mrs. Russell A. Eckloff	New Hampshire	I
Mrs. Dozier Lester	Mississippi	IV
Mrs. L. A. Osborn	West Virginia	III
Mrs. Leslie Rolls	Idaho	VIII
Mrs. J. B. Sledge	Oklahoma	VII
Mrs. Edmund Wagner	Albany	II

COURTESY

Chairman

Mrs. Harold J. Senior	Western New York	II
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Vice-Chairman

Mrs. Winfred Douglas	Colorado	VI
Miss Constance Bolderston	Philippine Islands	Missionary
Mrs. Benjamin Burr	Spokane	VIII
Mrs. W. H. Gregory	Southern Virginia	III
Mrs. Paul W. Kerr	Northern Indiana	V
Mrs. John M. Nelson, Jr.	Maryland	III
Mrs. Donald H. Putnam	Lexington	IV
Mrs. M. E. Rose	Springfield	V
Mrs. James G. Stewart	Kansas	VII

POLICY AND PROCEDURE -- REFERENCE

Chairman

Mrs. George A. Morrison	Pittsburgh	III
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Vice-Chairman

Mrs. James C. Ryan	Alaska	VIII
Mrs. Fred E. Brown	Oklahoma	VII
Mrs. Edward F. Colcock	Olympia	VIII
Mrs. Sherman Johnson	Massachusetts	I
Mrs. Standish MacIntosh	South Dakota	VI
Mrs. A. M. K. Maldeis	New Jersey	II
Mrs. Gaylord D. Milliken	Chicago	V
Mrs. Harold Quivers	Washington	III
Mrs. Warren T. Zeuch	South Florida	IV

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POLICY AND PROCEDURE -- UNITED THANK OFFERING

Chairman

Mrs. B. Duvall Chambers Upper South Carolina IV

Vice-Chairman

Mrs. Clark C. Bland	Missouri	VII
Mrs. Bay E. Estes	Maine	I
Miss Gloria Jameson	Montana	VI
Mrs. Henry Landers	San Joaquin	VIII
Mrs. Ruth Leapheart	Florida	IV
Mrs. Ernest E. May	Delaware	III
Mrs. James S. McCulloh	New York	II
Miss Claire Ogden	Canal Zone	Missionary
Mrs. Robert E. White	Honolulu	VIII

Ex-Officio

Miss Edna Beardsley
Mrs. Roy Hoffman

TRIENNIAL MESSAGE

Chairman

Mrs. Lawrence Dorsey	Indianapolis	V
Mrs. U. Grant Beath	Pennsylvania	III
Mrs. John Foster	West Texas	VII
Mrs. C. G. Perry	Nebraska	VI
Mrs. Richard S. Watson	Olympia	VIII

Mrs. Parker E. Monroe of Rhode Island, Chairman of the Committee on Rules of Order, was called upon to read her report, copies of which were given to the delegates. A motion to adopt the Rules of Order as read was carried.

RULES OF ORDER - 1949

Rule 1 - Meetings

The Triennial Meeting shall be opened each day with prayer.

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Rule 2 - Committees

All committees shall be appointed by the Presiding Officer unless otherwise ordered.

Standing Committees for the Triennial Meeting shall be announced at the first business meeting, and substitute appointments for all committees shall be announced by the Presiding Officer as necessary.

All meetings of committees shall be held at times other than during the regular business meetings.

Instructions to committees shall be approved by the Presiding Officer and distributed to each member.

Reports of committees shall be typewritten.

Rule 3 - Resolutions

All resolutions shall be in writing, preferably typewritten, and signed by the mover with the name of her diocese.

Resolutions shall be presented during the first two days of the Triennial Meeting.

The order of the day shall include a limited time for the presentation of resolutions.

Resolutions may, at the discretion of the Presiding Officer, be presented by title only, and on motion of the House shall be referred to the proper committee. Three (3) copies of such resolutions must be prepared, one each for the Presiding Officer, the Executive Secretary, and the Chairman of the Committee to which the resolution is referred.

No resolution regarding requests for United Thank Offering grants shall be referred to the United Thank Offering Committee later than noon of the day following presentation of the United Thank Offering.

No new resolutions shall be referred to committees later than noon of the second day before the final meeting, Wednesday, October 5th.

All resolutions too late to be referred to committee shall require a 2/3 vote of the House before they can be brought to the floor for consideration. Failing a 2/3 vote, they may be referred to the National Executive Board on recommendation of

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the Policy and Procedure Committee of Reference. The committees shall recommend suitable action to be taken by the Triennial Meeting on all resolutions referred to them, except those which the committees, by a 2/3 vote of their members, may decide not to report.

Committees shall report by title those resolutions which they reject. This shall be done not later than noon of Wednesday, October 5th.

The Triennial Meeting, by a majority vote, may order a committee to report out a resolution that the committee has rejected.

Copies of all resolutions to be brought before the House by committees, with or without recommendations, shall be distributed, if possible, at the meeting preceding the one at which the resolutions is to be presented.

Any committee may introduce resolutions proposed by the committee itself.

Rule 4 - Motions

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 need not be in writing.

Rule 5 - Privilege of the Floor

A delegate who secures the floor must give her name and the name of the diocese she represents before speaking.

No member may speak more than once nor longer than two minutes to the same question, except by special permission of the House, and this permission shall require a 2/3 vote without debate; except that it is provided that anyone presenting a subject shall have the privilege of closing the discussion upon that subject.

The Presiding Officer may grant to the women members of the National Council privilege of the floor when matters pertaining to the work of the Council are under discussion.

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Rule 6 - Timekeepers

Timekeepers for every meeting shall be appointed by the Committee on Dispatch of Business in consultation with the Presiding Officer. They shall signal the speaker when the time limit in debate is reached, having given a 30 second warning. They shall also, on instruction by the Committee on Dispatch of Business, signal any other speaker when the time limit is reached, having given warning.

Rule 7 - Voting

Voting shall be by individual delegates, except when a vote by diocese is called for by three diocesan branches. Elections shall be by ballot, each diocese having one vote.

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 the delegation is a tie, the vote counts as a blank.

Rule 8 - Substitutions for Delegates

Delegates unable to serve for the remainder of the Triennial Meeting may be replaced by newly chosen delegates whose names shall have been duly accepted by the Credentials Committee. These names shall be sent at once to the Executive Secretary with the names of those they replace.

Rule 9 - Alternates

Alternates shall have a seat in the Triennial Meeting, but no voice or vote, except in section meetings, where they shall be full participants.

Rule 10 - Authority

Robert's Rule of Order (Revised) shall be the authority in all parliamentary procedure.

A resolution regarding the disposition of the United Thank Offering of 1949 was presented by the Executive Secretary and referred to the United Thank Offering Committee.

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Based on possible offering plus interest \$1,909,845.00

I. Ida W. Soule Pension Fund Capital Account

A. Addition to Pension Fund	\$200,000.*	
B. Toward Pension Fund for Native Women Workers	<u>30,000.*</u>	230,000.00

II. Toward the Program of the National Council

A. Toward salaries of women missionaries	675,000.	
B. Toward increased salaries for women missionaries	175,000.	
C. New Appointments	45,000.	
D. Scholarships and Training Centers	75,000.	
E. Allowances (medical, dental, travel, outfit, etc. Overseas-\$90,000; Home \$10,000)	100,000.	
F. Additional for Pensions	50,000.	
G. Administering Offering	<u>4,000.</u>	1,124,000.00

III. Specials

A. Equipment for women missionaries		
1. Work budgets for evangelistic and religious education missionaries	25,000.	
2. General equipment for special needs of women missionaries	6,000.	
3. Toward cars for women missionaries	24,000.	
B. Repair and Equipment of Buildings	56,000.*	
C. New Buildings	127,000.*	
D. Visual Aids for promoting the Offering	4,000.	
E. Missionary projects supported in cooperation with other Communions		
1. Women's Christian College, Madras, India, \$2,000 a year	6,000.	
2. Ginling College, Nanking, China, \$2,000 a year	6,000.	
3. Christian Medical College, Vellore, India, \$1,500 a year	4,500.	

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4. St. Christopher's Training College, Madras, India, \$500 a year	1,500.
5. Migrant Work in U.S., through Home Missions Council, \$3,000 a year	9,000.
6. American Bible Society	3,000.
7. Christian Literature, \$2,000 a year	6,000.
F. To purchase and equip addition to Windham House	90,000.*
G. The Church in Japan	
1. To complete payment on Hongo Estate	33,334.
2. For Children's Center at Hiroshima	10,000.
3. Christian Hostel at University of Tokyo \$200 annually for 3 years \$900 for repairs	1,500.
H. The Church in China	
1. For publication of booklets similar to <u>Forward Day by Day</u>	3,000.
2. Salary and travel of Secretary for young people and students	4,500.
3. Salary and travel of Bishop Liu, Missionary District of Shensi	4,500.
4. To be expended at discretion of the National Executive Board for the work of the Church in China	13,000.
I. Discretionary Fund	<u> </u> <u>(?)</u>
	\$1,791,834.00

BE IT RESOLVED: That lapsed balances under Section II, Toward the Program of the National Council, shall be distributed at the end of each year for budget purposes, except for Items B. C. D., (Toward increased salaries for women missionaries, new appointments, and Scholarships and Training Centers) which shall be reallocated annually by the National Executive Board.

* If possible, suggest increases.

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Notes on U.T.O. Budget

I. Ida W. Soule Pension Fund

A. The amount of the Ida W. Soule Pension Fund Capital Account is \$1,008,191.94. The addition of \$200,000 will bring it up to \$1,208,191.94. This sum is still inadequate: In the Triennium 1943-1946, \$198,186 was paid for pensions for women; \$111,360.79 came from the U.T.O. and the National Council augmented this by \$86,825.21. Pensions for this Triennium will probably be even heavier. Pensions are based on the number of years served, and run from as little as \$300 per year to the maximum for 25 years service, \$1,000.

B. Pension Fund for Native Women Workers

This rather small allocation is for the purpose of starting a Pension Fund for native women workers. The plan is that for the present, interest only be used, and the fund be built up and the capital eventually be contributed to pension funds for women workers as they are organized in the several mission fields.

The need for such a fund has been mentioned for years in letters from missionary personnel, and has been observed by Staff members in visiting mission fields.

In the February 1949 (number six) issue of News From Our Missionaries, Mother Ursula Mary tells of a faithful servant who found a refuge in her old age in the House of the Merciful Saviour. There are many Bible-women and other Church workers in the Orient who have no provision for their old age and for whom the Church has a responsibility. Often elderly women who should retire keep on with their work for they otherwise have nothing on which to live. It makes it hard to recruit young women, when they observe this situation. The Women's Missionary Service League in China is anxious about this, and has established a small fund for gifts. It is not large enough to provide pensions.

This is also true in Latin America. A staff member in a recent visit found several women "employed in the field" and therefore not regularly appointed by the National Council, or eligible for pension, deeply concerned about the time of their retirement. In one or two instances their worry had gone so deep it was

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hurting their work. Many had family responsibilities that prevented their saving anything from their meager salaries, and these responsibilities would continue into their retirement. What were they to do?

II. Toward the Program of the National Council

A. Salaries of women missionaries are paid jointly by the National Council and the U.T.O. This item has not been increased, as recently the U.T.O. has carried the greater part of the item.

B. We are constantly asked for the salary scale for our women missionaries. At present it is hard to give this. The Home Field has a salary scale of \$1,500 to \$1,800, depending on length of service. The Overseas situation is more difficult as living costs have tended to be higher in some fields than others. This situation is changing somewhat, and the Overseas Department is hoping to establish a basic salary for all fields, with such additions as are needed in countries where the cost of living is exceedingly high. The salary scale in China ranges from \$600 for Sisters, and others who have room and board provided, to \$1,200. In the Philippine Islands the salary range is \$900 to \$1,080; Japan \$2,000; Honolulu around \$1,540; Alaska \$1,240 to \$1,497; Latin America \$1,250 to \$1,430. This item will provide an increase of about \$300 on each salary. In some instances an additional grant will need to be made by the National Council.

C. New Appointments

It is important that new appointments be made in the mission field. This item will provide a few each year.

D. Scholarships and Training Centers

Scholarships are given selected young women for graduate study in preparation for work in the Church. Windham House, the National Training Center in New York, is supported by this item.

E. Allowances

This item helps the Overseas and Home Departments to provide for travel to the field, outfit, 80% of medical and dental bills of women missionaries.

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F. Additional for Pensions

This item is used to supplement the income from the Ida W. Soule Pension Fund, in providing retiring allowances for women missionaries.

G. Administering Offering

This item takes care of the expenses arising in connection with the investment of the United Thank Offering.

III. Specials

A. This item represents an experiment in what seems a natural development in the attempt to provide "tools" for our women missionaries.

1. A small work budget of around \$100 a year to be in the hands of each evangelistic and religious education woman missionary, and to be used at her discretion.
2. A small fund to cover special needs and to provide equipment for institutional and other missionaries not covered in (1).
3. This is an attempt to help meet one of the greatest problem of the mission field. Many missionaries must have cars in order to do their work. Most of this group have been buying cars out of their inadequate salaries. The car is usually paid for by the time it is worn out!! This would not provide the total coast of the car but would provide a share of its cost.

B. Repair and Equipment of Buildings

As there is seldom an adequate amount in any mission budget for the upkeep of property or for its equipment, the item has been of invaluable aid to missionary bishops hard-pressed for funds to preserve or equip a needed building.

C. New Buildings

There are few places in today's cut budgets to which a missionary bishop can turn for help when a new building is needed to replace one long since worn out,

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or to house expanding work. This item represents a part of the work done by the Offering since the first Offering was made in 1889. Requests on hand to date are already more than \$700,000.

D. Visual Aids for Promoting the Offering

Constant requests are received for posters, film strips, Kodachrome slides, etc., to be used in dioceses and parishes in telling the story of the U.T.O. These are expensive, and there are no funds available. This item will help to make a start in providing such material.

E. Cooperative Missionary Projects (See Building Stones of the City)

1. Women's Christian College, Madras, India
2. Ginling College, Nanking, China
3. Christian Medical College, Vellore, India
4. St. Christopher's Training College, Madras, India
5. Migrant Work in the United States
6. American Bible Society
7. Christian Literature. This item slightly increased in order to include literacy work among the Navahos.

F. To purchase and equip addition to Windham House

An even larger sum than the one asked for is greatly needed for purchasing the house adjoining the present Windham House to enlarge facilities for training. Many things must be done to create an effective Training Center - construction of an adequate chapel; provision for office and library facilities; cutting through walls between the two buildings on the cellar, first, third, and fourth floors; modernization of present kitchen; and enlargement of the dining room to provide for an increased number of students; converting heating system to oil in the old Windham House to gear into the system in the new building; making three single bedrooms out of one big room; adding closets; painting; furnishing.

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G. The Church in Japan

1. To complete payment on Hongo estate.

In 1948 value of land and buildings estimated at	\$56,666.
Later S.C.A.P. increased this amount by	<u>33,334.</u>
	\$90,000.

Paid for property from U.T.O. 4/23/48	\$40,000.
Sale of Theological College land	16,666.
Loan secured by Father Viall	25,000.
Balance due	<u>8,334.</u>
	\$90,000.

(In April 1948, when it was understood that \$40,000 was all that was needed to buy this very valuable property, as a Church Center in Tokyo, the National Board of the Woman's Auxiliary appropriated this amount from the U.T.O. Budget, Item III Specials K, For the Church in Japan.

When S.C.A.P. increased the price \$33,334, Father Viall, (former Liaison Officer between Japanese and American Churches), borrowed \$25,000, leaving a balance of \$8,334 to be paid at some future time. It is the total amount of \$33,334 we are asked to give.

2. For Children's Center in Hiroshima.

3. Christian Hostel at the University of Tokyo.

H. The Church in China

1. "The Bible Reading Fellowship": Like our Forward-Day-by-Day, the Fellowship aims through its publications to encourage the devotional life of individual Christians and groups, in homes and schools. An initial edition of 6,000 copies at the beginning of this year has grown to a circulation of 26,000 for the last quarter, and the booklets are used by members of other churches as well as our own. Printing and mailing costs are covered by the sales.

2. Youth Work: In a time of great ideological ferment, the Chinese Church feels the special need for stressing the care and nurture of its own young people. It

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is proposed to engage the full-time service of a travelling secretary for youth work, to stimulate the study of the special problems of young people, to assist local churches in planning and organizing for work among them, and also to assist in recruiting qualified young men for the ministry.

3. Shensi Mission: This missionary work in the north-western Province of Shensi is entirely financed and manned by the Chinese Church as one of its home missions. Its center is in the city of Si-an, where Nestorians from Asia Minor started Christian work in China in the 8th Century. In Si-an there is a flourishing self-supporting parish, and a large school with 450 boys and girls. In the surrounding countryside and nearby towns are several smaller church centers. Owing to the impoverishment of the Chinese churches by the recent war and the continuing civil strife in the country, they are hard pressed for maintaining this important home mission.

I. Discretionary Fund

To be designated by the National Executive Board for vital needs and opportunities which may develop during the next three years. The usefulness of this fund could hardly be overestimated. The attached list of appropriations will show its great usefulness to the Church at large and its timeliness. It is hoped that if possible, the item will be even larger than the one that has proved so helpful during the past Triennium.

Resolution on Lapsed Balances

It is doubtless generally understood that "lapsed balances" is a term applied to balances remaining in an item at the end of the fiscal year, which, not having been used for the purposes for which they were designated, are available for redistribution. It has been a custom in recent years to give the National Council the authority to use lapsed balances in Section II to help balance the budget, with the exception of the items for new appointments and training centers which were held until the end of the third year of the triennium and then distributed by the National Council for budget purposes.

It is suggested by the National Executive Board that the policy of granting the National Council authority to distribute lapsed balances in Items A, E, F, and G at the end

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of each year be continued, but that items B, C, and D be reallocated annually by the National Executive Board. This action is in keeping with the growing concern of the women of the Church in the training, equipping, and support of our women missionaries.

The Executive Secretary presented a personal message of greeting from Miss Grace Lindley.

The Chair declared the meeting adjourned at 4:30 p.m.

outlined the order of the day.

The Chair then asked the missionaries in the Foreign and Domestic Fields who were seated on the platform to come forward and introduce themselves.

Overseas

Caribbean Area

Miss Mary Frances Beant, Virgin Islands
Miss Ethel Robinson, Puerto Rico
Miss Claire Ogden, Panama Canal Zone

Mexico

Mrs. Odessa Babin

China

Miss Laura Lenhart
Miss Margaret Monteiro

Alaska

Miss Grace Cronson

Liberia

Miss Esther Hoffman

Domestic

Arizona

Deaconess Marion Brown
Miss Ella Davis - 25 -

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The second meeting of the 1949 Triennial was called to order by the Presiding Officer, Mrs. Roger L. Kingsland, at 2:50 p.m. Mrs. Henry Knox Sherrill led in prayer.

The Executive Secretary read the minutes of the previous meeting which were approved as read.

The Chairman of the Committee on Dispatch of Business outlined the order of the day.

The Chair then asked the missionaries in the Foreign and Domestic Fields who were seated on the platform to come forward and introduce themselves.

Overseas

Carribbean Area

Miss Mary Frances Bemont, Virgin Islands
Miss Ethel Robinson, Puerto Rico
Miss Claire Ogden, Panama Canal Zone

Mexico

Mrs. Odessa Babin

China

Miss Laura Lenhart
Miss Margaret Monteiro

Alaska

Miss Grace Crosson

Liberia

Miss Esther Hoffman

Domestic

Arizona

Deaconess Marian Brown
Miss Ella Davis

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Eastern Oregon

Miss Hazel Morrison

Eau Claire

Deaconess Helen Hill
Deaconess Evelyn Seymour

Georgia

Miss Ada R. Speight

Nevada

Miss Alberta Booth
Miss Esther Matz
Deaconess Alice Reynolds

Olympia

Miss Gladys V. Gray

Upper South Carolina

Miss Sarah Nickpeay

Utah

Sister Daisy Kitchens, C.A.

Western North Carolina

Miss Aline Cronshey

Wyoming

Mrs. Louise U. Blake
Miss Marjorie Munich

The problems facing these missionaries in various fields of service in widespread geographical areas were touched upon in three brief talks. Miss Virginia Gesner told of the challenge of her work in the rural and educational fields in the great distances of the Missionary District of Idaho. Miss

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Constance Bolderston talked about her work in the schools of the Philippine Islands, especially in regard to the problems arising as an aftermath of the war and occupation. Miss Kathryn Bryan, Director of Religious Education in Haiti, indicated the many opportunities of service open to a young and enthusiastic worker in a new field.

The Chairman of the Committee on Credentials reported the following figures:

Number of accredited delegates	442
Board Members, not delegates	18
Provincial Presidents, not Board Members or delegates	5
Presiding Officers	<u>1</u>
Total voting strength	466
Alternates present	135
No. of Dioceses and Missionary Districts represented	99
No. of Dioceses and Districts with full representation	58
Visitors to Convention	355
Women Members of the National Council present	4

The Executive Secretary summarized the report of the National Executive Board and Staff. The report in its entirety, in printed form entitled The Women of the Church in Action 1946 - 1949 (see Appendices) was placed in the hands of all the delegates. The Chair asked the delegates to express their appreciation to the Executive Board by applause.

The Chair then called for the presentation of resolutions by title. The Executive Secretary on behalf of the National Executive Board presented a resolution on the participation of

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Women in the General Convention.

Mrs. Henry C. Cullum, president of the Woman's Auxiliary of the Diocese of Georgia presented a resolution on Mission Assignments.

Mrs. Paul A. Kellogg, of the Woman's Auxiliary of the Diocese of Delaware, presented a resolution entitled, "One Dollar a Year for Theological Education."

Mrs. S. Maitland DuBois, president of the Woman's Auxiliary of the Diocese of Erie, presented a resolution on increased pensions for aged clergy and their widows.

On motion, these resolutions were referred to the Committee on Policy and Procedure-Reference, Mrs. George A. Morrison of Pittsburgh, Chairman

The Chair announced a change in the list of committees: Mrs. R. L. Haden of Western North Carolina replaces Miss Marietta E. Atwood of New Jersey on the Committee In Memoriam.

The Executive Secretary and the Chairman of the Committee on Dispatch of Business read general announcements.

A request for typed copies of the Report on the Program for the Triennial meeting read by the Chairman of that committee on the preceding day, was referred to the National Executive Board.

The Chair adjourned the meeting at 4:25 p.m.

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The third meeting of the 1949 Triennial was called to order at 2:50 p.m. by the Presiding Officer. Mrs. Lloyd Craighill, wife of the Bishop of Anking, China, led the devotional service.

The Executive Secretary read the minutes of the second meeting which were approved as read.

The Chairman of the Committee on Dispatch of Business outlined the order of the day.

The Chair called attention to the presence of additional distinguished guests: Mrs. Clinton S. Quin of Texas, presiding officer of the Triennial Meeting of 1946; and Mrs. Wilson Johnson of Oregon, presiding officer in 1922.

The Chairman of the Committee on Credentials reported as follows:

Number of accredited delegates	446
Board Members, not delegates	18
Provincial Presidents, not Board Members or delegates	5
Presiding Officers	<u>1</u>
Total voting strength	470
Alternates present	148
Women Members of the National Council present	4
No. of Dioceses and Missionary Districts represented	101
No. of Dioceses and Districts with full representation	57
Visitors to Convention	410

The Chair then introduced the Chairman of the Committee on Nominations, Mrs. Robert R. Vance of Southern Ohio, who reported the names of the nominees for the National Executive Board:

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Mrs. Robert Arneson, Oregon
Miss Marietta E. Atwood, New Jersey
Mrs. Henry Desaussure Bull, South Carolina
Mrs. Rollin T. Chamberlin, Chicago
Mrs. B. Duvall Chambers, Upper South Carolina
Mrs. Francis O. Clarkson, North Carolina
Mrs. Willis B. Connor, Jr., Indianapolis
Mrs. Leo F. Dwyer, Rochester
Mrs. Sam R. Iams, West Missouri
Mrs. Harry Longley, Jr., West Virginia
Mrs. James S. McCulloh, New York
Mrs. Harold R. Moulton, Western Massachusetts
Mrs. Percy V. Pennybacker, Jr., Texas
Mrs. C. G. Perry, Nebraska
Mrs. Lewis D. Pilcher, Southern Virginia
Mrs. Roger Kemper Rogan, Southern Ohio
Mrs. T. Fredrik Virgin, West Virginia
Mrs. Theodore O. Wedel, Washington
Mrs. Otis Weeks, Utah
Mrs. Norvell Elliott Wicker, Kentucky
Mrs. Arthur Lester M. Worthey, Pennsylvania

Printed lists of these nominees with their qualifications were available for the delegates (see Appendices). The Chairman announced the withdrawal of two names, Mrs. Rollin T. Chamberlin of Chicago and Mrs. Francis O. Clarkson of North

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Carolina, from the list of nominees for the National Council. She then presented to the Triennial the members of her committee who were seated on the platform.

The Chair asked for nominations for the National Executive Board from the floor. There were none. A motion to close the nominations from the floor was carried and the Chair declared that the report of the Nominating Committee as read would constitute the list of nominations. The Chairman of the Committee on Elections to the National Executive Board, Mrs. Robert Adams of Minnesota, was given the report of the Nominating Committee and instructed to prepare ballots accordingly. The election was set as the first order of the day on Friday morning. The nominees were asked to come forward for presentation.

The Chair asked for the presentation of resolutions by title. Mrs. Walter S. McCord, president of the Woman's Auxiliary of the Diocese of Easton, presented a resolution for a Reviewing of Current Movies and Fiction which was referred to the Committee on Policy and Procedure-Reference.

Mrs. Francis O. Clarkson of North Carolina, Secretary of the National Executive Board, made the following announcement:

This year, 1949, marks the twentieth year of service which Margaret Marston Sherman has rendered the National Church--eleven years as an associate secretary on the national staff of the Woman's Auxiliary, and nine years as

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as Executive Secretary. Her consecrated leadership, sound judgment, and outstanding ability are recognized not only by the Woman's Auxiliary, but throughout the entire Church, and far beyond the boundaries of our own Communion. In fact, she is one of the outstanding Church women of the world, holding many important interdenominational and international positions.

The National Executive Board takes this opportunity to express for the women of the Church our deep gratitude for all that Margaret Sherman means in the life of the Church. It is with pride and affection that we announce to the Triennial that we have nominated Mrs. Sherman to the Presiding Bishop as Executive Secretary of the Woman's Auxiliary for the coming triennium.

The Triennial stood in appreciation.

Miss Edith Balmford, Executive Secretary of the Episcopal Service for Youth, spoke briefly on the work of that organization. It was announced that the term of Mrs. Gulian Lansing, representative of the Episcopal Service for Youth on the National Executive Board, was expiring and that Mrs. Percy B. Strassburger of Newark had been elected to replace her.

Miss Avis Harvey made an announcement on the procedure to be followed by the Workshops.

Mrs. Sherman reported her acceptance of the nomination to the position of Executive Secretary, and announcements were made by her and by the chairman of the Committee on Dispatch of business.

The Chair adjourned the meeting at 3:50 p.m.

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The fourth meeting of the 1949 Triennial was called to order at 2:45 p.m. by the Presiding Officer. Mrs. William J. Gordon, Jr., wife of the Bishop of Alaska, led the devotional service.

The Chair expressed appreciation for the wonderful experience of the morning service and presentation of the United Thank Offering of the Women of the Church, especially for the work of Miss Edna Beardsley and the Staff, the United Thank Offering Committee of the National Executive Board under Mrs. Edward G. Lasar of Missouri, and to all the local women including the pages. The Triennial gave a rising vote of appreciation.

The Executive Secretary read the minutes of the third meeting which were approved as read.

The Chair announced that Mrs. Clyde D. Carpenter of Harrisburg was acting as Parliamentarian. Mrs. Leo F. Dwyer of Rochester, the Vice-Chairman of the Committee on Dispatch of business outlined the order of the day.

The Chair made an announcement regarding the procedure for the election of the members to the National Executive Board to be held on Friday morning.

The Chairman of the Committee on Policy and Procedure-Reference, Mrs. George A. Morrison of Pittsburgh, read a resolution on the participation of Women in the General Convention (submitted on September 27).

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WHEREAS, the Church is today facing great opportunities for advance at home and abroad which demand the consecrated and united efforts of every member, and

WHEREAS, we believe that a fuller participation of women in the whole program and planning of the Church would further this effort, therefore

BE IT RESOLVED: that we, the women of the Church assembled in Triennial meeting, reaffirm our resolution passed in 1946 and submit it once more to the House of Clerical and Lay deputies as follows:

WHEREAS, the work of our Lord and His Church requires the full strength of the membership of the Church, and

WHEREAS, an extensive study shows that women in all Christian Communions are sharing in increasing numbers in important responsibilities in parishes, regional groups, and legislative assemblies, and

WHEREAS, the women of the Episcopal Church in Triennial assembled in 1937 went on record as supporting the participation of women in parish vestries and diocesan conventions,

BE IT RESOLVED: That we request the General Convention so to interpret the word, laymen, in the Constitution, Canons, and other official documents of the Church, that it will be understood to include lay women as well as lay men, and further

BE IT RESOLVED: That we call upon the women of the Church to prepare themselves to cooperate with the fullest devotion in all types of work open to the laity of the Church.

A motion was made to adopt this resolution.

Mrs. James S. McCulloh of New York spoke in favor of the resolution.

Mrs. Arthur H. Ware of North Texas spoke against it.

Mrs. Robert K. Vickery of California, spoke for it, on behalf of the women of the Eighth Province.

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Mrs. Edward F. Colcock of Olympia also spoke favorably, as did Mrs. Herbert J. Cox of Ohio, Mrs. Paul A. Kellogg of Delaware, and Miss Deborah Vaill of Central New York.

Mrs. R. Bland Mitchell of Arkansas spoke against the resolution, as did Mrs. William Maxwell of Dallas.

Mrs. Preston Johnson of Lexington spoke in favor of the resolution.

Mrs. Samuel Varnadoe of Georgia spoke against it, also Mrs. Arnold S. Hoffman of Rhode Island and Mrs. W. Harrison Wellford of Virginia.

Mrs. Malcolm Tuttle of New York spoke in favor of the resolution.

Mrs. W. L. Williams of Nebraska spoke in opposition.

Mrs. B. Duvall Chambers of Upper South Carolina spoke favorably of the resolution, as did Mrs. Richard S. Watson of Olympia, Mrs. Edward A. Heffner of New Mexico and Mrs. Theodore Odell of Rochester.

After indecisive results from a voice vote and a standing vote, a call came from the floor for a written vote. The Chair instructed the Chairman of Tellers, Mrs. W. P. Chamberlain of Northern Michigan to proceed with a written ballot, to be cast individually by diocese.

Pending the tabulation of the ballots, the Chair introduced Miss Edna Beardsley, who announced the amount of the United

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Thank Offering: *declared the resolution passed.*

Amount collected	\$1,954,544.30
Estimated Interest	<u>45,455.70</u>
	\$2,000,000.00

The Triennial sang the Doxology. The Chair asked that pages be dispatched to the House of Bishops and the House of Deputies with the announcement of the result of the Offering.

The Executive Secretary and the Vice-Chairman of the Committee on Dispatch of Business made general announcements. The latter raised the question: If the newspapers could be persuaded to make a packet of papers containing pictures and articles on Convention, how many would like to buy them? The Chair called for a show of hands.

The Chair called for the presentation of resolutions by title, reminding the delegates that this was the last opportunity. There were none.

The Chairman of the United Thank Offering Committee talked on the purpose and procedure of the section meetings which were scheduled to follow this session.

At this point, the Chairman of Tellers announced the results of the written ballot on the resolution on the participation of women in the General Convention:

In favor - 246
Opposed - 185

No vote from - Liberia
Southern Brazil

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The Chair declared the resolution passed.

The meeting was adjourned to section meetings at 4:00 p.m.

The Executive Secretary read the minutes of the fourth session which were approved as corrected.

The Chairman of the Committee on the Dispatch of Business outlined the order of the day.

The Chairman of the Credentials Committee gave the report of her Committee as follows:

Number of accredited delegates	452
Board Members, not delegates	19
Provincial Presidents, not Board Members or Delegates	3
Presiding Officers	1
Total voting strength	477
Alternates present	149
Women Members of the National Council present	4
No. of Dioceses and Missionary Districts represented	101
No. of Dioceses and Districts with full representation	70
Visitors to Convention	446

Mrs. Farmer read the names of her committee and thanked them, also the fifteen members of the local committee from the Diocese of California. The Chair thanked the Committee for its work.

The Chair then asked the Chairman of the Committee on Elections to the National Executive Board, Mrs. Robert Adams

September 30, 1949

The fifth meeting of the 1949 Triennial was called to order at 9:45 a.m. by the Presiding Officer, Mrs. Roger L. Kingsland, who led the devotional service. The Chair made an announcement about the program of the Triennial and the attendance of the delegates.

The Executive Secretary read the minutes of the fourth session which were approved as corrected.

The Chairman of the Committee on the Dispatch of Business outlined the order of the day.

The Chairman of the Credentials Committee gave the report of her Committee as follows:

Number of accredited delegates	452
Board Members, not delegates	19
Provincial Presidents, not Board Members or Delegates	5
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No. of Dioceses and Districts with full representation.	70
Visitors to Convention	446

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The Chair then asked the Chairman of the Committee on Elections to the National Executive Board, Mrs. Robert Adams

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of Minnesota, to come forward, and declared that the Triennial would proceed with the balloting. Of the twenty-one nominees, eight were to be elected, the voting to be done by diocese. Fifteen minutes was allowed for voting, and after the ballots had been deposited in the ballot box, the Committee on Elections received the box and was instructed to count the ballots. Mrs. Carpenter, Parliamentarian, was to be available to the Elections Committee for help if needed.

While ballots were being counted, the Chair proceeded with the work of the meeting.

Mrs. Harper Sibley of Rochester, President of the United Council of Church Women, was introduced and spoke of the work of that body, and her own experiences with the women of other countries.

Bishop Y. Y. Tsu, General Secretary of the National Office of the Holy Catholic Church of China, and Assistant Bishop of Hong Kong, talked of recent happenings in his country; and Mrs. Shina Kan, President of the Japanese Association of University Women and Dean of the Social Welfare Department of Japan Women's University, talked of the status of women in Japan during the Occupation and emphasized how much they looked for inspiration to the women of the United States.

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Miss Helen Turnbull, Director of Windham House, New York, and Miss Katherine A. Grammer, Dean of St. Margaret's House, Berkeley, were introduced and spoke briefly.

Mrs. Efrain Salinas y Velasco, wife of the Bishop of Mexico, gave a short greeting from the women of her country. The Executive Secretary thanked the women of Mexico for gifts.

The Chair announced that Miss Rebekah L. Hibbard of Los Angeles had sent a message that Mrs. Edwin Allen Stebbins of Rochester had been elected president of the Alumnae Association composed of past members of the National Executive Board.

The Chairman of the Committee on Elections to the National Executive Board, Mrs. Adams, returned at this point and announced the following results of the first ballot:

Number of votes cast	99
Necessary for election	50
Mrs. Robert Arneson	94
Mrs. Marietta E. Atwood	7
Mrs. Henry Desaussure Bull	7
Mrs. Rollin T. Chamberlin	87
Mrs. B. Duvall Chambers	21
Mrs. Francis O. Clarkson	82
Mrs. Willis B. Connor, Jr.	8
Mrs. Leo F. Dwyer	26
Mrs. Sam R. Iams	15
Mrs. Harry Longley	5
Mrs. James S. McCulloh	36
Mrs. Harold R. Moulton	13
Mrs. Percy V. Pennybacker, Jr.	96
Mrs. C. G. Perry	58
Mrs. Lewis D. Pilcher	81
Mrs. Roger Kemper Rogan	14
Mrs. T. Fredrik Virgin	1
Mrs. Theodore O. Wedel	97
Mrs. Otis Weeks	9
Mrs. Norvell Wicker	17
Mrs. Arthur L. M. Worthey	19

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The Chair declared the following seven members elected:

Mrs. Robert Arneson
Mrs. Rollin T. Chamberlin
Mrs. Francis O. Clarkson
Mrs. Percy V. Pennybacker, Jr.
Mrs. C. G. Perry
Mrs. Lewis D. Pilcher
Mrs. Theodore O. Wedel

The Chair called for the distribution of ballots, and after an allotment of time for the casting of the second ballot, declared the polls closed and instructed the Elections Committee to proceed with the counting.

Pending the tabulation of this second ballot, the Executive Secretary made an announcement regarding the procedure for the Workshops.

Mrs. Eliot C. Moody of Massachusetts, representative of the Church Periodical Club on the National Executive Board, brought greetings from that body and announced that her successor was to be Miss Caroline Punderson of Minnesota.

The Chairman of the Committee on Dispatch of Business made announcements.

The Chair then asked that pages escort a committee from the House of Deputies to the Platform. The Rev. Churchill J. Gibson, D.D. of Virginia, acted as spokesman of the group which included the Rev. Frederic S. Fleming, D.D., of New York, President Kenneth C. M. Sills, LL.D. of Maine, Mr. George D. Wilson, of Texas, and Mr. Roger L. Kingsland, of

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West Virginia. The message was in the form of a letter from the Secretary of the House of Deputies, the Rev. C. Rankin Barnes to the Executive Secretary.

It is a pleasure to convey to you for transmission to the Triennial Meeting the following Resolution this day adopted by a unanimous rising vote of the House of Deputies:

"RESOLVED, That the gratitude of this House be extended to the Woman's Auxiliary and its members for their outstanding contribution to the living work of the Church. By their devoted, unselfish and generous service, and especially through the United Thank Offering presented today, they have set an inspiring standard of faith and works together."

At this point the Chair read noon prayers.

The Chair then presented the Chairman of the Nominations Committee who announced that three women had withdrawn their names from the list of nominees for election to the National Council: Mrs. Rollin T. Chamberlin of Chicago, Mrs. Francis O. Clarkson of North Carolina and Miss Janice M. Overfield of Utah. The list read as follows:

Mrs. Alfred Madison Chapman of Pennsylvania
Mrs. Evans Hammond of California
Mrs. Robert Glenn Happ of Northern Indiana
Mrs. Sam R. Iams of West Missouri
Mrs. Roger L. Kingsland of West Virginia
Mrs. Harper Sibley of Rochester
Mrs. William O. S. Sutherland of East Carolina
Mrs. David R. West of Minnesota

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The Chair asked for nominations from the floor. There were none. The Chair declared that the report of the nominating committee would stand as read, and asked the Chairman of the Committee on Elections to the National Council, Mrs. Sheridan Newman of West Texas to receive the report of the Committee on Nominations and prepare a ballot for the election which would take place as the first order of business on Monday afternoon.

The Chairman of the Committee on Elections to the National Executive Board returned and reported the results of the second ballot:

Number of votes cast	100
Necessary for election	51
Mrs. Henry Desaussure Bull	1
Mrs. B. Duvall Chambers	12
Mrs. Leo F. Dwyer	18
Mrs. Sam R. Iams	4
Mrs. James S. McCulloh	52
Mrs. Roger Kemper Rogan	1
Mrs. Otis Weeks	2
Mrs. Norvell E. Wicker	5
Mrs. Arthur L. M. Worthey	5

The Chair declared Mrs. James S. McCulloh of New York elected. Mrs. Adams reported that not one mistake had been made on the ballots.

The Chair then asked the nominees for election to the National Council to come forward. The Executive Secretary presented them to the Triennial.

At 12:10 p.m. the Chair declared the fifth session recessed until 2:30 p.m.

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The sixth business session of the 1949 Triennial Meeting was called to order at 2:45 p.m. by the Presiding Officer. Mrs. B. W. Harris, wife of the Bishop of Liberia, read the opening service.

The Chairman of the Committee on Dispatch of Business read the orders of the day.

Miss Dorothy Stabler made an announcement about the Workshops.

The Chair introduced Miss Nancy Miller of New Hampshire, Secretary of the National Youth Commission, who brought greetings from the second National Youth Convention being held in Oakland. She also thanked the Woman's Auxiliary for its help to the Youth Commission.

Miss Leila Anderson, Executive Secretary of the College and University Division of the National Y.W.C.A., who attended the pre-Assembly Conference at Barn, Holland, and led the alternate section on the Place of Women in the Church at the Amsterdam Conference, was introduced, and addressed the Triennial on the "Christian Advance in the American Community". Her inspiring talk was transcribed for printing and later distribution from the National Office. (See Appendices)

The Executive Secretary announced that on Monday, Tuesday, Wednesday and Thursday mornings of the following week,

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the sessions would begin one-half hour earlier than originally scheduled, that is, at 9:00 a.m. and that the doors would be closed at that time and no one admitted until the Rev.

Theodore P. Ferris D.D., had completed his addresses. These meetings would be open to all men and women at the Convention.

The Chairman of the Committee on the Dispatch of Business read announcements.

The Chair declared the meeting adjourned at 3:55 p.m.

The Executive Secretary made an announcement about the meeting place of the Sections.

The meeting was recessed to attend the Sections at 10:00 a.m.

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The Triennial meeting was called to order at 9:00 a.m. by the Presiding Officer who introduced the Rev. Theodore P. Ferris, D.D. who conducted his first meditation, "Called Unto His Holy Fellowship."

After the address, the Chair stressed the importance of having a full delegation present on time. The first order of business for the afternoon would be the election of the members to the National Council.

The Executive Secretary made an announcement about the meeting place of the Sections.

The meeting was recessed to attend the Sections at 10:00 a.m.

The Chair announced that Mrs. Clyde E. Carpenter was serving as Parliamentarian, and thanked Mrs. Harry L. Klugean, who had served the preceding week.

The Chair declared that the election of the members to the National Council was in order. The list contained eight names, four of whom were to be elected, the voting to be by diocese. Mrs. Sheridan Newman of East Texas, Chairman of the Committee on Elections to the National Council was called forward. The ballots had been distributed prior to the opening of the meeting. The Chair declared the polls open and allotted fifteen minutes for the balloting. The Chair declared the polls closed and instructed the Committee on Elections to

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The seventh meeting of the 1949 Triennial Meeting was called to order by the Presiding Officer at 2:35 p.m. Mrs. Charles Francis Boynton, wife of the Bishop of Puerto Rico, led the Devotional service.

The Executive Secretary read the minutes which were approved as read. In answer to a question about appointing a committee to review the minutes, the Chair declared that with the exception of the last day, the reading of the minutes by the Secretary was established by the Rules of Order.

The Chairman of the Committee on Dispatch of Business outlined the order of the day.

The Chair announced that Mrs. Clyde E. Carpenter was serving as Parliamentarian, and thanked Mrs. Harry L. Kingman, who had served the preceding week.

The Chair declared that the election of the members to the National Council was in order. The list contained eight names, four of whom were to be elected, the voting to be by diocese. Mrs. Sheridan Newman of West Texas, Chairman of the Committee on Elections to the National Council was called forward. The ballots had been distributed prior to the opening of the meeting. The Chair declared the polls open and allotted fifteen minutes for the balloting. The Chair declared the polls closed and instructed the Committee on Elections to

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take the ballot box and proceed with the counting of the ballot.

Pending the tabulation of the votes, the Chair asked for a report from the Courtesy Committee, Mrs. Harold J. Senior of Western New York, Chairman. Mrs. Senior reported the following resolutions:

(Mrs. D. D. Taber)

WHEREAS, Mrs. Derrill Darby Taber has retired as a National Field Secretary of the Woman's Auxiliary, and

WHEREAS, she served faithfully and with consecrated devotion in that capacity for 25 years, helping the women to organize their work in provinces, dioceses and parishes,

THEREFORE BE IT RESOLVED that the Woman's Auxiliary in Triennial Meeting assembled express their appreciation to Mrs. Taber for her untiring devotion to her work, and

BE IT FURTHER RESOLVED that we extend to her our love and best wishes.

(Dr. Lewis B. Franklin)

WHEREAS, for 30 years vital enthusiasm and leadership have been given to the Church's work by Dr. Lewis Battelle Franklin, and

WHEREAS, he devoted his talents during this period to the Church's finances with an unstinting devotion, to the great benefit of the work at home and abroad, and

WHEREAS, during the past Triennium, Dr. Franklin has retired from his official position, though he continues to give of his wide knowledge as a speaker and adviser on Church affairs,

THEREFORE, BE IT RESOLVED that the Woman's Auxiliary in Triennial meeting assembled, express their appreciation for his devoted stewardship, and

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BE IT FURTHER RESOLVED that we extend our best wishes for continued health and happiness in the years to come.

(Mrs. Ellen Baker)

WHEREAS, The women of our Church are glad in the remembrance of the creation of the United Thank Offering this year of its 60th anniversary, and

WHEREAS, our hearts are filled with lasting gratitude to Mrs. Richard Soule and those women associated with her in its creation.

BE IT RESOLVED that we, the delegates in the 1949 Triennial Meeting assembled, wish to express to Mrs. Ellen Baker, who assisted Mrs. Soule in the counting of the first Offering in 1889, our affectionate appreciation of her continuous devotion to the Offering through all the years of her long life.

On motion the resolutions were adopted by rising vote.

The Chair introduced Miss Eleanora de Jongh, President of the Woman's Auxiliary of the Missionary District of Cuba.

Captain Leslie E. Richardson, USN retired, was introduced and spoke of the needs of the Church Society for College Work.

The Chair introduced Mrs. William H. Hannah of Long Island who is editing the Triennial News.

Mrs. William K. Mahikoa of Honolulu was introduced and brought greetings from the women of Hawaii.

The Chair remarked that one of the high points of the Meeting was the presence of so many of our native women.

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The Chair asked for the presentation of new resolutions by title. Mrs. Raymond Fischer of Chicago submitted a Resolution on Christian Education and the Woman's Auxiliary. The women of the Diocese of Quincy presented a Resolution for the Appointment of a Commission to study and Reevaluate the Responsibilities of the Women of the Church. Both of these were referred to the Committee on Policy and Procedure-Reference.

The Chair then called the Chairman of the Committee on Policy and Procedure--United Thank Offering, Mrs. B. Duvall Chambers of Upper South Carolina, to present the report of her committee on the United Thank Offering Budget (introduced by the Executive Secretary at the first session, see page 17) The Chairman read the report, allowing opportunity for questions on each item. If there were questions, the revised report would be submitted for passage the following day. Copies of the report which follows were distributed to the delegates.

THE UNITED THANK OFFERING BUDGET

Triennial Offering of 1949	\$1,954,544.30
Estimated Interest	45,455.70
	<u>\$2,000,000.00</u>

I. Ida W. Soule Pension Fund Capital Account

A. Addition to Pension Fund	\$200,000.	
B. Toward Pension Fund for Native Women Workers	<u>50,000.</u>	250,000.00

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II. Toward the Program of the National Council

A. Toward salaries of women missionaries	675,000.
B. Toward increased salaries for women missionaries	175,000.
C. New Appointments	45,000.
D. Scholarships and Training Centers	75,000.
E. Allowances (medical, dental, travel, outfit, etc. Overseas \$90,000. Home \$10,000.)	100,000.
F. Additional for Pensions	50,000.
G. Administering Offering	<u>4,000.</u>

1,124,000.00

III. Specials

A. Equipment for women missionaries	
1. Work budgets for evangelistic and religious education missionaries	25,000.
2. General equipment for special needs of women missionaries	6,000.
3. Toward cars for women missionaries	24,000.
B. Repair and Equipment of Buildings	65,000.
C. New Buildings	200,000.
D. Visual Aids for promoting the Offering	4,000.
E. Missionary projects supported in co-operation with other Communions	
1. Women's Christian College, Madras, India, \$2,000. a year	6,000.
2. Ginling College, Nanking, China, \$2,000. a year	6,000.
3. Christian Medical College, Vellore, India, \$1,500. a year	4,500.
4. St. Christopher's Training College, Madras, India, \$500. a year	1,500.
5. Migrant Work in U.S., through Home Missions Council, \$3,000. a year	9,000.
6. American Bible Society	3,000.
7. Christian Literature, \$2,000. a year	6,000.
F. To purchase and equip addition to Windham House	100,000.
G. The Church in Japan	
1. To complete payment on Hongo Estate	33,334.

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- | | |
|--|---------|
| 2. For Children's Center at Hiroshima | 10,000. |
| 3. Christian Hostel at University of Tokyo | |
| \$200. annually for 3 years | |
| \$900. for repairs | 1,500. |

H. The Church in China

- | | |
|---|---------|
| 1, For publication of booklets similar to <u>Forward Day by Day</u> | |
| \$1,000. annually for 3 years | 3,000. |
| 2. Salary and travel of Secretary for young people and students | |
| \$1,500. annually for 3 years. | 4,500. |
| 3. Salary and travel of Bishop Liu, Missionary District of Shensi | |
| \$1,500. annually for 3 years | 4,500. |
| 4. To be expended at discretion of National Executive Board for the work of the Church in China | 13,000. |

I. Discretionary Fund

96,166.

626,000.

\$2,000,000.

Be it resolved: That lapsed balances under Section II, Toward the Program of the National Council, shall be distributed at the end of each year for budget purposes, except the Items, B,C,D, (Toward increased salaries for women missionaries, New Appointments, and Scholarships and Training Centers) which shall be re-allocated annually by the National Executive Board.

After the reading of Section I-B, Mrs. Rollin T. Chamberlin of the National Executive Board questioned the

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amount allocated toward the pension fund for native women workers, and recommended that it be reduced to \$30,000 with the additional \$20,000 allowed in the budget to be applied to the pension fund for retired missionaries.

In regard to Section II-F, Mrs. Clarence M. Horner of Rhode Island asked if the \$50,000 additional allowance for pensions was for retired missionaries. Mrs. Edward G. Lasar of the National Executive Board replied that it was customary to allot \$50,000 to be spent outright for current pension needs of missionaries in addition to the interest from the Soule Fund. Mrs. Horner stated that she would like to have the pensions for missionaries increased.

In regard to Section III-A-3, Mrs. Robert Frazier of Arizona wondered about the car allowances for missionaries, pointing out that it would be difficult for them to afford the \$500 required of them. The Chairman of the Budget pointed out that it was the purpose of the budget to pay one-third the cost of the car, and suggested that the balance could be adjusted locally.

In regard to Section III-C, Mrs. Varnadoe of Georgia questioned the amount allowed for new buildings, and recommended that more be allocated for the repair of those already in existence.

In regard to Section III-F, Mrs. Rollin T. Chamberlin felt that the amount allocated to Windham House was too large

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and recommended that the original figure of \$90,000 be restored.

At this point, the Chairman of the Committee on Elections to the National Council returned, and announced the following results from the first ballot:

Number of votes cast	100
Necessary for election	51
Mrs. Alfred Madison Chapman	81
Mrs. Evans Hammond	42
Mrs. Robert Glenn Happ	39
Mrs. Sam H. Iams	4
Mrs. Roger L. Kingsland	64
Mrs. Harper Sibley	61
Mrs. William O. S. Sutherland	18
Mrs. David R. West	95

The Chair declared the following nominees elected to the National Council:

Mrs. David R. West
Mrs. Alfred Madison Chapman
Mrs. Roger L. Kingsland
Mrs. Harper Sibley

The Chair thanked Mrs. Newman and her committee for their work.

Proceeding with the discussion on Windham House, Mrs. Marmaduke Tilden of Pennsylvania raised a question about the support of Windham House, in comparison with the other training schools.

Mrs. William R. Taliaferro also spoke in favor of the amount allowed in the budget.

The Executive Secretary, as a point of information, reminded the delegates that Windham House had been a gift of the women of the Church to the National Council, and that,

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unlike the other training centers which had other resources, it was owned and operated by the National Council.

Mrs. Lasar said that while she personally preferred the figure of \$90,000, she hoped that enough money would be voted for Windham House to enable it to do its job adequately.

In regard to Section III-G, Mrs. Shubael T. Beasley spoke in favor of more money for Japan.

Mrs. L. Bradford Young of New Hampshire felt that some help should be given to the World Council of Churches in recognition of its work.

Mrs. Odessa Babin of Mexico asked if something could not be allowed for literature for the women of the Latin American Countries.

Mrs. Clarence Benson of Easton asked about the Discretionary Fund, wondering if part of it could not be applied to some of the projects mentioned by the delegates.

This concluded the preliminary report of the Committee on the United Thank Offering Budget, which was to be presented for voting the following day.

The Chair presented Miss Margaret Monteiro of Anking, China, who was seated on the platform. She spoke in favor of maintaining the \$50,000 allowed for retired native women workers in Section I-B.

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The Executive Secretary announced a resolution of greeting from the National Youth Convention - October 3, 1949.

BE IT RESOLVED that this National Youth Convention send its official greetings, good wishes, and declare its prayers for the endeavors of the House of Bishops, House of Deputies, and the Woman's Triennial Convention.

also, a letter of greeting dated October 1 from the Chairman of the College Conference of the National Youth Convention.

My dear Mrs. Kingsland:

The College Conference of the National Youth Convention, United Movement of the Church's Youth, meeting in Oakland, California, extend to the Woman's Auxiliary their respectful greetings.

Some twenty-four college delegates, drawn from each of the eight provinces, are meeting together this weekend for worship and study. Earnestly realizing the inadequacies of their secularly-aimed education, their deliberations are pointed towards a more active and pervasive mission of the word and gospel of Our Blessed Lord.

We hope to return to our respective campuses with a firmer resolution to strengthen the work of our Church and to band together throughout the Nation to do His Will.

We seek your guidance and help in your respective provinces, dioceses, missionary districts, parishes; we ask for your prayers.

Respectfully yours,

William Stringfellow,
Chairman, College Conference

She also read a communication from the secretary of the House of Deputies stating that the letter from the Secretary of the Triennial to the House of Deputies regarding

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the resolution on the participation of women in the General Convention, had been read in full to the House of Deputies and referred to its Committee on Amendments to the Constitution for study and report.

She also reported an invitation from the Presiding Bishop to the delegates of the Meeting of the Woman's Auxiliary, to attend a Joint Session of the House of Bishops and the House of Deputies to be held at ten o'clock on Wednesday morning for the purpose of hearing and discussing the report of the Joint Committee on Budget and Program. Mrs. Sherman announced that the time scheduled for Workshops and Sections on Wednesday morning would be postponed until Wednesday afternoon.

The Chairman of the Committee on Dispatch of Business made announcements.

Deaconess Charlotte Massey from the Philippine Islands read the closing prayers.

The Chair adjourned the meeting at 4:30 p.m.

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The Triennial meeting was called to order at 9:00 a.m. by the Presiding Officer who introduced the Rev. Theodore P. Ferris, who conducted his second meditation.

After the address, the Executive Secretary made announcements about the Sections and Workshops.

The meeting was recessed to attend the Sections and Workshops at 9:55 a.m.

The Chair announced that the reading of the minutes would be dispensed with, because of the shortage of time and the amount of business before the House.

The Chairman of the Committee of Dispatch of Business read the order of the day.

The Chair introduced Mrs. Maria Dargue, President of the Woman's Auxiliary of the Philippine Islands, who brought greetings from the women of her country.

The Chair then introduced the Rev. Churchill J. Gibson, D.D., who in turn presented Deac Charles Taylor of the Episcopal Theological School, Cambridge, Massachusetts. The two men spoke on the problems pertaining to the training of men in the theological schools.

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The eighth business session of the Triennial Meeting was called to order at 2:35 by the Presiding Officer. Mrs. Dolores Laconico of the Philippine Islands led the opening service.

The Chair then introduced the Rt. Rev. Stephen C. Neill, Assistant to the Archbishop of Canterbury and Associate General Secretary of the World Council of Churches who spoke on "Christian Advance in a Revolutionary World." It was announced that his challenging address would be printed for distribution at a later date. (See Appendices)

The Chair announced that the reading of the minutes would be dispensed with, because of the shortage of time and the amount of business before the House.

The Chairman of the Committee of Dispatch of Business read the order of the day.

The Chair introduced Mrs. Maria Dangwa, President of the Woman's Auxiliary of the Philippine Islands, who brought greetings from the women of her country.

The Chair then introduced the Rev. Churchill J. Gibson, D.D., who in turn presented Dean Charles Taylor of the Episcopal Theological School, Cambridge, Massachusetts. The two men spoke on the problems pertaining to the training of men in the theological schools.

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The Chair then asked the Chairman of the United Thank Offering Committee to come forward and present her final report. Mrs. Chambers proceeded to read the budget, item by item. The Triennial proceeded, by voice vote, to adopt each item.

In regard to Section II-F, Mrs. Robert Adams of Minnesota wanted to add \$30,000 from the Discretionary Fund to the \$50,000 additional allowed for current pensions. Mrs. Horner of Rhode Island asked that the Executive Secretary speak about the problems of increasing pensions.

Mrs. Sherman told how only recently had pensions become automatic for missionaries who had served 25 years and reached the age of 63. The Soule Fund was not adequate, even with the \$50,000 additional allowed from the budget, and the National Council still had to pay part of the cost. It was not possible at this time to make an increase for all missionaries. Any action would have to be considered in connection with the National Council and also be considered in connection with what is being paid the men. There were some extras also, such as Christmas presents from the Emery Fund. Also, the National Executive Board was responsive to the individual needs of the retired missionaries and grants were made from the Discretionary Fund, so that the amount from the United Thank Offering did not represent the total of what is being done for retired missionaries.

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The item was carried as read.

A new item, Section III-E-8 was added by the Budget Committee to read:

"For the World Council of Churches \$1,000.00"

This item was adopted as read.

Item III-F was amended by the Committee to read:

"To purchase and equip addition to
Windham House \$90,000.00"

This was a reduction of \$10,000 from the preliminary report.

Miss Ann Hopkins of Maine, an alumna of Windham House, said that she felt if more than \$90,000 were needed, it should be granted to do the job properly.

The item as amended was adopted.

Miss Frances Turner of Maryland moved that sections G and H be lumped for the voting. The motion was carried.

In regard to Section G on Japan, Mrs. Stafford B. Beach of South Florida wanted to know why the amount for Japan was decreased. She also question what was being done with the \$10,000 saved from the reduction on the item for Windham House.

Mrs. Taliaferro of the National Executive Board reminded the meeting that the General Budget of the National Council had allocated a greatly increased amount for Japan.

The Chairman of the Budget Committee stated that of the saving of \$10,000 on Windham House, \$1,000 had been allowed

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for the World Council of Churches, and the remaining \$9,000 was allotted to the Church in the Philippine Islands, in a later item.

Mrs. Chambers read the revised Section III-I:

"For work in the Philippine Islands, to be dispersed at the discretion of the National Executive Board \$9,000.00

Mrs. Lasar of the Board announced that money to be spent "at the discretion of the National Board" was used in response to requests that came to the Board--not just according to any ideas that the Board entertained.

Mrs. Odessa Babin of Mexico again wondered if some allowance could not be made to the Latin American countries.

The Chairman of the Budget Committee responded that the committee had concentrated on those countries that had suffered devastation and occupation. Also, the money for literature for China had been granted because there was in existence a plan for the use of this money in that way. If a definite plan for literature in the Latin Countries had been formulated, the Committee would have considered making a grant.

Section III-I was adopted as read.

In regard to Section III-J on the Discretionary Fund, Mrs. Walter Kanne of Minnesota wondered if a portion of this could not be designated for college work and for literature in Mexico.

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Mrs. Roy Hoffman of the National Executive Board stated that as the budget as a whole increased, it was necessary also to increase the amount in the Discretionary Fund, which was used to supplement the amounts in the budget. This Fund had been used for new buildings, to repair a trailer for the Girls' Friendly Society, literature for China, bringing a delegate from the Philippine Islands to the Triennial, summer field work for students, sending a representative to the Youth Division of the Amsterdam Conference, and many other things. These items were reported after each Board Meeting and should be available to the local women.

This item was adopted as read.

A motion to adopt the entire budget was carried.

A motion to adopt the resolution at the end of the budget was carried.

The Chair asked the Chairman of the Resolutions Committee Mrs. George A. Morrison of Pittsburgh, to come forward.

She read the following resolution submitted by the Diocese of Quincy:

WHEREAS, the program of the Church is rapidly expanding and must continue to do so to meet the changing world conditions and needs; and

WHEREAS, the social, economic and political status of women in the world is constantly changing; and

WHEREAS, the full participation of every woman in every responsibility of the Church is imperative,

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BE IT RESOLVED that the National Executive Board of the Woman's Auxiliary appoint a Commission to study and re-evaluate the full scope of the work of the women in the Church, and that such Commission report its findings at the next Triennial.

Mrs. Lasar wondered if this Commission would work jointly with a similar Commission appointed by the House of Deputies.

The Chairman said that she thought this was to be a separate body.

Mrs. Edward F. Colcock of Olympia said she preferred the setting up of a separate committee, one not subsidiary to that from General Convention.

Mrs. Herbert J. Cox of Ohio spoke in favor of the resolution.

A motion to adopt the resolution was carried.

The Chairman of the Committee on Resolutions announced that a resolution on Pensions for aged clergy and their widows had been rejected by the committee.

BE IT RESOLVED that we, the members of the Woman's Auxiliary of the Episcopal Church of the Diocese of Erie, affirms its belief that it is the duty of the Church to provide aged clergy, and their widows, with an income sufficient to sustain life in modest comfort and in a manner befitting the dignity of the priesthood.

Commends the proposal that the Church shall from time to time determine the minimum income required by each class of the beneficiaries of the Pension Fund in order to maintain this suitable standard of living.

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Commends the proposal that the Church shall raise a Supplementary Fund to be used by the Trustees to increase each sub-standard pension to the level of minimum income appropriate to the beneficiary in question.

Commends the proposal that the Church shall inaugurate a Contributory Pension Fund.

Requests our deputies to present these proposals to General Convention and to take such action as then seems wise.

She then reported a resolution submitted by Mrs. Raymond Fischer of the Diocese of Chicago:

WHEREAS, the educational program and materials have not always met the needs of the women of the Church, and

WHEREAS, improved and re-vitalized Christian Education is the great issue of this General Convention,

BE IT RESOLVED: that the National Executive Board move speedily towards the integration of the educational program and materials of the Woman's Auxiliary with that of the National Department of Christian Education, so that the program of education for the women of the Church shall become a part of the total program of adult Christian Education, and further

BE IT RESOLVED: that until such integration be accomplished, the National Executive Board seek to create a more clearly defined and coordinated presentation of the educational program, thus providing Church women with a powerful weapon with which to spearhead the Christian advance.

Mrs. R. Bland Mitchell asked if it would not help to have Miss Harvey speak on this. Miss Harvey said that the

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Woman's Auxiliary had had a program of adult Christian Education and that the National Council was new in this field. She stated that she did not fully understand the resolution.

Mrs. Wedel stated that she felt the move for integration should come from the National Council.

Mrs. Fischer said that she felt the women should give help to the new Department of Christian Education, and that there should be the fullest cooperation possible.

Mrs. Cecil Cantrell of Lexington moved that the resolution be tabled, but at the suggestion of Mrs. Lasar that it be recommitted to its sponsors for rewording, said that she would accept this.

The Chairman of the Resolutions Committee reported that the committee had rejected a resolution on reviewing movies and fiction.

RESOLVED: That the Woman's Auxiliary request the Clergy review from the pulpit and in Sunday School current movies and fiction, recommending those which induce successful family life and wholesome living, influencing production of same, wherever possible.

Diocese of Easton

Mrs. Morrison also reported the committee's rejection of a resolution on one dollar a year for theological education.

BE IT RESOLVED: That the Triennial Convention of the Woman's Auxiliary, in session at San Francisco, California from September 26 to October 7, 1949, requests each communicant in the Church to support planned contributions,

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on the basis of one dollar per year, to be used for Theological Education, the funds to be distributed equitably among the several seminaries on a per capita student-faculty basis, or as the parish shall designate.

Diocese of Delaware

The Chairman reported a resolution submitted by Mrs. Henry C. Cullum of the Diocese of Georgia.

WHEREAS, it is recognized that the future strength of the Woman's Auxiliary of the Episcopal Church, is in the younger women, the majority of whom are unfamiliar with the accepted program of work and study, and

WHEREAS, it is felt that there is an urgent need of more detailed information in order that Program and Mission Assignments be better correlated, now

THEREFORE BE IT RESOLVED: By this Triennial Assembly, that it be requested of National Headquarters that all Mission Assignments sent out by Headquarters be accompanied by more detailed information as to the nature and purpose of such assignments, together with complete descriptive and informative literature.

Mrs. Eliot C. Moody of the National Executive Board suggested that it would put too much work on the already over-burdened Supply Secretary, and that the local people could take care of that.

Mrs. Harold Noer, of Milwaukee, Chairman of the Workshop on the Supply Department, said that each assignment should be considered as an introduction to the mission assigned.

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Mrs. R. Bland Mitchell of Arkansas said that she felt the local people should take care of getting information, but that she would like to have some clues as to where this information could be secured included with the assignment.

The motion was lost.

The Chair thanked Mrs. Morrison for the work of her committee.

The Executive Secretary made announcements. She read the following communication from the House of Bishops.

The House of Bishops has adopted the following resolution:

WHEREAS, the House of Bishops heard with deep emotion, sincere gratitude, and abounding joy that the United Thank Offering placed upon the altar on September 29, 1949 by the Woman's Auxiliary reached the amazing sum of two million dollars,

THEREFORE, BE IT RESOLVED, That the House of Bishops records its thankful appreciation to the Auxiliary for this notable achievement, and for the leadership, devotion and prayers of the Auxiliaries in Parishes and Missions in many parts of the world which under God have made this wonderful offering possible.

She also announced that there would be no business session until Thursday afternoon.

The Chairman of Dispatch of Business made announcements.

The Chair asked for the presentation of resolutions by title. Miss Elizabeth Eckel of the Diocese of West Missouri presented a resolution for the early distribution of mimeographed

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The meeting was called to order at 9:00 a.m. by the
copies of the Triennial Budget.

The Diocese of South Florida presented a resolution concerning publications of materials for secretaries of promotion.

These resolutions were referred to the Committee on Policy and Procedure--Reference.

The Chair adjourned the meeting at 5:25 p.m.

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The morning meeting was called to order at 9:00 a.m. by the Presiding Officer. Following the meditation by the Rev. Theodore P. Ferris, the Triennial Meeting adjourned to attend the Joint Session of General Convention to hear the Report of the Program and Budget Committee.

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The meeting was called to order at 9:00 a.m. by the Presiding Officer, who thanked the Rev. Theodore P. Ferris before introducing him for his final meditation, "Called Unto His Holy Fellowship."

After an announcement by the Executive Secretary, the meeting was recessed to attend the final sessions of the Workshops.

The Executive Secretary read a summary of his appreciation for the work being done by the women of the Church. He spoke with special gratitude of the offerings for the True Saviours of Oakland.

Mrs. Chapman thanked the women personally for her election to the National Council.

The Executive Secretary read a summary of the minutes of the eighth session, which were referred to a committee for editing.

The Vice-Chairman of the Committee of Dispatch of Business, Mrs. Leo F. Dwyer, read the orders of the day.

The Chairman of the Credentials Committee read the final report of her committee:

Number of approved delegates	457
Board Members, not delegates	18
Presiding Officers	1
Provincial presidents and Board Members or delegates	1

Total voting strength 477

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The ninth business meeting of the 1949 Triennial was called to order at 2:30 p.m. by the Assistant Presiding Officer, Mrs. Alfred Madison Chapman of Pennsylvania, who read the opening service.

The Chair introduced the Rt. Rev. Karl Morgan Block, Bishop of California, who brought greetings and gave a farewell to the Triennial. He told of his deep appreciation for the work being done by the women of the Church. He spoke with special gratitude of the offerings for the True Sunshine of Oakland.

Mrs. Chapman thanked the women personally for her election to the National Council.

The Executive Secretary read a summary of the minutes of the eighth session, which were referred to a committee for editing.

The Vice-Chairman of the Committee of Dispatch of Business, Mrs. Leo F. Dwyer, read the orders of the day.

The Chairman of the Credentials Committee read the final report of her committee:

Number of accredited delegates	459
Board Members, not delegates	18
Presiding Officers	1
Provincial presidents not Board Members or delegates	<u>5</u>
Total voting strength	; 483

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Alternates present 156
Women Members of the National Council present 4
Dioceses and Missionary Districts represented 101
Dioceses and Districts with full representation 74
Number of visitors to the Triennial 526

The Dominican Republic and the European Churches were the only two dioceses not represented. Mrs. Farmer announced that the substitutions and changes numbered 100. Also, many visitors had registered with General Convention rather than with the Woman's Auxiliary, and that some had not registered at all. Everything pointed to good attendance.

The Chairman of the Committee In Memoriam, Mrs. St. Elmo L. Coombs, of Los Angeles, reported the following resolutions:

John Wilson Wood

WHEREAS, John Wilson Wood, having passed to the life eternal on August 7, 1947, served the Church in many capacities, official and otherwise, more especially as Executive Secretary in the Overseas Department of the National Council, from 1890 to 1949, and

WHEREAS, throughout these fifty years of continuous service to our Church he had the great love and admiration of the hundreds of missionaries to all the foreign fields because of his very intimate interest in their happiness, welfare and courage, therefore

BE IT RESOLVED, that the Woman's Auxiliary at this Triennial meeting of 1949 express gratitude to God for having the privilege of the leadership of John Wood during these years and having been given the real vision of a Christ-centered missionary responsibility.

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Adelaide Teague Case

WHEREAS, God in His infinite wisdom, in June 1948, called into the larger life His servant, Adelaide Teague Case, a former member of the National Executive Board of the Woman's Auxiliary, serving on the National Council from 1946 to 1948, and

WHEREAS, she was a member of the faculty of the Episcopal Theological Seminary at Cambridge, where she exerted great influence as a teacher, therefore

BE IT RESOLVED, that the Woman's Auxiliary of the Triennial Meeting of 1949, express appreciation for the example of her life and gratitude to God for the years of her service to His Church.

BE IT FURTHER RESOLVED, that we here assembled as the women of the Church, dedicate ourselves to the whole work of the Church, even as Adelaide Teague Case dedicated herself.

Mary Louise Pardee

WHEREAS, God in His wisdom called into life eternal in November 1946, Mary Louise Pardee, a former member of the National Executive Board of the Woman's Auxiliary from 1934 to 1940, and

WHEREAS, the love of God and His work was the guiding principle of her life which led her to wider fields, enabling her to make a real contribution to her parish, to her diocese, in which she served as President of the Woman's Auxiliary, and to the world church, as President of the Council of Church Women of Connecticut, therefore

BE IT RESOLVED, that we the women of the Triennial meeting of 1949, holding in our hearts her friendship and inspirational service, give grateful thanks to God.

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Alba Capps Lucas

WHEREAS, Alba Capps Lucas entered into life eternal February 10, 1949 and

WHEREAS, she was a lifelong member of the Episcopal Church, active in the work of the Woman's Auxiliary, serving as president in her Diocese, vice-president of her Province, a member of the National Executive Board of the Woman's Auxiliary, and a member of the United Council of Church Women, therefore

BE IT RESOLVED, that we, the Woman's Auxiliary of the Triennial of 1949, as a tribute to her long and faithful service, thank Almighty God for the beautiful example of Christian Stewardship through the years.

"Rest eternal grant unto her O Lord, and let light perpetual shine upon her."

Sally Carroll Payson

WHEREAS, Almighty God in His infinite wisdom called into the greater life, Sally Carroll Payson on June 14, 1948, a former member of the National Executive Board of the Woman's Auxiliary, and

WHEREAS, she contributed to the educational program, widened the missionary outlook, and furthered the cause of Church unity, therefore

BE IT RESOLVED, that the Woman's Auxiliary of the Triennial Meeting of 1949 express gratitude to God for her life and work.

A motion to incorporate these resolutions in the minutes and send copies to the families was adopted by rising vote.

Mrs. Stephen K. Mahon, representative of the Girls' Friendly Society on the National Executive Board thanked the women for their help to the younger girls, especially to the

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Woman's Auxiliary for providing a jeep to haul the GFS trailer. She reported that Mrs. Elwood Haines of Iowa was to be the new representative on the Board.

She introduced Mrs. G. Russell Hargate of Ohio who told the story of the film devoted to Girls' Friendly Society activities.

The Chair introduced the Rev. Robert E. Wilson of the American Bible Society who thanked the women for their gift in the United Thank Offering Budget and told of the work of the society.

Mrs. Mahon returned to make an announcement recommending the book, The Christian Demand for Social Justice, edited by the Rt. Rev. William Scarlett, published by the Joint Commission on Social Reconstruction.

The Chair then introduced the Rt. Rev. Henry Knox Sherrill, D.D., the Presiding Bishop, who thanked the women for their United Thank Offering, and announced the adoption by both Houses of Convention, of the General Budget substantially as presented. In response to many requests, he told the story of Seabury House.

The Chair then presented Mrs. Harold W. Whinfield, Chairman of the Triennial Program, who spoke on the purpose of the Workshop procedure, and then introduced a participant of each Workshop to summarize the work of her section.

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Mrs. Henry Tufts of Fond du Lac reported on the Section on Organization and Administration.

Mrs. Richard S. Watson of Olympia reported on Christian Social Relations.

Mrs. Wilburn C. Campbell, of Pittsburgh reported on Education and Worship.

Mrs. Penrose W. Hirst of Texas reported on Missions, introducing as a special feature, a skit directed by Miss Frances Young, Advisor in Religious Education, the Church of the Redeemer, Baltimore.

The Executive Secretary made announcements. She read the following resolution from the House of Bishops:

RESOLVED, that the House of Bishops express to the Woman's Auxiliary our gratitude for their graciousness in granting us seats, without voice or vote, in the magnificent session in which we have just been privileged to share.

also, the following resolution from the Leaders of the Laymen's Movement:

Leaders of the Laymen's Movement, at a meeting held on October 1, 1949, under the auspices of the Presiding Bishop's Committee on Laymen's Work, adopted unanimously the following resolution:

WHEREAS, the Woman's Auxiliary has inspired the whole Church by their magnificent example in presenting a United Thank Offering in the amount of two million dollars, and

WHEREAS, the women of the Church, by their consecration, sacrifice, and loyalty have inspired us all to greater service, therefore

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BE IT RESOLVED, That this group of lay leaders, through the Presiding Bishop's Committee on Laymen's Work, extend to the Woman's Auxiliary our heartfelt congratulations and appreciation, with the assurance that the men of the Church shall endeavor to increase their effectiveness in the extension of Christ's Kingdom through His Church.

A letter from local 6 of the International Longshoremen's and Warehousemen's Union thanking the groups of General Convention for making available the Civic Auditorium for their meeting of October 2, was read.

Mrs. Sherman reported on the application of the new by-law on representation of racial minorities. Of the thirty-three dioceses which could have sent a sixth delegate from a racial minority, 16 did so, and three others elected delegates, who could not attend; 2 dioceses included a minority delegate in their regular delegation of 5, thus 21 dioceses availed themselves of the opportunity.

The installation of the next National Executive Board was scheduled for 9:00 a.m. on Friday, with the Presiding Bishop officiating.

The vice-chairman of the Committee on Dispatch of Business made announcements.

Mrs. William R. Taliaferro, retiring Chairman of the National Executive Board read the closing service.

The Chair adjourned the meeting at 4:35 p.m.

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The tenth meeting of the 1949 Triennial was called to order at 10:10 a.m. by the Presiding Officer.

The Executive Secretary read the minutes of the preceding meeting which were approved as read. The Chair asked for a motion to the effect that the minutes of this meeting be edited by the Executive Secretary and the Presiding Officer and added to the other minutes of the Triennial according to custom.

The Executive Secretary introduced Miss Gladys Saleeby, formerly on the staff of the Presiding Bishop's Committee on Laymen's Work at the Church Missions House, New York, then on the staff of the treasurer's office in Shanghai. She was finally evacuated from there and worked several months in the Mission Office in Japan.

The Executive Secretary read greetings from the Women's Missionary Service League of the Holy Catholic Church in China, Diocese of Kiangsu, China.

"To the Woman's Auxiliary of the Church in America Assembled in Triennial Convention, San Francisco.

"Greetings from the Women's Missionary Service League of the Church in China. This brings you best wishes from China and grateful appreciation of all your help to the Church in China.

"The last National Triennial meeting of the Women's Missionary Service League of the Chung Hua Sheng Kung Hui was held in 1947, together with the General

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Synod of the Chinese Church, after a lapse of ten years. At this meeting our motto was "We lift our hearts unto the Lord", and at that time we renewed our faith and sought to gain strength for further effort in spreading the Gospel in China.

"Our program for the present triennium includes: the preparation of new study materials, the promotion of the idea of United Thank Offering, the advancement of missionary zeal among our members, and emphasis on the Christian Home movement and the observance of the World Day of Prayer for Women.

"The Women's Missionary Service League of the Church in China asks your prayers in this time of political unrest, and especially for those dioceses which are now suffering in war areas, that the Christians may remain true to our Lord and bear faithful witness to Him for the advancement of His Kingdom.

"Assuring you of our prayers for your Convention.

"Faithfully your sisters in Christ,

The Women's Missionary Service
League of the Chung Hua Sheng
Kung Hui.

C.T. Shen, President

Lucy Chen, Secretary"

Shanghai, China
April 1949

"The Women's Missionary Service League of the Diocese of Kiangsu, China, sends greetings to you who have come together for your Triennial. Physically the Pacific Ocean separates us but, spiritually, we are one in the Lord.

"We are fully aware of the rising challenges confronting us now and our unusual opportunities to serve. We pray for new vigor and firmer faith and will try to do our very best. We shall have our Annual Meeting on October 6th to review the year's work

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and to plan for the future. May we request you all to remember us specially in your prayers on that day?

"We thank you for your kind interest in our work and your generous support. We look up to you as a source of inspiration which encourages us to go forward. We need your sympathetic understanding and constant prayer more than ever in these formidable days."

Mrs. Mason Lo

and from Japan:

"Tohoku Auxiliary sends Greetings. Request assistance reviving Aobajo-Gakuin."

Gladys Spencer

The Executive Secretary also called attention to the Newsletter from the Christian University in Japan.

The Chairman of the Committee on Dispatch of Business read the orders of the day.

The Chair called the Chairman of the Committee on Resolutions to the platform. Mrs. Morrison read the following resolution from the Diocese of Missouri:

WHEREAS: The United Thank Offering Committee of the National Executive Board has worked long and hard in allocating the money of the Ingatherings and we are grateful to them because their work is so laborious and hard of decision, and

WHEREAS: The sections on the United Thank Offering were so hurried by reason of the time of day, and confused conditions due to no fault of their own, and

WHEREAS: The United Thank Offering budget is one of the most important discussions in which we are privileged to share, and

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WHEREAS: The decision of allocation is so vital

THEREFORE BE IT RESOLVED that mimeographed copies of the proposed budget as formulated by the United Thank Offering Committee of the National Executive Board be distributed to all delegates to Triennial for consideration prior to the discussion groups at Triennial, and

THEREFORE BE IT RESOLVED that the time of such discussion groups come sufficiently early in the day's agenda to allow for thorough discussion of this most worthwhile means of CALLING UNTO HIS HOLY FELLOWSHIP.

This resolution was adopted by voice vote.

A resolution from the Diocese of South Florida was next presented:

WHEREAS, the Promotion Secretaries of Dioceses often feel the need of instruction in, and definition of their work and specific suggestions to hand to parish secretaries of promotion;

BE IT RESOLVED: that we request the National Executive Board to Authorize publication of materials similar to the "Tell Us About" series, for distribution to Promotion Secretaries of Diocesan Auxiliaries.

Mrs. Theodore Wedel spoke against this because the question of promotional secretaries is a deep policy question that is being worked out. She would favor a resolution to study the question.

Mrs. Warren T. Zeuch of South Florida said she felt that the National Council could handle the question if it

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saw fit, but wondered if material from the National Council could be made available directly through the Woman's Auxiliary instead of referring the requests to the National Council.

Mrs. Southall W. Tate of the National Executive Board said that the Fourth Province was more highly organized in this respect than any of the others. She felt that something should be done to help the others wanting it, and was willing to assist personally in giving this help.

Mrs. Harold W. Whinfield of the National Executive Board said that there was a section on promotion in When You Organize.

The Chair called for a voice vote which was not decisive. The Chair called for a standing vote. In answer to a question from Mrs. Oliver J. Hart of Pennsylvania as to whether the vote should be by diocese or individually, she responded that voting would be individually.

The Chairman of Tellers, Mrs. Chamberlain, reported:

Yes - 156
No - 77

The resolution was adopted.

The Chairman of the Resolutions Committee presented the resolution on Christian Education from the Diocese of Chicago which had been sent back for rewording:

WHEREAS, improved and re-vitalized Christian Education is the great issue of this General Convention, and

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WHEREAS, the National Department of Christian Education is now setting up courses of study and issuing materials for adult Christian Education, and

WHEREAS, this new material is of a high quality, both as to content and format, and is subject to Church-wide promotion at great expense,

BE IT RESOLVED: that the educational program of the Woman's Auxiliary and the study materials which implement it, be more closely correlated with those of the National Department of Christian Education, so that they may be uniform in quality, share in the national promotion and thus be an integral part of the total program of adult Christian Education.

Mrs. Gulian Lansing of the National Executive Board asked for clarification from the Executive Secretary on the relations between the Woman's Auxiliary Department of Religious Education and that of the National Council.

Mrs. Sherman said that there has been close cooperation. Two members of the National Executive Board and a staff member sit in the meetings of the National Council's department. She emphasized that in its program of religious education, the Woman's Auxiliary tried to correlate the educational work of all the departments.

Mrs. Edward F. Colcock of Olympia stated that she had voted against the resolution in committee because it seemed to suggest that the women as an organization were not cooperating with the Church.

Mrs. Raymond Fischer of Chicago, sponsor of the resolution, spoke of her personal experience with and enthusiasm for the

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work being done by the National Council's department and hoped for more cooperation. She felt that complete cooperation between the two groups had already been accomplished in the Departments of Christian Social Relations. She also quoted Dr. Heuss' comment to the Workshop on Religious Education that integration was inevitable.

Mrs. John D. Plant of Connecticut spoke against the resolution, but not the intent. She felt that it implied that there was no cooperation. She felt that as the program of the National Council developed, cooperation would be automatic.

Mrs. R. Bland Mitchell asked about cooperating with the department of Promotion on the question of missionary education.

Mrs. Whinfield said that all promotion on education came from the Department of Christian Education and not through the Department of Promotion.

A motion to adopt the resolution was lost.

The Chair thanked Mrs. Morrison for the work of her committee.

By a two-thirds vote, the Triennial allowed the presentation of a resolution from the floor by Mrs. Penrose W. Hirst of Texas.

BE IT RESOLVED, that serious and early consideration by the National Executive Board be given to a retirement plan covering all women workers

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within the Church, -- this plan to include percentage payment by the employee and employer whether it be National Council, Diocese or Parish, and to be in the name of the individual and owned by her. A plan similar to that of the Young Women's Christian Association is suggested.

The Chair said she understood the resolution to mean that this question was to be studied.

Mrs. E. Bradford Young of New Hampshire said that she thought it should be considered in connection with the broadened social security program now being considered.

Miss Mary Patten Jordan of Virginia said that it might embarrass people with small salaries to have to give up part of it.

One delegate felt that young people often were not sure they were going to spend twenty-five years in the service of the Church. She also said she felt it was less pauperizing for employees to make some payment themselves.

The resolution was adopted by voice vote.

The Chairman of the United Thank Offering Committee introduced the resolution, which was inadvertently left out of the United Thank Offering Committee report earlier presented, that the National Executive Board be instructed to prepare a tentative budget for the offering to be presented in 1952. The resolution was adopted.

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The Courtesy Committee under its vice-chairman, Mrs. Winfred Douglas of Colorado reported:

A telegram conveying affectionate greetings was sent to Miss Lindley.

The women of Mexico wished to express their gratitude for the hospitality shown their missionaries.

All the missionaries wished to thank the women of the Auxiliary of the Diocese of California for the monetary gift covering meal expense.

Resolutions were prepared to be submitted to the following organizations and persons concerned:

Leaders of Laymen's Movement

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled, has received a greeting from the leaders of the Laymen's Movement

BE IT RESOLVED, that the Woman's Auxiliary thanks the Presiding Bishop's Committee on Laymen's Work for this expression of interest and encouragement.

Diocesan Altar Guild of California

WHEREAS, the Diocesan Altar Guild of California has presented to the Woman's Auxiliary 150 new offering bags, 170 blue ushers veils, and 100 new girls' veils.

BE IT RESOLVED, that the Woman's Auxiliary expresses deep gratitude for this generous and useful gift.

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Youth Convention

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled has received a message of greeting and appreciation from the National Youth Convention,

BE IT RESOLVED, that the Woman's Auxiliary conveys to the National Youth Convention its gratitude for this message and the assurance of its continued interest in, and prayers for the program of the Youth of the Church.

College Conference:

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled has received a greeting from the College Conference,

BE IT RESOLVED, that the Woman's Auxiliary thanks the College Conference for this message and assures the members thereof of its continued interest in and prayers for that work.

Bishop Neill

WHEREAS, there is great concern and pressing need for Christian advance, in this revolutionary world, and

WHEREAS, the World Council of Churches is the most powerful tool for this advance, therefore

BE IT RESOLVED, that the Woman's Auxiliary in Triennial Meeting assembled, gratefully acknowledges the stirring inspiration brought by the Rt. Rev. Stephen C. Neill, and is further grateful for the opportunities of service in spreading the Gospel to all parts of the earth.

Leila Anderson

WHEREAS, there is need for evaluation of Christian Advance in the American Community, and

WHEREAS, our efforts in this direction have been greatly aided by the message brought by Miss Leila Anderson,

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BE IT RESOLVED, that the Woman's Auxiliary in Triennial Meeting assembled expresses its appreciation to Miss Anderson, and recognizes the strategic role, and great responsibility of every member if Christianity is to continue to advance in the Community.

Dr. Ferris

WHEREAS, the women of the Church are concerned for the condition of the Holy Fellowship between God and man and between man and man, and

WHEREAS, we are consecrated to the task of implementing the unity of the Fellowship, and of bringing the truth of their being "called", into the consciousness of all who are within hearing of the Gospel,

BE IT RESOLVED, that the Woman's Auxiliary, in Triennial Meeting assembled, humbly expresses its appreciation of inspiration and spiritual guidance, in this wise, to the Rev. Theodore P. Ferris; and herewith gives thanks to God for the calling of this, His faithful servant.

Missionaries and Church Workers

WHEREAS, the Woman's Auxiliary in Triennial Convention assembled has received helpful information and genuine inspiration from those missionaries and other Church workers who have honored us with their presence at various times throughout these sessions,

BE IT RESOLVED, that the Auxiliary expresses deep appreciation to these men and women for their courtesy, and

BE IT FURTHER RESOLVED, that this Resolution be spread upon the minutes of this meeting, and a copy sent to each of them.

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The following resolutions regarding the work of the officers and hostesses, were presented:

National Executive Board, etc.

WHEREAS, the Woman's Auxiliary in Triennial Convention assembled is well aware of the great volume of work involved in planning and carrying out these meetings in an efficient and inspiring manner,

BE IT RESOLVED, that we thank the National Executive Board who have labored so diligently; Mrs. Kingsland, our gracious and capable presiding officer; Mrs. Pennybacker and her various committees, and all others contributing to our pleasure and comfort.

Mrs. Sherman

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled is conscious of the splendid work done by Mrs. Arthur M. Sherman during the past twenty years, and rejoices that she will continue as Executive Secretary in the coming Triennium,

BE IT RESOLVED, that we hereby express to her our sincere affection and loyal cooperation.

Triennial News

WHEREAS, the members of the Woman's Auxiliary in this Triennial Meeting are conscious of the value of the Triennial News,

BE IT RESOLVED, that we express to Mrs. Hannah and her Committee our appreciation of their difficult but efficient task.

Hostesses

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled, is deeply conscious of the tremendous task involved in the planning, preparation and conduct of this Triennial Meeting,

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BE IT RESOLVED, that the Woman's Auxiliary conveys to Bishop Block and to Mrs. Hammond and each of her efficient committees, and to all others who have so generously aided in this undertaking, particularly the hostesses at teas following automobile tours, gratitude and affection.

A motion to accept this report and incorporate it in the minutes of the meeting was carried by rising vote.

The Chair introduced Miss Mary Frances Bemont of the Virgin Islands, who thanked the women for the increase in missionary salaries.

Mrs. Maria Dangwa of the Philippine Islands reported the gift of three Igorot blankets from the women of Besao, Bontoc, and Baguio. She felt that the women of the Philippines would be happy if these blankets could be used to cover the tables on the platforms at future Triennials. She also presented an interesting plaque from the Auxiliaries of Zamoango City and Upi, Cotobato. She invited the women at the Triennial to come to the Philippines for their Auxiliary Meeting in May of 1950.

The members of the new National Executive Board were asked to come to the platform. They were presented individually by Mrs. Sherman: the Provincial representatives, the members-at-large, and the members from organizations.

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PROVINCIAL REPRESENTATIVES

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- I. Mrs. Glenn Howland, Vermont
- II. Mrs. Frank G. Scofield, Central New York
- III. Mrs. Jasper Nichols, Pennsylvania
- IV. Mrs. Southall W. Tate, Louisiana
- V. Mrs. H. W. Whinfield, Fond du Lac
- VI. Mrs. Clarence C. Moore, Colorado
- VII. Mrs. Edward G. Lasar, Missouri
- VIII. Mrs. Sumner Walters, San Joaquin

MEMBERS-AT-LARGE

Mrs. Robert Arneson, Oregon
Mrs. Rollin T. Chamberlin, Chicago
Mrs. Francis O. Clarkson, North Carolina
Mrs. James S. McCulloh, New York
Mrs. C. G. Perry, Nebraska
Mrs. Percy V. Pennybacker, Texas
Mrs. Lewis D. Pilcher, Southern Virginia
Mrs. Theodore O. Wedel, Washington

Church Periodical Club - Miss Carolyn E.
Punderson, Minnesota
Daughters of the King - Mrs. H. E. Fry, Conn.
Episcopal Service for
Youth - Mrs. Perry B.
Strassburger, Newark
Girls' Friendly Society- Mrs. Elwood Haines,
Iowa

The Chair presented the Chairman of the Committee on the Triennial Message, Mrs. Lawrence Dorsey of Indianapolis, who named her committee and then read the following report:

TO THE WOMEN OF THE CHURCH

Called Unto His Holy Fellowship. So surely and deeply has this call come to us through this Triennial that we are compelled to make you, too, hear this call.

Our world is in confusion. Crisis is our daily companion. The dangers from an ideology opposed to our own democracy threaten us. Secularism is the dominant force today, for we as Christians have been indifferent, confused, and inarticulate.

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This Triennial has been in a sense a glorious resurrection, for we have felt the presence of God calling us to a rebirth, and a deeper devotion to His Church. Advance has been the keynote, repelling any sense of fear for where it might lead or what it might cost. The call has been clear and impelling to go forward in the face of whatever dangers may lie ahead.

This Triennial has truly given us a glimpse into His Holy Fellowship. Christian women from all the far-flung places of the world -- India, China, Japan, Hawaii, Mexico, the Philippines, Alaska -- all our neighbors have come to share this Holy Fellowship. We have felt that we are one in Christ.

We are called unto His Holy Fellowship. Jesus said, "He that hath a mind to come my way, let him renounce himself and take up his cross daily and follow me."

Mrs. Everett R. Wilkinson of Massachusetts was introduced and gave a welcome from Boston and Massachusetts to the Woman's Auxiliary to the Triennial of 1952, where they would look forward to a renewal of the fellowship enjoyed in San Francisco.

The Chair then praised the cooperation and very great help shown by all to those on the platform and hoped that the delegates would go back to their dioceses and districts filled with enthusiasm. She gave her personal thanks for her nomination to the National Council.

The twenty-sixth Triennial was adjourned at 11:35 a.m.

The Executive Secretary then lead in the closing service.

Respectfully submitted

Secretary

CLOSING SERVICE OF THE TRIENNIAL MEETING

October 7, 1949

Opening hymn to be read in unison: JESUS CALLS US O'ER THE TUMULT

Sentences:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. St. John 15:16

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. I Corinthians 1:9

Let us pray

O Lord, in whose hands are life and death, by whose power we are sustained, and by whose mercy we are spared, forgive us that we have so much neglected the duty which thou hast assigned to us, Make us to remember, O God, that every day is thy gift, and ought to be used according to thy command. Grant us, therefore, so to repent of our negligence, that we may obtain mercy from thee, and pass the time which thou shalt yet allow us in diligent performance of thy commands Through Jesus Christ. Amen.

An Act of Praise

We praise thee, O God; we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud; the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;

Heaven and earth are full of the Majesty of thy glory.
The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all the world doth
acknowledge thee;

The Father, of an infinite Majesty;
Thine adorable, true, and only son;
Also the Holy Ghost, the Comforter.

An Act of Faith

Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man, thou didst
humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou
didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of
the Father.

We believe that thou shalt come to be our Judge.

An Act of Intercession

We therefore pray thee, help thy servants, whom thou
hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory
everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

Bible Reading. Romans I:1-12

Let Us Pray

O Divine Love who dost everlastingly stand outside the closed doors of the souls of men, knocking ever and again, give us grace now to throw open all our souls' doors. Let every bolt and bar be drawn that has hitherto robbed our lives of air and light and love,

Give us open ears, O God, that we may hear thy voice calling us to high endeavor. When any one of thy children cries out in need, give us an open ear to hear in that cry thy call to service.

Give us open minds, O God, minds ready to receive and to welcome such new light of knowledge as it is thy will to reveal to us. Let not the past ever be so dear to us as to set a limit to the future.

Give us open eyes, O God, eyes quick to discover thine indwelling in the world which thou hast made.

Give us open hands, O God, hands ready to share with all who are in want the blessings with which thou hast enriched

our lives. Let us hold our money in stewardship and all our worldly goods in trust for thee; to whom now be all honour and glory. Amen.

Silent Prayer

For each other.

For the women whom we represent.

For our missionaries around the world and those with whom they work.

O Lord, hear our prayer

And let our cry come unto thee.

To be read in unison - standing

Christ is the King! O friends upraise
Anthems of joy and holy praise
For his brave saints of ancient days,
Who with a faith for ever new
Followed the King, and round him drew
Thousands of faithful men and true.

O Christian women, Christian men,
All the world over, seek again
The Way disciples followed then.
Christ through all ages is the same:
Place the same hope in his great Name.
With the same faith his word proclaim.

Let Love's unconquerable might
Your scattered companies unite
In service to the Lord of light:

So shall God's will on earth be done,
New lamps be lit, new tasks begun,
And the whole Church at last be one.

Into thy hands, O Lord we commit ourselves this day.
Give to each one of us a watchful, a humble, and a diligent
spirit, that we may seek in all things to know thy will, and
when we know it may perform it perfectly and gladly, to the
honor and glory of thy Name; through Jesus Christ our Lord. Amen.

May the God of all grace who hath called us unto his
eternal glory by Christ Jesus, after that we have suffered
awhile, make us perfect, stablish, strengthen us. To him be
glory and dominion for ever and ever. Amen.

THE WOMEN
of the CHURCH
IN ACTION

1946-1949



TRIENNIAL REPORT

THE EXECUTIVE BOARD

PROVINCIAL REPRESENTATIVES

PROVINCE I	Mrs. Glenn Howland
PROVINCE II	*Mrs. William T. Heath
PROVINCE III	†*Mrs. William R. Taliaferro
PROVINCE IV	Mrs. Southall W. Tate
PROVINCE V	Mrs. Harold W. Whinfield
PROVINCE VI	*Mrs. David R. West
PROVINCE VII	Mrs. Edward G. Lasar
PROVINCE VIII	Mrs. Sam H. Morris

MEMBERS AT LARGE

Mrs. Robert Arneson	*Mrs. John F. Heard
Mrs. Rollin T. Chamberlin	*Mrs. Roy Hoffman
‡*Mrs. Alfred M. Chapman	Mrs. Lewis D. Pilcher
Mrs. Francis O. Clarkson	Mrs. Theodore O. Wedel

REPRESENTATIVES OF OTHER ORGANIZATIONS

Girls' Friendly Society: *Mrs. Stephen K. Mahon
Church Periodical Club: *Mrs. Eliot C. Moody
Daughters of the King: Mrs. H. E. Fry
Episcopal Service for Youth: *Mrs. Gulian Lansing

EXECUTIVE SECRETARY

Mrs. Arthur M. Sherman

ASSOCIATE SECRETARIES

Miss Edna B. Beardsley	Miss Avis E. Harvey
Miss Ellen B. Gammack	Miss Dorothy Stabler

‡Chairman, 1946-1948

†Chairman, 1948-1949

*Having served two terms these members are ineligible for reelection.

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THE National Executive Board and staff in presenting this report would express their gratitude for the privilege of working with the women of the Church during this triennium. We have been constantly impressed and stimulated by the great body of women who by their prayers, their thought, their action serve our Lord through His Church in this generation. The report attempts to give a general review and appraisal of the work of the Woman's Auxiliary for the years 1946-1949 as recorded in the annual reports from dioceses and missionary districts, and as reflected in the activities and observations of the National Executive Board and Secretaries.

The Influence of War

THE annual reports received in the first year of the triennium left us with the impression that no great spiritual revival or upsurge of religion issued from the war experience. Where diocesan officers had given thought to the specific question concerning the influence of the war upon the program of women's work, the answers ranged all the way from "increased interest in world issues, mission study, and all matters relating to the

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advance of the Christian religion as the only hope of mankind" to "exhaustion from strenuous war activity made many women reluctant to do Church work." While some reported increased Church attendance, others reported loss in communicant strength.

In answering the query as to the use being made of the time and skills of women who had been active in war work, officers on the one hand noted that "women returned from the war ready and willing to assume leadership which they were unable or unwilling to give before," and "production chairmen of the Red Cross make wonderful heads of supply and relief work," and on the other hand, "women are not free—homes too long neglected take their time," . . . "an excellent idea, but we are not prepared to use them."

Strong Active Leadership is Essential

AFTER the war weariness wore off somewhat the reports seem to mark a change. They mention an increased emphasis upon the devotional aspect of the program and concern for the development of the religious life of individual women through a rule of life, prayer groups, and annual retreats; a growing sense of fellowship and greater unity. "New missions, new evening chapters, isolated groups of farm women are being reached" . . . "the women are more aware of the fact that they are part of the whole church" . . . "interdenominational cooperation is advancing. But we also have such statements as "the great majority of women are unaware of a program beyond their own groups"; and "interdenominational work is growing slowly." Two general observations are worth recording, "There is need for continued interpretation of Woman's

Auxiliary work as Church work," and "The greatest progress is noted where there are strong active leaders and where the clergy are working with the women."

Surveys Study Three Phases of Work

IN addition to the annual reports direct from dioceses, the Provincial Representatives have presented to the Executive Board surveys of three phases of women's work in their provinces, the United Thank Offering, finance, and the unified program. The purpose of these surveys, which are only the beginning of a process, was to get a view of the situation as a whole as a basis upon which to build field and finance policies. With respect to the unified program and plan of organization for women's work in parishes, a graph would show a fluctuating line as we move north and south, east and west across the country. Some dioceses report that all parishes are unified. Where unification is understood and worked at, there seems to be definite progress, increase in attendance and participation and in interest and understanding of the Church's program. A few dioceses, however, mention that no increase in activity, participation, or giving has resulted. Enthusiasm for the idea is evident even where not much progress has yet been made in putting it into operation.

In the matter of finance, the questions under consideration were the making of budgets and raising of funds; the relation of Woman's Auxiliary gifts to diocesan and general Church budgets; the place of specials in our giving. By far the majority of diocesan Woman's Auxiliaries handle their finances through a budget, although "budget" is interpreted variously. There is a growing recognition of the importance of underwriting ad-

ministrative expenses to promote the Church's work, as well as a sense of responsibility for the diocesan and general Church missionary program. The National Executive Board is working out a set of principles as a guide to diocesan executive boards.

The Oldest National Project

THE oldest national project of the Woman's Auxiliary continues to meet material needs of the missions at home and abroad. With a few exceptions the reports from dioceses indicate that supply work flourishes. Although in parishes and missions the missionary education values in the work are not fully recognized, the actual filling of national assignments has been one of the most gratifying responses to calls for mission aid. The figures are impressive. The Supply Secretary's Gift Fund from which cash gifts in lieu of personal boxes are made to certain retired persons amounted during the triennium to \$39,580.88. The Discretionary Fund of the Supply Secretary, used to purchase supplies and to ship them to the Philippines, China, and certain other fields; and to provide for needs not met by assignments reached \$23,246.02. These funds are in addition to the \$398,894 contributed in goods and cash for clothing, hospital garments, and dressings sent to missions and missionaries in all parts of the world.

Certain highlights appear with reference to our provision for overseas missions; for example in 1946-47 we resumed the shipment of goods to China, which had ceased at the outbreak of the Sino-Japanese War in 1937. Shipments were slowed up in the summer of 1948 when missions encountered difficulty in meeting import duties, and were discontinued as the civil war approached Shanghai. During 1948-49 funds were sent for

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purchase of supplies obtainable in China. During the triennium the pre-war practice of consigning goods to missions in the Philippines and Puerto Rico was resumed. In addition large quantities of relief supplies of clothing both new and used were sent to Manila to be allocated by the Bishop. These were over and above the material aid sent through Church World Service. The return to St. Luke's Hospital in Tokyo of Miss Sarah G. White, who was in charge of the nurses' training school there before the war, gave immediate opportunity to learn of needs there. Hospital supplies were sent in the summer of 1948 and are continuing. In the spring of 1949 St. Barnabas' Hospital for women and children in Osaka was also restored to its pre-war place in the supply assignment.

More Local Responsibility

IN the provision for domestic missions there has been a gratifying trend toward assumption by diocesan Woman's Auxiliaries of full or increasing responsibility for supplying missions in their own dioceses—gratifying because it means that increasingly the national supply assignments can be used to assist work in overseas fields and in domestic missionary districts where the needs are far more than local resources can meet. Special mention should be made of two dioceses: Southern Virginia, which over a period of about seven years has taken over all work within the diocese save that for St. Paul's Polytechnic Institute at Lawrenceville, a school of the American Church Institute for Negroes; and Minnesota, which in one season took over provision for a number of Indian missions and assured every child of school age suitable warm garments for a northern Minnesota winter.

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The heavy increase in requests from overseas which has been caused by resumption of the program of the mission schools in the Philippines and expanding needs in other fields, has made it difficult to supply some of the domestic missions to the extent that they would like. A part of the task of the National Supply Secretary has been to try to help the missions develop sounder and more consistent policies regarding their use and distribution of clothing.

Tell Us About Supply Work has recently been added to the Tell Us About series.

More Women Share in U.T.O.

THE other specifically woman's project which has since 1889 been steadily growing in importance is the United Thank Offering. This apparently holds the most favored position in the hearts of individuals and in the program of the Woman's Auxiliary, if we can judge by the statements from dioceses and missionary districts and by the financial receipts. The increasing number of dioceses which report one hundred per cent participation of parishes; and of parishes which report one hundred per cent participation of women indicates that the emphasis is being placed as it should be upon winning individual women as sharers because of their gratitude to God for His many mercies.

With imaginative planning the whole project of the United Thank Offering can stimulate women's interest in the missionary task and lead to an understanding of the tremendous problems facing the Christian Church in its world evangelistic outreach. There also is opportunity in promoting it to lift up our concern for personnel standards and practices.

The United Thank Offering has been disbursed during the triennium in accordance with the budget adopted by the Triennial Meeting of 1946. Following each Executive Board Meeting regular reports of specific designations have been made by Provincial Representatives to dioceses and missionary districts. Perhaps the most appealing were the gifts voted in 1947 and 1948 to women missionaries in view of low salaries and the abnormally high cost of living. The National Council also is concerned about the low salaries of missionaries and plans to raise them if funds are made available through the United Thank Offering and the Advance Program.

Aid for India Training College

THROUGH a grant from the United Thank Offering, the Woman's Auxiliary has become a unit in the group of boards supporting St. Christopher's Training College, Madras, India, which is sponsored by missionary boards and societies in the United States, Canada, and Great Britain.

In 1947 a report of the use of the United Thank Offering for 1943-1946 was sent to the delegates to the last Triennial Meeting, carrying out the spirit of the resolution requesting an accounting of the expenditures. The Executive Board voted that a similar report on the 1946-1949 Offering be sent to every delegate to this Triennial as soon after January 1, 1950, as it can be completed.

Although the constant demand for new and better promotional material has not been fully met, there has been a good response to the revival of *News From Our Missionaries* in mimeograph form, and to the new folders issued during the triennium: *Building Stones of the City, Your U.T.O. Provides*

Equipment, Your U.T.O. Erects Buildings, Your U.T.O. Cooperates, Your U.T.O. Sends Missionaries, and Let Us Give Continual Thanks.

Interest in Recruiting Revives

DIOCESAN reports show that personnel work and Christian Social Relations share the distinction of not being very well understood. Modern forms of two of the oldest interests of women (helping the needy and recruiting missionaries) require reorientation of our thinking and new methods of approach if we are to appeal to a new generation. The work itself moreover cannot fit into a pattern that is repeated annually. A good beginning has been made, however, and in spite of the difficulties more dioceses have appointed personnel chairmen who are keeping before the parishes the problem of recruiting young women for full time professional service in the Church, and are gradually enlisting women for this service. More Woman's Auxiliaries have set aside funds for scholarships for candidates, for winter study, and for summer service opportunities, thereby sharing with the National Executive Board the cost of training.

The three graduate training centers have been affected by these renewed efforts on the part of the Woman's Auxiliary to recruit personnel. Windham House in New York which was given to the Church by the women in 1928 has been full to capacity for two years and is now enlarging the physical plant to meet the demands for admission. St. Margaret's House in Berkeley, California, has appointed a full-time supervisor of field work, to develop this phase of the training program which has always been the weakest in the schools. The Department

of Women of the Philadelphia Divinity School has reopened with a new director. Along with the training schools, the Executive Board has been experimenting with the use of tests for selecting young women for admission to the schools.

In addition to considering candidates for scholarships and for appointment to the mission field, the Executive Board is constantly studying and recommending policies for raising the standards of work, of salaries, and of retiring allowances.

A special committee was appointed to study the resolution referred to the Executive Board by the 1946 Triennial on "correcting missionary salary rates." It was found that the resolution was based upon misunderstanding or misinterpretation of action of the Division of Domestic Missions, which did not call for "correction."

Three new pamphlets, *Tell Us About Personnel, When You're Personnel Chairman*, and *Consider the Church* are now available.

To coordinate the personnel work of the Departments and Divisions of the National Council an Office of Church Vocations was established in 1947 which made a very good beginning. Due to lack of funds for a full-time director this office was discontinued in 1948. The Executive Board, recognizing the importance of a coordinated plan for recruiting and placing workers, requested the reestablishment of the office. Provision is made for this in the enlarged advance budget of the National Council.

"Nothing . . . Should Be Outside Our Interest"

IN the program of Christian Social Relations it is not easy to compute progress. Nevertheless, one diocese remarks that

where at first Christian Social Relations was just a confusing name now real progress is indicated. One cannot escape the conviction that there is increasing awareness, on the part of women in many parts of the country, of the relevance of important public issues to our task as Christians. In the words of the Lambeth Encyclical: "Nothing that is good in the sight of God, should be outside the Church's interest." Intelligent seeking of information, as a basis for action, has led to recommendations on such widely varied topics as support of the United Nations, the civil rights of American Indians, fair employment practices, proper safeguards for adoption procedures, liberalization of legislation governing the admission of displaced persons from Europe, to mention only a few.

The National Executive Board during the triennium adopted resolutions reaffirming faith in the United Nations as an instrument of lasting peace, and placed itself on record as favoring extension of reciprocal trade agreements, and as recommending admission to the United States of a greater number of displaced and Stateless persons than is provided under the present quota.

Along with this growing interest in social action and social legislation, there is a continuing interest in the field of social service as it is carried on through the social agencies and institutions related to the Church, and those in the general community. The importance of personal interest and service, as well as of gifts in support of such work, is being stressed in more places and social settings than we can enumerate.

The action of the women, in the Triennial Meeting of 1946, in requesting more help in some of these areas, was an important factor in the decision to add to the staff of the National

Council's Department of Christian Social Relations. Upon recommendation of this Department, members of the Executive Board have served as representatives of the Church at the Federal Council Study Conferences on the Church and Economic Life, and on the Church and World Order. The Board attended in a group the observance in 1947 of the first anniversary of the United Nations General Assembly, sponsored by the American Association for the United Nations and other groups. Two members of the Board have been active on the National Board of the Women's Action Committee for Lasting Peace. The financial difficulties of supporting this organization led to discontinuing its activities in May, 1949. The People's Section of the American Association for the United Nations carries on a similar program which is helpful in stimulating group discussion and action.

Coöperation Grows Each Year

THE Executive Board coöperated with the United Council of Church Women in circulating *A Call for Mobilization for Peace* and a questionnaire to ascertain parish practices in regard to segregation. Through the various committees of the United Council of Church Women Board members and staff and other women of our Church have helped in the planning of such projects as World Community Day, the World Day of Prayer, and May Fellowship Day. In all these observances, according to reports, the women of the Episcopal Church are coöperating more fully each year.

The Woman's Auxiliary has given publicity to the Presiding Bishop's Fund for World Relief as well as contributed toward it. One of the most satisfying experiences in coöperation has

been the extensive part our women have taken in the material aid program of Church World Service.

When You're Chairman for Social Relations is now added to our officers' pamphlets. *Tell Us About Christian Social Relations* was issued by the Department of Christian Social Relations.

Education the Basis of Christian Growth

UNDERGIRDING and permeating all the activities of the women is education which is essential not only to a well-rounded program but to the very growth of Christian character. It is therefore most encouraging when several dioceses can report that their greatest progress has been in the field of education with more leadership training facilities and more long term planning, as well as greater response from the parishes to offers of help from diocesan educational secretaries.

In response to the request of the Triennial Meeting for material on program building, methods, and techniques, *Design for Action* was prepared by the National Educational Secretary. This guide which was a direct outgrowth of the Planning and Action Report of the Triennial was full of ideas for program and included extensive lists of material on many subjects. It was widely used as a tool by parish groups.

Many diocesan leaders were enthusiastic about the four Commission Reports which were re-issued following the Triennial Meeting for discussion purposes. Their circulation was good and perhaps significant of comparative interest. The report on *The Christian Faith* was the most popular; that on *The Christian Home* came second. The widespread interest in the problems of the Christian home expressed by the Woman's

Auxiliary and the Department of Christian Social Relations was one of the reasons for the choice of the subject for the first family study unit issued by the Department of Christian Education.

This latter Department has now been organized with a Division of Adult Education which has published its first two adult courses, *Successful Marriage and the Christian Family* and *The Prayer Book Speaks to Our Uncertain Age*. The Woman's Auxiliary had a share in the early stages of planning for these studies and coöperated in promoting them for parish use.

For many years the Woman's Auxiliary has been urging the production of courses for adults. Long ago the women took the lead in sponsoring and often preparing for the Church courses on the missionary enterprise, with the help of the Missionary Education Movement. For a short period Forward in Service published doctrinal studies; but the Church has lacked an orderly, comprehensive program for adult education. With these new units and the six study packets on contemporary situations which the Department of Christian Social Relations has made available to the Church, we are beginning to be equipped with study material on a variety of subjects.

Since the family courses are designed for men and women they may prove to be an opening to fuller, freer, coöperative study and action in parishes, a direction in which we have moved all too slowly. Joint planning with the laymen and joint activity should be encouraged wherever possible if we are to build our parishes into Christian communities on a family pattern.

Education is More Than Study Groups

EDUCATION, however, is something more than study classes or discussion groups. In the program of the Woman's Auxiliary education includes these but is much more than these. So long as women meet in separate groups there will be need for program material for them. This is provided by the Woman's Auxiliary, which presents the educational offerings of the different Departments of the National Council to the women through such folders as *Let's Find Out* and such program booklets as *Design For Action*.

In this connection it is significant that our Educational Secretary is the Editor of *Churchways* in its improved form and enriched content. It is the channel being used by all the National Council Departments and Divisions to convey their plans and to suggest methods of carrying them out.

One of the Triennial resolutions referred to the National Executive Board called for action by educators and lawmakers on the matter of religious education in public schools. The terms of the resolution were such that it was impossible to carry out as worded. After careful consideration the Board recommended that women take an active part in providing better religious instruction in the home and in the Church, cooperate with other groups in the community in plans for religious education on released time and study the subject of religious education in public schools.

The Executive Board, believing that the women of the Church should take seriously resolutions passed by their representatives in Triennial Meeting assembled, authorized the preparation of a check list, *Let's Take Stock*, as a device for considering the degree to which individual and group action

had been taken on the seven resolutions which required individual response on the part of the women. The folder was well received, but apparently not read or used to any great extent. Here was a piece of material, cleverly conceived, which had real possibilities of arousing Christian inquiry if it had been circulated to individual women. It might have been used to enlist the attention of some women who are on the fringe of Church life and have no knowledge of the scope of its work.

The Program Has a Spiritual Base

IN some dioceses there are encouraging signs of growth in the program of worship and prayer. There is unquestionably a seeking on the part of many for a deeper understanding of the principles and practice of prayer and for the grace and power which come from personal commitment to Christ. In other dioceses this whole part of the program is a problem, either because the leaders are uncertain of their responsibility and need guidance or because local groups of women are not conscious of the fact that all other parts of the program are dependent upon this spiritual foundation for their purpose and meaning.

It was an appeal from the women of the Church that led to the publication annually of *A Calendar of Prayer for Missions*, which provides an opportunity for us to pray daily by name for an appointed missionary of the Church. In addition it gives an excellent selection of prayers. But the sale of this booklet has been disappointing, indicating that very few parishes or individuals are using it.

When the observance of November 11 as a Churchwide Day of Prayer was discontinued, the National Executive Board

recommended that the observance of a day of intercession in every parish, at least once a year, take its place.

A series of devotional cards for individual and group use, entitled *Beginning With Me*, was issued by the Executive Board in 1948. The Woman's Division of Christian Service of the Methodist Church has distributed more of these than the Woman's Auxiliary has, ten thousand copies of each card.

Board Now Meets at Seabury House

THE first four regular meetings of the National Executive Board were held as in times past at the Church Missions House in New York. But since the purchase of Seabury House in Greenwich, Connecticut, in 1947, the Board has met in accordance with the by-laws at this Church center which has made a unique contribution to our work. The heart of the house is the chapel. Here we have had our corporate communions with the Presiding Bishop as the celebrant. Here individual members of the Board have led the services of worship, morning or evening prayer, compline, or a quiet meditation or intercessory prayer service. The happy camaraderie as we have lived together has helped to greater understanding of many intricate problems, and to a sense of common responsibility.

Meeting at Seabury House has given us an opportunity to become acquainted with Bishop and Mrs. Sherrill whose home is a center of gracious hospitality. Through the Bishop's talks to the Board we have discovered ways in which we can share more fully in the total work of the Church. One example of this was following the report of the 1948 deficit. The Board asked for a special brochure on the needs and pledged support in erasing the deficit. The total sum was not raised but reports

show that a large share of the receipts came from the Woman's Auxiliary.

Changes in Membership

THE Executive Board was sorry to lose from its number during the triennium Mrs. Francis Thompson, who for family reasons resigned in 1947. Mrs. Robert Arneson of Oregon was elected to fill her unexpired term as a member-at-large. On December 31, 1947, Mrs. D. D. Taber retired as field secretary for the Woman's Auxiliary after twenty-five years of devoted, enthusiastic, and effective service in building and strengthening the work of the women. Clergy and lay people alike were helped by her insight into their problems and by her ability to lead them into a broader conception of the program of women's work as part of the total program of the Church.

During the triennium the Church lost from its active lay ministry by death, one of its most gifted leaders, Miss Adelaide T. Case, who at the time of her death was a full professor at the Episcopal Theological School in Cambridge, Massachusetts. Miss Case served for several years as Educational Adviser on the staff of the Woman's Auxiliary and for six years as a member-at-large of the National Executive Board. She was a member of the National Council, nominated by the Triennial Meeting of 1946, at her death in June 1948. A suitable minute will be presented to the Triennial Meeting, but this report would not be complete without a tribute from the Board and Staff to the rare talent and beautiful Christian character of our friend and co-worker.

The Executive Board nominated Mrs. David R. West of Minnesota to fill the unexpired term of Miss Case on the Na-

tional Council and she was duly elected. Members of the Board have served on the National Commission on College Work, on the National Youth Commission, and on the National Council's Special Committee on Marriage Instruction as well as on the Departments and Divisions of the National Council.

The representatives of cooperating agencies on the National Executive Board not only make regular informative reports to the Board suggesting ways in which we can all work together but they have become an integral part of the Board, making vital contributions to its life and work. The new by-law of the Girls' Friendly Society restricts membership to girls from seven to twenty-one, and suggests that at twenty-one members should become a part of the adult women's program of the Church. As the Woman's Auxiliary should be strengthened by this action, so the Girls' Friendly Society should be able to look to the Woman's Auxiliary for leadership for girls' work in parishes and dioceses. The Society is now related to the Department of Christian Education as an assisted agency.

The field work of the Executive Board and Staff has been extensive, taking us into every diocese and all except three missionary districts of the Church in this country for speaking engagements, summer conference teaching, leadership training institutes, and discussions with diocesan boards. Two members of the Board visited overseas missionary districts, Mrs. Lansing, Puerto Rico, and Mrs. Arneson, Hawaii. Although these were pleasure trips, the reports gave ample evidence that the travelers were ambassadors of the Church.

Miss Beardsley spent two months in Latin America, attending a conference on Christian Literature in Brazil and visiting the Church's work there as well as in Puerto Rico, the Virgin

Islands, Haiti, and the Dominican Republic. Miss Gammack made the rounds of our missions in Alaska in the summer of 1947. These journeys have brought us into closer touch with our missionaries in these areas and with the women's work in general.

At the close of the last Triennial the Executive Secretary started almost immediately for a trip to the Orient as a member of the Far Eastern Commission, appointed by the National Council, to study the postwar situation in China and the Philippines, and to make recommendations to the National Council for the disbursement of the Reconstruction and Advance Fund. It was with regret that the proposed visit to Japan had to be cancelled because of Dr. Addison's illness. In addition to the specific work outlined for the Commission, Mrs. Sherman had many opportunities to address and consult with women's groups. Women's work in these missionary areas is one of the encouraging aspects of the Church's work. Only a few women missionaries were back in the field in those days but in many cases in China it was the women missionaries who were responsible for arranging for the evacuation of soldiers from Church property and for supervising the rehabilitation process. Tribute is here paid to their valor, their fortitude, and their selfless devotion in most trying situations often involving hard physical labor. The hardships and privations reminded one of the lives of the early missionaries. Now again their heroism is being manifested as they maintain their poise and continue to bear their witness under the fire of military warfare and often in isolation from sources of supply.

In the summer of 1947 the Executive Secretary was one of the representatives of the Foreign Missions Conference of

North America at the Whitby (Canada) Meeting of the International Missionary Council where men and women from 112 countries gathered for the first postwar conference on the missionary task of the Church. From the discussions new insights developed which will affect the evangelistic mission of the Church for the next generation. The younger and older Churches are committed to the task as Partners in Obedience.

In the summer of 1948 the Executive Secretary was an accredited visitor to the first Assembly of the World Council of Churches in Amsterdam as a representative of the International Missionary Council, and following that meeting visited displaced persons camps in Germany and Austria under the auspices of Church World Service.

Women in the Life of the Church

As we come to the conclusion of this report it may be appropriate to place women's work in its ecumenical setting and to compare the trends as we see them in our own Church with trends as they appear in the experience of other communions. The life and work of women in the Church was one of four concerns of the Churches considered at the Amsterdam Assembly. Prior to the conference an extensive study of women's place and function in the Church had been carried out in fifty-eight countries. The replies to the questions raised in the inquiry were both encouraging and enlightening. Although the place of women and their work vary with different cultural and religious traditions, the oneness of the evangelical Christian women of whatever race or nation gives added ground for hope for the ecumenical movement.

The report of the study made in this country in which the

women of our Church took part is published in the booklet *Women in American Church Life* by Inez M. Cavert (Friendship Press). Here we note parallel tendencies in the several communions: in organization, toward unifying women's work; in program, toward broadening the scope of activities; in relationships, toward integrating women's work more closely into the total structure of the Church.

As we look to the future, we recognize the great volume of work which the women of the Church are carrying in their homes and parishes, in their communities and dioceses, and throughout the world. We cannot fail to be conscious also of the number of women nominally connected with the Church who take little or no part in its life and work and of the vast numbers of women in our own country as well as overseas for whom the Church and the Gospel have no meaning. What is our responsibility? Organization is not the answer. Programs are not the answer, important as they are in keeping the interested informed and active. We must discover through prayer and personal contact ways of appealing to the lukewarm. We must give of ourselves and of our resources to reach the unchurched with the message of hope which is the Gospel of our Lord Jesus Christ.

In the midst of the chaos and confusion of today's world we acknowledge our dependence upon God, our faith in His love and power and ask Him to quicken our response to His call to go and bring forth fruit.

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THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
281 FOURTH AVENUE • NEW YORK 10, N. Y.

Corporate Communion and
Presentation of the United
Thank Offering of the
Women of the Church in the
Civic Auditorium, San Fran-
cisco, September 29, 1949
at eight a.m.

+

*The Lord is in his holy temple: let all the
earth keep silence before him.*

Celebrant

THE RT. REV. HENRY KNOX SHERRILL, D.D., Presiding Bishop

Assistants to Celebrant

THE RT. REV. JOHN B. BENTLEY, D.D., Vice President, The National Council
THE RT. REV. KARL MORGAN BLOCK, D.D., Bishop of California

Reading the Epistle

THE RT. REV. EFRAIN SALINAS Y VELASCO, D.D., Bishop of Mexico

Reading the Gospel

THE RT. REV. MICHAEL HINSUKE YASHIRO, Presiding Bishop, *The Nippon Sei-ko-kwai*

Assisting Bishops

THE RT. REV. DOUGLASS H. ATWILL, D.D., Bishop of North Dakota
THE RT. REV. LANE WICKHAM BARTON, D.D., Bishop of Eastern Oregon
THE RT. REV. NORMAN SPENCER BINSTED, D.D., Bishop of the Philippine Islands
THE RT. REV. A. HUGO BLANKINSHIP, D.D., Bishop of Cuba
THE RT. REV. CHARLES FRANCIS BOYNTON, S.T.D., Bishop of Puerto Rico
THE RT. REV. STEPHEN CUTTER CLARK, D.D., Bishop of Utah
THE RT. REV. LLOYD RUTHERFORD CRAIGHILL, D.D., Bishop of Anking
THE RT. REV. EDWARD M. CROSS, D.D., Bishop of Spokane
THE RT. REV. CONRAD HERBERT GESNER, D.D., Bishop Coadjutor of South Dakota
THE RT. REV. REGINALD HEBER GOODEN, S.T.D., Bishop of Panama Canal Zone
THE RT. REV. WILLIAM JONES GORDON, JR., Bishop of Alaska
THE RT. REV. BRAVID WASHINGTON HARRIS, D.D., Bishop of Liberia
THE RT. REV. JAMES WILSON HUNTER, D.D., Bishop Coadjutor of Wyoming
THE RT. REV. HARRY SHERBOURNE KENNEDY, D.D., Bishop of Honolulu
THE RT. REV. ARTHUR BARKSDALE KINSOLVING II, D.D., Bishop of Arizona
THE RT. REV. WILLIAM FISHER LEWIS, S.T.D., Bishop of Nevada
THE RT. REV. LOUIS CHESTER MELCHER, D.D., Bishop Coadjutor of Southern Brazil
THE RT. REV. SHIRLEY H. NICHOLS, S.T.D., Bishop of Salina
THE RT. REV. ATHALICIO THEODORO PITHAN, D.D., Suffragan Bishop of South. Brazil
THE RT. REV. GEORGE HENRY QUARTERMAN, S.T.D., Bishop of North Texas
THE RT. REV. FRANK A. RHEA, D.D., Bishop of Idaho
THE RT. REV. W. BLAIR ROBERTS, D.D., Bishop of South Dakota
THE RT. REV. JAMES MORSE STONEY, D.D., Bishop of New Mexico
THE RT. REV. WILLIAM M. M. THOMAS, D.D., Bishop of Southern Brazil
THE RT. REV. CHARLES ALFRED VOEGELI, S.T.D., Bishop of Haiti
THE RT. REV. SUMNER F. D. WALTERS, S.T.D., Bishop of San Joaquin

Master of Ceremonies

THE VERY REV. HENRY H. SHIRES, D.D., Dean, Church Divinity School of the Pacific

Preparation

THE PRAISE OF GLORY

I.

IN the few minutes before this great service begins, as we watch the crowds streaming in, we are thinking of all that it represents: the outward and visible sign, the external manifestation, of the thankfulness to God which has welled up in the hearts of thousands upon thousands of women of our Church during these past three years since the last Presentation Service. Here today are the representatives from the East and West, North and South, bringing the gifts from all the dioceses, from great cathedrals, from obscure, struggling parishes, from mission stations, to be placed in the great alms basin, at the Offertory and then humbly presented by the Celebrant to God. *Whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord.*

The thoughts and the prayers of those whose gifts are to be presented, are with us, we know. Time and space melt away in the ever-present *now* of prayer and we feel their presence with us. And not only those who are separated from us by distance, but those who have gone before us into God's presence, the great cloud of witnesses with which we are surrounded, of those who have joined with us in similar services in other years. Now in the light of eternity they see what we know only in the luminous darkness of faith, and they, too, are blending their prayers, their love, with ours.

¶ *Let us pause and pray for all these, both the living and the dead, whose prayers are mingled with ours.*

THIS service of the Holy Eucharist at which our gifts are to be presented, is always a United Thank Offering of the whole Church, and, in a way, we are going to see this morning, in a more picturesque and dramatic form, what takes place whenever we attend the Holy Communion. In the early days of the Church, as we all know, the faithful used to bring the bread and the wine to be used, and these were presented during the Offertory. In that way perhaps they realized as we sometimes fail to do, their personal share in the Eucharist.

We are reminded, too, that as we participate in this great corporate act of thanksgiving, we are catching a glimpse of our real vocation as Christians, the purpose for which we were created *to praise and to love and to serve God . . . to worship Him, to give Him thanks.*

Why are we thankful? What are the reasons for which we are praising and glorifying God? The Prayer Book states it for us very clearly. Beyond our gratitude for our creation, our preservation, for all the multitude of benefits (so many of which we take for granted or accept as our due) the real cause of our thankfulness, the true reason for our praise is *for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory.*

An endless song of praise is arising to God from all creation. "A tree gives glory to God first of all by being a tree," says a recent spiritual writer, echoing in his own way what the Psalmist said long ago, *The heavens declare the glory of God and the firmament showeth his handiwork.*

But while the rest of creation praises God unconsciously, man has the joy and the privilege of doing so consciously. It is not enough for us to praise God, just by being what nature intended: healthy, and perhaps intelligent, animals. We praise God with heart and mind and voice and above all by becoming what God desires: souls fashioned into the likeness of His Son. To grow to

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bear "more of thy gracious image here," as Isaac Watts puts it, is the real way to express our gratitude.

Vague feelings and a pleasant warmth about the heart are not enough. Our praise and thanksgiving must be centered in our wills, must be expressed in action. And that is what we are trying to do today. Yet our gifts to be presented on the Altar are only the symbols of a far deeper act: of offering ourselves to Him in thankfulness for His gift of Himself to us. We are trying to express our love and praise by opening our hearts and minds to the inspiration of the Holy Spirit that He may form us into that which will really be to the praise of God's glory: the likeness of His Beloved Son in whom He is well-pleased.

Come Holy Ghost, fill the hearts of thy faithful people and kindle in them the fire of thy love.

II.

THIS process of rendering thanks and praise to God *not only with our lips but in our lives* calls for heroism, for generosity, for love.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation . . . and that is the cup of sacrifice. Praise and thanksgiving which are not accompanied by sacrifice are unreal. It is the sacrifice which makes our thanksgiving honest and sincere. The Holy Eucharist and the Sacrifice of Calvary are united. It was after He had given thanks, on the night in which He was betrayed, that our Lord took the cup.

We cannot truly praise and love and glorify God except as we walk in the way of His Son, the Way of the Cross. If we are sincere in our desire to grow in the likeness of Christ, we must ultimately bear, as the saints have always done, the marks of the Lord Jesus, if not in our bodies, at least in our hearts.

In this thank offering today countless sacrifices known only to

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God, are represented, which give it its ring of reality. We know what is done with the funds but we can never know how God uses the hidden acts of sacrifice and prayer that accompany them.

"Some time ago," writes one of the saints in her autobiography, "I was watching the flicker, almost imperceptible of a tiny night light. One of the sisters came up and having lit her own candle in the dying flame passed it around to light the candles of the others. . . . We come in touch with burning and shining lights set high on the candlestick of the Church. . . . But whence do they borrow their fire? Very possibly from the prayers of some devout and hidden soul whose inward shining is not apparent to human eyes, some soul of unrecognized virtue, and in her own sight of little worth . . . a dying flame!"

So we offer all our countless tiny sacrifices to God: we offer to Him ourselves in loving surrender, that our gifts may become fruitful in His Service.

¶ *Let us raise our eyes to the Cross on the Altar, and think of its meaning: "to the Jews a stumbling-block, to the Greeks foolishness, but to them which are called . . . Christ the power of God and the wisdom of God."*

III.

YET try as we may, all our attempts at praise and thanksgiving can never be adequate, for we are finite and faulty and God is divine and infinite. What toys and scraps we offer, like the funny collection of treasures in a small boy's pocket: a marble, a couple of nails, a piece of sticky candy!

But through the Holy Eucharist the way is opened for us. This United Thank Offering is not to be presented just as an aggregate of our individual gifts; it is to be offered to God through Christ. It is He Who takes our offerings, our thanksgivings, and our little

sacrifices today and presents them to the Father and not just the visible offerings, but the thankful, generous, loving hearts which unite themselves to Him. That is the way our inadequate attempts acquire worth. That is the way our lives receive the imprint of His Life and become the real *holy offerings rich and rare*. God receives the love and the thanksgivings from our lips and our lives *to the praise of the glory of his grace wherein he hath made us accepted in the beloved*. It is in Christ and through Christ that we are all united, in a great chorus of praise and thanksgiving to God.

The separate themes of the various sections of a chorus may seem to have little or no meaning until they are welded together. So our various strains of praise and love and sacrifice and thankfulness only acquire meaning and beauty and fruitfulness as they are gathered together in Christ. "This," says Ruysbroeck, "is the beginning of all songs whether of angels or of men, which never more shall cease."

This song of praise, this paean of thanksgiving which unites us to Christ and in Christ, unites us to one another as the voices in the chorus are blended. He is the Alpha and Omega of our unity. *For ye are dead*, says St. Paul, *and your life is hid with Christ in God*. The false self-love, the arrogant self-will have gone: the generous soul has accepted the seal of the Cross, in order to rise to newness of life in Christ. The tumult and the shouting of dissonant voices die, and only love remains.

Holy, Holy, Holy . . . and in just a few moments our voices are going to join with *Angels and Archangels and with all the company of heaven* in the great Sanctus of everlasting praise.

Heaven and earth are full of thy glory . . . and we, even now, in this confused and troubled and suffering world, can share in the life of eternity, the life of everlasting thankfulness and praise: that great river of love flowing from the God of all love which sweeps together all the Blessed. Even now, you and I, can in part,

hesitantly, humbly, share in this, for *all things are yours and ye are Christ's; and Christ is God's.*

¶ *Let us silently offer the Lord's Prayer which sums up all that our hearts would say. Let us resolve to make the oblation of ourselves to God more complete than ever before as our gifts are presented at the Offertory. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.*

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Corporate Communion and Presentation

OF THE UNITED THANK OFFERING

PROCESSIONAL No. 143 National Hymn

G. W. Warren, 1892

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before thy throne arise.

Thy love divine hath led us in the past,
In this free land by thee our lot is cast;
Be thou our ruler, guardian, guide, and stay,
Thy word our law, thy paths our chosen way.

From war's alarms, from deadly pestilence,
Be thy strong arm our ever sure defence;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Refresh thy people on their toilsome way,
Lead us from night to never-ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever thine. Amen.

D. C. Roberts, 1876

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. Amen.

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ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

The Lord be with you.
And with thy spirit.
Let us pray.

Collect for Saint Michael and All Angels

OEVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord. *Amen.*

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Collect, Epistle, and Gospel especially appointed for this service

The Collect

OALMIGHTY God, who has built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians ii. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit.

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Com-

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forter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

THE NICENE CREED

READING OF NECROLOGY

¶ *The Congregation shall remain standing while the Presiding Bishop reads the names of those Diocesan Officers and Women Missionaries who have died during the triennium.*

PRAYER

THE OFFERING

¶ *The Diocesan Treasurers of the United Thank Offering shall come forward and place their Offerings in the Alms Basin, remaining at the Altar Rail. The Congregation shall remain seated, while the ushers take up the Offerings from the pews, and the Choir sings this Anthem.*

All Creatures of Our God and King

E. T. Chapman

¶ *Then shall the Congregation stand while the ushers bring forward the Offerings from the pews and place them in the Alms Basin. While the diocesan Treasurers and the ushers stand at the Altar Rail shall be sung*

HYMN No. 480

Holy Offerings, R. Redhead, 1870

Holy offerings, rich are rare,
Offerings of praise and prayer,
Purer life and purpose high,
Clasped hands, uplifted eye,
Lowly acts of adoration
To the God of our salvation;
On his altar laid, we leave them:
Christ, present them! God, receive them!

Homage of each humble heart,
Ere we from thy house depart;
Worship fervent, deep and high,
Adoration, ecstasy;

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All that childlike love can render
Of devotion true and tender;
On thine altar laid, we leave them:
Christ, present them! God, receive them!

To the Father, and the Son,
And the Spirit, Three in One,
Though our mortal weakness raise
Offerings of imperfect praise,
Yet with hearts bowed down most lowly,
Crying, Holy! Holy! Holy!
On thine altar laid, we leave them:
Christ, present them! God, receive them! Amen.

J. S. B. Monsell, 1867

¶ *Still standing, all join in the United Thank Offering prayer.*

OLORD, our heavenly Father, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service: and bless it to the coming of thy kingdom through Jesus Christ our Lord. Amen.

¶ *After the prayer the Diocesan United Thank Offering Treasurers and the Ushers return to their seats.*

PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH

GENERAL CONFSSION AND ABSOLUTION, COMFORTABLE WORDS

SURSUM CORDA

SANCTUS

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PRAYER OF CONSECRATION

¶ *After the prayer of Humble Access, shall be sung the following hymn, all kneeling.*

HYMN No. 198, 2nd Tune

Meditation, J. H. Gower, 1890

O God, unseen yet ever near,
Thy presence may we feel;
And thus inspired with holy fear,
Before thine altar kneel.

Here may thy faithful people know
The blessings of thy love,
The streams that through the desert flow,
The manna from above.

We come, obedient to thy word,
To feast on heavenly food;
Our meat the Body of the Lord,
Our drink his precious Blood.

Thus may we all thy word obey,
For we, O God, are thine;
And go rejoicing on our way,
Renewed with strength divine. Amen.

Edward Osler, 1836

¶ *While the members of the Congregation are communicating the following Hymns are sung:*

No. 197, Let all mortal flesh keep silence
No. 466, God be in my head
No. 345, The King of love my shepherd is
No. 572, O Master, let me walk with thee

GLORIA IN EXCELSIS

BENEDICTION

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RECESSIONAL No. 593

Patmos, Henry J. Storer

I heard a sound of voices
Around the great white throne,
With harpers harping on their harps
To him that sat there on:
"Salvation, glory, honor!"
I heard the song arise,
As through the courts of heav'n it rolled
In wondrous harmonies.

From ev'ry clime and kindred
And nations from afar,
As serried ranks returning home
In triumph from a war,
I heard the saints upraising,
The myriad hosts among,
In praise of him who died and lives,
Their one glad triumph song.

I saw the holy city,
The New Jerusalem,
Come down from heav'n, a bride adorned
With jewel'd diadem;
The flood of crystal waters
Flowed down the golden street;
And nations brought their honors there,
And laid them at her feet.

And there no sun was needed,
Nor moon to shine by night,
God's glory did enlighten all,
The Lamb himself the light;
And there his servants serve him,
And, life's long battle o'er,
Enthroned with him, their Saviour, King,
They reign for evermore.

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His Holy Fellowship

FOUR MEDITATIONS BY THEODORE P. FERRIS

His Holy Fellowship

Theodore P. Ferris, D.D.
*Rector, Trinity Church,
Boston, Massachusetts*

PRICE FIFTEEN CENTS

THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
281 Fourth Avenue, New York 10, N. Y.

THE REV. THEODORE PARKER FERRIS, D.D., rector of Trinity Church, Boston, Massachusetts, since 1942, was born in Port Chester, New York, in 1908. He is a graduate of Harvard College and the General Theological Seminary where he served as fellow and tutor from 1933-1937. He was rector of Emmanuel Church, Baltimore, Maryland, from 1937-1942. Dr. Ferris is the author of several books, including *This Created World*, the *Presiding Bishop's Book for Lent in 1944*. These meditations were given at the Triennial Meeting of the Woman's Auxiliary to the National Council in San Francisco, California, 1949.

His Holy Fellowship

I

The Influence of Jesus

WE have come here to be quiet and to think; to do less and to be more. Now, the surroundings are not particularly congenial to meditation; but, let us not forget, neither were St. Paul's surroundings always congenial to quiet thought, nor was he in congenial surroundings when he wrote some of his finest letters. I am sure we can master our surroundings and that we shall be able to ponder the great things of God here just as well as we should in a cathedral or a chapel. When we pray we will remain in the same seated position as we are now. Let us pray

Help us, Lord, to be master of ourselves, that we may become the servants of others. Take our lips and speak through them, our minds and think through them, and take our hearts and set them on fire. Quiet our spirits, O God, that we may listen to the things that thou hast to say to us. Take from our minds all the strain and stress of anxiety and activity. Help us to center all our thought on thee. We ask this in the name and in the spirit of Jesus Christ, our Lord.

Listen first to parts of the first chapter of the First Epistle of

Peter, as translated by Ronald Knox (*1 Peter 1:1-9; 20-end*):

Peter, an apostle of Jesus Christ, to the elect who dwell as foreigners up and down Pontius, Galatia, Cappadocia, Asia and Bithynia, chosen in the foreknowledge of God, the Father, to be sanctified by the spirit to give their allegiance to Jesus Christ and be sprinkled with His blood; Grace and Peace be yours abundantly. Blessed be that God, that Father of our Lord Jesus Christ, who in his great mercy hath begotten us anew, making hope live in us through the resurrection of Jesus Christ from the dead. We are to share an inheritance that is incorruptible, inviolable, unfading.

It is stored up for you in Heaven, and meanwhile your faith in the power of God affords you safe conduct till you reach it, this salvation which is waiting to be disclosed at the end of time. Then you will be triumphant. What if you have trials of many sorts to sadden your hearts in this brief interval? That must needs happen so that you may give proof of your faith, a much more precious thing than the gold we test by fire; proof which will bring you praise and glory and honor when Jesus Christ is revealed. You never saw Him, but you learned to love Him. You may not see Him even now, but you believe in Him; and if you continue to believe in Him, how you will triumph! How ineffable your joy will be, and how sublime when you reap the fruit of that faith of yours, that salvation of your souls.

Before the beginning of the world God had foreknown Him, but it was only in these last days that He was revealed for your sakes; through Him you have learned to be faithful to God, who hath raised Him from the dead and endowed

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Him with glory. Your faith and your hope shall be centered in God. Purify your souls with the discipline of charity and give constant proof of your affection for each other, loving unaffectedly as brethren should, since you have all been born anew with an immortal and imperishable birth through the word of God, who lives and abides forever. Yes, all mortal things are like grass and all their glory like the bloom of grass. The grass withers and the bloom fails, but the word of the Lord lasts forever. And this word is nothing other than the Gospel which has been preached to you.

A DEFINITION OF CHRISTIANITY

WE begin our meditation with a definition of Christianity. There is a natural desire in most of us to define the things that concern us most, and that is not merely an academic exercise. It is the desire in us to get at the heart of a thing, to tell what it really is. To define a thing is to tell what makes it different from every other thing. And so, we Christians come to the point when we want to tell, if we can, what makes this Christianity of ours different from every other thing, what it is basically and essentially, what it is at its heart.

We might define it as a creed of faith to be believed, for Christianity is, among other things, a platform of general assumptions upon which we stand. It is doctrinal by nature. But we want a definition big enough to include people who are so theologically different as Rufus Jones, the Quaker, and Baron Von Hugel, the Roman Catholic, and Karl Barth, the Lutheran.

Or, we might define it as a code of ethics to be obeyed; for

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Christianity is, among other things, an ethical religion. It is a way of life. And yet, we want a definition that is big enough to include people so ethically different, at least in development, as sinners like ourselves, and St. Francis and St. Theresa, and Tom Kelly, the modern Friend.

Or, we might define Christianity as a cult to be performed, for the primary activity of Christians is to worship God; and associated with that worship there is what we call a cultus, a system of rites and ceremonies to be performed, and without it we could not conceive of Christianity. And yet, we want a definition that is big enough to include people so liturgically different as Cardinal Mercier and General Booth.

In other words, to get at the heart of this thing we call Christianity, we want a definition that will really touch the thing which people see as the phenomenon in the world that we call Christianity; and we suggest this as a tentative, working, though inadequate definition: *Christianity is a company of all sorts and conditions of people who live under the influence of Jesus.* I have purposely omitted the title Christ, because at this time I do not wish to raise any theological interpretations of Jesus. I am now simply describing him as an event that has taken place in the history of the world, in the wake of which event there has been this continuing company of all sorts and conditions of people who, to varying degrees, have lived under his influence.

THE INFLUENCE OF A POWERFUL PERSONALITY

It is in those terms that I shall approach this theme of the Triennial Meeting, CALLED UNTO HIS HOLY FELLOWSHIP, and

what I should like to talk about first is the influence of Jesus, and secondly the influence as it works in the life of an individual who is living under it, and then, as it works in the group, and finally as it works through the group in the world.

This influence of Jesus as we try to look at it, as though for the first time, is, to begin with, the influence of a powerful personality. Some people in the world have extraordinary drawing power and some people have a great deal more of it than others. VanWyk Brooks said of William James, "I am drawn to his personality as helplessly as a filing to a magnet." And may I say parenthetically here that through these meditations we shall use the teaching method of moving from the lesser to the greater, and I hope none of you will be offended because we take these lesser personalities and use them as a stepping stone to the great things that took place in Jesus. Jesus himself used that method when he said, *If ye, being evil, know how to give good gifts to your children, how much more does your Father in Heaven.*

So we begin with VanWyk Brooks and William James, one drawn to the other as helplessly as a filing to a magnet, and we say that people were drawn to Jesus in the same way, only more so. Sometimes we are inclined to think that Jesus was rejected by his own people, but in reality he was not. He was rejected by the officials and the authorities, but there is no evidence in the Gospels that the people themselves rejected him. *The common people heard him gladly.* To be sure, they were afraid at the end, and they were conspicuous at the cross by their absence, but the crowds were following him to the end, so that the officials hardly dared carry out the crucifixion because they feared the people.

Listen to these phrases in Mark's Gospel: *Jesus could no longer go into any of the cities openly, but dwelt in lonely places apart; and still from every side they came to him.* After one of his extraordinary acts it is written, *We never saw the like,* and again, *Great crowds followed him; . . . and they were overcome with awe, . . . and they were lost in admiration of him.* And when he stood up in the prow of a ship and the waves ceased and the winds were still, they said, *Who then is this that even the wind and the sea obey him?*

They were drawn to Him as helplessly as a filing to a magnet. And down through the course of the centuries people have been drawn to Him. We admit that we are speaking from a prejudiced point of view, but might it not be fair to say, after allowing for all the extraordinary characters in the history of the world, that Jesus is the most unforgettable character of human history?

What concerns us most is not the fact that people were drawn to Him in his own day, but that people have been continually drawn to Him, even in our own fearful day; people who have neither seen nor heard Him! What is it about Him that draws people today? Of course, one can never define the mysterious elements of human personality, let alone analyze the nature of the Son of Man. We would not wish to be so presumptuous as to try. One can only say what it is in a person that draws himself, and as I speak of the things that draw me, I hope it will help you to think of the things which draw you.

One of the things which draws me to Jesus is His mastery of the spiritual life. In these days when the world is so much with us and materialism has run its course almost to the bitter end, when our lives are clogged with the things of the world, I turn

to Him as one who is able to stand in the midst of all the material realities of earth in absolute possession of His inner spirit, never losing the things that are unseen and intangible, not rejecting this beloved, created world of God, but moving through it with a kind of quietness and confidence, because He is sure of the things that are unseen.

I am drawn by His compassion, His caring power. In the days when He lived in Galilee He had such infinite understanding of people that they were drawn to Him because they believed He knew what they were all about, and He cared. He cares now, and He cares for me.

Another thing that draws me to Jesus (and you may not understand this at the beginning, so put your minds on it because I think it is a clue to one of the secrets of Jesus) is His naturalness. So many of the impenetrable things which He broke clean through, like barriers and conventions, inhibitions and shams, He did largely, I think, because of this amazing quality to be natural — not primitive, or undisciplined, but natural in the sense of a man being what God means him to be, without any of the self-conscious mannerisms he almost invariably affects. For instance, the disciples were surprised one day to find Him talking to a woman. It wasn't the thing for a rabbi to do, to deal with a woman as an intellectual and spiritual equal. Jesus did it because it was the natural thing to do, to talk to a woman who was drawing water at the same well as Himself. Down went one of the unnatural barriers between human beings! At another time when His disciples found crowds of children around Him they were surprised, but Jesus said let them be. It was the natural thing to have children around. The religious people of the day were dis-

turbed because He was so unembarrassed in the presence of unconventional people, and I think that is often what is meant by sinners in the Gospels. They were the people who did not keep within the bounds of respectable society. Jesus did not lower His standards to them, but He was perfectly natural with them and they felt at home with Him. Down went the barrier between the moral haves and have-nots!

The authorities were greatly upset to find that He was healing on the Sabbath Day, for the Sabbath Day was the day on which people did no work. What was it that made Jesus penetrate that unreal legislative act of men? It was the natural thing when He found a man, the child of God, sick on the Sabbath Day, to make him well, and He did. Down went another barrier!

How is it that Jesus in the midst of so many disturbing factors was so much at home with God, so at one with Him that men have been able to say that he that hath seen Jesus hath seen the Father? It was the natural thing for Him to do. God was His Father and He approached Him the way a child approaches his father. Trust is natural; suspicion is unnatural.

And we might almost say that if one is looking for evidence of the supernatural nature of Jesus, he might find some of it, at least, in the fact that He was so utterly and completely natural. This, then, is a personality to which people have been passionately attached and there we find one reason for His extraordinary drawing power. Naturally, I am hoping that you will be searching your own lives and hearts at this point and asking yourselves to what extent you have been drawn to this extraordinary Person and how well you know Him. Have you ever gotten near enough to feel the magnet's power?

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THE WORD OF GOD MADE FLESH

BUT the influence of Jesus is the influence of a power far beyond personality. After all, we never can account for this extraordinary phenomenon of the world purely on the basis of His personality and here again we use the method of moving from the lesser to the greater. A man in our time who has exerted the most influence on the most people is Mahatma Gandhi. One of the people who has been influenced by him most has written a book about him. It is the American named Vincent Sheean. Several years ago, Mr. Sheean was one of the restless people, dissatisfied with the secularism of his age and more or less disillusioned, cynical, and did not know exactly what to do about it; he was drawn to the strange thing happening in India, so he read about Gandhi. He followed every item in the news about him, and finally he was impelled to go to India to see him; he did go, and he talked with him; indeed he was at the prayer meeting in which Gandhi was killed.

When he tried to write about that experience he said, "I was compelled, from now on and henceforth, to accept his central truth as being not only his view, but by compelling evidence imposed upon me after his death, the simple truth as it is and ever will be." There was something in Gandhi, far beyond personality, something universally true. So, people soon came to realize that Jesus was not just another man, that something was at work in Him as though, when the surface of the earth shakes ever so slightly and is recorded on the seismograph, that recording indicates some cosmic trembling in the earth at its very center. So, when Jesus calmed the troubled waters of their fear, people felt that here was not merely some surface

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action to be explained locally, but that here was an expression of something at the very center of the universe itself.

We feel that, and in our experience it takes something like this form: it is the response we make at certain periods in our lives to Jesus and the truth that He speaks. We go through this experience in other relationships with our parents, for instance. They tell us something and we say to ourselves, "That is what you think!" Then we grow up, and we learn more, and we hear them say the same thing, and we say, "That's right, that's so!" So as we grow and listen to Jesus we say not only, "Well, that's what He says, and it is wise, and it is worth listening to," but also we say, "That's right, that's so, that's the truth!"

We come to a point in our lives when we have been through extraordinary periods of personal loss, and we hear Jesus say, *He that loseth his life shall find it*. And we say, "That's so — and furthermore, there isn't any other way of finding life." Here is not merely a man expressing his point of view. Here is the voice of a man expressing the truth of God! The realization of life through the contribution of life.

Again, we come to a time in life when we have been pitched from the peaks of pride and vanity to which we all aspire, and we hear Jesus say, as we have heard Him say a hundred times before, *He that humbleth himself shall be exalted*. And we say, "That's right!" Exaltation by way of humiliation.

Or, after we have gone through a period of skepticism prompted by all the scientific instruction we get, we believe that there is no purpose in life, and that it is just a jumble of meaningless facts thrown together. And then we hear Jesus say, *The hairs of your head are all numbered*. Perhaps you

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have had a child you loved and lost, and you know what it means to say, "The hairs of your head are numbered every one." Just so. People do count. Things do mean something. Jesus is right.

Or, we hear Him say, *Except ye become as a little child ye shall not enter the Kingdom of Heaven*. We have always heard that with misgiving because we felt that we had outgrown our childish ways and were rather proud of it, and we wondered how it could be that we should go back to our childhood days; we wondered whether we wanted to be children again; and then we came to the time when we realized that unless we take life the way a child takes it — gladly, taking it on trust — we don't take it at all. And we say, "Here now is not only a wise man, here is the truth of God!"

Or, once more we come to a point in life when we hear Him say, *Do good to them that hate you*. We have been through wars on a worldwide scale, and we have had wars in our own personal relationships, and we have heard these words before and wondered whether they had perhaps any practical meaning or not. Suddenly it comes over us that unless we do good to them that hate us, we become haters, too. Jesus is right. Violence is wrong. Love is right.

So, we are coming to the point now where we see that this influence of Jesus is not merely the influence of the powerful personality of the man of Nazareth, but it is the influence of the Word of God made flesh. No wonder it has had such extraordinary power over the lives of men. For in Him there seems to be gathered together all the wisdom of the infinite God, for our sakes.

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A POWER THAT CHANGES LIVES

Now, let's take one more step. This influence of Jesus is the influence of a power that changes men's lives. There are people who influence other people in the sense that they draw them, and then leave them just the same as they were before. We are not interested in that kind of influence and that isn't the fellowship that we are talking about. Here again I want to use a lesser illustration to move to a greater truth, and this one is very dangerous because it involves two names that are very suspect, and it will be a test of your appreciative imagination to be able to use it the way it should be used. George Bernard Shaw, in a short comment on his life, wrote this about Karl Marx: "Reading *Das Kapital* was the turning point in my career. Marx was a revelation. His abstract economics, I discovered later, were wrong; but he rent the veil. He opened my eyes to the facts of history and civilization, gave me an entirely fresh conception of them, and provided me with a purpose and mission in life. In short, he made a man of me."

Now, can you forget George Bernard Shaw and Karl Marx and *Das Kapital* and just listen to those phrases, one after the other?

He was a revelation. Jesus, disclosing in His life the laws of God by which this universe operates, as though He removed all the obscuring blocks and barriers that hide the truth, and in His death laying bare the love of God! No one can explain it, but of course the secret of the power of Christianity is to be found right there, that in the death of Jesus men saw and felt and knew that the love of God was as boundless as the sea. He was a revelation!

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He rent the veil. And how many veils there are in life. Veils that perhaps do not completely hide things, but just make them ambiguous. There is for us the veil continually between the seen and the unseen. We, in spite of our preoccupation with the things of life, are sure that there is something more than that, something that is unseen; but there is always a veil and Jesus rent that veil. And in Him we feel the reality and the nearness of all those who are in the unseen world.

He opened my eyes to the facts. How Jesus has opened the eyes of men and women to the facts of existence! Perhaps we might pray that He will open somebody's eyes now to some of the facts, facts like these: that the important things of life are not money or machines or buildings or bread and butter: the important things are the loyalties and the loves and the confidences; that men are by their nature the children of God, and that God loves them all regardless of their appearance or achievement. How our interpretation of history would change if our eyes were really opened to facts like these.

He was the turning point in my life. Think of St. Paul; the phrase he used was "a new creature in Christ." It would be well for us to pause here and dwell for just a minute on the fact that there can be a turning point in our lives.

There are people today, scores of them, thousands of them, who have the feeling that life just goes on and on and on, as it was and as it is, and ever shall be. They need to be reminded that there are turning points in life.

He provided me with a purpose and mission in life. One of

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the things that concerns some of us who are working a good deal with students and young people is the fact that they do not have a purpose and mission in life. Things have been so disrupted that they don't have the ordinary purposes that young people used to have of being launched in some great business enterprise. They have no idea how long the business enterprise will last or when it will be converted to war industries. And one is eager to try to show them that the great purpose and mission in life is the purpose and mission that comes to a man when he has subjected himself to the influence of Jesus.

And you say, "Well, what is that purpose and mission?" It is described in many ways, and in different lives it takes different forms of expression, but I like to think of it in this way: the purpose and mission in life of a person called to live under the influence of Jesus is to raise the dead. That is your purpose in life, to raise people from the dead, which may be lethargy, complacency; or it may be their ultimate despair with themselves and with the world, *the sickness which destroyeth in the noon-day*, and to incorporate them in this resurrection movement of which the Christ of God is the mighty source and power.

The last phrase implies perhaps even more. "He made a man of me." We know what people mean when they say that. They mean that something happened that brought out the best of their potentialities, and that up to that point they had been just moving along using only a portion of their capacities, not rising to the height of their possibilities. Then something happens which makes a man of them, giving them integrity, character. Some of us feel that more than once in a lifetime. I

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don't suppose that we can point to any one period in our lives and say that it happened then, and only then. We need to be made into men and women over and over again, and I think for most of us that will happen when we come into such close relationship with Jesus, our Lord, that we feel that influence moving through us so that we say with Paul, against all evidence to the contrary, *I can do all things, through Him*.

Speaking of Paul reminds us of the fact that he is, of course, the perfect type of the kind of person we have been describing. He felt the magnetic drawing power of Jesus. He was one of the first to see that here was something more than a human personality, that here was the activity of God in the world. And he was one of the first to think of Jesus as the turning point in his life. I found this sentence in a place where you would not expect to find it, in Matthew Arnold's Essay on St. Paul. Matthew Arnold said this, "The whole of Paul's religion was his passionate attachment to Jesus by which he received strength for righteousness."

There are many other things to say about Christianity, and we would not have any of you think that we would minimize here the place of theology or doctrine or ethics or any of the other things. With Paul, we are saying that basically the thing which makes us different from all other people in the world is that we are called to be one of the company who are passionately attached to Jesus. Under His influence we live our lives. We think differently, we pray differently, we behave differently, we suffer differently, we die differently because of Him.

☛ *Strong Son of God, thou art among us now as healing power and saving wisdom and abiding light. As we are drawn*

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nearer to thee, help us to grow, inwardly and outwardly, so that knowing thee more clearly, we may love thee more dearly and follow thee more nearly. Let thy influence be upon us as the sun upon the earth, to warm us into life, that we may live naturally, without pettiness, without anxiety, without hate. Speak to us now in silence.

The Lord's Prayer.

II

The Influence of Jesus
in the Life of the Individual

WE have come here once again to be quiet, and to set aside for the time being all our important business, and concern ourselves with some of the things that are more important than any business. Listen first to the first chapter, and part of the second chapter of the First Epistle of St. John, translated by Ronald Knox:

• Our message concerns that Word, who is life; what he was from the first, what we have heard about him, what our own eyes have seen of him; what it was that met our gaze, and the touch of our hands. Yes, life dawned; and it is as eye-witnesses that we give you news of that life, that eternal life, which ever abode with the Father and has dawned, now, on us. This message about what we have seen and heard we pass on to you, so that you too may share in our fellowship. What is it, this fellowship of ours? Fellowship with the Father, and with his Son Jesus Christ. And if we are writing to you now, it is so that joy may be yours in full measure. What, then, is this message we have heard from him, and are passing on to you? That God is light, and no darkness can find any place in him; if we claim

fellowship with him, when all the while we live and move in darkness, it is a lie; our whole life is an untruth. God dwells in light; if we too live and move in light, there is fellowship between us, and the blood of his Son Jesus Christ washes us clean from all sin. Sin is with us; if we deny that, we are cheating ourselves; it means that truth does not dwell in us. No, it is when we confess our sins that he forgives us our sins, ever true to his word, ever dealing right with us, and all our wrong-doing is purged away. If we deny that we have sinned, it means that we are treating him as a liar; it means that his word does not dwell in our hearts.

Beloved, I am not sending you a new commandment; it is an old commandment, which you were given from the very first; what was the message to which you listened long ago but this same commandment now grown old? And yet it is a new commandment I am sending you, now that it is verified in him and you; the darkness has passed away now, and true light shines instead. He who claims enlightenment, and all the while hates his brother, is in darkness still. It is the man who loves his brother that lives in light; no fear of stumbling haunts him. The man who hates his brother is in the dark, guides his steps in the dark without being able to tell where he is going; darkness has fallen, and blinded his eyes.

Now, for just a moment we will remain seated and close our eyes and place ourselves consciously in the presence of God.

☞ Help us, O God, to be masters of ourselves, that we may become the servants of others. Take our lips and speak through them, our minds and think through them, and take

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our hearts and set them on fire. Help us to be still, Lord, that we may think the thoughts of truth and light and love, that when we return to our activities, our activity may be stronger, straighter, cleaner. Guide us in our thinking, save us from all of our foolish fears and follies, through Jesus Christ, our Lord.

We began our meditation yesterday with a rather bold attempt at definition. I will repeat my definition of Christianity for the benefit of repetition which is one form of teaching: *Christianity is a company of all sorts and conditions of people who live under the influence of Jesus.* In Christianity there are creeds, and there is a code of conduct, and a cult of worship, but basically Christianity is a company of all sorts and conditions of people living down through the ages; mystics and mathematicians, sinners and saints, men and women, poor and rich, all drawn together into a company because they all, to some degree or other, live under the influence of Jesus. They may not all define Him alike. They may not all follow Him with the same steadfastness, but they all live under some degree of His influence.

THREE POSSIBLE WAYS

TODAY we shall think about that influence, primarily, in the life of the individual, and we shall take a familiar line from one of the Gospels, translated by Ronald Knox, as a spring-board for our thought, *If any man has a mind to come my way, let him renounce self and take up his cross daily and follow me.* That translation means essentially the same thing as the one with which you and I are familiar, *If any man will*

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come after me, but there is something in the sound of it, there is something in the warmth of it and in the drawing power of the language, it seems to me, so characteristic of Jesus. *If any man has a mind to come my way.*

The first part of our meditation is to consider that in every situation of life there are always three possible ways, the wrong way, the right way, and Christ's way. Take, for example, a young woman twenty-two or twenty-three years old, living with her mother and her sister. They are continually at sixes and sevens with each other. She desires her independence and wants to leave home. Her mother has plenty of money, and is not sick. As she faces that decision, there seems to be a wrong way which is to stay home and endure this situation and to live in a center of friction. And then, there is the right way, to go on to New York and leave her mother and sister. She has the right to do that, and there is really nothing to prevent her from doing it. She is of age; her mother is well provided for; she has a right to live her life. Then there is Christ's way, to stay where she is, determined first of all to do something to herself so that she has the power to make this situation into something good, and then let that influence radiate into the family until the family situation is redeemed. Those three ways were set before her; the wrong way, the right way, and the heroic way, Christ's way.

Those three ways are set before us with the same kind of staggering claim to decision all the time. Our country, now that the whole world is in distress, can go the wrong way. That is, keep its resources to itself and forget the needs of people in other countries who have gotten themselves into great difficulty. And then there is the right way, to help the

countries, keeping in mind our own interests and our own bases which may be defended and protected, keeping in mind the political interests of countries which we help so that our help may work for our own defense. And then there is Christ's way of helping where help is needed, regardless of political advantages and economic self-interest.

Our churches face those three ways. The Church can go the wrong way by disloyalty to its heritage, by forgetting its Master. It can go the right way and be legal, and conventional, and cautious, and orthodox, and safe. Or, it can go Christ's way, the big way, the risky way, the adventuring way, the dangerous way, the forward way.

We shall pause just long enough for you to think about this in relation to yourself, perhaps in some situation by which you are now perplexed; and perhaps when you get home and face other similar situations you will sit down always and say to yourself, "Don't forget there are three ways: the wrong way, the right way, and Christ's way." *If any man has a mind to come my way.*

CHRIST'S WAY IS ALWAYS FREELY CHOSEN

CHRIST's way is always a freely chosen way. You never can compel anybody to be heroic and you can pretty well put it down that nobody, not even God himself, is going to make you great. No one is going to press you into the big way. It must be freely chosen by you. I am sure we can assume that most of us here have a mind to go Christ's way, if for no other reason than the fact that the other ways that we have tried in some of our earlier years have proven to be so barren, and

futile, and have come to such dead ends. Certainly most of us are old enough to know that our own way is pure folly and even though there are times in our lives when we deliberately go against everybody's advice and against everything we know and go our own way, we end in destruction and sadness. No one needs to tell us what that is like! We are ready to travel another way, Christ's way. *If any man has a mind to come my way, let him renounce self.*

SELFISHNESS: THE ROOT OF ALL PROBLEMS

THE first part of going this way is unselfishness, and that brings us to the burden of our meditation today. It is a burden because I think we all will admit at the beginning that selfishness is at the root of our problem, all our problems. You take every single problem you have, from your household to your church, your communities and families, and you will find that the root of the problem is selfishness. I think we should recognize, in fairness to ourselves, that we all are selfish, and that it is deep-rooted. It is part and parcel of our make-up, it seems to me, for we have basic and instinctive drives which are self-protecting.

In other words, to renounce self is not going to be a simple matter. Anybody who has ever tried it will know that. One of the very important, simple things about selfishness is that it is so hard to recognize it in ourselves. We know that when we think of selfishness we always think of somebody else. It is so easy for a wife to see her husband's selfishness, and for a child to see the selfishness of his parents, and so very difficult for us to see our own selfishness. And because of that, it is difficult to

deal with it. I recognize that while I am talking to you about selfishness, most of you will not recognize it in yourself where it really is.

So selfishness is the root of the human problem; it is in us all; it is deep-seated. It is hard to recognize in ourselves, and yet those of us who are called into the company of those who live under the influence of Jesus at least see the problem. We are trying to do something about it.

It may help some people to recognize selfishness in themselves if we now become for a moment very abstract and academic and look at it in an objective way. Let's take selfishness out of its natural setting and see if we can say in a fresh way what selfishness really is. Of course, we will not say anything new, only try to scratch the surface of our minds.

Let's take a very simple illustration of a man who has a sick friend in Chicago whom he wants to see. He has a choice of various means of transportation, plane or train or automobile, and he decides to go by train. The train then becomes the means to his end. He enjoys the train; the food is good, it is comfortable, he enjoys the company. There is no reason why he should not enjoy the means to his end. But this man enjoys the train so much that when he gets to Chicago, instead of getting off, he goes on to San Francisco. You see the mistake that he has made. He has taken that which was a means to an end and made it an end, so that his life, if he continues to pursue the same course, will be spent shuttling back and forth, enjoying the luxury of the train. That is one of the mistakes we make over and over again in life.

Let's take one or two other simple illustrations of it. A piano is made to be an instrument. It is not an end in itself, it is made

for music, but some people with beautiful pianos in their homes never play them; they just polish them and the piano becomes an end in itself, no longer an instrument.

The self that you and I have is in some sense like the train and the piano; it is a means to an end; it is not an end. So stop and think once in a while of yourselves as the most delicate instrument ever made; your eyes, your hands, your mind, your voice, your limbs, they are all part of an instrument made to do something, to serve somebody, to tell some wondrous story, to glorify God and to be used for some purpose of His, and a man is selfish when he treats that which is a means to an end as an end in itself.

Perhaps you have seen some of those people. Here, for example, is the father of a family, a prosperous and rather successful man who has raised a family, and a good family. On the outside he looks like a very respectable person, but if you could see him on the inside you would realize that that man has put himself in the center of the family and the family revolves around him. Instead of being the father, that is, the creative instrument by which the family has been brought into the world and developed and given its life, he has made himself, unconsciously to be sure, the idol of the family. He wants the son to follow in his steps, not because the boy is particularly talented along those lines, but because it will make him proud to have the name of the firm carried on. He wants the girl to marry the boy that he likes, not because the boy is the best man for the girl, but because he wants it. He is a thoroughly selfish person and he has made that most disagreeable of mistakes, that of taking his wondrous creative gift for fatherhood and instead of using it as an instrument,

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he has made it an end, and set it up as an idol.

These things, you will realize, I am sure, are not very remote from us. Napoleon once said, and I think it is certainly a statement of the ultimate selfishness and it comes very close to us now, "The only persons I really care for are those who are of use to me."

I know exactly what you are thinking when you hear that. You say, "Thank goodness, I am not like that." Don't be too sure. I feel that in this family I can share with you some of my own experience. I have sometimes been aghast to find when people have come to see me to discuss serious problems in their lives, that I spend a great deal more time and exert a great deal more energy, sometimes, with the people that I like and who attract me, who are, so to speak, of use to me, than I do with people who are of no use to me whatever. That is what selfishness is.

You will run into it again and again as you deal with young people who are looking forward to their life work. As I talk with students who are looking forward to the prospects of their lives, I have a great sympathy for them, for they face a vastly different world than I did, with no real security anywhere, and yet it is appalling when I realize that as they look over the field and try to decide what they will do, the question in their minds, secretly, if not openly, is, "What's in it for me?" One of the finest of the students that I have known really did not realize what he was saying. I had the courage at that time to say to him, "Why don't you ask yourself, Where can I be of the most use?" "Well," he said, "I had never thought of it."

Although we are talking of individuals today and the influ-

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ence of Christ in the lives of individuals, right here I think we ought to recognize the danger in Church organizations of this kind of selfishness. Have you ever had an organization in your church which started out to be a useful instrument to perform some important function and then seen it deteriorate into being an end in itself, a clique for the glorification of its own members, especially its officers? Have you ever seen an altar guild degenerate into a secret society, existing for the personal satisfaction of the people in it? I think there is no greater danger to which Church organizations are susceptible than this, and I think that the women can probably do more to overcome it than anyone else.

A great many women are worried and concerned because some of the capable women, the competent women in the community, are not concerned about the work of the Church, and to me it is one of the alarming features of contemporary Church life. Why is it? I don't think we need to take all the blame, but I think sometimes it is caused by the work as it is organized in the churches. Women who are concerned with big things see the work of the Church organized on small-scaled plans, to glorify small-scaled people, who in turn take selfish satisfaction in achieving small-scaled goals. They see Church women working for the missions of the Church who have not the secret of Christian love in their own lives. They see others who wade about in the shallows of Church organizations without being aware of the sea in the deeps of which the great riches of life are to be found.

So much for that. Let us repeat, in very simple terms, that selfishness is the mistake of making the means to an end the end itself. It is glorifying yourself instead of God.

SELFISHNESS CAN BE OVERCOME

Now we raise the question, "Can we get rid of this selfishness?" I once preached a sermon along these lines in my own church and when I got to this question I phrased it originally, "How can we get rid of selfishness?" and then I realized that I had better first drop the how and say, "Can we get rid of selfishness?" Isn't it too much a part of us, too deep-seated; aren't we made that way, aren't we born selfish? The answer to that is very simple, "Some people have done it." When you get discouraged about your own selfishness or the selfishness of somebody in your family, and you wonder if you or he can ever get rid of it, just say, "Some people have!"

Really, from one point of view, to be unselfish is in a way one of the most primitive things in life. You are not surprised when a mother uses herself entirely and without any thought of herself as a means to save her child's life. That is the natural thing for a mother to do. You are not surprised when a man becomes by profession a doctor and uses himself completely and entirely and without any concern for his own health or pleasure for the end of the health of the people for whom he is caring.

I remember one unselfish person. Our lives are crowded with people, at least I think most of ours are, but in those crowds there stand out one or two people. In my life there stands out one person to whom I was closely related, not by blood, not by age because she was twice my age, but by something that we have been talking about here, the companionship of those who live under the influence of Jesus. She began life with an inheritance of ample means of livelihood so that

she did not have to work. In the days of her youth young girls were not in the habit of being useful. She determined to be of use, so in the city where she lived, where there had been little interest in the needs of underprivileged people she began to interest girls like herself who came from backgrounds of wealth and prosperity to go down to the slums and tenements to help people with their problems. Year after year, she led that developing work, accepting changes as they came. When community funds came along and it meant that her methods had been outgrown, she graciously led the way into the new fields. When finally she came to the age when she retired from that kind of activity, she still had a big house and she said, "What can I do with this house? I'll use it for anyone who needs it." She had students living there during the winter; people convalescing from illness resting there; people who needed any kind of thing she could give them were welcome. She went on into old age and she said the one thing she was determined to do when she came into the later years of her life was to do it well and not be a burden to anybody. She did it well. A few days before she died I said that I was coming to see her. It was a long trip. She, knowing what I was doing, and knowing that she couldn't get well, sent me this telegram: "Don't think of coming down here. There is nothing to be concerned about. I will keep in touch with you." She was a person who used herself as an efficient means to a glorious end.

In the biography of William Temple, Archbishop of Canterbury, the author, after attending a three or four-day conference in the company of Archbishop Temple, said, "It is wonderful to come away from a very great man and to feel that one has been listening not to him, but to God."

CAPTIVATED BY THE LOVE OF GOD

So there are people who, to some degree at least, have been able to get rid of their selfishness. What we would like to point out now is that the degree of their liberation depends in each case on the nature of that which captivated them. My friend was captivated by the idea of being of use. Archbishop Temple was captivated by the idea of God in Christ. These thoughts take us in the direction of Jesus himself where all our thoughts must ultimately end, the supremely unselfish person captivated by the love and life of God, his Father.

If you are looking for a line that expresses that in the most vivid way, there is the line which St. John reports Jesus as saying, and he certainly might have said it. It is, *I am come that they might have life*. What word there do you normally accent? Life? Possibly, but there is another. *I have come that they might have life*, and the turning point in a man's life is when he ceases to say, I am come that I might have life, and have it more abundantly, more happiness, more pleasures, more money, more spirit, more power, and says instead, *I am come that they might have life*. That is when a man begins to live, and although Jesus lost His life in the process, we who stand at this point of vantage realize and know that His life was liberated into infinity and eternity by the fact that He was captivated by the life of God which He had come to give other people, even though He died doing it.

There is nothing that I can say, or that anybody else can say, which will make you yield to the captivating powers of Christ, and sometimes I think that talks like this leave people with a sense of frustration because they say, "Well, I would

like to be captivated by something great, but I am not." The thing that we can do, I think, is to begin, first of all, to pray, and this is the prayer for you to say if you are in that mood: *Make me a captive, Lord, then shall I be free. Help me to render up my sword, and I shall conqueror be.* Then go about your way in your family, in your work, and in your church, consciously, deliberately, as the transmitting medium of the love of God. Say daily to yourself, "How can I show forth the love of God more continually?"

I am going to end our meditation today by reading a sonnet that may be familiar to some of you, addressed to love. It tells in words that are hard to forget the price one pays when one follows the Lover of all mankind.

*If Love should count you worthy, and should deign
One day to seek your door and be your guest,
Pause, ere you draw the bolt and bid him rest,
If in your old content you would remain
For not alone he enters. In his train
Are angels of the mist, the lonely guest,
Dreams of the unfulfilled and unpossessed
And sorrow, and life's immemorial pain!
He wakes in you desires you never may forget.
He shows you stars you never saw before.
He makes you share with him, forevermore
The Burden of the world's divine regret.
How wise were you to open not, and yet
How poor if you should turn him from the door!*

*If any man has a mind to come my way, let him renounce
himself and take up his cross daily and follow Him.*

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*Lord Jesus, thou art present with us, for wherever two or three
are gathered together, thou art in the midst of them. Take
away the veils from our eyes that we may see thee more clearly
as thou really art. Take away some of the selfishness from our
hearts, that we may rise up to do thy will, forgetting ourselves
and in forgetting ourselves, finding ourselves.*

In just a moment of silence, let us feel the presence of God as he moves through this company of all sorts and conditions of people who live under the influence of Jesus.

The Lord's Prayer.

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III

The Influence of Jesus
in the Life of the Company

I SHALL read to you a part of the second chapter of the Acts of the Apostles which includes Peter's sermon on Pentecost, asking you to listen especially to what comes after the sermon. I am not sure that that is good advice for a clergyman to give, but it is the part that follows the sermon that concerns me most.

But Peter, with the eleven apostles at his side, stood there and raised his voice to speak to them; Men of Judaea, he said, and all you who are dwelling in Jerusalem, I must tell you this; listen to what I have to say. These men are not drunk, as you suppose; it is only the third hour of the day. This is what was foretold by the prophet Joel: In the last times, God says, I will pour out my spirit upon all mankind, and your sons and daughters will be prophets. Your young men shall see visions, and your old men shall dream dreams; and I will pour out my spirit in those days upon my servants and handmaids, so that they will prophesy. I will shew wonders in heaven above, and signs on the earth beneath, blood and fire

and whirling smoke; the sun will be turned into darkness and the moon into blood, before the day of the Lord comes, great and glorious. And then everyone who calls on the name of the Lord shall be saved. Men of Israel, listen to this. Jesus of Nazareth was a man duly accredited to you from God; such were the miracles and wonders and signs which God did through him in your midst, as you yourselves well know. This man you have put to death; by God's fixed design and foreknowledge, he was betrayed to you, and you, through the hands of sinful men, have cruelly murdered him. But God raised him up again, releasing him from the pangs of death; it was impossible that death should have the mastery over him. It is in his person that David says, Always I can keep the Lord within sight; always he is at my right hand, to make me stand firm. So there is gladness in my heart, and rejoicing on my lips; my body, too, shall rest in confidence that thou wilt not leave my soul in the place of death, or allow thy faithful servant to see corruption. Thou hast shewn me the way of life; thou wilt make me full of gladness in thy presence. My brethren, I can say this to you about the patriarch David without fear of contradiction, that he did die, and was buried, and his tomb is among us to this day. But he was a prophet, and he knew God had promised him on oath that he would set the sons of his body upon his throne; it was of the Christ he said, foreseeing his resurrection, that he was not left in the place of death, and that his body did not see corruption. God, then, has raised up this man, Jesus, from the dead; we are all witnesses of it. And now, exalted at God's right hand, he has claimed from his Father his promise to bestow the Holy Spirit; and he has poured out that Spirit, as you can see and hear for your-

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selves. David never went up to heaven, and yet David has told us, The Lord said to my Master, Sit on my right hand, while I make thy enemies a footstool under thy feet. Let it be known, then, beyond doubt, to all the house of Israel, that God has made him Master and Christ, this Jesus whom you crucified.

When they heard this, their consciences were stung; and they asked Peter and his fellow-apostles, Brethren, what must we do? Repent, Peter said to them, and be baptized, every one of you, in the name of Jesus Christ, to have your sins forgiven; then you will receive the gift of the Holy Spirit. This promise is for you and for your children, and for all those, however far away, whom the Lord our God calls to himself. And he used many more words besides, urgently appealing to them; Save yourselves, he said, from this false-minded generation. So all those who had taken his words to heart were baptized, and about three thousand souls were won for the Lord that day. These occupied themselves continually with the apostles' teaching, their fellowship in the breaking of bread, and the fixed times of prayer, and every soul was struck with awe, so many were the wonders and signs performed by the apostles in Jerusalem. All the faithful held together, and shared all they had, selling their possessions and their means of livelihood, so as to distribute to all, as each had need. They persevered with one accord, day by day, in the Temple worship, and, as they broke bread in this house or that, took their share of food with gladness and simplicity of heart, praising God, and winning favour with all the people. And each day the Lord added those who were to be saved to their fellowship.

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We began our meditation with the definition of Christianity as a company of all sorts and conditions of people who live under the influence of Jesus. We first thought about the influence of Jesus, and then we thought about that influence as it works in the life of an individual. Now the accent will be on the word *company*. For, if Jesus draws men to Himself as we have already seen, He also draws men to each other, and what strange combinations are the result of that drawing power. He draws people as different in temperament as the cosmopolitan Paul from the legalistic James, as the practical Martha from the more mystical Mary, and He is still drawing people into his company, into His holy fellowship, as different as Catholic-minded people from Protestant-minded people, organizational-minded women from non-organizational-minded women, people who are activist in their temperament from others who are passive, people who are primarily intellectual from people who are more intuitive in their approach to religion. All these people, unlike in temperament and talent and interest are drawn together with each other because they are drawn to Him.

ALL THAT BELIEVED WERE TOGETHER

So we take as the key phrase of the meditation today the line from the Acts which I have just read, *And all that believed were together*. We are together from all parts of the country. When you go home you will be together in your parishes and it is that corporate aspect of Christianity, that group aspect, that we are thinking about today. It is that aspect which is particularly weak today.

It may help us if we look at that original company that we saw at the beginning of the Acts; they were so close to the original vitality and energy of Jesus, their enthusiasms were so fresh and unlimited. We notice in the first place that they were drawn together first of all by Peter's sermon.

Notice first the importance of the sermon. Jesus had been crucified, and had risen from the dead and ascended into Heaven. He was not among them: He was nowhere to be seen or heard. Those who had not known Him could not see Him; they could not hear His voice; they did not know what He looked like; and it was only when Peter stood up before them and proclaimed Him that they could be drawn to Him. Christ must be presented before He can be followed.

Let us look very briefly at what Peter said. I wonder if some of you, as I read the sermon, thought to yourselves, "What a strange and rather dull sermon!" It is not, to be sure, the kind of sermon we would preach today, but when you look carefully and see what Peter said you can recognize that there is in that sermon the whole structure of our Christian faith. First, he told them what Jesus did. He did miracles, wonders, signs. In other words, He brought life where there had been only death. He did the things that men no longer dared to believe could be done. Secondly, he told them what they had done. They had put to death this man, accredited by God. They had murdered Him. Thirdly, he told them what God did. God did not intervene on the cross. God did not spare His son the suffering to which humanity is forever exposed, but He raised Him from the dead. Fourthly, he told them what he and his friends were doing. "We," he said, "are witnesses to this." And finally, he told them what they could do; repent and be

baptized. They could change their course and be initiated into the resurrection movement.

When you put down those five simple statements, this is the story that Peter told them: Jesus of Nazareth was a man duly accredited from God; this Man you have put to death; God has raised this Man from the dead; we are all witnesses of it; repent and be baptized.

Our reflection upon that story, as we sit here in meditation, is that somehow or other, down through the centuries, the story must be told. And we also might reflect that it must be the whole story, not merely the story of Jesus in Galilee going about doing good. That is an important part of the story; but the story is, as you get it here, the whole story; life, sin, death, resurrection. It is the story that centers in Jesus, but reaches out to the furthest fringe of the cosmos into the very heart of God; it is something that happened in Galilee; it is something that is happening now. It is the mystery of death and transfiguration, of the seed that dies in order to bear fruit.

Now look at that original company, and see what held them together once they were drawn together by Peter's sermon. First, they were held together by the things they believed. *They occupied themselves*, the story runs, *with the Apostles' teaching*. You will never find a group, I think, that has any kind of consolidated life which does not share a common outlook on life, which does not take for granted certain basic assumptions about the nature of things. And so, these people occupied themselves constantly with the Apostles' teaching.

The Apostles' teaching concerned, first of all, what they knew about Jesus, and they were close enough to the event at that time to know a great deal. They knew a great many of

the things that He said. They could not forget the stories that He told. They could remember some of the things that He had done, and above all, they remembered the way He died. Many a heart pondered all these things.

But perhaps even more important than that, the Apostles' teaching was concerned with what they thought about Jesus. It is important to recognize the fact that what they thought about Him is even more important than what they knew about Him. For instance, we know a great deal about George Washington. We know the things he did. We have discovered them in the records of history and they are important. Without those facts we would be adrift on the seas of fiction and fancy. But when we call him the father of his country, we are saying not so much what we know about him, but what we think of him. In other words, we are placing him in the history of this country and telling the significance of this man. And so we might say that what we know about a man is the basis for what we think about him, but what we think about him gives significance to what we know.

Now, the point of all this is that the Apostles thought that Jesus was not just another man. They thought that in Him the fullness of God dwelt bodily. They thought that somehow or other the very wisdom of God was condensed in Him so that it might be expressed to humanity. They thought that in Him the love of God was brought so close to humanity that men could feel the warmth of it and the power of it.

So they gave him titles: Christ, Son of God, Son of Man, Logos, Messiah; each one told the people what they thought about Him, where He was to be placed in the whole scheme of things, and it was with that teaching that these people were

so occupied. Their Master was the centerpiece of history, the Spring from which all life comes.

It is, I suppose, commonplace to point out the fact that in the Church today as a corporate body there seems to be so little understanding of the great fundamental assumptions. They are repeated by some, taken for granted by others, ignored by others. It is not enough to know about Jesus; it is important to know what we think about Him and who He is. We want some great body of belief that we hold in common, that marks us as a group, that gives us a common mind.

COMMON ACTS UNITE THE COMPANY

THERE is another thing that this original company did that held them together. They participated in various acts. When you see a family that has extraordinary power to hold itself together in spite of everything that might separate it, you know that it is not only kept together by loyalties and necessities, but also by family customs and observances, celebrations and festivals. We are to see that this company in Palestine was held together by the fact that they all went to church. *They persevered with one accord, day by day, in the Temple worship.* It is hard to talk about the power of going to church to some modern Americans because they go, if they go, because they feel like it, or because they feel that they will profit by it. I think we need to understand that we go to church not only to draw nearer to God, but to draw nearer to one another, and this company of ours could not have been cohesive unless it had gathered itself together regularly once a week, at least once a week, apart from the world, to acknowledge its com-

mon faith, to stand up and proclaim its affirmations, to bow down to its Lord and Master, to worship the God and Father of us all.

Another thing they did was to share in the fellowship of the breaking of bread. There they seemed to remember Jesus most vividly, for that meal was associated with him particularly, and while they felt his presence everywhere, they felt it there most explicitly, and so our groups gather together regularly at the Lord's table to remember him; not only to remember him, but to come there to declare their faith in something that is peculiarly ours and sets us apart from all modern civilization that is not Christian: namely, that the glorified body of Jesus is not a perfect, flawless body like the body of the Greek, but a broken body, scarred and wounded. It is the broken things in life through which the love of our God comes most extravagantly. As we are bound together in that great act of remembrance and adoration and proclamation, we are all drawn together in a realization of our common emptiness as we extend our empty hands to receive the body of our Lord.

Then, too, they were held together by the fixed times of prayer they kept. Private prayer is one thing, and certainly no one will say anything to minimize that, but public prayer is something beyond it and no matter how constantly a man prays in private life, he needs to be together with the group and pray with them.

Let me do what I did yesterday, recognizing perhaps the possibility that it is not altogether wise to do so, and tell you a personal instance of one of our great families in Boston. It is a family of seven, mother, father, and five children, all grown, the youngest being twenty-two, a first year medical student.

It is one of those families a rector looks to when he is completely discouraged about the world. He looks at that family and takes courage.

The youngest boy, the medical student, was stricken with polio two weeks ago. For three days all the doctors, and his father who is also a doctor, said there was nothing that could be done to save him medically. On Wednesday, a group of his father's and mother's friends told me they were coming to the noonday celebration of the Holy Communion, and we planned prayers especially for that boy. I spoke briefly about the boy and in what sense we were praying for him. I do not think I ever before felt in a service the potential power, not of one man's prayer, but of a group of people praying. Before I went to the service I called the hospital. The report was that there was still no hope for recovery, and when I got back from the service, the doctor's secretary had called and said that his fever had gone suddenly down and that he would get well.

I would be the last one to try to trace any relationship between our prayers and the boy's life, for I think it violates the very nature of prayer when people look for calculated results and use prayer as a means of relief; yet, I cannot help feeling that there was something in the corporate prayer of the company, a little company of those who live under the influence of Jesus, who were drawn together at His sacrament. There was a power that did something in the world to heal the sick.

A COMMON SHARING OF EXPERIENCE

FINALLY, the people were held together by sharing things that they had and the things that they shared in this case were mostly their physical necessities. They provided for the needs

of each other. We still do that in our own Church life by helping the people who have less than we do. We can do it more.

I am thinking now of a different kind of sharing which I would like to suggest to you. I think that we need in the Church a freer sharing of the things that pertain to our experiences. I know that that has been done by various groups and not always wisely done; and yet, I find people who are trying to practice this religion that we are talking of living as though they were encased in steel compartments. They never talk to anyone about the things they think about God, about the forces that they struggle with in their own lives. They have never had a chance to talk to anyone or hear anyone else speak of the travail of the human spirit as it tries to rise to the things that are high and good.

I am trying to work towards some kind of small group in which people with reserve and dignity could hear each other tell some of the things that have gone deep in their lives so that they might be strengthened. I want them to hear not merely of each other's sins, but of their trials and their experiences of God. It is amazing how many plain people in these United States, who look absolutely God-forsaken as far as any religious experience is concerned, have encountered God in ways almost beyond our believing, and it would be of untold benefit to their colleagues to share it. I think, therefore, of the company of the faithful as sharing more and more, not only the physical necessities of life, but of the spiritual realities of their lives. Let them face common dangers together, and share their spiritual treasures with their neighbors.

Let me say this in conclusion. Let us not forget that this original group of Christians had its problems. Let us not be

discouraged because our groups have so many difficult people in them. This group looked so completely free of problem cases. Remember this line from the Acts of the Apostles, *At this time, as the number of disciples increased, complaints were brought against those which spoke Hebrew by those which spoke Greek; their widows, they said, were neglected in the daily administration of relief.* They had their problems and so do we. Every group has within it people who are hard to handle and difficult with whom to live.

Next, let us remember that this group was remarkable for the fact that it did wonders. People who came into it were made over. The Church, in our time, has ceased to expect the miracle of resurrection. We do not expect people to be any different. And yet, what value has a Church in which everybody remains the same as he was?

The next remarkable characteristic about this group is that they were joyful. They took their share of food with gladness, and I think that our companies of the faithful up and down the land would do well to remember that and let their faces express some of the radiance that ought to be inside them and change their garment of mourning for joy and gladness. It often seems to me true to say that no matter how much we obey Jesus, no matter how much we admire our Lord, even though we worship Him, if we do not enjoy Him, there is something lacking.

THE FAVOR OF ALL THE PEOPLE

FINALLY, this group won the favor of all the people. Everybody liked them, and how we wish that could be said of all our Church people! Is it a pleasure to have them around? Do

they brighten any place they happen to be? Do they lift when others are pressing? Alas, not always! But these people were attractive. No wonder. They were full of hope when other people were full of dread and fear. They had faith when other people were anxious. They were generous when other people were mean, and they were loving when other people were full of hate.

Let us pray

O God, accept this our offering of prayer and meditation, and pardon the imperfection of our service. Bind us together more closely in the company of those who live under the influence of Jesus Christ thy Son, our Lord. Help us so to possess our souls in tranquillity and power that we may move through the distractions of the world undisturbed and without disquietude, so that to all who see we may be the reassurance of the things that are unseen and eternal.

The Lord's Prayer.

IV

The Influence of the Colony
of Christ in the World

WE have come apart from the world every day now for four days in order to recollect ourselves in tranquillity and to take our direction and to deepen our thoughts. The conditions under which we have been meeting have not been altogether favorable, but the longer I live, the more I realize that the trick in life is to learn how to live under unfavorable conditions. One of the lines that I like best in the Acts of the Apostles at the beginning of the story of Paul's journey by sea to Rome is, *We had to sail under the lee of Cypress, as the wind was against us.* The winds in life are often contrary winds, and the man who is wise and learns the art of living is the man who knows how to sail against the adverse winds.

Before we begin today, I shall read a part of one of the most wonderful of the letters in the New Testament, written in prison toward the end of a long life. Of course, it is St. Paul's letter to the Philippians.

If anything is meant by encouragement in Christ, by loving sympathy, by common fellowship in the spirit, by feelings

of tenderness and pity, fill up my cup of happiness by thinking with the same mind, cherishing the same bond of charity, soul knit to soul in a common unity of thought. You must never act in a spirit of factiousness, or of ambition; each of you must have the humility to think others better men than himself, and study the welfare of others, not his own. Yours is to be the same mind which Christ Jesus shewed. His nature is, from the first, divine; and yet he did not see, in the rank of Godhead, a prize to be coveted; he dispossessed himself and took the nature of a slave, fashioned in the likeness of men, and presenting himself to us in human form; and then he lowered his own dignity, accepted an obedience which brought him to death, death on a cross. That is why God has raised him to such a height, given him that name which is greater than any other name; so that everything in heaven and on earth and under the earth must bend the knee before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father.

Beloved, you have always shewn yourselves obedient; and now that I am at a distance, not less but much more than when I am present, you must work to earn your salvation, in anxious fear. Both the will to do it and the accomplishments of that will are something which God accomplishes in you, to carry out his loving purpose. Do all that lies in you, never complaining, never hesitating, to shew yourselves innocent and single-minded, God's children, bringing no reproach on his name. You live in an age that is twisted out of its true pattern, and among such people you shine out, beacons to the world, upholding the message of life.

This is our sentence for today: You live in an age that is

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twisted out of its true pattern, and among such people you shine out, beacons to the world, upholding the message of life.

Let me repeat just once more that we began by making a definition of Christianity in these terms: *Christianity is a company of all sorts and conditions of people who live under the influence of Jesus.* We have dwelt on the fact, first, that Jesus draws people to Himself, and yesterday we added to that the fact that He draws people to each other. In other words, Christianity is not only a series of isolated individuals, but in its very nature a company of people, banded together, united in their loyalty to Jesus, and yesterday we tried to see what the character of that company was, and how the influence of Jesus affected it.

Today we shall think of the company in relationship to the world, for there are a great many people in the world who are not a part of the company. There are a great many stragglers on the fringe of the company, and then there are other companies, we fear, more closely knit than our own company right now, who oppose us. There are other people who seem to belong, alas, to no company, but are drifting along through life alone. What, then, is our position in this world which is so transient and so upset? For a clue to the answer to that question I am going again to the Epistle of Paul to the Philippians, to a passage which I did not read, and this time it is a translation by Dr. Moffat. Remember Paul was in prison. To the people of Philippi he wrote, *We are a colony of heaven.* That, I think, is one of the most suggestive phrases I know of to describe our position in the world and our relationship to the rest of the world and to what lies beyond the world. To be sure, for the modern American,

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heaven is a slightly ambiguous word, and perhaps we should say, if it is not presuming too much, that by heaven we mean here the realm of unseen and eternal things like values, standards, and ideals, all of which have been made concrete for us in Jesus. Therefore, we might be more specific and say, *We are a colony of Christ.*

There are two main points in this meditation. The first is this: a colony is a group of people who live in a community to which they do not altogether belong. You can think of many colonies, and I beg of you to think of them now in their best light, not their worst, for here again we are using the method of moving from lesser things to greater things, and it is fatal if you make the lesser things even less than they really are. So, when you think of a summer colony, an artists' colony, or the American colony in Paris, don't think of all the unpleasant characteristics of those colonies, but think of them as they really are, communities of like-minded people, groups of people who because of their affinities live in a community to which they do not altogether belong.

CHRISTIANS ENJOY THE WORLD

In the first place, they have outside interests and resources. They take great delight in the life of the community and all that concerns it. If they did not, they would not be there; but their interests are not limited to that community. They are always getting letters from home; they are always thinking about what is going on back where they came from. In time of trouble they get supplies from home; if there is a food shortage, their folks at home send them food, and if there

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is war, they get protection from the home government.

That certainly suggests something about us as Christians. We are a group of people who have outside interests. That does not mean that we lack interest in what is going on right here around us; certainly, if we are true to our Christian tradition, we are intensely interested in it all, from the price of meat to the election returns. Real Christians enjoy the world in which they live. We are just as much interested in the nature of a butterfly's wings as we are in the love of the brethren; but, as Christians, as a colony living here in the world to which we do not altogether belong, we have outside interests.

For instance, we are interested as all people are interested, in bread as a necessity of life; but we also are interested to know what mysterious combination of sun and rain and soil and power beyond our sight has produced that bread. We also are interested to know how people earn their bread and why it is that some of them have so much and others have so little.

We could go on forever with illustrations of this, and it is a temptation for me personally to do that. For instance, when we see the Grand Canyon, we are interested just as every person is interested, to know what made the Grand Canyon, and we are fascinated when the geologists tell us that the Colorado River made it by erosion. But we want to know all that and more besides; we want to know why the Colorado River made it, or as Mr. Priestly asked in his essay, "Who gave the Colorado River its instructions?"

We are interested in the high cost of living just as everybody is interested in it, but we are also interested in the low grade of living. We are interested in systems of government

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and we take our parts in them. We raise not only the question, "Will it work?" but, "Is it right?"

So we Christians have outside interests. We also have outside resources. We are not totally dependent on the things the world can provide us. When we are sick we have medicine and all the skill of surgical care, *plus* the power of prayer. When we are trying to make up our minds as to a decision that is difficult, we have all the amazing faculty of our own brain, *plus* the wisdom of God. And when we are in trouble, we have all the defenses that we, as human beings, can erect for ourselves, *plus* the invincible defences of God.

CHRISTIANS HAVE AN EXTRA LOYALTY

ANOTHER thing about this colony is that the people who live in a community to which they do not altogether belong, have outside loyalties. They pay taxes and they pay their rent. They obey the law where they are living, but their ultimate loyalty is elsewhere, that is, if they have not gone the whole way and become expatriates. Their ultimate loyalty is back home, at least assume that for the sake of the illustration. For we Christians have our loyalty here to the government and the laws of the land, to the welfare of our fellowmen. And we have an outside loyalty beyond that. We have a loyalty to the flag, but beyond that is a loyalty to the cross of Christ which supersedes all flags. We have a loyalty to political parties, and as citizens we must accept our responsibilities in those parties. But we have a loyalty beyond that to principles which are beyond all political parties. We have a loyalty to our families which is one of the most precious of all loyalties, and still we

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have a loyalty beyond that; to the family of God and the Father of all men. Jesus leads us into the most difficult of all ways, that of deciding whether to remain in the little ways of Galilee where He could please His family, or to launch out into the great seas of life where His family would think He had lost His mind, and where He would find life.

CHRISTIANS KNOW THEIR STAY IS LIMITED

ONE other characteristic of a colony is that people who live in a community to which they do not altogether belong, and I think this is very important, have other destinations in mind. In other words, they do not expect to stay forever, and even though some of them do stay a long time, they never seem to unpack thoroughly. Even Henry James came home every once in a while, and it ought to be the most outstanding characteristic of us Christians that while we are here in the world living to explore its wonders, its mysteries, and to delight in its beauties and to serve in its highest and noblest causes, we are not here to stay; we are of the company of those who know that we are not here to stay, and therefore, we are not settling down for good and all.

We know that our stay here is limited. Therefore we are not putting all our stakes in here. We expect to move on. We are not in a hurry to do so, neither do we dread the thought of it. We are ready to move on when the time comes and that gives us a kind of freedom of movement that other people do not have. We travel a little more lightly through the world than other people do. So the first point is this. A colony is a group of people who live in a community to which they do not alto-

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gether belong. They have outside interests and resources. They have outside loyalties and they have a destination that lies beyond them.

RELATIONSHIP TO THE WORLD

THE second point, and this really is the important part of this meditation, is that every colony has a two-fold relationship to the community. First, it withdraws from the community to live its own life, to preserve its own identity, to deepen its own life and spirit. For instance, in my part of the world we are very conscious of a colony that springs up in the summer in Tanglewood, Massachusetts. They are musicians from all over the world, and their relationship to the rest of the Berkshire community is first of all to withdraw from the Berkshires and all of its life to develop their own musical life. That is why they have come there. They have not come there to blend into the Berkshire way of life so that no one would know there were any musicians around. They have come there to be so musical that no one could possibly miss them. I suspect that that is the kind of thing we have lost in Christianity. We are blended into the world so that it is almost impossible to spot a Christian, and one of the things that we want to do is to withdraw our company from the world, to preserve our own life and deepen it and intensify it, to differentiate ourselves.

One way that we can do that is by defining and considering more often our common outlook on life. We thought of this in another connection briefly yesterday, but it will be well to rehearse it. We have an outlook on life that other people, by and large, do not have, at least, if they are true to their non-Christ-

tian calling. For instance, we as Christians, as we look at life, realize that life is not a tale told by an idiot, but that it is a great drama which has a plot and an author. While that may seem to you a very familiar idea, you know that if you talk to many people, especially young people, one of the points of cleavage between your minds and theirs is that they would like to think that life has a point, but they are not sure. The characteristic of the Christian company is that it does have that common outlook on life and has the confidence that in the end, in the long run, in spite of all the contradictions and evidence to the contrary, things make sense because the author is God Himself.

We are different from other people also in the fact that we believe that we are all sinners, to different degrees perhaps, but sinners nevertheless. As we hold that common outlook against the world, to me the most significant aspect of it is its correlary, the fact that we believe that we are responsible for what we do. We are influenced by environment and upbringing, but in the long run, we, as Christians, are different from the rest of the world in that we believe that a man is essentially responsible for his actions.

And then, at the other extreme, we who believe that we are all sinners also believe that we are all the sons of God, potentially, some more actually than others. Imagine the difference that that outlook makes for a man who is looking at the world today with all its depressing and discouraging facts. And yet, here in the midst of all that distress is a company of people who say that they are united, among other things, by the fact that they believe that in spite of all his tendencies to sin, man is a son of God.

We believe in our common outlook that Jesus is in a way beyond our understanding, the Son of God, that in Him the life of God has been so condensed, brought so close to us, so intensified in a single human act, that He is God made manifest to us. And also, in our common outlook on life (and I should like to stress this because it is one of the points at which we are not at one with the world) we believe as Christians that love is the most powerful thing in the world. One is embarrassed to mention that because we do not always behave as though it were true, but certainly, if anyone studies our scriptures, our literature, the lives of our greatest heroes and saints, one cannot get away from that fact, that Christians are the company of those people who have believed that love is stronger than any of the forces of coercion, compulsion, that men know. If we could only band together to show the world that!

Then as we try to deepen our own lives and preserve our identity by withdrawing from the world, we do it not only by the things we believe in common, but we do it by acts. We meet together at least once a week. There are many things to be said about Church going. I should like to add this to what I said yesterday. If there is no other advantage to Church attendance, and of course there are many others, there is this: in regular Church attendance, we as Christians, show the world that we are different from the people who do not go to Church.

Sometimes it seems to me, and I am sure it does to you, that the thing we fear more than anything else in life is being different. And, of course, we will exert no influence in the world at all unless we are so different from the rest of the world, not eccentric, not odd, not exotic, but different in the

sense that we have developed to its utmost our own characteristics and our own identity, so that we will have something to offer to the world. We need to meet once a week to rally our forces and close our ranks, and to reaffirm our principles and affirmations, to be renewed in our determination to love, to love, and to love.

Another thing we do to preserve our own identity is to observe Sunday. What a mark of distinction it would be if there were a Christian group in the world who were different from everybody else because they really observed one day a week. I was never brought up in the old-fashioned Sunday where you were not allowed to read the newspaper on Sunday. I am certainly thankful for that, and I am not recommending a return to that, but I do think that there would be something gained if we could rediscover a proper observance of the Lord's Day. We would not only refresh ourselves, but we would present to the world a united front of people who are withdrawing from the world on one day of the week and when people asked, "Why is it this particular day?" the answer would be "Because our Lord and Master rose from the dead on this day!" I wish some of the women could work out for us a sane and sensible observance of Sundays for families. It does not sound like a very great thing, but it might have great influence in making the Christian family more closely knit.

STANDARDS OF THE CHRISTIAN

FINALLY, we preserve our own identity by having our own standards which are not the standards of the rest of the world. We are not always agreed as individuals about them, but I am

going to mention two. They are not easy things to talk about in public. One of the greatest social evils in this country is the evil of drinking. I think, in my own experience, more families are broken up, more catastrophes occur because people drink too much than for any other single reason. I am not foolish enough to think that there isn't something deeper than that beneath the surface, but I think that lack of discipline on the relatively upper levels of behavior in that regard open the way to actions which would never take place otherwise.

What can the Christian company do about it? Not many of us, certainly, would take the position that drinking is evil in itself. Certainly, we would not recommend prohibition, but it seems to me that intelligent people with any kind of sense can see where that begins to be an evil. For instance, in communities where cocktail parties are the major form of social life, Christians, without being at all supercilious, might show the world that there are ways of enjoying each other's company, ways, surely, which honor the intelligence and decency of all concerned. I am afraid, in other words, that again Christians are blending themselves with the world. Nobody wants to be a wet blanket, but one of the things that I have found out is the truth that the person who can stand for what he believes, quietly and pleasantly and without any judgment upon other people, is much more highly respected, even by the people who do not agree with him, than the person who is afraid of being a wet blanket and becomes incapable of being himself.

We also have our standards about marriage. They are different from the standards of other groups. We do not ask that other people accept those standards, but as Christians we believe that the family is the sacred unit of society; that it can be

a family only on a permanent basis, and that while there are times and circumstances that cannot be avoided, broken families mean broken children. The aim to which all our efforts are given is to maintain the family as a permanent unit. I think the world would rejoice if it saw us, as a company, stand for that, even though it meant great sacrifices. It might arrest the rapid decline in family life.

CHRISTIANS SHARE IN THE COMMUNITY

Now the other thing that a colony does, the other aspect of its relation to the community, is to reach out into the community to share its life. A colony which spent all its time simply withdrawing to garner its own life, and nurture its own inner life, would certainly be a poor colony. The real colony reaches out into the community to share its life. And so does ours. It is open, first of all, to the community as a kind of sanctuary. Yesterday we suggested that we think of the Church as a resurrection center, as a place where lives are raised from the dead. Today we suggest that you think of the Church as a sanctuary. I mean that in the medieval sense of a place which is free from all danger, where all men can find shelter. Especially in the cities should this be true. We find students coming to this sanctuary shyly to find out what it is all about; we find a woman who is alone in the world and is afraid to go out in the street, and she comes to the Church and finds a clergyman there. He gives her his calling card to carry in her bag so that he will be notified in case of accident. He promises to look after her financial affairs. Now I feel safe," she says, "I belong somewhere. Somebody knows me and cares about me."

We find there adults in the prime of life who have reached that point in life where they can no longer carry on by themselves. We find people who are tired, and worn, and weary, and bewildered. When you go home and exert whatever influence you can in your parishes, will you do everything you can to open every door, keep the doors wide open, both figuratively and literally, so that all these people who are looking for sanctuary can find it in the Church? *The swallow hath found her a nest where she may lay her young.*

Of course, there will have to be more than doors open; there will have to be some hearts opened and warm fires kindled somewhere. But people are looking for sanctuary; they are looking for the quietness and confidence that they find in the house of God. That is one way we can reach out to the community, to share its life.

Our action, of course, must be more positive than that, for the real colony opens its doors not only to the community, but it goes out to the community and influences it, not by imposing its will on the community, that would be fatal, but by spreading its influence. If, for instance, the Tanglewood people set out to make the Berkshires more music conscious, their day would be done. What they do is to meet there and deepen and intensify their own musical life to the point where the music gloriously overflows into the hills and valleys of the whole countryside.

OPEN EVERY DOOR

OPEN every door and let the people come in. It is easy to say this and hard to do it, but think what it would mean in the world if there were real Christians on the board of every bank,

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on the staff of every industry, on the faculty of every school, on the government of every city and state.

Now just one word before we say our prayers. I hope you will not think of this influence that the company of Christ exerts in the community in terms so big that it is beyond you. One of the illustrations I offer you of this influence going out into the community is Jane Addams, who went out into the slums of Chicago. But the danger of that is that so many people will say, "But I am not Jane Addams." You can do things on a smaller scale that may be relatively as influential. You can discipline yourselves against the temptation to gossip; you can control your jealousy and all the pettiness that is in you so that the community will say, "There is a real Christian."

You can build in yourselves a kind of inner quietness that will enable you to take life in a way that the community, though they may never memorialize you, will know that you have done it. And that is what I should like to think of Christians as doing, things like that. Some people will do bigger things, but for those who cannot do the big things, let them go out and show the whole world how to live when the winds are against them, how to live and how to love when it would be more human to hate. There is nothing in the world that you can do that would be more influential than that.

I am going to close by reading again two lines from Peter's Epistle with which we began, *You never saw him but you learned to love him. You may not see him even now, but you believe in him, and if you continue to believe in him, how you will triumph, how ineffable your joy will be and how sublime when you reap the fruit of that fate of yours, the salvation of your souls.*

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Accept, O Lord, our efforts to think and to speak the truth, and pardon the imperfections of our service; take our lives and use them for thy glory. Take our minds and think through them, our lips and speak through them, and take our hearts and set them on fire. As we pray here, we are thinking of people we know by name and whom we love dearly, and our prayers have been asked especially for one who is undergoing a critical operation this very hour; now in our minds we lift her up into the presence of God and ask that his will be done. Bind us together more closely, O God, so that we may stand against the world, not in any spirit of effrontry, but in simple and steadfast witness of the truth, and that through us may shine something of thy glory and in our lives thy love may be shown.

The Lord's Prayer.

1E. 119. 15M. Cr.

Woman's Auxiliary
to the
National Council



Report of the Nominating Committee
to the
Triennial Meeting
1949

WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

**REPORT OF THE NOMINATING COMMITTEE
TO THE TRIENNIAL OF 1949**

To The Delegates to the Triennial Meeting

Dear Friends:

As you know, the Nominating Committee, appointed at the Triennial Meeting of 1946 in Philadelphia, Pa., must, according to the By-Laws, (see B—Section 5) submit the report of the Committee to the delegates to the Triennial of 1949 at least two weeks before the Triennial convenes.

In August 1948, a letter was sent to the President of every Diocesan Woman's Auxiliary branch, inviting nominations for members-at-large of the National Executive Board and for women members of the National Council.

The Triennial Nominating Committee is sending you, herewith, its report. All names sent in to the Committee have been carefully checked and the qualifications of each person recommended have been studied, by the members of the Committee. In this list which the Committee is presenting to you, we have included all the names sent in to us both for the National Executive Board and for National Council, because, in our judgment, each of these women would make a good member of the body or bodies for which she was recommended.

From this list, supplemented perhaps by nominations from the floor, you will elect eight members-at-large to the National Executive Board, and elect for nomination four women to the National Council. An asterisk * marks the names of those women who have served one term as members of the particular body for which they are nominated and are eligible for re-election.

Please bring this report to Triennial with you as it will save unnecessary delay in having it reprinted there.

I wish to express here my deep appreciation to the members of this Committee who have worked with me. Only the help they have given and the spirit of cooperation they have shown has made this report possible.

It is hoped that you will consider this list of nominees prayerfully, and that you will be prepared to vote for those whom you feel will be best qualified to help lead the women of the Church in the world task which faces Christians today.

Sincerely

MARY OWEN SUTHERLAND
(Mrs. William O. S. Sutherland)
Chm. Triennial Nom. Committee

Members of Committee

Mrs. Sam H. Morris, Arizona, Vice-Chm.
Mrs. W. H. Poole, Kansas
Miss Elizabeth Mundy, Easton
Mrs. J. W. Alt, Northern Michigan
Mrs. Fred E. Brown, Oklahoma
Mrs. Warren F. Hubley, Newark
Mrs. Everett R. Wilkinson, Massachusetts
Mrs. C. G. Perry, Western Nebraska

NOMINEES

for the

NATIONAL EXECUTIVE BOARD

(An asterisk * denotes the nominee is eligible for a second term)

*MRS. ROBERT ARNESON—OREGON
(Elise S. Wiley)

Educational Background

Graduate Packer Collegiate Institute, Brooklyn
B.S. Teacher's College, Columbia University
(Diploma in Mathematics)

Experience:

(a) Church Offices

Pres. Board of Managers Children's Educational Foundation,
Diocese of Olympia
Pres. Woman's Auxiliary, Diocese of Oregon
Vice-Pres. Woman's Auxiliary of Province
Diocesan United Thank Offering Custodian
Diocesan Educational Secretary
Has served one term on National Executive Board

(b) Leadership in Community Affairs

Started Church School in 1941 in her small community which has
developed into a fine mission which now takes leadership in the
community in all good causes.
Active in Portland Council of Churchwomen
Active in Portland Council of Churches and member Board of
Managers

Other Qualifications

Assistant in teaching chemistry and physics for two years in above
college

MISS MARIETTA E. ATWOOD—NEW JERSEY

Educational Background

Graduate of St. Faith's School—New York City
Teacher's College, Columbia University

Experience:

(a) Church Offices

Active in Church School and Woman's Auxiliary of Parish Church
Pres. Woman's Auxiliary, Diocese New Jersey
Diocesan Educational Secretary
Member Diocesan Board Religious Education
Member Executive Board Girl's Friendly Society
Pres. Diocesan Altar Guild

(b) Leadership in Community Affairs

Formerly associated with Girl Scouts, Manhattan Council
Member Girl Scout Executive Committee, Princeton
Member Y.W.C.A. Executive Board, Princeton
Member Community Chest Executive Committee

Other Qualifications

During World War 1—Overseas with Y.W.C.A.
Officer, English Speaking Union

MRS. HENRY DESAUSSURE BULL—SOUTH CAROLINA
(Gertrude Drew Cornish)

Educational Background

St. Mary's Junior College, Raleigh, N. C.
(An Episcopal Church School)

Experience:

(a) Church Offices

Branch President
District Director
Diocesan Chairman of Christian Education
Diocesan United Thank Offering Custodian
Diocesan Chm. Christian Soc. Rel. and Personnel
Pres. Woman's Auxiliary of Diocese
Member Diocesan Executive Council
Member Diocesan Youth Commission
Life Counsellor Young People's Service League
Member Diocesan Dept. Christian Education

(b) Leadership in Community Affairs

President Parent-Teacher Association
President Garden Club
Member Youth Recreational Committee

*MRS. ROLLIN T. CHAMBERLIN—CHICAGO
(Dorothy Ingalls Smith)

Educational Background

A.B. Bryn Mawr College

Experience:

(a) Church Offices

Supt. Church School, St. Paul's, Chicago
Pres. Woman's Auxiliary, St. Paul's, Chicago
Vice-Pres. Woman's Auxiliary, Diocese of Chicago
Diocesan Educational Chairman
President Woman's Auxiliary, Diocese of Chicago
President Woman's Auxiliary of Province V
Has served one term on National Executive Board

(b) Leadership in Community Affairs

President Bethlehem Creche and Settlement
President University of Chicago Settlement League
Pres. Board of Managers Chicago Orphan's Asylum
Pres. Bryn Mawr College Club of Chicago

Other Qualifications

Traveled four times to Europe, including Russia, once to Japan—to every State in the U. S., and to Canada and Mexico

MRS. B. DUVALL CHAMBERS—UPPER SOUTH CAROLINA
(Mary Winthrop Tweed)

Educational Background

Attended Private Schools

Experience:

(a) Church Offices

Pres. Woman's Auxiliary Diocese of Upper South Carolina
Organized and led Branch of Woman's Auxiliary in Millwood, Va.
Served on Diocesan Board of Woman's Auxiliary in Diocese of Virginia
Inaugurated Book of Remembrance Scholarship Fund in Diocese of Virginia
Member Board of Mountain Work, Archdeanery of the Blue Ridge, Virginia
Auxiliary Diocesan Chairman Christian Education—Upper South Carolina

(b) Leadership in Community Affairs

Production Chairman County Chapter Red Cross
President State Council of Women, South Carolina

Other Qualifications

Taught at Adult Conference, Kanuga
Taught in Leader's Conference—Diocese of Florida
Visited Mission Fields in Caribbean, Panama, Mexico and Honolulu

*MRS. FRANCIS O. CLARKSON—NORTH CAROLINA
(Cama Mary Burgess)

Educational Background

Graduate Agnes Scott College, Decatur, Ga.

Experience:

(a) Church Offices

Parish Auxiliary President and Chairman of Parish Depts. of Christian Education and Christian Social Relations
Teacher of Parish Adult Bible Class
Auxiliary Diocesan Chm. of Christian Social Relations and Personnel
Auxiliary Provincial Chairman Christian Education in Fourth Province
Has served one term on National Executive Board

(b) Leadership in Community Affairs

Member Council Social Agencies
Served as Vice-Pres. and Pres. of Y.W.C.A. Board
President A.A.U.W.
President Parent-Teacher's Association
Member County School Board
Chairman Interracial Committee
Program Chairman Colonial Dames

Other Qualifications

Taught courses in Dioceses of Atlanta and Oklahoma and has assisted in Institutes in the Dioceses in North Carolina and South Carolina

MRS. WILLIS B. CONNOR, JR.—INDIANAPOLIS
(Leora Floyd)

Educational Background

Ashley Hall, Michigan
Butler University, Indianapolis

Experience:

(a) Church Offices

Active in Parish Activities
Has served as Parish Chairman of Christian Social Relations
President of Woman's Auxiliary, Diocese of Indianapolis
Member of Diocesan Auxiliary Board
Member of the Bishop's Diocesan Council

(b) Leadership in Community Affairs

Member of the Executive Board of the Indianapolis Council of Churchwomen
Has taken an active part in Red Cross Drives
Special work in U.S.O. and other war-time activities

MRS. LEO F. DWYER—ROCHESTER
(Laura Mayfield Costello)

Educational Background

Horace Mann School, New York
Junior College two years (Semple School)

Experience:

(a) Church Offices

Treasurer Provincial Woman's Auxiliary, of Second Province
President of Woman's Auxiliary, Diocese of Rochester
Treasurer of Woman's Auxiliary, Diocese of Rochester
Parish Secretary, Treasurer and President of Woman's Auxiliary

(b) Leadership in Community Affairs

N. Y. State Advisor of Women's Activities, National Foundation for Infantile Paralysis and Secretary of the Monroe County Chapter of this National Foundation
President Lakeshore Garden Club
Chairman Irondequoit Branch Red Cross
Secretary Thursday Literary Group
Member Rochester Guild for Crippled Children
Member of the Delegate Assembly Council of Social Agencies and Supply and Lending
Pres. and Treas. of Seneca Parent Teacher's Association
Chairman War Drive, Irondequoit
Committee of Visiting Nurses Association
Sectional Pres. Needlework Guild
Cub Den Mother and Program Chairman for Girl Scout's Mother's Auxiliary

MRS. SAM R. IAMS—WEST MISSOURI
(Julia Welch)

Educational Background

Graduate Ohio Wesleyan University

Experience:

(a) Church Offices

Active in Parish Church
Auxiliary Diocesan Corresponding Secretary
Auxiliary Diocesan Treasurer
President Woman's Auxiliary, Diocese of West Missouri
Member of Diocesan Council
Member of Roanridge Board

(b) Leadership in Community Affairs

Member Board of Woman's City Club and Chairman of Finance
Member State Board, Council of Churchwomen of Missouri
Has served on Board of Girl's Home
Member of Auxiliary of St. Luke's Hospital

Other Qualifications

Served as hostess at the Army and Navy Center at Diocesan House in
the Missionary District of Honolulu

MRS. HARRY LONGLEY, JR.—WEST VIRGINIA
(Agnes Fulton)

Educational Background

Graduate Northwestern University

Experience:

(a) Church Offices

Parish Secretary Christian Education, Des Moines
Church School Teacher, Iowa City, Iowa
St. Paul's Economy Shop Board, Des Moines
Secty. Christian Education, Charleston, W. Va.
Church School Teacher, Charleston, W. Va.
Auxiliary Diocesan Secty. for Christian Education, West Virginia

(b) Leadership in Community Affairs

Member Girl Scout Council and Vice-Chm. of Girl Scout Finance
Committee
Member Girl Scouts Public Relations Comm.
Chairman Girl Scouts Speaking Bureau
Member Charleston Open Forum Board
Member Charleston Open Forum Public Relations Comm.
Member Women's Comm. of Charleston Symphony Orchestra
Member Junior League Board of Managers in Des Moines and
Corresponding Secretary of League

Other Qualifications

Author of articles in Junior League Magazine and Ladies Home Journal

MRS. JAMES S. McCULLOH—NEW YORK
(Eleanor Silkman)

Educational Background

Graduate Bryn Mawr College

Experience:

(a) Church Offices

Pres. Junior Auxiliary, St. John's, Yonkers, N. Y.
Pres. Woman's Auxiliary Day Branch 14 years and of Evening Branch 4 years
Pres. Woman's Auxiliary Christ Church, Rye, N. Y.
Served as Parish United Thank Offering Custodian, Member of Altar Guild and Church School Teacher
District Member at large and Vice-Pres. of Westchester Committee 10 years
President of Woman's Auxiliary, Diocese New York
Leader of Prayer Group and Little Helper's Work in Diocese of New York
Member Bishop's Forward in Service Commission

(b) Leadership in Community Affairs

Member New York Council Federation of Churches
Active in Interracial and Interdenominational work
Vice-Pres. Woman's Hospital Board, Yonkers
Member Women's Board Managers, Portchester Hospital
Leader of Hospital Twig, Rye, N. Y.
Chairman Production of Red Cross, Member Board of Directors
Chm. International Rel. Comm. of Woman's Club
Member Board Y.W.C.A.
Member of Charity Organization Society and Baby Welfare Organization

Other Qualifications

Traveled in Hawaii, visiting Mission Stations, also traveled in Europe and South America
For nine years owned and operated a Gown Shop in Yonkers

MRS. HAROLD R. MOULTON—WESTERN MASSACHUSETTS
(Ruth C. Lester)

Educational Background

Graduate of Brown University

Experience:

(a) Church Offices

Pres. Parish Woman's Auxiliary
Secretary and Educational Chairman of Parish Auxiliary
Vice-Pres. Woman's Auxiliary, Diocese of Western Mass.
Pres. Woman's Auxiliary, Diocese of Western Mass.
Chairman and Asst. Director Church Periodical Club, Diocese W. Massachusetts
Active in College Work and Dept. of Christian Education in the Diocese

(b) Leadership in Community Affairs

Chm. Division of Religion, Mass. State Federation of Women's Clubs
Served as Secretary, Music Chairman, Vice-Pres. and President of the Southbridge Woman's Club
District Director Mass. State Federation of Women's Clubs
President Southbridge Christian Education Union

Other Qualifications

Chm. Division of Religion, Massachusetts State Federation of Women's Clubs
Promotion and Management of Released-time classes in 23 towns, area 100 miles square
Taught 3 years in Northfield Missionary Conference and taught one summer in Northern New England Conference and School of Religion
Organist and Choir Director

MRS. PERCY V. PENNYBACKER, JR.—TEXAS
(Mary Alice Hudson)

Educational Background

A.B. from University of Missouri
Graduate work at Wisconsin and Columbia University

Experience:

(a) Church Offices

Pres. Junior and Senior Guilds of St. George's, Port Arthur
Chm. of Educational Comm.; Chm. of Christian Social Relations
Comm. and President of Associated Women of All Saints, Austin
Diocesan Chm. of Ditty Bag Committee
Vice-Pres. of both Southeast and Northwest Convocations
Vice-Pres. and then Pres. of the Associated Women of the Diocese
of Texas

(b) Leadership in Community Affairs

Pres. Austin Branch Am. Asso. University Women
Held several offices in Austin Council of Churchwomen
Served on Budget Committee of Community Chest Board
President of Community Chest Board
Member of Board of Settlement Club for Girls
Served on local and State Boards of Welfare Agencies

Other Qualifications

Member of Texas State Committee of Save the Children Federation
Member of National Committee of Save the Children Federation
Served on Texas State Committee on Post War Problems, under Car-
negie Endowment for Peace
Served as a professional social worker in children's work, first in
State Charities Aid Asso. in New York City, and then with Juvenile
Court, Kansas City, Missouri
Travelled widely in this country and in Europe

MRS. C. G. PERRY—NEBRASKA
(Hazel Putman)

Educational Background

Business College
Two years college, majoring in voice and Public School Music

Experience:

(a) Church Offices

Pres. of Guild-Auxiliary 9 years
Served in Parish as United Thank Offering Custodian and as
Supply Box Chairman
Parish Treasurer
Member of Bishop's Committee
Diocesan Deanery President for 3 years
President of Woman's Auxiliary of Missionary District of Western
Nebraska 4 years
President Woman's Auxiliary, Diocese of Nebraska, past 3 years,
during which time the Missionary District and Diocese of Ne-
braska were merged and re-organized
Member Diocesan Board of Missions
Helped organize Diocese into 8 Districts

(b) Leadership in Community Affairs

County Chairman of Polio Drive
Active in United Council of Churchwomen
Active in Community Chest and Scout Drives
Assisted with Naturalization classes

Other Qualifications

Recently led a workshop group at Annual Convocation of Missionary
District of Wyoming
Taught in the Minnesota Summer Conference
Served 3 years as Secty. to the Secretary of State, Colorado
Served as stenographer in State Legislature
Twenty-two years Church Soloist and Choir Director

*MRS. LEWIS D. PILCHER—SOUTHERN VIRGINIA
(Leila Bowyer Ragland)

Educational Background

Graduate Petersburg Business School

Experience:

(a) Church Offices

Parish Educational Secty. and Parish Pres. of Woman's Auxiliary
Educational Chairman Diocesan Woman's Auxiliary
Vice-Pres. Diocesan Woman's Auxiliary
President Woman's Auxiliary, Diocese of Southern Virginia
Secretary of Provincial Woman's Auxiliary of Third Province
Has served one term on National Executive Board

(b) Leadership in Community Affairs

Corr. Secretary United Council Churchwomen
Member Board Jackson Field Orphanage
Pres. Petersburg Garden Club
Pres. Federated Woman's Club
Chairman Red Cross Roll Call
Chairman Community Service Committee
Chairman Advisory Board Y.W.C.A.—also U.S.O.

Other Qualifications

Vice-Pres. Virginia Council Churchwomen
Member Governing Board, Sweet Briar Conference
Corr. Secretary Virginia Federation
Editor of "News Flashes" (Woman's Club Auxiliary paper)
Secty. to Pres. American Hardware Co.
Secty. to Judge of Hustings Court of Petersburg

MRS. ROGER KEMPER ROGAN—SOUTHERN OHIO
(Margaret Kent Burchenal)

Educational Background

Prepared for Bryn Mawr and passed examinations, but went to Florence, Italy, to school instead

Experience:

(a) Church Offices

President of Woman's Auxiliary, Christ Church, Glendale, Ohio
Regional Chairman for Cincinnati Region on Woman's Auxiliary Board in Southern Ohio
Diocesan United Thank Offering Custodian
President of Woman's Auxiliary, Diocese of Southern Ohio

(b) Leadership in Community Affairs

Member Board of the Children's Hospital in Cincinnati and has served as Pres. of the Board
Member Better Housing League Board
Member Public Health Federation Board
Member Y.W.C.A. Board
Member Woman's Exchange Board
Member Widow's and Old Men's Board
Needlework Guild
Red Cross Canteen Worker

Other Qualifications

Member National Executive Board of Frontier Nursing Service

MRS. T. FREDRIK VIRGIN—WEST VIRGINIA
(Adriana Putnam Tappen)

Educational Background

English Private Schools in South America
Graduate Vassar College

Experience:

(a) Church Offices

President of Woman's Auxiliary in several different Parishes
President of Southern Convocation in Diocese of West Virginia

(b) Leadership in Community Affairs

President of Woman's Club
Vice-President of Woman's Club
Chairman of "Spiritual Life," United Council of Churchwomen
Active in Red Cross
Active in civic organizations in town

*MRS. THEODORE O. WEDEL—WASHINGTON
(Cynthia Clark)

Educational Background

B.A. and M.A. Northwestern University
Graduate Work at Northwestern University and Teacher's College,
Columbia University

Experience:

(a) Church Offices

Director Christian Education, St. Luke's, Evanston, Ill.
Educational Secty. and Pres. Parish Auxiliary
Ed. Secty. and Vice-Pres. Diocesan Auxiliary
President Woman's Auxiliary, Diocese Washington
Member Diocesan Dept. Christian Soc. Relations
Served 5 years on staff of National Department of Christian
Education
Has served one term on National Executive Board

(b) Leadership in Community Affairs

Former President Washington Council of Churchwomen
Chairman Dept. Christian Social Relations of United Council of
Churchwomen
Member Board of Public Welfare and Chairman of Women's Di-
vision, District of Columbia
Member Home Service Committee, District of Columbia Chapter
of Red Cross
Member Advisory Board Juvenile Court of District of Columbia

Other Qualifications

Professional Church worker in Religious Education and Youth Work
9 years
Member Department Church's Economic Life, of Federal Council of
Churches
National Consultant Volunteer Services Red Cross
Member Consumer Advisory Committee of the President's Board of
Economic Advisors

MRS. OTIS WEEKS—UTAH
(Edith Wolcott Vaille)

Educational Background

Miss Wolcott's School—Denver, Colorado
Graduate of Smith College

Experience:

(a) Church Offices

First Vice-President of Utah District Woman's Auxiliary

(b) Leadership in Community Affairs

President for three terms of local Council of Churchwomen
President of Parent-Teacher's Association
Instrumental in founding Y.W.C.A. in Ogden, Utah, and served
on the Board
Member of Board of Traveler's Aid Society

MRS. NORVELL ELLIOTT WICKER—KENTUCKY
(Marion Alta Bailey)

Educational Background

Graduate Washington College of Music, Washington

Experience:

(a) Church Offices

Member Provincial Dept. of Christian Education and Member of
Provincial United Thank Offering Committee
President Woman's Auxiliary, Diocese Kentucky
Vice-Pres. Woman's Auxiliary, Diocese So. Va.
United Thank Offering Custodian, Diocese of Southern Virginia
Parish Secretary of Christian Education
Church School Teacher

(b) Leadership in Community Affairs

Secty. Louisville Council of Churchwomen
Treas. Kentucky Council of Churchwomen
Member Board of Directors Louisville Y.W.C.A.
Member Woman's Club of Louisville
Member Advisory Comm. Family Service Organization
Member Executive Board, Louisville Chapter, of American Guild of
Organists
Member Red Cross Home Service Corps
During World War II served as Chm. Volunteer Special Services,
Danville Chapter
Former Chm. Staff Assistants, Louisville Chapter American Can-
cer Society

Other Qualifications

Has taken courses in Religious Education, Lynchburg College, Lynch-
burg, Va., and Presbyterian Theological Seminary, Louisville, Ky.
Has served as Auditor in Disbursing Office, of U. S. Department of
Commerce
Organist and Choir Director

MRS. ARTHUR LESTER M. WORTHEY—PENNSYLVANIA
(Carolyn Chapman)

Educational Background

Graduate of Smith College

Experience:

(a) Church Offices

Church School Teacher in Parish—Bridgeport
Parish Woman's Auxiliary President 3 years
Parish Mission Study Leader 7 years
Secty. Diocesan Woman's Auxiliary in Diocese of Connecticut 3
years
President Woman's Auxiliary, Diocese of Conn. 3½ years, and
resigned in second term to marry Pennsylvania clergyman
Chairman Conn. Diocesan Woman's Auxiliary Annual Conference
4 years
Member Diocesan Woman's Auxiliary Christian Education Com-
mittee, Pennsylvania
Member Board of Church Training School and Deaconess House,
Philadelphia Divinity School

(b) Leadership in Community Affairs

Member Bridgeport Protestant Orphanage Board and served as
Chairman of Case Comm.
Member of Y.W.C.A. Board and served as Chairman of Health on
this Board
Teacher of English to foreign-born for 8 years (one night weekly)
President Junior League 2 years
Secretary Woman's Division War Bonds 2 Drives
Community Chest Board 6 years, solicitor in 19 campaigns

Other Qualifications

Traveled to Europe, Mexico, and West Indies

NOMINEES

for

NATIONAL COUNCIL

(An asterisk * denotes the Nominee is eligible for a second term)

MRS. ROLLIN T. CHAMBERLIN—CHICAGO
(Dorothy Ingalls Smith)

Educational Background

A.B. Bryn Mawr College

Experience:

(a) Church Offices

Supt. Church School, St. Paul's, Chicago
Pres. Woman's Auxiliary, St. Paul's, Chicago
Vice-Pres. Woman's Auxiliary, Diocese Chicago
Diocesan Educational Chairman
President Woman's Auxiliary, Diocese Chicago
President Woman's Auxiliary of Province V
Has served one term on National Executive Board

(b) Leadership in Community Affairs

President Bethlehem Creche and Settlement
Pres. University Chicago Settlement League
Pres. Board Managers Chicago Orphan's Asylum
Pres. Bryn Mawr College Club of Chicago

Other Qualifications

Traveled 4 times to Europe, including Russia, once to Japan—to every State in U. S., and to Canada and Mexico

MRS. ALFRED MADISON CHAPMAN—PENNSYLVANIA
(Sarah McIlvaine McCrea)

Educational Background

A.B. and M.A. from Dickinson College, Carlisle, Pa.
George Washington Law School, Washington, D. C.
LLB, Dickinson School of Law, Carlisle, Pa.

Experience:

(a) Church Offices

Parish United Thank Offering Custodian and Auxiliary President,
St. Andrews, Yardley, Pa.
Vice-Pres. in charge of Christian Education, Woman's Auxiliary,
Diocese of New York
Vice-President at large, Diocese of New York
Member Department of Christian Social Relations, Diocese Penn-
sylvania
Chm. Comm. on Revision of Constitution and By-Laws, Woman's
Auxiliary, Pennsylvania
Serving on department Christian Education of National Council
and member of the Editorial Board for the new curriculum
Serving on special Comm. on Marriage and Divorce in Province
of Washington
Has served 2 terms on National Executive Board

(b) Leadership in Community Affairs

Chm. Women's Group of N. Y. Federation Churches
Vice-Pres. Interdenominational Union of Philadelphia
Pres. League of Women Voters, Newton, Pa.
Member Program Comm. of D.A.R., Parent-Teacher's Association
and Garden Club

Other Qualifications

Parliamentarian for Assembly United Council of Churchwomen in
Milwaukee
A member of the faculty of summer conferences in 5 Dioceses and has
conducted Institutes and Conferences throughout the country
Member of faculty of Sidwell Friends School, Washington, D. C.
A practicing lawyer, active from time to time in firm of McCrea and
McCrea
Member of National Board, United Council of Churchwomen

MRS. FRANCIS O. CLARKSON—NORTH CAROLINA
(Cama Mary Burgess)

Educational Background

Graduate Agnes Scott College, Decatur, Ga.

Experience:

(a) Church Offices

Parish Auxiliary President and Chairman of Parish Departments
of Christian Education and Christian Social Relations
Teacher of Parish Adult Bible Class
Auxiliary Diocesan Chm. of Christian Social Relations and Per-
sonnel
Auxiliary Provincial Chairman Christian Education in Fourth
Province
Has served one term on National Executive Board

(b) Leadership in Community Affairs

Member Council Social Agencies
Served as Vice-Pres. and Pres. of Y.W.C.A. Board
President A.A.U.W.
President Parent-Teacher's Association
Member County School Board
Chairman Interracial Committee
Program Chairman Colonial Dames

Other Qualifications

Taught courses in Dioceses of Atlanta and Oklahoma and has assisted
in Institutes in the Dioceses in North Carolina and South Carolina

MRS. EVANS HAMMOND—CALIFORNIA
(Sarah Evans)

Educational Background

Graduate Walnut Lane School—Germantown, Pa.

Experience:

(a) Church Offices

President Parish Woman's Auxiliary
Diocesan United Thank Offering Custodian
Vice-Pres. Woman's Auxiliary of Diocese
President of Woman's Auxiliary of Diocese
Member of Diocesan Council
Member Executive Committee, Diocesan Committee
Chairman Dept. of Missions—Oakland Convocation
Board of Woman's Auxiliary of Eighth Province

(b) Leadership in Community Affairs

Berkeley Board of Council of Churchwomen
Board of Northern California-Nevada Council of Churchwomen
W. E. M. Board

MRS. ROBERT GLENN HAPP—NORTHERN INDIANA
(Helen Lang)

Educational Background

Graduate Bradley Institute

Experience:

(a) Church Offices

Former Member of National Executive Board
Secty. Christian Education, Diocese of Northern Indiana
President of Woman's Auxiliary, Diocese of Northern Indiana
President of Provincial Woman's Auxiliary in Province V

(b) Leadership in Community Affairs

Chairman Volunteer Services Red Cross, Saint Joseph's County
Chapter, South Bend, Indiana
Y.W.C.A. President—also served as member Board
Y.W.C.A. Secretary

Other Qualifications

Newspaper Work
Director, Women's Projects, St. Joseph's County, for F.E.R.A.

MRS. SAM R. IAMS—WEST MISSOURI
(Julia Welch)

Educational Background

Graduate Ohio Wesleyan University

Experience:

(a) Church Offices

Active in Parish Church
Auxiliary Diocesan Corresponding Secretary
Auxiliary Diocesan Treasurer
President Woman's Auxiliary, Diocese of West Missouri
Member of Diocesan Council
Member of Roanridge Board

(b) Leadership in Community Affairs

Member Board of Woman's City Club and Chairman of Finance
Member State Board, Council of Churchwomen of Missouri
Has served on Board of Girl's Home
Member of Auxiliary of St. Luke's Hospital

Other Qualifications

Served as Hostess at the Army and Navy Center at Diocesan House
in the Missionary District of Honolulu

MRS. ROGER L. KINGSLAND—WEST VIRGINIA
(Harriett Lund Schreuder)

Educational Background

Public and Private Schools in Pittsburgh and Boston
Graduate of Wellesley

Experience:

(a) Church Offices

Former member National Executive Board
Has held all Parish offices in Parish Auxiliary
President of Woman's Auxiliary of Diocese
President of Provincial Auxiliary, Third Province
Director of Shrine Mont, Va., and West Va. Conferences
At present is serving as Diocesan Chairman of Personnel and member of Committee on Church Unity and the Ecumenical Movement

(b) Leadership in Community Affairs

Former Member of Board of Woman's Club
Member Y.W.C.A. Board
Chairman of Extension and Production of the Red Cross—present Board member
Deputy Commissioner of Girl Scout Council
Former member of local and State P.T.A.
Member of Conservation Committee of Garden Club

Other Qualifications

Taught Physical Education in Grade and High Schools in Western Pennsylvania
Taught in Institute for Deaf and Dumb
Volunteer teacher for Y.W.C.A. and P.T.A. Groups in Adult Education

MISS JANICE M. OVERFIELD—UTAH

Educational Background

Rowland Hall, Salt Lake City
Graduate Wellesley College

Experience:

(a) Church Offices

Church School Teacher
Chairman Department of Church Schools in Missionary District of Utah
1st Vice-President, Woman's Auxiliary of 8th Province
Utah Chairman, Woman's Committee, National Cathedral Association

(b) Leadership in Community Affairs

Chairman, East District, Girl Scouts
Girl Scout Troop Leader
Red Cross Motor Corps during the war
Canvasser, Red Cross and Community Chest Drives

Other Qualifications

Has taken summer courses at Union Theological Seminary, New York
Assistant Editor Junior League Bulletin

*MRS. HARPER SIBLEY—ROCHESTER
(Georgiana Farr)

Educational Background

Spence School, New York
Honorary Degrees: Doctor of Humane Letters, Hobart College, and
Doctor of Letters, Beaver College

Experience:

(a) Church Offices

Former Member National Executive Board
President Woman's Auxiliary, Diocese Rochester
Member Board Church Society for College Work
Delegate International Missionary Conference in Jerusalem
Member Laymen's Foreign Missionary Inquiry
Delegate from Church to Oxford Conference
Has served one term on National Council

(b) Leadership in Community Affairs

President Board of Supervisors Rochester Genesee Hospital
Medical Social Work Comm. of Council of Social Agencies
Better Housing Association, Inc.
Member Executive Comm. on Post War Planning

Other Qualifications

Member Depts. of Pastoral Services and Race Relations of Federal
Council of Churches
National President of United Council of Churchwomen
Represented UCCW at United Nations Conference in San Francisco
Member National Board Y.W.C.A.
Special Advisor to Military Government in Germany
Member Regional Advisory Comm. of Church World Service
Vice-Chm. of Citizen's Comm. on Displaced Persons
Member Board of Trustees Central China College
Member Academy of Political Sciences and the Foreign Policy Assn.

MRS. WILLIAM O. S. SUTHERLAND—EAST CAROLINA
(Mary Owen Green)

Educational Background

St. Mary's Junior College, Raleigh, N. C.
(Episcopal Church School)

Experience:

(a) Church Offices

Parish Educational Chairman
Served three years as Parish Secretary
Diocesan Publicity Chairman, Chairman of Missions, Vice-Pres.
and Convocational President
President Woman's Auxiliary, Diocese East Carolina
Member of Executive Council of Diocese
Member of Diocesan Departments of Missions, Promotion, Edu-
cation and Finance
Chairman of Diocesan Department of Christian Social Relations
Member Board of Managers of Kanuga Conferences, of Thompson
Orphanage and Diocesan Conferences

(b) Leadership in Community Affairs

World War I Chairman Volunteer Special Services and active in
Red Cross
World War II—Special work with service men and women —
Hostess U.S.O.
Served as visitor and consultant in War Industrial Area for the
Episcopal Church (Professional, appointed by National Council)
Served as Assistant Supt. Interdenominational Daily Vacation
Bible School in War Industrial Area
Program Chairman of Colonial Dames

Other Qualifications

Member Board of Managers North Carolina Council of Churchwomen
Has taught courses in Diocesan Summer Conferences

*MRS. DAVID R. WEST—MINNESOTA
(Blanche Sheffield)

Educational Background

St. Mary's Hall, Faribault (Episcopal School)
Graduate of Smith College

Experience:

(a) Church Offices

President of Parish Auxiliary
Supply Secretary, Woman's Auxiliary, Diocese of Minnesota
President of Woman's Auxiliary, Diocese of Minnesota
President of Woman's Auxiliary of 6th Province
Present member of National Executive Board, the Representative
from the 6th Province
Has served first term on National Council

(b) Leadership in Community Affairs

Member of St. Barnabus Hospital Board
Member Board Sheltering Arms Hospital
Former member of the Y.W.C.A. Board
Minneapolis Community Fund
Board of the N. W. Hospital

CHRISTIAN ADVANCE

I.

IN A REVOLUTIONARY WORLD

Stephen C. Neill

II.

IN THE AMERICAN COMMUNITY

Leila Anderson

CHRISTIAN ADVANCE: TWO ADDRESSES
BY STEPHEN C. NEILL & LEILA ANDERSON
GIVEN AT THE 1949 TRIENNIAL MEETING
OF THE WOMAN'S AUXILIARY

•
PRICE 15 CENTS

THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
281 Fourth Avenue • New York 10, N. Y.

CHRISTIAN ADVANCE

•I•

In A Revolutionary World

STEPHEN C. NEILL

RATHER more than two years ago, I was asked to speak, at the great missionary conference at Whitby, on a subject rather like that appointed for me here, The Church in a Revolutionary World. How astonishingly the revolutionary situation has moved forward in these two short years. About eighteen months ago, I was in China. Even at that time, it was obvious that the government had lost the confidence of most thoughtful men, and it seemed certain that communism would advance far into the heart of China. I do not think that anyone imagined that the progress would be so rapid, or that the existing regime would go down so helplessly before its enemies. The situation that confronts the Church is different, and in some ways more menacing than it was two years ago.

Our eyes tend to be directed very much to the phenomenon of communism, and so to lose the perspective of the total situation. This is only one part of it. We are caught up in a gigantic movement of self-assertion on the part of what have been the submerged races and classes of the world. You see evidence of it on your own doorsteps

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in the difficulty you experience in getting help in the house. In England, we have passed, almost without noticing it, through a major social revolution. When I was a boy, we were never very well off, but almost always there were two or three servants in the house; now there is scarcely a family in England that is as well provided with domestic help. The communist advance is a manifestation, on a much larger scale, of the same process of the emergence into self-consciousness and self-assertion of those who have had less than their share of the good things of life. But this too is only part of a larger process.

One of the major political results of World War I was the coming into existence of a number of independent Arab States, most of them with a strongly Islamic consciousness, stretched across the great trade routes of the ancient world. So far, the most remarkable result of World War II has been the addition to the family of nations of six new independent countries in Asia — Ceylon, Burma, India, Pakistan, the Philippines, and Korea. The independence of Indonesia cannot be long delayed.* The same development is at work in Indo-China. Those peoples, ancient in culture, are very raw and inexperienced in the arts of modern political life. But they have left no doubt in the mind of anyone that they intend to play a fully independent part in the life of nations; and they contain, if we include China and Japan, about half the population of the inhabited world.

Africa is behind the other continents. But it is already plain that the process that has been at work in Asia is

* Independence was attained in December 1949.

already at work there also, and that it cannot be stayed. I do not know how much space has been given in the American press to the affairs of Madagascar; very little has appeared in the English papers. But, from sources on the spot, it has been made clear to us that two years ago there was a well-planned scheme to kill off every European on the island, and to establish independence. The scheme miscarried, and the outbreak was quenched in blood. But it was a portent on the horizon of history. It is certain that, in one form or other, what has happened in Madagascar will happen elsewhere; the African peoples are becoming conscious of themselves as peoples, and are beginning to put in their claim to make their own independent contribution to the life of the world. Everywhere there is rebellion against the dominance of the white man in world affairs, and a determination that the freedom and equality of all nations is to be established.

I do not think that there is anything in all this that need necessarily disturb us as Christians. I would even go further; if we believe in the providential ordering of history, we may feel that, however much we may deplore some of the features of the revolution in the midst of which we live, we may still see the hand of God at work directing the destinies of the nations. In the earlier periods of the world's history, the great civilizations were in Asia, and in that corner of Africa that abuts on it. Since the Greeks called the bluff of Persia in 490 and 480 B.C., the center of the world's civilization has been in Europe and the western world. That has given us a monopoly of more than two thousand years. Is there any reason to suppose that that

monopoly is guaranteed to us for ever? To some extent, we have shared with other peoples the discoveries that we have made in the art of living together. Should it surprise us, if the developing plan of God moves out of the comparatively narrow field of European and American life, into a total world situation?

Yet the development of the new situation does present grave problems to the Church. By the process of history, Christianity has come to be largely a western religion. Our faith has been the most creative factor in our civilization. But also our Christian outlook has been deeply influenced by western, and not specifically Christian, ideas. It is not easy to disentangle the Gospel from the western trappings in which it has become involved; to some extent the opposition of the eastern nations to the west is clothing itself in terms of opposition also to the faith which the west has professed, though it has never very convincingly practiced it. That is the situation with which we are faced. There is an element of menace to the Church, which it would be foolish to ignore, but by which it would be faithless to be unduly depressed.

THE THREAT OF CHRISTIAN HERESIES: ISLAM

It is a curious fact that the worst threats to the Church have come from movements which may with reason be described as Christian heresies, Islam and Marxism. Mohammed did not know the New Testament well, but he knew enough of it to build on both Jewish and Christian foundations in the working out of his new religion. Marxism is a radically atheistic system; yet it is impossible not

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to recognize in it elements derived from the New Testament. Marxism is the secular answer to the cry of despair that arose in the early nineteenth century from the dispossessed and the oppressed, a cry which for the most part the Church failed to hear. The attitude of these two Christian heresies to the Church is curiously similar. Each is very conscious of being a post-Christian phenomenon. To the Moslem, Christians are an inferior people, who persist obstinately in clinging to a superseded revelation, failing to recognize as the final word of God that which was given to the prophet of Arabia. To the Marxist, Christians are foolish people engaged in trying to swim against the stream of time; the final word on the meaning of history has been spoken through the mouth of Karl Marx; his followers swim joyfully with the current, on a course which cannot but lead them to the fulfilment of historic destiny. The Christian will be swept away, because his very existence is an anachronism, and whatever may have been the case in the past, he no longer has any roots in the actualities of the contemporary situation.

Well, the Church has been here before, and need not despair. It seems to me that there is a very great deal to be learned by a study of the situation and reactions of the Church in the days of the spread of Islam. It is well to remember that the advance of Islam into Europe was finally checked only in 1683, by the defeat of the Turks before the walls of Vienna. For a thousand years, Islam had been advancing and Christianity retreating; the issue of the contest was so uncertain that Dr. Latourette has given to one of the volumes of his great history of the

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Expansion of Christianity the title *The Thousand Years of Uncertainty*. It seemed to many that it was Islam and not Christianity that was to be the great world religion.

The Churches have reacted in various ways to the problem of Islam.

In the areas where Islam has dominated, the Churches have for the most part given up the struggle to be effective witnesses for Christ. At an early date, they accepted a position of tolerated inferiority, and abandoned the hope of conquering their conquerors. It is a miracle of grace that those Churches have survived at all. There are still nearly a million Copts in Egypt. They have suffered all these centuries under lack of rights and privileges; century after century, many of their most promising young men have been lured away by the prospects open to them, if they desert the faith of their fathers. And yet they have held on, and still are there as Churches. But with the passing of the centuries, they have exercised less and less influence on their masters, and seem long since to have given up the idea that it is possible for Moslems to be won for Christ.

As Europe began to recover from the long sleep of the Dark Ages, the first coöperative effort in which the nations of Europe acted together was the Crusades, the attempt to free the Holy Places by force of war and to establish Christian kingdoms in the Near East. That attempt was accompanied by a great deal of self-seeking and worldly ambition, and by all the horrors that inevitably are produced by war. Still, it would be a mistake wholly to condemn those who took part in them. Some among them at least were actuated by spiritual motives; the best of them were noble

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specimens of devoted Christian manhood. And yet the final result of the Crusades was to poison the relation between Christians and Moslems, and to leave a legacy of suspicion and hatred from which we are not yet wholly free.

With the nineteenth century came the period of controversy between the Christian and the Moslem. Some of this was very sharply expressed. It was a wordy war of criticism and rejoinder. Perhaps it was a necessary warfare. It was necessary that the real nature of Islam should be set forth in sharp contrast with the Gospel. Some converts were made. But for the most part, the Moslem controversialists held their ground, learned from their Christian antagonists, and began to use the weapons of modern western scholarship in their attacks on our faith, and to carry the warfare into Christian territory.

Only to a very small extent have Christians been prepared to use and to believe in the weapons of love, to attempt to penetrate the Moslem armor, and it is very thick and strong armor of conviction reinforced by prejudice, using only the arms of Christ and the weapons of His Gospel. Where we have been prepared to believe that the weakness of God is stronger than men, some progress has been made, and some Moslems, though never very many, have really been won for Christ, and have become the nucleus of His Church in Moslem lands.

THE THREAT OF CHRISTIAN HERESIES: MARXISM

Now you will see easily that there is a close parallel at every point between that situation, which the Church had to face in the past, and that with which it is confronted now.

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Our fellow Christians behind the Iron Curtain are faced with a desperately difficult problem. They know, much better than we, that communism is bent ultimately on the destruction of the Church. What is the right policy for them to pursue? At the moment, they are being given the opportunity of survival, and even of a measure of privilege; but they are called to pay the price in a complete withdrawal from the affairs of this world, in whole-hearted support of the new regime, and in the abandonment of the Christian right to criticize governments and the powers of this world in the light of the principles of the Gospel. In such circumstances, can the Church survive as the Church? Or does it become merely a department of the State, exposed to the peril of liquidation, when the State no longer finds it useful? No one knows the answer to that question. It is clear that our friends in those threatened Churches are themselves in a state of extreme perplexity. Nothing is to be gained by rushing unnecessarily on martyrdom. But everything may be lost by undue concession to the claims of a non-Christian power. What is the Christian line on which they must take up their stand, and to retreat from which means death to the Church? I do not think that they know the answer. Already they may have made fatal mistakes by way of compromise; already they may have sold the birthright of the Church. We do not know. However it may be, I am sure that there is no group of men in the world who more urgently need the prayers of all Christian people than the leaders of the Churches which face as an immediate menace what to us is only a distant and dimly apprehended danger.

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Governments and peoples this side of the Iron Curtain are rallying themselves for defense, if necessary by force of arms. This may be necessary. I do not feel it possible myself to take the full pacifist position. I believe that there are times when war is the least evil of the possible ways out of a situation. Not long ago, I stood on the Wienerwald outside Vienna, and looked down on the place where John Sobieski, king of Poland, camped on the night before his almost miraculous victory over the Turks in 1683. If John had not come to the rescue of the Christian forces, the Turks would have been established, perhaps for centuries, in the very heart of Europe. It is hard to believe that such a disaster would have set forward the purposes of God in the world. But we must be very clear that, from the Christian point of view, Atlantic defense pacts, and the building up of armaments, can never have more than a negative significance. At most, they may hold the ring, within which a Christian purpose can go forward. They cannot of themselves set forward that purpose, or contribute positively to it. We betray our cause, if in any degree we identify it with the victory of certain political powers or theories.

Then, as of old, there is the paper warfare of controversy between us and the defenders of non-Christian ideologies. I am sure that this is a work which must go forward. It is important that those things for which we stand should be brought out as clearly as possible, and that the ideologies which oppose the faith should be submitted to the most careful scrutiny and criticism; otherwise there is the danger that in the world of students and young people, our Christian case may go by default. But even when this

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has been done as well as it can be done, it is only defensive warfare, or at best an assault on the citadel of the non-Christian doctrine from without. And all the history of war shows that citadels are only very rarely taken by direct assault from without.

THE CHALLENGE OF THE REVOLUTIONARY WORLD

THE challenge that comes to us today is to enter into the revolutionary world, and to win it by the power of love from within. I have spoken a good deal about communism, because it is the most obvious enemy, and we can sharpen the issues in relation to it, more than in relation to the materialism and unbelief with which we are surrounded in our own countries. Let us put it this way. Politicians and statesmen are working night and day to defend our western civilization against the communists. Have we a Gospel that will enable us to enter into the communist world, and to convert the communists? If not, had we not better put up the shutters, and give up pretending to be Christians?

It is at this point that we see the supreme importance, for the Christian cause today, of the Chinese Churches. Many of our friends, who could have left before the communist advance, have deliberately chosen to stay, and to work within the revolutionary situation. Some of them, I think, were a little self-deceived and underestimated the difficulties into which they were bound to enter. If so, they have long since learned the stark realities of the situation. And they are settling down to make the Gospel a reality within a world which is now conditioned by the Marxist

and atheistic ideology. It was said of the early Christians that they out-thought, out-lived, and out-died the pagans; and therefore they survived, in the face of desperate odds; and when their great enemy, the Roman Empire, fell, the Christians were there ready to be the creative force in the new age of the world that was beginning, and to pass on to the new age the best treasures of that which was passing away. Can the Church be that creative force in our own revolutionary situation? Our Chinese leaders know very well the extreme inadequacy of the Church to the task to which God seems to have called it. They know full well that there will be testing and purging, perhaps the falling away of many. But they believe that the Church will win through, because it is the Church of the living God, the body of the living Christ.

THE BASIS OF CHRISTIAN ADVANCE

I HAVE developed my ideas on this situation, because it makes clear the reality of our own situation, too. Everywhere in the world the Church is threatened by the power of secularism, and by philosophies, which really deny everything that we believe and hold dear. Everywhere we are called, under differing conditions, to just that conflict which faces our Chinese brethren, as they stand in the front-line of our cause. You have asked me to speak of Christian advance. Let us be quite clear that throughout the world, the Church is being forced back into defensive positions; advance will be possible only if there is on the part of Christians everywhere a gigantic effort to self-dedication and renewal, and the adoption of a courageous

and militant attitude in the face of the dangers that confront us.

On what basis can the Church in this revolutionary world hope to survive and to advance?

A DEEPER UNDERSTANDING OF THE UNIVERSE

FIRST, it must have a deeper and more satisfying understanding of the universe, and therefore a more adequate philosophy than its opponents. Marxism is extraordinarily convincing within its own sphere, and if you grant its presuppositions. It limits its horizons to this world, denies the reality of the spiritual, and explains everything in materialistic terms. If spirit is a reality, then we have the true key, and Marxism is branded as false. That is our main contention. Time can be understood only in the light of the eternal. If you eliminate the eternal, you falsify all your perspectives and all your results are wrong. Spirit is the dominant reality. What you call my abstractions are in the end far more powerful than what you call your proven and established facts. The spiritual interpretation of the universe is the only one which in the end will be found to answer to all the realities of life as we have to live it. But in maintaining this position against the Marxist, we are grievously handicapped, because we ourselves have so disastrously yielded to the spirit of the age and accepted the materialistic ways of thinking characteristic of our contemporaries. Even in Church affairs, how readily we judge of success by purely human standards; how easily we try to manage the Church as though it were a business concern, sometimes supporting the cause of the Lord by some

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of the less reputable methods which business has made familiar though not commendable. We have much of which to repent ourselves; we have to learn, as Churches and Christians, to affirm the primacy of spirit with our lips, only because we have experienced it in our own lives, and have accepted it as the directing power in all our enterprises.

A MORE REALISTIC UNDERSTANDING OF MAN

SECONDLY, if we are to survive, we must give evidence of a more realistic understanding of man and his nature than the Marxist possesses. If Christ really is the true man, if in Him we see the truth of our own nature, what we have it in ourselves to become, again we have the key that all others lack. And from that we may take comfort, because for us as Christians, the starting point in the understanding of man is his sinfulness. Almost all other systems deify man and deny the reality of evil. What is wrong in man and his world is regarded as accounted for by bad education, or a false social system. Give us true education, and the elimination of superstition, give us the natural form of society, based on Marxist principles, and these evils will disappear; man will appear in his native virtue and goodness. A part of the Marxist philosophy is the deification of the proletariat, the wronged and innocent victim of oppression. I would be the last to deny the splendid virtues that you will find among the working class. I well remember meeting a friend who was working as a railway executive, and had been living in a working class family in the great railway center of Swindon; his eyes flashed as he spoke of

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the wonderful qualities he had discovered in the people among whom he was living. It did not surprise me at all that not much later he felt a call to the ministry as a result of his experiences. But, as Christians, we know the sad fact that sooner or later everyone is compelled to discover that selfishness and cynicism, the misuse of power, are not the monopoly of any one class. One of the most remarkable comments I have heard on the Chinese situation was from the lips of a young Chinese, who said that the Church must be standing by, in a few years time, to receive the multitudes of disillusioned revolutionaries. Our doctrine of the sinfulness of man is a ground of hope, since it is matched by God's promise not of automatic improvement, but of redemption from the power of sin and of the world.

A MORE RADICAL SOCIAL ETHIC

THIRDLY, we must have a social ethic more radical and more effective than that of the revolutionary. If we are honest, we must admit that often the Churches have been deaf and blind to the needs and sorrows of men. Because of our blindness, God has brought an adversary upon us, just as of old He raised up the King of Assyria as the rod of His anger against Israel. Now it is high time to awake out of sleep, and to see to it that the Churches are first in the field, in all the areas of reform and social activity that the present situation offers. I am not one of those who find nothing but evil in western civilization; with all its ills, it is yet marked by a consideration for the rights and welfare of ordinary men, for which one looks in vain in countries that have not undergone the same working of Christian

influences as ourselves. But even our best developed countries still call for constant watchfulness and Christian service. Neglect and oppression raise again their ugly heads in even the most Christian communities. There is a constant field for service in such matters as the reform of prisons, the care of the aged and the insane, the prevention of juvenile delinquency, and the care of the young offender. Woe betide us, if we are not the first to be aware of all such needs, and to give the lead in meeting them.

But as Christian critics of society, we are called to go much deeper than this. What sort of a society is it that we are producing? When I arrived in San Francisco, the first great building pointed out to me was a hospital. That is typical of our civilization. We have produced a type of life that makes men and women ill; then we spend enormous ingenuity and wealth in making them well again. You know as well as I how much of modern sickness is identifiably brought about by the pressure of modern life on men and women; it is the product of strain and anxiety more than of any direct physical cause. The incidence of neurosis is so great as to be alarming. You are familiar with the statistics regarding psychiatric cases in the American armed forces during the war, that paradoxical combination of magnificent physical development with lack of inner resistance to the demands of life. Surely all this cannot be the will of God; it is an indication of a very deep disease of all our contemporary societies. I have not time to develop this theme here. Let me content myself by indicating one point at which I believe as Christians we are bidden to seek the remedy.

Godliness with contentment is great gain says St. Paul. Was he right? Contentment is a word which has almost slipped out of our contemporary vocabulary, just as it has slipped out of our contemporary experience. Any materialistic civilization is bound to believe that the ultimate goal of existence is the increase of production. It can offer only material satisfactions, and those satisfactions merely feed and stimulate the appetites they serve. Whatever is given, we always ask for more. The Christian is bidden to be content with what he has. There is a paradoxical quality in this Christian contentment. It is not the same as that quiescent apathy that would make impossible all progress and development. It is that point of rest within the midst of effort, of relaxation within the midst of tension, without which man cannot be himself or master of his circumstances. It is that divine peace, which comes only when man knows himself to be the object of the divine regard, and is more concerned with the purposes of God than with the fulfilment of his own immediate and largely self-regarding aims.

BETTER DISCIPLINE

FOURTHLY, we must have greater devotion to our ideal and better discipline than our Marxist friends. It is impossible not to admire the communist as he goes about his work. He is convinced to the marrow of his bones that he has the answer to every question and the solution to all the problems of the world's ills. He is always on the job. He penetrates into the most unexpected and uncomfortable places. He does not regard anyone as too difficult a pros-

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pect. His rise to power in Europe has been marked by sacrifice and martyrdom, as admirable as the martyrdoms of Christians, except that we regard as abhorrent the cause in which it was endured. We Christians have become slack. We have so long been established that we have come to take our religion for granted and to suppose that it will maintain itself forever by the mere *vis inertiae*. Now that we have been awakened out of our comfortable dreams, we find ourselves disturbed and at a loss. But is it not an immense gain to us that, if we see the Christian situation in the world as it really is, we are driven back to the early centuries, when it was obvious that the Church could not survive at all, unless it could count on the loyalty of all its members even unto death?

I do not believe that we shall lose anything by presenting the Gospel to our young people as something which makes the most tremendous demands upon them. It does. If it does not make such demands, it is not the Gospel. And the young rise to the height of a great challenge, as we have seen in all countries so magnificently during the war. Many of our young people turn away from the Church, because it fails just to strike that note of heroism, it seems to them to have nothing to offer in the way of adventure and sacrifice.

Naturally I am a fanatic on the subject of missionary work overseas. My ideal for the Church is that one communicant in every hundred should be a missionary in the non-Christian world (and for the moment I am not including in that world the deeply dechristianized areas in our own so-called Christian countries), and that the other

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ninety-nine should be raising the funds to support him. Perhaps such an ideal is too high for the ordinary Church to contemplate. Let us bring it down a little. Let us suppose that there are in our Episcopal Church a million really practicing communicants; let us suppose that we plan that one in every five hundred should be set apart for the work of the Church overseas. Now set to work and prepare a budget for the Church on that basis, and present it to the Presiding Bishop for his consideration. I am afraid the result will be that the poor man will suffer from a violent heart attack.

Do not imagine that I am not serious. I believe that it is you, the women of the Church, who must call the Church back to the spirit of high adventure. In this Convention, undoubtedly the highlight has been your great thank offering of two million dollars. I believe that this is no more than an outward and visible indication of what you are capable of doing spiritually for the inner renewal of the Church. We who have been missionaries spend our time gnashing our teeth over the apparently irremediable triviality of the Church, its capacity for spending endless time and energy on things that really do not matter in a day of crisis and peril like that with which we are faced today.

Can you call the Church back to the realities of its task? This is a day for recklessness, for spending all without counting the cost. If we hoard our wealth in personnel and money, the time may come when all that is taken away from us, and we have nothing to show but the barrenness of our own spiritual ineffectiveness.

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A TRUER FELLOWSHIP

FINALLY, we shall not win the world, unless we can show a depth and reality of fellowship which no other body in the world can match.

At Amsterdam, we had put into one of our reports some rather high sounding phrase about the fellowship which the Church offers to the world. The Director of our Ecumenical Institute, Dr. Kraemer, leapt to his feet and said, "The fellowship which the Church offers is the poorest in the world." That was a hard word. But is it not often true? Do not men often turn from us, because of the pettiness of our divisions and our internal squabbles, and because they find a truer fellowship in their trade union, in their communist cell, even in the Rotary and those other secular organizations which men join in such large numbers, and in which they find some mitigation of the individual isolation in which so much of modern life is spent? It ought not to be so.

Fellowship in Christ is not a thing that can be created by pious resolution or by organization. Not long ago, I was visiting one of those great churches which has everything from a swimming pool to a dramatic society. My companion remarked that it was rather like an inexpensive country club, in which the sanctuary was a not very noticeable adjunct, and for membership in which you had to pay by occasionally turning up to a service. I have a good deal of sympathy with the man who said he liked the Episcopal Church, because it was the one place where you were allowed to worship God in peace, without being asked to join some organization or other. I do not underestimate

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the value of swimming pools or even dramatic clubs. They have their place. But let us not imagine that they can give us the fellowship we need.

What the early Christians had was fellowship in the Gospel. It was the desperate fellowship of men engaged in a forlorn hope, of those who were willing to lose everything in the world that they might find it again in Christ. It was the fellowship of those who had been to Calvary and been born out of time into eternity. That fellowship exists in the world today. Those who have passed through that soul-shaking experience of dying with Christ, and being born again through His resurrection, in strange ways find one another out, and know that they are one in Him. In no other way than that can the true fellowship of the Church be reborn; and when it is reborn, it is the greatest power in the world.

LET US RETURN TO CHRIST

So after all, when we have said all, we come back to Christ. Problems, methods, techniques, adventures, they all have their place. But they are all in the end marginal. There is only one way to advance in a revolutionary world, and that is in returning to Christ, the Crucified, the Risen, the Ascended. In Him is all the fulness of power and of redemption. Of old, in a time of crisis, the word of the prophet came to the stricken people of God: *In quietness and confidence shall be your strength; in returning and rest shall ye be saved.* If our Churches are weak and worldly and ineffective, it is because we have strayed away from Christ.

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Let us return to Him, and He will heal our wounds.

Let us return to Him, and He will set our feet in sure places and in an ordered path.

Let us return to Him, and He will show us what we ought to do in this day of God's judgments and God's power. He will give us the strength to do what needs to be done, to work while it is day, to hold on to the end. In His own time, He will make manifest to the world the triumph that by His dying and rising again, He has already perfectly achieved.

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In the American Community

LEILA ANDERSON

MY subject, Christian Advance in the American Community, involves the discussion of some topics around which there is disagreement. Recently I attended some international conferences where we had to have our speeches and discussions translated, and so last night I dreamed that in this meeting we had trouble with interpretations. I dreamed I had to speak in French part of the time and could not do it successfully. I hope that was not an omen, because I feel we want, as we discuss such controversial subjects, to have all the understanding we can.

EVANGELISM ESSENTIAL TO ADVANCE

LET me make it clear at the outset that I believe the chief task of the Church is evangelism. There is Good News which must be given to the world, the Good News that this is God's world, that we are His children, that He loves and forgives us and will not forsake us. Sinful creatures though we are, we have been given the will and the power to love.

There is Christian advance wherever we fulfill our task

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of evangelism. But evangelism is not simply preaching and teaching. It involves a response to God, of decision and commitment — the one great decision to serve God, the God of Jesus Christ rather than the many other gods we are tempted to serve. And evangelism involves many day-to-day decisions. It is about some of these decisions that I want to speak. Sometimes in the Church we are better at speaking of what God has done for us and about the need for the one great decision to serve God than we are at helping each other in the day-to-day decisions.

We cannot have any Christian advance unless we ourselves are Christian, unless we see ourselves as children of God who must be obedient to Him in the totality of our living. So the question becomes, "*What does the Lord require of me? What does He require of me in America today?*" I am always somewhere, in a concrete situation with its peculiar characteristics. I must try to understand that situation as best I can. I must want to do and try to do what the Lord requires.

THE NATURE OF THE CURRENT CRISIS

How then can we understand America and the American community today? How can we function constructively as Christians in America? It is quite impossible to deal with this question unless we have some idea of the nature of the current crisis, unless we have some conception of this world struggle, unless we see America's role in the struggle.

At the First Assembly of the World Council of Churches, the section on the Disorder of Society said there are primarily three contributing factors to the present disorder:

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One is quite clearly men's disobedience to God, a disobedience which has existed in all periods of human history.

The second is the vast concentration of power in the world today.

The third is the domination of our life by our technical civilization and its accompanying depersonalization.

We seem to have a society which is controlled by a momentum of its own. But these men at Amsterdam said that did not have to be the case, that man did not have to be mastered by technology; man can master technology. And there is a word of hope in that for us.

As we look at this world picture we can see some of the great contributions which the Churches have made, but we also see that the Churches have a responsibility for the troubles of the world today. The Churches have contributed to some of the evil which they are inclined to blame on the secularism of society. They have recognized in some cases the social privileges of dominant classes, races, and political groups. They have often concentrated on the purely spiritual or other worldly, and sometimes have made an individualistic interpretation of their message and responsibility. Furthermore, the Churches have failed quite often to understand the forces which shape our society, and so have been unable to deal with these forces.

THE BASIS OF THE WORLD STRUGGLE

A FEW months ago, I attended a conference in Canada of student Christian movement leaders from all parts of the world. For ten days I served as chairman of a group

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which brought together individuals of seventeen nations, largely men who had been through all kinds of hard experiences. In this group were a Russian Orthodox priest in exile, a Latvian refugee, men fresh from China who had been struggling with the question of how to relate themselves to the advance of communism, British Socialists, young Christian leaders from India; all kinds of people trying to grapple with this same problem, *What is the nature of our world struggle?*

As this group of student Christian movement leaders worked together they came to some conclusions. They said that we cannot understand this great crisis of our time, this world struggle, unless we see it as an effort on the part of men in many parts of the world to better their conditions, both materially and in terms of human dignity. There is not only this effort, but there is also the reaction of the people who do not want conditions changed. And so we have a worldwide revolution. Sometimes this revolution is violent; sometimes it is not; but nevertheless, drastic changes are taking place throughout the world. These leaders said we cannot understand the situation unless we see it in terms of social righteousness, of the efforts of men and women to gain a better life. We cannot conceive of social righteousness that does not include religious liberty. There is no certainty in any case that social righteousness will be achieved. In some parts of the world this revolution is captured by extreme forces, but in other parts of the world there is more moderate control.

From India, for instance, there were those who felt that it is possible for India to work out its social change without

the extreme form of organization which exists in some other countries. There were Chinese who were not at all sure the revolution in China would be controlled ultimately by the communists. They did not know all the answers, of course, but they felt that those who want a more moderate approach to life can only function helpfully through an understanding of the present world struggle. There is the possibility that the revolution will not be captured throughout the world by totalitarian forces. In some very important cases, it is not yet clear who will direct and control the new developments.

This group thought that it was an over simplification of the situation to see the struggle of the world today in terms of the United States and Russia. Granted that a great power struggle is going on and that very important values are at stake, it is misleading and an oversimplification to say that the world struggle can be understood only in terms of the conflict which is going on between the United States and Russia.

AMERICA'S ROLE IN THE STRUGGLE

If we are to be constructive in America today, we must understand our role historically, spiritually, and economically. Historically, it has been America that has advanced the idea of political democracy. Of course, this country is in the stream of western thought and life which has emphasized the dignity of man and freedom and political democracy, but it has been here in this country that the development of freedom and political democracy has occurred to such a great extent. Much of the restlessness exist-

ing throughout the world today has been stimulated by American life. Men know of our ability to work out a somewhat fair distribution of the wealth of our land. They know of the hope and dignity and the opportunity for a better life here. America has stood for a certain way of life and has encouraged people throughout the world to feel that they, too, can enjoy that way. The lack of these opportunities has caused much of the present discontent in the world. It is true, of course, in recent years that others, notably the communists, have been laying hold of this discontent and using it as anti-American propaganda. But the impact of American democracy has been great.

Economically the picture is very bad. The United States has about six per cent of the world's population. It has about forty per cent of the world's income; about six times as much wealth per person as the world average. According to Assistant Secretary of State Webb, as reported in the *New York Times*, two-thirds of the world's population live in underdeveloped areas where the average per capita income is less than one hundred dollars a year, the life expectancy only thirty years, and the food supply barely meets subsistence needs. That is the condition in two-thirds of the world's population. Inevitably some resentment has developed against the United States by this situation.

The United States has a strategic role and a great responsibility. Some people say that America should drop the atomic bomb now on Russia. A prominent woman when she learned Russia now has the bomb said that is the only way to win. It seems to me it would be absurd and tragic

for the United States to initiate war. Looking at the nature of the world situation, I can see no good coming from war, and yet there are people who seriously offer that as a satisfactory solution to the world's problems. On the other hand, the thing for which we have to hope is that America will strengthen the hands of the moderate forces in the world. To the countries who want to improve their living conditions, we can give hope, so that the forces of totalitarianism and the forces of reaction will not be the controlling forces in the world.

INFLUENCE OF INTERNAL CONDITIONS IN AMERICA.

WHAT about America herself? What about her internal conditions? If we are to have Christian advance in the American community, we must be aware of issues we face in our own country. America has made great contributions to every one of us. We are grateful for the resources of America, for her productivity, for the wide distribution of her wealth, for her long record of political democracy, for universal education, for the freedom and dignity she has given us, and for all the hope we have as Americans. We are very grateful, but we would not be true to America if we were not deeply concerned over the problems which confront us as a nation today.

CIVIL LIBERTIES IN JEOPARDY

ONE of these is civil liberties. This precious heritage of freedom is being jeopardized today. Only within the past months, faculty and students have been dismissed from universities for "disloyalty." Loyalty oaths have been re-

quired of teachers. The demand has been made of colleges in various parts of America that college textbooks be submitted for examination for subversive ideas. The list of 160 agencies compiled by the Attorney-General has been used in ways which the Attorney-General never intended and it was made extremely hard for these agencies to function in American society. The American Civil Liberties Union has said that this past year has been the worst year for civil liberties in its twenty-nine years of existence.

You may have known people who tried to discredit the Civil Liberties Union. I have great respect for it as an organization. It is one of the important organizations in American life today. Among some of its principal figures are Bishop Parsons and Bishop Scarlett; Bishop Baker and Bishop McConnell of the Methodist Church; Harry Emerson Fosdick, Robert Oppenheimer, atomic physicist and head of the Institute for the Advanced Study, and U. S. Senator Frank Graham, former President of the University of North Carolina. Those are just a few of the men who provide the leadership for the American Civil Liberties Union.

Each one of us probably resides in a community where some people are suffering because of the fear that seems to be sweeping America, where people are having their jobs jeopardized because they love liberty and because they speak out for the American way of life. Some of these men and women need our support and help; some of them are our own clergy. The Civil Liberties Union has done a great deal of thinking about this whole situation. You may not agree with what it has said and I do not ask you to,

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but I wish you would read in its annual report published in August 1949, for instance, the results of the effort, of its Academic Freedom Committee to state what it thinks about the employment of teachers who belong to minority political parties and the statement of the Union on the application of the clear and present danger theory.

The American Civil Liberties Union is doing some very serious thinking in this field; we all need to do the same, although of course, we do not have the same resources. We are just as obligated as those men and women to think out our position on the dismissal of teachers for unpopular ideas, on the matter of loyalty oaths, on the examination of college textbooks for subversive ideas, on the denial of rights to the 160 organizations on the Attorney-General's list. What limits do we think should be placed on freedom of speech and assembly? How can America go on being, as it has been, the great bulwark of freedom for the world? We do not want freedom to become something about which we simply talk.

SECURITY AND PROGRESS IN A DEMOCRACY

DEMOCRACY faces two very important problems. One is how to provide for its citizens the kind of security and progress they want. Another is how to protect itself from the people within its borders who would destroy it. A democracy must face both these questions. We should be sure in our eagerness to protect our democracy from subversive elements that we do not retard its progress and do not become a barrier to social justice. And we must not take away from other people in the world, as they struggle,

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the kind of hope America offers and has offered through the years.

There are some very encouraging signs in the field of civil liberties and civil rights. One was the adoption in December, 1948, by the United Nations Assembly of the Universal Declaration of Human Rights. Some very thoughtful people consider this a potential milestone in the history of the human race. If proper attention is given this document, if nations of the world try to implement it, if we all study it and adopt it, it can be an extremely valuable document to all who are eager to protect and advance civil liberties and rights.

Another very encouraging recent development is the report of the President's Commission on Civil Rights. I hope that you have all read it. I know it contains much material that is controversial, but it is one of the great American documents. I like its discussion of prejudice, the way it says that the implementing of justice through law, can change man's mind, can help him do away with prejudice. The legislation that is needed to carry out the civil rights program is something for which we must all work.

In the past year, seven States have adopted fair employment practices acts. One State legislature did this unanimously. Another State added a fair educational act to its fair employment practices act. Throughout our country racial equality is being strengthened legally, and that is a very great step. More and more people are learning the injustice of segregation, and that, too, is a great advance in American life. I was glad to see in the *San Francisco Chronicle*, a statement of a resolution offered in the House

of Deputies regarding segregation in the Church: "Every communicant or baptized member of the Church shall be entitled to equal rights and status in any parish or mission church. He shall not be excluded from the worship or sacraments of the Church nor parochial membership because of race, color, or nationality." We might say, of course, we take this for granted in the Church, but I personally welcome this resolution.

Another encouraging sign in the area of civil rights is the recent meeting in Atlanta of the Southern Regional Council under Mrs. Margaret Tilly's leadership. It was one of the exciting things that has happened in recent months. Approximately 150 key Church leaders from twelve Southern States met in Atlanta and considered their religious obligation in race relations. These leaders said that they must support their liberal pastors. They must defeat schemes which deny civil rights. They must visit the courts, examine public records, look into the functions of police departments, accompany their Negro employees to registration centers and make sure they are registered, carry cases themselves into court if necessary. These men and women know the work they must do. It is good that Church people could meet together and arrive at such conclusions, and through such conclusions, support civil rights at this time.

America is watched throughout the world — in the area of civil rights and civil liberties. We have heard this many times, but after my conversations with people from other countries, I am sure that one of their major interests is how we are acting in this whole area. In fact, I have had the experience recently of helping select a staff member for

India from one of the world Christian organizations. An Indian in our meeting said, "We don't want a white man from America to go to India, but we would be very glad to have a Negro. We don't think a white man could do a very good work in India at this time." We are watched by people throughout the world.

ECONOMIC ASPECTS OF LIFE

ANOTHER problem is in the area of economics. When we talk about economics many think this is a subject about which we know very little and as Christians we would be better off if we did not talk about it. Actually we have to live "economically" every day of our lives. Our whole life is bound up with economics. One of the wonderful things about the Christian religion is its realism. In order to understand the functioning of our social life, we have to see the influence of economics in it. Some of the most able Christian thinkers have been working in this field. They have drawn on the knowledge of experts in the field of economics, and they have given us pronouncements from such great conferences as the Oxford Conference on Life and Work, the Amsterdam Assembly, and the Lambeth Conference. We should be acquainted with this material.

One of the things a section of the Amsterdam Assembly said which many in America do not believe, is that the coherent and purposeful ordering of society has become a major necessity. It was said further that we must provide for as much voluntary association and as much voluntary dealings with our problems as possible. The need for a coherent and purposeful ordering of society has become an

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accepted fact in most of the world today. We need to re-think the economic foundations of our life.

Christians throughout their lives should try to look at all forms of relationships from a Christian perspective. Surely today with the economic conditions which we find, we must reexamine the economic bases of our life, and as Americans, we must try to see how life must look to the hungry and the insecure throughout the world. It would be a very great thing if America could give to the world a contribution in the field of economic security comparable to the contribution she has given in the field of freedom. As yet, we seem unable to do that, but we may still be able to do it. I wish we could find solutions to the problems of unemployment, could build up international trade to the benefit of all the nations, and could ourselves aid constructively the underdeveloped areas of the world. This help is needed for the sake of the whole world, as well as for their own sakes.

CONCERN FOR SOCIAL LEGISLATION

ANOTHER field in which American Churchwomen should be concerned is social legislation. I mention this particularly now because with the kind of fear which is accompanying the atom bomb and the expansion of Russian influence, we are inclined to be frightened about social legislation, and sometimes suspect its advocates of having ulterior motives. There is a great loss here if we become conservative because of the fears that beset us today.

There is, of course, the question of what is the best proportion of public to private expenditure, and what is

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sound economics in terms of social legislation. In America today, there are great areas of social need which we must consider. One of these is the extension of social security to a great number of people who are not now included in its benefits: agricultural workers, household employees, social service employees. There are additional serious needs for which legislation should care in the field of housing, though recently progress has been made. There also is need for legislation to aid education and for civil rights. In the fields of health and immigration, we need more thought and more action on the part of all Americans. I am not trying to tell you, what you should think on these subjects; but these are some of the important matters we must consider if we are to have Christian advance in the American community.

One of the very tragic things about the American way of life is the capacity of a few people in Congress to prevent action which a majority, it seems, wants. Sometimes key people in congressional committees prevent legislation from reaching the floor. We, as Churchwomen, need more political effectiveness. We are confronted by the children of darkness who are very active in this world. We seem to think the rest of us do not have to know much about what is going on or work very hard until we see what happens to our society when we do not take responsibility.

I was in Europe immediately after the recent war, and because I had known some of the Christians in those countries before the war I was not sure Churchpeople there would be very concerned, as Christians, about politics and economics, I was not prepared for the kind of attitude I

found. Some of these Church people said again and again, "We know now what the Church's responsibility is in relation to social issues. We see it in a way we have never seen it before, and we would like to warn those of you in the countries that still have some freedom and still have resources to do the things we did not do."

LAITY IN THE LIFE OF THE CHURCH

As lay people and as women, we have a significance and a responsibility of which many of us are not conscious. Ninety-nine per cent of the members of the Church are lay people, and in Amsterdam last summer, one of the major concerns of the Churches was the laity. In some of the countries of the world, remarkable progress is being made in reaching lay people who previously have not been reached very deeply by the Churches. Last summer while in Holland I visited the Church and World Institute about which some of you have heard. It is an institute where lay people go for three years to study the economic, cultural, and psychological conditions of their country, after which they are sent out to strategic areas to work. I visited also the Ecumenical Institute at Bossey, which was made possible by the generous gift of Mr. John D. Rockefeller. Since the first conference in 1946, which I attended, laymen from all over the world have been brought together to consider the bases and social implications of their faith. I have not visited such centers as the one in Sweden where some of this work is done and where the lay people are trained to go out and meet people in labor unions and in professional work. I have not visited the work in Germany

where, I understand, lay people are helped to take very great responsibility at this time. In many countries there is a focus today on the place of lay people in the Church and the responsibility they can take. I have a conviction that the lay people can do far more than they have done in their daily work, in parish life, in the community. They can express their Christian faith as they have not as yet done.

You know that a concern of the Amsterdam Assembly was lay women. I wish I had time to tell you what I learned at Baarn, Holland, at a conference preceding the Amsterdam Assembly about conditions with reference to women in Churches throughout the world. The World Council of Churches made a study of women in more than fifty countries to find out their relationship to the Churches, what they thought about their present contribution, what they thought about their participation in Church life. There was dissatisfaction throughout the world on the part of women about the kind of contribution which they are now being allowed to make to the Church. We, as Churchwomen, have to give that far more thought than we have given in the past. The World Council of Churches is providing leadership in this area and in England this summer set forward organizationally the work which began with a survey, and which many women have asked to have continued. A commission was established and an executive secretary called to the work.

There is some very important literature that you may want to read on the conditions and contributions of women in Churches in other parts of the world. Until we deal with

this question more seriously, women of our own Church will probably not see all the opportunities for service which lie open to them. The attitude of the World Council was that this is a problem for men and women to face together. We know that there are many men who are concerned about this problem, too, and perhaps we can best deal with this as a question of the place of lay people in the life of the Church.

THE NEED OF STRATEGY

WE need to think strategically much more than we do. This past summer, I heard that great man, John R. Mott, give an hour's talk on what he had learned through his many years of work in the Christian community. Among other things, Dr. Mott said, "I have learned the need of strategy. I have learned the importance of strategic times and places and groups of people." Following World War II, the leftist forces, it seemed to many, selected carefully groups of people whom they wanted to influence. As Christians we, too, need to think out the strategic places, the strategic people, and where our time shall be spent. To do this we have to look creatively at communities. Because we have been operating in certain ways in the past does not mean we have to go on operating in that same way. If some of our patterns do not work, we can break those old patterns. We can study problems we have never studied before, and make our influence felt in new relationships.

We need to study the problem of power: power in our community, power in the forces of labor and capital, power in the Church as the Federal Council of Churches' group

on economics has been doing. We need to study the relation of love and justice. As Christians we are not thinking enough about love and justice. We need to study the pronouncements of official Church bodies and see their meaning for us. We cannot always say, "This problem is too complicated for me." We have to face these issues and we have to give support to lay and religious leaders who are doing courageous and difficult things. Too often we sit quietly by and wonder why these people cannot do more. And then we feel sorry when they suffer for the demands of their Christian faith, that we did not do a thing to help them.

In conclusion, I would say again that the only way to have Christian advance in the community is for us to be Christians. We believe this is God's world. We are convinced that this is the victory. Then why are we afraid? Surely there is nothing to fear if we are obedient to God!

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