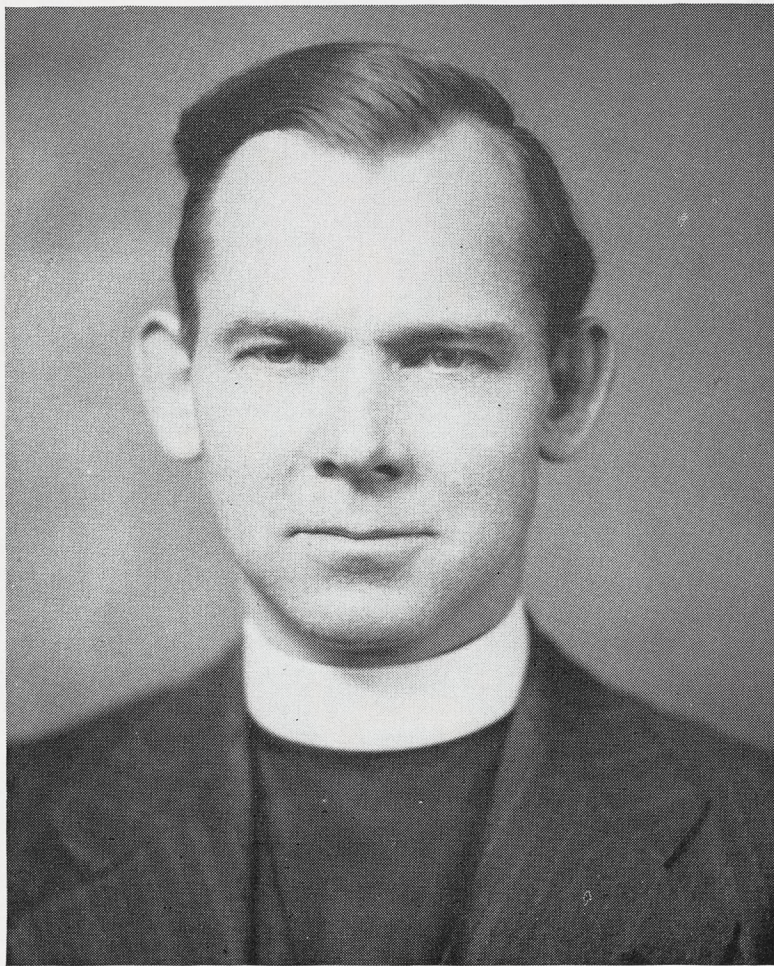


March 2, 1939  
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# THE WITNESS



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## CLERGY NOTES

BAYLE, WILLIAM F., formerly general missionary of the diocese of Pittsburgh, has accepted the rectorship of St. Stephen's, McKeesport, Pa. Address: 225 8th Avenue.

DAVIS, PHILIP D., formerly rector of St. Luke's, Forest Hills, Long Island, is now the rector of St. John's, Portsmouth, Va.

GARDNER, JOHN A., formerly rector of St. Mary's, East Providence, R. I., became the rector of St. Andrew's, Providence, R. I., on February 15.

GUERRY, E. B., formerly rector at Tappahannock, Va., is now the rector at Salisbury, North Carolina.

JONES, GEORGE H., in charge of the Advent, Lakewood, Ohio, has accepted the rectorship of Trinity, Coshocton, Ohio.

LAWRENCE, ALFRED S. JR., has resigned charge of St. Joseph's and St. Andrew's, Durham, N. C. to take charge of churches at Walnut Cove, Germantown and Vade Mecum, N. C., with residence at Vade Mecum.

MARSHALL, JAMES T. JR., of the diocese of Maryland, has accepted a curacy at Trinity Church, Princeton, New Jersey.

PEASE, RALPH B., vicar at South Barre and North Brookfield, Mass., is now the assistant at All Saints, Worcester, Mass.

PICKELLS, JOHN L., formerly of St. Stephen's, Steubenville, Ohio, is now the rector of the Reconciliation, Webster, Mass.

REED, PEMBROKE W., assistant at St. Paul's, Richmond, Va., has taken charge of Trinity, New Philadelphia, and St. Barnabas, Dennison, Ohio.

RIDDICK, ELBERT D., formerly of St. Paul's, Bremerton, Washington, is now in charge of the Good Shepherd, Portland, Oregon. Residence: 111 N. Graham Street.

STOCKWELL, GEORGE, vicar at Rochdale, Mass., has returned to his duties after a serious illness.

TREDER, JOHN H., was ordained deacon on February 21 at Bishopcourt, Harrisburg, Pa., by Bishop Brown. He is to be the vicar of Saint Michael and All Angels, Middletown, Pa. Address: 119 South Street, Harrisburg.

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## I BELIEVE IN CHRIST

*By*

CHARLES W. LOWRY, JR.

*Professor of the Virginia Seminary*

IF I WERE asked to name the most important event in Church History next to the conversion of Saint Paul, I should reply, The Council of Nicea (A. D. 325). I should add that the most important phrase in the creed drawn up then and the most momentous assertion in the history of Christian theology are the words: "Of one substance with the Father."

The background of Nicea is well known. Arius, a presbyter of ancient Alexandria, was a gifted popular preacher. He was rector, we might say, of a large down town church, located near the great grain wharves, which were very important to Rome. He was led to hold and tenaciously to teach that the Incarnation is understandable only if the Word who became flesh be regarded as a being distinct from the eternal Father and subordinate to Him in origin, power, and all divine attributes. It was against this view, logical enough, superficially attractive, at first glance in accordance with the New Testament, that the three hundred and eighteen Bishops said: "We believe . . . in one Lord Jesus Christ . . . of one substance with the Father."

The word "substance," while clear enough to the informed student of philosophy and theology, gives a misleading impression to the ordinary person of today. It seems to suggest something material or tangible, something like stuff or possessions. Actually the Greek word which in the creed is translated "substance," means simply being or reality. It means, as Saint Athanasius once said, nothing more or less than "that which is." What the creed therefore said was, that from the standpoint of ultimate being or reality, Christ is God in the same sense as the Father. He is not another God, or a second God, or an inferior Divine being, but precisely God: of the same being as the Father.

This phrase, far from representing a foreign importation from Greek philosophy, as is sometimes asserted, was against the prevailing philosophy of the era. As Professor Whitehead has said, Arius was a better Platonist than Athanasius. The best philosophy of the time was behind Arius. But the heart of Christianity was at stake. Unless the Incarnation was an act of God, and a revealing of the Ultimate, where was the Christian? His faith was vain, and his hope and love misplaced. And so the Church, under the guidance of the Spirit of Truth, said, No; here we cannot compromise. Christ is of one substance with the Father, for we truly believe Him to be the Saviour of the world.

Today from a different angle, the question, "Who ultimately was Jesus Christ?" looms once more as a matter of life and death to Christians and to all mankind. Under the influence of a new doctrine of man, which is really a very old one, a pre-Christian view, a new doctrine of Christ has arisen and has permeated large sections of Christendom. This latter doctrine, which is based on the assumption that there is no very great gulf fixed between human and divine nature, represents a reversal of the Nicene view of Christ. Instead of giving God the initiative in the incarnation, and looking upon the humanity as secondary though entirely real and complete, the modern view begins with humanity and gives to a distinct human will the initiative. Thus we get the idea, not of a God who became man, but of a man who became God.

SUCH an idea attracted many modern people, intoxicated with the thought of a natural human goodness, stimulated by release from the idea of man's inherent sinfulness, and intent on erecting a scientific, humanitarian, and inter-



national utopia, which like the tower of Babel would reach to heaven and would eliminate the difference between earth and heaven. Today we see, if we have eyes, that men made a big mistake. We see that the process of denying the God-man was not just that. It was not merely a negation. It meant putting men virtually in the place of Jesus, saying that what He, a man, did, they could do. But the end-term of this process is nothing like Jesus, the Son of God, the Saviour, the Prince of Peace and Love. It is the emergence of the man-god type, the man who like the demons of Christian mythology denies God and puts himself in the place of God; who rejects all restraints and sanctions and wields power with utter ruthlessness, inhumanity, and tyranny.

The emergence of this type is the outstanding fact of the present historical situation; and it is a fact fraught with the greatest theological significance. Moreover, it is not an isolated, inexplicable fact. The great dictators are not like Melchizedek, without father, mother, or human ancestry. Their immediate progenitors were liberals. The nineteenth century was the great liberal century. The Germans were in many ways the most liberal nation in Europe. Liberal Christianity in America and in England before the World War imported most of its theology from Germany. This theology is still widely held where anything definite is held. It is closely related to the

view of Christianity which informs a majority of references to the subject in the press and by leaders in public life. It is just because of this that I believe we are all in a situation of extreme peril. We are likely to find that liberal thought, which sounds very lofty and ethical and gives a sense of security, is in reality a foundation of shifting sand. For ethics depends on theology—on world-view; in the end the real thoughts of the soul shape conduct, private and public.

Today events and currents of thought and action are moving very fast. "The crowds," comments Walter Lippmann, "that drift with all the winds that blow are caught up at last in the great hurricanes." The only thing that can save us, either in the present crisis or from the standpoint of emerging with integrity out of whatever catastrophe may lie ahead, is Christianity. But Christianity is not a genial, optimistic doctrine of man. It is not simply a belief in human brotherhood, or democracy, or the rights of man. These are important questions. But the heart of Christianity is Jesus Christ, the God-man, the Saviour from sin and eternal death, the historical figure who is the personal expression in human terms of God Himself.

"He that hath seen me hath seen the Father."

"I believe in one Lord Jesus Christ, the only-begotten Son of God, God of God . . . of one substance with the Father."

## CHRIST IN MODERN LIFE

By

WILLIAM E. GARDNER

*Of the Staff of Trinity Church, Boston*

HOW can we meet the persistent expulsion of Christ and Christianity from modern life? Whole and great nations, once loyal to Christ, have openly or indirectly repudiated Him. Some of the young men and women, in college and in the business world, are sympathetic with Adolph Hitler's description of humanitarianism as a "mixture of stupidity, cowardice, and superciliousness." ("Mein Kampf" p. 315). Even our boys and girls reveal in informal discussion active questioning: Did Jesus really live? Isn't Christianity a made-up religion?

Hasn't it less power than it had? One student, after an education in which he did much work for the Church said—"It wouldn't be hard for me to adopt nationalism as a religion. I think the boys in Germany are 'going places.'"

How can we meet the persistent expulsion of Christ and Christianity from our modern life? First of all, we are making a good start and gain-

ing considerable headway. Let us look at some of the items:

*Item 1*—Secretary Hull, on Christmas Eve at the Lima Conference, ends a speech with the direct statement that the "Son of God declined force and Kingdoms and proclaimed universal love. After nineteen centuries His Kingdom lives—a principality of peace, which we hope . . . to help to give by His grace to the Continent of the Americas."

*Item 2*—President Roosevelt begins his first message to this Congress by insisting that religion must be considered first as the energizing force for good government.

*Item 3*—David Lawrence, one of our prominent newspaper men, plans and executes a broadcast called "a reconciliation forum" in which religion and the influence of Christ is held up to the public as a "guidepost" towards the settlement of the world's troubles.



*Item 4*—On Christmas Eve a Jewish message to Christians came over the air from coast to coast proclaiming as a *living force* the Christian faith in him who preached "Peace on earth, good will to men."

And if time permitted I might go on with other items. There is no place for discouragement; there is a rising tide of religious indignation against the attack on Christian civilization, and as in the early days of the Barbarian Invasion of Europe, again believers, in the mystical power of Jesus Christ to lead, are raising their voices and reasserting the invincible truth of spiritual power.

With this so clearly before us what a call comes to every Christian man and woman to find his place and contribute his power to the movement for the reestablishment of the supremacy of Christ in our civilization.

I want to press two considerations: First—let us aim to recapture some of the wonder that Jesus Christ has inspired in the minds of men. In the realm of science they are talking about "extra human forces" about "person to person interactions," about that mysterious and wonderful fact that Secretary Hull referred to when he said: "the course of history shows that noble ideas and spiritual forces in the end have a greater triumph." The invincible power of spiritual force seems to be cosmic. It is that invincibility, unexplainable, that we face in the mystery of Jesus Christ.

Let me suggest two or three striking facts about Jesus, facts that anyone can see for himself today, and yet they fill us with wonder. Jesus was executed as a criminal. He was unknown by most of the people of His nation. He was forgotten by most of those who heard Him. He was remembered by only a few. And yet, and yet! He became the most celebrated man in history. More *money* has been spent in His cause than any other cause. More *books* have been written about Him than any other subject. More *people* have dedicated their lives to His cause than any other cause. This merits your study, but in a deeper way it merits your *wonder*.

Or take another fact: everything about the actual life of Jesus was destroyed: His city; His temple; His "upper room."

No real historical evidence that can identify where He was born, where He lived, or the spot where He was executed. His followers were dispersed. The first bit of writing that grew up about Him—we know its title—we can locate some of its matter. It was a small collection of separated short paragraphs and was called "The Sayings of Jesus." Shall we ever find a copy? Probably not,

for everything concerning Him was destroyed in the early Persecution of the Christians.

Or take a third fact: With everything destroyed the memory of Jesus was not preserved by great men, historians, scientists, statesmen, but by fishermen, farmers and clerks. And they had to work secretly. In the beginning they whispered one to another: Do you remember that day when we went to Calvary? Do you remember that crippled man at the pool? Do you remember how the children loved Him and how He said, "Suffer them to come unto me?" Whisperings were the beginnings of the records. Nobody was there who thought of planning for the future, preserving data for the future. It all just grew by the power of cosmic spiritual forces. Jesus could make friends—friends who could never forget.

These are some of the wonders of Jesus that we should recapture. They are more important than beliefs and doctrines. Miracle stories grew up because of the wonder that Jesus inspired in the minds of His friends. The doctrines came because doctrine was the only way the middle ages had of preserving the wonder. Today miracles and doctrines have become hindrances rather than helps. We have moved forward, but the wonder that Jesus inspired still remains and we are seeking new methods to enshrine the Great Friend-Maker and conduct His power for friend making.

THIS brings me to the second consideration that the tendency to expell Christ from modern life suggests.

As we recapture the wonder of Christ we must change our technique. We still carry on a technique of spiritual habit that grew up when men thought the world was flat, that God was in a heaven above, and beneath was a hell of fire to destroy sinners. Prayer was a kind of special telephonic communication with the God in Heaven, operated mostly morning and evening and in times of special danger and need. The sacrament of Holy Communion was a magic passport by which one was advanced upwards and finally admitted to heaven.

The Church was a spiritual aristocracy which maintained a holier-than-thou attitude and deliberately built up a concept of a "sacred" and a "secular" with a dangerous chasm between. Everyone of us is carrying along fears and hopes that have been influenced by all that I have described.

A new religious technique is now overdue in the minds and lives of those who have recaptured the Wonder of Jesus. I see a technique of the spiritual life developing that has to do, not with individual salvation—the rewards and punishments of a



future life. I see a technique that has to do with international friendship, with community welfare, with political and civic responsibility, with business integrity. The new technique may not have so much morning and evening prayer—i.e. emphasis on time and manner of prayer—and yet it may have more). It must not be judged by outward evidences. The new technique may not have so much regard for a single worship hour at eleven Sunday morning (and yet it may have more). With deeper religious honesty there may be more community worship. The new technique may find sacraments and a Church institution a bondage (and yet they may stand for an obedience that will increase freedom).

In a word—the new technique will depend on what the Wonder of Jesus has done to you. If you have been caught up into that supreme friendship by which Jesus has enriched the world, if you want that kind of life in the world, you may carry on many devotional practices of the past but you will also invent some of your own, but (and this is the point) these devotional practices and disciplines will be carried on for the strengthening and inspiring of your efforts for international friendships, community welfare, civic and political responsibility, and business integrity.

A sincere devotional technique based on thinking about Christ as the Friend Maker and pursued for the advancement of person-to-person interaction is a force of untouched power.

Dean Birkhoff, one of our most celebrated scientists at Harvard, read a paper the other day on the "Aura of Faith." He said much I could not understand—"the use of abstractions as conceptual tools" to quote one of his points, is not exciting to me. But here is something that he did say that excites me when a great scientist says it: "The transcendent importance of love and good will in all human relations is shown by their mighty beneficent effect upon the individual and society." Dean Birkhoff went on to say that the possibility of personal and social relationship were so vast that we had only begun to recognize them. The greatest adventure of the future lay in person-to-person interaction.

Now in that great future I see Jesus Christ coming in power. I see Him finding a more intelligent understanding and the mystery and wonder of His personality winning a greater loyalty. What we all need is to come more directly under His influence. By reading, by meditation, by exchange of experiences, we should feel His Presence in our Christian civilization and bear our open testimony of the wonder and power of His personality.

Let us not hesitate to speak of His presence,

even as we speak of the spiritual presence of those who inspire us. I value the story of the German school teacher who inscribed above his door: "Dante, Moliere, and Goethe live here!"

This stands for the experience of all of us whose lives have been influenced by others for good. Why dry up the reality of person-to-person influence by forcing theological implications? Person-to-person interaction is one of the greatest and one of the most important facts. Why not let the full power of the friendship of Jesus Christ come into your life and into the life of this chaotic world?

It seems too simple to be emphatic about, but a large part of the healing of the wounds in our international body will depend on the enjoyment of friendly relations. Mr. Chamberlain is right in his insistence on personal visits, "negotiation." But those friendly person-to-person inter-relations will not be present and control the top-men of government or society unless the friendly spirit is widespread in the rank and file. Here is *our* chance.

The great Friend-Maker of History stands waiting a world judgment, but that judgment begins with you and me—

"What shall I do with Jesus which is called Christ?"

#### QUESTIONS FOR DISCUSSION

(Based on the articles by Dr. Lowry and Dr. Gardner)

1. What, in the author's opinion, is the most important event in Church history? Next most important, and why?
2. What was the background of Nicea?
3. What is the meaning of the word "substance" in the creed?
4. Discuss, "Did God become man or did a man become God?"
5. Do you think there is any connection between false theological opinions and European dictatorships? Why?
6. What do you consider the cardinal doctrine of Christianity?
7. What historic record do we have of the life and teaching of Jesus?
8. Name some of the outstanding facts in this record.
9. Name a few notables who have witnessed recently to His influence in the world.
10. What difference would it make if people believed in Him? In your community? In your church? In the nation? In the world?

## God's Love

By

BISHOP JOHNSON

GOD HAS revealed Himself in creation, and the laws that govern it as truth, and He has bestowed upon man the privilege of a partnership in developing our present world. God gave man the jungle and then endowed him with the capacity to enrich that world by his own creative



genius. Man created neither the elements nor the laws that govern them.

History has been the story of a treasure hunt in which man has had the urge to find hidden treasures which were concealed from the inert. Scientific progress has been the result of the faith of a very few in an ordered universe whose efforts used God's gifts in a marvelous manner.

In the same way God has given a revelation of Himself as Love in the person of Jesus Christ. Again there is need of faith that "if we ask for bread God will not give us a stone." The fact that men have hungered and thirsted for righteousness and love is a guarantee that He who created the desire will satisfy the need. Again God calls us to partnership in producing a new kingdom, but only as man develops the capacity can he hope to appropriate the treasure.

As we pass from the Old Testament to the four Gospels we discover a new motive power in human creatures. This new force is not a substitution of something else for law, but as the Master Himself says, He came not to destroy the law but to fulfill it. Whatever Love achieves it must have an ethical basis or the salt will have lost its savour and be trodden under foot of men. Religion without morals is an ugly thing.

While the law came by Moses, grace and truth came by Jesus Christ. And here we note the first quality in grace . . . that we did not love God first, but He loved us. It is much as a good father brings up good children because he first loves them and puts into their hearts good desires.

It was necessary if man was to love God that God should reveal Himself to man as love. This God could not do through things as love is a quality of personality and it is true that one finds all that he needs to find in God in the person of His dear Son. "In a very real sense, he that hath seen Christ has seen the Father."

Christ introduced a new motive force in His disciples which inspired them to go unto all the world and preach Christ unto men. It was this new power which revolutionized human nature in the persons of those who followed Him.

Let us note the process by which He revealed Himself as love. First, He taught them to love Him as a man and never was man more dearly loved for they thought not their own lives dear unto themselves, but because they loved Him they obeyed His commandments even unto death. But after intimate association with Him for three years they came to believe that He was more than man, for never man spoke as did this man. It was therefore reasonable that Peter who had been trained to look for a Messiah should find his ex-

pectation satisfied in Christ. Still Peter was far from knowing all that this Messiahship involved as can be learned from His subsequent denial. Christ did not force conviction by leaping from the top of the temple, but rather by wooing men to find their satisfaction in Him.

Having won from St. Peter the confession that He sought, we are told that "from that time forth began Jesus to show unto His disciples that He must go unto Jerusalem and suffer many things."

IT IS in the last few chapters of the Gospels that we find the objectives which our Lord held in view. There are four such objectives. The first was told to St. Peter. "Upon this rock I will build my Church and the gates of Hell shall not prevail against it." The rock was St. Peter's confession of faith rather than his person. Christ did not build His Church upon a theory of succession which could not have occurred until many years after the foundations of His Church had been laid. There are not two rocks and that rock was Christ's Person and not St. Peter's future Episcopate.

But leaving controversy aside, the first main objective of Christ's mission was to build a Church. In this end he had waited until there was a belief that He was the Christ, the Son of the living God. When this was acclaimed He proceeded to His other objectives.

The next crucial event was His passion and death for which He now prepared Himself, for, as He said, "I, if I be lifted up, will draw all men unto Me." His death was to be a dramatic presentation of how much God loved mankind; so much that He suffered in the person of His Son.

In connection with His crucifixion, and related to it, was the institution of the Lord's Supper which had an obvious significance to a devout Jew. It was the fulfillment of the sin offering in which there were three stages which the Lamb of God thus fulfilled. First, the sinner placed his hands upon the head of the victim and so identified himself therewith. So Christ was made flesh and bore the sins of mankind. The victim in the Jewish ritual was then slain and the blood which was the life thereof was offered upon the altar, for without the shedding of blood there could be no remission of sin. He became the Lamb of God in the sacrifice that He offered. Then in the ritual the priest and the sinner ate together of the sacrifice in token of the at-one-ment of God and the sinner. So when Christ said "Take, eat, this is my body" it had a significance for a Jew whereas it would have been meaningless to a Gentile.

He established the sacrament of the altar as a token of His love for us and also as a means of



our expressing our love for Him. It means little or nothing to a rationalist who would reduce human relations to the test of logic. "How can this man give us His flesh to eat?" Only as He fed the four thousand and turned water into wine.

The fourth of His objectives will form the subject of our next article. Here we will merely comment upon its introduction in the narrative.

"But now I go my way to Him that sent me. Because I have said this sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you."

Here our Lord intimates that His earthly mission was accomplished and that the coming of the Comforter was essential to His purpose.

Suffice it to say here, that He has chosen us; we have not chosen Him and we must accept Him upon His premises, not ours; and if we love Him we will keep His commandments.

## *Let's Know*

*By*

BISHOP WILSON

### THE POPE

**B**Y THE time this column gets into print a new pope will have been chosen. Certainly all will agree that Pius XI was a credit to the papal chair, a wise and godly man during the relatively long period of his pontificate.

The election of a new pope revives certain questions with which some of us have struggled at different times. The modern Roman Catholic theory of the papacy is that it is of divine origin and essential to the very being of the Church. Today, as I am writing this, there is no pope. Question—where is the Church today since its essential element is non-existent? Has the Church temporarily vanished to come back again with the election of a new pope? Of course the interval now will be a matter of only a few days. But that has not always been so. There have been times when many months elapsed before an election could be completed. On at least two occasions there was an interval of nearly three years when there was no pope at all—from November, 1268, to September, 1271, when Gregory X was finally elected; and from April, 1292, to July, 1294, when the deadlock was broken by Celestine V. Where was the Church during all those years when its essence was lacking? The situation became so acute at that time that new regulations were imposed upon the cardinals. They were henceforth to be housed in conclave and if at the end of three

days no election had been achieved, their food allowance was to be reduced. If after five days more they were still unable to reach a choice, their rations were to be limited to bread and wine. So far as I know those regulations have not been rescinded. But it does not take very long to elect a pope now.

There is another question which I have never heard answered. The popes are said to be successors of St. Peter and the possessors of the original Petrine privileges. Now the whole principle of apostolic succession rests on the fact that no one can pass on something which he does not possess and that apostolic authority can come only from those who have received it. But in the case of the papacy, there is no one to pass it on. The "privilege of Peter" belongs solely to the pope but he is dead and cannot convey it to his successor. The cardinals cannot transmit it because, not being popes, they are incapable of receiving it. What, then becomes of this papal authority? It might be answered that each pope receives it directly from God. But in that case it is not the privilege of Peter but something newly given at each papal election. In other words, the whole papal theory would seem to destroy the principle of apostolic succession.

Usually a bishop is elected to papal honors but that is not strictly necessary. A priest or deacon may be chosen—or even a layman as was actually the case in the elevation of Celestine V in 1294. Theoretically the choice may be made from any nation or race. In earlier days there have been French, German, and English popes but for the past five hundred years none but an Italian has been chosen. This is likely to be the case again as the majority of electing cardinals have been Italians for a very long time.

We may all hope and pray that the right person has been found to succeed Pius XI for the occupant of the papal see has significance for the whole Christian world—even for those of us who cannot accept papal claims.

## *They Who Pass*

**"S**HIPS that pass in the night and speak to each other in passing" name the country under whose flag they are sailing, their port of departure and their destination. It is unfortunate that we, who sail under the flag of the Kingdom of God, so seldom hail each other as we pass in the course of our daily travel. It is sad that, when strangers speak to us, we are so often hesitant to name our country, ashamed to tell our home port and our destination.

THE CHURCHMOUSE.



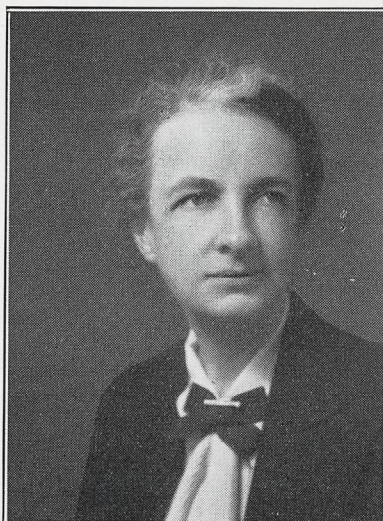
## CHURCH LEADERS WRITE ON INDIA FOR LENTEN STUDY

By GARDINER M. DAY

Without any hesitation at all, let me recommend to WITNESS readers the books and pamphlets which have been published for our Lenten study. The chief subjects for study this year are India and the City Church. *Moving Millions* with the subtitle "The Pageant of Modern India" (The Friendship Press—cloth \$1.00, paper \$0.50), is the title of a most fascinating study of that amazingly interesting country. The book is written by nine people, all of whom have given either all or part of their lives to Christian service in India. After an introductory chapter there are chapters on The Untouchables, rural life, health, education, the Church, and the future. The chapter on the Church is written by the Bishop of Dornakal, who is so well known throughout our own Church because of his visit to us at the last General Convention, and gives a splendid picture of the Church in a very few pages.

Perhaps the most inspiring chapter in the book is the final look into the future afforded us by Stanley Jones. Dr. Jones tells how, after James Chalmers was killed and eaten by the savages of Papua, there was found written in his Bible the sentence, "Yes, Jesus stands on the shore of every country waiting for His missionaries." Then says Dr. Jones, "He does! But those shores now are not only geographical, they are the frontiers where the great issues of life are being decided: the economic, the social, the moral and the spiritual. He stands on those shores waiting for His missionaries. Does the Church turn back to its devotions and leave Him standing on those shores—alone? Or do we spring to His side and say, We are with you in life and death! The Kingdom is our choice!" One of the features of this book that should be noted is an excellent colored map of India.

Another volume which I have found of singular value is *India and the Christian Movement* by Bishop Azariah, which is published by the National Council for 25c, and which contains a foreword by John W. Wood. For anyone preparing a study class on India this is an excellent companion volume to *Moving Millions*. In the first chapter Bishop Azariah gives all the fundamental facts about India that one wants to know in securing perspective in dealing with the country. Then, after a brief consideration of the plight of women in India, Bishop Azariah devotes the rest of the volume to the consideration of various religions of India, ending with a splendid brief history of Christianity



MRS. HENRY HILL PIERCE  
To Speak at Church Congress

in India; and the marvel is that the whole volume is less than 100 pages in length.

Basil Matthews, who is so well known because of other books which he has written and have been used for our Lenten study in years past, has written this year *The Church Takes Root in India* (Friendship Press—cloth, \$1.00, paper 60c). Writing in his vigorous and lucid style, Dr. Matthews gives us many sidelights on conditions in India that make this book an excellent companion to *Moving Millions*. Dr. Matthews knows how to illuminate a problem by giving us a word picture of an actual episode with such vividness that it is difficult to forget it.

For anyone who is conducting a study course in India, *A Guide for Leaders of Adult Groups*, published by The National Council for 25c, will also prove a very real assistance. It not only has suggestions for the arrangement of study groups, but also some well chosen quotations from the larger books, and in its appendix an extract of an open letter to the depressed classes of India, which no one ought to miss. This letter was written by Bishop Azariah in order to answer for the depressed classes the question, "What has Christianity done for us who are converts and your brethren?"

Last but not least of the material on India should be mentioned the January issue of the Girls' Friendly Society *Record*, which is devoted to India and contains some most worthwhile articles and a considerable number of interesting photographs of Indian scenes and people.

Space does not permit us to list the books available for the study of the City Church, but we must call attention to the excellent series of pamphlets which have been published by the National Council of our Church to as-

sist in the study of the *City's Challenge to the Church*. This title, by the way, is the one used in the last pamphlet which is written by Bishop Appleton Lawrence of Western Massachusetts, who for so many years was rector of Grace Church, Providence, one of our outstanding New England city parishes. Bishop Lawrence speaks whereof he knows, for he saw to it that his parish made a vital contribution, not simply to its Episcopal members, but to the life of the whole city. The first pamphlet of the series is entitled *The City and Its People*, by the Rev. Miles Carpenter, the dean of the School of Social Work of the University of Buffalo, and gives a host of facts about the city and its problems that any thoughtful, observant Christian ought to face.

Of all the pamphlets, the one that interested the writer most keenly was *The City and Its People* by the Rev. Elmore McNeill McKee, rector of St. George's Church, New York, because of the vivid way in which Dr. McKee speaks on behalf of the ministry of the city church, not in terms of the crowd, but in terms of its responsibility and opportunity of serving the individual who so often finds himself lost, lonely, and discouraged, or even all three, because of the pressures of our modern impersonal city existence. In *City Churches and Their Problems* the Rev. Harold Holt, rector of Grace Church, Oak Park, Illinois, portrays the devastating effect of rapid change on the city in its relation to the church, while the Rev. Joseph F. Fletcher, the director of the Graduate School of Applied Religion, in *The Church and Its Community* suggests some of the opportunities that face Episcopal churches particularly in the field of community and social action. In the fifth pamphlet of the series the Rev. Almon R. Pepper, secretary of the department of Social Relations of the National Council, gives us some case studies of churches that have in recent years made surveys revealing the relation between the parish program and the community with a view to making the parish program a more vital contribution to the community. This material ought to prove more than a hint to many of our parishes in towns and cities and even in rural areas as to what they can do in order to make their programs more effective.

### AN OUTDOOR REVIVAL IN PHILADELPHIA

The ministerial association of Kensington, Philadelphia, is sponsoring a series of outdoor revival services this Saturday evening "to turn Kensington upside down and pour its people back into church." The plan originated with the Rev. Albert W. Eastburn, rector of our St. Barnabas' Church.

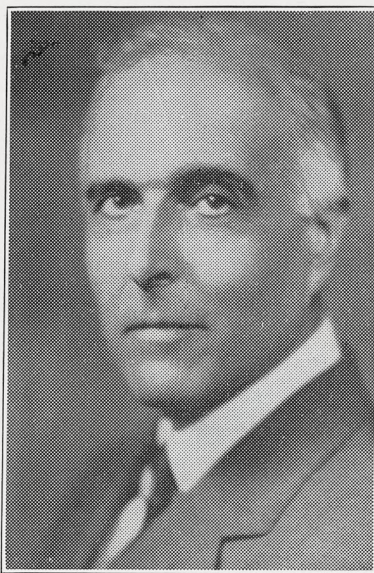


## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

"I sometimes feel," wrote Bishop Johnson in *THE WITNESS* for February 2, 1939, "that the genius of the Episcopal Church is too comprehensive for most people . . . if the Church is a Kingdom it ought to include all parties." Fully agreeing with the Bishop, the Church Congress has from the time of its revival in 1936 under the chairmanship of the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York, sought to bring out, deepen and unify the thinking done in the Church today. For the first three years it offered an annual syllabus, as it will continue to do with the welcome backing of our leading seminaries. This year, with the kind cooperation of Bishop Freeman and a committee of Washington clergy, it offers at the Washington Cathedral, April 25-28, the first triennial Church Congress, with a "comprehensive" program. With the general theme, "The Gospel and the Predicament of Modern Man" the Congress opens the evening of April 25 with a service at which Bishop Freeman of Washington and Bishop Mikell of Atlanta are to speak on "The Unchanging Gospel." Wednesday morning the Rev. F. C. Grant of the Union Seminary faculty is to speak on "The Gospel in the New Testament," followed by discussion. "The Gospel and the Church" is the topic for that evening, with the Rev. Charles W. Lowry, Jr., of the Virginia Seminary, pictured on the cover this week, and the Rev. Leicester C. Lewis of Philadelphia the speakers and with President William A. Eddy of Hobart College the discussion leader. Thursday morning the speaker is to be Professor Theodore M. Greene of Princeton on "The Gospel and Modern Man" with Professor Hoxie N. Fairchild of Columbia as the discussion leader. Presiding Bishop Tucker is to be the guest of honor at the Congress dinner that day. Thursday evening the speaker is to be Dean William H. Nes of New Orleans on "The Relevance of the Gospel Today" with Dean Washburn of the Cambridge Seminary as the discussion leader, and on Friday morning the topic is "The Gospel and our parishes," with the Rev. Whitney Hale of Boston as the speaker and the Rev. Gardiner M. Day, book editor of *THE WITNESS* as the leader of discussion.

One of the features of the Congress will be the round table discussion groups with the following leaders and topics: Preaching the



HENRY SLOANE COFFIN  
*A Leader at Church Congress*

Gospel, President Henry Sloane Coffin of Union Seminary; Teaching the Gospel, the Rev. Theodore Wedel of the College of Preachers; The Gospel and Grace, the Rev. T. N. Carruthers, new rector of Christ Church, Nashville; the Gospel and the Ecumenical Church, Mrs. Henry Hill Pierce of New York (the only woman on the program); The Gospel in Worship, President Ogilby of Trinity College; the Gospel and Social Problems, the Rev. A. J. Muste of Presbyterians Labor Temple in New York.

\* \* \*

### Preachers at Buffalo Cathedral

If names make news then these columns ought to be full of it with all these lists of Lenten preachers. At St. Paul's, Buffalo, Dean Austin Pardue announces a fine set-up for the noonday Lenten services: the Rev. Harold L. Bowen of Chicago; Dean O'Ferrall of Detroit; the Rev. Earl B. Jewell of Kansas City; Methodist Pastor Ralph Sockman of New York; the Rev. Whitney Hale of Boston; Lutheran Pastor Paul Scherer of New York; Presbyterian Pastor Albert Butzer of Buffalo; the Rev. Elmore McKee of New York and Bishop Cameron Davis. The services are on the air.

\* \* \*

### Churches Unite For Institute

The Dutch Reformed Church, the Disciples, the Presbyterians and the Episcopalians are joining forces for an institute of applied religion which opens on March 5th at Grace Chapel, New York City, for three weeks. The leader is to be the Rev. F. Elmo Robinson of Portland, Oregon, a pastor of the Disciples Church. Combined choirs are to furnish the music and

the pastors of the participating churches are to take part in the services. The Rev. William Sperry is the vicar of Grace Chapel, which is a part of Grace Church parish.

\* \* \*

### Forum at Grace Church

The relationship of Christianity to communism, fascism and democracy is the subject of a forum discussion to be held at Grace Church, New York, on March 5th. Professor Raymond Walsh, who ran into difficulties at Harvard for organizing the teachers union, is to present democracy, and Miss Grace Hutchins, at one time a leader in our Church is to present the communist point of view.

\* \* \*

### Oxford Group Runs Into Opposition

When Frank Buchman and his associates applied to the British government on February 20th for incorporation of his religious movement as "The Oxford Group" he ran into difficulties. There was a protest against the use of the word "Oxford" by A. P. Herbert, member of Parliament from Oxford. In urging that the government refuse the request he said that the name was likely to be misleading since "the natural inference that Dr. Buchman, his doctrines and followers have or have had some special connection with the University of Oxford is not justified by the facts." Spokesmen for the government stated that they had taken the petition under consideration, at the same time stating that there had been other protests against the use of the name.

\* \* \*

### Carolina Women Send Gift for Jews

The Auxiliary of North Carolina has sent to the National Council a sum of money for the relief of Jewish people persecuted in Europe. With it is a resolution expressing "shock at this unspeakable cruelty."

\* \* \*

### Churchwomen Canvass In Ohio

Three hundred Cincinnati Churchwomen are to move into nearby Hamilton on March 21st to call at the 7,000 homes in this industrial town to invite people to attend a preaching mission which opens on March 27th. A smaller group is to visit Zenia at the same time to prepare for a similar mission. No denominational lines are to be drawn and there is to be no attempt to proselytize.

\* \* \*

### Forum at Orange Parish

Forums are being held on Wednesday evening at Grace Church, Orange, N. J., preceded by a service and sup-



per. The speakers are Bishop Mikell of Atlanta; Vice-president Charles Sheerin of the National Council; the Executive Secretary of the Church League for Industrial Democracy; the Rev. Harold H. Kelley of the Seamen's Church Institute, New York; Professor Samuel L. Hamilton of New York University and Mr. Spencer Miller Jr., consultant on industrial relations of our National Council.

\* \* \*

#### **Bishops to Talk To College Students**

Bishops are the headliners at St. Thomas' Chapel, College Station, Texas, for the Thursday evening services during Lent. Bishop Quin started off, followed by the Rev. S. O. Capers of San Antonio. Bishop Moore of Dallas preaches on March 9th; Bishop Seaman of North Texas on the 16th; Bishop Capers of West Texas on the 23rd and the Rev. Gordon M. Reese of Houston on March 30th.

\* \* \*

#### **Bishop Hobson Returns To His Diocese**

Christian unity is necessary if the evils of this world are to be overcome, declared Bishop Hobson of Southern Ohio at a joint service held at the Advent to welcome him home from the Madras Conference. "When Christians are united," he said, "we can overcome warfare, racial differences, antagonisms and economic strife."

\* \* \*

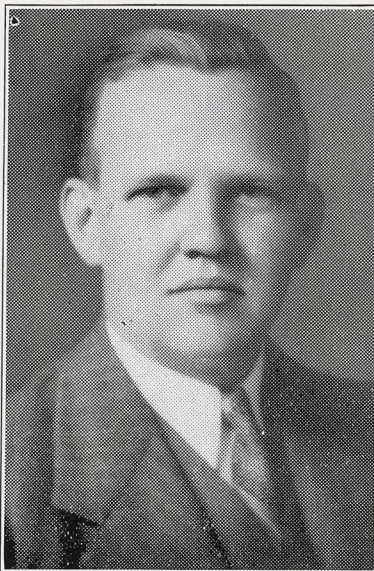
#### **Missionary Bishops Respond**

The first reaction to the appeal of the National Council for \$300,000 to balance the 1939 budget comes from the missionary bishops and is entirely favorable. All of them are threatened with drastic cuts in their appropriations unless the money asked for, in what has been christened the "Shortage Campaign," is raised before May first. Among those who have indicated to the Presiding Bishop that they are prepared to give full support to the campaign are Bishop Seaman of North Texas; Bishop Cross of Spokane; Bishop Remington of Eastern Oregon; Bishop Atwill of North Dakota; Bishop Howden of New Mexico; Bishop Zeigler of Wyoming and Bishop Beecher of Western Nebraska.

\* \* \*

#### **UTO Founder Is Honored**

Mrs. Richard H. Soule, founder of the women's United Thank Offering, was honored at her home in Brookline, Mass., on February 17th when she celebrated her 90th birthday. She received all sorts of telegrams and letters, including one from the Presiding Bishop. The fund in the fifty



WILLIAM A. EDDY  
*Discussion Leader at Congress*

years of its existence has given seven and a half million dollars to the missionary work of the Church.

\* \* \*

#### **Young People Have Pre-Lenten Service**

The Rev. Oliver L. Loring, rector at New Bedford, was the preacher at a pre-Lenten service for young people, held at Emmanuel, Boston, on February 19th. Parishes throughout the diocese were represented.

\* \* \*

#### **Memorial Service For Late Bishop Williams**

The annual memorial service for the late Bishop Charles Williams, fourth bishop of Michigan and the first president of the Church League for Industrial Democracy, was held in St. Paul's Cathedral, Detroit, on February 15th. Dean Kirk O'Ferrall, assisted by the Rev. W. R. Kinder, rector of St. Joseph's, took the service.

\* \* \*

#### **Student Leaders Meet In Washington**

Pastors ministering to college students held a conference recently at the College of Preachers, Washington Cathedral, with men from universities in all parts of the country attending. There was an unusual agreement of opinion among those present that in the last ten or fifteen years the Church's college work had undergone a decided shift of emphasis in several areas of activity and the underlying philosophy. The concern today is with persons,—properly trained and competent workers,—rather than buildings and equipment; with worship and the services of the Church rather than a social program; with providing a Christian motivation for all of a student's

activities on the campus instead of attempting to absorb his time in "church activities." There has been a turning from entertainment and games to teaching; from the "student Bible class" to specialized groups such as choir, servers, and altar guild meetings for instruction and to short series of lectures and discussions covering particular fields of Christian thought and life. Today the Church's work is with graduate students and faculty members quite as much as with undergraduates. All this is reflected in the building programs of student centers which are in the direction of chapels, oratories, and comfortable, homelike, informal rooms for meeting with small groups. This is a marked contrast to a previous period which concentrated on the erection of dormitories assembly rooms, gymnasiums, bowling alleys, cafeterias, and dance halls.

\* \* \*

#### **Lenten Luncheons In Albany**

"The Church and Social Justice" is the general theme of a series of luncheons to be held on Thursdays during Lent in Albany. Bishop Oldham led off on February 23rd with "Peace Through Justice," and today, March 2nd, the speaker is the Rev. Niles Carpenter of Buffalo University on "Social Justice." Next week it is Spencer Miller Jr., on "Industrial Relations," on March 16th Bishop Ludlow of Newark on "Civic Justice," with the Rev. L. Foster Wood of the Federal Council of Churches the speaker on the 23rd with "Marriage and the Family" his topic.

\* \* \*

#### **Laymen Meet In Massachusetts**

An estimated 3,000 laymen attended corporate communions on Ash Wednesday in fifteen parish centers of Massachusetts. Following the services there was a simple breakfast with an address by some outstanding layman. The services were sponsored by the men's division of the diocesan Church Service League.

\* \* \*

#### **Lenten Services In Bethlehem**

Preachers at the Wednesday evening services during Lent at the Cathedral in Bethlehem, Pa., are the Rev. John Gass of New York; the Rev. Felix Kloman of Philadelphia; the Rev. Grant Noble of Williamstown, Mass.; the Rev. Philip Baird of New York and the Rev. Allen Evans of Philadelphia.

\* \* \*

#### **Presbyterians Entertain The Episcopalians**

Presbyterian parsons in and around Rochester, N. Y. entertained the Episcopal clergy at a dinner on February 14, with a discussion of doc-



trines, polity and discipline giving them an interesting two hours after the food. The leader of the Presbyterians was the Rev. Henry Seymour Brown of Princeton Seminary and the top man for the Episcopalians was the Rev. Floyd Tompkins, who besides being the rector at Washington, Conn., is the secretary of our commission on faith and order.

\* \* \*

#### Preaching Mission At Girls School

The Rev. David A. Jones of Waterloo, Iowa, conducted a preaching mission at St. Katharine's School, Davenport, Iowa, February 13-16. The Sisters in charge of the school plan such a mission annually.

\* \* \*

#### Broken And Unhappy Homes

Broken and unhappy homes and lack of employment opportunities are the chief factors in the social maladjustment of many girls, according to Miss Gwynedd D. Owen, who handles the bureau of the Church Mission of Help in Cincinnati to which girls come for advice. Twice as many come looking for jobs as for anything else, she said in her annual report.

\* \* \*

#### Need for Greater Giving

Bishop Beverley D. Tucker, new bishop of Ohio, in his first convention address on February 14th, declared that the first conclusion he had arrived at since becoming a bishop is the need for greater missionary zeal and sacrificial giving on the part of parishes. "A parish is not an end in itself," he said, "but a center from which light must shine and influence must radiate. A parish has not performed its purpose when it is content merely to maintain itself and to turn its own parochial crank." Clergy placement was one of the liveliest matters debated at the convention, held at Trinity Cathedral, Cleveland, with a change proposed in the canons whereby the clergy of the aided parishes and missions would be appointed by the Bishop for a four year period, with the provision that this term

could be extended upon a request of the vestry and upon approval of the Bishop. Final action was held over for the convention of 1940.

\* \* \*

#### News Notes From Rhode Island

Bishop Perry has returned from abroad and is filling many Lenten preaching engagements. . . . He led off at the noonday services at down-town Grace Church, Providence. . . . St. Dunstan's choir school, Providence, held its annual father-and-son dinner on February 15. . . . The Rev. A. R. Parshley, rector at Bristol, read an old sermon on Lincoln's Birthday, and it wasn't his own. It was written by the Rev. George Locke, for 52 years the rector of the Bristol parish, and was preached in Trinity Church, Boston, on Easter Day, 1865. It was appropriate in that it lauded the virtues of the president who has just been assassinated. . . . Bishop Bennett confirmed a class of 87 at Grace Church, Providence, on February 19th.

\* \* \*

#### Special Preachers at St. Bartholomew's

The special preachers at St. Bartholomew's, New York, for the noonday services are the Rev. Henry Sloane Coffin, Presbyterian president of Union Seminary; the Rev. C. Leslie Glenn of Cambridge; Bishop Strider of West Virginia; Bishop Spencer of West Missouri; Bishop Lawrence of Western Massachusetts; Bishop Penick of North Carolina and Presiding Bishop Tucker. Each man is to lead a forum on the Tuesday evening of their week's visit on some vital topic, with social and economic topics stressed.

\* \* \*

#### Quiet Day in Western North Carolina

The Rev. Charles F. Boynton, chaplain of Christ School, Arden, North Carolina, led a quiet day on February 15th as a part of the convocation of Asheville which met at Canton. The day before the Rev. James P. Burke,

rector at Hendersonville, led a discussion on Christian education.

\* \* \*

#### Wants Germany Boycotted

William Jay Schieffelin, a distinguished New Yorker, is the chairman of a committee that is urging Christians to boycott Nazi Germany. He has sent a letter to parsons throughout the country stating that:

"A great wave of protest has swept America and we feel that this united sympathy for the victims of injustice in Germany, and indignation against their oppressors should be crystallized into action. About half of every dollar spent for German goods or services goes to the Nazi government. Of what avail is it to protest if we help to finance the very things we protest against? The purpose of a widespread, voluntary boycott is to bring the Nazis to their senses, or else justify our Government in declaring an embargo. Since the Jews



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already have an effective boycott of their own, should not Christians do likewise, make it one hundred per cent effective and relieve them from having to bear the whole burden of the Nazi attack in what is really Christianity's fight as much as theirs? We cannot prevent the Jewish protests and boycott even if we would, for how could they do otherwise. Yet if we leave them to carry on alone their efforts to defend themselves may only serve to increase anti-Semitism here—and every anti-Semite is a potential Fascist. Therefore, not only for the oppressed Jews and Christians but for America's sake, for the sake of our own self-respect and for the sake of Germany itself, whose soul is held in bondage, we have been forced reluctantly to act. Long before the word "boycott" was used our forefathers made great sacrifices in forcing a general popular embargo against trade with Great Britain, and in 1768 the people of Boston were asked to sign a pledge to buy no goods imported contrary to this agreement. George Washington, Thomas Jefferson and Patrick Henry were its ardent supporters in Virginia. This movement is therefore in the oldest American tradition. Already we are informed by Germans that the protests and boycott which have so reduced Germany's export trade contributed to the relative mildness of Hitler's last speech and the ending of the reign of terror, but we should redouble our efforts until the menace of Hitlerism is definitely checked."

\* \* \*

#### What Are You Giving Up for Lent?

I asked this question yesterday of Bishop Johnson, who got off a sleeper from Pittsburgh after a rather trying ride. His reply: "Home." He has a series of weekly stands as Lenten preacher which will keep him away from his new home in Minneapolis until Easter.

\* \* \*

#### Laymen's League in Georgia

Clergy and laymen of Georgia held a banquet in connection with the con-

vention of the diocese, held at Waycross, February 15th, and organized themselves into a Laymen's League. Bishop Carpenter of Alabama was the speaker and condemned the common custom of modeling church clubs after civic clubs. "I could pack any parish house in the country with men if I got Mae West to be the speaker, but that would not be benefitting the Church." True, no doubt, though a man with experience ought to be a better picker.

\* \* \*

#### The Meaning of Church Membership

In order to give the youth of the congregation a more vivid sense of what their Church membership means, a Cathedral youth service was held at Christ Church, Hartford, on Sunday, February 12th. The theme of the service was "Youth Witnessing for Christ." With the banners of the Cathedral organizations in the procession, members of the church School and all young people's groups marched into the Cathedral, where an hour's service was held. After brief statements by members of the Cathedral staff on some of the great figures in Church history in the past, and those prominently at work today, a representative of each organization spoke on what his group is doing now to build a Christian world. Following this Dean Gray gave a brief address summoning the congregation to rise and pledge their allegiance to Christ, the Church, and the building of a world of justice, brotherhood and peace. The service was largely attended. This was another in a series of special services at the Hartford Cathedral, the others having included two in the interest of Negroes, one

for foreign-born, one for Chinese relief, and one for our Church's work in the rural field.

\* \* \*

#### Parson Elected to School Board

The Rev. Lyman P. Powell was top man in the election to members of the school board of Mountain Lakes, New Jersey.

\* \* \*

#### Study in Diocese of Michigan

The Round Table Fellowship of the diocese of Michigan got under way for the eighteenth annual session on



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Monday evening at the Cathedral, Detroit, with a record enrollment of over 600 persons. The fellowship meets each Monday during Lent with a service, followed by a supper and then an address by Professor James K. Pollock of the University of Michigan on the present world situation. After this address the crowd splits into six groups for general courses, one of which is on the general theme, "The Kingdom of God" with addresses by clergymen of the Episcopal, Presbyterian, Roman Catholic and Jewish churches.

\* \* \*

### Leadership Is Lacking Says Bishop Tucker

"Despite its apparent progress we know, when we look at the situation honestly, that the Church of today is not giving to the world sufficient spiritual and moral leadership to save it from the ravages of evil," said Presiding Bishop Tucker in the sermon preached in the cathedral in Havana on February 24th at the consecration of Dean Blankingship as Bishop of Cuba. He declared that Jesus should have the preeminence in every activity and in every relationship of life.

\* \* \*

### Preachers in Philadelphia

At Holy Trinity, Philadelphia, a special service is being sponsored each Thursday evening by a different parish organization; men's club; GFS; YPF; Auxiliary. The preachers: Bishop Fiske, retired; the Rev. Donald Aldrich of New York; Dean Kinsolving of Long Island; Bishop Bennett of Rhode Island; the Rev. John Gass of New York; the Rev. Granville Williams of New York.

\* \* \*

### Secretary McGregor Is for Revolution

But don't get excited. What the Rev. Daniel A. McGregor was talking about last week in reporting to the National Council was a revolution in methods of education and not bombs and machine-guns. He declared that "the old-fashioned routine system of talking about the Bible and the Prayer Book should be discarded, and new methods adopted which will train people in the meaning of Christian life and faith. This means that the primary emphasis must be shifted from learning facts about the Christian life to sharing in the fellowship of that life. It is more important for boys and girls and for men and women to have a trustworthy Christian comrade and guide than to have the most perfect textbook ever written. It is infinitely more important to share in the experience of being a Christian than to memorize statements about being such a member."

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion.  
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession Broadway at 155th New York City

Rev. S. Tagart Steele, Vicar  
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.  
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.  
Sundays: 8 and 11 A. M. and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.  
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.  
Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.  
Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Wednesdays and Holy Days: Holy Communion 10 A.M.  
Daily (except Saturdays).  
Noonday 12:15-12:40 P.M.

### St. Bartholomew's, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector  
8 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service, Sermon.  
4 P.M.—Evensong. Special Music.  
Holy Comm. Thurs. & Saints' Days,  
10:30 A.M.

### St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector  
8 A.M.—Holy Communion.  
9:30 A.M.—Children's Service & Church School.  
11 A.M.—Morning Service and Sermon.  
8:00 P.M.—Choral Evensong & Sermon.  
Holy Communion, Wednesday, 8 A.M.;  
Thursdays and Saints' Days, 12 o'clock.

### St. Thomas Church

Fifth Avenue and 53rd Street  
New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service: 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

### Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.  
Weekdays: 8, 12:05.  
Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean  
Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.  
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.  
Weekdays: Monday, Wednesday and Saturday, 10 A.M.  
Tuesday, Thursday and Friday, 7 A.M.  
Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11:00 A.M.—Morning Service and Sermon.  
6:00 P.M.—Young People's Organizations.  
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

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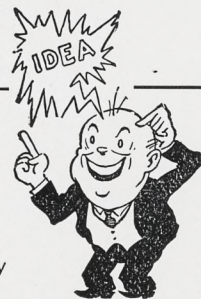
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For further information address:

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