

June 8, 1939
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THE WITNESS



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AN ARTICLE BY THOMAS MANN

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CLERGY NOTES

ARMSTRONG, PAUL C., and SAMUEL N. BAXTER, JR., GEORGE E. CONDIT, JOHN R. DIEHL, WILLIAM H. JEFFERYS, JR., ROBERT M. MORRIS and CHARLES W. WOOD, JR., were ordained deacons by Bishop Taitt of Pennsylvania in St. Peter's Church, Philadelphia, on June 4.

COSBEY, JAMES, 3RD, and O'PRAY, GEORGE F., were ordained priests by Bishop Davis of Western New York in St. Simon's Church, Buffalo, on May 10.

DIPLOCK, LLEWELLYN O., now canon at St. Luke's Cathedral, Portland, Maine, is to be rector of Christ Church, Yonkers, N. Y., effective Aug. 1.

EATON, DAVID T., has resigned as rector of the Church of the Holy Comforter, Burlington, N. C.

FOX, GEORGE A., is in charge of St. Paul's, Franklin, and Grace Church, Spring Hill, Tenn.

FRENCH, HORTON I., formerly rector of Christ Church, Lexington, Mo., is in charge of St. Andrew's, Waterville, and Calvary, Waseca, Minn.

GRANT, SIDNEY, was ordained deacon by Bishop Washburn of Newark at Grace Church, Newark, on June 4.

JARDINE, CLYDE L., formerly student pastor at South Georgia Teachers College, is rector of St. Paul's, Foley, Ala.

KELLERMANN, JOSEPH L., is in charge of St. Paul's, Mufreesboro, and Redeemer, Shelbyville, Tenn.

KOCHER, HAROLD E., was ordained priest by Bishop Sherrill of Massachusetts in St. Paul's Cathedral, Boston, on May 24, and is in charge of Trinity Church, Randolph and St. John's, Holbrook, Mass.

(Continued on page 15)

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THE WITNESS

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THE PROBLEM OF FREEDOM

By

THOMAS MANN

German Refugee and Nobel Prize Winner

NAZISM is the most radical, unrestrained, and destructive revolution which the world has ever seen, wholly unsuitable to serve as a rampart for middle-class conservatism or to be used by it for protective purposes. Indeed the word "revolution" is actually too honorable to define this phenomenon, for an invasion by the Huns would not be described as a revolution. Revolutions usually contain some relationship to the idea of humanity, a faith, a will—however confused—to progress and to bring about the improvement of human society. They have as a rule some passionate relationship to the Absolute and to the idea in the name of which they perpetrate their deeds and misdeeds. Because of this faith, this relationship and passion, and out of respect for them, humanity has always shown a tendency to forgive revolutionary misdeeds. It was inclined to overlook them, because of the ultimate good and the high aspiration out of which the terror resulted. That was the attitude toward the French Revolution, and again toward the Russian proletarian revolution, or at least that was the attitude when it began.

But the misdeeds of the so-called National-Social Revolution (Nazism) are devoid of any human excuse, for it lacks every concern and every love for humanity or for the idea of perfecting human society. It is a revolution of unprincipled force or, let us say, of spiritual nihilism. It is a revolution such as has never existed, a revolution of absolute cynicism without relationship to any kind of faith and filled with lust for the degradation of men and of ideas. What it means economically, may leave us comparatively indifferent. But morally its purpose is extermination—

the extermination of the foundations of civilization. The final meaning of its anti-semitism is not the foolish idea of the racial purity of the German people but an assault upon Christianity itself. And even when it ridicules democracy, the contempt is really aimed at Christianity in which democracy is rooted and whose political expression it is. Freedom, truth, justice, reason, human dignity—what is the source of these ideas which are the support and mainstay of our existence and without which our spiritual life would crumble? Whence do they come if not from Christianity which has made them the law of the world? A revolution which supplants every one of these ideas with the law of force—that is the anti-Christ. And yet this is the revolution in which the European middle-classes have seen for so long a time their bulwark against communism!

Democracy itself was once revolution. Today it is the greatest conservative power upon earth, conservative in the deepest and best sense of the word, because it is the defense and the maintenance of the shamelessly menaced ethical foundations of the occident. But in order to do justice to this new responsibility, it must, to a certain extent, return to its revolutionary state: it cannot merely *be*, it must give battle. For without battle it will cease to *be*. A passionate desire and will are slowly evolving out of the anxiety and confusion of the moral retreat of our times: the will to concentrate and to resist, the will to call a halt, to *command* a halt, the will to defend civilization against the corrupting onward march of force. The history of religion speaks of the *ecclesia militans*, the church militant, which preceded the *ecclesia triumphans*, the church triumphant. Likewise if democracy is to triumph, it must defend itself, even though it has long been

From an address delivered at the commencement at Hobart College May 29th.

weaned from habit of combat. A militant democracy is the need of the day, a democracy freed of all self-doubt, a democracy that knows what it wants, namely: victory—the victory of civilization over barbarism!

THIS victory will not be paid for too dearly with the sacrifice of an exaggerated humanitarianism, namely, that tolerance which endureth all things—even the determination to terrorize humanity. Never can humanity permit itself such extreme tolerance; least of all at a critical time of battle such as ours. Democracy's concept of freedom must never include the freedom to destroy democracy; never must it give its deadly enemies that much freedom. If I say this, you will reply: That is the end of freedom. No, I reply, that is its self-preservation. But the very fact that there can be a difference of opinion on this question is proof that freedom is debatable, that it has become a problem. Or rather it has become evident that freedom has always been a problem. The crisis of democracy is, in truth, the crisis of freedom; and the salvation of democracy from the hostile attack which threatens it, will only be possible through an honest solution of the problem of freedom.

Everyone who speaks of the conditions which freedom must impose upon itself for its own sake, of a voluntary restriction and a social self-discipline of freedom, must be prepared for accusations of treachery toward freedom and democracy. And yet I believe that the people who are the first and the most vociferous with such reproaches, are by no means the most valuable or the most unselfish friends of freedom. The solution of the problem of freedom is made the more difficult because there are three different attitudes toward freedom. It has real enemies—and with them it is easy to deal. It has real friends—and among them we would all like to be counted. But in between are its *false friends*, and they create disorder because consciously or unconsciously, they confuse the love of freedom with an interest in freedom, with their particular interest. They shout "Democracy is in danger" whenever freedom is advised to place itself under a wholesome social discipline, which alone can help freedom to survive liberalism.

That these two, liberalism and freedom, are identical, and that the one will stand or fall with the other, is a false pretense of fascism—one of the many—but a particularly malicious one. Let us not succumb to it. Liberalism, spiritually and economically, is the form which life took at a given period; it marked the spirit of those times. And times change. But freedom is an immortal

idea, which does not age with the spirit of the times and vanish, and he who maintains that freedom will fall with the forms of liberalism, is not its friend. Freedom is not served but harmed, and consciously or unconsciously we are playing the game of its enemies, when we deny that freedom today should assume severer and more binding social forms than were appropriate in the period of our fathers and grandfathers.

We have tried to discover what democracy is: it is the human adjustment between a logical contrast, the reconciliation of freedom and equality, of individual values and the demands of society. This adjustment, however, is never completely and finally attained; it remains a problem that humanity must solve again and again. And we feel that today in the relationship of freedom and equality, the center of gravity has moved toward the side of equality and economic justice, away from the individual and toward the social. *Social Democracy* is now the order of the day. If democracy is to hold its own, it must be done through socially established freedom, which rescues individual values by friendly and willing concessions to equality; through an economic justice which ties all of democracy's children closely to it. Only then can democracy resist the assault of a dehumanized spirit of violence, and fulfil its great conservative task, to preserve the Christian foundations of occidental life and to protect civilization against barbarism.

An Apologia

By

BISHOP JOHNSON

IT IS interesting to note the reaction of different readers to the fact that the Church League for Industrial Democracy has undertaken at its own cost to have THE WITNESS sent to all its members and to have its bulletin included in it once a month. Some people find it interesting and some are quite upset by what they regard as propaganda. I am frequently asked why I permit my name to stand as editor of a publication which some people say is radical when I am known to be an ultra-conservative in my economic and political theories.

In the first place I am a believer in free speech even on the part of those radicals who would be the first to deprive me of it as soon as they got in the saddle; at least they would if history were to repeat itself. Personally I agree with the member of the British cabinet who said that "when it was socialism it didn't work and when it worked it wasn't socialism." Communism and fascism

use the bullet, which as an argument is conclusive but not convincing. They are the heresies of socialism which does not believe in force.

So long however as radicals use arguments instead of bullets I want to know what they are thinking. To my mind people who are committed to any ism are in the words of Habakkuk "caught in their net and gathered in their drag; therefore they rejoice and are glad. Therefore they sacrifice to their net and burn incense to their drag."

A devotee of this or that ism always finds an excuse for the sins of his partizans and has contempt for the virtues of his adversaries. He condones murder in his comrades and condemns petty larceny in his opponents. Personally I do not admire political enthusiasts but I prefer that they argue within the Church rather than without. I object to the use of the Church as an agency to correct the abuses of government but I do not object to individuals within the Church having any political theories that appeal to them. I know that the advocate of the Church's isolation is popular with nobody, but I know also that most people only admit that the Church be used for the cause of capital and labor when it is on their side of the question.

I believe that Christ and St. Paul both ignored the politics of Rome and addressed themselves to the morals of the individual as the only way to leaven the whole lump. They never posed as political reformers. Moreover when our Lord said "Because I tell you the truth therefore you will not believe me" He foresaw that while the truth would make us free, men prefer to be enslaved to a dictator who proclaims half truths which are far more dangerous than whole lies since they are more plausible. The multitude has always been out of step with Him. In my opinion labor and capital are equally selfish and will continue to be so. Except as occasionally there is an employer who loves his men and occasionally there is a labor leader who is not envious of the capitalist and does not wish to replace him. In my judgment one group is neither better nor worse than the other and if the overalls and tuxedos were exchanged the ideas would change with them.

NO SYSTEM of government will produce liberty and prosperity except its citizens are individually righteous. I fail to find in history any case where the underdog gets on top that he is any more genial than the big dog whom he has replaced. Frequently the underdog is a rather surly cur.

In my opinion it is a good plan for each breed

to know what the other breed is thinking and I know of no better forum for this purpose than a Church newspaper. Of course if one gets hot under the collar and finds the person who disagrees with him to be disagreeable, then if he is going to be governed by reason he needs to reduce his temperature by controlling his temper.

It is hard to accept the proposition that the rich and the poor meet together and the Lord is the father of them all. As a Christian one should strive to love the person that he does not like since any pagan will love those whom he does like. How then can you love him if you refuse to have anything to do with him? This I believe to be the acid test of our religion.

The first step in the process is to get the other man's viewpoint. As a matter of fact I think that the Lord rather preferred human sinners to those who are merely respectable but somewhat heartless. The more talents that you have the greater your obligations.

What has all this to do with my acting as editor of THE WITNESS? It is much harder to be judicial than it is to be partizan and emotionally controlled. One who takes a judicial attitude loses the backing of the multitude. The Master found Himself quite lonesome since He would play neither with the Zealots who wanted to overthrow the state nor with the Sadducees who were the friends of Caesar. He refused to accept the role of a political reformer, which He might easily have done, and confined Himself mostly to unimportant and obscure people. If He had led a political movement the secular interests would have submerged His spiritual message. As St. Paul indicated, the things that were temporal would have crowded out the things that were eternal.

The Church exists both for the conservative and the radical. Our Father's house should be composed of both bromides and sulphides, for He loved them both. The Gospel ceases to be winsome when it fails to address itself to all men. It is the refusal of the one brother to put up with the other that is the cause of the Father's sorrow.

It is to offset the tendency of the Church to be too conservative that it needs to welcome the voice of the radical to balance things. The articles in THE WITNESS are pretty well divided between the two groups, only the radical group makes the greater noise.

It would be more interesting if the conservative could undertake to present the other side. But the conservative mind is weak in enthusiasm, and prefers like the elder brother to refuse to come in when the younger brother is being entertained.

Let's Know

By

BISHOP WILSON

OCCUPATIONS

WHEN we read our Gospels we are likely to think of the people of Palestine rather vaguely as so many Jewish inhabitants of an ancient land. As a matter of fact they were people of many different kinds and from many different walks of life.

Agriculture was the principal occupation of the Jewish people in the time of Christ. There were no really large cities in the country but the rural sections were thickly populated. The land was very fertile, particularly in the northern part. Olive trees were cultivated extensively. The fields were sown to grain and leguminous plants. Wine and honey were produced in abundance and there were many cattle with wide areas of rich pasture. No doubt this is the reason our Lord told so many parables of agricultural life.

Fishing was a leading occupation in Galilee. Fresh fish were shipped all over the ancient world and there was quite an industry in the by-products as well.

Artisans formed an important part of the population of the country. There were builders, engravers, smiths, potters. It is not surprising to find our Lord reared in the surroundings of a carpenter shop.

Commerce had become very active during the Greek period just preceding the Christian era. Palestine was favorably situated for the development of trade. Caravan routes wound through Palestine over which the wealth of Egypt and Arabia was transported to the thriving cities of Asia Minor and across to Europe. Colonies of Jews were settled in all parts of the Mediterranean world and they developed an efficient system of banking and exchange with those who remained in the home-land. The Jews were never really a sea-faring people but they did a great deal of travelling by boat and made Joppa a very important port in the circle of Mediterranean commerce.

The country also had its share of public officials. Jews were in the Roman army, they held many of the administrative positions, and as "publicans" did a large part of the tax collecting. Those who traced their lineage through the tribe of Levi formed the religious hierarchy. It has been estimated that there were 20,000 priests in our Lord's day, though the accuracy of the number may be open to question.

Then there were day-laborers who had no fixed occupation but hired out their services to others. When the great work of building the third Temple was completed, some eighteen thousand laborers were thrown out of work. Special provision was made to meet this problem of unemployment and it was arranged that every laborer should receive sustenance wages even though he worked only an hour a day. Possibly there was a reflection of this situation in our Lord's parable of the laborers, some of whom were called to work only at the eleventh hour of the day.

Another class was the slaves. There were not many Jews in this number. Most of the slaves in Palestine were foreigners who had been acquired by purchase and, of course, they were never as numerous as the great slave-groups in the larger cities of the Roman empire.

Thus the society in which Christ pursued His ministry was varied in character, with many gradations and recognized class distinctions. It was something of a novelty to proclaim a Gospel which offered the love of God to all of them indiscriminately.

Church Finance

MUCH has been said and written about the parsons and church finance. Every rector has his opinion regarding this subject and each does just as he feels best in his own congregation. Where a system works in one parish, it might not work in another.

After listening to laymen speak on this subject and after hearing views expressed by men throughout the Church, this Poor Layman is convinced that churchmanship, geographical location and size of the congregation has little to do with a number of things concerning church finance that concern the writer.

There appears to be a general feeling that after the rector has expressed his wishes regarding parish finances for the next year, he should let the finance or budget committee proceed without the "presence" of the rector. This would allow the committee to honestly prepare a budget, as they feel they should, representing the people—not the rector. One of the outstanding priests of the Church told me that a man who doesn't do this is simply stupid.

Again a rector who insists upon knowing what an individual pledges risks the effectiveness of his pastoral relations. Any number of clergy

have told me the same thing and yet many do make it a practice of knowing what Mrs. Jones (the wealthiest woman in the parish) gives or what Mr. Smith (another influential member) contributes. One only needs to look around and see the pastoral work done by a man to ascertain his attitude and practice regarding "pledges."

The Parson should by all means teach giving and should see that all do, but what they give should not be his concern. Naturally he would, as head of the corporation or church, see that it is run in a business-like manner; that bills are promptly paid; that mission funds are remitted and diocesan obligations paid, but why must they go further and place themselves in the unfortunate position of being more interested in their pocket books than their souls?

Laymen often hear the remark, "If I only had a vestry or a group of laymen who would assume and properly administer the finances of the parish." One ventures to suggest that where this is said the laymen have not been given this "authority" and "opportunity" in fact. More than likely only a part of this had been or is given them.

Yes, the clergy should give their leadership and cooperation in the finances of the parish but not in a dictatorial manner such as "I am the head of this institution and I am running it." . . . "Do it my way or get out." No layman can or should cooperate then.

THE POOR LAYMAN.

The Church Choir

By

JOHN C. VIVIAN

The Lieutenant Governor of Colorado

THE church choir is among the basic requirements of a successful parish. Without a capable, functioning, vested, singing group before the altar, there is lacking that inspiration which is necessary to encourage the average churchgoer to maintain his interest in the service. The average layman who enters the portals of an Anglican edifice is inspired more than from any other source, when he visualizes a choir in size depending upon the magnitude of the church building, than any other thing upon which he focuses his attention when he goes to church. There is a solemnity, dignity and a religious fervor imparted to the service by the very existence of the choir itself. Nothing can be more dis-

consolate, discouraging nor create a greater emptiness of feeling than to sit behind unoccupied choir stalls.

One of the reasons why church attendance has fallen off throughout the country is unquestionably the failure to maintain the choir. Many persons claim to be more inspired and satisfied from a religious viewpoint by the presence of this group than from any other part of the service. Unquestionably it blends with the ritual, the liturgy, the prayers and the sermon. The entire service can be perfect but without a choir many of us go away from church dissatisfied. There are many who feel that all church services should be built around the music of the church and the choir. It seems certain there is little to be feared in the way of active parish support if this problem has been solved. Many parishes complain that they have been unsuccessful in persuading those gifted with voices to take part regularly in the appointed church services. There are few communities who cannot maintain a choir because the voices are not existent in that community.

A successful parish is one in which each member thereof does the job for which he or she is best suited to further the parish interests. In this particular instance those gifted with voices who love the church should resolve with themselves, with the choir director and with the rector to present themselves regularly for choir rehearsals and for appointed church services. This accomplished, other church groups will assume their respective responsibilities. A church with music is a church that satisfies its communicants. A church without music is one that does well if it gets along at all.

There are usually a few who are faithful. That is the case with every organization. But a choir, to be efficient, must be balanced from the standpoint of voice structure. All basses among the men and a preponderance of sopranos in the feminine section will not make for a pleasing harmony.

One way to build a choir is to agree that all members shall attend rehearsals and church services regularly; that they will not let anything interfere except illness, death in the family or absence from the city.

Only in this way is successful choir singing assured. A hit and miss program where the director cannot depend on the faithful attendance of the entire choir personnel is disconcerting and does not make for efficient results. Certainly there are enough interested persons in every parish to bring about this result.

HARPERS ISSUES A FINE BOOK ON STUDY OF BIBLE

By EDWARD E. TATE

Harry Emerson Fosdick, whose books are always looked upon as opening pathways to larger religious experience, has in his latest book, *A Guide to Understanding the Bible* (Harper Brothers: \$3), achieved an object of value to scholar and layman alike. Perhaps one of our greatest handicaps in the study of religion generally is the lack of adequate perspective. The author has captured, within the scope of some 300 pages of richly-packed knowledge and analysis, a new sense of the meaning of our Bible heritage, both historically and experientially. In a word, he has given us a new clue to perspective, and enlarged the field of the Biblical thought that can be brought to bear upon our modern and more sophisticated life. As the author himself states in the introduction, it is only because of the major advances in Biblical scholarship of the last half-century that such a work as this becomes really possible; for when we have clarified the questions of chronology of the Biblical books, and cleared away most of the difficulties of authorship, date, source, object, etc., it is possible to begin to see the sequential development of important Biblical ideas over many centuries of growing religious experience. As the author so well states: "the final result has turned out to be constructive, putting the Bible together again, not indeed on the old basis of a level, infallible inspiration, but on the factually demonstrable basis of a coherent development. The Scriptures reflect some twelve centuries and more of deepening and enlarging spiritual experience and insight, in the written record of which nothing is without significance, and everything is illumined by its genetic relationships."

The author develops his study by two distinct methods, viz., by tracing through the maze of Biblical teaching and bringing our minds to focus on six of the most important ideas of human life, ideas of God, Man, Right and Wrong, Suffering, Fellowship with God, and Immortality; and secondly, by developing these thoughts, one at a time, through both Testaments... The task of accomplishing these ends would be appalling to both scholar and layman: to the scholar, because he is a specialist in a more restricted area of study, perhaps a single Gospel, or at the most only one Testament; to the layman, because he is neither eager nor prepared to disentangle, from such vast

Front Page Churchwoman



Mrs. John M. Glenn is always front page copy whenever she addresses Church groups, as she frequently does. For many years the national president of the Church Mission of Help, she is known throughout the country as a social worker. Her husband was for many years the president of the Russell Sage Foundation and is now president-emeritus.

records, the story of religious growth. Thus while such a task may lack appeal to either, its achievement will be well received by both—for it does what we have always needed in helping to bring us to a clearer understanding of what the Bible records reveal.

The book is well written, based on the best modern scholarship, understandable, rich in quotations from the most significant Bible passages, and with adequate reference to factual material. Of particular importance is the table of chronology of the Old Testament and New Testament writings and a selected bibliography on both general and special subjects. This is the type of book that should be put into the hands of ambitious church school leaders and teachers, students of theology, and laymen who want a firmer foundation for their religious understanding. Ministers may use it to advantage, as some have, in presenting a series of expository sermons on either Old Testament or New Testament ideas, or both. In these times, nothing is of more importance than to be clear about the foundation of our beliefs, and their relation in terms of modern experience, to personal and social problems.

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

In a letter sent to the General Assembly of the Presbyterian Church in Cleveland on May 29 Presiding Bishop Tucker expressed confidence in the progress of steps toward organic union between the Presbyterians and the Protestant Episcopal Church. Pointing to the formal declaration of purpose to achieve organic union, as adopted by the General Assembly and the General Convention, Bishop Tucker said: "We have declared our unity in the faith of Our Lord Jesus Christ, the Incarnate Word of God. We have affirmed our common recognition of the Holy Scriptures as the supreme rule of faith, and our common acceptance of the two Sacraments ordained by Christ, Baptism and the Supper of the Lord. Conferences covering many years have disclosed a still further measure of agreement in the things which we consider essential to organic union." After reading the letter the Rev. Howard Chandler Robbins of New York, vice-chairman of the General Convention commission on Church unity, appointed by Bishop Tucker to represent him at the assembly meeting, discussed the proposals for organic unity as they are regarded in the Episcopal Church. He defended the Episcopal Church against charges made by Presbyterians that it lacks a consistent basis of doctrine comparable to the Westminster Confession. Prof. Robbins said that in the Anglican liturgy and throughout the Book of Common Prayer there are found, at "point after point, doctrinal convictions, expressed at times in the language of worship or instruction, which corresponds in all essentials of belief to the Articles published by authority of the General Assembly."

"For instance," Prof. Robbins continued, "in Article I of that statement of faith, you begin by defining your belief in 'the ever-living God, who is a Spirit and the Father of our Spirits; infinite, eternal, and unchangeable in His being and perfections (whom you worship as 'three persons in one Godhead, one in substance and equal in power and glory')." We Episcopalians fully share that belief, but instead of stating it theologically we state it liturgically, in the Nicene Creed, in the *Te Deum*, in the *Gloria in Excelsis*, and in the collects for Trinity Sunday, Christmas and Whitsunday.

"In Article II, 'Of Revelation,' you declare the Holy Scriptures to be 'given by inspiration to be the faith-

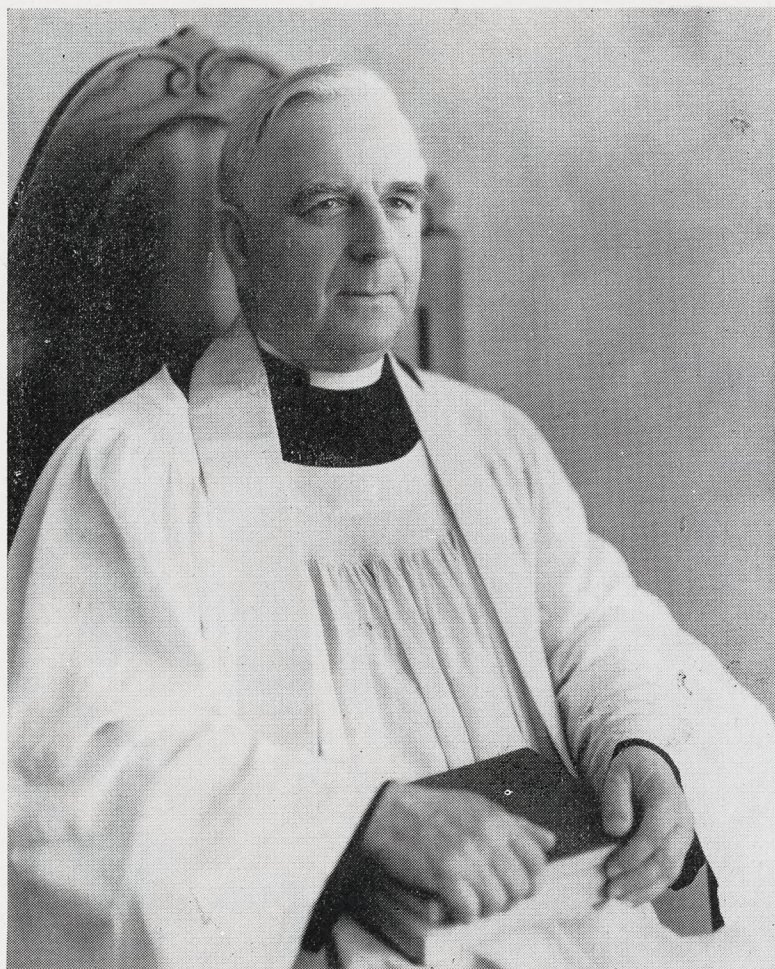
ful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.' In the Prayer Book the equivalent of that Article is found in the Ordination Services, where every candidate for the ministry is asked this question: 'Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary to eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge; and to teach nothing as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by Scripture?' And unless the candidate give an affirmative answer to that searching and fundamental question, and in so doing affirms his acceptance of the Scriptures of the Old and New Testament as containing the Word of God, and furnishing the supreme standard of faith and morals, he cannot be ordained.

"Just as study of the Book of Common Prayer will reassure Presbyterians of the soundness of our doctrinal positions, so study of the Constitution of the Presbyterian Church will indicate to Episcopalians the extraordinarily complete agreement which exists between the two Churches in their official teaching with respect to the Sacraments of Baptism and the Lord's Supper.

"For instance, you define Baptism as 'A Sacrament of the New Testament, ordained by Jesus Christ not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life.' Almost every phrase of this definition may be found in the Prayer Book in the Ministration of Holy Baptism.

"Of the Lord's Supper you say 'worthy receivers, outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with or under the bread and wine, yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements are to their outward senses.' This is precisely the doctrine that the Episcopal Church teaches to children in the Catechism."

Speaking of the ministry, Prof.



WILLIAM McCLELLAND

Consecrated Bishop of Easton on June 2nd

Robbins said that while "there is not yet complete agreement, there is so large a measure of agreement that on the strength of it the committees of conference were able to make this statement: 'They are agreed that the ministry is the gift of the Lord Jesus Christ to the Church; that in accordance with His purpose it is a ministry not of any section of the Church but of the Church universal; that He calls to this sacred service whom He wills; and that admission thereto is through prayer and the laying on of hands by persons commissioned thereto in the faith that God will bestow enabling grace on those whom He has called through His Son.'" Prof. Robbins pointed out that the ministry of no Church, whether Episcopal, Presbyterian, Congregational, Roman Catholic, or other, is universally regarded and recognized as universal, due to the existing divisions. "Our Churches meeting as equals," Prof. Robbins said, "each acknowledging the spiritual efficacy of the ministrations of the other, each acknowledging the ordained ministers of the other to be Presbyters in the Church of God,

must find a formula to make that mutual recognition effective." This is the task which the Churches are undertaking, he said, "as co-workers with Him 'who worketh all things after the counsel of His own will.'"

* * *

Service Opens Pacific School Campaign

A service commemorating the events of Pentecost and the widespread ministry of the Church Divinity School of the Pacific at Berkeley, Calif., was held at St. Paul's Church, Oakland, on Whitsunday. With it began the school's campaign to increase its income by \$8,000 a year through unit subscriptions of \$10 a year for the next five years. A second objective is the raising of \$100,000 in capital funds for the building of a dormitory and library. It is the view of the school's officials that reliance on a few individuals and endowment for financial support is no longer desirable or necessary. The unit system under which the Church Divinity School of the Pacific has been operating for the past five years makes it practically possible for large numbers of Church

people to share in the education of men for the ministry, thus providing a broad basis for the school's work, and making it responsive to the Church at large rather than a limited number of individuals or groups. Preliminary steps in the campaign have already brought wide support from the clergy and laity in the province of the Pacific and elsewhere.

The Church Divinity School was founded in 1893 by Bishop Nichols of California, and now has 131 living graduates working in 22 states and six countries, including the Orient and Mexico. It is the only Church seminary west of the Mississippi, and adjoins the campuses of the University of California and the Pacific School of Religion. During the past five years, under the administration of Dean Henry H. Shires, the work of the school has been stabilized and enlarged. A new deanery, a chapel, cloisters, and tennis court have been built, and the grounds and facilities greatly improved. The educational facilities of Berkeley, and the cooperation of the distinguished faculty of the Pacific School of Religion make it possible for the Church Divinity School to provide a center of learning and training for the Church in the great western half of the country, and to serve the Church at large.

* * *

Student Refugee Arrives

Heinz Heidelberg, a medical student of Vienna, has arrived in this country after having been pledged support by the Episcopal students at the University of Wisconsin. They have provided a scholarship for graduate work at the university and living quarters at St. Francis House, the student center. Mr. Heidelberg has been a Protestant all his life but has been subjected to persecution because of a "non-Aryan" strain in his family. He is 25 years old, and at Madison will specialize in bacteriology.

* * *

Choir Festival Held in Albany

The eighth diocesan choir festival in the Cathedral of All Saints, Albany, N. Y., on May 27 closed a festival week of Music in Albany and climaxed a series of six district festivals held in Catskill, Morris, Schenectady, Ogdensburg, Little Falls and Hoosick Falls during May. Bishop Oldham preached at the choir service.

* * *

Springfield Holds Convention

Starting with the annual Church Club dinner the diocese of Springfield held its annual synod at Champaign, Ill., May 23 and 24. The Rev.

Ideas and Methods

IN HIS EDITORIAL this week Bishop Johnson deals with the plan of the Church League for Industrial Democracy to present its message in THE WITNESS by having two pages once a month. This arrangement was entered into on condition that the CLID subscribe to the paper for a definite number of people. When this arrangement was made the management of THE WITNESS offered the same proposition to a large number of recognized Church agencies: The National Council and several of its departments; the Church Mission of Help; the Girls' Friendly Society; the Brotherhood of St. Andrew and similar organizations. The offer was also made to dioceses whereby they could issue once a month a combination diocesan and national paper, with the District of San Joaquin accepting the offer so that once a month THE WITNESS carries two pages of district news and comments, with this combination paper going to 1,400 Church families in the district. All of which is both an explanation and an offer. An explanation that the CLID was not favored by THE WITNESS; that organization merely accepted a proposition that was offered to everyone else. An offer in that the opportunity is still open to other Church agencies. It is a plan which is working well both for the CLID and the District of San Joaquin and we believe will work as effectively for other organizations. Details may be had by writing the New York office of THE WITNESS.

R. E. Carr, rector of St. Peter's, Chicago, spoke at the dinner on "How to live a Christian life in a pagan world." In an address to a joint session of the synod and the Woman's Auxiliary Bishop White expressed great satisfaction with the growth and progress of the work in the diocese. Mrs. Robert H. Baker of Urbana was reelected president at the meeting of the Woman's Auxiliary.

* * *

Rural Work Conference Arranged

Contemporary social movements, trends in public welfare, community organization, pastoral work in rural communities, and other subjects will be studied at the seventeenth national Episcopal conference on rural Church work, to be held in Madison, Wis., June 26 to July 7. It will be held in cooperation with the town and country leadership school of the College of Agriculture of the Uni-

versity of Wisconsin, at which those attending the Church conference may also study. Lecturers will include Dr. Roy J. Colbert, John R. Barton, Arthur P. Willoughby and Kimball Young. The Rev. Almon R. Pepper is executive secretary of the conference.

* * *

Deaconess Set Apart

Mary E. S. Dawson was set apart as a deaconess in All Souls' Church, Berkeley, Calif., by Bishop Parsons of California, on Whitsunday. She was presented by her father, the Rev. Isaac Dawson, and will continue work in the Philippine Islands, having completed a course of training at St. Margaret's House, Berkeley.

* * *

God's Creatures Not Forgotten

The Child's Hospital, conducted in Albany, N. Y., by the Sisterhood of the Holy Child Jesus, confirmed its reputation for compassion recently when three little girls from an alley came to the hospital with a white kitten tormented by a fishhook lodged in its mouth. They asked to see the head nurse, and when she came the leader of the little girls held up the kitten and asked, "Can you do anything for this?" The nurse brought forceps and gently removed the hook, and a tiny pink tongue provided antiseptic treatment. It was late afternoon and it had been a busy day, and case number nine went down in the operating record: "White kitten, fishhook removed from jaw."

* * *

Valley Forge Academy in Historic Surroundings

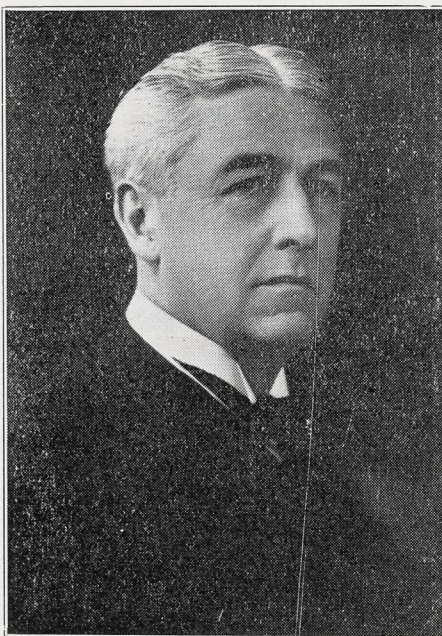
The Valley Forge Military Academy, one of the outstanding military preparatory schools of America, is located in a large wooded park at Wayne, Pennsylvania, just two and one-half miles from historic Valley Forge Park, with its hallowed memories in the history of the development of America, and the renowned and magnificent Valley Forge Chapel, built and dedicated as the result of the loving effort of the late Dr. W. Herbert Burk. Nestling in this historic area, which has played so great a role in the birth of the United States of America and which is perpetuated in the names of such locations as Valley Forge, Paoli, Germantown, and Brandywine, the Valley Forge Military Academy is ideally located for the training of young men. No cadet can pass through the academy without being inspired by the spirit of those rugged men who bled, suffered and died on this sacred ground. The academy itself is chartered under the laws of the common-

wealth of Pennsylvania, and boys over twelve years of age are eligible for admission. Academic training is offered on the junior high school, high school, and junior college levels, with the fourfold purpose of building boys mentally, physically, socially, and morally. Careful attention is given the religious training of the individual cadet, and chapel services are held in the beautiful colonial chapel on the academy grounds. Cadets are required to attend the Sunday morning chapel service, but attendance is voluntary for the early communion service on Sundays, and evening prayer on Thursdays. The academy maintains a full time chaplain, who, in addition to his clerical duties, functions as a guidance director and counselor.

* * *

Degrees Awarded at Seabury-Western

Award of honorary degrees of doctor of sacred theology to the Rev. Eli Croft Gear, rector of St. John's Church, Minneapolis, Minnesota, and the Very Rev. Claude Willard Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Missouri, featured the commencement program at Seabury-Western Theological Seminary on June 1 and 2. The commencement address was



PHILIP S. PARKER
Boston Layman Dies

given by the Rev. John S. Higgins, rector of Gethsemane Church, Minneapolis. The program opened with "Alumni Day" ceremonies on June 1, which included the annual meet-

ing of the board of trustees, a trustees' luncheon and an alumni banquet. Degrees were conferred on eight graduating students at the commencement service.

* * *

Summer Conference for Young People

Lake George, New York, will be the scene of the fourth annual summer conference for young people sponsored by the Albany religious education department July 2 to 9. Among those giving courses are the Rev. Lane Barton, rector of Grace Church, Orange, N. J., Albert F. Robinson, Rev. Frank L. Titus, Rev. C. S. Lewis, and the Rev. Louis Van Ess. The Rev. Nelson M. Burroughs, rector of St. John's Church, Troy, will be chaplain.

* * *

Biennial Institute at Union Seminary

Bishop Hobson of Southern Ohio took the leading role at the third biennial institute of a movement for world Christianity held at Union Theological Seminary, New York, May 30 to June 2. The theme of the sessions, over most of which Bishop Hobson presided, was "Christianity and a World Community." Bishop Peabody, coadjutor of Central New York, spoke on "World Community



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Through Worship." The Rev. Frederick C. Grant dealt with diversity of Christian belief within New Testament times in one of the conference seminars.

* * *

Scheduled

Nevada Conferences

Galilee, the summer camp of the district of Nevada, will begin its summer schedule with the district convocation on July 14. The Lake Tahoe Summer School will be held July 17 to 29, and the junior summer school from July 31 to August 12. Later in August there will be a conference for Indian workers, with the season closing later with the annual clergy retreat.

* * *

Diocese Notes Tenth Anniversary

Meeting at Christ Church Cathedral, Eau Claire, Wis., the convention of the diocese of Eau Claire celebrated its tenth anniversary on May 24 and 25. Presiding Bishop Tucker addressed the convention on the need for missionary work in Japan, and also spoke at the convention banquet. Bishop Wilson said that the work of the diocese was in better condition than at any time since it was organized.

* * *

Presiding Bishop Given Degree

Hobart College, Geneva, N. Y., awarded an honorary degree of doctor of divinity at its commencement on May 29, after Bishop Tucker had preached the baccalaureate sermon the preceding day. The citations lauded the bishop for his many years of service to the Church and said: "You have won the affection and trust of all sorts and conditions of men by your rugged simplicity, sincerity, freedom from cant—by your refusal to wear or to become a stuffed shirt."

* * *

Discussion Held on Liturgics

Delegates representing young people's societies in Connecticut met at Berkeley Divinity School, New Haven, on May 22, for the third session this year of the Liturgical League. After the general sessions three study groups discussed liturgical questions, reporting to the whole

group at the picnic lunch in the deanery garden.

* * *

Louisiana Calls New Convention

Because of the inability of Dean Noble C. Powell of Washington to accept his election as bishop of Louisiana the standing committee of the diocese has issued a call for a special convention to elect a bishop on September 20 at Baton Rouge. A committee to submit candidates to the convention was appointed.

* * *

Noted Layman Dies

Philip S. Parker, many times a deputy to General Convention and presiding justice of the Brookline District Court, died at Brookline, Mass., on May 26. He was born in 1868. He was chancellor of the diocese of Massachusetts, and held many other diocesan positions. He also was a member of the National Council.

* * *

New Bishop of Easton Consecrated

With Presiding Bishop Tucker acting as consecrator, the Rev. William McClelland was consecrated fourth bishop of Easton in Christ Church, Easton, Md., on June 2. Bishop Sterrett of Bethlehem and Bishop Helfenstein of Maryland assisted as co-consecrators. Bishop Freeman of Washington preached the sermon. The presenters were Bishop Goodwin, coadjutor of Virginia, and Bishop Davenport, Bishop McClelland's predecessor.

* * *

Bishop Dagwell to Address Synod

The Presbyterian Synod of Oregon has invited Bishop Dagwell of Oregon to address it when it meets

in Corvallis on July 19. The bishop preached at Westminster Presbyterian Church, Portland, on May 21, after the Presbyterian and Episcopal clergy had held a conference on the proposed concordat between the Churches.

* * *

Missionary Conference at Adelynrood

The Society of the Companions of the Holy Cross will conduct a missionary conference at Adelynrood, South Byfield, Mass., July 7 to 9 under the chairmanship of Charlotte L. Brown of Boston. Missionaries and former missionaries will make addresses and lead discussions. Bishop McKinstry of Delaware will conduct the day of devotion on July 9.

* * *

Rally for Young People Held

A rally for 150 young people from 5 dioceses was held at the Church of the Advent, Boston, on May 20, under the auspices of the young people's fellowship of the parish. The Rev. George Metcalf of the Advent staff preached at the opening service which was followed by an afternoon session led by the Rev. Bonnell Spencer, O.H.C., and the Rev. William Chalmers, O.H.C.

* * *

History of Parish Written

The Rev. Arthur B. Kinsolving has in press a short history of St. Paul's Parish, Baltimore, of which he is rector. This parish was incorporated under Governor Copley in 1692, and

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* * *

Chicago Suffragan Elected

The special convention of the diocese of Chicago meeting on May 31 to vote for a suffragan bishop elected the Rev. Edwin J. Randall on the seventh ballot. Mr. Randall received 61 clerical votes on that ballot, with 58 needed. The laity confirmed the choice of the clergy by a majority of one-half vote. Mr. Randall is executive secretary of the diocese, and has accepted election. The Rev. George C. Story, rector of the Church of the Mediator in Chicago was second in the voting.

* * *

Minnesota Convention Meets

Bishop McElwain of Minnesota, and Bishop Keeler, the coadjutor, urged whole-hearted and united support of the proposed Presbyterian-Episcopal concordat in their addresses to the diocesan convention in Minneapolis May 23 and 24. Bishop Atwill of North Dakota spoke of his work at the convention dinner. The Rev. Charles W. Sheerin, vice-president of the National Council, spoke at an evening service. The convention adopted a budget of \$67,870, and set up a committee on episcopate endowment. In a resolution it urged joint action with the Presbyterian Synod of Minnesota in the appointment of chaplains in all institutions for the insane, to be paid for by the state.

* * *

Churchman Expresses Fear for the Future

One of the men that the Episcopal Church points to with pride is John G. Winant, at present the director of the International Labor Organization, connected with the League of Nations. He was at one time the acting headmaster of St. Paul's School, and still has his home near the school in Concord, New Hampshire. He was later the governor of New Hampshire for several terms, and from there went to Washington to be the chairman of the Social Security Board. Last year he went to

Geneva and has just issued his first report as director, warning the world that the world's present sixteen billion dollar expenditure annual on armaments might "cause actual starvation in the lower income groups."

Simultaneously he declared that "shock-absorber" re-employment programs involving persons in wartime occupations must be devised to ease the eventual transition from a near-war or war-time economy to a peace-time economy.

"The existing condition of 'near-war,' though not so terrible in immediate destruction, produces results which are not wholly dissimilar in a slower though less certain way," Mr. Winant said.

Among the dislocative consequences of the present state of armed peace he cited the concentration of productive energies on nonproductive activities, diversion of large population groups to military service, decrease of the supply of labor, rapid increase in public budgets, increased loans for military expenditures, an inevitable tendency toward a rise in the cost of living and resultant hardships for the masses.

"As these manifestations are prolonged," wrote Mr. Winant, "they become steadily aggravated, and the wastage they involve is not very different from that which would be produced by war itself. The desire to speed up production leads to a prolongation of hours of work, with resulting danger to the health and safety of the workers. The standards set by protective legislation and by collective agreements, with regard not only to adult workers, but

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"These developments, combined with the tendency for wages and earnings to fall behind prices as a result of inflationary conditions, lead to friction between employers and workers over the whole area of industrial life unless foresight and constructive action prevent. An attempt should be made to anticipate the needs arising from these situations and to outline a basis for international action.

"Rearmament cannot continue at the present rate of acceleration without eventually absorbing so much of the national income of many countries as will prove intolerable. A point may come when defense expenditure will cause actual starvation in the lower income groups. Before this happens, it may be hoped that some general international settlement will intervene."

Mr. Winant said that "it must be realized that, even in this case, most countries in the world would have to face the tremendous problems of readjustment to a peace-time economy. Serious economic re-employment problems will arise demanding urgent solution. Some means of absorbing the workers thrown out of employment by the slowing down of armament production—of facilitating the change-over of industry from armaments to normal peace-time production—will have to be devised."

* * *

Clergymen to Have Retreat

Endorsed by Bishop Stewart of Chicago and Bishop Ivins of Milwaukee, a retreat will be held for clergymen of all denominations in the Chicago area at DeKoven Foundation, Racine, Wis., June 13 to 15. The retreat will be conducted by the Rev. Lester R. Minion, pastor of the River Forest Methodist Church. The Rev. John H. Scambler, rector of St. Christopher's Church, Oak Park, Ill., is chairman of the sponsoring committee.

* * *

Bishop Ward Protests Injustices

Shipment of arms to aggressors, inequitable incomes, and moral degeneracy were attacked by Bishop Ward of Erie in his address to the diocesan convention meeting in Franklin, Penna., in May. After denouncing Hitler and Mussolini as despots bringing the world to the brink of war, Bishop Ward said that "no Christian can fail to see the horror of the brutal bandit raid which the military rulers of Japan are inflicting on the peace-loving people of China; but we do not so clearly perceive that these invaders are reveal-

ing more and more clearly a policy hostile to the whole enterprise of Christian missions. It is a national disgrace that our country is supplying Japan with one-half of the material necessary to carry on this bar-

baric warfare." Christians must "stand by God's ancient people, the Jews, in their hour of trial" and against the rising tide of anti-Semitism, the bishop said. After pointing to signs of national and personal de-

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Chapels of the

New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome Street; St. Cyrian's—(Colored) 175 West 63rd Street; St. Martin's—(Colored) Church recently burned. Services held at Ephesus Seventh-Day Adventist Church, Lenox Ave. and 123rd St.

All Sunday Services at 11 A.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., Wednesdays and Holy Days: Holy Communion 10 A.M.

Fridays, Holy Communion, 12:15 P.M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

Sunday Services 8 A.M.—Holy Communion 11 A.M.—Morning Service and Sermon Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The Church is open daily for prayer.

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. Roelif 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.

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.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On Northern shore of Long Island, two miles east of Glen Cove. At juncture of Lattingtown, Overlook, and Old Tappan Roads. Sunday Services: Mid-Sept. to Mid-June 8:00 A.M., Holy Communion 9:45 A.M., Junior Church and Sunday School

11:00 A.M., Morning Service and Sermon Sunday Services: Mid-June to Mid-Sept. 8:00 A.M., Holy Communion 10:30 A.M., Morning Service and Sermon

St. Paul's Chapel

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Oldest Public Building in New York Washington's Pew—Governor Clinton's Pew—Many other objects of interest.

Sundays: 9:30 and 10 A.M.
Weekdays: 8, 12 A.M. and 5 P.M.

St. George's Church

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generacy, Bishop Ward said that "perhaps more harmful still are the economic extremes in our social structure. At one end are 40,000,000 persons, one-third of the population of the country, living in families with incomes under \$800 a year; and at the other end, we see the 20 highest salaried persons in the country ranging from \$1,300,000 down to the mere pittance of \$290,000 for the year 1937." The convention unanimously adopted a resolution presented by the Rev. P. C. Pearson calling upon the President of the United States to find means to stop shipment of war material to Japan. It also adopted a resolution proposed by the Rev. William S. Noce approving efforts toward Christian unity.

* * *

Portland Hospital Gets Funds

Good Samaritan Hospital, Portland, Oregon, has received \$50,000 under the will of Mrs. Nellie Stevens Wilcox to be used for the Wilcox Memorial Maternity Hospital, which was named in memory of her husband and made possible by gifts from his estate.

HARPERS ISSUES A FINE BOOK ON STUDY OF BIBLE

(Continued from page 8)

Here, in conclusion, is the author's beautiful summary of the road travelled by the idea of God through the Bible as a whole, which is typical of his always-helpful analyses:

"Beginning with a storm god on a desert mountain, it ends with men

saying, 'God is a Spirit; and they that worship him must worship in spirit and truth.'

"Beginning with a tribal war god, leading his devotees to bloody triumph over their foes, it ends with men seeing that 'God is love; and he that abideth in love abideth in God, and God abideth in him.'

"Beginning with a territorial deity who loved his clansmen and hated the remainder of mankind, it ends with a great multitude out of every tribe and tongue and people and nation, worshiping one universal Father.

"Beginning with a god who walked in a garden in the cool of the day or who showed his back to Moses as a special favor, it ends with the God whom 'no man hath seen . . . at any time,' and in whom 'we live, and move, and have our being.'

"Beginning with a god who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will it is that not 'one of these little ones should perish.'

"Beginning with a god from whom at Sinai the people shrank in fear, saying, 'Let not God speak with us, lest we die,' it ends with the God to whom one prays in the solitary place and whose indwelling Spirit is our unseen friend.

"Beginning with a god whose high-

est social vision was a tribal victory, it ends with the God whose worshippers pray for a world-wide kingdom of righteousness and peace."

CLERGY NOTES

(Continued from page 2)

LOCKWOOD, ALFRED, has resigned as rector of St. David's Church, Portland, Ore., to retire.

LOGAN, JOHN RICHARD, JR., and THOMAS W. LOGAN, JOHN P. McCARVEY, and CHARLES W. WILDING, were ordained priests by Bishop Taft of Pennsylvania in St. Peter's Church, Philadelphia, on June 5.

LUDLOW, THEODORE LINCOLN, was ordained priest by Bishop Ludlow, suffragan of Newark, in the Church of the Holy Communion, South Orange, N. J., on June 4.

LYTLE, R. RIDGELY, JR., has resigned as rector of St. Andrew's, Wilmington, Del. PRATT, GEORGE F., now rector of Trinity Church, Hoquiam, Wash., is to be rector of St. John's, Church, Stockton, Calif., effective Sept. 1.

PRINCE, GILBERT P., formerly vicar of St. Mark's Church, Crockett, Calif., is vicar of St. Andrew's, Oakland, Calif.

ROMAINE, CHARLES B., is in charge of St. James', Greenville, and All Saints', Morristown, Tenn.

SCANTLEBURY, JOHN A., is curate at St. Paul's Church, Lansing, Mich.

SMITH, LEONARD K., formerly rector of St. James, Grosse Ile, Mich., is rector of St. Paul's, Newport, Ark.

TRAIL, CHARLES B., has resigned as rector of Grace Church, Talleyville, Del.

WETHERILL, WILLIAM R., was ordained priest by Bishop Campbell, former bishop of Liberia, acting for Bishop Taft of Pennsylvania, in St. Clement's Church, Philadelphia, on May 30.

WILLIAMS, WALTER, now organist at Christ Church, Cambridge, Mass., will be assistant minister of St. Paul's Church, Oakland, Calif., effective September 1.

Help China!

THE Rev. Kimber Den, missionary, is now on his way to his native country to start work among the refugees, particularly children that have been made orphans by Japanese aggression. The Emergency Committee of the CLID is seeking funds to aid him in this vitally Christian work. A considerable number of individuals and a few parishes have already contributed to this Fund.

Will you not help as a Churchman? If a rector, will you not have a special offering or send something from your discretionary fund? Make checks payable to the CLID please.

The Emergency Committee of the

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Bishop Edward L. Parsons
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Mr. W. F. Cochran
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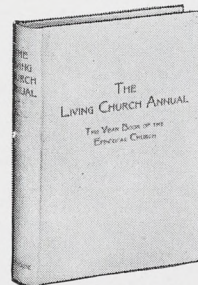
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