

The WITNESS

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JANUARY 15, 1942

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WHY LIBERAL EVANGELICAL

SERVICES In Leading Churches

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Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

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Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.
Weekdays: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

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11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

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105 Main Street, Orange, New Jersey
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8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Married Couples Group (bi-monthly).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

A Remnant

WHEN JOHN S. BADEAU writes in this number of the Christians of early days being the hope in a world rotten with decay and corruption, he accurately describes the small group of Christian men and women who met last week in New York to consider the implications of their faith for the world today. It is a rather sad commentary on the churches that out of its millions hardly more than 150 attended this conference. But what was lacking in numbers was more than made up in quality. Of the many fine programs sponsored by the Church League for Industrial Democracy, and the United Christian Council for Democracy of which it is a part, none have surpassed this. There are those who affirm that the Church is infected with an other-worldly pietism which prevents it from facing the grim realities of our world, let alone doing anything about them. But no person, however cynical, could make such a statement after sitting through the sessions of this conference and listening to the clashes of keen minds; the scholarly appraisals of our domestic and international situations; the repeated challenges that it is for Christians to be in the forefront of the fight for a new world of brotherhood based on justice. "Our concern," writes Badeau, "is with the hope of renewal—from whence is there any promise of the coming of that brave new world for which creation groans?" It can be answered that this relatively small band that met last week is one. There is always the remnant.

An Objection Answered

IN THE present negotiations between our Church and the Presbyterians, the objection has sometimes been raised that presbyteries receive ministers into their membership from other churches, without a careful inquiry concerning their previous ordination. The general practice of Presbyterians in this regard is quite the contrary. While some irregular instances may be recorded, it is to prevent their recurrence that the following recommendations to revise the Form of Government were put forward by the last General Assembly. These amendments have been sent down to the presbyteries for comment and will doubtless be passed at the next Assembly. "Ministers connected with other Evangelical Churches in correspondence with the General Assembly who have not been presbyterially ordained shall, . . . be required to produce satisfactory evidence (1) that their ordi-

nation was intended to be within and to the ministry of the catholic and universal church, (2) that their ordination was performed by the authority charged with the exercise of this specific church-power within the ordaining communion, and (3) that their ordination has been accompanied by the laying on of hands by such as have themselves been ordained similarly. Inability to fulfill any one or more of these requirements will automatically subject an applicant seeking admittance to a presbytery to the requirements of Chapters XIV and XV of the Form of Government."

The Church Flag

THE CHURCH seems to be having some difficulty in adjusting itself to its new flag. Those who would make use of this emblem are divided as to the place it should have in chancels when the national flag is also displayed. It is our understanding that both the army and navy have a church flag—a simple cross without any swastikas—and when displayed it is always placed above the national flag, which is as it should be. It is not so obvious that the emblem of the Protestant Episcopal Church, which after all is but one of a good many American denominations, should be so honored. What would our reaction be if the papal flag were placed above the national emblem? We find it difficult to work up much enthusiasm over a Protestant Episcopal Church flag. We would much prefer one that all Churches might use. There were those who saw with much chagrin the newspaper headlines proclaiming the adoption of a Church flag as the first great achievement of our recent General Convention, meeting at a time when the world was bleeding to death. Today, as then, there are more vital concerns to which the Church might devote itself.

Munitions Town

WE ALL know Main Street and Middletown through reading or experience, but how many of us know Munitions Town? It is not very far from any one of us these days. Perhaps we live in such a town ourselves and resent the noisy influx of many people crowding after war wages. They have swarmed into our neighborhood in defiance of the fire laws. They have boosted the price of living beyond all reason. Their children are overtaking our educational facilities or roaming the streets in predatory bands while father and mother are both

working for high pay. Vice and promiscuity are making our town an unsafe place for our own children. Abortionists have moved in and are plying their illicit trade. We are filled with fear and resentment over the change that has taken place in our town. Perhaps we are amazed and discouraged over the political rivalries between governmental agencies or the complacency of the Chamber of Commerce that refuses to admit the town's problems for fear of giving it a commercial black eye or of raising the tax rate to provide for "temporary" conditions. Perhaps we are impatient at the

slowness of the United Service Organizations in doing something about our problem. There is one organization that is right at our hand,—our own parish church. What is it doing to meet the situation? How many nights a week is the parish house dark? Have we tried to enlist our fellow Christians of other names in a common facing of these problems and in the securing of a case worker or other competent person? The road to Jericho passes close by our church door these days. Are we "priestly," "Levitical" or Christian-Samaritan travellers on the Main Street of Munitions Town?

Why Liberal Evangelical?

A MAN from Mars might be somewhat mystified by the nomenclature of the various Christian groups. So, too, they say, are the non-Christians in the foreign mission fields. Enough that there



are the major divisions of Christendom: Catholics, Protestants, Orthodox; but also, among Protestants, there are Baptists, Congregationalists, Methodists, Presbyterians, and others. Then there are the Anglicans, or Episcopalians, some claiming to be Catholic, others to be Protestant. And among those

Episcopalians claiming to be Protestant are some who call themselves "Liberal Evangelicals", or "Episcopal Evangelicals". Why all this elaboration and refinement of disunity, this "dissidence of dissent"? Why can we not be simply "Christians," members of the one, holy, catholic (i.e. universal), apostolic Church of Christ, the *Una Sancta*, without all these added labels?

Now as a matter of fact we are in purpose Christians, all of us—whatever our primary denominational division, or our further theological or ecclesiastical subdivision. That is the main fact and characteristic of our religious profession: we are followers, worshippers, members of Christ; the other features are secondary to this. But that there should be these other and secondary emphases is perfectly natural, in anything as vital as the Christian religion. If Christian faith were not immensely important, there would be no grounds for disagreement over it. Men would say, "Yes—but what of it?" to every one-sided or partial interpretation of a religion to which all assented but which none took seriously.

by **Frederick C. Grant**

*Chairman of
the Editorial Board*

It is clear that the divisions within Christianity—and most of the subdivisions—are rooted in the past. This is true not only of the great denominational cleavages, but also of the separation of various schools of thought within the denominations. It is also clear that these traditional or historical grounds for separation are losing force, these days. For one thing, the strength of the irreligious and anti-Christian movements of our time is so great that Christians are being forced to unite; for another, the modern crisis is compelling us to realize that the things upon which we agree are vastly more important than those upon which we disagree.

Out of the turmoil and ferment of present-day religious thought there seems to be coming a simplified grouping of Christians, in thorough disregard of the old lines of division. Perhaps three main groups will ultimately emerge: Conservatives, Radicals, and Moderates. Then if the old labels survive, they will be given new meanings—though even so it may confidently be predicted that not all "Catholics" will be conservative, nor all "Protestants" radical. But of course no one is able to predict what will be the ultimate alignment. Suffice it to say that we now live in a period of transition; and that during this period it is more important than ever to state and discuss—and let others discuss—our real, basic, driving convictions about the Christian Gospel.

FROM old there have been two—indeed three great, classical interpretations of the Christian religion. We cannot identify them completely with any particular churches or groups: they are

found, in varying degree, in all the Christian groups. The beginnings of these interpretations are traceable in the New Testament; accordingly, their advocates can appeal to the earliest possible origin of their own particular understanding of Christ and of Christianity. By the same token, it is wrong to read back one interpretation, to the exclusion of all others, into the New Testament; or to claim either that one view is "higher" or "truer" than the others, or that it is the only true view. (For a fuller, and most readable, most sympathetic, modern statement of these alternative views, see William Adams Brown, *Beliefs that Matter*; for a fascinating, if slightly exaggerated, historical presentation, see A. V. G. Allen, *The Continuity of Christian Thought*.)

Upon one view, Christianity consists in following the teaching and example of our Lord Jesus Christ, the Great Teacher. This principle is essential to all types of Christianity; but to Evangelicalism it is the first essential. Other principles may or may not be added to it; this is the principle *sine qua non*, for evangelicals. Certain types of Catholicism have added other elements or emphases that seemed to reduce this principle to one among several—not so Evangelicalism, for which it has always been primary.

In the older Evangelicalism, this principle led directly to the discovery of personal sin, and of salvation through the death of Christ—the great "Pauline" experience of religion. In recent Evangelicalism, more emphasis has been laid upon the social application of the Gospel—which is still a Gospel of salvation, redemption. Social sin is still sin, as black and as deadly as personal sin was ever seen to be; and the redemption is equally positive, for both. Moreover, as its very name suggests, the Evangelical emphasis is everywhere upon the Gospel, the teaching of the Saviour, His life, His death, the salvation brought and wrought by Him.

Upon another view, Christianity is essentially membership in the Church, whose supernatural vitality, derived from the Incarnation, is conveyed to its members by the sacraments. What is emphasized is not so much the moment of salvation, as in the older Evangelicalism (following St. Paul, at least as he was understood in those days); rather it is the continued life in grace. In fact, Christ came into the world for the purpose of establishing this new covenant of grace, this new institution of supernatural vitality; He came in order to die and rise again, and thus as man to win for men and in men what they could never otherwise have attained, left to themselves.

Of course this emphasis is not foreign to Evangelicalism, unless it is stated in a one-sided or ex-

aggerated fashion. But the difference is there, nevertheless, though it be only a difference in emphasis. Moreover, the whole outlook tallies with that of ancient Graeco-Oriental thought more than with modern Western, though it found a further elaboration in medieval thought in the West, and is taken for granted in much of the theology of the Reformation.

Still another view, predominant in much—but not all—of Western Catholicism, especially since the Reformation, lays chief emphasis upon discipline, order, authority, validity, and similar concepts, all of them fundamentally legal and institutional. It fits perfectly the political idea of the Church and its offices, authority, and mission. The whole outlook derives ultimately from medieval scholasticism, strongly influenced by feudal conceptions, and from the legal development in Latin Catholicism earlier still; but it has received its chief impetus in modern times from the teaching of those religious orders which set out to make the theology of the Council of Trent the standard of Catholic doctrine. Among Anglicans, it is the Anglo-Catholics who have been most influenced by this determined modern effort to force religion into a uniform standard mold of Tridentine orthodoxy.

(I have not mentioned Mysticism; for that is ubiquitous. It is found among Catholics, Protestants, and Orthodox, among Evangelicals and Liberals, Scotch Calvinists and German Pietists. It is not a school, or a theology, but a leaven of all theologies.)

WHY, then, "Liberal Evangelicalism"? Because it stands for what some of us believe, in this day of transition, to be the direction in which the main future course of Christianity lies, the whole central thrust and tendency of religion in our time and in the days to come.

Is it a new religion or sect?—By no means! As "Evangelical", it is as old as the Gospel taught in Galilee. As "Liberal", it is as free as that Gospel's interpretation—and reinterpretation—by Paul of Tarsus, by John the Evangelist, by the author of the Epistle to Hebrews, and by every creative Christian mind from that day to this. In brief, among all the various emphases which have characterized the different theological and religious movements in Christian history, this one endeavors to carry on the very spirit of New Testament Christianity as we understand it today. It takes modern knowledge seriously, as men took modern knowledge seriously in the 5th century, and again in the 13th, and in the 16th. It claims continuity with the past, but is not fettered to the formulas drawn up in the past—they too need re-

interpretation. Above all, it stands for the conviction that God still has words to say to men, words consonant with His One Word in Christ, yet freshly spoken and in the language of our world, our day; and that the guiding wisdom of His Spirit is just as real and just as available today as ever before or ever hereafter. These are emphases one can find in earlier movements, earlier schools; true—but how much else is there also, especially as those schools or movements of thought are represented today! The need now is to clarify the issue by simplifying it, by stating this one thing as vigorously as possible, as persuasively, as charitably, yet as unhesitatingly and firmly as possible! Hence we make our own the statement of the New York

group, “a twentieth century Christian Fellowship for men and women of the Episcopal Church”:

“We believe that God wills the Church to be:

Catholic in its inclusiveness.

Liberal in its essential spirit.

Evangelical in its witness for the Gospel of Christ.

We believe:

1. In the interpretation of the Christian religion in contemporary terms.
2. In the rigorous application of the principles of Christ to our social life.
3. In simplicity and dignity of worship.
4. In immediate action toward Christian unity.”

A Cause for Hope

by John S. Badeau

Of American University,
Cairo, Egypt

NO NOTE is more characteristic of the New Testament than that of thanksgiving. Evidently this Book is the product of a community living under the spell of the great things God had wrought for them; “rejoice, and again I say, rejoice” is the constant refrain of their cry.

Yet when we ask *for what* the New Testament gives thanks, we find an answer strangely at variance with the temper of our own generation. Here were men whose daily bread was precarious and whose employment was of the meaner sort—yet they scarcely ever thank God for food and raiment and shelter. Their generation enjoyed those fruits of peace that were almost as rare in that pagan age as in our Christian enlightenment; they were not called on to undergo military service, nor did they taste of the bitter ravages of war; only on the far frontiers did the drums mutter—yet they never bless God for “peace in our time.” Indeed, all that the Prayer Book sums up under “creation, preservation, and all the blessings of this life” is strangely absent from the New Testament, as though it never occurred to the writers that these things are central in God’s great works.

What then is the cause for the gratitude, ceaseless and profound, that pours forth from these pages? Its most recurrent theme is thanksgiving for the *little groups of newly won converts* that were springing up across the Empire. Listen to Paul in particular: “I cease not to give thanks for you,” “I thank God for every remembrance of you,” “I thank God concerning you,” “I thank God for you all.” “For *you*”—for new followers of the Christian faith, for little churches “in the house”—there is the most continuing cause of the thanksgiving of the New Testament.

Yet why should it be so? When we strip the first-century churches and converts of the glamour of a far-away age, we find them unpromising enough. Paul was under no illusions as to their greatness. “Neither the immoral, nor adulterers, nor thieves, nor drunken, nor the abusive will inherit the Kingdom of God,” he wrote, “and such were some of you.” “Not many wise,” he noted, “not many leading men, not many of good birth, have been called.” He reproved and argued with one group for a lapse in morality so sottish that even the calloused pagan world shunned it. What wonder, then, that the great and the wise of the day joined with Pliny the Younger in judging the Christian movement to be nothing but a “perverted and excessive superstition,” or with Celsus who sneered that this was a slaves’ religion, fit only for the lower classes! The very letters of the New Testament give a revealing “kitchen door” view of convert life; we see it as factious and quarrelsome, ostentatious, and often morally weak. What could there be in such communities and amidst such folk to thank God for? Why was even the somber gravity of Paul moved to such fervent praise as he surveyed the groups of new-born Christians?

It was simply this: with all their faults and mistakes, their ignorance and weakness, *these men were committed to the only way of life that held any promise for the ancient world.* The forces of decay and corruption were apparent

enough to any who had eyes to see; behind the brilliant facade of the Augustan age gnawed the destruction that was to make of the might and glory of Rome only a sad ballad sung by a wandering minstrel. The historian Tacitus described the age by writing, "I am entering upon the history of a period rich in disasters, gloomy with wars, rent with seditions, nay, savage in its very hours of peace." These things were written broadside across ancient life, and no thoughtful man could escape their warning. But—where were the forces opposing them? where was life being built on a new base? where were the great ideals of right and justice for which men groaned? where was the earnest of that "snakeless meadow, unlaborious earth and oarless sea" of which Virgil had sung? where was there any sign that a new day was invading the world? *Where?*—In Corinth, in Ephesus, in Galatia, in Philippi, in Thessalonica, in Rome! There were men—weak, failing, faltering—but, men committed to the new day, confronting the ebb currents of the world with the rising tide of the Christian life. Not for what they were in themselves, but for what they might be, for what great ideals could do through them, for what God could bring to pass if even such as these sought His face—for *this* Paul thanked God. Feeble their faith was, and flickering, but none the less a *light*; and any light, even the flare of a match, is a promise of triumph over darkness.

AS WE survey our world, do we not find just such a cause for hope and gratitude? Every foul form of injustice, national pride, commercial greed, economic oppression, calculating brutality stalks our generation; the pestilence that walketh in darkness and the destruction that wasteth at noonday are both among us, we need no reminder of their presence. Our concern is with the hope of renewal—from whence is there any promise of the coming of that brave new world for which creation groans? Where but still in those communities and converts who have been plucked out of the kingdoms of this world to live life on a new basis? We will think at once of some of the churches of the West; of the German Confession still struggling to obey God rather than Caesar; of the English Church bravely speaking of needed new patterns of social life even in the midst of an all-out war; of lonely groups in Russia cherishing the coals of faith in the conviction that without God no new economic system will ever suffice. It is men and communities such as these who hold our future in fee, for only as we see in them the actual invasion of a new order do we have faith to look beyond a world at strife.

But think of the churches of the mission field. There were those two delegates at Madras, one

Chinese, the other Japanese, who refused to let national policy come between Christian fellowship; there is the Indian church, increasingly uncomfortable in the presence of the caste system; there is the Muslim convert Church at Teheran that reached out to overstep old racial and religious differences. Consider the group of Muslim girls in a mission school at Bagdad who came to their head-mistress to plead for the admission of a Jewish pupil, saying that they would make room for her—and that at a time when Jewish-Arab riots in Palestine were inflaming the whole Near East. See what it means when a band of Armenian Plymouth Brethren take in an illiterate and unbalanced Turkish convert, whom no other Christian community will receive, and share with him freely all they have.

It is groups like these, the fruit of the mission of the church, sown through the length and breadth of the world, who are the hope of tomorrow. For all we can say of them, they are still trying to build life on that foundation than which none

THE SANCTUARY

Conducted by John W. Suter Jr.

DESIGN FOR A MEDITATION

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid:

God—The Universe—Heaven. We are a part of God. Our hearts are his. He knows them. We could not, even if we would, hide from him anything. Our souls are in his hand.

Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit:

If we ask him, God will, in his wisdom, and with his love, take from us our sins, our faults, even the shortcomings that we ourselves are blind to. Our hearts he will sweep with the wind of his infinite power. We shall be cleansed.

That we may perfectly love thee:

Only with a clean and contrite spirit can we see God. Only then can we stand in his presence.

And worthily magnify thy holy Name:

The newly cleansed, the pure in heart, can see God. To see him, to stand in his presence, is to worship him.

Through Christ our Lord:

In Christ, God has given us his likeness. Only in him do we know the face of our Creator. Towards him we look for our strength, our peace.

other can endure. Feeble they are, and weak, and often mistaken—but pluck them out of life, and with them all the tangle of influences they weave into the world, and “Ossa upon Pelion” would not fill the pit!

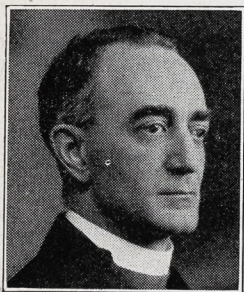
When Paul, at the end of his fateful, tempest-tossed journey to Rome, came at last to Italy, he found awaiting him at Puteoli a little band of Roman Christians. Slaves they were, in all probability, for we know that such formed the early Roman Church, yet when the apostle saw them they seemed as a light shining in darkness; he “thanked God, and took courage.” Lift up your eyes to the world’s horizons in this dark hour. See!—there, and there, and there—are gleams of the fellowship of Christ; men like ourselves laboring under the spell of His vision. Thank God for them—thank God and take courage.

Let's Know

By
BISHOP WILSON

SITTING COMFORT

WE DO like our creature comforts. They represent that high standard of living on which we Americans pride ourselves. We want them in our religion as well as elsewhere. How can one be religious unless one is comfortable? So we must have scientific lighting in our churches, adequate warmth in the winter, fans and cooling systems in the summer, padded kneelers and pews that are properly fitted to our physical curves. We wonder what some of the saints of earlier days would have said about



such excessive care for our physical comfort in the discharge of our spiritual duties.

Just now our thoughts are particularly concerned with the last named of these comforts—the church pews. The name comes to us from the Latin by way of the French. In Latin it was “podium” meaning a balcony. In old French it became “puy” or “peu” and eventually got into English as “pew”, meaning an elevated place or seat. In our modern language it refers particularly to seats in churches.

But churches have not always had pews. In the early days people used to stand or kneel during public worship as they still do in Eastern Orthodox churches even when the services are two hours long. In the Middle Ages there were no seating accommodations provided for a congregation ex-

cept in some cases a stone bench along the interior wall of a church where people might rest if they felt ill. This is said to constitute the origin of the saying that “the weak go to the wall.”

The earliest known examples of benches for seating purposes in church buildings come from the fifteenth century. There is a record of a generous person in England who provided seats for his parish church in the year 1454. These early pews were of the box variety—oblong in shape with seats facing the altar or sometimes with seats around all four sides. They were equipped with doors which could be locked. Pews were thus owned by the lord of the manor or by other mem-

WHAT'S THE IDEA?

MEN IN CAMPS

1. Have a correct list of all men from your parish in the Service. Get latest military address from the men's families. List might be posted in a convenient place where anyone may see, and write to them.
2. Let the men and their families know that you desire to help them with their problems.
3. When a man is drawn, before he leaves, honor him in some way. See that he has Prayer Book (new small Army edition) and small New Testament.
4. Write each man frequently. Tell all about his family, and all the news of the home town and parish. Put him on the parish mailing list.
5. Write his regimental chaplain, or the nearest rector, giving each man's correct military address. It is very difficult to locate men in camps unless the exact unit is known. If in doubt, send men's names and information to Army & Navy Commission, 1 Joy St., Boston, Mass., and word will be sent to nearest priest.
6. If you are near a camp, do all you can to provide social activities for men when they come to town. Set up parish house with recreational facilities. Co-operate with other agencies.
7. And keep on sending men every little amusing thing you can think of—crossword puzzles, short stories, games.
8. Chaplains also ask for books and magazines for reading rooms. We are anxious to send each Chaplain a Bundle of ten copies of THE WITNESS each week. If you care to help in this a bundle of ten can be sent to a chaplain for ten weeks for \$5. Write THE WITNESS, 135 Liberty Street, New York, specifying the chaplain if you prefer. Otherwise we will pick one.

bers of the nobility in each parish. The ownership descended as part of a family inheritance. Nevertheless by the common law of England every parishioner had a right to a seat in his parish Church and the Churchwardens were obliged to see that it was available.

Examples of the box pew may still be seen in the United States in some of the surviving old colonial churches. Generally speaking the open pew is used in this country. Years ago it was customary to rent the pews annually as a means of securing a steady income for parish purposes. Sometimes pews were actually sold and some interesting cases came into court to determine whether the ownership carried with it real rights or personal rights. Other complications arose when an old church building was burned or wrecked and a new structure took its place. The courts held that owners of pews had a right to equivalent accommodations in the new building. If a parish was dissolved and property sold, the owners of pews had a claim to appropriate shares in the proceeds of the sale of property.

Fortunately those days are past. Rented or purchased pews are obsolete. Space in God's House is neither for sale nor for rent. The Church's work is supported by contributions and offerings. Still we appreciate the comfort of a well built pew even if we have no exclusive right to its use.

Hymns We Love

THE Centennial Fourth of July in 1876 produced its quota of mediocre patrioteering verse. It also produced one lasting hymn. This is another of the numerous great hymns by country ministers who were largely unknown to the world. He was rector of Brandon, Vermont, and was asked to write a hymn for the local celebration. The country remains his debtor for it. The hymn is growing in use in public schools. Though it is no Marsellaise, it is more stirring and patriotic than the overworked sugary sentimentalism of "O beautiful for spacious skies" or the angry passions of "Mine eyes have seen the glory"—now happily to be omitted from our hymnals. "My country, 'tis of thee" suffers from provincialism, but this New Englander wrote a hymn for all the country. Here is the idea of "God bless America" with both restraint of taste and dignity of thought.

*God of our fathers, Whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendour through the skies,
Our grateful songs before Thy throne arise.*

—CHARLES G. HAMILTON

KNOW YOUR FAITH

By
RICHARD EMRICH

THE INCARNATION

THIS discussion of the Incarnation will be divided into three sections. (1) The Divinity of Christ. (2) The Humanity of Christ. (3) The Union in Christ of His Divinity and Humanity. In this article we deal with the first.

It is the teaching of Christianity that Jesus Christ is truly God. Like some inlet of the Atlantic which beats with the same life and is of the same substance as the Atlantic, so Christ is of one substance with the Father. He is Very God of Very God. He is not all of God any more than the inlet is all of the Atlantic. He is rather as much of God as can be manifested to us in history. Christianity is thus not an aristocratic faith, confined to philosophers, for children, the simple and the wise, may understand the teaching that in the eyes of Jesus of Nazareth God looks into our eyes. That is astonishing! wonderful! but it is simple and clear.

It is Christian teaching that God emptied Himself. What does this mean? Well, when you teach a small child, it is necessary for you to "get down on the floor" with the child and speak his simple language. That's what God did for man. He became flesh and dwelt among us because that is the language that we best understand. He stooped to conquer. He revealed Himself to us as a gracious, searching, loving Father. We who grub among the things of earth with our eyes upon the ground are met upon the earth by Him Who teaches us to raise our eyes to heaven. He came down in order that we might look up. He came simply, humbly, as a carpenter in order that we too might see that in whatever simple position we find ourselves we too can serve the Father.

Christ is God fully revealed in history. His life is divine life, a blood transfusion of divine life to a lost and sinful humanity. This was the teaching that blew like a mighty wind across the old empire of Rome. Early Christians did not just say, "Be good like Jesus." That's not good news if Jesus was just a man. The early Christians said, "That which we have seen and heard and our hands have handled of the word of life declare we unto you." We saw Him. We touched Him. He ate with us. "And to all that received Him to them gave He power to become the sons of God." God loves us and sought us out in Christ Jesus. That is good news.

Presbyterian Leader On Unity

Henry Sloane Coffin Presents
His Views in an Interview

By Rose Phelps

★ With this "solemn declaration" the House of Bishops in 1886 took the first step toward organic union with other communions: "Our earnest desire that the Saviour's prayer, 'That we all may be one', may, in its deepest and truest sense, be speedily fulfilled. That in all things of human ordering or choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own. That this Church does not seek to absorb other Communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world."

General Convention, following this lead, appointed the Commission on Approaches to Unity the same year. A definite invitation "to achieve organic unity" was made to the Presbyterian Church in the U.S.A. by the General Convention of 1937 and accepted at the subsequent meeting of the Presbyterian Assembly, which likewise appointed a commission.

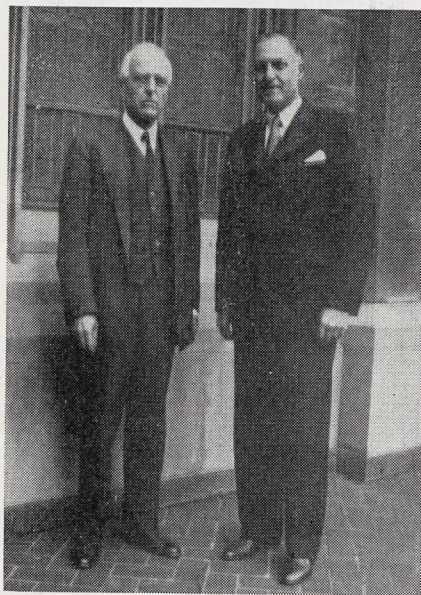
Recognizing the diversity of views within the Anglican Communion, the Presbyterian commission, according to the Rev. Henry Sloane Coffin, President of Union Theological Seminary and a member of the commission, has consistently refrained from offering plans of its own, letting the Episcopal commission follow up their invitation with such proposals as they wished to offer.

"When the Concordat was proposed," said Dr. Coffin, "it was in no sense a Presbyterian plan, but after considering it and suggesting a few verbal changes, we were prepared to recommend it to our Assembly; and the Church seemed ready to accept it as an interim arrangement. When, to our disappointment, many Episcopalians spoke against it, we naturally asked for some substitute proposal."

Of the plans now under consideration, that for Joint Ordination of future ministers was unanimously

endorsed at a joint meeting of the two commissions last June.

"This plan," continued Dr. Coffin, "originated in the Episcopal group.



Henry Sloane Coffin and Frederick C. Grant, taken at Union Seminary the day of the interview.

It scrupulously attempts to conserve the traditions of both Communions. The prayer is from the Book of Common Worship (Presbyterian), the formula from the Book of Common Prayer. The presentation of the Bible is an Anglican usage; the right hand of fellowship is a custom in the Reformed Churches." Dr. Coffin pointed out how this plan makes the least possible disturbance of existing usage by providing that outside the few agreed-upon elements the rest of the ordination service shall be in accordance with the practice in the Communion in which the ordained is to serve. He is then "ordained and commissioned to preach the Word and administer the Sacraments in both Churches. When one recalls the controversies of four centuries, this is no light matter. Calvin wrote to Cranmer that he would gladly cross ten seas to prevent the Churches of the Reformation from losing their sacramental unity. The plan makes practicable joint congregations and much co-

operative service in schools and colleges, in the army and navy, in hospitals and other institutions. It has promise of furnishing a ministry familiar with both traditions and capable of combining elements from both as experience brings knowledge of the spiritual needs of souls nurtured in either Church."

Joint ordination, however, is only a part of the larger plan for unity. The Presbyterian commission was willing to recommend it provided the Concordat or some more acceptable substitute were also brought forward. Otherwise the whole weight of joint leadership would rest on the shoulders of very young ministers, whereas the wisdom of mature and trusted ministers in both Communions should lead the way in accepting and illustrating a doubly authorized and commissioned ministry.

Dr. Coffin feels also that, before embarking on interim plans, at least the outline of the form of the united church should be envisaged. He recalled "the precedents of the South India plan and the proposals adopted by a conference of leaders of the Church of England and of the Free Churches. It is to be hoped that the main features of the organization and worship of a united church adapted to our American conditions can be agreed on by the commissions and included in the proposals sent down to their constituencies for study and suggestion.

"Let us recall," Dr. Coffin concluded, "that we are not seeking uniformity, but such unity within one land as existed in primitive Christianity in neighboring lands, where there were varieties of local organization and liturgy within one Church whose solidarity was expressed in its convictions, its council, its ministry, and inter-communion."

PLAN YOUR LENT NOW

THE WORLD WE SEEK

The report of an official commission of the churches of England will be presented in the eight Lenten numbers of

THE WITNESS

Order a Bundle to use with study groups

The Church League Holds Meeting

*Methodist, Jew and Negro Address
The Episcopal and Other Groups*

By W. B. Sperry

★ A Methodist Bishop who has been in the forefront of liberal movements both religious and economic, a Negro who has been elected to the city council of New York and a Rabbi who is a lecturer at the Institute for Religious Studies set the stage for the annual meeting of the Church League for Industrial Democracy in addresses delivered at the opening dinner held in New York City, on Monday, January fifth.

Bishop Francis J. McConnell, chairman of the Methodist Federation of Social Service which joined with the C.L.I.D. in the meetings, spoke on *How to use the Bible in the present Crisis*, and patterned his address so that it was a practical illustration of his theme. Retelling stories of Abraham, Jonah and Elijah in idiomatic English he emphasized the fact that the Christian doctrine of the dignity of man is rooted in the Old Testament where the writers constantly insisted that "Man had a right to talk back even to God." Expressing impatience with those who in the present crisis have a tendency to "apologize for God who has allowed evil in the world" and for those whose aim seems to be finding tranquillity for their own souls he said "This is a trouble all of us must share—what right have we to tranquillity with the rest of the world in chaos?"

Looking forward to post war problems he warned of the hunger and unemployment that the world will face. "Like-mindedness will be upon us for whatever use we may make of it," said the Bishop in discussing the common economic and social re-organization that will follow the present conflict.

The Rev. Clayton Powell, pastor of the Abyssinian Baptist Church in Harlem and who has recently been elected to the council of the City of New York stated that the "Negro is the yardstick of democracy because the problems of the Negro are the problems of democracy." Rabbi Ben Zion Bokser, who is a lecturer in the Institute for Religious Studies in New York, attributed race prejudice at least partially to a doctrine of the depravity of man which discourages and makes man helpless in the face

of evils. Using a figure of speech taken from a Jewish writer and which was reminiscent of St. Paul's "One body," he pointed out how a poison in one area of humanity



Charles Webber, secretary of the Methodist Federation, one of the leaders of the conference held in New York, January 5-6.

poisons the whole of humanity. The subtle discriminations now practiced by "nice" and "gentle" people are the material which demagogues use to inflame masses and bring on the brutal hostilities that have ravaged other countries, the Rabbi stated.

The Chairman of the meeting was Dr. Edward T. Devine who for forty years has been in the vanguard of social movements in the United States. He has been general secretary of the New York Charity Organization Society, editor of the *Survey*, director of the New York School of Social Work and was one of the founders of the national child labor committee.

On the morning of January 8th there were two stirring addresses, packed with facts and cases. The Rev. Cameron Hall, social service secretary of the Presbyterian Church, spoke on *Living Standards*, while Mr. Howard Matson, a secretary of the National Federation for Constitutional Liberties, spoke on the present state of civil liberties. Both

of these addresses, it was voted, should be made into leaflets for wide distribution. At the luncheon Miss Mary van Kleeck, vice-president of the CLID, delivered an address in her customary masterful manner on the present labor situation in the United States. In the afternoon business meetings were held at which a findings committee presented a report, dealing with living standards, civil liberties, race discriminations and labor, which was approved after considerable debate and innumerable changes in the text. It was also voted that the CLID and the Methodist Federation, together with any other organizations affiliated with the United Christian Council for Democracy who might care to join, should sponsor a series of regional conferences this winter, spring and summer to work out an American document along the lines of the recent Economic Charter of the Churches of England (WITNESS: Dec. 25). The regional conferences each presumably to deal with a single aspect of the theme, *The World We Seek*, would then head up in a national conference to be held in some mid-western city next fall.

The speakers at the closing dinner, with Bishop Charles K. Gilbert of New York in the chair, were the Rev. Joseph Fletcher of the Graduate School, Cincinnati, and the Rev. Harry F. Ward, director of the Methodist Federation. Mr. Fletcher declared that "this war is the violent phase of a world revolution—the first war of the new collectivist order. Winning the peace after winning the war is going to take all the intellectual honesty and Christian consecration we can muster. . . . Our choice for the future is not between competition and planning; it is between good and bad planning, between democratic and fascist collectivism."

Dr. Ward presented his usual keen analysis of the present international situation, describing in detail the various forces that are at work. There are two wars going on today, he declared, the war between nations with their rivalry for markets and materials, and the war between the

(Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by W. B. SPOFFORD, JR.

Objectors May Work Abroad

★ The American Friends Service Committee recently announced a plan whereby it would send conscientious objectors drafted for non-military service in this country to England, to rebuild bomb-damaged homes and to construct shelters for evacuated families. Immediately upon approval of the state department, an original contingent of six men chosen from the 1,500 now in conscientious objector work camps here, will leave for England. Three alternates for the men have also been selected, one of whom is an Episcopalian. If there is a favorable reaction in the United States and abroad, it has been implied that many more of those who are opposed to war may be sent across to take up reconstruction work in war-torn countries. Plans for other units to serve in China, Latin America, and distressed areas of the United States are under consideration.

Prayer in Panama

★ St. Luke's, Ancon, Panama, was filled on New Year's Day for a Service of Prayer. American Ambassador Edwin C. Wilson read President Roosevelt's proclamation and also gave an impressive address. The service was conducted by Bishop Beal and Dean Voegeli. The British diplomatic and consular staff attended, as did also the Chinese minister; the Netherlands Consul and the governor of Panama Canal.

Conference On Ministry

★ The annual conference on the ministry was held at St. Paul's School, Concord, N. H., January 2-4, under the joint auspices of the Church Society for College Work and the commission on college work of the province of New England.

Lepers Receive Gifts

★ All of the 121 patients at the Palo Seco leper colony in Panama received Christmas gifts, donated by friends in the United States. On December 29th Bishop Beal celebrated at the colony, assisted by the chaplain, the Rev. A. F. Nightengale. Most of the midnight celebrations

were omitted, due to black-outs, though one was held at the Cathedral at Ancon, where black-out rules were observed. The chancel was lighted by dim blue floods and there was a large corps of ushers on hand with blue-lensed flashlights.

Anniversary In Washington

★ The hundredth anniversary of the Church of the Epiphany, Washington, D.C., was celebrated last week, with more than five hundred attending the service at which Bishop Freeman, a former rector of the parish, praised the church for its accomplishments, laying emphasis on the spiritual ministrations to the passing crowds of downtown Washington. A feature of the celebration was a dinner given to the Rev. and Mrs. ZeBarney Phillips. Dr. Phillips was rector until his recent acceptance of the deanship of Washington Cathedral.

Bishops To Be Elected

★ Four and probably five missionary bishops will be elected when the House of Bishops meets February 4-5 at Jacksonville, Florida. The vacancies are New Mexico, Idaho, Honolulu, the Philippines, San Joaquin and Salina (Western Kansas). Presiding Bishop Tucker just received the resignation of Bishop Littell as bishop of Honolulu, who stated that it was important that his successor be elected at once. In addition there are resignations of diocesan bishops that must be acted upon: Bishop Stires of Long Island and Bishop Ward of Erie.

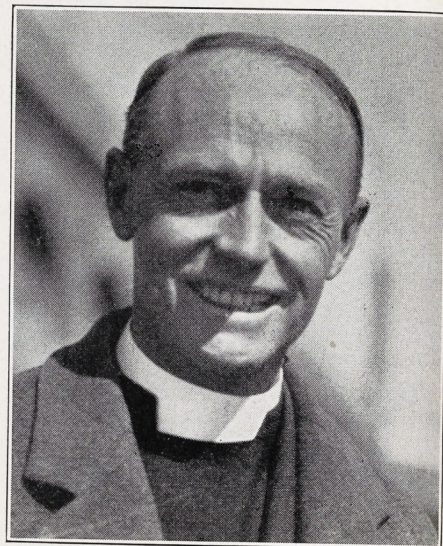
Money For China

★ There have been further inquiries as to whether or not we are able to get funds to the Rev. Kimber Den for his warphans. Air mail reaches the interior of China via South America, Africa, India and China. Money can also be cabled to free China, according to an official of the Bank of China.

Institute On Religion

★ The churches of Wilkes-Barre, Pa., including St. Stephen's and two synagogues, are cooperating in an Institute on Religion being held the

evenings of January 5, 12, 26, and February 2. The theme is *The World Today and Tomorrow* with the Rev. Everett Clinchy, director of the National Conference of Christians and Jews, and the Rev. Vincent Donovan, Roman Catholic, the speakers on the 5th. Both recently returned from a trip to England (see WITNESS, December 11). The speaker on the 12th was Howard W. Elkinton of the Society of Friends (Quakers) and on the 26th



One of the most popular of American Bishops is William P. Remington of Eastern Oregon. Here he is just before boarding a train for a trip east to speak on missions.

it is to be Professor Oscar Janowsky of the College of the City of New York. The Rev. William Russell is the rector of St. Stephen's.

Bishops Will Meet

★ We reported last week the open letter by Bishop Manning suggesting that the meeting of the Bishops, scheduled for next month in Florida, should not be held because of the war. The Presiding Bishop however disagrees and sent immediately to all the bishops a letter announcing that there is important work for them to do and that the meeting is to be held. The meeting will bring forth a Pastoral dealing with the present world crisis presumably, which will be read in all the churches.

Kicking Out a Pastor

★ Want to get rid of your rector? Here's a method. Leave a nice piece of money to the parish, with the rider in the will that the money goes to the parish only on condition that the rector be fired. That's what hap-

pened at the Independent Boulevard Christian Church in Kansas City where the late R. Harry Jones, elder of the church, left the parish \$100,000 and then tacked a codicil to the will stating that the church would not receive the bequest if Pastor Harry L. Ice was employed in any capacity sixty days after Elder Jones' death. Pastor Ice resigned last June but the reason for the resignation has just been learned—"it was the will of the elders of the church." A number of Kansas City pastors have protested. Meanwhile Mr. Ice has accepted a call to a church in Oklahoma City.

New Money-Raising Plan

★ Need cash? Christ Church, Waukegan, Illinois, is setting out to raise \$3,500 during the next year or so by collecting and selling old newspapers and magazines. They are going to give the money to the diocese to help retire the diocesan debt.

Christian Social Relations

★ The Auxiliary of the diocese of Bethlehem held its annual meeting on January 13-14 at Trinity, Bethlehem, with Christian Social Relations the chief topic. The dinner was held the evening of the 13th, with Bishop Bentley of Alaska as the headliner.

Unity in Minnesota

★ Warring nations of the world might well take note how different racial and religious groups of a Minnesota mining community live and worship. All branches of Christendom participated in a truly "ecumenical" service at the Christmas

Midnight Service at St. James' Church, Hibbing, Minn. Celebrant was the rector, the Rev. J. M. Hennessy. Assisting was the Rev. John Hanchar, Russian Orthodox priest, who administered the chalice. Serving in the sanctuary was a communicant of the Serbian Orthodox Church. The choir was composed of several members of the Greek Orthodox Church, several Presbyterians and a few Episcopalians. At the same time a Congregational service was conducted in the Finnish language in the chapel of St. James'. A similar group united at St. Nicholas' Russian Orthodox Church in Chisholm, Minn., on January 7th.

Death Of Bishop Fiske

★ Bishop Charles Fiske, retired Bishop of Central New York, died at his home in Baltimore on January 8th. He was 73 years old. The funeral was at St. Michael and All Angels' on January 10th.

Seven Chapels at Custer

★ Seven chapels were dedicated recently at Fort Custer, near Battle Creek, Michigan. Each one cost \$21,000 and is equipped for the use of Catholic, Protestant and Jewish groups.

Missionaries Well Treated

★ Officers of the National Council declare that "It is clear that missionaries are being well treated by the Japanese. The most lenient treatment appears to be the necessity for reporting at intervals to the Japanese authorities. The most rigorous treatment appears to be confinement within a residence, a mission institution, or a compound. There is no reason to suppose that any missionary has been imprisoned or confined in a concentration camp."

A New High

★ Some sort of a new high has been found in the 1941 statistics of a Mississippi missionary. It is reported that last year he had 444 services, 260 sermons, wrote 253 articles and 3 books, made 8,150 visits, had 17,661 at services, not counting radio listeners, and travelled 26,270 miles. In the past decade this same man has held 3,856 services, written 33 books, and travelled a total of 228,871 miles!

Love Your Enemy

★ War does not remove the obligation of the Christian to love personal and national enemies, Miss Maude Royden, former pastor at City Temple, London, declared in a

sermon at St. Georges' in New York City. "Jesus called Judas Iscariot His friend when the disciple came to



Speaking last Sunday in New York Bishop Sherrill of Massachusetts pleaded for a large fund to be administered by the army and navy commission for chaplains. He is on a two months tour for the cause.

betray Him," Miss Royden said. "We may not be able to give spontaneous love to our enemies, based on congeniality, admiration and understanding, but we can love with a Christian desire to serve." In speaking of the part American Christians should play in this war she declared that, "This war may make us realize the value of the eternal verities; that material things and a high standard of living should not be our idol, and that uncertainty and instability of war can give strength and courage . . . take your Christianity with you into this war."

Money in Chicago

★ Money is largely the news this week from Chicago, with the report that the effort to raise \$400,000 to retire the diocesan debt is assured.

Rector Honored by Town

★ The people of Worthington, Ohio, turned out in mass to a community farewell party in honor of the Rev. and Mrs. Philip W. Hull which was sponsored by the men's club of the Methodist Church of the town. Mr. Hull, who has been rector of old St. John's Church for the past nine and a half years, had resigned to be-

Time to Think

★ It is a commonplace for people to say these days that we can win the war and yet lose the peace. Churchmen in England are aware of this; hence the tremendous amount of study being given there to *The World We Seek*. First there was the Malvern Manifesto of a year ago. Now there is the Economic Charter, the report of an official commission representing all of the Protestant Churches under the chairmanship of the Archbishop of York. This document is to be offered to American Churchmen in eight numbers of *THE WITNESS*, the first to appear in the issue of February 12th. It is our hope that study classes will be organized in parishes throughout the country to study this document. Organize one in your parish. And order your Bundle at once. The cost is but 5c a copy in Bundles of ten or more. Simply send a postal. We will bill Easter week.

come the new rector of St. Paul's in Greenville, Ohio. The master of ceremonies for the occasion was Dr. George T. Harding III, nephew of the late President Harding and leader of the Seventh Day Adventist Church. He read a letter from Bishop Hobson and presented the Hulls with a silver tea set "With the affectionate regards of your many Worthington friends."

Jobs in Montana

★ The diocese of Montana is so badly in need of clergymen that Bishop Henry Daniels and the council of the diocese is sending the Rev. Norman L. Foote east to recruit. In 1915 the diocese had 36 clergy—now it has 16.

Bishop Bentley in Wilkes-Barre

★ Bishop Bentley of Alaska is to preach at St. Stephen's, Wilkes-Barre, Pa., on January 18 at both the morning and evening services, with the latter a missionary rally for all of the Episcopal Churches in the area. On the 12th the parish held its annual dinner with the Rev. George ("Forty Years a Country Parson") Gilbert the headliner.

Frank F. German Dies

★ The Rev. Dr. Frank Flood German, retired rector of the Church of the Holy Trinity in Middletown, Connecticut, and former secretary of the Diocese of New York died January 4 after a long illness. Dr. German was seventy-four years old. At the time of his death he was Protestant chaplain of the Connecticut State Hospital, and also assistant grand chaplain of the 7th Masonic District of Connecticut.

Group Takes New Name

★ The Minister's No-War Committee, of which Albert W. Palmer of the faculty of Chicago University is the chairman, has changed its name to the Churchmen's Committee for a Christian Peace. A statement has been sent to the 2,000 members urging them to continue their affiliation.

Pledges Way Up

★ We recently ran an announcement that there had been a \$300 over-subscription in some rural Virginia parish and a \$1000 over-subscription in one of the Norfolk parishes. Immediately similar reports came in from all sides. One came from the Rev. Howard Harper in the Whittle-Piedmont Parish in Fauquier County, Virginia. He states that "if you are looking for such evidences of new

life in the church, I think our case here in Whittle-Piedmont Parish is pretty remarkable. This year we asked for total pledges of \$5,800. Now, with the Christmas and Easter offerings not figured in, we are able to plan to operate on \$8,890, an over-subscription of approximately \$3,100. This is particularly significant when you know that the 1939 budget for the combined parish was \$4,800. The increase seems to be the result of two things: 1—the undertaking of a definite community program and 2—the use of proper canvass and publicity methods."

W. M. Baldwin Dies

★ William M. Baldwin, Episcopal lay leader and member of the commission which designed the official Church flag, which was adopted in 1940, died January 4 in New York City. He was seventy-nine years old. For twenty-six years Baldwin was active in Church affairs, and for five terms was a lay delegate of the Diocese of Long Island to the General Convention.

Life-Size Creche

★ A ten by fifteen foot illuminated nativity scene, with some of the figures more than life size, was erected on the grounds of St. John's Church in Detroit. The creche, which can be taken apart for storage, was built by seventeen boys, members of the Brotherhood of St. Andrew. Desiring to maintain an old world at-

mosphere, they scoured the countryside for seasoned timber and went 40 miles to obtain some 115 year old split rails. The colorful figures of the holy family, shepherds, wise men and the priestess Anna are of celotex. The whole scene, it is reported, is startling in its reality.

Missionaries Interned in China

★ Four missionaries, Bishop Lloyd Craighill, Miss Laura Clark, Sister Constance Anna, and W. B. Lanphear have been interned in St. Lioba's School in Wahu, by the Japanese, according to a message sent through Bishop Robin Chen to the department of foreign missions of the National Council.

Church Relief Continues

★ Dr. Leslie B. Moss, director of the committee on foreign relief appeals in the Churches, said recently that the eight church relief agencies affiliated with the organization had learned that they still would be able to carry on their work, despite American entry into the war, but that most of them were handicapped now by lack of funds. Some of the agencies, he said, anticipated the declarations of war and placed funds in the hands of Christian relief representatives abroad to minimize disruption of their work. If money is available, Dr. Moss said, the following organizations will be able to bring relief to both old and new war victims: the War Prisoners Aid of the

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Y.M.C.A.; the Church Committee for China Relief; the American Friends Service Committee; the Y.W.C.A. committee for emergency work among women and girls in war-stricken countries; the International Missionary Council; the American Bible Society; the American Bureau for European Churches; and the American Committee for Christian Refugees.

Service Continues

★ Fire cut off the lights in St. John's Church, Brooklyn, when the parish house next door burned, but the 150 persons at the communion service continued with their prayers. The church building, of stone, was not in danger, but smoke drifted in, shouts of firemen could be heard, and the glare of flames played on the windows. Since the electric current was cut off, the congregation had no organ accompaniment when they marched out, singing "Onward Christian Soldiers." The wooden parish house, built in 1861, and containing many historic church records and pictures was destroyed.

Symposiums in Orange

★ Four weekly symposiums on religion and health, bringing physicians and clergymen together in an attempt to reach better understanding of the problems of the sick, started January 5 in Grace Church, Orange, N. J. The symposium was the first held under the auspices of the commission on religion and health of the Federal Council of Churches, aided by the Ministerial Association of Orange and Maplewood. The first speaker was Dr. James Plant of the Essex County Juvenile Clinic.

Parish House Started

★ Recently a simple ceremony was held on the lawn of Christ Church, Blacksburg, Va., when Mr. William D. Saunders, senior warden, broke ground for a new parish house to be erected beside the stone church. In addition to serving the usual purposes of a parish house, the building will be a social center for the Episcopal students of Virginia Polytechnic Institute. The contract price for the new building is \$30,000, of which \$27,000 is already in hand or definitely available.

Otis Skinner Dies

★ Before a packed congregation of more than 1,000 people, including almost every important theatrical personage of two generations, the Presiding Bishop and Rev. Randolph

Day read the burial service for Otis Skinner, January 6, at the Church of the Transfiguration, New York. Mr. Skinner, famous father of Cornelia Otis Skinner, was eighty-three years old. Known as Dean of the American theater, he had been for sixty years before the footlights. At the time of his death he was president of the Episcopal Actors' Guild.

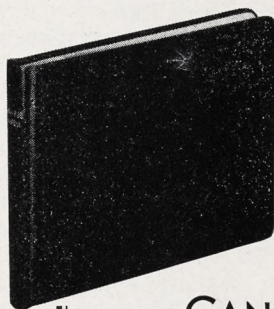
Report on Refugees

★ A warning that "the present war will bring unnecessary discrimination" against European refugees now in this country has been issued by the Episcopal committee for European refugees. "The Committee will continue to function as a resource and service group in behalf of the newcomers," says the statement.

"You can be of great assistance to the refugees known to you, as well as to American citizens, by helping to calm their fears and correcting any misinformation they may have received. The immediate and perhaps one of the most important tasks at the moment is constructive thinking and understanding of the alien problem in order to allay suspicions and false rumors."

Women's Conference Planned

★ Announcement has been made that a conference on Christian vocations for women will be held at the DeKoven Foundation in Racine, Wis., on Feb. 13-15. The conference will bring together specially chosen and invited young women from colleges and universities in the fifth



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Confirmations, 152 pages; 1350 entries.

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Preliminary and Index, 42 pages

Communicants, 152 pages; 1350 entries.

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Preliminary and Index, 42 pages.

Burials, 152 pages; 1350 entries.

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province, to consider opportunities for Christian work in such fields as nursing, teaching, medicine, social service and personnel. In addition the essential Christian philosophy which must underlie such vocation will be studied and discussed. The total attendance will be limited to 50.

The Youth in Lexington

★ The united movement of the Church's Youth got under way in the diocese of Lexington when about 40 young people from six parishes met recently in Christ Church, Covington, under the leadership of Rev. Robert T. Becker. Regional committees were organized. Bishop Abbott spoke to the group.

Underground in France

★ An anonymous Catholic has sent a pamphlet to all the Catholic priests in France, urging them to create a "front of spiritual resistance." It warns that "timid silence" and the hope for immediate advantage "will not lead to any future except the threat of a more virulent anticlericalism, the symptoms of which are already disturbing the most attentive observers of popular reactions. Spiritual liberty is the only possession that cannot be taken away from Christians."

Aid for College Work

★ Twenty-eight colleges and universities in twenty states received financial assistance during 1941 from the Church Society for College Work, according to a report at the annual board of directors meeting of the society in New York City this month. Grants totaling \$14,500 were made by the society through the national commission for college work of the National Council toward expanding the Church's work in the field; \$13,300 of this was granted directly

toward the salaries of college clergy, and \$1,200 toward the costs of conferences on the ministry, women's vocational conferences, and conferences for college chaplains, faculty members, and headmasters of schools.

Christian Papers in Holland

★ "For the time being, the Christian daily press in Holland has ceased to exist," says a report received in New York, as a "commission for the reorganization of the press" forced *De Nederlander*, organ of one of the Dutch Christian political parties, to suspend publication, and turned *De Standard* over to Nazi appointed editors.

New Church for Soldiers

★ A new Gothic church is to be built in the village of Muldraugh, Ky. near Fort Knox. The new church comes as a result of the expansion of the fort which now surrounds the old church. This rural mission was begun in 1869 with a church school conducted on the upper floor of a saw mill by a layman, Mr. A. M. Robinson. The new building will minister to about a hundred scattered communicants in Jefferson, Hardin, and Meade counties, and also to soldiers at Fort Knox.

Religious Cooperation

★ While the First Presbyterian Church at Springfield, Illinois, is being renovated, Temple B'rith Sholom has loaned its building. At Springfield, Massachusetts, a Negro institution, Mount Calvary Church,

has had its mortgage lifted by a gift of \$2,400 from the congregation of Beth Israel Synagogue. The Vatican has added a number of new Jewish employees, and now has over a hundred. Philadelphia Jews have given a tower to the Elmwood Methodist Church. Unitarian churches report good results from their display of signs over the country reading, "Leshanah Tovah—Friendly Greetings to Our Jewish Neighbors for Their New Year." Eighteen Protestant and ten Catholic churches of Pittsburgh have received \$100 each from the will of the late Hyman Goldenson, Jewish merchant.

Instruction for Children

★ The fact that 15,000,000 school children receive no religious instruction is being kept before the public by the International Council of Religious Education in preparation for a program of United Christian Education Advance to be launched in 1942. In April, 150 one-day conferences will be held all over the country, publicized by 3,000 newspapers, 2,000 local radio outlets, and the three radio chains which together have 447 stations. Churches of all denominations are planning to capitalize on the interest thus aroused to increase their church school enrollment and the interest in religious education in their communities.

Surveys in Vermont

★ Religious surveys are being made in two counties of Vermont to provide factual data looking toward a

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THE WORLD WE SEEK

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united effort of the churches to provide religious training to all people. The results are to be presented at one day conferences to be held in April at Montpelier, Rutland and Bellows Falls.

Calm in Face of War

★ "There is a marked absence of the last war's attitudes in the South today; instead of hysterics and enthusiasm, one finds a spirit of calm determination," writes Rev. Charles Granville Hamilton, Mississippi rector. Hamilton added that public prayers are being made in many places for all nations and leaders, including Hitler, Hirohito and Stalin.

Religion As a Preventative

★ According to Dr. Clyde Madison Speck, head of the Mississippi State Hospital, "People do not go crazy over religion—they either have none, or else it is vague and blurry." The doctor said that "It was his humble faith that no man with a fixed star of hope ever became lost in his wilderness of mental ills."

Saved By a Safety Pin

★ A safety pin made it possible for the Venerable Thomas Simpson to fix his car and therefore complete his schedule of four services on Standing Rock Reservation in North Dakota. He was en route to St. Gabriel's mission when the connection between the feed pedal and the carburetor got detached, and it was only ingenuity with the pin that kept him from being stranded in "no-man's land."

"Missy" Ridgely

★ From mango tree to a roomy, fire-proof building is the story of the House of Bethany, girls' school, founded in Liberia by Miss Maragetta Ridgely. When "Missy", as she is called by the natives, arrived in Africa from her Maryland estate many years ago, there was no school for girls in Liberia, though there was one for boys. Miss Ridgely held her first classes under a mango tree, and

immediately had a group of thirty-five girls, up to eighteen years old, and all illiterate. It took twenty years for them to finally reach the stage of a roomy fireproof building. The work accomplished by the school is tremendous. Hundreds of girls have left their savage tribal existence and become teachers, and nurses, and founded Christian homes. Bringing up a litter of kittens with great difficulty, so that they could attack the omnipresent rats, and then having the kittens themselves eaten by driver ants; domesticating a python, successfully, for dealing with the rats, were some of the "minor problems" Miss Ridgely coped with in her years of service in Africa.

Church League—


(Continued from page 11)

classes. Those in control of the western democracies at the moment, he affirmed, are determined not only that Hitler shall be defeated but that capitalism likewise shall be saved by defeating any effort of the people to establish a socialist economy. But it is only such an economy, declared the Union Seminary professor, that can bring to the masses any measure of security and peace, and it is for the churches to do their small part in aiding the peoples of the world in fighting for this end.

A simple but moving service of Holy Communion was held during

the conference in the Chapel of the Church Missions House—a memorial service for the late Bishop Paddock. The celebrant was the Presiding Bishop, with Bishop Gilbert giving the finest address I have ever heard on such an occasion. The small chapel was jammed with the many friends of Bishop Paddock, both within and outside the Church, including six ex-soldiers who had fought with the Loyalists in Spain. And Bishop Gilbert, in his address, declared that "had the rest of us understood the Spanish situation as clearly as did Bob Paddock the world would not be in the tragic situation it now finds itself."

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CLERGY NOTES

ANKER, HERMAN, has resigned as rector of Trinity, Janesville, Wis., to accept the rectorship of St. Mary's, Mitchell, S. D., effective February first.

ANDREWS, S. W., was ordained priest by Bishop Roberts in the Rosebud Indian Agency, South Dakota, in December. He is assistant in the Rosebud Mission: address, Mission, S. D.

BALLINGER, EDWIN L., was ordained to the priesthood in Trinity Cathedral, Trenton, on Dec. 22nd, by Bishop Gardner of New Jersey. Mr. Ballinger will continue his work with the choir school at the Cathedral of St. John the Divine in New York City.

BROOKS, FREDERICK M. JR., was ordained to the priesthood by Bishop Sherrill of Massachusetts on Dec. 22nd in St. Luke's Church, Allston, Mass. Mr. Brooks is curate of St. Stephen's Church, Lynn.

BROWNE, S. J., was ordained priest by Bishop Roberts at Spearfish, S. D. in December. He is in charge at Spearfish and neighboring missions.

GOEHRING, NORMAN D., was ordained to the priesthood by Bishop Freeman of Washington in the Washington Cathedral on Dec. 13th. Mr. Goehring is assistant rector of St. John's Church, in the capitol.

HAMILTON, FRANCIS M., formerly curate of the Church of the Good Shepherd, Corpus Christi, Texas; and vicar of the Church of the Epiphany, Kingsville, Texas; assumed his duties as rector of St. Andrew's, Sequin, and St. Mark's, San Marcos, on January 1st.

HARRIS, EDWARD G., was ordained to the priesthood by Bishop Sherrill of Massachusetts on Dec. 22nd in St. Luke's Church, Allston, Mass. Mr. Harris is doing graduate work at the Union Theological Seminary.

JAMES, CHARLES P., was ordained to the priesthood in Christ Church, Danville, Pa., on Dec. 20th, by Bishop Ward of Erie. Mr. James is curate of St. Paul's, Columbia, Pa., in charge during the absence in the army of the Rev. W. Josselyn Reed.

KOEPP-BAKER, HERBERT, was ordained to the priesthood in Christ Church, Danville, Pa., on Dec. 20th, by Bishop Ward of Erie. Mr. Koep-Baker is assistant at St. Andrew's, State College, assistant professor of clinical speech at Pennsylvania State College, and is in charge of St. John's, Bellefonte, Pa.

MORGAN, SIDNEY H., died in Seattle, Wash., on December 19th following an emergency appendectomy. Mr. Morgan was rector emeritus of St. Paul's Church, of which he had been rector for 31 years until he retired in 1936.

PERKINS, HOWARD D., has tendered his resignation as Dean of the Cathedral Church of Saint Luke, Portland, Me., and after a short period of rest expects to take up the ministry at some undesignated place.

SCOTT, WALTER R., formerly serving as student pastor at West Texas State Teachers College, has become minister-in-charge of St. Mark's Mission, Plainview, Texas.

SILLERS, ERNEST D., was ordained to the priesthood on Dec. 12th at St. Mark's Church, Ashland, N. H., by Bishop Dallas of New Hampshire. He will serve as priest-in-charge of St. Mark's and the Church of the Holy Spirit in Plymouth.

SIMCOX, CARROLL E., formerly rector of St. Paul's Church, Owatonna, Minn., and priest-in-charge of missions at Kasson and West Concord, Minn., became chaplain of the Chapel of St. John the Divine, on the campus of the University of Illinois at Champaign, Ill., on January 1st.

SIMPSON, BERRY, was ordained to the priesthood by Bishop Freeman of Washington Cathedral on Dec. 13th. Mr. Simpson is assistant at the Church of the Redeemer in Baltimore, Md.

THALMANN, FREDERICK, curate at St. Paul's Church, Englewood, N. J., was or-

daind priest by Bishop Ludlow at Trinity Cathedral, Trenton, N. J., on Dec. 15.

THOMAS, ROBERT, was ordained to the priesthood in Christ Church, Danville, Pa., on Dec. 20th, by Bishop Ward of Erie. Mr. Thomas is rector of St. John's, Huntington, Pa.

THOMPSON, WALLACE F., has resigned as priest-in-charge of Emmanuel Mission, Winchester, Ky., and Christ Mission, Richmond, Ky., because of ill health, and is now in Mesa, Arizona.

TRENBATH, ROBERT S., serving on the staff of St. George's Church, New York, was ordained priest by Bishop Ludlow at Trinity Cathedral, Newark, N. J., on Dec. 15.

TRUSSEL, FREDERICK C., former rector of Holy Trinity Church, Oxford, Md., and All Saints' Church, Longwoods, on November 30 assumed charge of St. John's Church, Sandusky, The Church of the Good Shepherd, Lexington, and Christ Church, Croswell, Mich.

TUCKER, GARDINER C., oldest active priest in the Episcopal Church, died in Mobile, Ala., on November 10, at the age of ninety. Dr. Tucker was rector of St. John's Church, Mobile, for 56 years.

VAN DYKE, ANDREW M., who has been priest-in-charge of Carol County Missions at Sanbornville, N. H., became rector of St. Clement's Church, Hawthorne, N. H., on Dec. 1.

VIRGIN, J. F., became priest-in-charge of the Church of the Transfiguration, Clairton, Pa., on Dec. 1, in addition to his regular duties as rector of St. Peter's Church, Pittsburgh, and St. Peter's Chapel, Brentwood, Pa.

WARD, WILLIAM, of Emmanuel Church, Somerville, Mass., assumed his duties as rector of Christ Church, Plymouth, Mass., on Jan. 1, 1942.

WARMELING, KARL E., rector of Grace Church, Union City, N. J., since 1937 has retired because of ill health and is living in Ohio.

WEEKS, WILLIAM P., curate of St. Andrew's Church, Fort Worth, Texas, was ordained to the priesthood by Bishop Moore on December 14 at St. Andrew's.

WHEELER, TEMPLE G., former priest-in-charge of the Church of the Ascension, Hinton, W. Va., and chaplain at the Federal Prison for Women at Alderson, W. Va., has become priest-in-charge of St. Stephen's Church, Romney, W. Va., and associate missions.

WIDDIFIELD, GEORGE, was ordained to the priesthood in St. Paul's Memorial Church, Detroit, on November 25 by Bishop Creighton. Mr. Widdifield was presented for ordination by his father, Rev. James G. Widdifield, rector of St. Paul's.

WILLIAMSON, WALTER B., former rector of Grace Church and missionary-in-charge of St. John's Mission, Bay City, Mich., on November 30 took charge of St. Hilda's Mission, River Rouge.

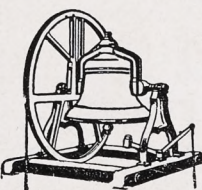
WINTER, GIBSON, was ordained to the priesthood by Bishop Sherrill of Massachusetts on Dec. 22nd in St. Luke's Church, Allston, Mass. Mr. Winter is curate of St. John's Church in Waterbury, Conn.

YOUNG, FREDERICK H., former Chaplain of the 71st regiment of the National Guard, and rector of St. Mary's Church, Jersey City, N. J., is now out of army service and has resigned his rectorship.

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THE VOICE GOVERNOR. By Ralph M. Harper. Boston. E. C. Schirmer Music Co. \$2.00.

Here is a book that deals with the physical mechanism of voice production. Used by competent teachers this textbook has been most successful. However, the individual studying by himself will gain a wholly new conception of the way in which the human voice is produced, and by practice and drill, following its suggestions, he can do much to improve the strength and quality of his voice. It is a book that should interest all clergymen and choir masters.

—F. C. G.

MAN OF GOD. By David E. Adams. Harper. \$2.00.

A study of the synoptic Gospels in the light of the 'pattern' followed in the Old Testament accounts of the lives and works of the prophets. In other words this is a test of the significance of the Old Testament type of 'biography'; and it goes far to explain why we have what we have in the Gospels and why we do not have some other things that were never recorded. After all, the Gospels are not biographies in our modern sense, nor even in the ancient Greek sense. Why not? The answer is: Because their basic material, the oral traditions of our Lord's life and teaching, death, and resurrection were Jewish, Palestinian, Aramaic, not modern or western or Hellenistic. This shows how important Professor Adams' book is.

—F. C. G.

WHO WAS THIS NAZARENE? A CHALLENGING AND DEFINITIVE BIOGRAPHY OF THE MASTER. By Alfred Field Gilmore, Prentice-Hall, Inc., \$2.75.

Followers of Mary Baker Eddy are not noted for their soundness of Biblical scholarship or logical consistency. Dr. Gilmore seems to be an Eddyite, and although he mentions the self-styled "discoverer" of Christian Science but once by name—that in a footnote, he makes wide use of her terminology. Phrases such as "infinite mind . . . the so-called body . . . carnal mind . . . Christian metaphysics" turn up frequently. It is difficult to see how the author can expect this new biography to have any appeal for the intelligent, progressive Christian. A naive fundamentalism runs riot through its pages:—

"he overcame and temporarily nullified the law of gravitation" (pg. 88). Along with this goes such dogmatic Eddyisms as "death is an illusion . . . matter has neither intelligence nor life."

The author justifies this contribution to the staggering total of biographies of the Master by a conviction "that Jesus was not God, but that as

the Son of God he became the great Teacher. . . ." He does not consider the definitions of the men of Nicaea as authoritative for today; they were too much entangled in the "net of their own metaphysical discussions." Even as Dr. Gilmore himself we might add!

The competent scholarship and thorough knowledge of theology of an Easton, Scott or Streeter are needed for the kind of "challenging and definitive" biography Dr. Gilmore sincerely but unsuccessfully attempts.

—ROBERT HUNSIKER

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O ETERNAL GOD, through whose mighty power our fathers won their liberties of old; Grant, we beseech Thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. Amen.

For Those in Authority
LORD GOD ALMIGHTY, guide, we pray Thee, all those to whom Thou hast committed the government of this nation, and grant to them at this time special gifts of wisdom and understanding, of counsel and strength; that upholding what is right, and following what is true, they may obey Thy holy will and fulfill Thy divine purpose; through Jesus Christ our Lord. Amen.

For the Army

THE SIGNAL

Back in the days of sail, these three signal flags B C N meant, "I will not abandon you." The men tossing in an open boat. To give the poor fellows courage and assurance while he is shortening sail and wearing his ship about, the captain breaks out this signal: "Hold on! I will not abandon you."

Are you in distress? Sick? Anxious? Afraid? In any kind of trouble? God's Signal is flying: "Courage! Trust Me. I will never leave you nor forsake you."

Pain is a mystery. Often pain is our enemy. It drains away our resistance. It strikes us down to be as victims of other evils. Very well then, fight pain as your enemy. Your doctor fights for you as he guards you against more pain. Your nurse fights for you as she comforts you. Her courage is greater than yours.

But pain is a danger because of the cause. Cause us that pain is a tough and mindful. An enemy.

OUR HOME



AT WORSHIP
A MANUAL FOR FAMILY PRAYER

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