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The WITNESS

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MARCH 18, 1943

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(Read article by Wedel)

DOCTRINE OF THE HOLY SPIRIT

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK

Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paul T. Sargent, D.D., Rector
8 A.M. Holy Communion.
9:30 and 11 A.M. Church School.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
4:30 P.M.—Victory Service.
Holy Communion Wed., 8 A.M., Thurs., 12 M.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D., Rector
Sundays: 8:30 a.m. Holy Communion until further notice.
Daily Services: 8:30 A.M. Holy Communion. 12:10 P.M. Noonday service.
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.



For Christ and His Church

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MARCH 18, 1943

VOL. XXVI

No. 42

CLERGY NOTES

PATRICK, WILLIAM E., former rector of St. Paul's at Bakersville, Calif. and now a U.S. army chaplain, has been promoted to the grade of Lieut. Col.

RAYNER, J. H., formerly in charge of the Church's work in Crookston, Minn., has accepted a call to Christ Church, Mandan, N. Dakota.

RILEY, LAWTON, rector of the Church of the Messiah, Highland Springs, Va. and of the Church of Our Savior, Sandston, Va., has accepted a call to become rector of St. Paul's Church, Charleston, S. C. effective April 1.

RIVERS, BURKE, rector of the Church of the Epiphany, New Haven, Conn., has accepted a call to All Saints' Church, Johnson City, N. Y., effective Mar. 1.

SALTER, J. BURTON, resigned as assistant at St. Paul's church, Minneapolis, Mar. 1, and will become rector of St. Matthew's church, Ontario, Ore., and priest in charge of St. Paul's, Nyssa and Holy Trinity, Vale, Ore.

SCHMALSTIEG, JOHN W., formerly rector of St. Paul's, Vermillion, South Dakota, became student chaplain for Episcopal students at Bucknell U., vicar of St. Andrew's Mission, Lewisburg, Pa., and vicar of Christ Church, Milton, Pa. Mar. 7. Address: 168 S. 2nd St., Lewisburg.

SHERMAN, ARTHUR M., JR., was ordained priest in St. Mark's, Shreveport, La. Feb. 14.

SWANN, SYDNEY C., JR., has accepted a call to become minister in charge of St. Asaph's, Bowling Green.

WILLIAMS, LLEWELLYN E., a recent seminary graduate, is the new rector of St. Phillip's Church, St. Paul, Minn., succeeding Victor E. Holly.

WRIGHT, WILLIAM G., associate minister of St. Paul's, Cleveland Heights, Ohio, is to be rector of St. Clement's, El Paso, Texas, effective April 1. Address: 810 N. Cambell Ave.

YERXA, THOMAS M., was ordained to the diaconate recently in the Church of the Redeemer, Houston, Texas, by Bishop Quin.

SERVICES

In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge
8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon). 8 P.M. Evensong and Sermon.

Weekday Services: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints' Days and Holy Days; 10 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newbury Street, Boston
(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Paysant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

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.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

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Wallace Calls for Understanding With the Soviet Union

Tells Delaware Conference That Cooperation Between United Nations Essential for Peace

By W. B. Spofford

Delaware, Ohio: — Declaring that the Church is being well treated in the Soviet Union (WITNESS, March 11), Vice President Henry A. Wallace told the 2nd Delaware Conference last week that World War Three is likely "unless the western democracies and Russia come to a satisfactory understanding before the war ends." He said further that whether or not another war will follow this one will doubtless be decided sometime this year or next. "That war will be probable if we fail to demonstrate that we can furnish full employment after this war comes to an end and fascist interests motivated largely by anti-Russian bias get control of our government." It is these forces in American and British life, said the Vice President, who have already served notice that they will not like Russia no matter what she does. He did not elaborate but it was abundantly clear to the large audience that they will condemn the Soviet Union as a quitter if the Red Army stops at the border (assuming it is successful in reaching the border), or will denounce Russia as an aggressor if the border is crossed. The third World War, declared Mr. Wallace, "will be probable in case we double-cross Russia." His speech was devoted largely to the absolute necessity for "a close and trusting understanding between Russia and the United States."

"The Gospel of Christ," Mr. Wallace told the Churchmen, "is to feed the hungry, clothe the naked, comfort the sick, and visit those who are in hard luck. He said that treating your neighbor decently was the way to show that you loved God. The neighborhood in Christ's day was a few miles in diameter. Today the

airplane has made the whole world a neighborhood. The Good Neighbor policy, whether at home or abroad, is a Christian policy. Those who preach isolationism and hate of other nations are preaching a modified form of Prussian Nazism, and the only outcome of such preaching will be war.

"If we want peace, we must treat other nations in the spirit of democratic Christianity. We must make our religion practical. In our relations with China, for example, we must act in such a way as to enhance the material as well as the spiritual well-being of her people. So doing will not only be of spiritual advantage to ourselves, will not only do much to prevent war, but will give us more material prosperity than we can otherwise enjoy. And in saying this, I do not preach the missionary spirit as a forerunner of a new imperialism.

"Nearly half the people of the world live in eastern Asia. Seven-eighths of them do not know how to read and write, but many of them listen to the radio and they know that the world is on the move and they are determined to move with it. We can at their request help them to move in knowledge toward a higher standard of living rather than in ignorance toward confusion and anarchy.

"Throughout history, every nation has been given an opportunity to help itself by helping the world. If such an opportunity is seized with a broad and generous spirit, an infinitude of practical possibilities opens up. Thousands of business men in the United States have seen this kind of thing happen on a smaller scale in their own business, as

their broad and enlightened policies have increased their prosperity and given jobs to their neighbors. Christianity is not star-gazing or foolish idealism. Applied on a world-wide scale, it is intensely practical. Bread cast upon the waters does return. National friendships are remembered. Help to starving people is not soon forgotten. We of the United States who now have the greatest opportunity that ever came to any people do not wish to impose on any other race or to thrust our money or technical experts or ways of thought



Episcopalian Henry A. Wallace, Vice-President, pleads for close cooperation between United States and the Soviet Union.

on those who do not desire them. But we do believe that if we measure up to the responsibility which Providence has placed on our shoulders, we shall be called on for help by many peoples who admire us. When we respond to this cry for help, we shall be manifesting not only a Christian spirit, but also obeying a fundamental law of life.

"We of the Western democracies must demonstrate the practicality of our religion. We must extend a helping hand to China and India; we must be firm and just with

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Prussia; we must deal honestly and fairly with Russia and be tolerant and even helpful as she works out her economic problems in her own way; we must prove that we ourselves can give an example, in our American democratic way, of full employment and full production for the benefit of the common man.

"By collaborating with the rest of the world to put productive resources fully to work, we shall raise our own standard of living and help to raise the standard of living of others. It is not that we shall be taking the bread out of the mouths of our own children to feed the children of others, but that we shall co-operate with everyone to call forth the energies of everyone, to put God's earth more completely at the service of all mankind.

CHURCH UNITED FRONT IN MEMPHIS

Memphis, Tenn.:—A Council of Churches, "official organ through which the Churches of Memphis may speak with a united voice, and work in cooperation in the interest of all matters of common concern," has been set up with Rev. William G. Gehri, rector of Grace-St. Luke's Church, as president. To date 24 churches including Christian, Congregational, Methodist, Pentecostal, Episcopal, Lutheran, Presbyterian U.S.A., Presbyterian U.S., and Associate Reformed, are participating. Committees are being appointed to work in Christian education, vacation church schools, and race relations. With the cooperation of the board of education and the superintendent of the schools, the committee on education plans to prepare an accurate census of all school children and to set up neighborhood schools on an inter-denominational basis.

BISHOP REMINGTON PROTESTS ALIEN BILL

Pendleton, Ore.:—In an 100 word telegram, Bishop W. P. Remington expressed his opposition to the proposals of Senator Mahoney now before the Oregon state legislature. The proposals ask: (1) That federal authorities discharge immediately all American-born Japanese from the United States armed forces and rescind orders calling for the induction of others. (2) That Congress and the President order the deportation of all Japanese aliens at the end of the war. (3) That Congress submit to the several states a constitutional amendment which would authorize

the cancellation of the citizenship of all American born Japanese and the deportation of all such persons. The number of Church groups which have expressed disapproval of the proposals and are attempting to defeat them in the House include the Portland Council of Churches, Oregon Christian Youth Council, Oregon Council of Church Women, and the Portland Chapter of the Women's International League for Peace and Freedom. The Senate has approved the proposals.

THE PICTURE ON THE COVER

New York, N. Y.:—The picture on the cover this week, which we have captioned so as to tie-in with the article by Canon Wedel, is of the Rev. John C. Leffler, rector of St. Luke's, San Francisco. The picture was taken for an exhibit on religious freedom in an Americanization course and shown to hundreds of new citizens of all creeds and races.

DISCUSS MEANING OF WAR

St. Louis, Mo.:—Bishop Scarlett is one of a number of distinguished Americans to contribute to a series of articles on "What are we fighting for?" which are currently running in various newspapers. Others are William Green, A. F. of L. president, Sumner Welles, Stuart Chase, former Senator George Norris, Robert Minor, acting secretary of the Communist Party, and the Rt. Rev. John A. Ryan.

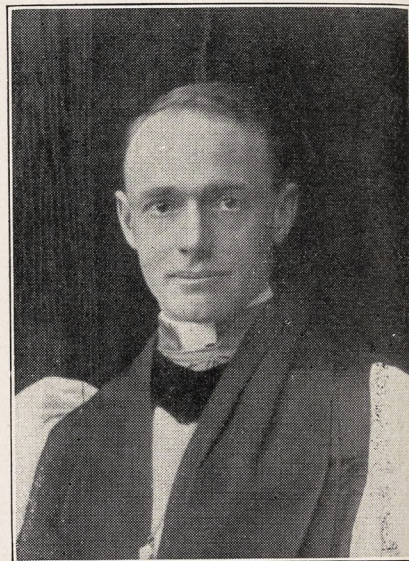
ROLAND HAYES SINGS AT CATHEDRAL

St. Louis, Mo.:—Mr. Roland Hayes, famed Negro baritone, took a leading part in a service held at Christ Church Cathedral on February 28th. The occasion was the dedication of two clerestory windows, with one lancet showing Moses the Lawgiver and the other Abraham Lincoln, who, even as Moses, delivered a people from bondage in an alien land. The windows are the first of a series all of which will depict in one lancet some Biblical theme and the other show a parallel of the same theme in our country. These windows were in memory of Charles Nagel, eminent St. Louis Churchman, who died in 1940. It was because of his profound admiration for Mr. Nagel and his friendship for Mr. Charles Nagel Jr. that Mr. Hayes consented to sing at the service. The service was read by

Dean Sweet and the sermon preached by Bishop Scarlett. Many Negroes attended the service.

CHINA AND INDIA EXCHANGE

Madras:—In line with the suggestion of the Madras meeting of the international Missionary Council that there be more interchange of Christian leadership between the countries, the National Christian Council of China invited the National Christian Council of India to send a representative to its meeting in



Bishop Remington of Eastern Oregon protests against proposed law against Japanese Americans.

Chungking and the Nanking Theological Seminary has asked for an Indian Christian scholar to spend several months in China speaking at seminary and university centers and interpreting India to the people of China. The executive committee of the N.C.C. of India received these invitations "with interest and appreciation and requested the officers to arrange if possible for some one to act as an ambassador of Christian fellowship on behalf of the Church in India."

BECOMES OWNER OF UNIQUE COMMUNION SET

New Orleans, La.:—The oldest Protestant Church in the Mississippi Valley, Christ Church Cathedral, recently became the owner of a small personal communion set, more than a hundred years old, which was once used by Bishops Galleher and Sessums, third and fourth Bishops of Louisiana. It is hand hammered silver with a copper overlay monogram.

Churches' Place in World Scene Discussed at Conference

Speakers Declare That the Church Must Carry Its Message Through Social Work

By Anne Milburn

New York, N. Y.:—The organized Christian Churches were challenged to step up and assume their role as defenders of Christian principles by speakers at the Church conference of social work, held here March 8-10. The conference, sponsored by the Federal Council and cooperating agencies, was held in conjunction with the annual meeting of the national conference of social work, held at the same time. At the Church conference, members of all races and Protestant denominations discussed the place of the Church in dealing with the minority problem, post-war reconstruction, in industrial communities, in community planning, and problems confronting Church social workers and children in wartime. National Council cooperated through the Rev. Almon R. Pepper, of the department of Christian social relations. Presiding Bishop Tucker led the vespers service on the opening night with a discussion of "spiritual resources for wartime needs."

At a special session on the Church and minorities, presided over by Pepper, more than 50 Negroes, whites and Orientals heard Franklin O. Nichols of the Urban League state that "the race question was the supreme test of the Christian religion," and a discussion of the problems facing internees in the Japanese relocation centers.

"It is impossible for racial problems to remain in one area," Nichols said. "Nearly two-thirds of the world's population is made up of colored people." He declared that what amounted to a "renaissance" among the darker races was now underway. He reminded his audience that the racial problem within our nation's borders was no longer a matter of domestic concern, but held international significance—that lynching, denying the franchise, restricted educational opportunities, did not go unnoticed by the colored peoples. He praised the Churches and organized labor as having been the most important agents in ameliorating bad racial conditions, but

said that there was much yet to be done. His suggestions for more concerted Church action included: teaching wholeheartedly the dignity and sacredness of the personality of all men regardless of race; cooperation in cleaning bias out of the nation's textbooks (a report on this subject will appear in the next WITNESS); and working to end racial discrimination in schools and colleges, including church schools.

The problems of the Japanese and American citizens of Japanese ancestry who are now interned in relocation centers were highlighted by Mrs. Fujiko Y. Thomas, Presbyterian missionary home from Japan on furlough, George Rundquist and Toru Matsumoto of Federal Council's committee on resettlement of Japanese Americans. Mrs. Thomas pointed out the social and emotional strains undergone by the evacuees, and said that the three riots in as many camps should not be construed as sympathy for the Axis, but rather as a sign of the growing malcontent brought on by crowded conditions, lack of work, the breakdown of family control, lapses in the school systems due to lack of teachers and equipment, and the aspects of detention, as evinced by barbed wire, watch towers, and the unending numbers of questionnaires on their loyalty. She mentioned that there were 5,000 Japanese Americans in the armed forces before Pearl Harbor, and that many of their parents were

now behind barbed wire. The loyalty of the majority of these people is unquestioned, she said.

Relocation of evacuees in schools and camps is taking place slowly, according to George Rundquist. The government is clearing the interned American citizens for outside employment and many have already found jobs in the large midwestern and eastern cities. He discussed the proposed plan for hostels throughout the country in which groups of these people could live while seeking jobs, and another plan for individual members in the community to take in evacuees temporarily, until they got settled. The process of relocating students is going on, and now 600 are settled in colleges away from the Pacific area, Matsumoto said. He pointed out that there is still room for many more despite the fact that numerous Japanese-American boys were now enlisting in the armed forces.

A warning that the Church had come to take its code of standards from the secular state, and had allowed the initiative in matters of human concern to pass largely from its hands to those of government, was issued by Clarence E. Pickett, executive secretary of the American Friends service committee, at the session on the Church in post-war reconstruction. Discussing the whole problem of "conserving human resources" Pickett prophesied that the war would end, with the destruction of the Church as a force in modern life, or, see it reestablished in stronger form,—based upon primary Christian principles. "Seldom has there been a time when the Church has had opportunity to render effective service to human need," he said, and emphasized that the mass of human misery had so far received little room on the programs of state

The problem of feeding the starving peoples of Europe is one of the knotty ones confronting the United Nations. Can food be sent without having it fall into the hands of the enemy? Is bread to be used as a political weapon? Opinion is divided.



or Church. "We've allowed political forces of the world to treat humans as pawns so long, our protest now over the plight of the Jews in central Europe is only a cry in the wilderness . . . the center of our society has shifted from religious to secular," he declared. "We've allowed the initiative in matters of human concern to pass largely from the hands of the Church to government agencies, which lack the experience in human relations possessed by the Churches." He emphasized that he was not criticizing the government for taking over this work, but pointed out that it had stepped in after the Church had failed to alleviate conditions. New fields were now opening up in which the Churches should take the lead, he said, mentioning expanding defense communities, where human resources were being squandered by poor housing, delinquency, and lack of educational and recreational facilities. He also mentioned the phenomenon of migrant labor, and the 2,000,000 people here and abroad (not including China) who were living in the status of refugees. "The church, as an institution standing for the value of human resources, must meet the need where it is," he said. "We may thus be able to restore to the Church the initiative it once held in conserving human resources."

In reference to the proposals to feed women and children in occupied Europe, Pickett said that American Churches had submitted to the political standards of the secular state, rather than the standards of Christianity. He cited the case of the 42 influential religious leaders who have just withdrawn from their two year stand against such feeding, based upon political grounds. "It is cold cheer to hungry people to tell them that they will be fed, if, and when, it is politically expedient," he said. "We have not shown the ability to love our enemy . . . If we wish to have a virile generation after the war to reconstruct Europe, we must feed this generation now." In the face of the Church's failure to take a positive united stand on its relation to Europe's suffering peoples, Pickett saw a possible breakdown in the ecumenical movement. He said that an increasing number of Europe's Christians were withdrawing from the organized Churches, and turning to smaller groups and "gospel" Christianity. "It is possible that the rebirth of religion may take place outside of the organized Church," he declared.

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E.T.S. STUDENTS MEET LABOR LEADERS

Cambridge, Mass.:—Students of the Episcopal Theological School met with two labor leaders on March 2 under the auspices of the Church and labor committee of the Boston chapter of the CLID. The labor leaders, Salvatore Camelio, CIO, and Joseph Helinger, organizer for the Marine and Shipbuilders Union, did such a good job that the meeting could not be adjourned. Writing of the meeting the Rev. Burdette Landsdowne, chairman of the CLID committee says: "They gave us some of the facts not published in the newspapers as to reasons for absenteeism—bad working conditions, bad transportation, bad health, insufficient planning on the part of management. Not getting enough at the meeting, Gordon Jones, president of the students organization, invited those who wanted more to his room. There both the labor leaders told us of their personal experiences, pointing out how the workers are seeking the guidance and cooperation of ministers and priests but frequently being disappointed because of straddling and timidity on the part of the clergy. After this session we went to Professor Emrich's home where we had still another session."

A TUNE TO TRY ON PIANO

Santa Barbara, Calif.:—The Rev. Howard Chandler Robbins, in sending the following, writes that it is not to be in the New Hymnal but he thinks that "the juvenile readers may sympathize."

WHILE THE EVIL DAYS COME NOT

Why do grown-ups never run?
Running is such lots of fun;

So is hopping, skipping, jumping,
Roller-skating, belly-bumping.

But the grown-ups only walk,
And spend half their time in talk;

Or they take a little drive
Just to show that they're alive.

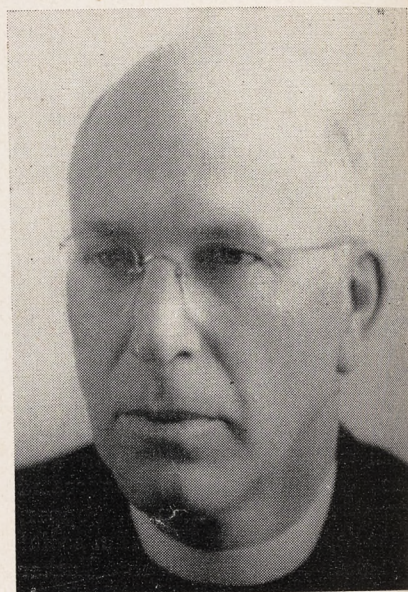
If I could do what I please,
I should never stand at ease.

We are not sure of the author but it is initialed "H. C. R."

PAGEANT PRESENTED BY YOUTH

Philadelphia, Pa.:—A service of worship and pageantry to dramatize the role which Church youth must take in the present crisis was held at

St. Stephen's on March 7th, sponsored by the department of religious education of the diocese. Called *The World We Seek*, various clergymen of the diocese took the parts of President Roosevelt, Vice President Wallace, Wendell Willkie, Kagawa, Presiding Bishop Tucker, Archbishop Temple, Martin Niemuller, and Charlie Chaplin whose speech from *The Dictator* (as printed in THE WITNESS some time ago) was read. The part of a youth commissioner of the Soviet Union was taken by



The Rev. Duncan M. Gray, recently elected to be the Bishop of Mississippi, has given his entire ministry to that diocese.

Mr. Howard Clark, while Miss Nancy Roberts took the parts of Pearl Buck and Madame Chiang Kai-shek. The part of Bishop Oliver Hart was played by himself. The service was attended by about 500.

MOUNTAIN WORK CONFRONTS CHURCH

Knoxville, Tenn.:—The increased attendance and active participation by all present at the recent conference of church workers in the southern mountains was due to the many new problems confronting the Church in this area, according to Rev. Clifford L. Samuelson, assistant secretary in the division of domestic missions and director of the sessions. Many phases of mountain work were dealt with by the various speakers and the place of church schools in southern mountain work was chosen as the topic for the next year's conference. At the close of its own conference the group joined with the general conference of southern mountain workers.

THE WITNESS — March 18, 1943

Victory Gardens

COMPARATIVELY few Episcopalians really get serious about Lent. Despite the fact that the Church "requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," (BCPxxxii) during this season, a great deal more hard work could be put in on such "acts and exercises."

Perhaps the reason for this is that the majority of Episcopalians live in cities. Though there is a great longing for the simpler things of nature, there is not enough experience with them. We move along paved and artificially lighted streets, between steel and concrete buildings, bringing home food in paper bags. That sort of thing has a decided effect upon thinking. We lack the farmer's appreciation of the good earth, and though we look forward to spring, often it only means lower fuel bills and clear streets to us. We think of spring in terms of clothes and convenience rather than in terms of new life and fresh hopes.

When Lent was fixed in the Church calendar, nature's spring and the spring of souls were closely related in men's minds. There was fuller recognition of the value to be derived from cultivating the garden of the soul, because of the obvious results obtained from cultivating gardens of soil.

It is too bad that for many, Lent is regarded as a time when we are urged to do more or less disagreeable things, to forego certain indulgences (mild or otherwise), without tangible or immediate compensation. If we were to realize that it is a time for special and profitable labor with spiritual tools, in spiritual ground, for the production of spiritual crops of great worth, might not our attitude change? It is a time for setting out on a re-clamation project—not for enduring dreary mortification.

If "extraordinary acts and exercises of devotion" can draw us closer toward that perfection God sets before us to attain, it most certainly would be worth while to engage in them seriously *this* Lent.

Church Scooped Again

IT IS a serious indictment of our whole Church when the exposition of social conditions in one of our so-called missionary districts has to be publicized by a secular magazine. We refer to the story in *Life* for March 8th on Puerto Rico. A situation exists there that literally reeks and yet the Senate investigating committee finds it "an unsolvable problem." Such talk is absolutely ridiculous. There is no economic problem that cannot be solved very easily and fairly quickly provided we really want to do it and are prepared to take uncompromising action. If there is any unsolvable

problem it is the state of mind of those people who by putting profit and privilege before people and progress are really responsible for the state of affairs in Puerto Rico and for its continuation. (See WITNESS, January 14.)

In the meantime our fellow Christians and Americans continue to starve and deteriorate while their alleviation threatens to become a political football. What is needed first of all is an objective investigation to bring to light the real causes underlying the predicament of the natives and to state fearlessly the remedies necessary for their cure. Who will do it? Not the government as it is already under the strain of various interested pressure groups. Surely the Church is the logical agency. Not the Roman Catholic, however, although it is the majority body, be-

cause it seems too easily to allow itself to be content amidst such conditions and practically to encourage them. It looks like a job for Two Eighty One and the Federal Council if only they will get out of the printing business long enough to leave their New York offices and go and find out what this is all about.

Immigration and Growth

THE Joint Commission of the General Convention on Strategy and Policy has recently reprinted from the *Historical Magazine* a very interesting article by Walter Herbert Stowe. In his article Mr. Stowe relates the growth of the Epis-

"QUOTES"

I BELIEVE in the democratic doctrine—the religion based on the social message of the prophets—the heart insight of Christ and the wisdom of the men who drew up the Constitution of the United States and adopted the Bill of Rights. By tradition and by structure we believe that it is possible to reconcile the freedom and rights of the individual with the duties required of us by the general welfare. We believe in religious tolerance and the separation of Church and state, but we need to light again the old spirit to meet the challenge of new facts.

—HENRY A. WALLACE.

copal Church in successive ten-year periods to the number of immigrants entering the United States during the same periods. From his figures (which are of course unexceptionable) Mr. Stowe concludes that the Episcopal Church was one of the religious bodies which benefitted least from immigration, and that in consequence of the Johnson Immigration Act of 1924 the future of our Church is now much brighter.

From this one jumps almost inevitably to the conclusion that Mr. Stowe approves of the Act of 1924 because it will assist the growth of our communion in this country. In a footnote he disclaims this attitude as far as it applies to the total exclusion of Orientals. But it hardly seems to be in accordance with Christian ethics to bar needy people from an opportunity to live in this country—which reduced to lowest terms means we refuse to share our good things with them—in order to increase the rate of growth of our Church! We are sure that this conclusion was not the one Mr. Stowe meant us to draw. At any rate it is less important at the moment than another which he draws explicitly: that our Church makes its greatest appeal to the second generation among the population.

Toward the end of his article, Mr. Stowe explains the surprising fact that in the decade 1880-1890 the Church experienced very substantial growth in the face of very heavy immigration. The explanation is simple: the aggressive missionary policy determined upon fifty years previous was bearing fruit. Perhaps all that was needed was a more aggressive policy all along the line, rather than an acquiescence in the feeling that we could not appeal to the foreign born.

Perhaps what was, and is, needed is a more convinced and practising Church. Today we are getting clergy who think that visiting is missionary work; they look upon themselves as shepherds on the mountains seeking out the lost when they visit their people (particularly those who come to church seldom), or who willingly sit through a long and boring meeting of the Woman's Guild for the sake of the five-minute extemporaneous talk they can give on some point of doctrine or practise—at a time and place and to people who are genuinely interested in the topic at that moment. There are laymen today who carry copies of *Forward*, and insist on giving them to people who ask what that little book is they read every morning on the 6:35.

So we do not think the relationship between the growth of our communion and the tide of immigration is more than adventitious. What the Church needs in order to grow is consecrated clergy, consecrated laymen and women. The

page eight

Church of Christ never has been able to grow without those. Without them, exclusion acts or an English-speaking population aren't going to help.

Movies: Lent, 1943

THE oft-asked question, "Is God in the War?" would seem to be answered affirmatively in a series of Lenten motion picture programs recently advertised as available for church use. The three shows suggested are comprised, believe it or not, of the following interesting double features; 1. "Battle of Midway and U. S. Blasts Marshall Islands" with "Crown of Thorns"; 2. "Highlights in News and Commandos in Action" with "Thine is the Kingdom"; 3. "Barabbas" with "Target for Tonight."

Talking It Over

By
W. B. SPOFFORD

THERE is a lot of fun travelling about the country these days. Trains are invariably late if you are lucky enough to get on one at all and are so crowded that there is no privacy which compels conversation with your travelling companions. I've just returned from visits to a number of midwestern cities with perhaps the most profitable part of the trip the opportunity I had to talk with all sorts of people on trains, both soldiers and civilians. What the war is all about, naturally, was the chief topic, and it seemed to me that it could all be summed up, both for civilians and soldiers, by the one word "confusion."



To some it is all very simple; "Lick hell out of the Japs and the Nazis and then get back to living our way just as soon as possible." Many however seem to sense that the "our way," which the Governor of Ohio is popping off about, is all over. Nobody seemed to have much idea what is to take its place and were chiefly concerned as to whether or not they would have a job once the war ends. The same was true of industrial workers I met on trains and at meetings, with the vast majority fearful that we are in for a bigger and deeper depression with no jobs for them once war production stops. The suggestion that the war may not end but rather peter out in an undeclared peace, with a standing army of ten million or so doing policing jobs in various parts of the world (thus solving the unemployment problem) struck most of them as

THE WITNESS — March 18, 1943

fantastic. And none of them liked the idea.

Some fear of the USSR was expressed but invariably it was the big-shots on Pullmans, and they generally coupled it with complaints about "bureaucrats," rationing, taxes, and praise for Eddie Rickenbacker. One woman, who apparently holds a sizable job with a mail-order firm, just didn't see what she was going to do for shoes. She had about thirty pair "but they're mostly sport shoes unfortunately and I simply can't manage with only three pair of duty-shoes." An army captain who was in on the conversation took care of that by saying he'd be glad to help out with a pair of his. I never ran into a single soldier, officer or private, who was doing any crabbing, nor did I find one who wasn't strong for the Russians, with many of them expressing a desire for the closest collaboration between the USA and the USSR, after the war as well as now.

In the half dozen cities where I met with the clergy I found them very much alive to the tremendous forces pulling and tugging at each other

today throughout the world. And most of them were very sensitive to the fact that fascism can be defeated abroad only if reaction is defeated at home. Hope and fear . . . those were the two emotions I ran into. Hope that this war may be so fought that the peoples of the world will be truly liberated; fear that reactionary imperialism, our own included, will succeed in taking over to impose their will upon suffering humanity for generations.

I'd like to give a plug for the Graduate School in Cincinnati where a great job is being done; I'd also like to give a pat on the back to the parsons of St. Louis who always seem to me so wide-awake. But I've already run over my space. My last stop was Dayton. My daughter, hale and hearty, took me to the station with her husband at five in the afternoon. When I arrived in New York the following morning and called my wife I was greeted with "How are you grandpa?" It seems Marcia had gone, from seeing me off, to the hospital in order to make me a grandpappy of a little girl.

Everything seems to happen suddenly these days.

The Holy Spirit

THERE are few more puzzling doctrines in Christian thought than those pertaining to the Holy Spirit. We are all familiar with the name. We use it in liturgy and sermons. But just what do we mean? Confronted by this name for God in the creeds, most of us instinctively surround its meaning with psychological connotations. The Holy Spirit, we say, is God within us. He is the source of our spiritual better nature—our conscience, our ideals, our mystical sense of God.



The word "spiritual" is vague, to be sure, but we assume that we know what it signifies. This psychological experience of the divine, so we say, is the chief scene of the work of the Holy Spirit. Such working is universal in human kind. All men feel its influence. The Christian differs from the good pagan, ancient or modern, merely in having had this experience of the divine within clarified and enlightened by way of a revelation of God in history.

It is something of a shock, however, to bring this uncritical modern conception of the Holy Spirit into the presence of the New Testament. For here the Holy Spirit is dealt with very differently. The universal working of God in psychological experi-

by Theodore O. Wedel

Canon of Washington Cathedral

ence is not denied of course. But the Holy Spirit is nowhere identified with such a "God within." He is instead an objective, historical fact—a fact, furthermore, of sociological rather than psychological significance. The disciples, for example, surely had enjoyed psychological experiences of God long before Pentecost. Yet Pentecost signified the "coming" of the Holy Ghost. Whatever puzzles the story of Pentecost raises as regards earlier manifestations of the Holy Spirit, for Christians this coming of the Holy Spirit was a definitely dated experience. The Holy Spirit came with the founding of the Church. Holy Spirit and Church are henceforth indissolubly connected. In the early Church no one was said to possess the Holy Spirit except as a member of this social organism. Apart from this fellowship, there was no gift of the Spirit. Plainly, the New Testament doctrine of the Holy Spirit is so different from popular religious interpretation that a revolution in our concepts is in store for us if we return to a Biblical view.

Such a revolution is long overdue. For upon a right understanding of the doctrine of the Holy Spirit depends an understanding of the doctrine of

the Church. And upon a rediscovery of the meaning of the Church depends the future of Christianity in the twentieth century.

Yet the moment we think of "spiritual" phenomena as finding their source in social and corporate, rather than in psychological and individualistic, experience, many puzzles in Christian doctrine come clear. It is a curious fact that such a social use of the word "spirit" is, as a matter of fact, familiar to all of us. We speak of a school "spirit," of a college "spirit." By this we mean something indefinable, but also capable of being vividly experienced. Such school "spirit" has psychological manifestations, of course,—as did the coming of the Holy Spirit. But its source is a social fact—a school, a college, some corporate organism. No individual can produce such a "spirit" or can secure it by himself. It isn't something within, which is mystically acquired or developed. The familiar French phrase, "esprit de corps" makes this plain. The phrase means literally "spirit of the body." By "body" is clearly meant a social group—a regiment with a long tradition, or a tightly knit association of professional men. It takes only a glance at the phrase "esprit de corps" to be reminded that the New Testament also speaks endlessly of the Church as a Body—the Body of Christ. The "spirit" of this Body of Christ is the Holy Spirit.

THE analogy of this common use of the word spirit in a social sense has much to teach us. How for example can an individual acquire the "spirit" of a school—the Yale spirit, let us say? He cannot secure it by work or study at a distance from Yale, or by himself. A man might become a master of Yale history and lecture learnedly on this university's tradition. He might imitate the conduct of Yale students or of its graduates (granted he thought this a worthy pursuit). All of this effort however would not make him a "Yale man." A Yale freshman enrolled but a single day has more of the Yale "spirit" than even the most learned or worthy alien. The "esprit de corps" of Yale can be acquired only by becoming actually a member of the Yale family. It is a gift. It is sacramentally imparted.

The analogy may seem at first a mere play of fancy. Yet is it not instructive when we turn to the New Testament doctrine of the Holy Spirit? God the Holy Spirit was imparted to the Christian family at Pentecost. The miraculous phenomena accompanying His coming were social in their manifestations. The "mighty wind" is not without analogies when we observe any group made alive by a unifying enthusiasm. We still "speak with tongues" under great group excitement. The appearance of the Christian Church in history was that

of a fellowship endowed with the gift of God's Holy Spirit—the Spirit now of an organic social body, the Body of Christ. This fellowship, to be sure, did not produce the Holy Spirit. He "proceedeth from the Father and the Son," and the fellowship stood under the continued judgment of Christ its Lord and of His revealed Word. Without the right faith, the fellowship could lose the Holy Spirit. Yet to receive the gift of this Holy Spirit was henceforth contingent upon becoming a member of this divine society by way of a physical, visible sacrament—baptism. Continued empowering by the Holy Spirit could come only through the other sacraments of the fellowship. The breaking of bread, the Holy Communion, has remained ever since the principal sacrament of the Christian Church through which the unifying Spirit is imparted to the many members of the one Body. Interpreted thus, the great phrases of the New Testament which define or describe the Church take on fresh meaning—the "Fellowship of the Holy Spirit," the "Body of Christ," the "Communion of the Holy Ghost." The phrase "Common Prayer" can assume new importance also. Such prayer, the prayer of the Church as a fellowship, is the prayer of the Holy Spirit Himself.

QUESTIONS FOR DISCUSSION

1. What is the meaning of the word "Ghost" in the phrase "Holy Ghost?" (Consult a dictionary.)
2. Is the Holy Spirit mentioned in the New Testament before the story of Pentecost? How can this be explained without denying the pentecostal "coming"?
3. Do you find the analogy of the "spirit" of a school helpful?
4. What are the dangers of pressing this analogy too far?
5. On the basis of a social interpretation of the "Fellowship of the Holy Spirit," can you see fresh meaning in the rite of Confirmation? In the rite of Visitation of the Sick?

THE SANCTUARY

Conducted by John Wallace Suter

FOR GOD'S ENABLING GRACE

NOT only lay thy commands on us, O Lord, but be pleased to enable us for the performance of every duty required of us this day; and so engage our hearts to thyself, that we may run the way of thy commands. Be merciful to us, and bless us, and keep us this day in all our ways. Let thy love abound in our hearts, and sweetly and powerfully constrain us to all faithful and cheerful obedience; through Jesus Christ our Lord.

Amen.

Adapted from Prayer by
REV. BENJAMIN JENKS, 1646

Spiritual Power Politics

By

GORDON C. GRAHAM

IN A power age we are an extraordinarily powerless people. We can't even do what we want to do, especially when it is something good. We think up lots of fine ideas, plan beautiful societies, talk about "the peace" and yet somehow we seem incapable of carrying our theories into fruitful action. Never have humans been so clever and never have they had less control over the power which their genius has let loose. But it is much more than physical power that is the problem.



We can control steam, electricity, chemical energy and even the forces of nature but now we find ourselves in the grip of tremendous economic and political forces that, utilizing other kinds of power, threaten to sweep all before them. We are faced with the power of great social movements, both good and bad.

The difficulty has been that we did not understand the meaning of power and so we underestimated its importance. This has been particularly true in the economic area of pre-war life. The liberal democracies thought that by setting up international conferences and treaties that all would work out according to the signed agreements. At home the votes were counted and the legislators passed the laws. No mention however of the necessity of power to accomplish and enforce all these things with the result that the whole structure suddenly and quickly crumbled. No one wanted or dared to look underneath the facade of sweetness and light so that it required a depression and war to reveal the economic pressures and power politics that lay underneath. The verdict of history upon this period will be not that it lacked principles but that it failed to recognize the deal with the power problem.

The same sort of thing is true in personal life. We have thought that advice and instruction would produce character, that information on sex for example would make for chastity but the dynamic was lacking and so we have tried to substitute education, legislation and sanitation. Knowledge is still not virtue as the more-we-know-the-worse-we-are testifies. Nor has science exactly produced a heaven on earth. And as for experience it is an unsuccessful and very costly teacher. The fact is that we have avoided the problem of power which is still evident by the dislike there is for psychological analysis of the dynamics of behavior. We

like to think that we are made of superior stuff. Yet we must be made to face our own cleverness in relation to where our failure lies. It is in the will. Ours is not a stupid generation and it is missing the point to blame our troubles on intellectual bungling when the seat of the difficulty is in the failure or refusal of the will to act. We can rightly resist a charge of irrationality when we admit that the trouble is in our will power. Sin on this basis is not mental error; it is just plain selfish cussedness. It is not having the power "to do those things which we ought to have done" and of using the power "to do those things which we ought not to have done."

IT IS this last point that brings us to the sinister quality of power . . . the strength of evil. Truly our Lord taught us to pray to be delivered from evil because without God's help it is stronger than goodness. This surely is a fact that is writ large in the social sphere where wickedness reigns easily in high places and truth and justice are pushed aside by falsehood and corruption. What chance has the housewife against the greed of the farm block or the peasant against the onrushing hordes of mechanized armies? Try by our own efforts to be good or honest or merciful or loving and see how easily it is to be overcome by the opposing powers of evil, either within or without. It is this power of evil as a social factor that makes it understandable how our Lord came to be put to death and it was only the addition of divine power that brought about the final vindication of His life in the Resurrection and in the growth of the Church.

The work of Christ is the bringing of the power of goodness into the world to overcome the power of evil. He did not come primarily to teach or just to exhibit goodness. "He came with power." Everything He did brought divine energy into the world. Through His personality the impact of love and strength was set to work in each situation, not as a design, but as a dynamic, for living. He did this by infusing His personal influence in each case. He did not contribute advice; He gave His life. There is little to show that our Lord was a social blue-printer but everything as a leader. "I am among you as one that serveth," He said, by which He identified Himself with the lower side of society where His help would be most needed. Just a glance at the caricature of fueherism shows how potent this principle of personal influence is in inspiring social action. The highest point in our Lord's work of bringing life, or power, into the world was when He gave His own life. "I, if I be lifted up, will draw all men unto Me." By His death something was accomplished. It was the worst that the power of evil could do but the final victory was with God. Through Jesus Christ men

might obtain life and they might obtain it more abundantly.

Once all the above is established the function of prayer is quite obvious: it is for the purpose of generating in the world the power of God. Christians are in a special sense Christ's agents for extending His dynamic influence into society and the Church is the power house. Prayer is not just asking for something or saying a lot of words. It is putting ourselves into touch with God so that His power may through us come into the world. True it is that all power comes from God but the Christian Community is the means by which it is infused into society as a sociological dynamic. Divine grace comes through different channels for different purposes depending upon the nature of the particular sacrament or other vehicle so that the praying work of the Church is obviously for social rather than individualistic purposes. The world needs God's grace in order to overcome evil and it can only get it by human agents related to God. Lent is a time when prayer is one of the special duties, not that we should only pray then, but that we should *pray together* for the common purpose of inspiring our society with God's grace. The individual at this time should realize that he is part of an energizing body in the world and that he only has meaning as he contributes his share in putting God's power to work. It is a revolutionary task, this praying together for the world, and if we really could concentrate on it for forty days great things would happen. Why should not the "Christian cell" be a praying cell as well as a studying cell? It at least

—HERE'S AN IDEA—

THE Rev. Herman Anker, rector of St. Mary's, Mitchell, South Dakota, is using the Lenten series in THE WITNESS as a basis for his Sunday morning sermons during the season. He has asked his people to purchase copies of the magazine for "though the sermons will not consist of a reading of these articles, yet they will deal with the same general subject and members of the congregation may, if they wish, prepare for the sermons by reading these articles." In an eastern parish the rector is also basing his sermons on the WITNESS articles which his people are asked to read in advance. Following the service those who care to do so remain for a half hour of discussion. The schedule of future articles is: March 25, *What is Man* by Bishop Cross. April 1, *What is the Church* by Joseph Fletcher. April 8, *The Meaning of the Sacraments* by Theodore P. Ferris. April 15, *What is Revelation* by Paul Tillich. April 22, *The Christian Life* by C. Rankin Barnes.

would bring Christian sociology face to face with its chief stumbling block, the problem of power, the "how" of bringing about that state of society of which we are always talking. There are spiritual power politics and we Christians ought to begin playing them this Lent.

The Hymnal Presents ...

A HYMN OF TRUST

FEW hymns of the hundreds of thousands in existence may properly be described as "flawless," but Dr. Percy Dearmer has so described the following hymn by an American hymn-writer, Frederick Lucian Hosmer, and his verdict is not likely to be challenged. The hymn is copyrighted, and permission to quote it should be secured from The Beacon Press, publishers of *Hymns of the Spirit*. It is to be hoped that in time this restriction upon its use may be removed, so that the hymn may enjoy the widespread popularity which it deserves.



*O thou in all thy might so far,
In all thy love so near;
Beyond the range of sun and star,
And yet beside us here:
What heart can comprehend thy Name,
Or searching find thee out,
Who are within a quickening flame,
A presence round about?
Yet though I know thee but in part,
I ask not, Lord, for more:
Enough for me to know thou art;
To love thee, and adore.
And dearer than all things I know
Is childlike faith to me,
That makes the darkest way I go
An open path to thee.*

Dr. Frederick Lucian Hosmer was a Unitarian minister who held charges in Massachusetts, in Illinois and in Ohio. In 1908 he was lecturer in hymnody in Harvard University. He spent his later years in retirement in Berkeley, California. The hymn, "O thou in all thy might so far," was written in 1876 and is belatedly coming into general use. It is now included in three Anglican hymnals: *Songs of Praise*; the *Hymn-Book of the Church of England in Canada*; and the revised *Hymnal of our Church*. —HOWARD CHANDLER ROBBINS.

News of the Episcopal Church in Brief Paragraphs

Edited by Sara Dill

Tribute to Church

Minneapolis, Minn.:—“I believe there is hope for the future in the Church, and because of this I am anxious that it become an inherent part of all our post war planning,” said Governor Harold E. Stassen of Minnesota speaking in behalf of the spring United Church Canvass. He referred to the Church as “a strong and brave institution,” declaring that “it has not surrendered in any nation, to Hitler or any dictator, and it never will!” He spoke of the world wide good work of its missionaries and continued, “Its leaders have already begun to organize post war reconstruction committees and commissions. They are thinking seriously about the humanitarian rehabilitation of ruined people, as well as of devastated nations. . . . The clergymen of this nation have the responsibility of educating our citizens in the ways and means of post war reconstruction. When the victory is won we shall expect our religious leaders, in what will certainly be the most challenging periods of history, to provide us with vision, courage and spiritual power. Because we want them to do this, beginning now, we are glad to work with them as collaborators, sharing with them our means and profiting from their fellowship.”

Clergy in Service

Boston, Mass.:—Two hundred and forty-nine Episcopal chaplains are on duty in the army, the army and navy commission announced recently. This is far above the quota of 185 and 51 are reported on the waiting list. In the navy the Episcopal quota is 37. Eight-nine are commissioned and on duty and 30 on the waiting list.

Shortage of Clergy

London, England:—A measure providing for a diocesan reorganization committee in each diocese was approved by the Church Assembly legislative body meeting recently under the presidency of Archbishop William Temple of Canterbury to deal with several urgent war-time problems. Made necessary by the destruction of many churches and ma-

terial changes in the size and location of populations, the reorganization committees are to prepare a scheme for the rearrangement of churches and parishes according to current needs. The Assembly is now discussing the present deficiency of trainees for the ministry.

Aid to China

New York, N. Y.:—Presiding Bishop Tucker recently sent a check for \$2,100 to Mme. Chiang Kai-shek. The \$2,000 is from the Presiding Bishop's fund for world relief and the \$100 was a special gift sent to Bishop Tucker for China relief. In sending the check he said: “On behalf of the Episcopal Church in the United States, I wish to extend to you personally cordial greetings and to assure you of the prayers of our Church people for the deliverance of China from her present troubles, and for her future welfare. As a token of the deep sympathy of the members of our Church with the sufferings of the people of China, and of our admiration for their heroic struggle for freedom, I venture to enclose a contribution of \$2,100 which I hope you will use for your special work among Chinese war orphans and other such relief work as you see fit.”

If you wish to aid in China relief write a check now making it payable to “Treasurer, CLID” and send it to the Church League for Industrial Democracy, 155 Washington St., New York City. The money will be forwarded to the Rev. Kimber Den in China by cable.

Convention in Brazil

Santa Maria, Brazil:—The first joint conference of clergy and laity ever held in the Brazilian Church took place recently. It immediately preceded the council of the missionary district of Southern Brazil. The conference included discussions of such subjects as “Nature and Purposes of the Old Testament,” “The Life of Bishop White,” “The Sermon on the Mount,” and “The Contribution of Beethoven to the Problem of Suffering.” At the council following Bishop A. T. Pithan at the request of

Bishop Thomas reviewed the recent attacks upon various Protestant missionary enterprises in South America, which have had wide publicity in the United States. Bishop Thomas spoke urging that the clergy work more earnestly for confirmations. Three young natives were ordained to the diaconate and four others to the priesthood. Rev. Charles H. C. Sergel and David Driver were elected clerical and lay deputies respectively. Both are in the United States at present.

Students Build Chapel

Shutesbury, Mass.:—When completed, the little chapel at Shutesbury will truly be the fruit of labor and love and the work of many hands. Miss Margaret Rooke, professor of Italian at Smith College, seeing the great need for a center for religious education, offered her property as the site of the chapel together with a sum of money. In conjunction with Rev. Jesse Trotter of Grace Church, Amherst, plans were drawn up and the students of Amherst College began construction with second hand lumber. The college gave them physical education credits for their work. Miss Rooke designed and began painting sections of wall-board for the interior. The students have been working on some of the interior fixtures and it is hoped that the job may be completed in the spring.

Understanding Our Allies

Flushing, L. I., N. Y.:—The Soviet Union was the topic of the first of a series of four conferences arranged by the department of Christian social relations of Long Island. The series is on the general topic of understanding our allies. The second conference will be held March 21

The Rev. Kimber Den and his family, all of whom are sharing in his great work among refugees in China.



at St. George's, Flushing, and will consider Latin America with Frederick Field of the council for Pan-American democracy and Rev. W. Stanley Rycroft of the committee on cooperation in Latin America as speakers. Two later conferences will discuss China, and the United Commonwealth.

A New Church

San Miguel, Calif.:—The completed church and social hall which the Methodist church built on the land given it by the diocese of California will be dedicated April 4 by Bishop Block.

A Busy Organist

North Brookfield, Mass.:—Mr. F. Theodore Hopkins, organist of Christ Church could easily lay claim to the title of an all purpose churchman. One Sunday during the recent below zero weather the vicar was not able to get his car started to come down from Barre. So, after playing the organ prelude, Mr. Hopkins led the congregation of fifteen in Morning Prayer and proceeded to deliver a sermon on Church music. After the sermon, the collector of the offering having experienced the same trouble as the vicar, Mr. Hopkins continued by doing that job. The service ended,

he discovered that the treasurer was not present so the hard working Mr. Hopkins counted the money. The final job came with a telephone call from the sexton; he was having trouble with his car so would Mr. Hopkins kindly take care of the furnace and look after the doors.

Adopt Refugees

Uvalde, Texas:—Four British refugee children have been adopted by as many church school classes of St. Phillip's parish. The school began by sponsoring one child at the established cost of \$30, and individuals continued by sending in checks to provide separate classes with British proteges. Each child receives a picture of the child adopted and the children will correspond with each other.

Cooperation Urged

England:—"The future of the world will depend very largely on close cooperation between the United States, Russia, China and the British Empire," wrote Archbishop C. F. Garbett of York recently. "The whole nation has been deeply moved by the amazing victories gained by Russia. For months past the story of her great sacrifices to preserve her freedom and the way of life she

has chosen has filled us with profound admiration. Endurance, indomitable courage and sacrifice have been rewarded by the rolling back of the invader. Religious and ideological differences between Russia and ourselves are great and it would be dishonest to disguise them, but they are intensified by a lack of understanding." The Archbishop concluded by urging that the two nations establish this understanding and fellowship by travel after the war and literature now.

Los Angeles Seminars

Los Angeles, Calif.:—A just and durable peace, the Christian family, and race relations were the topics of the three seminars which took place when the house of young churchmen of Los Angeles held its postponed annual convention for 1942 at St. Paul's Cathedral, February 27th. The seminars were led by the Rev. Mr. Haynes of the Federal Council of Churches, Prof. Margold of University of Southern California, and the Rev. Mr. Mixon of the Church Federations of Los Angeles. Dean Wright of Grace Cathedral also addressed the convention.

New Hymns

Cincinnati, Ohio:—In response to many requests the forward movement commission has printed ten new hymns from the new Church hymnal in a small leaflet which may be obtained now to aid in teaching congregations some of the content of the hymnal which will not be ready for distribution for some time. The hymns are: For the Passing Souls We Pray, In Christ There Is No East or West, O Valiant Hearts, Lord God

THE SCREWTAPE LETTERS

By C. S. Lewis

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miss
these

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FROM
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Modern Sunday School

Romeo, Mich.:—During a series of lessons in the church school of St. Paul's Mission on the life of Moses the teacher came to the story of the Giving of the Law. "Now," she said, "What did God give to Moses on the high mountain?" A small boy waved his hand frantically, and the teacher nodded, "You may answer, Alfred." "The ten commandos!" shouted Alfred.

Hospital Chaplain

Louisville, Ky.:—A resident chaplain has been added to the staff of the John N. Norton Memorial Infirmary. The first to hold this position is the Rev. Ralph D. Bonacker. Mr. Bonacker was formerly chaplain of the City Mission Society, New York, serving at Bellevue Hospital and the state training school for boys at Warwick. He has considerable training in the field of psychiatry.

Back to Former Parish

Atlanta, Ga.:—Concerned about the vast number of men in the service and in war industry in the Norfolk area, Rev. George P. Dunn, who was recently installed as rector of St. Luke's, Atlanta, has resigned to return to his former parish, Good Shepherd, Norfolk, Virginia.

School in Jerusalem

New York, N. Y.:—Word comes from the Rev. Canon Charles T. Bridgeman in Jerusalem of the expansion of the Church's work there in the opening in Jaffa of a junior branch of St. George's school for boys in Jerusalem and of the opening of a church hostel, St. Justin's, for Anglican students at the American University in Beirut. The junior branch will be a considerable help to the many boys who came to St. George's from Jaffa and the nearby Tel Aviv. The new hostel under the direction of Rev. A. K. Cragg will aim to develop vocations for teaching as native teachers are sorely needed.

Plan for Future

New York, N. Y.:—The Interdenominational Bureau of Architecture is urging that churches use the present time to study and plan for church building or improvement, so as to be ready to proceed when such

work becomes possible. The Bureau says that this is not the time to build, but it is the time to study with deliberation and care, and lay definite plans for the future. It points out also that funds can be raised now for future building programs.

Bishop Stevens on Air

Los Angeles, Calif.:—Beginning March 17 and continuing through Lent Bishop Stevens will speak on radio station K-M-P-C from 8:15 to 8:45 p.m. This will be the first time the diocese of Los Angeles has used the radio as a means of reaching the public.

Another SWAMS

Elmira, N. Y.:—Sweethearts, wives and mothers of the 136 parishioners of Trinity Church serving with the U. S. armed forces have organized themselves into an organization known as the "SWAMS." The club will assist Rev. Henry E. Hubbard, rector, in keeping the men in touch with home and parish.

A Preaching Mission

Long Island, N. Y.:—The eight churches and missions serving Colored people of the diocese of Long Island will unite for a preaching mission to be conducted by Bishop DeWolfe during the week of April 4th-11th. The primary purpose of the mission is to reach the many unchurched among the one hundred thousand or more Colored people now living in Long Island.

Looking Ahead

Jackson, Mich.:—On the theory that it's good to think that "everything will turn out all right," but better still to assure it, the members of St. Paul's, Jackson, Michigan

have already collected more than \$17,000 in war bonds and stamps, for use by their church during the period of post-war adjustment. Grace Church, Madison, Wisconsin, is following a similar plan, urging



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purchase of war bonds, and the donation of one bond a year to the parish by each member able to do so. The bonds will be used after the war to liquidate the mortgage.

Seaman's Institute Grows

New York, N. Y.:—Growing in every way, the Seaman's Church Institute directed by Rev. H. H. Kelly, has added another story onto its thirteen story building and increased its staff of instructors from five to twenty-five. More than 9,000 men have completed courses in the Institute's merchant marine school in the past two years and are now serving with the navy, merchant marine, and coast guard.

Welsh Service Held

Boston, Mass.:—The rafters of the Cathedral of St. Paul rang with the hearty singing of magnificent Welsh hymns the evening of February 28 when the annual St. David's Day Service brought the members of the Cymrodorian Club and other Welsh societies to the church. Dr. William Stidger of the Boston University School of Theology spoke on Lloyd George.

Deaconess Fund

New York, N. Y.:—The retiring fund for deaconesses has taken over as trustees the assets of the St. Faith's pension and benefit fund, established by the will of the late Deaconess Susan T. Knapp. The assets, consisting principally of New York City real estate have an estimated value of some \$50,000.

Three Generations

Little Rock, Ark.:—Mrs. George N. deMan of Helena, Arkansas, new president of the Women's Auxiliary in Arkansas, is a third generation Auxiliary president. Her grandmother, the late Mrs. J. B. Pillow of Helena, was the first president of the Arkansas branch, serving from 1896 to 1920, when she was succeeded by her daughter, Mrs. C. R. Shinault, who served from 1920 to 1924. In recognition of Mrs. Pillow's work, the Arkansas Auxiliary furnished the Jennie B. Pillow room in the Church general hospital at Wuchang, China.

A Tough Job

Mayaguez, P. R.:—The sixth edition of *Cantos Sagrados*, the hymnal used for many years in Puerto Rico, is now being bound and will soon be distributed to the parishes and missions. Heretofore the editions required have been the result of unofficial labors of a few interested

clergymen, and have been printed privately. The new edition is the result of the first official effort on the part of the missionary district to present to its congregations a carefully compiled selection of hymns suitable for the various Church seasons and for special occasions. Members of the committee compiling it were often forced by gasoline rationing to be away from home for several days for each meeting. Due to the shortage of type metal the proofs had to be read piecemeal and the available metal used over again.

NEW BOOKS

***Indispensable **Good *Fair

***THE NATURE AND DESTINY of Man by Reinhold Niebuhr. Vol. 1. HUMAN NATURE. Vol. II. HUMAN DESTINY. Scribners. \$2.75 each.

Wise or unwise as it may be, THE WITNESS has chosen a pastor to review this theological classic. What follows is avowedly a parson's review for other pastors and laymen unafraid of serious reading. Perhaps this is just as well, for these books will find their chief market among workers in parishes.

We can say at the outset: *Human Destiny* (Vol. II) is worth buying and reading. *Human Nature* (Vol. I) should not be depreciated (even if it does not read as easily), but the second volume gives the main outlines of Niebuhr's thought and can be read by itself.

There is reason why Niebuhr can be marked indispensable (***) for Episcopal clergy and laity. We are prone to moralizing, in the pulpit and out of it. We accept God's grace in the sacraments with a facility which sometimes takes God for granted. If any Church in Christendom tends to have an easy conscience, it is

ours; we even take the general confession in our stride.

Niebuhr is an antidote for all that. He has a genius for puncturing pretension; he ferrets out sin in the highest and most healthy of characters and institutions. His book applies throughout human society the dictum of the Church, that pride is the root of all evil and the pinnacle of all sin. It is a thorough job that he does, and when it is finished, our enemy the devil is located both within and without the camp.

Best of all, this is palatable for an Episcopalian. Niebuhr does not agonize over

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sin, or make us piously uncomfortable about it. Under his direction, our consciences become uneasy without becoming scrupulous. His realistic description of Anglican religion on pp. 158-9 shows a real understanding of Anglicanism, and most of the time he writes like an Anglican. He has the breadth and balance of William Temple (when he is not crabbedly philosophizing in a German manner). If these two volumes are classics, they are so because they carry the Christian drama of sin and grace through all human situations with sobriety and penetration.

The formal argument of the books is clear-cut: the Christian view of human nature and destiny is the only one which meets the facts of human existence. To an amateur, the development of the argument seems to be sound ammunition for the arsenal of apologetics. Its real value can only be assessed by theologians — and unbelievers.

All the theoretical and factual content can be judged only by experts. Yet we can mention two examples of it. The chapter on justice gives the theoretical background for Niebuhr's outstanding analyses of world events. His presentation of sectarian Protestantism will remove some of the contempt for it which is sometimes expressed among Episcopalians. But all of these matters are best left to the comments of experts.

From a pastoral viewpoint, Niebuhr is above all else a corrective, an acceptable corrective, for the undesirable extremes of our sacramentalism and evangelical piety. He helps us take stock of ourselves and our standards in Church and community. This does not mean that even a parson

can read these volumes in an attitude of meek acceptance. Niebuhr needs some correcting himself, and we hope that our theologians will do the correcting. Concerning the essential theological core of his thinking, even a pastor cannot refrain from protest.

In reading the first volume, we expect any moment a valid statement of the Incarnation, of the doctrine of the Church, of sacramental grace. They seem to be taken for granted and yet they are never given. In the second volume they are emphatically rejected. This means, for an Anglican, that there is in these volumes no real doctrine of salvation. The dynamics of sin and repentance are masterfully stated. Thereupon the John Baptist shrinks back from the Kingdom.

It is true that Niebuhr accepts the words, "Christ is divine," but he never takes the leap into saying, "Christ is God made man." Christ reveals God; in Christ, God is "involved in" the world; but God incarnate? never! Though there is a brief paragraph on the Church as the Body of Christ, it is nowhere integrated into his thought; the Church as the "extension of the Incarnation" is anathema. The Church is described as the *locus* where the judgment and mercy of God are "mediated" and "the contradiction between the historical and the holy" is overcome "in principle." This hardly means more than that the Church is the sounding-board in history, from which God's forgiveness in Christ is reflected to the ears of mankind. God in no way "mucks in." The contradiction remains between the finite world and God the Unconditioned.

What is the root of this (to us, perverse) difficulty? In Vol. I and somewhat in Vol.

II, Hellenistic Christianity and Anglicanism are said to be concerned mainly with the problem of reconciling the finite and the infinite.

It seems as if this problem is really Niebuhr's. He will not accept the "logi-

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What Has the War Done to the Seminaries?

The War has reduced the enrollment of several Episcopal seminaries, and it seems likely that by next October all of them will suffer a marked depletion of student personnel. Dozens of young men who might otherwise have studied for the ministry have gone from college into the armed forces. Others have interrupted their theological studies to enter combatant branches and ambulance units. Many graduates of these same schools are serving as chaplains.

But a day is coming when the young men will return. We must be ready to give them the best in preparation for the Church's service.

The War and the taxation program have reduced the prospect of large gifts to the seminaries. Yet buildings must be maintained, and trained faculties, which cannot be assembled overnight, must be kept intact. In order to do this, the seminaries need many small gifts.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

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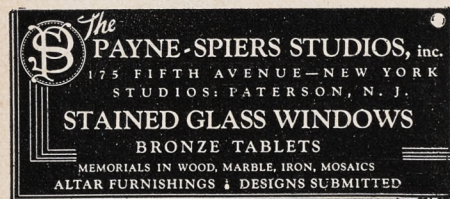
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cal nonsense" of a real Incarnation. We gladly grant that it is a paradox—with Kierkegaard we may even glory in it as the absolute absurdity—and then gambol with G. K. Chesterton in gratitude to God. It is the amazing Good News: God is in the midst of us! Then we can go on joyfully to the real problem, the problem of sin.

We leave to Niebuhr a God who comes no closer to man than He did when He spoke by the prophets. This God can only (in principle) reveal Himself in Christ; He can only reveal His suffering love (in principle) through the Cross. What does this make of our Lord? Niebuhr nowhere tells us directly. He does say, on p. 61, that it is not possible for any person to be historical and unconditioned at the same time. Is it unfair to say that this makes Jesus a man chosen of God, polished and tortured of God to reveal God's suffering love?

Orthodoxy is rebuked for reducing Christology to metaphysical terms. Yet the simple Chalcedonian terminology of one Person and two Natures is far less metaphysical, and far more understandable of the laity, than Niebuhr's own metaphysic of transcendence. It looks as if Professor Niebuhr is intellectually a rationalist who kicks against the pricks of the central Christian paradox. Emotionally he probably accepts it; there is no other way of explaining his fully Christian instinct in dealing with particular problems, and his Reformation sense of redemption by Christ. This sense of redemption lacks the warmth and power of redemption in Christ.

This lack distorts his presentation of the facts. Our theologians will easily show that there is a far more Catholic view in the New Testament, particularly in St. Paul, than Niebuhr allows. The Christianity here presented is not fully "Biblical Christianity;" it is rather "prophetic Christianity," in which our Lord and the Church are both oriented around the majesty of God as revealed by the prophets.

There may be significance in one misuse of a reference, which cannot be called an error. On p. 56, "the classical idea of the Atonement," which is the thesis of Aulen's *Christus Victor*, is given tacit approval. Three pages later he takes for granted the very theory which Aulen is concerned with refuting, namely, that before Anselm, the Atonement was not of sufficient importance to the Church really to engage its mind. The mind can be truly engaged without producing well-rounded theories. This lack of emphasis on the early idea of the Atonement, and his unsympathetic sketching of "Hellenistic Christianity," show a lack of appreciation for the vitality of the Church in the first three centuries.

Many of us, evangelical and catholic, believe that we are receiving from the newest studies of the early Church a conception of Christianity far more vital for our needs in this crisis than the one Niebuhr accepts from the Reformation.

Yet the fact remains that Niebuhr furnishes exactly the corrective we need in our enthusiasm for the Church as the Body of Christ. The Church does, in a real sense, stand under judgment. And we need "to take sin seriously." But the Church stands because God is in the midst of her. And if we are in any sense redeemed, or being redeemed, is there not danger in taking sin too solemnly?

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

OSBORNE R. LITTLEFORD

Dean of Cathedral, Faribault, Minn.

I should like to express my appreciation for your rather masterful dealing with the case of Manning versus Canterbury. The estimable Bishop of New York would be well advised to read Dr. Temple's recent book *The Hope Of A New World*. It expresses in an excellent manner the opportunities facing the Church today. Such opportunities are realized by practical Christian endeavour, rather than scathing articles on an innocent statement by one of the great Christians of his day.

I seldom agree wholeheartedly with your editorials. In fact, I have felt that THE WITNESS has suffered because of its editorial policy. But I hasten to commend you on this issue. Thinking in terms of organic unity between the Presbyterian Church in the U.S.A. and the Protestant Episcopal Communion, I am not at all certain that we could achieve anything by it. The Presbyterian groups might do much for Church unity if they first united among themselves. However, I am persuaded that real efforts toward Church unity is a good thing, and I heartily endorse the work of the Commission.

May I again express my appreciation for the sentiment expressed in *Talking It Over*, and it is my hope that Bishop Manning will peruse it carefully, although the futility of such expression in the past has been most apparent.

Yours for an ever growing WITNESS family.

* * *

HOWARD CHANDLER ROBBINS

Of the WITNESS Editorial Board

In THE WITNESS for February 25th I said that the picture, *The Adoration of the Lamb*, by the brothers Hubert and John Van Eyck, was in the Cathedral of St. Bavon in Ghent. It was when I saw it, but the Belgian information center has just announced that it was given to Hermann Goering on the German air marshal's fiftieth birthday last January 12th. The Belgians charged that Vichy French officials bestowed the gift on Goering. It had been taken from the cathedral at the outbreak of the war and entrusted to France for safe storage in the Pyrenees. Here is one more item in the list of particulars for which restitution should be demanded when Nazism is finally conquered.

* * *

GEORGE A. POTTER

Layman of Thomaston, Conn.

It is with a heavy heart that I am writing to you. I belong to a Church family which came to this country in 1630. I am now in my 73rd year and very infirm. Now about your paper. I approve your stand for justice to the Negro if handled wisely. The articles by Bishop Johnson are a redeeming feature but even he cannot overcome the other stuff you print. Many weeks I am ashamed to have THE WITNESS come into my home. You seem to encourage any scheme to divide the Church and make fun of loyalty to it. Of course you deny this but it is quite evident. So if you will be good enough to stop sending me THE WITNESS I shall not see it and that will save me another headache.

THE WITNESS — March 18, 1943

CHAPLAIN HENRY ROBBINS

Stationed in South Carolina

Thank you very much for sending me a bundle of THE WITNESS each week. I distribute the whole bunch every week to my outfit and I believe the men are very proud to receive them. I could use more.

ANSWER: Chaplain Robbins was receiving ten copies each week as a gift from a subscriber. The donor has now increased the bundle to twenty. There are many other chaplains who would be glad to receive bundles. If you care to be responsible for a bundle we will enter the order for ten copies for ten weeks for five dollars. White THE WITNESS, 135 Liberty St., New York City.

* * *

EDMOND H. BABBITT

District Superintendent of the Methodist Church

I have been a reader of THE WITNESS for three years and have found it interesting and stimulating. I enjoy reading a paper which comes from another denomination.

* * *

GEORGE L. PAINE

Clergyman of Boston, Mass.

The Attack on Confirmation by the joint commission to maintain Prayer Book Principles is so totally lacking in plain common sense, not to say honesty, in its interpretation of the new Testament; is so saturated with misleading statements and false inferences and is so biased in spirit, that my reaction is "Hasten the union between our Church and the Presbyterians if thereby we may lose from our Church some or all of the members of the (anonymous) joint commission."

* * *

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page nineteen

RECOMMENDED FOR LENT

The Books Announced on This Page Have All Received the *** Endorsement of THE WITNESS Editorial Board



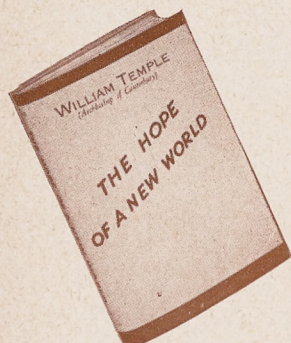
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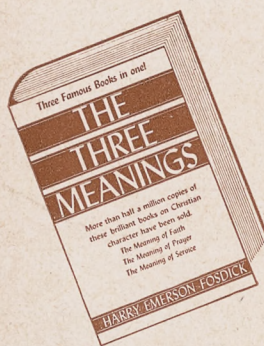
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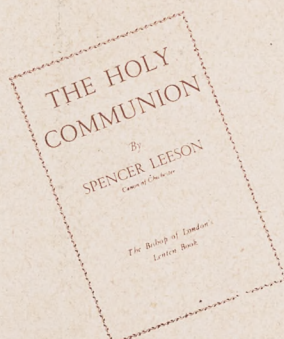
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