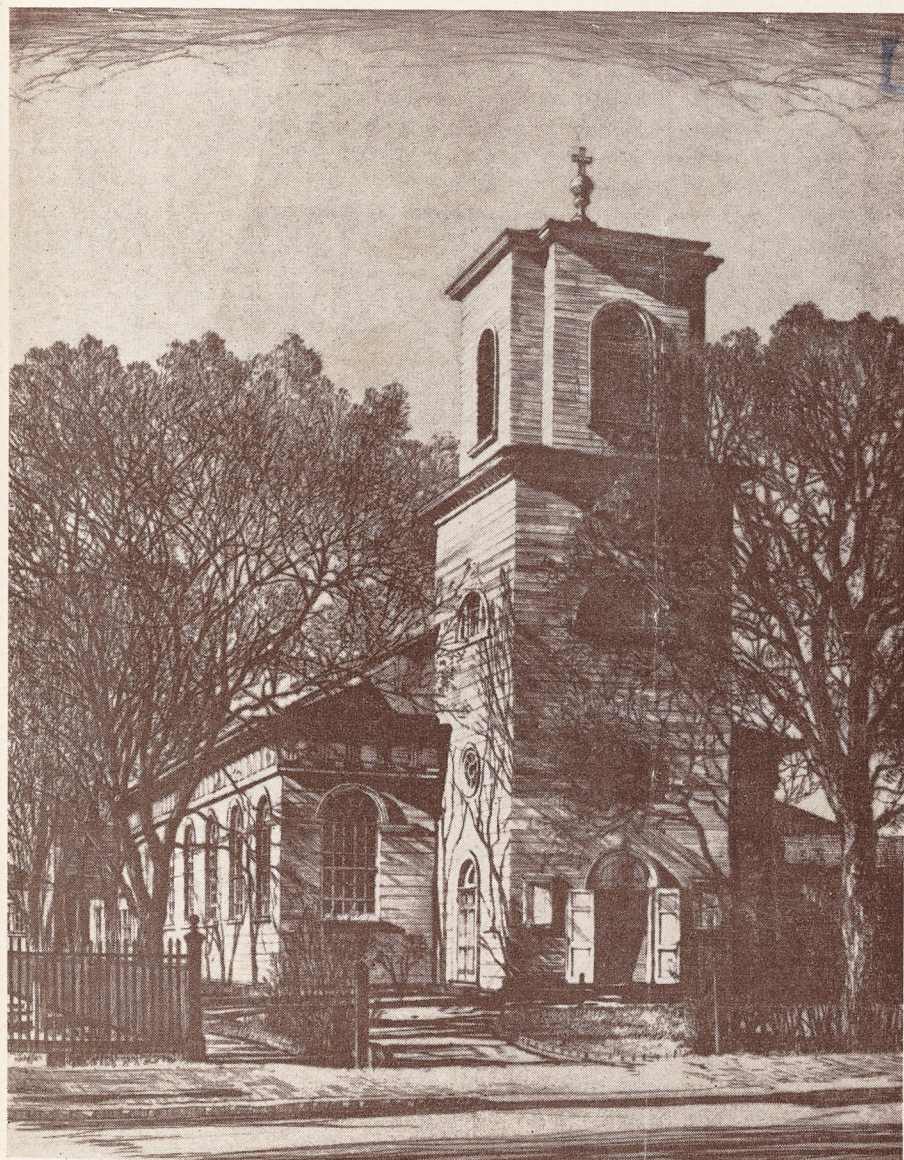


The WITNESS

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Bishop Sherrill Makes Plea For a Strong Evangelism

*Says Christians Need to Emphasize It
As Rev. Richard Emrich Is Made Bishop*

By Wihla Hutson

Michigan Correspondent

Detroit:—Asserting that Christians "have been playing with Christianity and with Christ" Bishop Henry Knox Sherrill of Massachusetts strongly plead for their return to a real evangelical spirit of consecration at the setting apart of

Sherrill spoke of the loneliness of Christ's ministry as akin to that of a bishop, but he also pointed out that it was "the cup of sacrifice, of faith, of dauntless courage and of ultimate victory. He knew well what was before him, but he was

the opportunity of laying foundation stones of a new era of peace and of understanding in which the gospel of Christ can spread as a unifying force in the hearts of men everywhere. If we fail in this, one needs to be neither a prophet nor the son of a prophet to predict the destruction of the new forces at our disposal of all that we mean by civilization."

"Certainly in the Christian Church we have a right to hear the voice of God, a proclamation without fear or favor of those truths which alone can make possible a peace which is based upon the righteousness of God," Bishop Sherrill went on to say. "That the Church speaks with a divided and at times a contradictory voice is another one of the tragedies of our times and for which also we shall be judged by God. . . . The simple truth is that we need an experience similar to that of Whitsunday. Water cannot rise about its source. Secularism has taken its toll within as well as without the Church. Living with Christ in prayer, in sacrament, in public worship, in the fellowship of faithful people, in home, in office and factory is essential . . . Christ calls to the human heart but he also de-



Richard S. M. Emrich is consecrated Suffragan Bishop of Michigan. Left to right: Bishop Sherrill of Massachusetts, Bishop McElwain, retired Bishop of Minnesota; Bishop Dun of Washington; Charles L. Taylor, dean of the Episcopal Theological School; Bishop Emrich; Bishop Creighton of Michigan; Bishop Hobson of Southern, Ohio

the Rev. Richard S. M. Emrich, Cambridge, to be suffragan bishop of Michigan in St. Paul's Cathedral, on June 11. An over-flow congregation numbering more than 1,000 heard him state that "the Christian Church in all of her branches is called by the necessities of today to place first things first, to be willing to do and dare great things in the name of Christ."

Using as his text "Are ye able to drink of the cup I drink of," Bishop

completely consecrated to God's will."

The reality of Christian faith and practice the Bishop felt, lay in the intensity of that faith and of conviction, a singleness of mind and heart, which, if lost, meant annihilation. "The majority of Americans in and out of the Church fail to realize the extremely critical nature of our times, judging by their conversation and actions.

"But we have on the positive side



For Christ and His Church

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THE WITNESS — June 27, 1946

page three

mands unusual consecration of mind."

Appealing directly to his auditors the bishop asked them to consecrate their minds and hearts in the language and experience of the present.

Concluding his stirring message with an admonition to the newly consecrated bishop, Bishop Sherrill stated, "You have felt deeply the contemporary problems and burdens of mankind. Your pen and your voice have been raised many times for righteousness, compassion and brotherhood . . . God has called you to a great responsibility and opportunity. May he grant you courage, loyalty, wisdom to answer in the consecration of yourself."

Following the service a luncheon was served in the Cathedral House where Bishop Emrich acknowledged the greetings of Presiding Bishop Tucker, his consecrator.

"The modern world believes that man is self-sufficient," he stated. "We do not believe that. Without the grace of God we fade and wither like flowers." He said that thoughts of the wonderful tradition of the service, and the fellowship represented in it were also strongly with him throughout the ceremony.

Consecrated as one of the two youngest bishops in the diocese of Michigan for over 100 years, and at 36, one of the youngest members of the House of Bishops, Bishop Emrich comes to his episcopate with a rich background of preparation in the evangelical tradition. He has been assistant professor of Christian social ethics at Episcopal Theological School, Cambridge, and a contributor to the church press as well as an author.

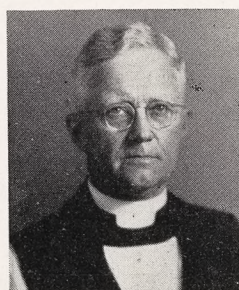
Consecrators were Presiding Bishop Tucker, Bishop Creighton and Bishop McElwain. He was presented by Bishops Angus Dun and Henry Hobson. Others taking part in the ceremonies were: Dean Charles Taylor of the Episcopal Theological School, Bishop Wroth of Erie, Bishop Dallas of New Hampshire, and the Rev. Malcolm G. Dade, rector of St. Cyprian's church, Detroit. Mr. John C. Spaulding, chancellor of the diocese, read the evidences of election and the Rev. James G. Widdifield, secretary of the standing committee of the diocese, the evidences of ordination. The Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, was master of ceremonies assisted

by the Rev. Canon Charles W. Hughes of St. Paul's Cathedral.

Representatives of the Eastern churches and of other Protestant bodies witnessed the ceremonies.

BISHOP OXNAM HITS OUT

Grinnell, Iowa:—Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, speaking here at the centennial convention of the Congregational-Christian Churches, hit recent statements of the Pope and Cardinal Spellman as "giving the impression that the Roman Catholic Church is summon-



Among the many Bishops who are members of the Episcopal Evangelical Fellowship are Bishop Keeler of Minnesota; Bishop Oxnam of Iowa; and Bishop Tucker of Ohio

ing its members to a holy war against communism."

"Had these religious leaders attacked fascism with equal vigor the present holy war could be understood as a continuance of the struggle against totalitarianism in all its forms," Bishop Oxnam stated, "but it would appear that cooperation with some forms of totalitarianism is permitted. It is not totalitarianism, as such, that is fought. Witness the concordat with Mussolini and the concordat with Hitler, negotiated by the present Pope. Surely it is the doctrine of man that lies at the heart of totalitarianism that must be rejected, not simply the doctrine of man affirmed in the materialistic philosophy of communism. It is very difficult to understand cooperation with fascist Italy, Nazi Germany, and fascist Spain, and holy war against communist Russia. What is the basis of the attack? Is it the announced atheism of communism that is condemned and the practiced atheism of fascism that is condoned?"

SEMINARY SUMMER SESSION

Berkeley, Cal.:—The Church Divinity School of the Pacific launched its summer session on June 23, with

Prof. Pierson Parker as acting dean. A five weeks' session will be held with courses of study arranged especially for returning veterans, chaplains and clergy in the field who wish to study for the summer. The school has been planned jointly by the Berkeley Baptist Divinity School, the Pacific School of Religion, the San Francisco Theological seminary, and Church Divinity school.

At the commencement held June 6 Dean Henry Shires announced that over \$6200 had been received from the theological seminary offering. Four men received the certifi-

cate of graduation and two the bachelor of divinity.

CHURCH RECEIVES LARGE SUM

Los Angeles:—St. John's Church recently benefited through the payment by the Church Life Insurance Corporation of \$116,474 representing the completion of an endowment fund begun 15 years ago. The Rev. George Davidson, rector of St. John's, initiated the fund with the corporation's assistance.

IF YOU LIKE IT

★This number of THE WITNESS is going to a considerable number of people who are not regular subscribers. We would like to suggest to them that if they like this number they will like every number. Three dollars sent to THE WITNESS, 6140 Cottage Grove Ave., Chicago 37, Ill., or 135 Liberty Street, New York 6, will bring you the magazine every week for a year. May we also again urge subscribers not to ask for summer address changes unless you are to be away for an extended period. We still have difficulty in securing stencils and getting them cut. If you can arrange to have your home copy forwarded it will be a great aid to us. If not of course we will be glad to make the change if you will send us both your old and new address.

EDITORIALS

Evangelical Fellowship

THIS number presents the aims and purposes of that organization. We commend to you the articles written by members of the Fellowship.

It is quite evident that the E.E.F., like the Episcopal Church, is comprehensive. There are no narrowly restrictive formularies to which members are required to give assent; the Fellowship is open to all members of the Episcopal Church who would "preserve the values of our Anglican heritage, Catholic and Reformed, and give them contemporary expression in the life and thought of the ecumenical movement through the fellowship of the Holy Spirit." Neat labels are easily devised and easily applied in our day. There are those in the Church who think that when they have a person tagged they have him completely classified on all matters of faith and order. But as Dean Inge reminded us some years ago, labels are often libels. We welcome this opportunity therefore to let members of the E.E.F. speak for themselves as they give expression, with varying accents, to a great tradition of our Church.

Steady!

A PSYCHOLOGIST recently pointed out how the present world neurosis is affecting our thinking in many realms of life. A startling example of this in the Church recently appeared in the *New York Times*. The rector of Trinity Church, New York, discussing the proposed union of the Presbyterian and Protestant Episcopal Church, is quoted as saying that it would be "criminal and unhappy if a small group of people should accomplish this vicious victory." Surely Dr. Fleming is aware that no "small group" can legislate for the Church. If steps are taken towards organic union they will only be so through the carefully considered and majority vote of the House of Deputies and House of Bishops of the General Convention. And to call it "criminal and vicious" is a strange commentary on the prayer of the Master, "That they all may be one."

But there follows in the newspaper report a sentence as full of inaccuracies as it has been our lot to read: "They want us to give up our organization, all that we have inherited; to give up our commitment to God; to give up the Book of Common Prayer; to abandon confirmation, communion and other sacraments, or give them a meaning other than we think they have; to have the Church controlled by laymen and elders." Where in the world has Dr. Fleming come by this series of misinformation? Since 1937, when our commission on unity first began its work at the behest of General Convention, there has been nothing published remotely suggesting any of these things.

Here, in Dr. Fleming's statement, is individualistic Protestantism gone wildly rampant.

The General Assembly of the Presbyterian Church, recently met, heard a report which recorded with gratification the progress towards unity. We sincerely trust that our Presbyterian brethren will not imagine that the maudlin statement by Dr. Fleming represents the attitude of the Episcopal Church. And our own Church commission on unity, composed of all varieties of thought, must find this a strange reaction. Their report is not out; until it is such comments are both unwise and uninformed. Hysteria is not a healthy background for clarity of thought; steadiness and confidence in the wisdom of the Church is the only catholic attitude that is tenable.

"QUOTES"

THERE have been no better representatives of Christian social action than evangelicals. Their sensitivity to the love of Christ made them conscious of the appalling needs of great masses of humanity. They applied the gospel to human relations, economic conditions and racial differences. Moving from nationalism to a true internationalism, they are the forerunners of whoever initiates or inherits One World. Whether America moves paganward or outward into awareness of the human predicament and its solution in the gospel depends on whether the evangelical tradition gets shunted off into subjectivism and social repression, or whether it moves forward to levels of human concern drawn from the divine compassion.

—Alfred W. Swan

Statement of Policy IV

WE RECOGNIZE that Anti-Semitism is a weapon used by reactionary forces and must be combatted wherever it appears. But we do not recognize that Anti-Semitism is a Christian product and can be ended as soon as Christians agree to end it. It is far older than Christianity and it is a pity that Christianity has not done more to put an end to it. But it is a Jewish problem as well as a Christian and the Jews themselves can do much to put an end to it. Let Judaism be a religion, not a race or nationality and it will flourish better.

On the Negro question the record of THE WITNESS for many years past represents the unanimous view of the editors. There can be no racial discrimination here if America is to achieve the promise of its destiny. This does not mean that all races are alike—thank God for diversity of gifts!—but it does mean that all must have equality of opportunity and that segregation and ostracism are un-American as well as un-Christian. And certainly in the Church all racial discrimina-

tions must be done away and kept away. Christianity subordinates secondary characteristics such as race, creed, color, country of national origin and sex and holds all equal in God's sight, deserving equal opportunities for jobs, education, voting, etc. We are all one in Christ.

This is the fourth of a series of statements setting forth the editorial policies of THE WITNESS. The views are composite and reflect a consensus of the editors and the executive committee of the Church Publishing Association for whom this magazine is published. Further statements will follow.

Our Protestant Heritage

by Gardiner M. Day

President of the Episcopal Evangelical Fellowship

THE Episcopal Evangelical Fellowship "invites to membership those who value the Protestant nature of our Church equally with its Catholic heritage and will share in adventurous action under the guidance of the Holy Spirit." We hear so much about the Catholic tradition in our Church that it is extremely easy for an Episcopalian to forget that his Church is an heir also to a great Protestant tradition. It is our purpose, in this brief article, to mention a number of these principles



of the Protestant tradition which we feel are important for the life of our Church and are just as relevant to the present as they were when they were reborn in the sixteenth century. Parenthetically, it also should be stressed that while the terms "protest" and "reform" in form are negative, the movement they represent was, and is, positive and creative. Derivatively, "Protestant" comes from the two words "pro" and "testo," "to bear witness to." The Protestant reformers were bearing witness to truths which they believed were in danger of being submerged by Roman Catholicism. It should be also noted that these principles are fundamentally principles of Christianity but ones which the Reformation re-evaluated and underscored. Let us look at these principles.

Prior to the Reformation the Church taught that the only path to salvation was through the penitential system established by the Church. The only way a Christian could hope to avoid Hell in the next life was by confessing his sins to a priest, by fulfilling the prescribed penance, and receiving absolution, for the Church claimed that it held the sole key to salvation.

One of the great affirmations of the Reformation, and indeed Protestantism in all its historic forms, is that God is directly accessible to man. God has not placed between himself and man saints, bishops, and priests, through whom, alone, the individual can come into the presence of God. Rather as God spoke to Moses through the burning bush, to Samuel in the temple, to Paul on the road to Damascus, so he is ever seeking to guide man by his Holy Spirit through the still small voice of conscience. Through Jesus Christ, God once and for all directly revealed himself to sinful man. Jesus, by his example and teaching, continually made it clear that the love of God flows directly to any man, no matter how sinful, provided he sincerely and penitently turned to God. As a modern writer has put it: 'To allege that between God and a pilgrim who desires to come to him through Jesus Christ, the new and living way, some other person or some institution must mediate, is to impugn the one-for-allness of the Gospel and tarnish the chief glory of the Christian religion.'

This truth is reaffirmed at every Communion service when the invitation, which dates from 1548, is read: "Ye who do earnestly repent you of your sins . . . draw near with faith."

It may be truthfully said that the Reformation rediscovered the Bible as the word of God. Protestantism affirms that the Bible provides the decisive norm of spiritual authority. Studied with the eye of faith and under the guidance of the Holy Spirit, it offers to the individual a saving knowledge of God and of his will for human life. The individual needs the help of the Christian tradition and fellowship, but that tradition and fellowship is always subject to the living word of the scriptures and to Christ himself, who rules the Church today,

as in the past ages, through his ever present spirit. As this is the one Protestant affirmation which is most generally recognized, we need not elaborate upon it.

PROTESTANTISM reaffirms this doctrine which is made clear by St. Paul in his epistles, that man is not justified nor saved by his own learning, by a fulfillment of any codes, or by the execution of any external acts, but only through his own act of faith. A sinner, and every man is a sinner, is saved only when, recognizing that perfect goodness in the sight of God is not something that he can achieve by his own merit, he throws himself upon the mercy of God and expresses his faith in the redeeming power of Christ. His achievement of right relations with God is a personal transaction, an individual encounter between God and himself. His minister may counsel him and help him to find God, but neither his minister nor any institution can give to him or prevent him from receiving the grace of God which flows freely to him when he consecrates his life to God. Justification by faith asserts that the process whereby a man becomes right with God depends not upon the compliance with external rules and rites, but upon the inner attitude of the soul. This doctrine affords the firmest possible foundation for religious freedom, for it affirms that salvation of the individual is independent of all human authority. Man's external salvation is thus placed beyond the reach of all human tyranny, and he becomes, as Martin Luther so grandly proclaimed, in the most complete sense, a free man.

Protestantism, in all its forms, declares that no man or institution can have a monopoly over the approach of the human soul to God, but that the humblest individual, with faith in God through Jesus Christ, is, in the deepest spiritual sense, a priest in his own right, with ever free access to God. The reaffirmation of this doctrine, which had been largely lost during the Middle Ages, was one of the great contributions of the Reformation to Christian life. It had two special results.

In the first place, it led to a revival of religion among laymen as well as to a greater recognition of the importance of the laity in the life of the whole Church. In the second place, it put the vocation of being a Christian first and that of being a businessman, farmer, priest, etc., second. Protestantism proclaimed, and still proclaims, that the important distinction is not whether a man is a monk or lawyer, priest or businessman, but whether he is a true disciple of Jesus Christ. Phillips Brooks was echoing this same view when to someone who asked, "What can a humble individual like myself give to God?", he replied, "You

can give to God the best that any man can give, namely, one good Christian life." As Luther wrote: "It looks like a great thing when a monk renounces everything, goes in to a cloister, lives a life of asceticism . . . on the other hand, it looks like a little thing when a maid cooks, cleans, and does other housework. But because God's command is there, even such a lowly employment, must be praised as a service of God . . ." In striking contrast to the medieval Church, Protestantism called Christianity to return to the New Testament in which there is no division of the Christian fellowship into clergymen and laymen but in which Jesus called all men to Christian discipleship.

THE reformers aimed to give the word "Catholicism" its original meaning, which was universal or ecumenical. They could not agree that only those merited the title Christian who were members of the Church of Rome and believed in the authority of the Pope. The Protestant cannot be part of a sectarian movement, strange as that may sound to modern ears. He believes that all who give their allegiance to God through Jesus Christ and strive to follow his way of life are members of the Body of Christ. Dr. John MacKay has put it, speaking of John Calvin, one of the leading Protestant reformers, "He was without exception the most catholically minded man of his time. He yearned all his days for the reunion of Christendom. Reformed Christianity is, therefore, untrue to its nature when it is sectarian and divided, when it lacks enthusiasm for the Church universal, for the one Holy Catholic Church, when it is uncooperative with other Christians, when it rejects unity because it cannot achieve uniformity, when it fails to hold the truth in love." While a complete synthesis of unity and liberty has never been reached in either Protestantism or Catholicism, the ecumenical movement of our time is a conspicuous witness to the ideal of a universal Christian fellowship or Catholic Church which Protestantism is striving to build. While there are many divisions to be overcome, Protestantism is today struggling, through the World Council of Churches, toward the realization of a great inclusive Christian community which, God grant, may some day be the Body of Christ throughout the world.

The Reformation was a revolt against a totalitarian Church. It declared that the mind of man could not be bound by a system of infallible doctrine, nor his spirit by an elaborate penitential system, nor his will by the commands of an ecclesiastical hierarchy. Protestantism proclaimed, and has always proclaimed, "the glorious liberty of the children of God." Today we take our liberty

so much for granted that we forget it is rooted and grounded in our religion. Nevertheless, it is only because men and women in every generation since that day in 1517 when Martin Luther tacked his thesis on the Wittenburg Cathedral, have been willing to give their lives to secure and preserve that liberty for us that we enjoy it now. One of our chaplains spoke with discernment when he wrote from Italy, "My experience has certainly taught me one thing; it is not true to say that American democracy was nourished and inspired by Christianity. One has to say, to be truthful, that it was nourished and inspired by Protestant Christianity." Had not the Reformation been able to throw off the yoke of a totalitarian Church, these United States would not be in existence today.

Let me close this article by making my own a paragraph of the editorial which began the publication of that excellent magazine *Theology Today*:

"At a time like this, when the defeat of one

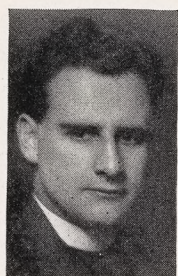
form of tyranny may easily give place to another, when evidence multiplies that new totalitarianisms are germinating in the hushed silence that is enforced by the onslaught on the old, it behooves Protestant Christians to rediscover and reappraise their heritage. Our era was born, and our spiritual heritage formed, in that tremendous rebirth of Christian insight and power known to history as the Protestant Reformation. It becomes clear that the struggle for spiritual freedom will have to be fought over again in our time. The Protestant mind that was born in the disciplined freedom of Christ must once again strip for action, clear its decks of inhibitions, and order its energies to battle stations. Without taking up towards the personalities, the trends, and the emphases of the Reformation an idolatrous and uncritical attitude, it is our conviction that insights of lasting significance were attained in that movement which we need to recover and deepen today, and that spiritual conquests were made then which must be maintained inviolate."

Approach to Social Problems

by Charles D. Kean

Rector of Grace Church, Kirkwood, Missouri

IF THERE is any text that seems made to order for the Episcopal Evangelical understanding of the approach to social problems, it is Philip-
pians 3:20, as given in the Moffatt translation—



"but we are a colony of heaven." This text is true to the evangelical spirit of this and every other age, while at the same time it is related specifically to that social concern which is the note of the "liberal" spirit in our times.

"But we are a colony of heaven"—It is our conviction as evangelicals that the church of Christ itself comes into being precisely as men and women, discovering themselves to be united in fellowship through faith in Jesus Christ, address themselves concretely to those specific problems of their world which make for conflict between men. In one sense, the church of Christ is continually re-created age after age in the social decisions men make because of their higher loyalty. The vitality of the church of Christ does not depend upon its lineage, its organization, its institutions, its ministry, its sacraments, but rather these things

themselves derive their practical meaning from the concern of the fellowship as a Colony of Heaven with such problems of a suffering world as unemployment and international peace.

The distinctive evangelical note is on the universal need of mankind for redemption through Christ Jesus. Our world by nature is not a perfect world. No conceivable process of deduction from the order of creation will ever result in a perfect world. No matter what social advances men make, the need for redemption through Christ Jesus will always be the primary religious issue.

What this means concretely is that the evangelical can accept realistically the fact that mankind is divided into various groups, which because of their nature tend to compete with each other and often to attempt to destroy each other. These groups are national, racial, cultural and economic in origin. Man by nature, in other words, is divided and his external divisions are reflected in his troubled soul. The result of these competing divisions is depression and war, and exploitation and poverty and insanity.

One does not need to be in the evangelical tradition to recognize this much of man's problem to be sure. Any socially interested person can say as much, and can also point out that the nature

of these groupings and the nature of the conflict between them is revolutionary—that these groups tend eventually to be replaced by other alignments, the way the political set-up of the Middle Ages gave way to the modern nation-state, and the modern nation-state today is in the period of transition. Likewise, the kind of conflict changes from the kind of warfare men knew in the Middle Ages to the highly technological and economic nature of modern conflicts of all sorts.

The distinctive evangelical recognition is that the perennial problem of man is shown in his social life since all groups functionally serve the pretensions to autonomy of their members. In an unredeemed world this results in inevitable conflict, and as long as the world remains unredeemed to that extent social distress will remain even though group alignments shift and methods of conflict change.

The cancellation of man's group life is not the answer to the problem on its fundamental level. In certain detailed cases groups will disappear, and in others they will not. Man will always have to have concrete and specific group loyalties because of the way life happens to be. Even in a perfect co-operative, where ownership of the factory is in the hands of the consumers, not every consumer is the actual manager and not every one is master of every specialized process of production, and the difference of economic functions makes for competing groups. While the answer to the race problem may some day involve the merger of all races there will always be identifiable minorities of other kinds, and the process of racial merger will in any event be long and protracted.

ON THE fundamental level the answer to the problem of man's competing groups, which is the root form of all social difficulty, is in redemption—in conscious and deliberate and radical conversion to Christianity. The Christian is not one who lives in a world where everything has been reduced to a least common denominator. The Christian is one who has accepted a higher loyalty which is in creative contradiction to the way of the world. A Christian on the level of history still remains an American or a Russian or a Chinese or a Czech, etc., and he still remains either white or black or yellow as far as skin goes; and he still remains either a manager or a white-collar worker or a technician or a laborer or a farmer. There will always be tension between these groupings which can be the occasion for actual conflict. But the Christian is one who recognizes the claim of a higher loyalty—a fellowship in Christ which overreaches and sublimates the tension between all lesser groupings,

and consequently is reflected in the way a man in one group regards men in other groups.

The need of the world is not for the cancellation of its group life but for the redemption of its group life. When men in groups acknowledge no higher loyalty, then the life and problems and demands of their immediate group loyalties—nation, class, race—are normative and subject to no ultimate controls. When men in groups acknowledge the claim of the fellowship in Christ, then their practical relationship to their historical groups is transformed. The groups themselves remain but they are used differently. The dissimilarities instead of being inevitable sources of conflict are transformed into opportunities for creative co-operation.

When the Episcopal evangelical looks at the process of redemption, he again using our text recognizes that there is no meaning to redemption outside of social life. Man abstracted from society is like a butterfly on a pin. He is no longer a true, living butterfly. Consequently, to recognize the claim of the colony of heaven means to accept a vital concern in every social factor which affects the lives of men and women and children who are all potential members of the colony. The meaning that redemption through Jesus Christ has for me must include a recognition that I am part of the fellowship of man for whom Christ died. There is no real meaning to the idea of individual salvation.

IT FOLLOWS, therefore, that to call one's self a member of the Episcopal Evangelical Fellowship involves accepting as a true description of man's situation and God's answer a sense of fellowship in Christ as the divine response to the need of divided man in a divided world. If words are to mean anything vital, this recognition of fellowship carries with it a driving concern for those who in the design of God are its members. Canon Scott Holland's statement, "The more I study the Incarnation, the more I am concerned about drains," can be given a very definite evangelical interpretation.

Our concern with the need of man for a world order, for interracial peace, for economic justice and democracy, for the provision of adequate housing and educational opportunities for all people, for the protection of the peoples of the world against the predatory power of organized wealth, for control of the atomic bomb, for co-operation with Russia—all these and all other social problems are the result of a consciousness that we are a colony of heaven through Jesus Christ our Lord. Whereas divided man can never solve these problems, but rather be crucified by them age after age, we believe that we can in the faith of Christ

crucified provide a framework in which the tensions of society are given a different setting, and the spirit of Christian brotherhood can be accepted as the law.

The Church and the Evangelical Fellowship

By

J. CLEMENS KOLB

Chaplain at the University of Pennsylvania

WHEN a person hears the words, Evangelical Fellowship, the question must flash across his mind, "Now what connection does that have with the Church? Is it an integral part of the



Church or is it something that is tacked on?" The very title, "The Church and the Evangelical Fellowship," might indicate that the two are distinct. It might suggest that the Church could exist without the Evangelical Fellowship and that the Evangelical Fellowship could exist without the

Church. I cannot think of any charge that would give me more distress of mind if it were true, or that gives me a greater sense of righteous indignation because of its falsity.

Certainly in the beginning it was not so. Had this article, "The Church and the Evangelical Fellowship," been written in the first century instead of in the twentieth, no one would have been able to distinguish between the Church and the Fellowship, for they were one. Rather the Church was born within that fellowship of eleven evangelists who gathered together for worship and who went out from their worship to tell the world about the life, death, resurrection and divinity of Jesus Christ.

Furthermore, that first evangelical fellowship of the apostles didn't just go out to preach; they went out to found a fellowship which they called a Church. One might have thought that St. Paul would not be too interested in the Church, because he said of the gospel, "I neither received it of man nor was I taught it but by the revelation of Jesus Christ." In spite of that, he, of all men, labored to found and extend the fellowship of the Church.

The evangelical doesn't think less of his Church than those who are not so minded; he thinks more, for the Church is both the seat of authority and the source of inspiration. Christ founded a Church, not a hierarchy. The New Testament was written

by the Church, to the Church and for the Church. If any man thinks that an evangelical slight his Church, let him change his mind before the sun goes down.

There are two reasons however why the evangelical has been charged with neglect of the Church, due to two misunderstandings. The evangelical believes that we must preserve the great doctrines of the Reformation; that is, the access of every man to God, the freedom of every man in Christ and justification by faith. Now the real point is that it is only within the fellowship of the Church that these aims and doctrines can be realized. The analogy to school is a pertinent one. The Rev. Theodore Wedel has used it in his splendid book, *The Coming Great Church*, but I don't hesitate to use it again. The aim of the institution known as the school is to set men free from ignorance and to help them to approach problems with trained minds. But where can this type of mind be fostered and developed save in the institution? Granted that there are a few self-made men, a few geniuses, who get by without the institution. Even they would have been enriched by it. It was not their virtue that they didn't go to school; it was their handicap. No man has felt the lack of school quite as keenly as the really intelligent man who has had to make his way independent of it.

Again, as Dr. Wedel points out in his analogy to school life, a college isn't just classes and faculty. There is such a thing as the school spirit. A man might read all about Harvard or Yale or Penn, he might take all courses by correspondence; but if he never came into the fellowship of the institution, he would know little about it and have only the slightest understanding of the meaning of a college education.

So, in a much greater way, with the evangelical and his Church. There is nothing that is quite so important to him. But the purpose of the Church is not to be an end in itself but to make possible man's direct access to his God and to give him a spiritual freedom that otherwise he would never have.

Sometimes an institution, even though it be the mystical body of Christ, thinks it is an end in itself and puts all its energies into the glorification and perpetuation of the institution. In fact that is the ever-present danger within any institution—that a hospital begins to live merely as a club for doctors and nurses, with the care of the patients a secondary consideration; or a college begins to look at itself as purely a place for research and to provide an adequate livelihood for intelligentsia; and a Church sometimes lapses over into this same error and begins to be more interested in the Church as an institution than it is in the people that it is designed to serve. That is what the

evangelical seeks to avoid. The Church is to bring men into the fellowship of the faith and to give them access to God. The Church does not pretend to be God himself.

THE second reason why evangelicals are sometimes thought to be weak on the doctrine of the Church is simply this, that evangelism has sometimes been marred by individualism and even by *prima donna*-ism. Now an individualist and a *prima donna* are no more evangelicals than aesthetes and sacristy rats are Anglo-Catholics. The evangelical believes with all his heart and soul that religion should be personal; but he is the very last man to claim that it should be individualistic, for an individualistic religion without any sense of the fellowship is a denial of all that the evangelical stands for. You do not find evangelicals standing among the spiritual snobs who claim that their religion is their own. I have heard people make that statement, but they were no evangelists and their religion wasn't their own and they didn't make it up.

Last of all when it comes to the place of authority in speaking for the Church there are two views. One is the papal view, wherein one man speaks for the whole Church, claiming that in matters of faith and morals he can speak infallibly. He may be guided by a hierarchy and a college of cardinals, but that is not the point. He has the right to speak without relationship to the fellowship if he chooses. That is not the Protestant view. It is not the evangelical view. Rather, the Church must make its decisions from within the fellowship. Our Protestant Episcopal Church, which makes no decision without representation from all groups within the Church, bishops, priests, laity, is an essentially evangelical Church. And our Church, believing as it does that the Church is the mystical body of Christ and yet is not an end but a means, is an evangelical Church. And our Church, preserving as it does, the catholic heritage, must not neglect the heritage of the Reformation either. May the day never come when either of its heritages is abandoned.

Liberal Evangelical Theology

by Randolph Crump Miller

*Professor at the Church Divinity School
of the Pacific*

THE beliefs of the Liberal Evangelicals have frequently been misinterpreted or caricatured by its opponents. For our purposes, we have listed six typical criticisms and then give the essence of Liberal Evangelical teaching on these points. It has been said that Liberal Evangelicals believe

1. Man is essentially good, and will inevitably get better through education and better environment.
2. Jesus was a great moral teacher, but is not to be adored.
3. Prayer is the affirmation of the highest values.
4. The creeds are poetry.
5. The sacraments are mere dramatic devices.
6. The Church is not essential to Christianity.

Now there are people who share this shallow, optimistic creed but they are not to be found among those Liberal Evangelicals who are members of the Episcopal Evangelical Fellowship.

The Episcopal Evangelical Fellowship believes that God wills his church to be "catholic in its inclusiveness, liberal in its essential spirit, and evangelical in its witness for the gospel of Christ." To achieve this three-fold goal Christianity must be interpreted so it will make sense to the modern man, apply to our social life, make worship simple and dignified, and bring Christians together in unity.

Man, created in the image of God, has potentialities for goodness and thus may become a true child of the heavenly Father. Man is marked off from other animals because he is a worshiper of God, who, in turn, places a special value on man. But man, in his freedom, is a treasonable and disobedient slave, who is disloyal to God and is thus a sinner. Man is also a dupe, and his self-deception becomes clear when we analyze the conflicting motives of men. Man is a complex and contradictory person.

"This view of man as a child of God and still a sinner able to achieve positive goodness in freedom and yet only by the grace of God; seeking the kingdom and yet receiving it only from God; as a child of God in a tragic human situation and yet living the abundant life; as saved through the atonement of Jesus Christ and yet needing to be saved through repentance and commitment; as an individual and yet finding sanctuary only in the Church and as loved of God and yet suffering God's judgment" is a liberal and biblical doctrine of man.

To save man from this predicament, God did not send a moral example, a great teacher, or even an impersonal "logos," to tell us what it all means.

God sent Jesus Christ "to reconcile the world to himself." The Liberal Evangelical says that Jesus is the Christ, the Son of the living God. It is God who saves us from our sins. The chain of consequences by which we suffer judgment is broken by the self-giving love of Christ.

Because God is love, that is a universe of law in which men are punished for their sins. There is an unchanging moral order. Because God is love and men are sinners. God loved the world so much that he gave his only begotten son. God forgives through the power of the Cross, which is a prepayment for our sins. Forgiveness is prepaid, and yet man must pay for it.

ONLY as man comes to God prepared to change his ways of disobedience and to seek God's will, does God receive him as his son. We are to be heirs of God and joint-heirs with Christ. "Our hope is that we may be as Jesus, not that we may be Christ's." "If we ever get to be like him, it will be through him." "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit"—in this order—is the means by which man through repentance and commitment comes under the reign of God.

When a man is "in Christ," he lives by prayer, and

"More things are wrought by prayer than this world dreams of.

Wherefore, let thy voice

Rise like a fountain for me night and day."

Prayer is not for the purpose of changing God; it is not magic; it is not auto-suggestion. It is to change men, to channel God's purposes into existence, and to bring about "Not my will, but thine, be done." Prayer is a source of strength for facing obstacles, for overcoming evil with good, for becoming reconciled to the inevitable, and for insight into God's will.

Prayer is personal communion with the Father of Jesus Christ, and we can pray for anything that is worthy of Jesus Christ in whose name we ask it.

The Liberal Evangelical thinks so much of prayer that he believes that the "morning and evening offices of prayer, praise, and preaching are worthy to be the principal service of the day." Prayer is the basic means whereby man is enabled to receive God's grace and thus fulfill God's purpose for him.

The creeds are poetry, but they are also affirmations of faith. They are true insofar as they are supported by Scriptures. The basic authority for Liberal Evangelicals is the Bible and not the Church, and the creeds are expressions of the Church's faith.

The Bible is the record of God's revelation in

history and is the ultimate norm for faith and morals. Tradition and the creeds help in understanding the Bible, and all are subject to the critical investigations of the modern mind.

It is here that "Liberalism" becomes clear as a method, as an attitude toward seeking truth at any cost to cherished opinions. It is the conviction that revelation is still open, and that men can find God's truth by honest searching. It is a spirit of open-mindedness and tentativeness and humility before the facts and values of life. While this attitude does not produce faith (which is an act of decision of the total personality), liberalism safeguards faith against false claims of those within and outside the Church. Tradition and opinion are always subject to the living word of scripture and to the living Christ who rules the Church through the Holy Spirit.

The sacraments are more than dramatic devices, which is why Liberal Evangelicals oppose the dramatic imitations of Rome, in favor of more sedate renderings of these means of grace. The Lord's Supper has the unseen Christ as host. It is a fellowship meal, a corporate act of commemoration of Christ's life, cross, and resurrection. It is an offering of the total self to God and a personal communion with Christ as the congregation spiritually receives the body and blood of Christ to be strengthened and refreshed in soul.

"Come, risen Lord, and deign to be our guest;
Nay, let us be thy guests; the feast is thine;
Thyself at thine own board make manifest
In this our sacrament of bread and wine."

The Christian Church finds its historic roots in Judaism. Through the life, work, death, and resurrection of Jesus Christ, God entered into a new agreement ratified by the life and death (the blood) of Jesus Christ.

THE Church, then, is the people who have entered this covenant relationship with the father of Jesus Christ. The Church exists to fulfill God's purposes in history and beyond history. The visible Church is in the world, with all of the historical, political, economic, and social limitations which finite existence imposes upon it. At the same time, the Church stands over against the world, claiming to pronounce judgment upon the world from a non-worldly point of view.

The Church, called into being by God through Jesus Christ, is the congregation of faithful people, wherein the true word of God is preached and the sacraments are duly ministered. It is preserved by various external means and chiefly by the Christian faith and life within it. Liberal Evangelicals are jealous of their heritage of an historic ministry, and while this ministry may be

(Continued on page 18)

Canadian Reunion Committees Adopt New Proposals

Anglicans and United Church to Study Plan Whereby Both Their Ministries Act in Unity

Edited by Philip L. Shutt

Toronto (RNS):—A proposal that ministers of the Church of England in Canada and the United Church of Canada be permitted to serve congregations of either communion has been unanimously adopted by reunion committees of the two Churches. The proposal will be

up practical schemes for consideration.

The work of the two sub-committees during the past three years, the statement explained, has been confined to the one project of the provision of a mutually acceptable ministry.



Prominent among the leaders of the Episcopal Evangelical Fellowship are the Rev. Elmer B. Christie, rector of the Epiphany, Seattle; the Rev. Wilbur L. Caswell, rector of St. Paul's, Yonkers, N.Y.; the Rev. Robert C. Batchelder, Jr., rector of St. James', Lancaster, Pennsylvania

passed on to both Churches for study.

Issued by two sub-committees appointed by commissions on reunion of both bodies, the report is confined to proposals for a mutually acceptable ministry, described as "the primary barrier to that large reunion which we all desire."

The joint committee proposes that "the ministers of each communion be set apart into the other type, with the result that the ministry of each would be able to serve the other."

The statement recalled that the initial step toward union was taken by the general synod of the Church of England in Canada when it invited the United Church to "enter into conversations" on the question. The United Church immediately responded and appointed fifteen representatives to meet with a corresponding number of representatives from the Church of England.

In 1944, a nation-wide committee was appointed by each communion, while the two fifteen-man groups were instructed to act as sub-committees of the larger bodies and draw

Honorary Degrees

Gambier, O.:—Among those to receive honorary doctorates at the commencement at Kenyon College, June 21-24, were Dr. T. Z. Koo of China; the Rev. Louis M. Hirshon, recently elected dean of Christ Church Cathedral, Hartford, and the Rev. Donald V. Carey, rector of Grace Church, Grand Rapids, Michigan.

Floods Damage Churches

Harrisburg, Pa.:—When the Susquehanna and other rivers in the diocese of Harrisburg overflowed their banks recently, Christ Church, Milton, had its basement filled and the nave was flooded with water over the tops of the pews. Other churches suffering from the flood were Christ church, Williamsport; St. Andrew's, Tioga; St. Luke's, Blossburg; St. Paul's, Wellsboro; and St. Paul's, Lock Haven. The resultant damage was not as great however as in the flood of March 1936.

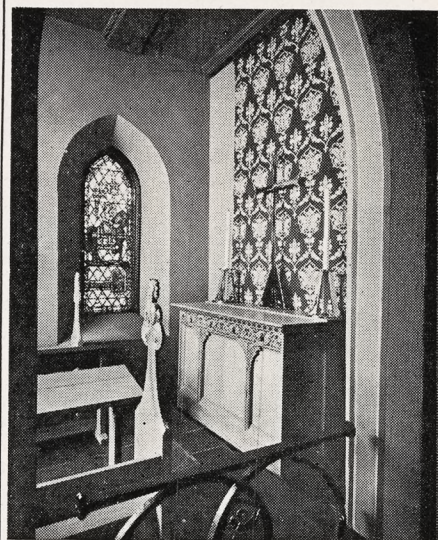
Prof. Hatch Honored

Cambridge, Mass.:—Climax of the commencement program of the

Episcopal Theological School was the tribute paid by bishops and alumni to William H. P. Hatch who is retiring after 29 years of distinguished service as professor of the literature and interpretation of the New Testament. A book, *Munera Studios*, written by scholars who have studied under him was given to him, and the alumni, faculty, and students joined in presenting to him a beautiful desk. Eight men received the bachelor of divinity degree.

Reports Progress

Paducah, Ky.:—Bishop Charles Clingman reported advance steps in a number of churches throughout the diocese to members of the annual convention held in Grace church. New rectories and new churches were being built in several



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localities. The Bishop urged strong support of the new department of visual education.

Deputies to General Convention: Rev. Messrs. R. C. Board, Wm. H. Langley Jr., Custis Fletcher, W. F. Renneberg and Messrs. Alex. Galt Robinson, E. J. Wells, G. Edgar Straeffler and Stanley D. Petter.

Marcia Russell Nursery

Greenmont Village, Ohio:—Those who read *Talking It Over* in our June 13 number will be interested to learn that a memorial service for Marcia Spofford Russell was held in the community center here last week, and that the village nursery was dedicated to her and named Marcia Russell Nursery.

\$200,000 Gift to RAF

Minneapolis, Minn.:—From Bishop Stephen E. Keeler comes the news of a gift of \$200,000 for the Reconstruction and Advance Fund. This gift has been made by the Citizens Aid Society of Minneapolis, and has been announced by its president, Mrs. George Chase Christian. It has been designated specifically for pastoral work of chaplains of the army and navy, and is to be administered by the army and navy commission of the National Council.

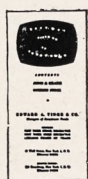
Greek People Thankful

New York, N. Y.:—Acknowledging the gift of \$15,000 for the Church of Greece, made through the World Council of Churches, Prof. Hamilcar S. Alivisatos, a representative of the Greek Church in Tokyo, Japan, has written officials of the Episcopal Church expressing the appreciation of the Greek people. He said that the money "has been wisely distributed especially among the northern dioceses of the Church of Greece, where they have the most destructed churches."

Dean for Philadelphia

Philadelphia, Pa.:—Bishop Oliver Hart conducted the installation of

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the Rev. Frank D. Gifford, formerly rector of St. Thomas' church, Marmonneck, N. Y., as dean of the Philadelphia Divinity School in St. Andrew's Collegiate chapel on June 6. The honorary degree of doctor of divinity was conferred upon the Rev. Stanley R. West, rector of Calvary church, Consohocken, Pa., who has served as the alumni representative on the board of overseers of the school for fifteen years.

Degrees Conferred

Sewanee, Tenn.:—Two of the youngest members of the episcopate received honorary degrees of doctor of divinity at the commencement of the school of theology of the University of the South: Bishop-coadjutor John E. Hines of Texas, a graduate of the class of 1930, and Bishop Thomas Wright of East Carolina who graduated from Sewanee in 1923. Thirteen bishops were present, and over 200 alumni. Seven men, members of the class of 1946, also were honored.

Commencement Speakers

New Haven, Conn.:—The work of the Episcopal Church in the Canal Zone and in Colombia, and of conditions in Costa Rica and Nicaragua was described by Bishop Heber Gooden of the Panama Canal Zone at the recent commencement exercises of Berkeley Divinity school. His father, Bishop Robert Gooden of Los Angeles, was the commencement speaker. Both father and son are graduates of Berkeley. Bishop Heber Gooden was given the honorary degree of S.T.D.

The Rev. William B. Spofford, managing editor of *THE WITNESS*, was selected as the alumni preacher for 1947.

Father and Son Celebrate

Westfield, N. Y.:—It was a proud son who joined with his father in celebrating the 50th anniversary of the father's ordination when the Rev. Fred Eastman, rector of St. Peter's Church here welcomed the Rev. F. S. Eastman the early part of June. The elder Eastman had given faithful service in several

parishes and is now actively engaged as executive secretary of St. Philip's Society which concerns itself with evangelism, religious art, and publications of Christian literature. Another son, the Rev. Eric Eastman is chaplain at Pine Camp, N. Y.

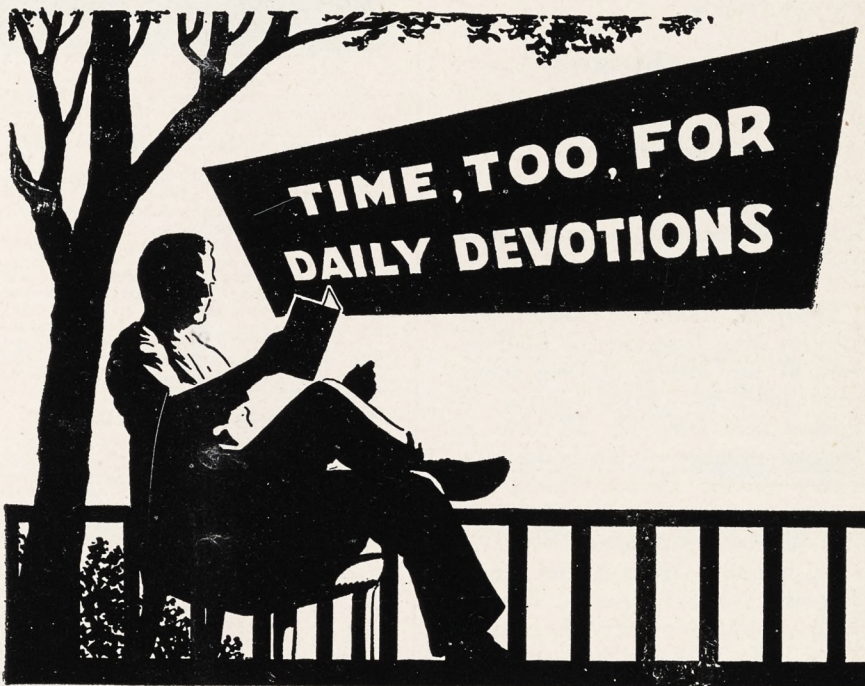
Catch-Up Service

Detroit, Mich.:—"Pentecost, that's what it was—a regular Pentecost!" said Bishop Frank W. Creighton of Michigan, with shining eyes, following his annual "catch-up"

confirmation service June 3 in St. Paul's cathedral. One could hardly blame the bishop for his enthusiasm; for the response to this annual service has increased year by year, until this year, 117 candidates were presented by 19 clergymen.

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The "catch-up" confirmation was begun for the convenience of clergy having candidates who had missed Episcopal visitations for one reason or another.

Missionary to Testify

New York:—The Rev. John G. Magee, former missionary and now Episcopal chaplain at Yale university, has been called to Tokyo by the war department to testify in the war crimes trial. He was in China from 1918 until 1940. Most of that time he was in charge of the Church of the Victorious Word, of which he was the founder.

Bishop Resigns

New York:—Bishop Colmore of Puerto Rico has sent his resignation to the Presiding Bishop. It will be acted upon at the General Convention in September. He has been the Bishop of Puerto Rico for 33 years.

Bishop's Wife Dies

Hartford, Conn.:—Funeral services for Mrs. Frederick G. Budlong, wife of the Bishop of Connecticut, were held in Christ Church cathedral here June 14. She was an efficient member of the house committee of the Church Home, and served faithfully on the boards of the Woman's Exchange, Y.W.C.A., the Children's Museum and the St. Barnabas' Guild for nurses. She also held several honorary diocesan offices. The Budlongs have one son, Harrison M. Budlong who, recently was discharged as a navy lieutenant.

Women Barred

Geneva, N. Y. (RNS):—A proposal which would allow women to become eligible for election as church officials was turned down by delegates to the Rochester diocesan convention recently.

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page sixteen

RUSSIA FOR CHRIST The Great Challenge of This Age



50 Russian and Ukrainian Christians have answered the Call to carry the Gospel to their people.

The Bible House of Washington, D.C., formerly the Italian Embassy, now the property of the Russian Bible Society, where refugee Russian Christians from the "displaced persons" camps in Europe will be housed and trained for missionary and Bible colportage work.

Will You Help?

Can we, who are living in beautiful, safe America, visualize even a little bit what multitudes of our fellow Christians have gone through in Europe? Are not many of us, who are provided with all the necessities of life, in the United States, like the rich man in Christ's parable, while the poor and wounded Lazarus of Europe is lying at our heart's doorstep, and we notice him not, and do not hear his groanings for help? Does not the Word of God remind us of our sacred duty to our fellowmen, even if they be strangers to us, for the man who had fallen among the thieves on the way from Jerusalem to Jericho was a stranger to the Samaritan. And the name of the despised Samaritan has been changed into that of the "Good Samaritan," because he was moved by compassion to help a stranger from another race.

Appeals From Europe

On the 29th of March 1946 an urgent letter came to the Russian Bible Society from a refugee camp in Belgium signed by 33 Russian and Ukrainian Christians who have come through great suffering. They ask for theological and missionary training so they can return to minister to their people. As we began to pray for these first thirty-three refugees in Belgium, and our hearts went out to them in increasing measure, other letters from refugee Russian Christians in other camps in Europe began to reach our Washington Office.

A young Russian brother who had been a Sunday School teacher in Pastor Malof's Church in Eastern Europe writes: "I got news about your Bible School. The Brethren here desire to get to that School. Our names are in the supplementary list which we shall be sending to you through an American brother. I ask of you very much please help us to get to the School. My father died two years ago. My mother remained weeping on the shore of the river Daugava, when I was leaving Riga. My youngest brother Enoch was arrested by the Germans and carried away somewhere to Germany, and nothing has been heard of him since. I now turn to you as my spiritual father and ask you to do what is possible that I may get over to you." From a refugee Lutheran Pastor, writing to us under the auspices of the Evangelical Lutheran Church of Augsburg, Germany: "Dear Pastor Malof:—I felt impressed to write you and ask for special prayers. I feel as though you can give me some advice through God. Here is my problem. I was brought here by the nazis in 1944,



and now I am a displaced person with my family of four. I would like to attend your Bible Seminary and become a missionary under the Russian Bible Society. Would it be possible for me and some other Latvian Lutheran pastors to come to the United States and enter your seminary and from there be sent as missionaries? It is the most critical time we have ever seen in our lives and we would be glad to come to a country where we would be allowed to continue in our calling. I sincerely hope that you be in a position to help in this time of need. Please give this matter your immediate attention to lift the burden from our shoulders, through the help of God". Rudolph K".

Share In This Work

In response to these moving appeals the Russian Bible Society has decided to receive in the first instance fifty of these worthy Russian refugee Christians in our Bible Institute. We alone cannot do it, we look for help to the Lord above, and to His faithful stewards here below. The passage of each will be \$300; first year of training, room and board \$50.00 monthly, \$600; total \$900. The funds are needed immediately as we desire to negotiate with the U. S. Government to bring them. How blessed it would be if 50 churches or Sunday Schools, Bible Classes or individuals would each sponsor the needs of one of these missionary candidates! This is a most unusual opportunity and privilege. Never before in the whole history of America has there come an appeal from such a large number of refugee Russian Christians to be brought to America, and to be trained as soul winners. Bible teachers, evangelists, missionaries and Bible colporteurs. In future through their preaching, thousands of Russians will come to Christ, and by helping them now, you will have a share in that great harvest of souls.

Note: Pastors and churches desiring to have a personal visit from Pastor Malof, President of the Russian Bible Society, or from another representative may send invitations to the Russian Bible Society, P. O. Box 2709, Washington, D. C. Readers who would like to read Pastor Malof's thrilling life story, with 45 illustrations, "SENTENCED TO SIBERIA", the story of his missionary work in Russia, persecution, imprisonment, sentenced to Siberia and God's wonderful deliverance may send their orders to the same address. Price \$1.00 including postage.

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1 Cor. 9:25

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There are many kinds of exploration, all of them exciting. One kind involves discovering the foundations of our Christian Faith, following out its implications, and assessing the means of applying it in life. This is partly what Theological Education means to the young men who are preparing for the ministry. Humanly speaking, the future of the Church hangs on their quest.

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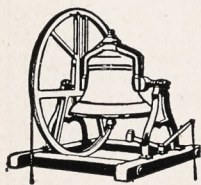
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LIBERAL EVANGELICAL—
(Continued from page 12)

adapted to meet changing circumstances, it should not be discarded. While the episcopate should be maintained in "the coming great Church," this does not mean that non-episcopal ministries are not true ministries of the word and sacraments.

This view of the Church is a big one, and it is the Liberal Evangelical belief that "the Church has never been Catholic enough," for almost all those who use the name "Catholic" are among the most sectarian groups of Christendom. Thus, while the Liberal Evangelicals believe in organic union with the Presbyterians, they also believe in keeping the historic ministry and the Prayer Book, even to obeying the spirit of the rubrics, Offices of Instruction, and 39 Articles, in the Church to come.

Liberal Evangelicals, as represented in the Episcopal Evangelical Fellowship, are concerned to make use of the best possible scholarship to maintain the best in the traditions, customs, and Prayer Book of the Protestant Episcopal Church, and to follow "the central trend" of being open to new truth without discarding what is good in the past. It refuses to be overwhelmed by Anglo-Catholic modernism or obscurantism and guards against excesses of secular optimism as well. It seeks to uphold the doctrine, discipline, and worship of the Protestant Episcopal Church by preserving permanently the positive principles of the Reformation and by applying Christianity to all the problems of modern life. And because it is truly "liberal," it can "give an answer to every man that asketh a reason for the hope that is in it."

MEMORIAL RESOLUTION

Resolved: that the 38th annual convention of the missionary district of Nevada, meeting at St. Peter's Church, Carson City, May 12, 1946, being the third Sunday after Easter, express to Mrs. Garth Sibbald and family and to the wardens, vestry and congregation of Trinity Parish, Reno, our profound sense of loss to the missionary district of Nevada in the sudden death of the Reverend Garth Sibbald and extend to them our condolences.

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THE WITNESS — June 27, 1946

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.

JOHN M. KRUMM

Rector of St. Matthew's, San Mateo, Calif.

I know that Bill Spofford is irrepressible but here's a dissent anyway on his Talking It Over (May 23). Are we to have nothing but name-calling in the current discussions in the realm of U. S.-Russian relations? I haven't read Piper's article (Spofford doesn't tell us where it appeared or where we can get hold of it) but the answer that Bill Spofford makes is pretty inadequate. No facts. Just a series of epithets—"The man should see a psychiatrist", "His Hitler 'big-lie' technique", "it's poisonous stuff, making for war." Now, where does this get us? His reference to the "familiar iron-curtain gag" indicates that Bill doesn't believe that correspondents have a hard time getting admitted into the Soviet Union. Has he heard about Drew Middleton trying to get in for the *New York Times*? Then I am really alarmed when good old Civil Liberties Spofford says, "The perpetrators ought to be tried as enemies of humanity." I know he grudgingly admits that we have free speech and a free press in the U. S., but I get the impression he thinks that is too bad since it allows people to get us involved in World War III.

All in all, Bill sounds like a poor imitation (maybe not so poor) of the *Daily Worker*. I've never yet heard Bill admit he was wrong, so I don't expect an answer. But this gets something off my chest anyway.

ANSWER: Prof. Piper's piece was not in any publication but was a letter which presumably he sent out widely since it was an off-set job. Those interested can I imagine get copies by writing Prof. Otto A. Piper, Princeton, N. J. If we are going to use our freedom, as many are now doing, to get into a war with the Soviet Union, it is my considered opinion that we won't have freedom or anything else very long—W.B.S.

* * *

IRVING B. HOLLEY

Layman of Torrington, Conn.

The writer, noting that there were none of our Church's publications on the reading tables of the Torrington Library, suggested at a recent meeting of the men's club of Trinity Church that we pass the hat and rectify this glaring inadequacy, a complacency that is not in keeping with the great mission of our Church. Enough was given to subscribe to THE WITNESS, *The Churchman* and FORTH for a year.

ANSWER: Many thanks, and we hope other men's clubs, vestries, guilds etc. will follow the example of the men of Trinity, Torrington.

* * *

WILLIS M. ROSENTHAL

Rector at Columbus, Nebraska

I do think you are doing something worthwhile that is needed in our Church life, even though I think an occasional nasty article like Dr. Van Dusen's recent ultimatum is very nearly inexcusable—but apparently we Churchmen are as much of a test of his Christian charity as he is of ours. And the picture of the bishops

at a New Jersey consecration and the comments on their garb was just plain stupid. On the other hand, your editorials and articles about Christianity in social action, and Dr. Shephard's articles on the Prayer Book, are far more important in themselves and far outweigh the unpleasant things and the weaknesses. So, best wishes, and keep THE WITNESS coming my way.

* * *

ROBERT REDDISH JR.

Rector at Wymore, Nebraska

Perhaps it is because I had more time than usual to read it in leisurely manner but it seemed to me that your May 16th issue was the best I have ever read in any Church magazine. Congratulations on the work you are doing.

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