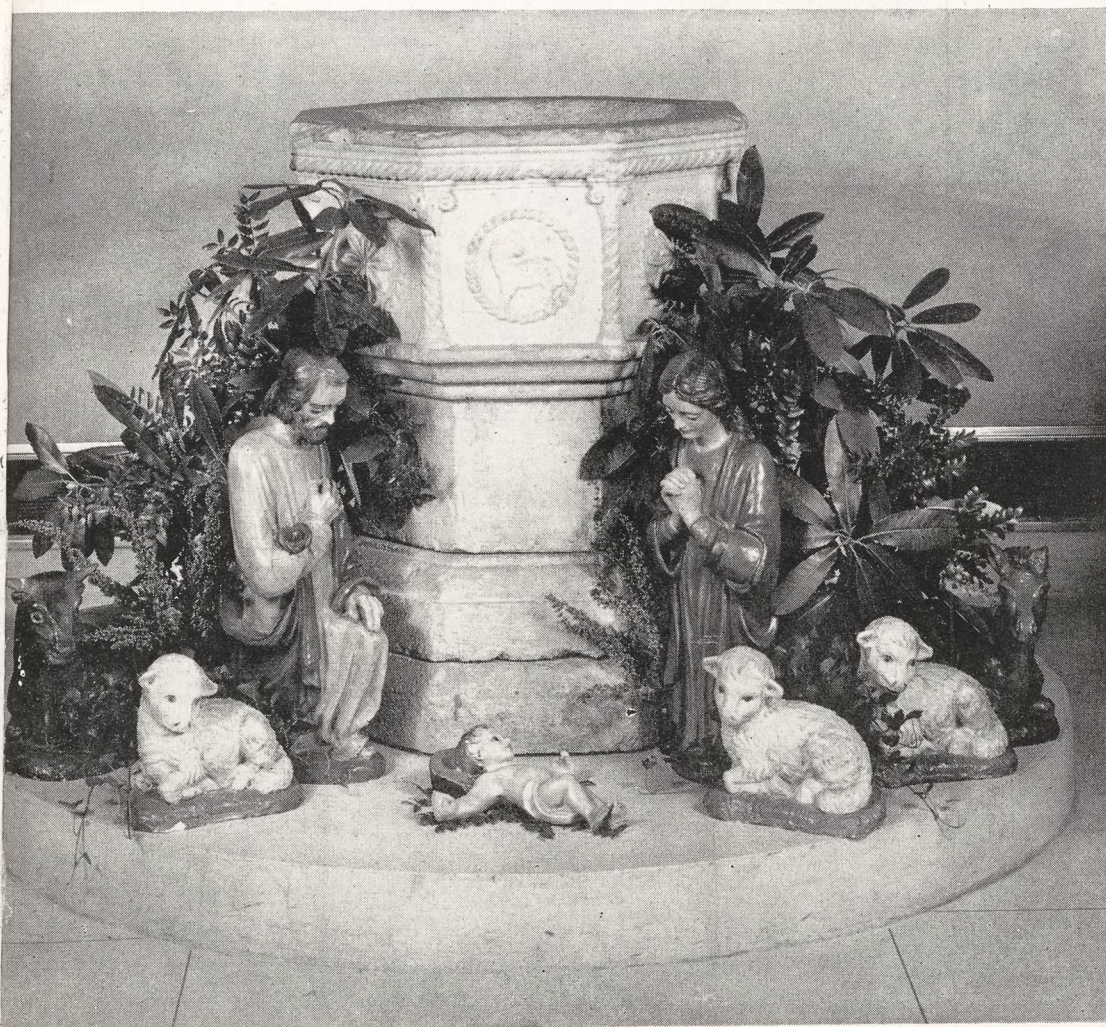


The WITNESS

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DECEMBER 25, 1947



THE CRECHE FIGURES
AT THE ANCIENT FONT
AT EPIPHANY, NEW YORK

The Peace of Christmas

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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. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8, 10 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.; 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. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 9:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

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: 11:00 and 12:05.

THE WITNESS

For Christ and His Church

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DECEMBER 25, 1947
Vol. XXX No. 47

Clergy Notes

BONHALL, ROBERT L., formerly assistant at All Saints, Beverly Hills, Cal., is now rector of St. Peter's, Santa Maria, Cal.

CARMEN, JAMES W. F., dean of Trinity Cathedral, Phoenix, Ariz., has been elected a member of the National Council, succeeding the Rev. John Huess.

CHURCHILL, ERNEST W., formerly associate rector of Calvary, New York, is now vicar of St. Stephen's, Pearl River, N. Y. and chaplain at Rockland State Hospital.

EWANS, H. L., formerly rector of St. Luke's, Billings, Montana, is now rector of St. Barnabas, Omaha, Neb.

HYDE, JAMES, formerly rector at Delaware, Ohio, is now assistant at St. James, New York.

KENYON, ARTHUR L., rector of Trinity, Alliance, Ohio, becomes rector of St. James, Bucyrus, Ohio, January 1st.

MIDGLEY, JAMES A., rector of All Saints, Cleveland, becomes rector of Grace Church, Cleveland, January 1st.

NOLAN, JOHN H., retired general missionary of the diocese of Western Mass., died at Portland, Me., Dec. 11.

OLSEN, TORBEN R., formerly rector of Our Saviour, Hanford, Cal., is now rector of St. Andrew's, Torrence, Cal.

ROBERTSON, IAN, formerly of the diocese of Southern Ohio, is now rector of St. Paul's, El Centro, Cal.

SAVANACK, PAUL R., canon missionary of the diocese of Ohio, becomes rector of the Incarnation, Cleveland, January 1st.

STEPHENS, ALBERT E., JR., was ordained priest on Dec. 8th by Bishop Ingley at St. Thomas Church, Denver, where he is now associate rector.

THEIN, FRANCIS B., formerly of the diocese of Va., is now rector of Emmanuel, Newport, R. I.

TIEDMANN, KARL, Order of the Holy Cross, is in charge of the new house of the Order at Santa Barbara, Cal.

WYATT, J. R., rector of the Ascension, Wakefield, R. I. has been appointed college work secretary for New England and will devote two days a week to it.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45. Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M. Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
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.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Klonan, S.T.D., Rector
Sunday Services: 9:30 and 11 A. M.
Church School: 10:00 A. M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

The Lambeth Conference Agenda Announced By Archbishop

The Witness Series for Lent Will Be Based Upon It With Articles by American Bishops

New York:—Word was received here on December 10th that the Archbishop of Canterbury announced that day the Agenda for the Lambeth Conference, which will meet in London this coming summer. The Agenda was sent some weeks ago to all American bishops by Presiding Bishop Henry K. Sherrill, acting on behalf of Archbishop Fischer. But since it was marked "Confidential" it was impossible to reveal it until released by the Archbishop. However it can be stated that the editorial board of THE WITNESS had decided even before then to base the series of articles during Lent, which is an annual WITNESS feature, upon the subjects to be discussed by the Anglican Bishops from all parts of the world when they meet for the first time in eighteen years. It met last in 1930, with war causing the postponement of the 1940 conference. There were 307 Bishops present at the 1930 meeting, and it is expected that a considerably larger number will attend this coming conference.

The Agenda, as released by the Archbishop, is divided into five main sections, each with sub-divisions.

One, The Christian Doctrine of Man in Society and History. General: Men's dependence on God; Man's need of redemption; modern secular doctrines of man; the Christian Gospel. *Particular:* (a) International Order and problems arising therein. (b) The relation of the state to: 1. Personal and communal life. 2. Education. 3. Religious liberty.

Two, The nature of the Church and its unity. General: The historic faith and order of the Church; causes of disunity; the approach to reunion: the scope and direction of the Ecumenical Movement. *Particular:* (a) Relations between the Anglican Churches and other Episcopal Churches. (b) Proposals for reunion

discussed with non-episcopal communions.

Three, The Anglican Churches. General: Their common tradition: Unity and diversity in order and worship; organs of correlation including proposals for (1) a central staff college. (2) an Anglican con-



—Ade Bethune

ference midway between Lambeth Conferences.

Particular: (a) Ideals and forms of worship: particular questions relating to (1) Baptism and Confirmation. (2) Commemoration of local saints. (3) The common chalice and intinction.

(b) Reports presented on dispensation and on the Table of Kindred and Affinity.

Four, The Growth of the Anglican Churches. General: A conspectus of provincial and diocesan organization. *Particular:* (a) A program for development. (b) Financing of the Episcopate in missionary dioceses.

Five, The Ethical Standards of the

Church. General: The requirements of the Christian moral law and their application to modern life: The Christian Discipline. The Church's duty to witness. *Particular:* (a) Problems concerning sex behaviour, the family and the birth-rate. (b) The Church's discipline in marriage question.

Details of the WITNESS series for Lent will be announced in detail right after the New Year. But we can say that each of the numbers during Lent will feature articles by authorities, with their subjects based upon this Agenda of the Lambeth Conference. It is our hope that the articles will be used in parish discussion groups so that Church people generally may be well informed on the many important matters to come before the Anglican Bishops next summer.

THE PICTURE ON THE COVER

New York:—The Creche figures are arranged about an ancient font which is at the Church of the Epiphany, where the Rev. Hugh McCandless, WITNESS editor, is rector. The font comes from France and was part of the collection of George Grey Barnard, but its exact date and the region it came from cannot be ascertained.

BISHOP DARST VISITS DELAWARE

Wilmington, Del.:—Bishop McKinstry, fully recovered from a recent illness, is shortly to resume his diocesan duties. Meanwhile, Bishop Darst has just spent a busy week in the diocese. He dedicated a pulpit as a memorial to four young men at St. Barnabas, Marshallton. He also

NOTICE PLEASE

***Mastheads are not very exciting reading, but if you will turn to the one on page two you will see that it says "published weekly except . . ." and one of the exceptions is the first week in January. So do not look for a January 1, 1948 number. Also please send in those nominations for the Honor Roll to THE WITNESS, 135 Liberty Street, New York 6, N. Y. The finest New Year to all our subscribers is the sincere wish of the editors.

confirmed a class presented by Rector Alvin B. Potter, and another at the county workhouse where Mr. Potter is chaplain. That same evening he confirmed a class at St. Mary's, Bridgeville, presented by Rector P. Malcolm Ferne, who also brought a class from St. Luke's, Seaford, where he is also in charge.

The next day Bishop Darst conducted a clergy conference at Calvary, Hillcrest. Then he confirmed at St. Philip's, Laurel, the class being presented by the Rev. Robert Y. Barber, who retires January 1, and ended his week by confirming a class presented by the Rev. William C. Munds at Christ Church, Greenville.

MISSIONARY TO PUERTO RICO

New York:—Nurse Melba R. Love is to go to Puerto Rico as a missionary where she will succeed Miss Sarah G. White as superintendent of the school of nurses at St. Luke's Hospital, Ponce. Miss Love's home is in Los Angeles, where she was a nurse at the Hospital of the Good Samaritan. Miss White, formerly a missionary in Japan, is to return to that field following a vacation.

BISHOP LEWIS LEADS QUIET DAY

Alameda, Cal.:—Bishop Lewis of Nevada led a quiet day recently in connection with the presenting of the fall United Thank Offering at Christ Church here. His subject was "Evangelism" and he stressed that Christians must believe that the purpose of God is for one kingdom of free men. As long as we are divided peoples there can never be one kingdom because there can be no such thing as a "balance of power."

The total offering for this year to the U.T.O. in the diocese of California was \$12,727.

STUDENTS DISCUSS PEACE

New Haven, Conn.:—The first of a series of seminary conferences on peace was held December 11 at the Berkeley Divinity School. After a sermon on "The New Pacifism" by the Rev. Sydney Temple, secretary of the Episcopal Pacifist Fellowship, there was a panel discussion led by the Rev. Nevin Sayre of the Fellowship of Reconciliation, the Rev. Lawson Willard, rector of Trinity Church, and Prof. Roland Bainton of the Yale Divinity School.

The large majority of the students were veterans and many expressed

themselves as opposed to negative pacifism which emphasizes passivity, and favored peace-making on the international level. The discussion was lively, with disagreement on technique. The one conclusion reached was that Christian leaders could not be content to follow unthinkingly the "realistic" direction of force as the only answer but must give practical expression to the Christian belief in the power of redemptive love for all mankind.

Other meetings are planned for Cambridge, General, Bexley and Seabury-Western.

NEGRO PROBLEM STRESSED

Oslo (RNS):—The Society of Friends (Quakers) is "putting the Negro problem first on its agenda,"

being distributed through Quakers." He said no decision had been made as to how the Nobel Prize money, amounting to \$38,990, would be expended, but intimated it would be devoted to some special purpose.

LEADERS DISCUSS EDUCATION

Washington:—"Closing the gap between historic theology and the current content of much Christian education" became the unannounced topic of discussion at a meeting of religious educators from the province of Washington held during the first week in December at the College of Preachers here.

Chairman of the conference was the Rev. James W. Kennedy, rector of Christ Church, Lexington, Kentucky, who inaugurated the confer-



Henry J. Cadbury of Cambridge, Mass., declared here on his arrival to accept the 1947 Nobel Peace Prize co-awarded to the American Friends Service Committee. He was accompanied by Miss Margaret Backhouse of the London Friends' Service Council, which shared in the award.

"We have 100,000 Quakers in America, and all over the world we count only 150,000," Dr. Cadbury declared in an interview, "but behind us stand thousands of non-Quakers, supporting us with money because they sympathize with our ideals." Dr. Cadbury estimated that 90 per cent of the Society of Friends' funds comes from non-Quaker sources.

"Today," he said, "British and American Quakers have 500 representatives working for peace in former enemy countries. Money collected by American churches is now

ence four years ago. Mrs. C. Stanley Rogers, executive secretary for Christian education of the diocese of Southwestern Virginia, arranged the program which included addresses by Rev. Albert T. Mollegen and Rev. Reuel L. Howe, professors at Virginia Seminary, and T. E. McMullin, assistant professor of education at the University of Pennsylvania. Dr. T. O. Wedel, warden of the College of Preachers, also shared in the leadership of the conference. Mrs. Edward H. Jones told the conference about her experiments with the Ligon Plan for Christian education in Christ Church, Georgetown.

The announced topic for the conference was "Christian Education for Adolescents." Twenty-five educational leaders representing all but two of the thirteen dioceses in the third province were present.

Policy Towards Russia Offered By Diocesan Commission

*A Committee of Christian Social Relations
Proposes the Statement Be Read in Churches*

Springfield, Mass.:—The department of Christian social relations of the diocese of Western Massachusetts has sent to all the clergy of the diocese, through Chairman Paul T. Schultz of Westfield, a statement headed "A Christian Statement on American Policy Toward Russia." With it went the suggestion that it be read from the pulpit on some Sunday; that it be used in part in parish leaflets; that it be used as a basis of discussion with parish groups. The commission stated that "it is part of an endeavor to stop a third world war" and it carried the full endorsement of Bishop W. Appleton Lawrence.

The statement follows:

The problem of American relations with Russia is a problem in human fear. On both sides, fear begets fear; increasingly, hysteria aggravates the tensions between the two nations. Fear leads to war.

The casting out of fear is part of the work of the Christian religion. The diocesan department of Christian social relations therefore feels an obligation to speak out on this issue.

We would have it plainly understood from the first that we utterly and absolutely condemn all the un-Christian and undemocratic acts and attitudes of Russia—and of the United States. We seek, however, not merely to condemn, but rather to present a constructive and Christian approach to the entire situation, particularly as regards American policy toward the Soviet Union.

Because we are Christians as well as Americans, we should first examine American policy in the light of Christian insight. Christian insight seems to us to reveal our current policy towards Russia at fault on these three scores: (1) it is self-righteous; (2) it misuses religion; (3) it violates Christian liberty.

(1) Our Current American Policy is Self-Righteous.

Too often we assume the self-righteous attitude that we are 100% right and Russia 100% wrong. Right and wrong are very rarely quite as

white or black as that. Experience should compel us to acknowledge that there is almost always fault on both sides. Indeed, we often criticize Russia for doing things which we ourselves do in slightly different guise. Russia dominates satellite states to her west. We absorb bases in the Pacific and by devious means woo Latin-America. We criticize Russia for controlled elections, yet powerful interests deny the franchise to millions of Americans on the ground of race. We dislike Russia's



recurring use of the veto in the Security Council, yet we were among those who insisted that the veto be written into the Charter of UN, and, if outvoted, would probably still use it ourselves. Our own sin should prevent us from casting stones.

(2) Our Present Policy Misuses Religion.

Over and over again in anti-Soviet propaganda we hear the charge made that Communist Russia is godless and atheistic, but many who make this charge seem to be people who, in their personal lives and occupations, completely ignore God, religion, and the moral law. They do not seem to be as genuinely concerned about

religion, as they are to use religion for their own ends. This is a prostitution of Christianity against which we protest.

Admittedly, Marxist atheism is a cause of concern to Christians. But the Christian way of dealing with this is not the way of hate which simply denounces, but the way of love which seeks to convert. To Christians, who, on religious grounds, sincerely fear Communism, we cite our Lord's statement that the gates of hell shall not prevail against his Church. (Matthew 16:18) Christians have no ground religiously to fear Communism, for the Church is not a human institution dependent upon the favor of men, but a divine organism instituted of God and secure in his protection. When Christians as Christians fear Communist atheism, they are failing to put their trust in God, they are questioning God's sovereignty and power, and are exhibiting a lack of confidence in God,—which opens them to the criticism of yielding to the very atheism which they profess to fear. Besides, the indiscriminate charge of atheism is both unfair and untrue, when we know that many Russians are Christians. It is a needless insult to these our Christian brethren.

(3) Our Present Policy Violates Christian Liberty.

Abroad, our policy tends to withhold relief from all who are tinged with Communism. This policy further alienates those whom we would convert, and is rapidly drying up the great reservoir of good will which once was ours. At home, inquisitive and restrictive measures are passed which penalize Communists above other citizens. As Christianity is real only in those lives who, free to accept or reject the grace of God, have chosen to accept it; so democracy rests upon free consent and not upon compulsion. Political toleration of dissent is essential to the health of democratic institutions; it stems from the principle of Christian liberty. Many aspects of our current policy violate this principle.

Summary — The Road to War

The present American policy seems to us to be vitiated by the sin of self-righteousness, to misuse religion, to violate Christian liberty, and will, we believe, in the long run, lead us forward on the road to war—a war utterly needless and indescribable and unimaginable in its full horror. In the name of the



Prince of Peace, we deplore it—we protest against it—we repudiate it.

A CHRISTIAN POLICY

In the place of the present policy, we offer these suggestions:

(1) That, in the name of justice, the American government, instead of wasting time and energy in criticizing the Communists, take positive action now to solve the problems that are really a threat to the democratic way of life here at home,—such problems as the housing shortage, race tensions, disabilities suffered by minority groups, bad labor conditions among some groups such as the migratory workers, and the high cost of living. It is incredible that a country which achieved such efficient mass production in airplanes, ships, guns, and all the implements of war, is not able to build houses for men who fought that war, to live in. As American policy solves these problems, the Communist danger, we believe, will disappear.

(2) Second, in the name of religion, which has been defined as “visiting the fatherless and widows in their affliction,” let American policy provide relief abroad for all those who are in need. Let us feed the hungry and clothe the naked, without regard for their political opinions. Let the only requirement be that of need, and let those who criticize Russia for its agnostic and atheistic tendencies, be sure to support those religious influences and organizations which are here in America.

(3) In the name of Christian liberty, let American policy protect and restore those rights which are provided in the Bill of Rights, and those civil liberties for which the United States has become noted, but which, in recent years, have been definitely infringed upon because some of us have not been sufficiently wide-awake to realize that “The price of liberty is eternal vigilance.”

(4) In the name of the unity of mankind, implied in the Christian doctrine of the fatherhood of God, let America loyally support and strengthen the United Nations, seeking thereby to build a limited World Government able to gain for all peoples and nations those principles and practices which our constitution sets forth for our own country—“to establish justice, insure domestic tranquillity, provide for the common defence, promote general welfare, and secure the blessings of liberty to ourselves and posterity.”

These things are all our responsi-

bility as Christian citizens, but as members of Christ's Church, we each have an additional responsibility—to shape our own lives according to the will of God. These are days in which, by the very gravity of the occasion, we are called to pray in agony of spirit for a world full of sin and suffering; called to pray with an urgency that grows out of the recognition that for the first time in history, man has acquired the power to destroy himself and all civilization as we know it; called to pray prayers which are offered not in an endeavor to bend God's will to our selfish ends, or even in abject resignation to fate, but, with penitence and humility, with courage and determination, to pray “Thy kingdom come, Thy will be done, on earth as it is in heaven.”

ARCHBISHOP CUSHING HITS EPISCOPALIANS

New York:—The Roman Catholic Archbishop of Boston, Richard J. Cushing, took a crack at the Episcopal Church in an address here before 800 persons attending a dinner for the benefit of the Jesuits. After speaking of “one of the greatest spiritual revivals in the history of civilization” because of the “yearning on the part of many peoples for the unity, sanctity and universality which were and are the marks of Catholicism,” he turned to the Philippines. He described the Islands as the “spiritual responsibility of Catholic America” and said that the people there are eager to play their part in a revival of Catholicism.

Then he charged that the House of Bishops of the Episcopal Church, in authorizing mutual ordination between their Church and the Aglipayan Church of the Philippines, was attempting to “seduce” Filipinos, who were originally Catholics, away from the Church of Rome. He declared that the Aglipayan Church was founded in 1902 as a national Church by a “renegade” priest and since then had been successively approached by the Unitarian Church and now by the Episcopal Church.

WANTS NO PEACE WITH STALIN

Philadelphia:—The Rev. Hans Asmussen, executive director of the Evangelical Church in Germany, now lecturing in the United States, told a conference here that “It is impossible for a Christian to wage war with Adolf Hitler to the death and to make peace with Stalin.”

Meaning of the Nativity

WE CELEBRATE at Christmas not alone the birth of Christ, but what that birth means. We call this miraculous fact of the word, or mind of God, becoming flesh, the Incarnation. Before this mighty fact, we bow in veneration and amazement. But we are not realizing to the full our celebration of this fact if we pause merely to bow in veneration and amazement. God does not work miracles to induce in us attitudes of awe; he works miracles very often to startle us into learning things we need to know. We shall not want this Christmastide to pass without appropriating certain truths God is revealing to us through the Incarnation. Some words of the late Archbishop Temple come to mind in connection with the Incarnation, "Christianity is the most materialistic of all great religions . . . Christianity, based as it is on the Incarnation, regards matter as destined to be the vehicle and instrument of spirit, and spirit as fully actual so far as it controls and directs matter."

The word became flesh because God wanted to redeem man from sin and to win man to a right relationship to him. Since much of man's difficulty both from the standpoint of sin and also from the standpoint of alienating him from God is rooted in a false attitude toward the material world in which he lives, the significance of the Incarnation, as Archbishop Temple has pointed out, dare not be glossed over.

If one were to seek a cause for much of the world's present disorder one would find it difficult to decide whether more blame should be ascribed to materialism,—living on a bare physical basis,—or to secularism,—divorcing the physical from the spiritual. The Incarnation is God's answer to both of these heresies. Man cannot live by bread alone. Man cannot live without bread,—for very long. Nor can man live,—for very long, as we are beginning to learn in these tragic days,—by being indifferent to bread. Man can live only by using bread, and every other element in the physical world, as God intended it to be used, or to borrow Archbishop Temple's words, "as the vehicle and instrument of spirit."

We seem to be rather far afield from the spirit

of Christmas and the message of the angels and the scene in the manger in Bethlehem and the shepherd lad offering his little lamb to the new born Saviour. If we are far afield, it is because we have let our minds be occupied with these incidentals rather than with the real purpose God was seeking to accomplish in sending his son into this bewildered and disjointed world. God sent his Son to live with us that we might live the life of the kingdom, that the hungry might be fed and the naked clothed and the homeless housed and the sick restored and the poor have the gospel preached unto them. And all this can be accomplished once men come to see the proper relation-

ship between the word and the flesh. Christ came that men might learn how to make the flesh the vehicle and instrument of the spirit, and thus serve the purposes of God.

So as we celebrate this Christmas we shall express our veneration and awe at the miracle of the Incarnation by having a care for the hungry. A CARE package to a hungry fellow Christian in Europe or Asia will help. A generous Christmas check to the Presiding Bishop's Fund for world relief will help. Concerted action to battle the rising cost of food will help. But we shall not be satisfied with these measures. We shall not rest until our society is converted

from the worship of crass materialism to a stewardship which regards every element in our physical world,—our bread, our industrial machine, our atomic energy, and the processes of government, as vehicles and instruments of spirit in realizing the kingdom of God on earth. The word was made flesh. Even so come, Lord Jesus.

Let the Stranger In

THE MAIN purpose of Christmas is to restore our sanity. Phillips Brooks once reminded us that the truth which underlies the Incarnation is that man belongs to God. "The human nature belongs to the divine. It can come to its best only by entrance and possession of it by divinity." Christianity maintains that man cannot be integrated, whole—and so holy—without this. He needs all the integration he can find to meet with sanity a world which is in a psychopathic state.

"QUOTES"

LET us at all costs avoid the temptation to make our Christmas worship a withdrawal from the stress and sorrow of life into a realm of unreal beauty. It was into the real world that Christ came, into the city where there was no room for him and into a country where Herod, murderer of the innocents, was king. He comes to us, not to shield us from the harshness of the world, but to give us the courage and strength to bear it; not to snatch us away by some miracle from the conflict of life, but to give us peace—his peace—in our hearts, by which we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing that is peace.
—William Temple,

The late Archbishop of Canterbury

The fact that man is failing to use his whole nature accounts for this latter.

Of the essence of divinity is giving, and insofar as man is unable to give fully he fails to be his real self; he falls into disastrously confused ways of thinking and acting. We acknowledge this, partly unconsciously, when we strive symbolically to carry out the process of giving in feeble fashion during this season. The slight and temporary gestures we make often do not extend far beyond our family and our friends, and we endeavor to make up for our lack of real giving by an artificial frivolity that helps us to forget.

Moreover, ours is a giving only of our substance; we need the quality that God had when he so loved the world that he gave. His self-given leaps over the constricted areas of race and creed, color and condition; it involves the deep motivations of the spirit. Joyce Kilmer expressed this well in his carol when he wrote, "Unbar your heart this evening, and keep no stranger out."

It is not too difficult to measure our spiritual sanity. Christmas gives us not only the opportunity to assess it but to strengthen it and increase it.

The Word Was Made Flesh

IT IS an apartment in a section of the city which once was fashionable. Now the population is mixed, middle class whites and professional-type Negroes. It is a pleasant apartment. Over the group gathered there, a mixed one, hangs an ominous gloom. They have been talking for some time. The case of Ann has been thoroughly discussed. Even though she had highest honors in high school, that woman's college was so cagey in its denial of her application that you can't prove discrimination. Ben probably won't be able to get a job anywhere that will be up to his capabilities as a student and practitioner in foreign affairs since the government released him, "without prejudice," presumably for his activities on behalf of Soviet-American friendship. Charles has been duly sympathized with for his cuts and bruises incurred in sponsoring that meeting where the accused communist was trying to state his case. Dave has certainly made clear that he needs financial assistance after Beth Shipbuilding applied the Taft-Hartley bill. Edward, representative in Congress, has discoursed at length on the utter impossibility of making the conservatives face the fact that prices are having a deleterious effect on the health of many, and that the old law of supply and demand is going to pauperize millions in the nation. Frank has reported that there is truth in the statement that staff officers feel that communists achieving power in either France or Italy will be considered by our government to be acts of aggression by the

Soviets, and we will take drastic measures immediately.

The electric candles at the window throw a contrasting warming light. On the mantle there is a crèche. Above the manger another light glows. "The Light shineth in darkness and the darkness comprehendeth it not."

A Christmas Meditation

By
STEPHEN F. BAYNE JR.
The Bishop of Olympia



THERE is a good deal to be said, we have decided, for the commercial Christmas. (Not for its vulgar arrogance, but whose fault is that?) This gay interlude between the first frost and the January White Sales is not to be sneezed at. It brightens up the stores immeasurably; it supplies the remnants of our Puritan consciences with an excuse to adorn the streets; it redeems the city, thanks to the late Prince Consort, with

blessed reminders of the country, if only for a week or two; it is a needed admonition to friendship; it gives our poor, dry, bedraggled, beanpole spirits at least a few warm, pagan, smells and sounds and tastes to remind us of what we have lost in our insane and insatiable thirst for respectability. Most of all, it is an excellent invitation to self-examination and a rearrangement of our values—it is in fact an involuntary invitation to Advent, that lesser Lent, which we are foolish not to accept.

The mechanics of it are quite simple. You walk through a store or two, meditating on your Christmas shopping. Almost at once you detect a curious little strain in your spirit. Perhaps the question arises as to what *you* would like for Christmas, and gruffly you mutter to yourself something about a kiss and a cup of coffee—you really don't want anything for yourself. But that is not quite true. If by some miracle time could be unwound and you could recapture the magic of a childhood Christmas . . . and you slow down for a second and take another look at the toy trains or the model airplanes . . . you wish they could bring you what they once did, and you wish you did not have to leave so much behind in life.

That is the strain we mean. We still hanker after the old loveliness, yet we know better. We wish the stores were as big as they used to be, and that we wanted what they have as eagerly, yet we are wiser than to hope for it. Homesickness is the best price we can find for freedom, and we are not fools enough to repent our bargain.

We are led, in life, from small joys to greater, from the bondage of "me" and "mine" to the wide liberty of "thee" and "thine." In the process stores get smaller, red paper less glamorous, electric trains less exciting, a fat pocketbook less glorious, a sleek mind less imposing, national sovereignty

less magnificent, our rights less transcendent, and fences between men less absolute. The world shrinks as well as a department store, and the things of the world fall into their proper perspective as things, not to be confused with people.

It does not happen easily, nor without a good deal of itching for the old days. But somehow man has got to be made ready to see the world as God sees it—pretty small and not very satisfying except for its one superb privilege of being a birthplace for the children of God. It's about at that point that you remember the Stable and the Child, and wonder at the patience of God.

The Peace of Christmas

An Editorial

by Irving P. Johnson

*The Late Bishop of Colorado and
Editor of The Witness*

IN HIS little book on *The Psychology of Insanity*, Dr. Hart relates an incident. A certain man complained bitterly that a certain peal of chimes was discordant and irritating. As a matter of fact, the chimes were in perfect tune and were particularly sweet. The man had a complex which perverted him so that he called good, evil, and harmony discord. Why was that? Because he disliked the clergyman in whose church the chimes were hung; therefore, he disliked the chimes. A little root of bitterness had so spread that it enveloped his whole being and everything was colored by this prejudice.

So, you will find a large proportion of the human race infected with incipient madness. Their judgment is perverted by their complexes of human prejudice. You will find Republicans and Democrats alike who refuse to acknowledge that any one in the opposite party has any virtue. You will find financiers and laborers who have a similar complex. So, Protestant and Catholic are unable to see good in any act pertaining to the other faction. Such complexes are substitutes for reason and destitute of charity. Those who hold them frequently think that they do so in the name of the Lord, but there is nothing to justify this assumption.

It was the Pharisee and not the Christ who was



the victim of these complexes. It was the Pharisee who felt such contempt for the Samaritan, who was the heretic of his day. Christ saw whatever was good in the Samaritan without compromising his heresy. "Ye worship ye know not what," was his declaration about the religion of the Samaritan, but in several instances he spoke approvingly of good Samaritans. To the Pharisee there were no good Samaritans. His complex would not admit it.

To the Pharisee there were no good publicans; Christ found some. To the Pharisee the woman of the town was hopelessly outcast; Christ found some that he could forgive. In fact, it was such a complex that prevented the Pharisee from seeing any good in Christ. He wished to crucify Christ, not because Christ was evil, but because Christ ruthlessly violated all of his favorite complexes. The Pharisee lived on these complexes. They saved him the necessity of thinking about that which he disliked and of forgiving those whom he detested. Christ could make no impression on such natures. He only irritated them. They hated him because he refused to be a party to their unreasonable prejudices.

The spirit of Christmas is the spirit of good will. It is hostile to inveterate prejudice. It breaks down the barriers of caste and makes of one blood all nations, sects, cults, and complexes.

To Scrooge, who had a money complex, it was not Merry Christmas but merry humbug. Any merriment that cost him money was incomprehensible to him because it cost money. To the bitter radical, Christmas is an irritation, because it rebukes hatred and condemns bitterness. To the one-compartment mind, Christmas is incomprehensible because the spirit of Christmas cannot be reduced to a syllogism or confined to one idea.

The world has taken kindly to Christmas for several reasons: Christmas helps trade, promotes jollity, is different from the rest of the year. But Christmas sentiment is very different from Christian principle, just as far as the sentiment produced by an actor is from the sentiment produced by real poverty. It is luxurious to shed tears over a mythical orphan on the stage, but dreadfully dull to help the real orphan in the alley. How often it is that the luxury costs much more than the reality!

So, Christmas as an incident in life is very different from a Christian spirit as the controlling principle of a life.

HOW shall we observe Christmas? We will knock off work and give the day up to enjoyment. Fine. We will give expensive presents to our family who have much, and something to the poor who have little. Very good! We will have a good dinner and some merry games, and see that the children have a good time. Excellent!

But yet, Christmas is Christ's birthday — the day on which we should remember him. How? By giving something to somebody in his name. Good! if we really give it in his name. But, lest we forget! He said, "Do this in remembrance of me." Surely we have not celebrated his festal day unless we have given him that which he most desires. And what does he most desire? That we shall give him "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice."

It is not enough that we give him things, or that we give things to others; he wants us to give him ourselves. And this does not mean merely that we think of him, or sing about him, or even listen to a sermon. It means that we lay ourselves on the altar of his sacrifice. It means that we join the offering of ourselves to his offering of himself, and this we do when we present ourselves to him in the service that he commanded us to observe.

You may get something of the spirit of Christmas and leave him out, but you cannot observe the day and forget him. And what is involved in your Christmas Eucharist? Is it not that you are in love and charity with your neighbors? That whatever they have done or failed to do for you, that you put on Christ's spirit of forgiveness. That you smash your complexes. That you try to find

the good in those whom you do not like and an excuse for those who have injured you. That you put on the spirit of Christ, not for a holiday season, but for all the year. That you clothe yourself in his spirit of "peace on earth and good will to men."

Hard! Of course it is hard. Whoever said that it was easy to get the mind of Christ? But it is important. I can assure you that it is most important for this mad world that we get rid of our complexes and put away our bitterness. It is important that we do not add to the chaos of human



selfishness, but become a force for forgiveness in order that we may experience forgiveness.

I am sure that God never attempted to create anything as difficult as the kingdom of heaven. He can speak the word and things obey him—but he speaks the word to men and they curse him. He can so order things that they follow the immutable law which he gave them. But he asks men to love one another and they fill the whole world with the clamor of their complexes. It is true that there is a limit to God's omnipotence, and that limit is that he cannot force men to love him or to forgive one another.

Even when he so loved us that he gave his Son, we so loved ourselves that we slew his love. Greater love can no man show than to give his life, unless it be when a father or mother gives the life of a beloved son for a cause. God so loved us because

there was no other way that we could learn to love him. He gave us his best that it might bring out the best in us. And that best we find in opening the doors of our hearts that Christ may be born therein, and then opening those doors again that Christ in us may go out into the world to do Christ's work among men.

You may find it hard to get rid of your bitterness, but you will never find it easier than it is now, and if you do not get rid of that bitterness you will find it exceedingly hard to meet your Lord when he comes again.

The world needs Christ, but clings to its bitterness, and so the world finds chaos.

We cannot do much, each one of us, but we can add to the world's peace by eliminating all bitterness from our own hearts, and this we can do only at the shrine of Jesus Christ.

Christmas Reflections

By

A. RONALD MERRIX

Of the National Council Staff

WHEN some among the first Christians looked back over their past experiences, the coming of Jesus Christ into their consciousness was seen to have meant so much to them that they could only describe his actual birth most worthily as having been heralded by a divine messenger who sang: "Be not afraid, for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day a Saviour, who is Christ the Lord."



When others — more serious-minded, perhaps — considered what his coming had meant to them, they too pictured the original event as having been accompanied by a divine pronouncement: "You shall call his name Jesus, for he will save his people from their sins."

Still others — older maybe, in years as in Christian experience — when they thought of him as a teacher, intended that to mean, "a teacher come from God." For them to become as he was and to look at life as he saw it, demanded a radical transformation so complete that it was like being born again. "You must be born anew," Jesus told Nicodemus.

Yet another, reviewing his personal experiences in relation to the event of Christ's birth, described it in this way: "When the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons."

Nor was that all. The same Holy Spirit who had come upon the virgin of Nazareth and by whose power she conceived and bore her first-born son, would operate also in those who were born anew. "Because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" Thus, through God's own action all re-born sons became also heirs, heirs of God and fellow heirs with Christ. St. Paul felt constrained to add, "provided we suffer with him in order that we may also be glorified with him."

What light do these reflections cast on our response to the message and mission of the gospel, which we call evangelism? Our preaching, teaching and personal witnessing, while being entirely relevant to human life and needs today, should convey also unmistakable "good news of a great joy," which is intended for all people. It is the Christian way of salvation, leading to positive, joyous spiritual health, to wholeness of life and living. It brings deliverance from all that keeps us from joyous fellowship with God and our fellowmen. All of us need to be "born anew"; we cannot save ourselves. As Christ became one with us, we can become one with him and with our fellowmen "in him." Through this dual process of self-identification God, by his Spirit, can do in us and through us what we cannot do for ourselves.

Evangelism calls us to become "new creatures" for a new age. We cannot make ourselves new persons. But God can. We believe he is ready and willing to do it. We can say with Mary: "Let it be to me according to your word." Our first birth was largely passive, as far as we were concerned. Our new birth demands our willing co-operation. "We must suffer with him in order that we may also be glorified with him." We must ardently desire it, fervently pray for it, trustfully appropriate it, and still be content to wait in child-like, expectant faith, for God's own time to fully come to us.

O holy Child of Bethlehem!

Descend to us, we pray;

Cast out our sin and enter in,

Be born in us today.

Baptized churchmen find further grounds for confident, affirmative faith in Burton Scott Easton's fine translation of Titus 3: 4-7: "When the kindness of God our Saviour and his love of men appeared—not because of the righteous acts that we performed but out of his own mercy—he saved us

'By a washing that gave us a new birth
And by making us new through the Holy Spirit,

Which he poured on us richly

Through Jesus Christ our Saviour;

That being justified by his grace

We might await with firm hope

An inheritance of eternal life.'"

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

MORE ABOUT THE OFFERTORY

WE HAVE not yet finished with the subject of the Offertory. Recently I was asked if I thought it liturgically 'proper' to attach an Offertory to the services of Morning and Evening Prayer. Certainly it is. There is no occasion when Christians meet together for corporate worship and prayer that it is not fitting for them to make an offering. Our Methodist friends have an old saying among them which is 'worthy of all men to be received'; namely, "When two or three are gathered together in thy Name, there is always a collection!" Unless the worship of Christians moves them to a response of sacrificial giving it is a farce, not to say indecent. God so loved the world that He *gave* . . . How much do we love in return? The offering is part of the answer to this question.

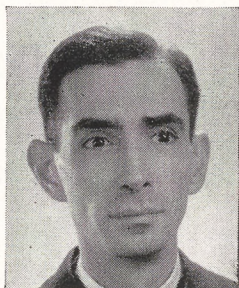
Morning and Evening Prayer end on the eucharistic note of the General Thanksgiving—"that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service." Surely there is no better way to begin the giving up of ourselves to God's service than by emptying our pockets with a generous and cheerful spirit. We might as well begin the work of Christian sacrifice where it hurts the most. Our money is a real part of ourselves because it represents hours of our time and labor. And if we happened not to earn it there is all the more reason why we should be ready to give it up.

The idea of 'offering' is the only justification for the Church or its ministers receiving gifts of money for the occasional services of baptism and burial

—yes, and of weddings also. These gifts should not be thought of by those who offer them as fees to cover expenses or as personal gratuities to the officiating parson; for both the Church and the Ministry exist in this world 'to spend and be spent.' But there is no reason why people should not be ready and desirous of making a thank-offering and devotion of sacrifice to the cause of Christ in return for the added blessings brought to them by the ministries of the Church. Unless, however, they make their offerings with this intent, it is better for the clergy not to receive them.

Another point occurs to me in this connection. When people make a sacrificial gift for the Church's work their offering should be duly presented at the altar with the other corporate offerings of God's people. It is unnecessary, of course, to call out names of individual offerers. But every offering by an individual should be related to the larger whole of which it is a part. And any gift which is in any sense a sacrifice ought to be dignified by a solemn presentation of it in the context of the Church's corporate worship. It has always seemed to me very unseemly, for example, not to collect and offer at the proper time the gifts of the people at a 'low' celebration of the Eucharist, but instead to leave an offering plate in a convenient place for people to put in it what they will when they come up to receive communion. Their gifts should be received and presented in association with the oblations of bread and wine that they may be offered unto God for 'the whole state of Christ's Church.'

Even more unseemly is the caricature of presenting the alms in some churches—probably motivated by an exaggerated desire to lean over backwards lest they disobey the rubric about 'humbly' presenting them—by having the server whisk them away out of sight as rapidly as possible, without ever letting the 'filthy lucre' come to rest on the Holy Table. Possibly such churches are ashamed of their meager gifts. But if there is among the alms some sacrificial gift, it is holy and acceptable unto God, and I rather think that He is pleased to have it placed alongside the oblations which are the memorials of His own sacrifice in the offering of His only-begotten Son.



Modern Science Brought To Aid Of Church in Kentucky

A Wire Recorder Brings the Reproduction Of Church Services to Shut-Ins and Others

Edited by Sara Dill

Louisville, Ky.:—St. Mark's services complete to music and prayer, are provided by wire recorder. Although it still may be argued in some quarters that science is the enemy of religion, at St. Mark's in Crescent Hill, a suburb, the Rev. William H. Langley, Jr., is putting science to work for religion. With one of the latest developments in radio and electronics, the wire recorder, Mr. Langley is able for the first time to bring to shut-ins the church services they love and miss—complete with sermon, choir music, responses of the congregation and even the sound of the shuffling of feet as the worshippers rise or kneel in prayer.

It all began when two live wire ex-G.I.'s of the congregation got the bright idea of recording a wedding at St. Mark's. They stuck a microphone on the floor of the chancel, retired backstage and recorded every sound on a small spool of wire. When Mr. Langley heard how faithful the reproduction was, he became interested in the possibilities of using the recording machine in church work. One parishioner who suffered a broken hip said, "People who can walk on both legs just can't appreciate what it means."

Also at St. Mark's they're finding the wire recorder useful in the operation of the church, too. It is a convenient and lasting way to keep records.

To William Pilcher, the organist and choirmaster, the wire recorder is an extremely useful new tool. He can record and play back rehearsals or actual services, study them and use them to demonstrate to the singers any sections he'd like changed or pointed up.

For some months the Diocese has been purchasing recording equipment whereby full services will be recorded and sent by mail to the rural areas of the diocese for use of radio stations. Also any sponsored program of the diocesan departments is recorded and sent out in the diocese to be used in their parish meetings, such as the missionary meeting for the promotion of the every member canvass, the annual

Lent offering presentation service, etc.

The diocese has invested heavily in visual aids library, owning two projectors for slides and filmstrips for use in the program of religious education for the Church schools, young people and the Woman's Auxiliary.

Council of Churches

Camden, N. J. (RNS):—About 300 Protestant churches have joined in formation of a Council of Churches of Greater Camden. A preamble to the council's constitution sets forth that "the Church of Christ is confronted by unprecedented need and opportunity" in the world of today, and that "the magnitude and urgency of the task before the Church are too great to be met by a divided body." The call to service emphasizes "fellowship and unity of action in this hour."

Five departments will be organized to carry out the new federation's program. They include Christian education and stewardship, co-operation in evangelism and church extension, utilization of the press and radio, better family and community relationships, and better inter-faith and inter-race relationships.

Co-operation is now possible with the Council of Churches in Philadelphia, directly across the Delaware River, with the result that the entire metropolitan area of the nation's third largest population center is completely organized for inter-denominational unity of purpose and action.

Good Old Days

Yonkers, N. Y.:—St. John's, Colonial Heights, will celebrate its 150th anniversary throughout 1948, according to an announcement by the rector, the Rev. Osborne Budd. The first unit of the present church was completed in 1798, one of the first to be constructed in the country after the Revolution. According to the records, ten men were required to build it. Of these, Joseph O'Dell worked a total of 75 days for about \$1.70 a day. The total cost of the building, including labor and materials, was

about \$1,000. This included the cost of three gallons of rum, at a cost of \$5, which was furnished the workers in addition to their wages. Since that time the building has been added to at least twice, but the old part is still intact and can be easily distinguished in the modern structure.

Plans for the celebration include the restoration of the church; a pageant based on its history; special services.

Get Cold Shoulder

Washington:—Fifty church leaders, representing seven Protestant Churches, held a seminar on legislative measures here. They went to the Capital and to the White House to find out what they could about the Marshall plan, displaced persons, wages and hours, price control and universal military training. One delegation was sharply rebuked by Congressman Frank Fellows of Maine, who told them that ministers ought to stay home attending to their parishes instead of invading Washington. Another churchman, who did not want his name used, said that he sensed a mild rebuke from President Truman during an informal conference on universal military training.

New Missionaries

New York:—Miss Gertrude E. Eby, now employed in the finance department of the National Council, is to go to China to work in the office of the treasurer of the China Mission. Mrs. Ethel Rhodes Murray, a nurse, is to go to Liberia where she will be stationed at St. Timothy's Hospital, Cape Mount. At present a public health nurse for the city of New York, she is a graduate in public health nursing from New York University and has continued her studies for a master's degree. She is a communicant of the Crucifixion, Harlem, New York City.

Oppose Conscription

Columbus, O. (RNS):—Church, youth, farm and college representatives have organized a "Columbus Committee Against Peacetime Conscription" and announced they will carry a campaign into opposition territory, "using insofar as possible the observable technique the opposition uses."

The Rev. Donald Timerman, secretary of the Franklin County Council of Churches and chairman of the new group, said the committee would attempt to inform the public of the true picture of universal training and carry on a campaign against the

UMT bill pending in Congress.

"We are being pushed by war department hysteria into pseudo-preparation for war, into the building of a vast partially trained army of foot soldiers in an atomic age," he asserted.

"Peacetime conscription," he added, "has never proved effective for national defense. It always creates a false sense of security. Modern wars are won by industrial organization and mechanical preparation."

The local committee is the third in Ohio created by a state committee formed under the direction of Dr. Roy Burkhart, pastor of First Community church, here. The other committees are in Cleveland and Toledo.

Aid to Jews

Jerusalem (RNS):—An Anglican bishop and a Roman Catholic monk have won the praise of the Jewish community here for their efforts in saving Jewish lives and property menaced by Arab rioters. Informed that danger threatened some Jewish families living in the Arab quarter near the Swedish mission school, the Rt. Rev. Weston H. Stewart, Anglican Bishop of Jerusalem, personally intervened to effect their rescue. Meanwhile, Father Placidus, a German Benedictine belonging to the Church of the Dormitio, pushed his way to the center of a mob which started a fire in the commercial district. At first the rioters attacked the priest, but then gave way in deference to his age and dignified appearance. Besides prevailing upon the rioters to disband, Father Placidus helped to extinguish the flames.

A number of Arab Moslems and Christians sheltered Jewish neighbors and in several Arab villages offered to organize joint anti-riot squads. Haganah, the Zionist defense organization, has generally succeeded in preventing Jewish mobs from damaging Arab life and property, sometimes at personal risk to Haganah men themselves.

Priests Cooperate

Belgrade (RNS):—Three hundred Orthodox priests from Serbia and the autonomous regions of Kosovo, Metohija and Vojvodina, met here to form an organization which will cooperate with the government in social, economic and educational projects. The group is similar to other associations reportedly set up by Orthodox clergymen in Bosnia-Hercegovina and Croatia. Inaugurated in response to recommendations by the holy synod last spring which

called for "cooperation between priests and state officials," the new association announced that its purpose is to join with state authorities and people's organizations in promoting "social and cultural projects and the fulfillment of Yugoslavia's five-year plan."

Formation of the association followed shortly after Patriarch Gavrilov, supreme leader of the Orthodox Church in Yugoslavia, had called upon Orthodox clergy throughout the country to support "all activities for the benefit of the people" sponsored by the government.

First business of the new group was the election of working committees and the adoption of regulations to govern its activities. A lengthy resolution approved by the meeting declared that "we must unite our forces with other professions and sections of the population," because "only in this way will we achieve improvement in the standard of living of our whole people, and even of us priests."

An unusual feature of the resolution was its attack on "clericalism," which it condemned for "having brought much evil to the world, and even to us."

"We want friendly cooperation with state authorities," the resolution said. "We do not want to work for those who have never been inside a church, but who are now allegedly extremely pious and beating their breasts because of the reputed loss of the churches' prestige."

Present at the meeting was a delegation of Roman Catholic priests from Slovenia, who presumably attended as observers.

Get Out of Schools

San Antonio, Texas (RNS):—Mrs. Eugene Meyer, wife of the Washington, D. C., publisher, told the annual convention of the Texas State Teachers Association here that some method satisfactory to all citizens should be devised immediately to halt the growing domination of pub-

lic schools by sectarian religions. She declared, "we should persuade the churches to withdraw from the public school system if we are convinced the public school system is worth saving."

Mrs. Meyer warned that the churches would sacrifice their own freedom, prestige and influence over the lives of the people if they depend upon public support and let themselves become mere adjuncts or rivals of the state.

"We find both Protestant and Catholic clerics battering down the public school doors in order to get a hearing from children whom they cannot attract to their churches," she asserted. "In some communities they enter the schoolroom to teach sectarian religions while the public school teacher stands by; in others they fall back upon the discipline of the school to herd the children into church class rooms.

"I, too," she continued, "believe that the child is robbed of its full development if it receives no guidance in early years toward a recognition of the religious aspects of life. But sectarian religious teaching, to be effective, must remain the province of the church, the family and the home. The churches have ample time to carry out this responsibility without sectarianizing the common schools."

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of the public school system, Mrs. Meyer said, "we have the right to ask what proof the religious groups have to offer that their influence has been ethically more effective. What example are the sectarian groups giving at this very moment of moral leadership in our own country? Their undignified quarrels are due to rival ambitions, mutual intolerance and lack of confidence in the power of spirit, mind and idea. The repercussions of these dissensions are already felt in the nation's school-rooms. If we are convinced that our public school system is worth preserving, we should persuade the churches to withdraw voluntarily from the public school system. If they will not see reason, public opinion must be mobilized to hasten this retreat. For the school system is the one broad area left in our country where religious intolerance could be overcome. It is the one place where the child is not yet primarily a Protestant, a Catholic or a Jew, but an American among Americans."

Parish Aids Mission

Detroit:—St. Martin's, a mission, has been assured of additional assistance by St. Paul's Memorial parish. The mission, not far from

St. Paul's, was established in 1928 and has never had a full time minister. It has been operated with diocesan aid, with lay readers taking the services, with occasional visits by clergymen. The Rev. James G. Widdifield, rector of St. Paul's, recently announced that his parish would aid St. Martin's in its program and in its efforts to become a parish. Part of the program is to move the mission to a more promising site in the city.

Citizens Protest

Wichita, Kan. (RNS): — Public protests are mounting here against a new \$100,000 printing plant decorated with the Christian cross and scheduled to house the Defender Publishing Company operated by the "Rev." Gerald Winrod whom the government indicted for sedition during World War II.

"From this Wichita edifice," declared a front-page editorial in The Wichita Beacon, "will pour all the seditious, race-hating literature of this individual who calls himself a preacher of the gospel. To the everlasting shame of Wichita, the name of this city will be printed on the vicious, slanderous Defender which Winrod and his race-baiting hench-

men circulate throughout the world under the guise of a religious publication."

Charging that Winrod is using the Christian cross to "advertise" what the newspaper believes to be "vicious smears," The Beacon said that the "self-styled preacher" has released a four-page "Personal Letter to the Defender Family" asking for additional funds with which to complete the edifice.

The new structure, located on Wichita's widest thoroughfare and in the city's fashionable district, is a modern building, apparently well on the way to completion. The Beacon reports that its construction is to cost a total of \$50,000 and equipment



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should bring this figure up to \$100,000.

Winrod was indicted by the government, along with a group of others, for allegedly seditious activities in connection with America First groups. At the end of the war the Justice Department dropped its charges. Recently Winrod was visited here by Gerald L. K. Smith who has been identified with similar writings as are to be found in Winrod's Defender.

Spiritualism Approved

London (RNS:—Approval of spiritualism as a religious force is contained in a Church of England report published here after being suppressed for a number of years.

The report, signed by seven of ten members of a special committee appointed by the late Dr. Cosmo Lang, then Archbishop of Canterbury, was suppressed by the House of Bishops when it was submitted secretly in 1938. Its publication here by Psychic News has created a minor sensation.

"It is clearly true," the report stated, "that recognition of the nearness of our friends who have died and of their progress in spiritual life and of their continuing concern for us cannot do otherwise for those who have experienced it than add a new immediacy and richness to their belief in the communion of Saints."

While the minority report of the committee still remains secret, the majority report asserted that "certain outstanding psychic experiences of individuals, including certain experiences with mediums, make a strong prima facie case for survival and for the possibility of spirit communications."

"We think it probable," the majority report continued, "that the hypothesis that they proceed in some cases from discarnate spirits is a true one."

Declaring that belief in angelic guardians or guides has been general in Christianity, the Committee said the Church of England "for reasons of past controversy, has been altogether too cautious in its references to the departed."

"Anglican prayers for the departed do not satisfy peoples' needs be-

cause the prayers are so careful in their language that it is not always evident that the departed are being prayed for.

"If spiritualism contains a truth, it is important to see that truth not as a new religion, but only as filling up certain gaps in our knowledge. It is important, in our opinion, that representatives of the Church keep in touch with groups of intelligent persons who believe in spiritualism."

The majority report asserted, however, that a great deal of spiritualism has its center in man rather than in God and is "indeed materialistic" in its character.

A. W. Austen, editor of Psychic News, said the seven signers of the majority report were the late Bishop Francis Underhill of Bath and Wells; Dean W. R. Matthews of St. Paul's; Canon Harold Anson, master of the Temple; Canon L. W. Grensted of Oxford; Dr. William Brown, psychologist; P. E. Sandilands, attorney; and Lady Gwendolen Stephenson.

Austen said publication of the report had been suppressed largely at the request of the late Dr. William Temple, then Archbishop of York.

Austen added that he considered it his duty "to publish this report in defiance of the bishops who banned it, not so much to satisfy the natural curiosity of spiritualists but to give the Anglican parsons and laymen the lead that was denied them by their own leaders."

To Be Consecrated

Norfolk, Va.:—The Rev. George Purnell Gunn is to be consecrated Bishop Coadjutor of the diocese of Southern Virginia on January 6 at Christ and St. Luke's Church here. The Presiding Bishop will be the con-

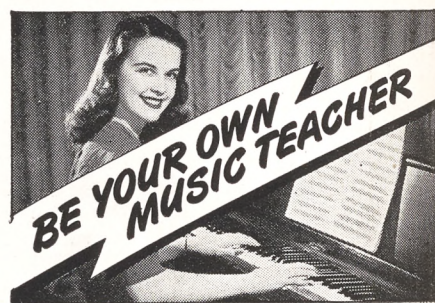
secrator and the co-consecrators will be Bishop Brown of Southern Virginia and Bishop Jett, the retired Bishop of Southwestern Virginia. Mr. Gunn will be presented by Bishop Goodwin of Virginia and Bishop Phillips of Southwestern Virginia, with Bishop Darst, retired Bishop of East Carolina reading the litany. The sermon will be by Bishop Powell of Maryland. Attending presbyters will be the Ven. Norman E. Taylor and the Rev. Taylor Willis, both of Norfolk.

Magill Declines

Lynchburg, Va.:—The Rev. Robert A. Magill, rector of St. John's Church here, announced on December 18th that he has declined his election to be the Bishop of Los Angeles.

Support for Schools

Roanoke, Va. (RNS):—Education in the United States may pass entirely into the hands of the state and the Roman Catholic Church unless Protestants put more money, loyalty and love into their educational institutions, Sankey L. Blanton, dean of the school of religion of Wake Forest (N.C.) College, told the Bap-



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tist general association here. Many Catholic educational institutions are "richly endowed" and adequately staffed, but some 400 other Christian colleges in the United States are substandard, despite the fact that "the Church is the mother of education," Blanton declared.

Christmas Service

Boston:—The Christmas service of the Church Service League Women's Division was held in St. Paul's Cathedral on Dec. 17, when Dean van Etten gave the address. Around the lovely manger scene in the chancel, gifts were heaped for distribution later by our chaplains to the hospitals and prisons. Missionaries on furlough from Alaska, the Philippine Islands and Haiti, were guests of honor at the tea in the cathedral undercroft.

Stop Name Calling

Cleveland (RNS): — A resolution calling upon the United States and Russia to quit name calling and "behave toward one another as gentlemen" was approved by delegates to the mid-year meeting of the Northern Baptist Convention here. In another resolution the delegates praised the President's Commission on Civil Rights as "another important milestone in the slow but steady march toward the emancipation of minority groups in America."

The resolution on United States-Russian relations was drawn up by the council on Christian social progress. It read: "Whereas the peoples of the United States and Russia with their differences of opinion will continue to live in the same world and their contacts with one another will increase; And whereas this will be intolerable unless they behave toward one another as gentlemen do under the same circumstances; Therefore we ask an end to the fostering of suspicion, fear and hatred, to the calling of names and exchanges of recriminations and ask for tolerance, the encouragement of mutual understanding and action in expectation of and in promotion of peace."

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Those who read the report by the Rev. Kimber Den of his many-sided work in China (WITNESS, Dec. 18) will surely want to aid his great work. It covers work with lepers, the blind, orphans, refugees, cooperatives, and we believe that there is no Christian minister today carrying on such tasks. It is being done in the face of wild inflation which makes the American dollar all the more necessary. Church organizations and individuals are urged to do all that they can to help.



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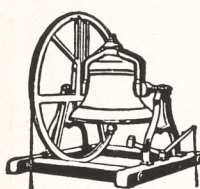
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the *World's Classics* is listed as No. 2 in the series. No clergyman or layman interested in the history of the Church will want to be without this handy reference of excerpts from the chief documents and writings of the Church's life from New Testament times down to our own day. Helpful introductory notes to each document add to the usefulness of the volume. Space given to Anglican material is most generous and comprehensive. Unfortunately, however, American Christianity and the mission Churches outside of Europe are entirely ignored.

—M. H. SHEPHERD, JR.

* * *

****Miracles: a Preliminary Study.** By C. S. Lewis. Macmillan, \$2.50. Pp. 220.

Like all C. S. Lewis writes, this treatise repays careful study. It is brilliantly phrased and should convince the imaginary impartial agnostic of the possibility of miracle, if he is willing to accept Lewis' two-story universe in which the landlord from upstairs occasionally reminds the tenant below of his presence. Not all Christians have so interpreted miracle; St. Augustine is a conspicuous exception. And Lewis' handling of the gospel miracles (he explicitly refrains from examining the Old Testament) will cause sadness to many modern New Testament scholars. They will be grateful that he denies that (as he was "once tempted to suspect") they are "disguised apostates." They will not criticize his philosophical arguments, with which they will often be in accord, so much as his apparent ignorance not only of historical investigations but also of many previous writers on miracles.

But his work is a valuable antidote to nineteenth-century naturalism, and no one should refrain from seeing for himself the many profound and clever interpretations of theological thought which Lewis makes. It is no accident that he is the leading lay theologian of our day. His chapter characteristically entitled "Horrid Red Things" is a wonderful example of dialectic.

—R. M. GRANT

* * *

***The Heart of the Yale Lectures.** By Batsell Barrett Baxter. Macmillan, \$2.50. This volume might be better titled, *An Introduction to the Homiletical Principles in the Yale Lectures*. Many of the lectures have nothing to do with homiletics, and others deal with the principles of preaching only in relation to some theological subjects. The author has given us a survey of the principal topics covered by various lecturers and grouped these under standard homiletical headings. The limitations of the book lie principally in the nature of the material. Of what significance is the date, for example, of Dean Brown's comment on church architecture, (p. 204)? Are David Greer (p. 22) and P. T. Forsyth (p. 25) using the term "personality" in the same sense? Any one who reads the entire Yale series may conclude that the lectureship is held together by only two points of identity: all the lectures have been delivered on the Yale campus; and all the lecturers have had to find something new, or a new way of saying something old, about preaching, or to ignore homiletics altogether. Any attempt, therefore, to bring together a compendium of homiletical instruction out of the lectures must have more of the character of a sampling than a synthesis.

—JOHN L. CASTELL

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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.

REV. R. A. GOODWIN
Dean of Bishop Payne Divinity School

In THE WITNESS for Dec. 4, 1947, there is a long quotation from an editorial of the Norfolk "Journal and Guide" about the high cost of theological education at the Bishop Payne Divinity School. Will you please print these three corrections of misstatements in this article? (1) According to the last report published by the joint commission on theological education, 1946, (based on the previous years 42-45), the cost per capita for educating a student at Bishop Payne was much less than the per capita cost at Philadelphia, or at the General Seminary, or at Cambridge Divinity School. (2) Unfortunately we cannot pay such salaries as this article gives us! You quote the editorial as saying "There are five full time instructors . . . the lowest paid of whom receives a salary of \$4500, plus living accommodations." The fact is that the highest amount paid any member of the staff is \$4000; and there are no living accommodations for any of the staff. (3) The editorial states that there are 8 students. We have 5 seniors; 3 in the middle class; 2 special students; 3 women students in the junior class and 2 men have enrolled in the junior class for the second semester. We have 13 students now, and expect 15 in January.

* * *

RT. REV. WALTER MITCHELL
Retired Bishop of Arizona

I do not know who wrote the editorial urging the closing of churches but the argument needs very definite qualifying. If a church finds itself surrounded by warehouses and the like, no doubt it should be closed and, let us hope, reopened in some new area where people live. And that is sometimes the case. But it is frequently the fact that this is not the case. Time was when the fine brown stone front houses were occupied by single families, but they were THE people. With the coming of the automobile, these families moved away, died off and their children went elsewhere to church. In the meantime, however, the old brown stone front houses have become tenements. Instead of one family with a few children, these houses are swarming with several families and lots of children. So there are not fewer people to serve but many more!

However, they are not THE people. They have nothing to give to the church except themselves; they are like our Lord in that respect. But the Church—God save the mark—too frequently, is chiefly interested in people who have money and, as it appears, are interested because they have money.

One of our hymns should be revised to fit the facts. "Onward Christian soldiers, marching as to war" (against the devil for people, like those in the tenements) let us substitute, "Onward Christian club members, marching to the suburbs" or something like that. Or, better, keep such churches open and go after the people!

May I say further that I hope THE WITNESS will give readers what you feel certain they ought to have. That led to

his crucifixion in our Lord's case and plenty of extinct Church papers lie along the road the Church has travelled. But as I see it there is no other way, whether for the Church, a Church paper or a Churchman.

* * *

MR. M. S. WRIGHT
Churchman of Washington

I have no doubt that THE WITNESS receives a great deal of criticism these days. Our Church is, after all, composed for the most part of conservative people and I have no doubt you hear from them. So I would like to have you know that I admire you for taking the forthright stand that you do on various social issues; justice for the Negro; friendship with the Russians; the threat to our rights through the activities of the Committee on Un-American Activities.

I was especially glad that you featured that article by Prof. Sweezy of Harvard. To me it was unanswerable. But I have lived long enough to know that when an argument is unanswerable that those unwilling to accept it because of their prejudices take it out in anger and abuse. Just the same I believe there are more people in the Episcopal Church with you than you realize, and I hope that you will continue to deal with these vital issues courageously. The pressure on the other side, I can imagine, is strong. But take comfort in the fact that from the beginning of time it has been those who have not succumbed that have lead the human race forward.

* * *

MISS EDITH M. TUTTLE
Churchwoman of Paterson, N. J.

I sent THE WITNESS for November 20 to a non-church going friend who now writes me: "I am glad to know that the clergy are taking a stand against Parnell Thomas and his malicious program. It is going to take more than just condemnation to save us from fascism."

That number was eloquent. Vida Scudder's articles are an inspiration always.

* * *

REV. EDGAR L. PENNINGTON
Rector of St. John's, Mobile, Ala.

Just a note to congratulate you on the steady improvement of THE WITNESS. I particularly like the introduction of more book reviews.

* * *

REV. THEODORE P. FERRIS
Rector of Trinity Church, Boston

Hugh McCandless is too good a person and paper and print are too valuable to let him waste any more time about what to call the clergy. We are lucky to be called anything at all. Let's get on to more important issues.

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