

THE

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Witness

March 2, 1950



JOHN C. BENNETT

WRITES ON CHRISTIANITY AND COMMUNISM

DESTINY OF CHINA BY BISHOP HALL

SERVICES In Leading Churches

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—STORY OF THE WEEK—

Action to Stop Armament Race Demanded by Conference

*The Delegates at Detroit Meeting Grapple
With National and World Issues*

By W. B. SPOFFORD JR.

★ After four days of intense discussion on economic morality from the Christian point-of-view, the thought, which had been haunting the minds of the 450 delegates to the Federal Council's second study conference on the Church and Economic Life, held in Detroit, February 16-19, was brought out in the open.

In the conference's final session, Episcopalian Jerry Voorhis, executive secretary of the Cooperative League of America and former Congressman, moved that the Federal Council, through its appropriate agencies, immediately make comprehensive studies of the moral implications of the hydrogen and atomic bombs and provide some vigorous leadership to the Churches, and the nations and peoples of the world, in attempts to achieve immediate peaceful solutions to problems which have been intensified by the development of new suicidal weapons. The resolution was passed without dissenting vote.

Farmer Speaks Up

Then the conference, which earlier had approved the statement that "war is not inevitable," overwhelmingly passed a resolution, submitted by farmer Joseph Fichter of the Methodist Church, that the United

States government should, immediately, begin "talks" with other nations, including the Soviet Union, on means of controlling the super-bombs. In discussing the motion, several delegates emphasized that, if the conference could not take affirmative action on some such proposition, the delegates would be morally culpable, in light of the Christian ethic, and the conference would be worthless. In the voting there was but several dissenting votes to the motion.

In the straight economic realm, the conference stated that Christian economic morality is to be found neither in Adam Smith nor Karl Marx, but in the Gospels and the Acts of the Apostles. "The Church has a unique opportunity and obligation to become a force for reconciliation without becoming a chaplain to the status quo," said a conference statement drawn up by a committee headed by Bishop G. Bromley Oxnam.

Episcopal Leaders

The real work of the conference was done in group sessions, dealing with a) the individual, conflicting motives and claims; b) freedom of enterprise and social controls; c) the American economy in relation to world needs and resources and d) the

Churches' program in relation to economic life.

Episcopalians who were officially on the program as speakers, consultants or leaders of group sessions, besides Mr. Voorhis, were Madame Frances Perkins of the civil service commission; the Very Rev. Ralph Higgins, Grand Rapids, Mich.; Charles Taft, past-president of the Federal Council; Edward Cushman of the Wayne University Institute on Industrial Relations; Bishop Ludlow, suffragan of Newark; Noel Sargent, executive secretary of the National Association of Manufacturers and Mrs. Theodore Wedel, representing the united council of church women.

In the report on motives, the conference said: "For the Christian, responsibility for the welfare and freedom of others takes priority over his desire, however worthy, for his own individual freedom." Emphasizing the doctrine of stewardship, the conference statement reads: "Working in cooperation with others rather than against them is in accordance with Christian motivation. If by competition is meant the motive whereby one vies with others in serving mankind, then competition is an essential factor in a good society. If, however, competition in economic life leads men to compete in the acquisition of wealth for its own sake or in the use of power over one's fellows or to gain special privilege which bars others from the goods of life, then the competition must be judged un-Christian."

In respect to freedom of enterprise and social control, the statement, after saying that Christians are concerned to build a society which achieves such basic values as freedom,

order, justice and fraternity, said:

"Our Christian responsibilities must be discharged both on the level of self-restrained individual action and also on the level of developing institutions, groups, and an economic system which will give the individual the greatest opportunity to serve these values."

This report, after going on record in favor of federal aid to education and urging all possible measures to assure all citizens full access to expanded, adequate, modern medical and health services, favored the convening of a voluntary national congress of individuals, drawn from the ranks of business, agriculture, labor, the professions, technical areas and the general public, to discuss and establish a sound national policy in respect to economic life. The idea for such a conference was first broached by Walter Reuther, president of the U. A. W.-C. I. O., in his speech at the opening luncheon of the conference.

The World Scene

In respect to the American economy's role in the world scene, the conference said: "The moral responsibilities of the nation, holding such a degree of power, are tremendous. It must be the purpose of the Christian Church to help our nation to accept these responsibilities in humility and faith. One of the consequences of this position is that economic readjustments or business recessions in America have serious consequences in other countries and are felt throughout the world."

This nation has three basic economic responsibilities in this area, the report said: 1) to use its economic strength in such a way as to contribute to a just and durable peace; 2) to assist other countries to attain basic self-support and a decent standard of living and 3) to safeguard and promote the social and economic welfare in the United States. In this connec-

tion, the report said, "The United Nations and its specialized agencies should receive increasing moral and financial support. The program of technical assistance and other governmental programs involving widespread international cooperation should be organized through the United Nations whenever practicable in order to strengthen the United Nations, to draw the contributions of other countries into the program, and to reduce the temptation to put special United States interests affected by them ahead of larger long-run interests."

In conclusion, this report said that it believed that war was not inevitable and that, while the delegates recognized the existing necessity for military defense against totalitarianism,



ERIC JOHNSTON, one of twenty-five Episcopal delegates at Conference

they held that a moral political and economic program is the primary essential for the positive achievement of an enduring peace. The most vigorous debate of the conference, perhaps, centered on this point.

The final section, dealing with what the Church's task should be, emphasized the need for more Church research in this whole area, more comprehensive Christian education on the mor-

al implications of economic systems; the setting of better examples in this field by the Churches, including just and adequate salaries for all church employees and the elimination of "class churches," and the application of Christian principles to concrete economic situations.

It should be emphasized that, while the delegates to the conference were appointed by their respective denominational heads, they were not speaking for their denominations but only for themselves. Also, the final reports, accepted by the conference, represented compromises between many different positions in all areas.

Middle Way Stressed

Throughout the conference, the words "the middle way" were used often and, in the results, the delegates seemed to wish to develop an economic life between capitalism and communism. As the conference statement said:

"Christians are opposed to all who would rule God out of the universe or out of the practices of the economic life. Atheism is un-Christian, whether it be affirmed by a philosopher or expressed in practices that disregard God's will. The Church must attack the atheism of orthodox communism in which faith in God is called superstition and also such practical atheism as is present in contemporary capitalism in which God's will is regarded as irrelevant to the economic process, whenever or wherever it appears in the professions, in labor leadership, in farm organizations, in industrial ownership and management. Any order too largely driven by the acquisitive spirit, organized upon autocratic principles and grounded in materialism, must be changed to the end that the motive of service, the methods of mutual aid, the principles of democracy, and a philosophy that stresses the supremacy of personality shall be dominant."

EPISCOPAL CHURCH NEWS

OREGON PLANS NEW WORK

★ Plans for the expenditure of more than \$100,000 for new work in the diocese were approved at the annual council of the diocese of Oregon. Most of the money will be used to assist local groups to acquire new sites for church plants. The National Council also will assist in the program. Bishop Dagwell has already stated that during 1950 the work of the Church will be expanded in Multnomah, Cottage Grove, Springfield, Waldport, Powers, Forest Grove, Lebanon, Delake, Reedsport, North Bend, Brookings, Beaverton, Sylvan and Oakridge.

DEPARTMENT OF SPORTS

★ We have never been able to gather enough sports news to have a sports page—something we would very much like. But we do run into a news item occasionally. Thus the annual diocesan track meet was held in Boston on February 18. If any records were broken we hope our correspondent there will let us know.

BISHOP DAGWELL HITS H-BOMB

★ Bishop Dagwell was one of the speakers at a public meeting held in Portland, Ore., to protest against the manufacture of the hydrogen bomb. The well-attended meeting overwhelmingly approved a letter to President Truman which offered the following alternatives; a world disarmament conference; strengthening of the UN; a call to Congress to declare World War II officially over; "an attitude of friendliness toward all other peoples and the relief of suffering overseas by the use of U. S. food surpluses."

Bishop Dagwell said the decision to make the H-bomb was



BISHOP DAGWELL

"contrary to everything we cherish as children of God. You do not make peace by engaging in armament races. 'Those who take the sword shall perish by the sword.'"

Another speaker, Prof. L. Edward Shunk of Lewis and Clark College, told the audience: "I think it's time to stand up and object to decisions taken with no effort to apprise the people."

NEW CHURCH AT OXFORD

★ Ground was broken recently for a new church at Oxford, Ohio. There were addresses by Bishop Hobson, President Ernest H. Hahne of Miami University, Mrs. Philip Henderson, wife of the president of Western College, and Mayor Edwin Morgan of Oxford. A vigorous work with college students will be carried on in the new plant.

CLERGY RETREAT IN CHICAGO

★ The Rev. Edward T. Taggard, rector of St. Luke's, Evanston, conducted a retreat for the clergy of the diocese of Chicago at Sycamore, Illinois, February 13-15.

SEES REDS LOSING TO CHURCH

★ Bishop Blair Larned, in charge of Episcopal Churches in Europe, addressing church groups throughout the east, likens the cooperation of western governments and of Churches in the struggle against Communism to "a rainbow after the world's worst storm."

The former suffragan bishop of Long Island affirmed his faith in eventual world peace through Christian and governmental unity as exemplified in the World Council of Churches.

Europe today is seeing the Communists pushed back through the world-wide uprising of all Christians, Bishop Larned said, adding that "Christ must rejoice to see the coming together of the Western World."

Bishop Larned reported on Protestant mission work among displaced persons and refugees in Europe. He said "rich dividends" could be expected from the two-million-dollar increase in the Protestant Episcopal budget in 1950, most of which is earmarked for missions. He appealed for support of this increase.

It is the refugees who need attention most, Bishop Larned said, adding that 15,000,000 people, who had fled or been expelled from Communist countries in Eastern Europe, were swarming over Germany and Austria, with 1,500 more joining daily.

The blame for this situation must rest as much with the allied powers as with Communist ideology and practice, the Bishop asserted. He deplored allied concessions under Article 13 of the Potsdam agreement, which, he said, permits expulsion of all persons of German national origin from European countries now Communist-dominated.

EPISCOPAL CHURCH NEWS

PRESIDING BISHOP'S BROADCAST

★ Practically every broadcasting station in the country will carry the Presiding Bishop's address on March 12, from 11:30 to 11:45 at its own local time. The promotion department stresses that if the station in your locality does not come in clearly, then order from them a transcription or phonograph record immediately—281 Fourth Avenue, New York 10, N. Y.

YOUTH MEETING IN MICHIGAN

★ The largest number ever to gather for a youth meeting in Michigan, 750, met at Christ Church, Cranbrook, February 12, with the addresses given entirely by young people. The offering was sufficiently large to provide ten partial scholarships for members to attend the diocesan youth conference in June.

JAPANESE STUDENT SUPPORTED

★ Iwao Iowasaki, a student from the University of Tokyo, arrived in Minneapolis, February 3, to study at the University of Minnesota in the School of Mines. He was brought here through the efforts of the Rev. Daisuke Kitagawa of the Japanese American Community Episcopal Church and Mr. and Mrs. Elmer Norrbom whose son, Lowell, was killed in an automobile accident. Lowell, while studying Oriental language at Harvard, corresponded with Iwao, and his parents have brought Iwao here to study in memory of their son.

As a foreign student of a military occupation country, Iwao could not buy his passage in Japanese money. Canterbury Club at the University of Minnesota has shared in raising money for Iwao's transportation. In addition to individual contribu-

tions, students volunteered to do jobs in their spare time, and contribute the money earned to this fund. These jobs included typing, mimeographing, running odd errands, baby sitting, and cleaning. One student spent many hours vacuuming floors, furniture and walls with his vacuum cleaner.

BISHOP STEPHEN NEILL THE PREACHER

★ Bishop Stephen C. Neill assistant to the Archbishop of Canterbury and a general secretary of the World Council of



BISHOP NEILL

Churches, was the preacher at a missionary mass meeting held February 24 at the Cathedral of St. John the Divine, New York. Before the service he led a conference of the clergy of the diocese.

CHURCHES UNITE FOR SERVICE

★ Members of twenty-five churches in the lower part of New York City had a union service on Ash Wednesday at Grace Church. Other Episcopal churches taking part were St. George's, St. Mark's, the Holy Communion, Calvary, Ascension.

OVER-PAYMENTS FROM OVERSEAS FIELDS

★ Through study of the expectation report, National Council vice-president, Bishop John B. Bentley, has found that every overseas mission field accepted its assigned quota; every overseas field paid its expectation in full; nine overseas fields overpaid their expectation; and payments on the part of overseas fields of the Church amounted to 102½% of their assigned quotas.

Bishop Bentley has written to the overseas bishops, sending congratulations to them, their staffs and their people, "While striving towards a larger measure of self-support, they have had the privilege and joy of sharing in all the Church is doing around the world."

NEW HAMPSHIRE HAD NEW CENTER

★ One year ago last month a family arrived in Plainfield, N. H., seeking a home they could call their own—for a lifetime. Through the best part of a year this father and mother and their three children had traveled more than 25,000 miles in thirty-three states to find their American destination. New Hampshire was not on their itinerary and quite by chance (or was it by Cause?) they came as far as Plainfield. That was the end of their quest. They found their house and named it "Journey's End."

Briefly, that is not only an introduction to the Dexter Stephens family of Plainfield; it is also a preface to the establishment of an adult conference center in this Diocese. This story would be incomplete without a description of the house called "Journey's End." In present appearance as well as in its future nature it resembles Seabury House, the National Con-

ference Center of the Episcopal Church in Greenwich, Connecticut. Many of you will identify it as the residence of the author Winston Churchill. He lived there for eight years and during this time wrote "The Inside of the Cup."

Some thirty acres of pleasant fields and woods surround the house. There are living quarters for twenty people in the house during the colder seasons of the year. In the summer it will be possible to accommodate as many as sixty persons at one time. Even at this early date a Book Store has been established by Mr. and Mrs. Stephens. Those of us who have seen it testify that it is well stocked with all current material published for the use of the Episcopal Church.

Through the generosity of Mr. and Mrs. Stephens the splendid facilities of this estate have been offered for the use of N. H. Diocese as an Educational Conference Center. They will continue here in residence and serve as directors of the Center.

COUNCIL URGES AGREEMENTS

★ The National Council, at its February meeting, issues a call to all Christians to labor and pray for peace, stating that "total war" may endanger mankind to the point of "total destruction." The statement called upon the president and other political leaders "to continue to seek international agreements for the limitation and supervision of weapons and armed forces, and for the peaceful uses of this scientific knowledge and technical skill to advance human welfare."

CONSECRATION IN BRAZIL

★ The Rev. Egmont M. Krischke is to be consecrated at the Church of the Crucified, Bage, Brazil, March 12th, with Bishop Melcher the consecrator and Bishop Bentley and Bishop Pithan the co-consecrators.

BISHOPS PREACH IN HOUSTON

★ Bishops predominate at the mid-day daily services held this Lent at Christ Church Cathedral, Houston, Texas. They are Bishop Hines of Texas; Bishop Block of California; Bishop Caruthers of South Carolina; Bishop Pardue of Pittsburgh; Bishop Quin of Texas. Others to get in the select circle are Dean High Moor of Pittsburgh and the Rev. John S. Higgins of Providence.

FORWARD MOVEMENT EDITOR

★ The Rev. Francis J. Moore took office as editor of the Forward Movement on February 20. He is anxious that people who write to the Forward Movement shall note the change, and make sure that mail is addressed to him instead of to his predecessor, the Rev. Canon Gilbert P. Symons, who has now retired from the post he has filled since 1935.

Moore is rector of the Church of the Advent, Cincinnati. His appointment with the Forward Movement was made by the Presiding Bishop. He has been actively interested in the Forward Movement since its beginning, having assisted Canon Symons in the writing of the

first number of Forward Day by Day in 1935, and having written several numbers since. He came to Cincinnati from Toronto, Canada, in 1931 and after five years with the Student Christian Movement, assisting the Rev. Frank Nelson at Christ Church, and having charge of the congregation at Indian Hill from 1933. He became rector of the Church of the Advent in 1938.

BISHOP CLARK IS ILL

★ Bishop Stephen Clark of Utah is in a hospital in San Francisco, suffering from a slight stroke. He and Mrs. Clark had gone there several weeks ago for a short vacation, and the stroke took place following a confirmation service which he had taken for Bishop Block. He is reported to be improving rapidly, and is now sitting up, but will need extended rest before he can resume his work in Utah.

ERIE COUNCIL HIT FLYNN BOOK

★ The Erie, Pa., Council of Churches issued a statement February 15th expressing regret and concern over the "erroneous view" of the Federal Council of Churches presented in John T. Flynn's book "The

(Continued on Page Eighteen)



STUART HALL, diocesan girls school located at Staunton, Va., has fine buildings and a beautiful campus

EDITORIALS

Christianity and Communism

ACCORDING to the long-established policy of The Witness, we publish as signed articles a good many statements with which, editorially, we do not agree. Sometimes, when we think the matter is sufficiently important, we print our view of things. So we shall exercise this privilege now, in commenting on the article in this issue by Professor John C. Bennett of Union Theological Seminary, entitled Communism: Ally, Competitor or Both.

We find ourselves in hearty agreement with much that Professor Bennett says. Christians must, first of all, have a clear understanding of Communism, both as an economic system and as a world political force. This is a much-needed challenge, if we may judge from the many irresponsible and hate-filled litanies chanted by representative Christian leaders. Secondly, the ideology of Communism is neither more nor less anti-Christian than the principles of Naturalism and Positivism which are freely taught in many American universities. Thirdly, there is a serious inherent danger in any and all forms of dictatorship. The late Lord Acton's famous dictum: "Absolute power tends to corrupt absolutely" is terribly true. Fourthly, Communism is not primarily military. Its immense spread in the past thirty years has been due to economic appeal and political action. Professor Bennett's illustration of China is pertinent, of which he says that American military support of Chiang Kai-Chek "would destroy the possibility of any constructive American influence on Communist China." All these are wise and timely analyses and warnings, with which we are in complete agreement.

We must, however, part company with Professor Bennett when he declares that it is necessary for Christians to "say 'no' to Communism as an ideological and political force." Surely, this is—as the German epigram has it—"to pour out

the baby with the bath." A Christian may well believe, if he thinks that he finds the evidence in history, that Capitalism in its developed modern form is decadent and rotten at the heart and no longer capable of creative action for the benefit of mankind as a whole. And he may believe, on the other hand, that the economic principles of Communism are sound and that it has done and is doing an infinitely valuable work in regenerating the economic and cultural life of a very large proportion of the world's peoples. Our Lord's declared aim of the more abundant life for all men is certainly being implemented in much of Communism's accomplishments.

There is no need for Christians to stand aghast at the words "dialectical materialism," as if they denoted a veritable "sin against the Holy Ghost." Dialectical materialism, as far as it goes, is a true enough conception for the interpretation of history. The rise and fall of civilizations and cultures have had their quite impersonal causes in the economic and geographical facts of their time, as Chad Walsh pointed out in his article on Nationalism last week. They are plainly to be seen, for instance, in such a phenomenon as the decay of Feudalism and the birth and growth of modern Capitalism. If similar material factors are now operating to bring a Communist culture into the

life of the planet, it cannot be other than absurd for a Christian to deny it. What the intelligent Christian should do is to point out the supreme fact that back of and working in these material forces of history is Almighty God who, through the Incarnate Son, in the Holy Spirit, has given new life and light to individuals and to groups, like the Hebrew prophets and the Christian saints and their fellowship, and through them has more than once turned the world upside down. So, dialectical materialism is true enough, but it is not the primary truth. And it should not be forgotten that there is another aspect of this primary truth and that is the "Scourge of God"

★ "QUOTES"

And will ye sit in sackcloth?
And will ye weep and pray?
And will ye bow your ashy heads
That broken-bulrush way?

What sins be these ye flee from?
What wrong do ye repent?
Now think ye if ye cry, Lord, Lord,
That ye have kept His Lent?

Ah, choose to feed the hungry!
Last night ye stole his bread;
Ah, choose to set the bondman free,
His price is on your head.

Ah, choose to lift the burden
Your brother still must bear,
Undo the cords, lift off the load
'Tis yours, ye laid it there.

—FLORENCE CONVERSE

★

principle. As the Hebrew prophets so eloquently pointed out, God again and again uses relentlessly men and peoples who scorn and deny him to bring some other portions of the world more nearly into conformity with his will. Those Christian folk who can see in Communism nothing but unmitigated evil might well consider carefully this aspect of God's dealing with his world. Bishop Hall of Hong Kong, in his brilliant article in this issue, is of course saying just that.

We Share the Guilt

WE especially regret that Professor Bennett in his article neglects entirely to mention what has been and is one of the most potent causes of Communist dictatorship, namely, the thirty years' militant opposition to and ostracism of Soviet Russia, beginning with military intervention when she was weak and beset by desperate problems not of her own making, but stemming from corrupt Czarism and the First World War. Had the nominally Christian, but actually greedy and money-worshipping western policy-makers, acted with some measure of international decency when the infant Soviets were struggling to build a new culture on the ruins of the old, the "dictatorship of the proletariat" might well have developed into quite another form than the totalitarian regime we know. The iron curtain of today, with iron dictatorship behind it, is to a very great extent a defense mechanism against the bitter hatred of western capitalism. But apparently American economic and political leaders are incapable of learning from past mistakes and sins. Our foreign-policy today is nothing more than a greatly intensified repetition of the old cordon sanitaire failure. "Containment" of Communism, with the preposterous armaments race, as a policy is both vicious and futile. Vicious, because it has meant supporting corrupt and reactionary regimes all around the globe; futile, because it has alienated the common people everywhere and so played into the hands of militant Communism. China, of course, is the large-scale proof of it and the same policy in Europe will bring inevitably a similar result. The Truman Doctrine is bankrupt and to talk of one's Christian duty to support the Marshall Plan which is its economic implement is today simply absurd. The ablest minds among conservatives today realize the fiasco. The wealthy Will Clayton, former Assistant Secretary of State, told the House foreign affairs committee only last month that "Stalin is winning the cold war" and if this continues, the year 1955 "will probably find the western hemisphere surrounded by Communism." Columnist Walter Lippmann, high-priest of Ameri-

can conservatism, has insisted from the first that the "containment" policy makes no sense and he now summons the policy-makers to count their losses and make a new start.

Our First Duty

IT is our belief that a Christian's first political duty today is to oppose with all his might the present armaments race, which has never in all history led to anything but war, and to advocate, in the name of religion and common-sense, the immediate recognition of the Chinese Peoples Republic and the opening of trade here and with every country in eastern Europe; for it will be through trade, rather than through armaments and fear of alien ideas, that a beginning of understanding will come. The notable plan for reconciliation and peace put forth by the American Quakers deserves the active and hearty support of every Christian citizen. And there is at least an encouraging ray of light on the political horizon, with the announcement of Senator Brien MacMahon's proposal calling for the substitution of global relief administered by the United Nations for the Marshall Plan. One of the strongest features of this proposal is that it insists on a prior agreement for universal atomic disarmament.

In Professor Bennett's article, we feel that the underlying assumption that Christianity and Capitalism, reformed or otherwise, somehow belong together is a false and dangerous position. Basic Christian doctrine is not reformist, but essentially revolutionary. The Crucifixion was the first proof of this character and through the ages since then it has been true that where Christianity was at its creative best it was the enemy of the status quo. Innocent, Hildebrand, Stephen Langton, Francis of Assisi, Wesley, Wilberforce were, all of them in their day, Christian revolutionaries whose leadership and influence served to transform the political, as well as the religious, life and institutions of the eras in which they lived. They were all in the true revolutionary line of our Lord and the apostolic early Church. And we Christians of today may, if we have the vision and the courage to do so, follow in their train and play our part in the creating of new institutions for the culture of the one world which is travelling to be born.

STILL AVAILABLE

WITNESS of February 16, containing the article by Mrs. Pierce on the Peace Movement; the first of the series by Bishop Hines; first of two on Civil Liberties by Clifford Durr.

WITNESS of February 23, containing the article by Chad Walsh on Nationalism; the second article by Bishop Hines, and the concluding article by Clifford Durr.

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THE WITNESS
Tunkhannock, Penna.

Current Movements and Christianity

COMMUNISM: Ally, Competitor or Both?

By JOHN C. BENNETT

Professor at Union Seminary

THE first task of Christians in relation to Communism is to understand it, and above all, to understand why so many millions of people in the world regard it as their chief hope. We make a fateful mistake when we dismiss Communism with a swear word or a slogan and then assume that all that remains to be done is to have sufficient military force to stop the Russians and the Communists from extending their power. This way of dealing with Communism, which has become almost conventional in America, obscures the necessity of discovering a constructive alternative to Communism; it cuts us off from whole peoples, including now the people of China, which accept Communism because it is the only movement that seems radical enough to give them a new start; it prevents us as Christians from taking seriously the fact that the spread of Communism is a sign of the failure of Christians to be true to the revolutionary demands of their own faith.

Christians must say "no" to Communism as an ideological and political force but they must not allow that "no" to cancel a "yes" to the strivings of people for deliverance from poverty and racial discrimination which make them open to the appeal of Communism. It is tragic that, while for a time it brings them that deliverance, Communism usually fastens upon them a kind of oppression that is more efficient, more destructive of cultural and spiritual freedom and more difficult to shake off, than any that they have ever known.

Why should this come about? Why should a movement that was born of moral indignation against what mid-nineteenth century Capitalism was doing to people, that has ever since offered men the promise of an ideal society that will be free from all exploitation and conflict, that today, especially in Asia, commands the complete dedication of a great many of the most intelligent and generous youth—why should such a movement become an instrument of oppression?

Part of the answer may be seen in the fact that Communism gained its power first in a nation that was accustomed to despotism. Moreover, in the expansion of Communism in the world,

it is always difficult to distinguish between the interests of the Soviet Union as a great power and the purposes of Communism as a world movement. In its own defense the Soviet Union, where it can do so, insists on conformity to doctrine and policy conceived in Moscow in other Communist controlled countries.

But there is a much deeper cause of this tragic contradiction in Communism. Communism is an absolute system of thought and life which is held together by the faith that its program will bring complete redemption to society. Its philosophy of dialectical materialism, which as an academic philosophy is no more in conflict with Christianity than forms of naturalism and positivism that flourish in American universities, makes it natural to subordinate the whole life of the person to the demands of the party, or of a Communist society. Its atheism prevents Communism from allowing for any transcendent divine judgment upon itself and it also fails to satisfy the religious needs of men. As a result Communism comes to occupy the place in the lives of its supporters that religion should occupy and it becomes in itself a form of idolatry in the sense that the Communist program is given the absolute position in a man's life which belongs only to God.

Freedom is Frail

IT is not strange that people who are controlled by this Communist view of life and this Communist faith and purpose come to believe that all the ruthlessness and terror of the revolutionary period, of the dictatorship of the proletariat, are a small price to pay for the new order that will follow, an order that is expected to end most of the evils from which men suffer. The most serious miscalculation that Communists make, I believe in good faith, is their assumption that the dictatorship which they set up as a temporary expedient will wither away and that freedom will develop naturally as soon as Capitalism is completely overcome. They do not understand how frail a plant freedom is, how it can grow only in soils that are carefully prepared for it; and there seems to be among them no recognition of the sad logic of dictatorship according to which fear of

actual and, then, of possible opponents leads to a tightening of controls over society until the preservation of the dictatorship becomes the chief objective of those in power. Thus what begins as a great crusade for justice may become a meaningless reign of terror designed to preserve a new status quo.

I do not say that when Communism spreads to such a nation as China, it must inevitably follow this course to the end. There may be antidotes in Chinese culture that will make possible a new kind of Communism in the future. But those who now are impressed by the many favorable accounts of what is happening in China under Communist "liberation" should at least remember what has happened elsewhere when Communist power has become firmly established.

Several Proposals

WHAT should Christians do in response to Communism? The following are suggestions toward an answer to that question.

One, Christians in America should support policies that will help to prevent the extension of Russian and Communist power wherever there is a viable alternative. This means support of the Marshall Plan and, though this is more controversial, I believe that it means support of the Atlantic Pact and of sufficient military preparations to make it clear to Russia that use of military force to extend the area of her power would be too costly. Military measures alone would be futile because Communism is not primarily military in its power and so, where there is no viable alternative, as in China in 1950, military support of a discredited anti-Communist regime in Formosa would not stop Communism, but it would destroy the possibility of any constructive American influence on Communist China.

Two, Christians in Communist controlled countries cannot be expected to resist Communism on the political level. They may, indeed, be right in believing in some situations that Communism represents the least evil political alternative open to them. They should still resist Communism as an ideology and they should avoid following what may be the line of least resistance—the forming of a combination of Christian and Communist teaching that distorts both. But on the basis of Christian faith they should show as great concern for social justice as the Communists do at their best. Their role will be a very difficult one and American Christians should be slow to criticize them when they seem to go too far in cooperation with the Communists.

Three, Christians in all countries should seek to preserve contact with the people to whom

Communism makes a strong appeal. It should be remembered that most of the people who support Communism do so, not because they are convinced Marxists, but because of long standing privations and grievances from which Communism offers them deliverance. To ostracize these people because they seem too friendly to Communism is foolish policy as well as an offense against charity. The mission boards of many of our American denominations in their insistence in continuing missionary work in China have seen this clearly and they deserve generous support.

In this country there is a widespread tendency to insist that any deviations from "the American way of life" are marks of perversity. There are many Americans who are in this respect as narrow as the Communists. Within the Church it should be possible to expect imaginative understanding of the people who live under conditions that are in the sharpest contrast to American prosperity. It is not strange that nations in which the majority live near the edge of starvation, in which the advantages of middle-class civilization are known only to a few, in which there has been very little experience of civil liberties, have a different view of what is socially important than we have in America. We should maintain faith in everything that is good in our own heritage without losing the capacity to see the world from the point of view of people whose experience has been so different.

Four, Christians in all countries should realize that the only answer to Communism is to be found in constructive policies that deal rigorously with the same problems that Communists promise to solve. Negative and repressive methods of dealing with Communism are self-defeating. In this country it is far more important to prevent a major economic depression than it is to track down Communist teachers in the schools. I have indicated that there is a military factor in the resistance to the extension of Russian power but this is only of secondary importance. Military preparations may give western Europe security that will enable it to develop a healthy social life which will make it immune to Communism but it is the healthy social life and not the military force that creates the immunity.

Need of Evangelism

FIVE, the Christian responsibility on the deepest level is the task of evangelism. It will have to be the kind of evangelism that conveys the meaning of the Christian gospel for society as well as for the depths of personality. It must be controlled, not by the desire to find spiritual support for political resistance to Communism,

but by loyalty to the claim of the gospel upon all men.

We shall find that there are many people, especially among students and intellectuals in Asia, who have in all of their lives never encountered a view of life that has made as much sense to them as Communism. A missionary in China has recently written about the younger intellectuals in that country that, among them, Communism has practically no competitor, that they know "no other integrated philosophy of life and society in the field around which a man can integrate his thoughts." They and countless others have never had a good chance to learn that Christianity, instead of being an outmoded superstition that is useful chiefly to prop up an old social order in the west, is an ever new gospel which is God's truth for them. They may not be open to this truth until moments of disillusionment come, but these are sure to come. Communism's weakest point is its failure to understand the peren-

nial human problems that emerge in every social system and it has not prepared its adherents for the new forms of sin and frustration and tragedy that follow the revolution. In Christ there will be both judgment and new life for men who find themselves caught in the evil which Communism does not expect and for which it knows no redemption.

QUESTIONS FOR DISCUSSION

1. Discuss the meaning of Communism both in theory and practice.
2. Prof. John Macmurray of England once said that Christians are disposed to discuss Christianity in theory with Communism in practice, whereas we should compare like with like: i.e.; in practice or in theory. Have the group make comparisons along the lines he suggests.
3. What is the basis of the strength of Communism?
4. What are some of the evils it proposes to end?
5. Do you think there is a difference between Soviet Communism and Chinese Communism?
6. What are the purposes of the Marshall Plan and the Atlantic Pact? Discuss their merits, pro and con.
7. What does the author consider the most serious miscalculation of Communists?
8. Discuss each of the author's recommendations for Christian action.
9. Is there evidence that Christianity is being used "to prop up an old order in the west"?

The Meaning of the Creed

The Third of a Series for Lent

By JOHN E. HINES

The Bishop Coadjutor of Texas

"AND IN JESUS CHRIST, OUR LORD"

IF men have lost their capacity to wonder, then they have lost their capacity to understand and appreciate the creed of Christendom! For the creeds of Christendom, even as is the gospel itself, are the "snare" of logicians and rationalists. They do not scorn reason, but they escape that which is only reason. They do not disparage logic, but they will never yield to that which is only logic. For faith is always beyond reason and beyond logic.

When we say, "I believe in Jesus Christ, His only Son, Our Lord," we step into the great center of the creed. Perhaps it might be said that the Christian creeds ought to begin with this article rather than with the article, "I believe in God," for our understanding of this second article of the creed determines our understanding of the first article. Perhaps, as Christians, the sequence of statements ought to be rearranged. For example, St. Paul, in his Second Corinthians 13, gives forth with a more historic sequence, when he says, "The grace of our Lord, Jesus Christ, the love of God, and the communion of the Holy

Spirit." For that is nearer the natural progression of a Christian's faith.

This second article begins by naming, as the object of belief, a man, Jesus, and, at once, identifies this man by naming him Christ, which means the "prophet," "priest," and "king" of the last days, expected by the people of Israel. Then, in pointed fashion, further classifies this man, this "Christ," by placing him in such proximity to God that there is nothing other than unity, itself, that can exist between them—"His Only Son, Our Lord." Surely, this is the area for man's wonder. This is full of mystery and of significance. For, immediately, the questions fight for recognition: "What does this Jesus signify" . . . as the Messiah of Israel? As the only begotten of the Father? As Lord?

It is worth noting, I think, to say that within my life-time, and certainly within the life-time of many of you, the Church has had to grapple with at least two radically differing interpretations of the nature of Jesus Christ. These two, the clergy particularly will recall, are the Jesus of history, and, for want of better terminology,

the Jesus of higher criticism. Frankly, they are not one and the same. They have much in common, but they also differ widely, and radically. Some believe that this is but a period of transition in theological development, and that there will be a definite fusion of these two Jesuses.

I hope not to confuse you, but the first Jesus I met was the Jesus of history. For, it was my lot, together with many others, to have our seminary training at the very height of so-called religious liberalism. This liberalism did not have anything to do with "social issues," whether you were a radical or a conservative in such views. It had to do more with the ancient battle between the "Fundamentalists" and the "Modernists," between an interpretation of the scriptures, with modern science excommunicated, and an interpretation with modern science being the arbiter. It was a re-discovery of the "human Jesus," "Jesus, the man," and the era was marked by dozens of biographies of the man, Jesus. This was the Jesus, who worked miracles, that, in the final analysis, were not miracles. They were just oriental imagery. The "liberal" theologians were falling all over themselves trying to make Jesus of Nazareth "theologically acceptable" to the scientists, who seemed to be about to usher in the new kingdom. When Jesus did anything extraordinary, such as restoring the demonic to sanity, or being transfigured, or stilling the waves, these things had to be reduced to the ordinary, so that the scientific process could be propitiated, and faith would not suffer.

Step by step, these men cut God down to their own size, and then to the dimensions of their own intellect, doing precisely that about which St. Paul warned men nineteen centuries ago, "The changing of the uncorruptible God into the image of corruptible man." For, certainly, this treatment of the Jesus of history did not do justice to the spiritual magnitude of the Christ.

Form Criticism

THE factor which introduced a reaction against the kind of Christology, about which I have just been talking, was the introduction of "form criticism" in relation to the study of the gospels. This was not just a new method of criticism, meaning examination, of the gospels. This was an entirely new approach to the whole historical problem of the gospels. D. M. Baillie describes "form criticism" as "a movement which studies the gospels historically not by analyzing them into their various source-documents, in the way with which we have become so familiar, but by distinguishing the various 'forms', the various types of anecdotes, parables, wonder-stories,

homiletical reminiscences, that were used in the preaching of the early Church about Jesus, and grew into the gospel tradition, in order to assess the age and significance of the individual fragments that make up our gospels."

In this process, form criticism often seems to throw more light upon such questions as "What was the early Christian preaching and message like?," than on the question, "What did Jesus actually say and do and mean?"

And, if the results lend little to our knowledge of the life of our Lord, the exponents of this process reply that "the gospels neither can nor should be used by theologians in an endeavor to get behind the 'apostolic witness', the primitive Christian 'message', to the historical Jesus."

It was against this critical background that a new treatment of Jesus was born. It took its rise on the continent of Europe, but its effect has now become world-wide. That does not mean that you will hear about it from your pulpits next Sunday, or in the Sundays after, but it does mean that your clergyman cannot pursue his studies of the gospels, without running into this new Christology. For this new estimate of Jesus has arisen from a new treatment of the gospels, a treatment which believes that the gospels were not written for either biographical or historical purposes, but rather in the interest of Christian faith.

The prime apologists for this new understanding of Jesus, have been Karl Barth and Emile Brunner, although the two would not see eye to eye by a good bit. Karl Barth holds that the New Testament has little or no interest in the personality of Jesus, nor in any personality, for that matter, for the very term, "personality," indicates an attitude and out-look alien to Christianity. To approach an understanding of Jesus Christ through such an avenue only leads (in Barth's mind) to a "Jesus cult," which is a kind of profound "hero-worship," but is also a substitute for the Christian faith. To Barth, there is nothing remarkable to be found in the life, character, and teachings of Jesus. The human life of Jesus is not a revelation of God as much as it is a concealment of God. As a matter of fact, says this scholar, "the disciples did not know who Jesus was, in the days of his earthly ministry!" It was only in the light of his death, and resurrection, and the experience of the great forty days, that it began to dawn upon them that this man was the Lord of life, the Messiah of God, the author of the new age! So that for him, for Barth, the gospels were written, not as a play-by-play description of what Jesus did and said while here on this earth so that men would be convinced that he was Saviour and Lord, they were written as

an "after thought." They were written with the eye of faith, an eye which could only have been developed after the testimonial of the resurrection.

I am calling these two factors in theological thinking to your minds, not because I believe you are a group of theologians and certainly not with the express intention of adding to your confusion, or to my own, but rather to emphasize the tremendous importance of this second article of the creed. Whatever the disagreements among theologians, we cannot do without a doctrine of Jesus Christ. As a matter of fact, if we have no Christology, we cannot have a sound theology, nor can we have a sound understanding of the nature or meaning of history. So that whatever other allegiance you may profess in the recitation of the creed, the content of your belief in Jesus Christ is decisive.

God is Like Jesus

WHAT, then, do the Christian creeds request of believers when they say: "I believe in Jesus Christ, His Only Son, Our Lord." Why, they request—yea, demand—that Christians believe in a God who is at least like Jesus Christ. He may be more and, if the Incarnation is to mean anything, he is more—is this God. But he is at least to be measured by Jesus Christ.

I am not sure that men and women are willing to grapple with the proposition of what they mean by the word "God." After all, thinking about God is not very easy for the limited human mind. It is not easy for theologians, by their own admission. It certainly is no easier for us, who are laymen in theology; yet, it is also true, it seems to me, that even though we profess to be Christians, and attempt to understand the mystery of God "tabernacling with men," we start with misconceptions picked up we know not where.

When we say "God," as we have said in the first article of the creed, do we mean the "maker of all things"? Yes, we have admitted to that. But, as Dr. Baillie points out, "If we can say no more than that about God, that he is maker, we could not even say that in its truest sense. For all that we would get would be a kind of first cause, or great artificer, neither of which is what is really meant by the word God. It is true that the Christian faith does designate God as the creator of all things, but the arguments for such a God, from nature, do not tell us what Christianity means by God."

When we say "God," we do not even simply mean the source and guardian of the moral law, however important that may be. For any religion which stems from a conception of God, merely

as the source of moral order, would be bound to end up with disciples whose highest allegiance, and whose bounded duty, would be summed up in morality. I am afraid that it is precisely this kind of God that rules the thinking of many, many people today. Their conclusion is that, "It doesn't matter what you believe, as long as you live a good life," but their equation of the "good life" is not with Christian adoration, and Christian penitence, and Christian self-surrender, as much as it is with the "do-good-ism" of ethical acts. Their creed is summed up in an expression by one of my financially well-off acquaintances, who frankly said, "My religion is to do good for other people," and a high enough conception on the purely ethical level, but without appreciation of the disturbing fact that no one of us, without the self-revelation of God which comes through worship and prophecy and sacrament, has either the right or the capacity to set up an unassailable standard of "what is good." Such a man does not remember that Christianity has exposed the paradox of morality, revealing that the attempt to be moral often defeats itself, resulting in the Phariseism, which, God, because it is not a real goodness, must always reject.

No, Christians mean more, when they say "God" than is indicated by creation and moral order. Christians actually mean more than the limits of the creed will allow words to say. Once again, it is in the form of paradox, whereby seeming irreconcilables are held in uneasy harmony.

It means (to quote Dr. Baillie again), "One who, at the same time, makes absolute demands upon us, and offers to give us, freely, all that he demands."

It means the one who demands of us unlimited obedience, and then supplies that obedience himself. It means the one who calls on us to work out our own salvation on the ground that it is he, himself, who works both the willing and the working in our hearts and lives.

It is not that God is the God who bestows his favor and grace upon those who render obedience to his commands, for, under those circumstances, it is doubtful whether God could ever confer his grace so rebellious, so disobedient, is man, but the Christian, even when he has given his freest obedience as he sees it, knows that somehow it was all of God, and he says: "It was not I, but the grace of God that was with me."

This is the Creator-God, who has made us to be free personalities, but it is the experience of Christians to understand that we are both most free and most personal when God is in possession of us. For, it is God's very nature to give himself in that way: to dwell in us, in such a way, that

we, by our own will choosing to do God's will, are still led to confess that it is not ourselves, but God.

QUESTIONS FOR DISCUSSION

1. What are the two radically differing interpretations of the nature of Jesus Christ?

2. What is a fundamentalist? a modernist?
3. What is form criticism?
4. What does Barth teach about Christ?
5. What must Christians believe about Jesus?
6. Have the members present their conception of God.
7. What is free will in the Christian sense?

Destiny of the Chinese Church

By RONALD O. HALL

The Bishop of Hong Kong

THE Kingdom of heaven is like a grain of mustard seed. It is like a grain of mustard seed which a man took and sowed in his field. The mustard seed is the least of all seeds. But when it is grown it becometh a tree, so that the birds of the air come and lodge in the branches of it." Jesus spoke these words to a very small company of men and women in Galilee. Jesus is not dead; he is risen. He is speaking these words again to us tonight. We also are a small company. In China only one man in two hundred is a Christian. We are also a small company but we have an advantage over those who first heard him speak. We know that the seed of the kingdom which Jesus sowed in Galilee has become a great tree. It has spread all over the world. This knowledge strengthens our faith today in China.

He also said "I will utter things which have been kept secret from the foundation of the world." (St. Matt. 13, v. 35). The kingdom of Christ fulfilled all the hidden working of God since the foundation of the world. Jesus is called the "Christ" because he is the fulfilment of all God's preparation of the Jews. But God is the God of the whole earth. He had therefore also prepared the Roman people, who had conquered the Jews and were occupying their country, for the coming of his kingdom. When St. Paul traveled preaching the gospel he traveled in the Roman Empire. And many other Christians also spread over the Roman Empire preaching the gospel. In the lands where there was Roman rule the mustard seed grew into a great tree. In the lands where there was no Roman rule it became a sickly plant. God then used the law and order of the Roman Empire to enable the seed to grow into a great tree. The Roman Empire ruled with much cruelty. We know that they crucified bandits. But they built great roads and also made

the highways of the sea safe from pirates. In the Roman Empire there was an orderly government. This orderly government made it possible for the seed to grow into a great tree.

Communist rule has a similar place in God's plan. God is the God of all the nations of the world. He prepared the Jews and the Romans for the coming of his kingdom. He has also prepared China for the coming of his kingdom. As he said to the Jews that he would "utter secret things hidden from the foundation of the world" so today he is saying he will make plain secret things about China's past. We will make plain to us that for 6,000 years he has been preparing China for this hour. And why do I say for this hour? Because at this hour the Chinese Church is facing a new world power very like the Roman Empire was 2,000 years ago.

Good and Evil

AS God has prepared the Roman Empire for the coming of his kingdom, so I believe he has prepared the Communist Empire for the coming of that kingdom. As under the protection of Roman law the mustard seed grew to be a great tree, so under Communist rule I believe the seed will grow into a great tree. I have said that the Communist Empire is like the Roman Empire. It is like it in being a mixture of good and evil. Jesus said the kingdom of heaven was like a field of good seed in which an enemy had sown weeds among the rice. But when they asked "Must we not pull up the weeds?" He said "No! let both grow together." Many Christians today are spending too much time deploring the weeds in Communism. They are preparing themselves to go and pull them up. Jesus says to us "Let both grow together, until the harvest." Jesus also told a story of a man who offered to get the dust out of his neighbor's eye. Then his neighbor and all the onlookers laughed because the man had a

Sermon preached at the Centenary Synod in St. John's Cathedral, Hong Kong.

roof-beam in his own eye. This beam was so long he couldn't get near his neighbor's eye to help him. We Chinese Christians must see to the beam in our own eye first.

One of the good things in Rome was the spirit of obedience to law. You remember the Roman centurion asked Jesus to heal his son. He said to Jesus, "As a Roman soldier I know what obedience is. If you command the evil spirit to leave my boy, I know it will." Jesus answered "I have not seen so great faith, no, not in Israel."

In Peking Christians are saying that today about the Communists.

But there were two evil things in the Roman Empire, one was the possession of slaves and the other was the permission given to individuals to accumulate as much property and money as they could, as long as they did not break the law. The Christian Church has been able to abolish slavery but it has not been strong enough to abolish the evil of great accumulations of private property. So perhaps God has raised up Communism to destroy the evil of accumulated private property just as he raised up the Roman Empire to destroy the evil of lawlessness and banditry in Europe. The prophet Isaiah says "Woe unto them that join house to house and add field to field." You will find the book of Deuteronomy and the other prophets also condemn the accumulation of private property. The accumulation of private property has always increased poverty. It was the cause of the Taiping rebellion. It has been the cause of the downfall of the Kuomintang.

God's Preparation

WHEN Jesus sowed the mustard seed first in Galilee, it was able to grow into a strong tree because God had prepared the Roman Empire to receive this seed. I believe the tree will grow more strongly in the Communist Empire even than it did in the Roman Empire. I believe it will take time to grow. You know that all trees that are long lived are slow growing. So I believe the tree of the kingdom will not grow any faster in the Communist Empire: but I believe it will grow bigger and stronger. I believe God has prepared China to convert the Communist Empire as he had prepared the Jews to convert the Roman Empire. In my chapel above the altar are the four characters "Dao Shing Yuk San" (The Word was made flesh). They are printed in triumphant gold on red ground. Why such triumphant gladness? It means that the Dao which has always been the creative heart of Chinese life and culture, reveals himself in Jesus Christ. This revelation unfolds the purpose of God for China which has been kept secret since the foundation of the

world. God had prepared the Jews for their place in his kingdom by teaching and suffering. The teaching of the prophets and the suffering of the nation had taught them there is only one God and he is God of all the earth. Chinese Christians have learned that from the Jews. The Old Testament is for us as well as for them. But God is the God and Father of all nations. Jesus Christ is the word of God "by whom all things are made." Chinese civilization has been made by the word of God, whose heart and purpose is revealed to us in the face of Jesus Christ. We are in Christ's presence. That means not only in presence of Jesus the carpenter of Nazareth who died on the cross and rose again on Easter Day. We are also in the presence of the eternal word of God who down the centuries has made and sustained all that is good and great and true in Chinese civilization. God has been preparing China to sow the seed in the Empire of Communism, just as he had prepared the Jews for that first sowing in the Empire of Rome. A great destiny and a great responsibility awaits us.

Understand Personality

CHINA'S understanding of personality is not individualistic. God has prepared China for this hour in more ways than I have time to tell. You have had great teachers and great sufferings. I will mention one of the lessons of this experience of great teachings and great suffering. It is the lesson that a man is only a man when he is in relation to another man. The Confucian system has made this into a fixed framework: ruler and ruled, father and son, husband and wife, elder brother and younger brother, friend and friend. My first great Christian friend was a Chinese. He brought me to China. His name was Koo Tz Yan (Dr. T. Z. Koo). The 'Yan' character expressed all that I mean. You know it is made up of the character for 'man' and the numeral '2'!

We do not so think of man in Europe. Perhaps it is because we do not so think of man that the world is torn between the individualism of the west and the new Communism of Russia, and of those now joined with her in the new Communist Empire. I have read many times in English writings that China's "rugged individualism" will finally modify Communism. I regard that as a superficial statement. You and I know that God has given China an understanding of personality which is not individualistic. Much of the moral weakness of government in China has been

*Note for western readers. Tz-yan equals "Son of Love"; 'Yan' in the Confucian system has a similar place to 'love' in the New Testament; but it has only horizontal, no vertical reference.

due to this virtue in China. Because in Chinese thought a man is always related to another man, Chinese officials have often put their family before the state. That is the source of official corruption.

But the great Jewish understanding of God's unity and God's holiness was also the cause of the Jewish weakness. They were proud and exclusive. Jesus is quite merciless in denouncing the Pharisees just because they were corrupting the sacred understanding of God given to them in trust for others.

To the Chinese has been given to understand the true nature of man. You can put it like this. To the Jews was given to understand the true nature of God. But it needed Jesus to complete this understanding. To the Chinese has been given to understand the true nature of man. But this also needs Jesus to fulfill it. Chinese Churches have then a great responsibility to teach the world the true nature of man. It may be that only through the growth of the Christian Church in China can the division between western nations and the Communist Empire be resolved.

Words Not Enough

THIS then is a great hour of destiny for us. Jesus speaks to us as he spoke to his first hearers in Galilee. They were a small company. We are a small company. But Jesus says "Be not afraid—the mustard seed will grow into a great tree."

We have one advantage over his first hearers. We know that the seed did grow in Europe. Our faith is strengthened by this knowledge. We have one advantage, but we also have one disadvantage. The first Christians who spread over the Roman Empire preaching the kingdom of God had no New Testament. We have the New Testament. You are puzzled. Surely to have the New Testament is an advantage and not a disadvantage? No, it is a disadvantage. I will tell you why. With the New Testament in our hands people think we come with a new teaching. They think we bring wise words spoken a long time ago—by a great man who is dead. Christians must not preach words. They must preach a Person. It was not the New Testament that converted the Roman Empire. It was the lives of the Christians. The lives of the Christians were able to convert the Roman Empire, because they lived in the faith that Christ was risen. They knew their lives "were hid with Christ in God." They could "do every thing through Christ who strengthened them." They knew that words are not powerful enough to destroy evil. The great act of God, the death of Christ upon the cross

and his rising again—that great act of God for our salvation—was their message and their life. This redemption of Christ is more than words. It is like the fire of coals burning before the altar of God in heaven. We stand here before the throne of God as Isaiah stood in the temple. He cried out "Woe is me for I am undone. I am a man of unclean lips and I dwell in the midst of a people of unclean lips." Let us be ready for the angel to come with the coal of fire, and burn our lips. It will be pain and anguish, for it will reveal to us the misery of our sinfulness. But it will be healing pain. God is saying "Whom shall we send and who will go for us?" Dear, dear friends, we must all be ready to answer "Here am I; send me."

The Divine Service

THE Divine Service (Morning and Evening Prayer) has retained its hold upon the affections of the people, as it has done in no other part of the Catholic Church. Indeed, it is often said that Mattins and Evensong are too popular, because so many people come to them on Sunday instead of to the Holy Communion. We must not put Mattins into a corner because of this, but must do what we can to make the Holy Communion better understood and loved by eschewing both defect and excess of ceremonial. In the Middle Ages there was hardly any communion, since people only communicated once a year, but many kept the Lord's Day holy by attending 'Mattins, Mass, and Evensong'.

It is rather misleading to speak of 'the Lord's own Service', or 'the Lord's Service', as if the phrase excluded Mattins or Evensong; for the worship in which our Lord took part and at which he preached was the Divine Service of the Synagogue, an order of psalms, lessons and prayers which was the pattern upon which the Divine Service of the Christian Church was formed.

Our two services contribute an invaluable part of the Christian life, a great safeguard against distorted ideas and weak-minded devotions, a great instrument of sobriety, peace, intelligence, and depth in religion. The Divine Service is a service of quiet and thoughtful worship, of meditation, of learning, remembering, and reflection. There is much rest in it, much time to ponder, and pray, and to relax in God from the strain of mundane life, spreading our souls out in the sunshine of heaven, strengthening our inner life by the fellowship of the Common Prayer, and lifting up tranquil hearts in piety, thankfulness, and resolution to the God of our fathers.

—Percy Dearmer

EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

Read Ahead." Chapter 10 of the book, sub-titled "The Kingdom of God," is particularly objectionable, the statement said, as "it contains untruths and misrepresentations about Protestantism, a field of interest in which the author, not a Protestant, is evidently unacquainted."

"The unfortunate fact," the statement continued, "is that Mr. Flynn's information was derived largely from the writings of Carl McIntire."

"Carl McIntire was formerly a Presbyterian USA minister, but for several reasons was defrocked in 1936. Since that time, he has carried on a relentless and violent attack upon the Federal Council and the World Council of Churches."

The Erie council directors said Flynn's attacks reflect upon the practices and leadership of the 27 denominations which comprise the Federal Council, and their 27,000,000 members.

COLLEGE WOMEN TO MEET

★ A conference for college women on vocational opportunities in the Episcopal Church will be held at Lenox School, Lenox, Mass., March 17-19. Students will attend from the various colleges in New England.

GIVE VIEWS ON FILM STARS

★ Clergymen in Hollywood generally agree that publicity given to "unfortunate incidents" involving actors and actresses unfairly blacken the reputation of the whole movie industry. One of these to comment was

the Rev. J. Herbert Smith, rector of All Saints, Beverly Hills, who said that "it makes no more sense to judge the entire film colony by the failures and indiscretions of one person than it does to judge a race or a nation by the inadequacies and deficiencies of an individual member of that race or nation. Yet that is what many are doing today to the moving picture industry, because one star made the front pages of the world's press with the story of her frustrated love life."

WASHINGTON CATHEDRAL DEALS WITH BOMB

★ The theme of the Ash Wednesday services at Washington Cathedral was one of the nation's moral responsibility in relation to the hydrogen bomb. Speakers at the services were Bishop Dun, Senator Lodge of Mass., Newsmen Marquis Childs, Senator Humphrey of Minn., and the Rev. C. W. Cranford, Baptist pastor.

Bishop Dun's address on "God, Man and the H-bomb" will be in The Witness for next week.

WOMEN ARE BARRED FROM KITCHEN

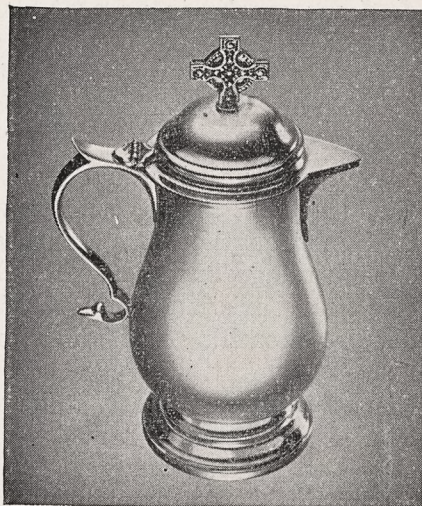
★ There is discrimination at Holy Trinity, Brooklyn, presided over by the Melishes, father and son. At least when the turkey dinner was held there last week by the newly organized men's

club, women were not allowed to step inside the kitchen. Some of the wives and sweethearts of the men stated that they would pay a premium for their meal if they could stand in the kitchen and watch the men prepare the meal. The offer was rejected.

MARRIAGE COMMISSION CONVENES

★ The commission on holy matrimony, authorized "to report to the next General Convention their recommendations as to amendments of canons on Holy Matrimony," held its initial meeting in February at General Seminary. Bishop Washburn of Newark was made chairman; Editor Francis J. Moore of the Forward Movement, vice-chairman; the Rev. Gregory Mabry of Brooklyn, secretary-treasurer.

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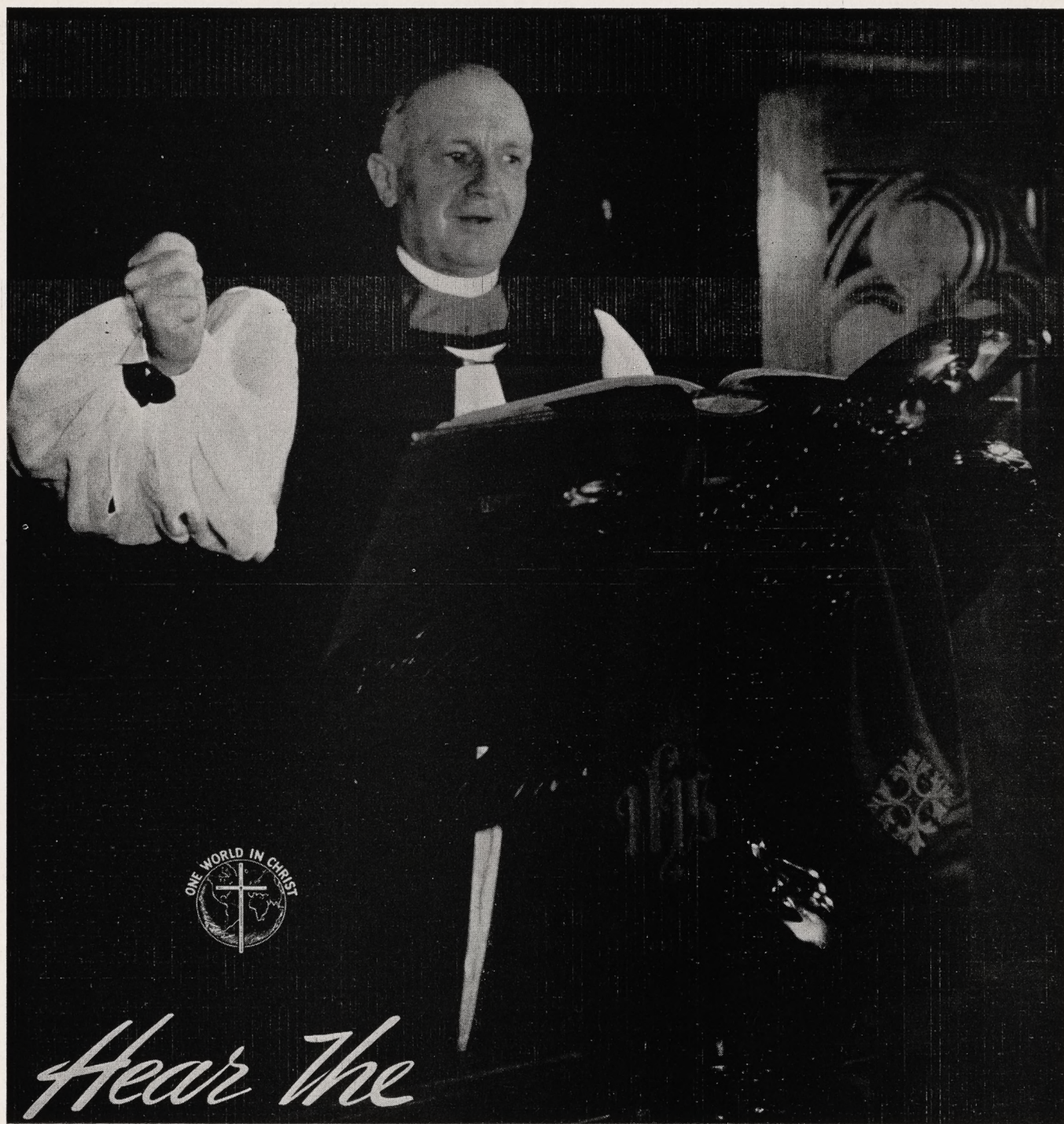
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OVERSEAS NEWS

SCOTT WARNS OF VIOLENCE

South Africa's present danger is not Communism but race hatred and violence, said the Rev. Michael Scott, Johannesburg Anglican clergyman, at a press conference in New York. Scott, who recently went before the UN trusteeship committee to condemn racial discrimination in Africa, was on *The Witness* 1949 honor roll. The clergyman pointed out that one reaction to the government's exploitation of the natives was the election of the first Communist's representative—a native—to the South African parliament. He minimized the threat of Communism, however, pointing out that it would be more likely to thrive in a country where there was greater industrialization and more highly developed political forms.

"Our danger," he said, "is that of degenerating into racial hatred and primitive forms of terrorism."

He cited the reversion to paganism and ritual murder in parts of Basutoland, and riots by African students which had destroyed six mission schools in the last two years. Mr. Scott ascribed the riots to "despair and frustration" on the part of students because they were educated and then not allowed to use the skills they had learned.

As regards Church action on South Africa's race problem, Mr. Scott pointed out that the National Christian Council had protected the government's Apartheid (segregation) policy as un-Christian. The Dutch Reformed Church has officially recognized the segregation policy, he said, but differences are beginning to appear among its congregations, not all of which approve of Apartheid.

Meanwhile word has arrived from South Africa indicating that Mr. Scott has been punished by his Church for his position. Officials of the Church in Johannesburg have stated that he no longer has any connection with the Church of England's Johannesburg diocese. "Should he return to the Transvaal," the officials declared, "it would be open to him to apply for a fresh license, and if there were a suitable vacancy he might be appointed to it."

WORLD GROUP FORMED BY R. C. PRESS

A permanent organization to coordinate the work of R. C. newspapers throughout the world was organized in Rome last week. More than 300 delegates from 20 countries attending the conference.

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The Rev. Joseph S. Minnis, D.D., Vicar
Sunday: H.C. 8 and 11; M.P. 10:30
School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

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Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Tues. 7:45, Thurs. 10

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The Rev. Clarence H. Horner, D.D., Rector
Sunday: H.C. 8 and 9 a.m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H.C. first Sunday) 11; Y.P.F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

WASHINGTON, D. C. —

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Lafayette Square
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The Rev. Frank R. Wilson, Ass't
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Daily, 12
Wed., Fri., 7:30; Holy Days, 7:30 and 12

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Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

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Sunday: H.C. 8 and 9; 11 Morning Prayer and Sermon; 7:15 Evening Prayer
Tues. and Thurs., H.C. 10 Daily, 12:05

SOUTH ORANGE, N. J. —

ST. ANDREW'S CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H.C., 8; Service, 11
Lent: Tues. H.C. 10 a. m.; Wed. 8:15 p.m.

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Daily: 7 & 5:30; Wed. 10

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Sundays: 8, 9:15; 11 H.C.
Daily: 7:30 H.C.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Addressed to Christians: Isolationism vs. World Community. By Floyd H. Ross. Harper. \$2.00.

A sharp indictment of historic ecclesiastical Christianity, from St. Paul to the Barthians, for its spirit of exclusiveness, setting up barriers of creed and code against people of other faiths. An unashamed liberal "seeker" and a teacher of the history of "world religious," Dr. Ross rejects every claim to givenness, uniqueness, and chosenness in respect to the Christian revelation. He is as scornful of Protestant confessionalism as of medieval scholasticism. The only one of the Reformers of whom he finds anything good to say is Zwingli; and his favorite Christian seems to be Meister Eckhart. Now it is a simple matter to draw upon the seamy side of Church history to implement the charge of intolerance. But Ross' brushing aside of the claims of Christianity seems quixotic and shallow indeed. Certainly, such nebulousity will produce no martyrs!

—P. V. NORWOOD

The Lambeth Conferences (1867-1948). Macmillan. \$3.50.

This is a most useful, and in fact, indispensable volume for anyone interested in the Lambeth Conferences, since it contains the agenda and reports of the first five Conferences (pages 1-333), and then the full reports, resolutions, and encyclical letter of the 1948 Conference (pp. 1-120).

Christianity after Freud. By B. G. Sanders. Macmillan. \$1.75.

This book is addressed to those who may have been influenced by Freud and his disciples and who have thereby rejected religion and belief in God. The author is an orthodox Christian who is persuaded of the validity of the psycho-analytic method of Freud and believes that "Freud's view of religion depends solely upon the pre-supposition that God does not exist." If one begins with the pre-supposition that God does exist, one can interpret Christian experience in the light of psycho-analytic theory without sacrificing any essential Christian truth.

Mr. Sanders attempts to do this and describes the Sacraments as "symptoms of the transference disorder" and designates Christ as "the Divine Psychiatrist." But since the whole point of the book is to persuade Freudians that it is Freud's pre-supposition (and presumably theirs) which determine the conclusions of his arguments on the nature of belief in God, what will the argument accomplish? If Freudians who read the book agree with its thesis, they will still have their pre-supposition and will still reject belief in God.—A. C. L.

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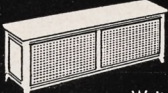
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PEOPLE

ELECTED BISHOP:

ROBIN CHEN, assistant bishop of Wan-gan, Wuhu, China, was elected first diocesan bishop of Anking at the synod of the Chinese Church meeting in Shanghai, Feb. 17.

ORDINATIONS:

WILLIAM R. N. HAIRE was ordained priest by Bishop Heistand on Feb. 2 at St. Luke's, Altoona, Pa., where he is curate.

CLERGY CHANGES:

ERNEST J. FITZPATRICK has resigned as rector of St. Paul's, Plymouth, Wis., to retire from the active ministry.

F. SLADE DANZOLL, formerly assistant at St. Michael's, New York, is now rector of St. Paul's, Jersey City.

CLIFFORD S. LAUDER of the diocese of Jamaica will become rector of All Souls', New York, May 1.

FREDERICK H. MEISEL, formerly at St. Mark's, New York, is now rector of the Atonement, New York.

PERCY L. URBAN JR., assistant at Christ Church Cathedral, Hartford, Conn., becomes curate of St. Peter's, New York, July 1.

GEORGE KEITH has resigned as rector of All Saints', Harrison, N. Y., effective June 30.

HERBERT S. BROWN, rector of Trinity, Cliffside Park, N. J., becomes rector of Grace Church, Newark, N. J., May 1.

LAY WORKERS:

HAROLD R. POOLE, insurance man of Syracuse, N. Y., has been placed in charge of Trinity, Constantia, N. Y.

ROBERT BRANNAN, business man of Binghamton, N. Y., has been placed in charge of All Angels, West Endicott, N. Y.

RESTORATIONS:

ALFRED EDWARD NORMAN has been restored to the priesthood by Bishop Bloy of Los Angeles who remitted the deposition of December, 1947.

DEPOSITIONS:

RICHARD S. ZEISLER has been deposed by Bishop Hobson of Southern Ohio for causes which do not affect his moral character.

FREDERICK H. BURGEVIN has been deposed by Bishop Gilbert of New York for causes which do not affect his moral character.

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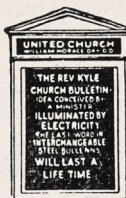
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BACKFIRE

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.

HERMAN R. PAGE
Bishop of Northern Michigan

I ask your help in straightening out a matter which has caused some embarrassment. The Witness (Feb. 16) carried a statement to the effect that Northern Michigan had dropped all aid as of now. The actual facts are these: at our Convention we voted to ask the Bishop to negotiate with New York to see whether we could drop aid as of 1st of January, 1951. Consequently I wrote New York but had not received any word which indicated we could take such a step. Imagine my surprise when a telegram and several letters of congratulations arrived because of your news item. We do want to drop aid but cannot do it this year.

H. J. MAINWARING
Layman of Wollaston, Mass.

Bishop Mitchell recently said that Bishop Hall of Vermont "believed firmly in obedience to canons and rubrics" and that Bishop Hall told the Vermont convention of 1928 or '29 "that reservation was unlawful . . . if any were practicing that custom, they were to cease."

But Bishop Mitchell admits that Bishop Hall said "he would be willing to authorize that the sacrament be carried to the sick for a service of holy communion . . ."—a form of reservation.

Reservation prevailed in the Church in the very earliest times, with the force of canon law, before canon law dealt with it. The original purpose was not for the sick, but for those who had been absent from the eucharist. The first canons on reservation were not to forbid but to reinforce a custom already universal.

There were frequent canons in the English Church, not giving permission to reserve the blessed sacrament, but dealing with neglect so to do. When the Reformation set in, every parish priest in England was bound by canon law to maintain constant reservation. These canons were never repealed, never superseded by contrary canons.

Learned canonists like Bishop Hopkins of Vermont, Judge Hoffman, Dr. Vinton, Bishop White, Dr. Hawks, Hugh D. Evans, and others, are of the opinion that this Church is bound by English canon law, except where our own canon law has altered it.

Neglect to reserve does not empty the canons of their binding force.

Bishop Hopkins, perhaps the most learned ecclesiastical lawyer America has ever produced, declared: "It needs the authority of the legislature itself to alter what the legislature has established . . . The neglect to obey it cannot alter the law . . . No law can be deprived of its binding obligation until some other law is passed which of necessity does it away."

Among the Cowley Fathers, reservation has been a long-established custom.

Hundreds of American bishops have acted on the ground that the Church's law authorized them to give formal permission to reserve, or that the responsibility belongs to the parish priest, who, according to the Prayer Book, is "possessed of full power to perform every act of sacerdotal function among the people."

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