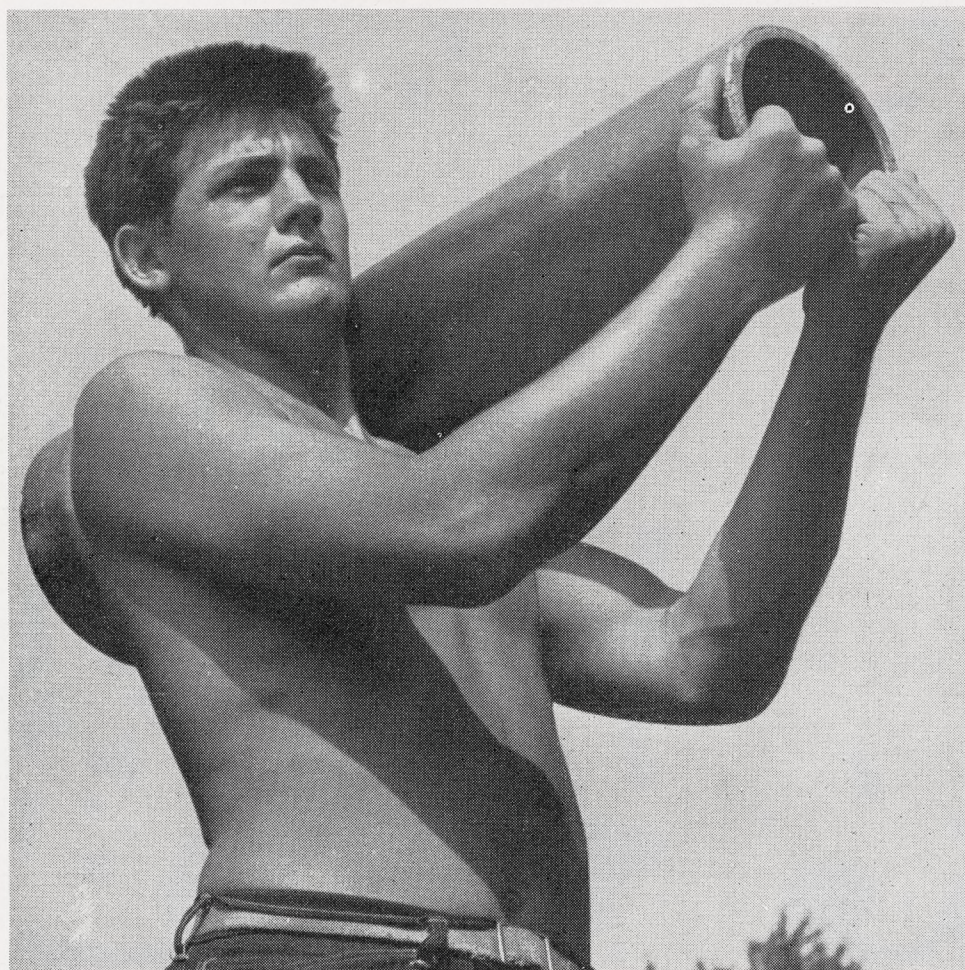


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THE WITNESS



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CLERGY NOTES

BALL, T. P., rector of Holy Apostles', Barnwell, S. C. has accepted the rectorship of the Resurrection, Greenwood, S. C.

BRADY, W. H., formerly assistant rector of the Church of the Resurrection, New York City, has accepted the rectorship of St. Paul's Church, Savannah, Georgia.

CARNAN, CHARLES W. JR., in charge of St. Paul's, Freeport, Texas, has accepted the rectorship of Trinity, Moundsville, W. Va.

HINE, JOHN E., formerly rector of St. Paul's, Augusta, Ga., has accepted the rectorship of Christ Church, Houston, Texas.

JONES, EVERETT H., rector of St. Mark's, San Antonio, Texas, was married on November 25th to Mrs. Helen Miller Cameron of Waco, Texas, the service being performed by Bishop Capers.

KNUDSEN, H. P., assistant at St. Michael and All Angels', Baltimore, has accepted the rectorship of St. Stephen's, Mount Carmel, Pa.

SUTTON, FRED P., of Westville, New Jersey, has been elected dean of the Camden-Woodbury convocation of the diocese of New Jersey.

TISDALE, THOMAS S., rector of the Advent, Marion, S. C., has accepted the rectorship of the Redeemer, Orangeburg, S. C.

WALKER, F. E., was ordained priest by Bishop C. S. Quin, November 11, in Christ Church, Eagle Lake, Texas. He is to continue in charge of Christ Church, Eagle Lake and St. John's, Columbus.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
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ADVENT

By

BISHOP JOHNSON

FOR many centuries the devout Hebrews looked forward confidently to the coming of the Messiah who would usher in the Kingdom of God. Surrounded by hostile nations, betrayed by unworthy leaders, enduring a captivity of seventy years and finally subject to the harsh control of imperial Rome, the coming of the Christ must have seemed a hopeless expectation. It was a very small remnant who looked for a Messiah when John the Baptist said "Behold the Lamb of God who taketh away the sins of the world." Yet these two things are historic facts, first that for centuries the Jews had believed that the Christ would come and secondly that the utterances of their prophets were fulfilled in the coming of a Christ who established a universal kingdom.

He could not have come to Athens for the Greeks would have derided Him. He could not have come to Rome for they would have imprisoned Him. He came to Jerusalem and they crucified Him but not until He had laid the foundations of His Church. As St. Paul said "When the fullness of time was come God sent forth His Son who was born under the law." He came at the opportune time and in the strategic place and with adequate results. The inscription on the cross was written in Greek and Latin and Hebrew to proclaim that these races would merge in the Kingdom. The Greeks brought the language and the philosophy, the Romans brought the genius for universal government and the Hebrews brought the devout remnant, who were dispersed in all the cities of the empire, creating a perfect broadcasting system between Jerusalem and the Roman world.

The set-up made possible the labors of St. Paul who drew from the synagogues of the Roman world the nucleus which constituted the remnant for the beginning of the Church in each locality. When John the Baptist said to Andrew, "Behold

the Lamb of God that taketh away the sins of the world," he made the connection between the Hebrew and the Christian Church. It is interesting to note the conversation between Christ and His first converts. "What seekest thou?" He asked of Andrew and his comrade. They had left the Baptist and attached themselves to Christ. It is the basic question in all conversions. If Andrew had answered the question, he might have said "I seek the Kingdom for whom the Hebrews have waited these twenty centuries."

CHRIST still asks us the same question. "What seekest thou?" and the answer is, "Seek ye first the Kingdom of God and His righteousness." It is only as we seek that we develop the capacity to appreciate and appropriate the treasure. Andrew's response is also illuminating. "Where dwellest thou?" If Christ had answered this, He might have said "In my Father's House" for in spite of high priests who made it a den of thieves He was loyal to the temple as the abode of His Father and therefore His dwelling. Christ's response is also interesting, "Come and see."; for appreciation of His gospel requires a personal experience. Those who do His will shall know His doctrine. The Christian Church, like the ancient Hebrews, is waiting for the coming of the Christ.

Similar tragic events have marked this expectation. First the disciples suffered three centuries of persecution. Next the upheaval of society in the fall of Rome, followed by the dark ages in which civilization reverted to barbarism. Then the decay of morals in the middle ages and the religious wars that arose. Then came nationalism and the divisions of the Church. And now there is a reversion to paganism in Europe. Through it all there has been a remnant in every age looking for the second coming of the Savior. Like the Hebrew people the Church has been surrounded

by hostile foes, betrayed by unworthy leaders and is now subject to the harsh control of cruel dictators in several countries. It is a test of our faith and a challenge to our hope that Christ has not deceived His people but will come again to restore His Kingdom.

History is like a drama in which Christ has the leading role and in which we await the final act

in which righteousness will be victorious over wickedness and in which life will triumph over death. It is inconceivable, if God be the author of the drama, that it should end in chaos and in misery. We look for the coming again of the Christ to establish His Kingdom as the only fitting solution of the drama. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

COULDN'T FIND THE WORDS

By

ELMORE M. McKEE

Rector of St. George's, New York

A FRIEND of mine has an office in Wall Street; his home is uptown; and his church too. In his church he has assumed a definite Sunday responsibility. He teaches Sunday school and he is also a deacon. One Saturday, the head of the firm phoned him and said, "Will you come to the office tomorrow? It is important that we have a staff conference." "I am sorry," he replied, "I have an engagement at church that I cannot break." To which a voice of queer surprise replied: "I didn't know you were *that* kind." And when later on my friend tried to tell his chief why the Church had this power to hold him, he could make no impression because he couldn't put it into words.

Of course not; one cannot describe in words the things that mean most to us. Yet I shall try to tell what the Church is that my friend could not describe. The Church is *not* brick and mortar; it is not membership lists; it is not even that smiling company of persons who will stream forth at twelve-twenty. The Church is that woman standing bravely as her husband's body is laid to rest; the Church is that old man in the thin coat gathering his courage to make one more attempt to earn a living; the Church is that patient on a bed of pain discovering the power to bear pain well; the Church is that middle-aged couple who having lost everything, find a new comradeship in using "life's remainders;" the Church is John Smith and Mary Jones doing the day's work well and building happy friendly relationships; the Church is that young man in a high-pressure organization who resigns his job because of methods that involve his loss of self-respect; the Church is that social pioneer who struggles to give all men a decent chance at life's best experiences; the Church is that man who never ceases to labor for world brotherhood knowing it to be more real than world chaos; the Church is the invigorating comradeship of faithful pilgrims seeking the City of God.

But does it take the Church to make men like

this? Not necessarily; but the Church breeds the kind that endure and who never know defeat; because the God and Father of Jesus Christ is their Comrade and King.

My friend could not put all this into words. But the church held his loyalty. For he felt it to be the pledge and substance too of the world that is yet to be.

Hymns We Love

REFORMATION piety brings to us the greatest music of Advent with these words, "Wake, awake for night is flying." This great chorale of Philip Nicolai, written in 1599, echoes the strains of that New Testament hymn:

*Awake, thou that sleepest,
And arise from the dead,
For Christ is the day that shall dawn upon thee.*

Lutheran theology has emphasized the worship of God through the Incarnate Son. Four centuries of German hymns culminated in those chorales among which this is outstanding. The parable of the wise and foolish virgins, from St. Matthew 25, is lyrically interpreted. It is one of those tunes which, seeming difficult, are really easy, and which reward the singers with a strength of a virile, victorious faith.

*Wake, awake, for night is flying:
The watchmen on the heights are crying,
Awake, Jerusalem, arise!
Midnight's solemn hour is tolling,
His chariot wheels are nearer rolling,
He comes; prepare, ye virgins wise.
Rise up, with willing feet
Go forth, the Bridegroom meet: Alleluia!
Bear through the night your well-trimmed light,
Speed forth to join the marriage rite.*

CHARLES G. HAMILTON.

Let's Know

By
BISHOP WILSON

ADVENT

SO FAR as Thanksgiving Day itself is concerned nobody cares much whether it is celebrated on the third or fourth Thursday in November. What troubles some of us is the reason for setting it back. It is done in order to provide a longer selling season for Christmas goods. It was bad enough to be confronted with Christmas decorations and Christmas advertising at the end of November. Now it is a week worse. The Advent season is lost in a welter of premature Christmas festivities and the prolonged introduction weakens the force of the feast of the Nativity.

The Advent season ought to be significant. It is a period of sober preparation for the birthday of our Lord. Church people ought not to lose its meaning.

There are four Sundays in the Advent season, each with its appropriate "propers" leading up to the coming of Christ. The Collect for Advent Sunday strikes the key-note as we seek divine assistance to "cast away the works of darkness and put upon us the armour of light" that we may be fit to meet our Lord. This Collect is repeated every day thruout the season. The Epistle is St. Paul's exhortation to "walk honestly" because "the day is at hand." The Gospel is the story of the welcome given to our Lord on His entrance into Jerusalem just before His crucifixion, indicating how we should be ready to welcome Him again.

The Second Sunday in Advent is Bible Sunday. The Scriptures tell us of His coming, of the long preparation for His incarnation and of the results flowing from it. So in the Collect for this Sunday we pray that we may "read, mark, learn, and inwardly digest" that memorable record. The Epistle reminds us that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The Gospel contains the promise of our Lord that tho everything else should break down "my words shall not pass away."

The Third Sunday bears upon the Ministry of the Church and its function of proclaiming the coming of Christ. During this week come the Ember Days which are set apart for special prayers for the Ministry and for those preparing for ordination. The Collect prays that "the ministers and stewards of Thy mysteries may prepare and

make ready Thy way." The Epistle points out that in stewards it is required "that a man be found faithful." The Gospel tells of the tribute paid by our Lord to St. John Baptist as the special messenger of preparation.

The Fourth Sunday urges us to live worthily in view of the approaching visitation of our Lord and again St. John Baptist is held up as an example. The Collect prays that tho "we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us." The Epistle reminds us that "the Lord is at hand" and that we should cheerfully put our trust in Him. The Gospel recounts how the Baptists answered questioners who asked him if he were the expected Messiah. He quickly withdraws in favor of our Lord "who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

Thus the Church leads us up to the Nativity. Christmas will mean more to us if we keep the Advent season of preparation.

Talking It Over

By
WILLIAM B. SPOFFORD

IT WAS three years ago last July that Pastor Martin Niemoeller, head of the Confessional Churches in Germany, was taken from his church in Berlin, his papers confiscated, and he himself brought before a tribunal on charges of high treason. A few Americans, of whom I was one, had met with him for an afternoon the very week of his arrest to discuss the place of Christianity in the modern world. Martin Dibelius, the internationally known New Testament scholar was also there, and the saintly Julius Richter who is said to know more about missionary enterprises than anyone in the world. Niemoeller was "detained" while an investigation was carried on and finally the Nazis announced that his "guilt" had been atoned for and he was to be released. But he was arrested again almost immediately, and without charges being brought against him he was imprisoned in the concentration camp at Sachsenhausen. "Not you, Herr Hitler, but God, is my Leader" were the last words flung in the face of the German dictator by this Christian. From his place of imprisonment he wrote last year a Christmas letter to his followers in Germany. Smuggled out of the Reich to Switzerland, by devious and dangerous routes, it has finally reached the United States and is here presented, very appropriately

as another Christmas season draws near. He writes:

"It is impossible for me to answer personally the many hundred greetings that have come to me at this Advent season. But there is one thing I want to ask of you all; that we give no place to weariness, to capitulation! There are those who would persuade us that the suffering of our Church is a sign that it follows a perverted way. To that we reply confidently that the Apostles have borne witness to the contrary. With certainty we know this, and on it we take our stand: As little does our welfare procure or guarantee us our peace with God as does our suffering. This peace remains the act of the grace of the One, whose suffering began in the manger and was achieved on the cross, that we might all be called the children of God. Let us believe, then, these glad tidings of God to us, and in their strength let us go forward on the way—in His footsteps—unconcerned with the censure of men, but with the peace of Christ in our hearts and with praise of God on our lips. So help us God!"

AS ANYONE who ever met the man would know, Niemoeller has borne his long imprisonment with patience and courage. His wife, Else, is allowed to visit him every ten days and his five children are allowed to write, though he is rarely allowed to see them. German generals have appealed for his release but Hitler's answer is always the same: "Niemoeller stays in the camp until he gives up his opposition." At the outbreak of the war he was offered his freedom—on condition that he would again take command of a U-boat as he had done in the first world war. To this offer he is said to have replied: "I have been in the war for years, but I am a soldier of God's and no soldier of Hitler's."

He finds it particularly hard to be separated from his children. His oldest son, Hans Jochen, always greets his father at visiting times with "God bless you father" and stoutly refuses to say, "Heil Hitler." When a camp guard once asked Hans if he knew why his father was imprisoned the boy replied: "Yes, certainly I know. It is because he has proclaimed the gospel, clearly and purely." And Hans' little sister once pronounced a sentence at which her mother scarcely knew whether to laugh or cry, "When I write 'Concentration Camp, Sachsenhausen' then I am always very proud."

Else Niemoeller, the brave wife, has carried on—the home searched, arrested, police always about—even a bomb exploded once in her home. But she shares the fate of her husband and is

proud that he is openly defying Hitler. Some months ago (March) she received from him the following letter which is an answer to those who have said that Martin Niemoeller will ever submit to the Nazis: "Everywhere during these months the ship of our Church is again afloat. The banner is tattered, the masts are broken, but the Lord Christ is still at the helm and the ship floats. Who would have believed this at the time that Ludwig Mueller (Reichsbishop and Hitler's dictator of churches) thought he had caught a good prize? And I believe that my imprisonment is also part of the will of God. First the derisive laughter—that we have now—and then come the full churches and praying households. Therefore to be bitter would be the most vile ingratitude."

Thus does a Christian man carry on his war from a concentration camp. He is today Hitler's prisoner. But other Christians have likewise been in prison and emerged victorious. So it will be with Martin Niemoeller.

Church Unity

By

GEORGE I. HILLER

MUCH is being written and preached on the subject of Church Unity. Presented in a partisan way, it sometimes makes one feel as if he as an individual was entirely responsible for the disjointed state of Christendom. Polity (method of organization and government) and worship are the principal factors of division. Doctrinal differences are not a large factor. This has led the man of the street to scorn the fundamental doctrines of the Christian religion as something of minor importance and give first place in his thinking to the points of controversy, i.e., methods of worship and organization.

Listen to a discussion of the average character in a group of varied kinds of Christians. Are such subjects as God, Incarnation, Holy Spirit, Forgiveness, Immortality, Grace, Prayer, the subjects of interest? These are fundamentals, essential to any following of Christ, accepted alike by Roman, Greek and Anglican Communion, Presbyterian, Baptist, Methodist. They are not, however, the subjects of interest. Interest and emphasis is placed on method of administration, the machinery of worship, incense, candles, confession, method of baptism, topics of civics or economics and their moral part. In fact, an almost endless supply of non-fundamentals. Important subjects, yes, but not the foundation of the Christian reli-

gion. Subjects about which men can disagree, and that without serious consequences.

The sad part of the picture is the fact that in the fundamentals of the Christian Religion, men do agree and this somehow or other has caused men to treat the great fundamentals as of no consequence while they give time, thought and argument to the controversial subjects.

Corporate union is perhaps impossible, in fact, I am not at all sure it is desirable, but a unity of plan and purpose and a wider tolerance of differences is to be desired. It is to be attained most simply by an emphasis on the fundamental doctrines of the Christian religion. When men realize that the important basic doctrines are accepted by most all of us, then they will give them their rightful place, and will see how great is our accord and how insignificant our differences.

The Cynical Parson

THERE is no room in the world for a cynical parson. I agree, but let me tell you a few of my experiences. I just heard a luncheon club speaker piously declare, "Until the Christian religion is restored in the world, and becomes the practice of business, we cannot hope for recovery or peace." I enquired about his religious background. He has not attended his own church, or any other, in ten years, nor contributed to it.

"I have lost my faith in God—I do not believe in any kind of a Deity, as I view this horrible mess in Europe." My sympathy for this speaker was very real, until I learned that he had not worshipped God, nor publicly acknowledged Him, in twenty-five years.

"I would give anything in the world if my husband would display an interest in the Church." I knew the husband; he did everything he was told to do—but he had no example in this particular except wishful thinking.

"May I put the flowers on the Altar Sunday as a memorial?" or "Will you pray for — on Sunday?" You know that the speaker will not be at that altar that Sunday.

"After this terrible experience I shall never neglect God, I have learned my lesson, I will be found in my place." After a few years of ministry in one place I have accumulated enough of these pledges—or can recall enough of these instances—to fill the church every Sunday.

"I want my child brought up in the Christian faith" is the rather positive declaration of the father who leaves his child in the Church school on

opening Sunday—and only manages to get him there once or twice during the rest of the year.

"I believe in the Church and know that it must be supported"—this sounds rather good from an occasional attendant, who goes on however—"and I contribute when I attend."

"There has not been a Sunday in months when some member of our family was not sick. It looks like fate was against our ever going to Church again." My sympathy cools when I learn that not one member of that family has missed work, school or the movies in months.

"The rector is so unsociable—he does not even know me when I go to church." Of course that was another clergyman, but I said to myself—"that certainly ought not to be." Then I asked, "When do you go to Church?" When he responded "Easter," I said something else to myself, but will omit that.

The clergy need to guard against the experiences of their daily life making them cynical. Only this week a dear, sweet old lady said to me—"that was a wonderful sermon we had on Sunday"—instead of "Thank You" and before I could catch it, the cynic in me popped—"Were you there?"—THE POOR PARSON.



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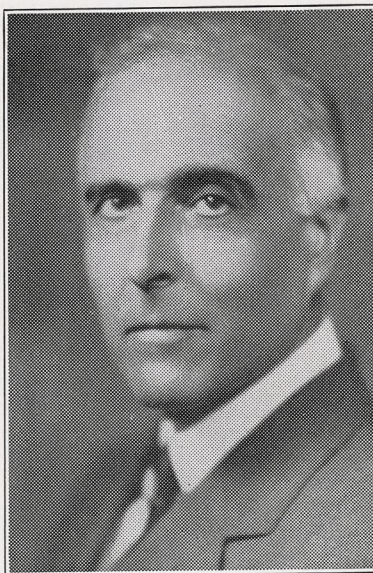
Reported by W. B. SPOFFORD

Presbyterians of New York last month adopted significant resolutions on the international situation. Stating it to be their conviction that "Christians as such ought totally to reject war" they nevertheless recognize that the church has not held to that position and therefore urge both "pacifists and non-pacifists to maintain all Christian tolerance and courtesy, and to pray and to labor that the church may not suffer further schism, but rather that through these trying times it may attain greater unity and peace." After then defending conscientious objectors and pointing out the duty of the church to stand by them, the resolutions go on to point out some of the domestic issues being sharpened by the conflict abroad.

"We would point out the danger at the present time that democracy will be surrendered in the name of the preservation of democracy. The whole matter of peacetime conscription, new to our country's life, introduces an element of militarism which jeopardizes the democratic ideal. It is important to keep people aware that this is a temporary and emergency measure, which is to expire in 1945, and is not therefore to be regarded as a permanent pattern for American life. In addition, there is a growing danger that civil liberties will be curtailed or denied, and there occur almost daily accounts in the press where violence has been visited upon those whose opinions are obnoxious to the community. We affirm our belief that the way to protect democracy is to retain democracy, and we urge our churches to be alert in the defense of all those forms of freedom which have been so basic an attribute of our democratic life.

"We urge the people of the churches also to be zealous in all forms of service, both by their works and gifts to do all they can to relieve the suffering brought by war. This should be done without regard to the race or nationality of those who suffer. We are to 'love both friend and foe in all our strife.' Wherever there is starvation, sickness, pain, there should be the outpouring of gifts and of compassion. Unless the church is zealous in so doing, she is likely to be blinded and partisan when the time comes for the work of reconstruction and renewal.

"No one can think about the war without realizing that in many ways it is grounded in the economic inequalities of the world's life. This



HENRY S. COFFIN
Says the Boys Were Wrong

is as true of life within a nation as between nations. Our own problem of unemployment continues to stare us in the face. Nor will any armament boom do more than inflate a bubble which some day will burst, leaving conditions even worse than before. The problem of so organizing our domestic economy that the abundance of our land shall be shared among all our people, is one to which the thoughtful and consecrated attention of our church people must be continually directed."

* * *

Outstanding Leaders At Federal Council Meeting

Outstanding leaders of the churches are to gather at Atlantic City, December 7-13, for the biennial meeting of the Federal Council of Churches and the meetings of six cooperative agencies: the Home Missions Council, the Council of Women for Home Missions, the Foreign Missions Conference of North America, the Missionary Education Movement, the National Council of Church Women and the United Stewardship Council. Among them will be the Rev. George A. Buttrick, president of the Federal Council; Vice-president J. Thayer Addison of the Episcopal Church; Bishop Ivan Lee Holt of the Methodist Church; Metropolitan Antony Bashir of the Syrian Orthodox Church; the Rev. Henry Smith Leiper, executive secretary of the World Council of Churches; Bishop Charles K. Gilbert, Episcopal suffragan bishop of New York; the Rev. James Myers, industrial secretary of the Federal Council of Churches; the Rev. Dwight Bradley, director of Social Action of the Congregational Church; Mrs. Augustus Trowbridge, president of the Council of Women for Home

Missions; the Hon. William E. Sweet, former governor of Colorado and at present the moderator of the Congregational and Christian Churches; Bishop Henry W. Hobson, Episcopal bishop of Southern Ohio and many others of equal distinction. Among the subjects to be discussed: World Missions, Church Unity, the International Crisis, Social Change.

* * *

More About the Seminary Students

The eight Union Seminary students, sentenced to a year and a day for refusing to register for the draft, are at this writing in a federal house of detention in New York, pending imprisonment in a federal penitentiary either at Lewisburg, Pa., or Danbury, Conn. They are eligible for parole after serving three months. Also the judge who sentenced them has made it clear that the case of any of the men will be reconsidered if they change their minds while serving their sentences. It can also be stated with some degree of authority that the President of the United States is likely to issue an executive order under which these men, and others convicted for the same cause, will be taken from prison and put at "useful work for the country," and it is suggested that attending classes at the Union Seminary will be considered just that. Just how the status of these men as citizens (lost when found guilty) will be determined is not yet known.

When word reached the seminary of the action taken by the court, President Henry Sloane Coffin made the following statement:

"On behalf of the Seminary let me say that we are sad at heart that these young men, whose Christian characters and devotion we admire, have persisted in their defiance of the law. We have told them that we recognize that there have been times when governments have enacted statutes which violated Christian consciences. But we have pointed out that this Selective Service Act was framed with careful regard for conscientious objectors to military training and that to refuse to register was to refuse what any government had a right to ask. In my judgment their course in this matter is prejudicial to democracy, that form of government under which the Christian Church enjoys the utmost liberty, and I am sure the last thing these young men wish is to injure democracy. Consequently one hopes that having made their position clear they will see that no further purpose can be served by persisting in this course."

While he had not been engaged by the defendants, Kenneth Walser, a lawyer, asked the court to be heard

on behalf of the young men's parents and for its own information. He pled that the students were not draft dodgers, that they had submitted their names and addresses to a government official at their registration place on October 16. Walser pointed out the usefulness of these young men to society and used several of their own cases as examples of the type of social ministry they were prepared to give to the nation.

* * *

Church Leaders Go to Washington

The national religious committee of the American Peace Mobilization, of which Episcopalian Charles Wilson of St. Louis is chairman, are in Washington this week hoping to see President Roosevelt and Secretary of State Cordell Hull. "The Church," declares their statement, "has over and over again expressed its determination to keep out of war. It must speak up again and again. It is up to our committee, the only organized active group of churchmen backed by labor, old age, farm and youth groups, to take the initiative in protesting the continuance of unneutral actions which lead directly to war against the expressed wishes of the church and the American people."

* * *

Great Mission in Oklahoma City

Over 7,000 people crowded into the municipal auditorium in Oklahoma City every night for a week to hear the messages of the outstanding speakers brought there by the National Christian Mission. The subjects of the addresses, delivered by such leaders as E. Stanley Jones, Muriel Lester, Worth Tippy and others, went into every conceivable field, and were not limited to the big mass meetings but were carried into the schools, clubs, jails and factories.

* * *

To Discuss Rights and Living Standards

A conference of the United Christian Council for Democracy is to be held at the Riverside Church, New York, this Friday and Saturday, December 6th and 7th. The conference opens on Friday morning with the separate meetings of the various denominational groups that compose the Council. At luncheon that day the Rev. John Paul Jones, president of the Presbyterian Fellowship for Social Action, is to speak on the rights of conscientious objectors, while that afternoon the rights of labor and the question of wages and hours will be discussed in conferences led by the secretaries of the Methodist Federation for Social Service and the Church League for



JOHN FOSTER
To Speak in Cleveland

Industrial Democracy. The Rev. Dwight Bradley, director of the Council for Social Action of the Congregational Church, is to be the dinner speaker, speaking on health and housing, while the Rev. Harry F. Ward of the Union faculty is to speak at a meeting Friday evening on the future of democracy. On Saturday, following meetings of the separate organizations, there will be an address by the Rev. Reinhold Niebuhr of the Evangelical-Reform social action organization, with the conference closing with a luncheon at which Bishop McConnell of the Methodist Federation will speak on the rights of minorities. Those planning to attend are asked to notify the Rev. Charles Weber, 150 Fifth Avenue, New York City.

* * *

Presbyterians Endorse Relief for Europe

The General Council of the Presbyterian Church on November 23rd gave their endorsement to the plans for the relief of starving millions in Europe. The relief work, if undertaken, will be under the direction of former President Herbert Hoover. There is considerable opposition to it, even among Church leaders, for fear that it will break the British blockade of Germany, though Mr. Hoover has given assurances that none of the food will reach Germany.

* * *

Disciples Laymen Active in Texas

Laymen of the Disciples Church in Texas recently held two well attended mass meetings out of which came a program for action. They are to launch inter-church visitations,

group prayer circles, rural community service to small churches and the taking of religion into industrial centers.

* * *

Organize Against Highlander Folk School

In Monteagle, Tennessee, is located one of the most interesting institutions in the country . . . the Highlander Folk School, as any one will testify who has been there. Miles Horton, a dynamic young man with imagination, started the school a number of years ago, believing it to be the way to raise the level of life of the poor people of the mountains. There is a farm where most of their food is grown, classes are held, discussion groups are organized, there are parties where the mountain people do their folk dances. More recently a driving spirit at the school has been Jim Dombrowski, a very American young graduate of Union seminary in spite of the name. But as is so often the case, their very success has got them into trouble. There are forces in the south, as elsewhere, who resent any effort to educate the more humble folks, so a mass meeting was held in nearby Tracy City on November 9th, with the newspapers announcing that following the meeting several hundred people, headed by officials of a coal company and a bank, would march upon the school. The march was prevented, due largely to the prompt efforts of labor leaders, churchmen and government officials. Instead these opponents of the institution were invited to meet with the

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school staff, with the Rev. Fleming James, dean of the Episcopal Seminary at Sewanee, as mediator. This meeting was held on November 12th, with the Highlander staff answering questions from nine in the evening until two o'clock in the morning. The principal objection to the school seemed to be that it brought the county into ill repute by publicizing the poverty of the mountain people. There was the usual charge that the school was un-American, whereupon Horton said the school would be voluntarily closed if a responsible group could prove such charges. There the case rests for the moment, but it is certain that the end is not yet. The Grundy County Crusaders have been organized with the banker as president and a coal company official as secretary, and their chief purpose is to close the school. Meanwhile the people of the mountains are solidly back of the school and have petitioned the staff to stay regardless of the opposition. Also this Friday evening, December 6th, in Washington, a large number of people are gathering to give their support to Highlander. Among them will be Mrs. Franklin D. Roosevelt, Mrs. Cordell Hull, Secretary and Mrs. Harold Ickes, Mrs. Francis Biddle, Mr. Archibald MacLeish and Mr. and Mrs. Gifford Pinchot. Both Horton and Dombrowski will be on hand . . . will be, that is, unless the Grundy County Crusaders prevent it.

Christian Colleges in China Well Attended

Last year there were 6,538 students attending the thirteen colleges in China that are affiliated with the Associated Boards for Christian Colleges in China. This year, in spite of the war, there are 7,734 students attending these institutions. The board also says that what is true of the colleges is equally true of the churches . . . buildings have been destroyed, institutions have had to move, workers have been killed, . . . but the work moves forward.

Discuss Place of the Rural Church

Leaders of twenty-two denominations were at a conference held last month in Indianapolis to discuss the place of the rural church in American life. There were seventy-two ministers and thirty-one educators from seminaries or colleges. The highlight of the session was an address by a Hoosier farm woman who said: "We have a right to expect our church to minister to the spiritual and social needs of the family, to manifest an interest in a diversified program to keep our young people happy and content on the farm, and to have a minister who

is interested not only in soul salvation, but in soil salvation as well. Any church that does not realize these things might as well close shop." Speaking on the subject of peace at the conference, Dr. Henry C. Taylor, director of the Farm Foundation, declared that peace could not be found through each nation trying to create a self-sufficient economy. "The only road to world peace is to be found in international cooperation in the utilization of the world's potential supplies of foods, fibers, metals and mineral fuels. The nations should negotiate a world treaty providing for adequately free interchange of goods to enable all nations to acquire basic necessities of life. The self-sufficiency policies of nations like the United States and the British Commonwealth cause other nations like Italy, Germany and Japan, which are not blessed with natural resources, to adopt aggression to acquire resources."

Churchmen Discuss Interfaith Cooperation

The Rev. W. W. Judd of Toronto, general secretary of social service of the Church of England in Canada, was a headliner at a conference held in New York in November at which interfaith cooperation between the Americas was discussed. He stated that "unless Anglo-Saxon and American guilt for conditions that brought on the war are recognized, we cannot have a gospel big enough for the world afterwards." Other speakers, including those from South America,

discussed the obstacles to pan-American solidarity and the opportunities before the churches.

* * *

Christian Mission in Chicago

There were seventy-two mass meetings held during the four days of the National Christian Mission which was held in Chicago November 17-20, including twelve meetings in downtown centers. E. Stanley Jones and Muriel Lester were the headliners, as they have been at the missions in all the cities where they have so far been held. Cooperating with them in Chicago were the Rev. Richard Roberts, former moderator of the United Church of Canada, and the Rev. Paul E. Scherer of New York.

* * *

Jehovah Witnesses Go Back to School

A number of children of Jehovah's Witnesses were deprived of their schooling not long ago in Pontiac, Michigan, because their religious teaching would not allow them to pledge allegiance to the flag. The other day the judge allowed them to take a modified oath and readmitted them to school, with the warning that unless their parents properly trained them in Americanism they would be placed in an environment where they would be better taught.

* * *

Denver Churches Have Committee For C.O.'s

Denver is the latest city where the churches, functioning through the Federation of Churches, has set up a committee of parsons to give ad-

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vice to conscientious objectors and to protect their interests. On the committee are the Rev. Sam W. Marble of Trinity Methodist; the Rev. Raymond Waser of the First Plymouth Church; the Rev. Henry G. Smith of Calvary Baptist Church and Dean Paul Roberts of the Episcopal Cathedral.

Canadian Church Endorses Collective Bargaining

The ninth general council of the United Church of Canada, meeting in Toronto in November, passed a resolution offered by its board of social service favoring collective bargaining for all workers.

Quakers Join World Council of Churches

At its recent quinquennial sessions, the Five Years Meetings of Friends in America (Quaker) unanimously accepted an invitation to join the World Council of Churches. Action was taken following an address by Dr. Elbert Russell, head of the School of Religion of Duke University and chairman of the Friends Ecumenical Commission, in which he showed that active participation in the World Council is wholly in line with the history and practice of the Society of Friends in free cooperation with other Christian bodies.

Words of Wisdom In Denver

Two national leaders have recently spoken to large audiences in Denver. Benjamin Marsh of Washington told his audience that America's best defense against Hitler is "to stop furnishing him with a nation-wide chaos on which to capitalize. Hitler did not create the present world, he capitalized on it." The other speaker was Stuart Chase who told an audience of 6,000 people that it is absurd to think of America going to war.

The Chinese Are Nice People

In the metropolitan area of New York, according to the United Presbyterian, there are 3,000 Chinese boys and girls. Yet during the past eight years there have been but two cases of juvenile delinquency among them. Investigators looking into this remarkable record learned that the Chinese people keep sacred this precept of Confucius: "The misconduct of the child is the fault of the parent."

Germany Now a Catholic Country

Germany has always been considered predominantly Protestant, yet the ministry for religious affairs recently announced that 50% of the inhabitants are now Roman Catholic. Out of a population of 98,000,000,

states the report, 48,000,000 are Catholic and if Poland is included the figures would be 108,000,000 population with 57,000,000 Catholic.

A Statement On Subject of Marriage

The Federal Council of Churches has a committee on marriage and the home of which the Rev. L. Foster Wood is the secretary. This past week he sent out a letter quoting with approval the following statement that was made by Professor Ernest R. Groves to his senior students in the course on marriage at the University of North Carolina:

"I believe: (1) that monogamic marriage, a product of human experience that has attempted every possible male and female relation, is the highest type of marriage, rooted in human need, and is the only type that is compatible with the conditions and incentives of American life; (2) that no form of trial marriage can help youth meet its pre-marriage problems, but instead, trial marriage is a menace to the idealism, ethical character, and feeling of commitment that successful marriage demands; (3) that although sex is a problem and an important part of

marriage experience, it is not the chief value of marriage fellowship; (4) that sex adjustment is not a technique, but an achievement through a unique fellowship which involves the total personality of both the man and woman—premarriage experience is no advantage but frequently is instead the chief cause of marriage maladjustment; (5) that modern American marriage assumes the equality of the sexes, and this equality forbids the double standard of morals before or after marriage; (6) that courtship is the American way of mating, and the greatest danger of its not functioning as such comes from an emphasis of the physical element in the man-woman association; (7) that hearsay, irresponsible misinformation, and half knowledge regarding marital adjustment, pregnancy, fertility, birth control, and other matters in this field that interest youth are causes of needless worry, fear, and often of tragedy, most of which can be prevented by the knowledge science gives; (8) that conscientious parenthood is not only desirable in marriage but through its opportunity for self-discipline, affection and fellowship is the most educating and maturing of human relationships."



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EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by GERARD TEASDALE

The Rev. Wallace E. Conkling, rector of St. Luke's, Germantown, Pa., was elected Bishop of Chicago on November 28th. With fifty-four clerical votes necessary to elect, Mr. Conkling received exactly that number on the second ballot, with Dean Powell of Washington getting thirty and the Rev. Dudley S. Stark, rector of St. Chrysostom's, Chicago, receiving twenty-one. The laity then approved the election by a two to one vote. Notified of his election by telephone, Mr. Conkling said that he would decide whether or not to accept after visiting Chicago this week.

* * *

Advent Talks At Trinity

Professor William L. Phelps opened a series on noonday Advent talks at Trinity Church, New York, on December 2, speaking each day this week. Next week the speaker is Rector Frederic S. Fleming, while the speaker from December 16th through the 20th is Author-Vestryman John Erskine. At the same time a similar series is being given at St. Paul's, part of Trinity Parish, on Christianity and the New World Order, with the Rev. James Green, the Rev. Robert J. Gibson and Mr. Spencer Miller, Jr., the speakers.

* * *

Grant For College Work In New Hampshire

The Church Society for College Work has made a grant to aid the Church's work at the University of New Hampshire which is in charge of the Rev. Julius Martin.

* * *

News Notes From Diocese of Michigan

Young people of the central region of Michigan held a convocation on December 1st at St. Paul's, Flint. The Rev. B. S. Levering of Detroit was in charge of the opening service,

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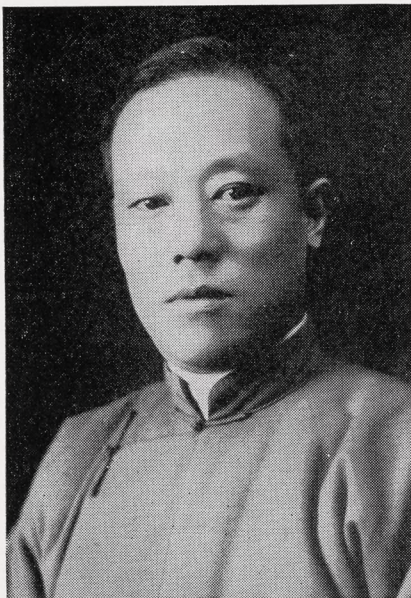
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ROBIN CHEN
Is Consecrated in China

with the Rev. S. T. Harbach, diocesan director of youth work, the preacher. Following a supper there was general discussion of various phases of youth work. . . . A number of parishes in the diocese have corporate communions on St. Andrew's Day, November

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30th, for the men and boys of the Brotherhood of St. Andrew. . . . A conference of leaders in religious education is being held this Saturday at Flint, under the direction of Miss Elizabeth Thomas, the director of religious education in the diocese.

* * *

Women and Children Leaving Shanghai

It is probable that all American women and children on the staff of the diocese of Shanghai will have left China by the first of February, according to Bishop W. P. Roberts, the action being based on the advice of the department of state and the Shanghai consular authorities. At the same time a number of wives and children of navy officials and business men are returning to the states.

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It is a precautionary measure . . . and your guess is as good as the next one. Dr. John W. Wood, secretary of foreign missions, has also sent word to all women missionaries from China who are now in the United States that they will not for the present be allowed to return to China. Our missionaries are also moving out of Japan, with various transfers of personnel being considered by the department, especially in view of the needs in the Philippines and Hawaii.

* * *

The Consecration of Two Bishops

The Rev. Lloyd R. Craighill and the Rev. Robin T. S. Chen, bishop-elect and suffragan-elect of Anking, China, presumably were consecrated in the city of Wuhu on St. Andrew's Day, November 30th. No further information is available but probably those officiating included Bishop Arnold F. Scott of North China (Peking); Bishop Roberts of Shanghai; Bishop Gilman of Hankow;

Bishop Wellington of Shantung and others. The diocese of Anking is partly in Japanese occupied territory and partly in Free China. It covers an area of over 100,000 square miles, has a population of fifty million with thirty clergy, all Chinese except one. The plan is to have Bishop Chen work in Free China, where he is widely known and loved, with Bishop Craighill working in penetrated territory where he has been able to survive for more than three years of

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war. Incidentally the many friends of the late Bishop Robert L. Paddock will be interested to know that his bishop's robes have been given by the trustees of his estate to Bishop Craighill—appropriately since Bishop Paddock loved China and early in his ministry hoped to serve in that field.

* * *

John Foster to Speak in Cleveland

John Foster, missionary from China who was one of the forum speakers at the CLID meetings at General Convention, is to speak at Trinity Cathedral, Cleveland, the evening of Sunday, December 8th, under the auspices of the Young Adult Group of the diocese. Everyone is invited to attend, and you have the assurance of hearing a thrilling story of missionary work in war-torn China.

* * *

Peace Service At St. Louis Cathedral

The Rev. J. Francis Sant, rector of St. Michael and St. George, was the preacher at a peace service held at Christ Church Cathedral, St. Louis, on Armistice Day. It was a union service to which all the churches of the city were invited.

* * *

A Revealing Mistake

A visitor to California was greatly impressed by a prayer heard at a service; inquired about it and was told that it was written by Bishop Parsons. We printed this as a fact in our issue of November 21, presenting the prayer. The sixth letter has just arrived to inform us that we were entirely wrong, and those who are members of the Companions of the Holy Cross will be particularly interested in the real facts. I quote from the letter from Miss Elima A. Foster of Cleveland: "I have been using that prayer for twenty years past, having found it in the Manual of the Society of the Companions of the Holy Cross. The copy of the

manual which I use was issued in 1909, and there are earlier editions. In this book the line below the prayer reads, 'Bishop Thorold's prayer for the use of deaconesses.' Bishop Thorold was bishop successively of Rochester and Winchester. He died in 1895. While I am on the subject, a year or more ago the Presiding Bishop authorized the use of a prayer, "Almighty God, Who art the Father of all men" by Dr. Dearmer's book, *The Sanctuary*.

Nevertheless this prayer has been on page 100 of the 1923 edition of the Rev. Percy Dearmer. It appears everywhere reprinted as the Presiding Bishop's Prayer with no note of its real authorship. These instances are of a piece with the careless attributing of the Prayer for our Country in the Prayer Book to George Washington—a prayer written long after Washington's death." We are of course glad to make these corrections; glad to find that so

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Rev. G. P. T. Sargent, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11 A.M., Morning Service and Sermon; 4 P.M., Evensong. Special Music. Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

Saint James Church

Rev. H. W. B. Donegan, D.D., Rector
Madison Avenue at 71st Street
New York City

8:00 A.M. Holy Communion
9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy Communion

St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,
8:30 A.M. Holy Communion
12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

Sunday Services, 8:00, 9:30, 10:05, 11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion.

11:00 A.M.—Morning Service and Sermon.

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

Emmanuel Memorial Church

(The Tourist's Church)

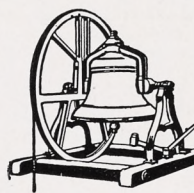
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many are regular users of the Manual of the Companions of the Holy Cross; and glad especially to say that of course neither the Presiding Bishop or Bishop Parsons ever claimed authorship to these prayers. Who actually wrote the Prayer for Our Country that is in the Prayer Book we do not know, but rather suspect that someone will now tell us. Whoever did, it is a great prayer to use, particularly in these days.

* * *

Canon Storr Dies in London

Canon V. F. Storr, rector of St. Margaret's, London, and sub-dean of Westminster, died late in October. It was Canon Storr's visit to the United States a few years ago that resulted in the organization of the Liberal-Evangelicals in the United States.

* * *

New Church Center At Fort Valley

Bishop Barnwell of Georgia took part in the exercises on November 27th at Fort Valley School when a new college center was dedicated. The director of our work at this educational center for Negroes is the Rev. J. Henry Brown, formerly arch-deacon in charge of Colored work in the diocese.

* * *

A Sign of the Times

The Church Society for College Work published a pamphlet at the time of General Convention which they announced in bold type on the outside as "The Hitler Pamphlet." It is of course an argument for Christianity as opposed to totalitarianism. It nearly caused trouble the other day. A young man took his copy from his pocket on the New York subway and began to read it. Spotting the title a woman seated beside him accused him of being a "fifth columnist" and caused such a scene that the fellow got off the train at the next stop rather than attempting to convert the lady. There will be a lot more of this sort of thing before there is less, since increasing numbers of people are going balmy over the war.

* * *

John Longo to Speak to CLID Group

John Longo who was imprisoned by Jersey City's Mayor Hague, will speak to the New York chapter of the Church League for Industrial Democracy on December 12 at the Church of the Incarnation. Another speaker will be Charles Stewart whose subject will be "The Church and Democratic Rights." The meeting, from 6 to 9 p.m., will start with a supper.

With the January, February, March issue

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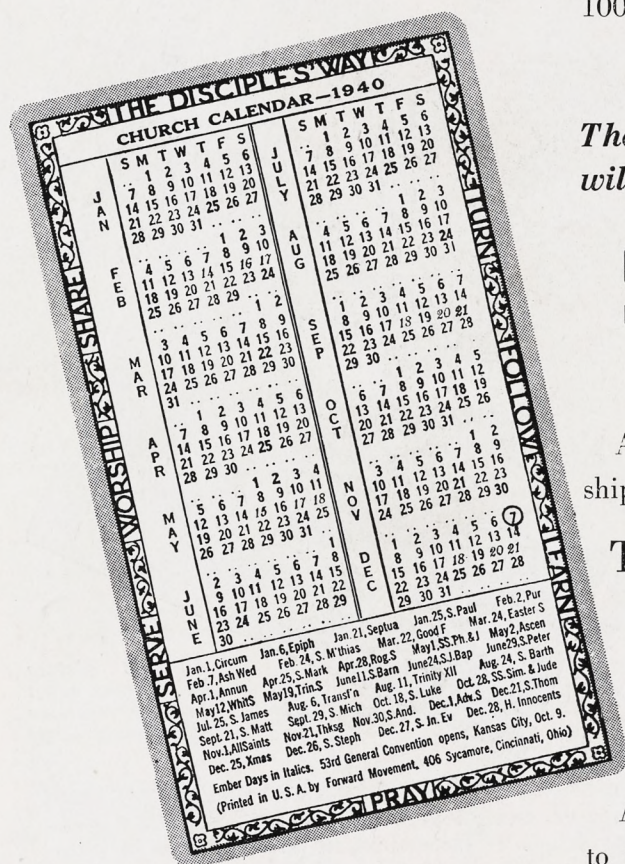
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