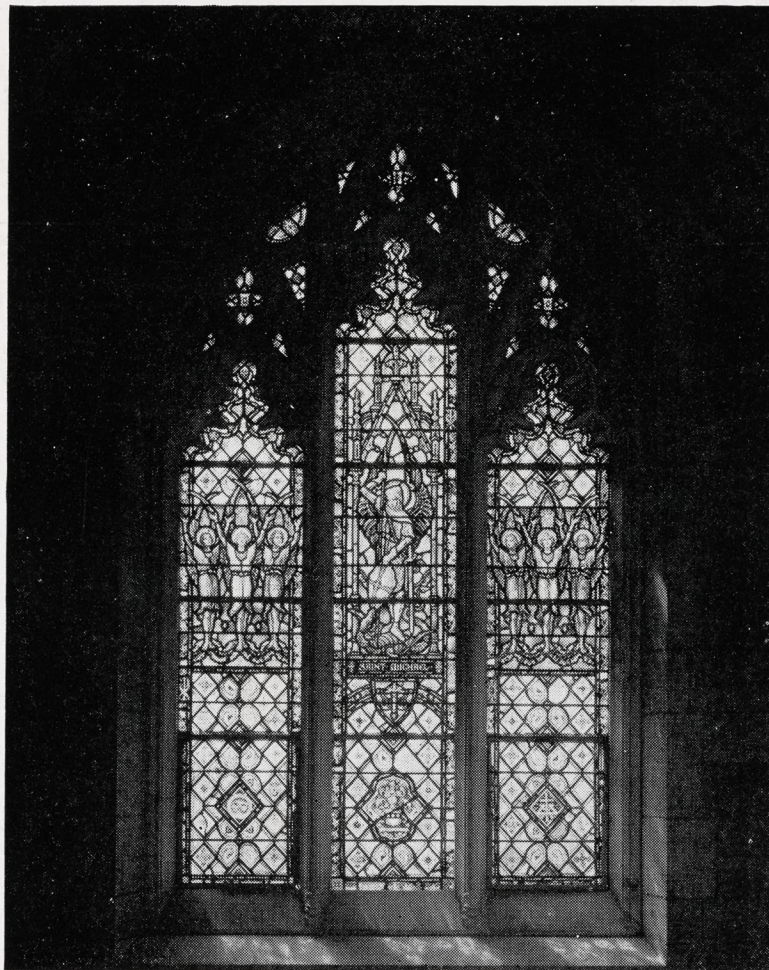


December 26, 1940
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THE WITNESS



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CLERGY NOTES

BAILEY, R. S., was ordained priest by Bishop Gardner of New Jersey, on December 21, in Trinity Cathedral, Trenton.

BALL, I. H., will be relieved of his duties as priest-in-charge of the Church of the Transfiguration, Clairton, Pennsylvania, to devote his entire time to St. Paul's Church, Monongahela, Pennsylvania. The Church of the Transfiguration will be under the Archdeacon.

BOYCE, J. C., will be relieved of his duties as priest-in-charge of St. George's Mission, Waynesburg, Pennsylvania, in order to devote himself entirely to the rectorship of Grace Church, Pittsburgh.

CONDIT, R. Y., formerly rector of St. John's Church, Brooklyn, New York, is to be rector of St. Gabriel's Church, Hollis, Long Island, effective January 1.

HARRIS, L. H., 3rd, rector of St. Thomas Church, Oakmont, Pennsylvania, left on December 15th for a year's service with the Engineer Reserves, United States Army. Mr. Harris, who has a rank of Major, will be stationed at Indiantown Gap, Pennsylvania.

LINDLOFF, M. J., is now chaplain to the Episcopalians at the University of California, Berkeley, and director of religious education at St. Mark's Parish, Berkeley.

McUTCHEON, C. H., formerly priest-in-charge of St. Thomas Church, Canonsburg, Pennsylvania, will become curate at St. Thomas Memorial Church, Oakmont, Pennsylvania, effective January 1.

MILLER, R. C., is now vicar of St. Alban's Mission, Albany, California, as well as instructor at the Church Divinity School of the Pacific.

STEINMETZ, S., JR., was ordained priest by Bishop Gardner of New Jersey, on December 21, in Trinity Cathedral, Trenton.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
ALBERT T. MOLLEGEN

Vol. XXIV. No. 43.

DECEMBER 26, 1940

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

A NEW YEAR'S MESSAGE

By
BISHOP JOHNSON

IT IS not easy to write a New Year's message in these times. The word "happy" seems as inappropriate for New Year's day as "merry" was for Christmas. And yet there is a basis for happiness, for God is in Heaven and in the end all will be right with mankind. There are those who find peace even in the terrors of war. Truly it is a peace that passes man's understanding but it is within man's experience. The foundation of this peace lies in the assurance that God is love and that love and not hate will be the last word. Perfect love casteth out fear and fear hath torment. If the world ever needed love it needs it now and men are the instruments through which that love may be manifested. Collectively the world is pagan and relies on force to achieve its ends.

Christ would not be a welcome referee in corporations of business men who are more interested in profits than they are in concern for the laborer and yet there are individual employers who have a keen interest in their employees. Those who compose our labor unions are more concerned over wages and hours than they are over the character of their work. Both groups resort to force rather than reason in their relations to one another, even though their interests are the same. We need more employers who believe in the dignity of man and more employees who believe in the dignity of labor. Scientists are more concerned with physical forces than they are with human relations and politicians are more vitally interested in votes than they are in the welfare of the nation.

The hope of the nation lies in the number of those who are exceptions to the rule in whichever group they belong. It is only when the leaven of Christ's idealism permeates the three measures of meal that the dough becomes bread. These three measures of meal would seem to be first capital

and labor, next, statesmen and lastly education. Most of us belong to one of these three groups and after all they are all composed of individuals and it is through individuals that our nation will be rescued from the chaos that threatens society.

It is futile to say that the Church or the state has failed for they are not persons but groups of individuals which compose them. Every real lover of mankind adds his influence to the whole and every censorious or bitter person does the same. It is the conflict between individual souls that finds its expression in the war between nations. Wherever men introduce the leaven of righteousness they make for the peace and prosperity of the whole and wherever men allow roots of bitterness to spring up in their private relations, by so much the whole group is defiled. Church and nation are not automatic stokers supplying the fuel of love but rather sensitive receivers of the fuel which the individual citizens furnish. It takes only a little leaven to leaven the whole lump. It often happens that the faith and love of a single person produces peace whereas the unbelief and hate of one aggressive leader will bring on the conflict whether it is between nations or between groups within the nation.

WHILE we are each of us members of the whole, yet we have a personal responsibility for the influence that we possess. Men need to realize the fact that God holds each of us responsible in the area of our influence for the love that we generate. Moral respectability such as the Pharisees possessed does not satisfy the equation. God is not an abstruse formula for man's intellect to solve but a loving Father who never forces but always woos the love of His children. They may go into a far country and waste their substance and end in a pig-sty. It is only when they repent and seek Him that He goes out to meet them. It is

one thing to say, "Give me the portion that falleth to me." Man so often appropriates the substance in his own selfish indulgence. It is when men come to themselves and say, "Make me," instead of "Give me," that the Father goes out to meet them.

The Church has not failed but business men and working men, educators and politicians have wasted the substance of life. They are the ones who have had the assurance that they could make a happier world for men by the use of material forces and they are the ones that have created the mess that the world is in. Not all of the leaders have been guilty of going into a country far from God but as a whole the present war is the product of the prevailing attitude of the world's forces. We can have exterior happiness only when men have interior peace which they have humility to seek. War solves no problems of human happiness and the last state of the conflict is worse than that which preceded it. We can not have hate and

Heaven too. What is true of the whole is also true of its several parts.

If one wants to make a Happy New Year for himself and others, let him have humility. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." Secondly let him be meek, obedient to lawful authority for such shall inherit the earth. Then let him hunger and thirst after righteousness for if he ask bread, God will not give him a stone. Next let him be merciful and he will receive mercy. It all leads up into peacemakers who are the children of God. It is the way of life by which men have found internal peace in a disordered world. Never have men needed more to seek the Kingdom of God and His righteousness as the only antidote to the reign of mammon, whose promises are lies and whose end is destruction. The world has trusted in force rather than love and the result is chaos. May the New Year bring you joy and happiness in spite of the times.

THE TASK OF CHRISTIANS—I

By

THEODORE R. LUDLOW

The Suffragan Bishop of Newark

BEFORE we can know the task of the Christian, we must know something of the situation which confronts him. We are living in a day which is in revolt against reason as the means of securing peace, security and progress, and yet which is using the process of reason to demonstrate the soundness of its anti-rational philosophy of life. The Freudian reasons that emotion is the main spring of human action. The Marxist reasons that dialectic materialism is the determining factor in life. The Barthian reasons that human reason having failed, only an intervention by God can restore human capacity. The totalitarian reasons that man finds his greatest expression, as well as his security, in a complete surrender to the wishes of the community state.

This reaction is primarily due to a pre-war rationalistic liberalism which tried to secure a harmonious integration and a happy ending for every problem by a purely intellectual process. The thinking of the period was so deeply affected by current mechanistic preoccupation that it fell under the spell of the idea of inevitable progress, and regarded every new idea as a part of the whole truth which must be accepted by every intelligent man. The liberal of the day believed that he must keep his mind open to every new idea no matter

whence the source so that man might know the whole truth and might thereby accelerate the rate of progress. Liberalism became so hospitable to new ideas that it soon acquired the absorbent power of milk toast and furnished just about that much inspiration for living. Because it was not inspiring, it lost its missionary impulse, and when it lost its missionary impulse, it lost the sense of security which comes from feeling that there is a job to be done.

This type of liberalism made its fundamental mistake in thinking of man as good by nature and that therefore he could be allowed to express himself without restraint and thereby bring out that goodness for the benefit of all. This type of liberal thinking overlooked the fact that man has to achieve goodness by the choices he makes in obedience to and cooperation with God.

These liberals were right in insisting upon the unity of all truth and in claiming that good science is good theology. They made a mistake in practically identifying logic and life. Logic and life rarely agree because life is synonymous with growth and looks to the future, while logic is based upon past experience and is therefore never competent to face alone what is coming into being. The liberals also made a valuable contribution to

biblical knowledge by their emphasis upon biblical criticism. Then, as always, the chief contribution of the liberal was in the spirit in which he undertook to face his problems,—that spirit which believes that greater truth lies ahead. However, his carelessness in identifying ideas with truth led to loss of confidence and reaction.

WHEN a man feels a sense of insecurity, as many a man does today, he goes back to the last place where he felt secure or accepts ideas which seem to promise security. Particularly in his religious life he looks for an ecclesiastical bomb shelter. Under such circumstances the fundamentalist theologian and the sacerdotalist step into the picture and reap a rich harvest. They will probably continue to reap that harvest as long as man feels himself insecure. We should face the fact that because of men's fear, the day of the authoritarian will undoubtedly increase and be prolonged.

We need to face the fact that this reaction against liberalism does not necessarily mean that it is antagonistic to liberalism but that liberalism has failed to conserve all of the values that are essential to human living. The liberals must humbly return to the thinking of the early Church when it was organic rather than organized. In those early days it had two living forces or ideals,—Agape and Koinonia. It actually experienced and exemplified these ideals. Out of the experience it tried to make them intelligible to others, and therein theology was born. To conserve the values of its fellowship and to hand them on, organization was created. We must keep in mind that love and fellowship ante-date doctrine and organization and do not spring out of them.

The revolt against reason has progressed so far that we now meet with an attitude of mind which calls the demand for reasonableness intellectual pride, and rejects liberalism as indecision and wishful thinking. Having discovered the fallacy of our faith in continued and inevitable progress, many in America have now reacted into a feeling of inevitable disaster. Such an attitude of mind paralyzes all effort and helps to produce the very result which it fears.

Because of the desperate search for security, there is a determined effort on the part of many to identify our present understanding of love and of fellowship as the permanent forms of love and fellowship. In so far as this is the case the Holy Spirit is given no chance to operate as the Comforter or Strengthener. God the Creating Father we know. God the Sacrificing Son we know. God the Strengthening Spirit we do not know because we do not believe in and practice the kind of di-

versified fellowship which gives Him a chance to operate. He declines to be confined within our intellectual or customary systems. God is ahead and not behind us. We must go forward with Him if we would know His power.

In every age when people lose faith in a continuing creative purpose, reason deteriorates into a stubborn and unproductive grip upon past experience. Such people strive to fortify their position by an appeal to magic and superstition because they feel the need of some power outside of themselves, but fear makes them unwilling to give up their position in complete trust to any outside power. Standards of culture and of conduct are debased and luck becomes the ruling passion of life. The evidences of such loss of faith in a creative purpose are around us today, and it is not necessary to elaborate upon them.

HERE lies both the opportunity and the task of the Christian. The effort to get back to God, which is characteristic of our day, is a confession of failure. Where God is real to men, they seek to go forward with Him, and not back. The whole faith of the Christian rests upon the conviction that God's revelation in Christ is far greater than man has ever understood at any one point in time. We believe in a living and still-revealing God, and, therefore, our attitude toward life is one of expectancy. With St. Paul we believe that now are we the Sons of God, but it doth not yet appear what we shall be. Our task is to fit ourselves as channels through which God may more completely make Himself understood by men and also work out His will through men. The Christian believes in a still-revealing God who through the Holy Spirit moves wheresoever He wills, and will not be confined to man-determined channels. We believe that all of God's children are potential and necessary contributors to our full understanding of God. Thereby the Christian believes in freedom for every individual because man may not determine through whom or how the Holy Spirit shall operate. The only limitation upon that belief in the necessity of freedom for every individual is that that freedom shall be ordered by the good of the whole human fellowship. For this same reason the Christian is loyally missionary in his prayer, sacrifice and service in order that ever new channel for the presentation of truth may be won to God's purpose.

We must also be sincerely evangelical in bringing the glad news of forgiveness, of restoration and of power to a world that is feeling its own ineffectiveness but is doubtful whether Christ can have any message for those who have been skeptical, indifferent or traitorous to His work. We must

insist that Christ is still the personal saviour of all men even while we point out the fact that individual salvation is dependent upon social salvation. We believe and must teach that the will of God transcends the Church as we know it in its human expression. The Church as we see it is man's effort to interpret the will and the spirit of Christ. As man grows in understanding under the teaching of the Holy Spirit, he must, as a faithful Church member, strive to help the Church to express that deeper understanding. Every Churchman is nourished and taught by the Church and, in turn, has the duty of striving to lift the Church to a new understanding of her purpose. By this same regulative standard of the will and the spirit of Christ the Christian judges social life, the economic order, the doctrines of the Church, Christian Unity.

When we are young our school teaches us the truth of the day and trains us in the method of ascertaining new truth. We are true to the training of our Alma Mater when we later on work to rearrange her educational theories and criticise her procedures in accordance with the spirit of truth which the school has taught us.

Because we believe in a still-revealing God it does not mean that we expect that revelation to come only through the mind. We believe that it comes through fellowship in unselfish service to others and supremely when we worship Almighty God. We must not only be personally devout, expectant and eager to recognize God as the supreme worth of life, whenever we worship, but we must be alert and eager to improve and to vitalize our worship and its methods so that He may more completely reveal Himself to us. Past experience in worship is properly a guide to us, but it should never be a dead hand. We are more deeply interested in the spirit of worship than in its form. There are undoubtedly new modes of worship commensurate with our increasing knowledge of God which we must strive to express. We believe that the Church is for all people, for all time, for all countries and that all people must be permitted to enrich our worship as God instructs them.

A second Article by Bishop Ludlow will appear in a forthcoming number

Hymns We Love

IT TAKES no deep discernment to discover that the days are dark. This is not the first age when the lights have gone out or shone but dimly. The attitude with which the hymn "The World Is Very Evil," begins is encountered in many a magazine these days, in many a headline of hatred and disaster. But, as the hymn goes on to express,

this darkness is but a prelude to everlasting light.

St. Bernard of Cluny is not a major saint. Born in Brittany of English parents, he was a characteristic figure of the immortal twelfth century. He retreated from the evil of his day to the gentle abbey of Cluny. In the library whence he could see the harvest fields and pasture lands and vineyards and forests of Burgundy, he wrote a three thousand line satire on the foolishness and evil of this world and contrasted it with the glories of the world to come. A few years ago this hymn was considered too pessimistic; now it may seem too optimistic; but unendingly it is true. The poem that begins with the evil world ends with Jerusalem the golden.

*The world is very evil;
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate;
The Judge Who comes in mercy,
The Judge Who comes in might,
To terminate the evil,
To diadem the right.*

—CHARLES GRANVILLE HAMILTON.

Talking It Over

By

WILLIAM B. SPOFFORD

I JUST returned to my office from a beautiful Christmas service.

*Hark! the herald angels sing
Glory to the new-born King!
Peace on earth and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise,
Join the triumph of the skies.*

We opened the service with that, and the words of the closing hymn are still ringing in my ears:

*It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
Peace on the earth, good will to men,
From heaven's all-gracious King;
The world in solemn stillness lay
To hear the angels sing.*

But I am a reporter and my first job today is to pass on to you this report from our correspondent in the diocese of New Jersey: "In St. Paul's Church, Westfield, the Young People's Fellowship gave a dance for the British War Relief Society, ending with an impressive ceremony in the main hall. A roll of drums summoned the bridge players into the main hall where Rule Britannia was

sung, followed by the entrance of four military-looking boys bearing a large Union Jack. As the spotlight was focused on the flag in the center of the room, Mr. Barry Meglaughlin made an impressive address, quoting Winston Churchill's immortal words, 'We shall not fail.' As he closed the orchestra burst into 'There'll always be an England' during which the guests marched by dropping their contributions into the flag."

SO I AM DIGGING out of my files this bit which was written years ago by the immortal Mark Twain, and shall then return to the church quietly to say my prayers:

"There has never been a just war, never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for war. The pulpit will—warily and cautiously—object at first; the great big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, 'It is unjust and dishonorable, and there is no necessity for it.' Then the handful will shout louder. A few fair men on the other side will argue and protest against war with speech and pen, and at first will have a hearing and be applauded, but it will not last long; those others will shout them, and presently the anti-war audience will thin out and lose popularity. Before long you will see this curious thing; the speakers stoned from the platforms, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so; and now the whole nation—pulpit and all—will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame on the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that war is just, and will thank God for the better sleep he enjoys after the process of grotesque self-deception."

*Yet with the woes of sin and strife
The world has suffered long;
Beneath the heavenly strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The tidings which they bring;
O hush the noise, ye men of strife,
And hear the angels sing!*



BISHOP CAMERON DAVIS
New President of Church Pension Fund

Whose Money?

CONTRACTOR Nolan had just invested in a big new car and was feeling very poor when Father Burke called. "I know, Father Burke," said Nolan, "that the Church is badly in need of repairing and I would be glad to give you the fifty dollars you are asking but, I'm owing a lot of money, just now, and it wouldn't be honest. Until my bills are paid it would be my creditors' money that I would be giving you."

"Well, then," replied Father Burke, "I had better be going. Even if I go empty handed, I've had the pleasure of meeting an honest man. By the way, Mr. Nolan, did it ever occur to you that the Good Lord is one of your creditors? Maybe it was His money that you were using when you bought that fine car you are driving."

Nolan scratched his head for a moment and then looked up with a sly grin. "Wait a minute, Father, and I'll write you a check for a hundred."

—THE CHURCHMOUSE.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Davies of Western New York was elected president of the Church Pension Fund at a meeting of the trustees held in New York on December 17th. He succeeds Mr. William Fellowes Morgan who was one of the original incorporators of the Fund in 1914. Mr. Morgan became the president in 1931 upon the retirement from the office of Bishop Lawrence of Massachusetts.

The present assets of the Fund were reported at the meeting as being almost \$35,000,000, with the present market value exceeding their book value by about \$1,500,000. Mr. Morgan, in presenting his final report as president, stated that the Fund not only had carried out every promise made at its inception but is now paying pensions in a total amount 40% greater than called for in its contracts. The present pension roll amounts to \$1,370,000 a year, covering about 2,500 clergymen, widows and orphans. Since inception the Fund has paid out over \$19,200,000 in benefits.

Reporting on subsidiaries of the Fund, Mr. Morgan stated that the assets of the Church Life Insurance Corporation at the end of this year will be over \$6,000,000, which is approximately \$1,000,000 in excess of its liabilities. There is \$26,000,000 of insurance in force and annuity contracts calling for payment of \$444,000 annually. The Church Fire Insurance Corporation has over \$95,000,000 of insurance in force and covers 2150 churches and other church institutions. It reported that in the past five years it had saved the Church \$150,000 in the cost of carrying insurance.

International Symposium At Heavenly Rest

The present world conflict and its effect on Christianity and civilization is to be dealt with in a series of symposiums to be held Sunday afternoons during January and February at the Church of the Heavenly Rest, New York. On January 5th the speaker is to be Lord Marley, deputy speaker of the British House of Lords, and on the 12th Adrian J. Barnouw, Columbia University professor, is to speak on the Netherlands. Bishop Oldham of Albany is to speak on the Church on January 19, and C. L. Hsia, Chinese diplomat, is to speak on the situation in his country the following Sunday. During February the speakers are to be



HORACE W. B. DONEGAN
*Gives Ten Commandments
for Parents*

Carlos Davila, former Chilean ambassador, speaking on the Americas; Fred G. Hoffherr, who is to speak on free France; the Rev. Henry Darlington, rector of the parish, on "How the United States can help," with a summation on February 23rd by the commentator, Johannes Steel.

Dean Washburn Wants Fewer Seminaries

Dean Henry Washburn, former head of Cambridge Seminary, told the congregation at St. Bartholomew's, New York, on December 15th that the Church has too many seminaries. Some of them, he said, should be dissolved and their funds distributed among those remaining.

Young People Meet In Pittsburgh

A largely attended service for young people of the diocese was held at Calvary, Pittsburgh, on December 15th with the Rev. Daniel McGregor of New York as the speaker. On the 16th he spoke at a dinner sponsored by the Church Club of the diocese.

Cleveland for Next General Convention

The place of meeting for the next General Convention was left to the Presiding Bishop, and he has accepted the invitation of the diocese of Ohio. The Convention of 1943 will therefore be held in Cleveland. It will also be recalled that a resolution was passed at the Kansas City convention urging that a city be selected for the next convention where there would be no discrimination against people because of race.

Assurances have been given that there will be no difficulty in this regard in the Ohio city.

* * *

The Picture On The Cover

Pictured on the cover this week is a window recently installed in St. Michael's Chapel in the Cathedral Church of Christ, diocese of Pennsylvania. The window was designed and made by The D'Ascenzo Studios of Philadelphia. Frank R. Watson and William Heyl Thompson are the architects of the Cathedral.

* * *

Farewell Service For Bishop Parsons

A service marking the farewell of Bishop Parsons as Bishop of California is to be held in Grace Cathedral, San Francisco, next Sunday, December 29th. The sermon is to be preached by Bishop William Scarlett of Missouri. Incidentally the current number of the California diocesan paper has a fine article about the Bishop of California, written by his life-long friend, Bishop Sanford of San Joaquin.

* * *

Announce Plans For Summer Conference

The diocese of California has already announced plans for their 1941 summer conference, with the Rev. John P. Craine of Trinity, Oakland, as the dean. The Rev. A. Ronald Merrix, rector of St. Paul's, Oakland, is to be the dean of the adult division and the Rev. G. Parker Prince of St. Andrew's, Oakland, is the dean of the young people. The place of meeting is not announced but for the convenience of those in charge I should think it might well be Oakland. Dean Paul Roberts, dean of the cathedral in Denver is one of the headliners on the faculty with others soon to be announced.

* * *

Here's a C. O. That Is One

There are a considerable number of conscientious objectors in Washington, D.C., but there is none who pushed his objections further than a young man who works—or did—in the government printing office. When the selective service forms came his way he refused to handle them and was forthwith fired for insubordination. He is said to be a member of no religious organization but opposes war solely because he believes that no individual is justified in taking the life of another.

* * *

Church Center Serves Many People

St. Edmund's is a social service center in Cincinnati that is run under

the joint auspices of the Episcopal and the Presbyterian Churches. About 10,000 people have had a part in its activities this year, of whom a very large part were children from poor homes. The center, located in Glendale, fifteen miles from the city, was until two years ago an Episcopal home for delinquent boys. It has a fine set of buildings, fifteen acres of land and a swimming pool. A Presbyterian minister is in charge—the Rev. L. W. Almy who combines that work with the running of a church in the city.

* * *

New Rectory At Olympia

A new seven-room rectory, of colonial design was dedicated on December 8 for St. John's, Olympia, Washington, Rev. Thomas A. Jewett, rector. The parish is celebrating its 75th anniversary.

* * *

Annual Candlelight Service Held at Union Theological

Again traditional and modern Christmas carols were sung by the Union Theological Seminary Motet Choir at the annual candlelight service in the James Memorial Chapel of the seminary. The vesper worship was led by the Rev. Henry Sloane Coffin, president. The service opened with a processional of 100 singers each carrying a tall lighted candle. The marchers entered through the center aisle and marched to the front of the chapel where the group divided, part filling the chancel and part counter-marching down the side aisles to places in the balcony. The children's choir of our St. Michael's, New York, directed by Mrs. William Niedlinger, also took part in the service.

* * *

Rabbi Thurman Speaks In Episcopal Church

Rabbi Samuel Thurman of the United Hebrew Temple gave the address at a service held at All Saints, St. Louis, a service sponsored by the YWCA having for its aim the strengthening of world fellowship. All Saints is a parish for Negro Churchmen. Part of the service was a litany for peace in time of war.

* * *

No Bowing to The Swastika

Readers of Time, weekly magazine, will be interested in an article in the December 23rd number devoted to Pastor Martin Niemoller of Germany. And readers of THE WITNESS will be interested to learn that the inspiration for the story was the article that appeared on the same subject in the December 5th num-

GOVERNOR MEET THE BISHOP



Two smiling citizens of Connecticut, Governor Baldwin, who is a senior warden as well as the head of the state, and Suffragan Bishop Walter H. Gray. And the young man in danger of spilling his ice cream as he stands in the presence of the two notables is Layreader Robert Sparks of Christ Church Cathedral, Hartford.

ber of this paper. Occasionally the Church press gets ahead even of Time—and increasingly these days prints material that does not find a place in the secular papers.

* * *

Celebrate Anniversaries In Georgia

Steeped in tradition. People are pointing the revered finger at institutions and places that lasted through many changes. In Savannah, Georgia, St. John's Church, fixed its place among the hallowed by celebrating its 100th anniversary on December 1, the first day of three honoring the centennial. Bishop Barnwell of Georgia along with Bishops Carpenter of Alabama, Mikell of Atlanta and Wing of South Florida participated in the services. Bishop Carpenter was a former rector of St. John's. Present incumbent is the Rev. Ernest Risley. In the hundred years there have been ten rectors. One highlight of the ceremonies occurred when 150 young people took part in an historical pageant. The church was lighted only by the candles of those attending. The Rev. Armand T. Eyler, a former communicant of St. John's and now rector of St. Margaret's, Washington, D.C., was the narrator. The mood, the

scene, the results were unusually impressive. . . . St. Michael and All Angels' Church, Savannah, has begun work on a new church building which will provide seating for 225 persons. As the congregation grows allowance has been made for the erection of a balcony reminiscent of slave lofts in colonial churches. . . . Ground has been broken for a parish house and rectory to be build on the lot adjoining St. Anne's, Tifton. . . . The fiftieth anniversary of St. Michael's, Waynesboro, was celebrated in November. For many years there were only three communicants, all woman, but today the congregation has grown to 20 members.

* * *

Scattered News Of Interest

The Pacific Coast regional conference of the American association of theological schools will meet Jan. 23-24 at the Church Divinity School of the Pacific. Dean Henry H. Shires is chairman. . . . From the Hawaiian Church Chronicle in a General Convention column by a lay deputy. "Negro Episcopate voted down—thank God." . . . A total of 1,230 turkey dinners were served Thanksgiving to the men at the Seamen's Church Institute in New York.

Among the services rendered to seamen were 9,127 incoming telephone calls from January 1,-November 1. . . The new diocesan (Pittsburgh) Mission, St. Mary's in Brentwood, established on Whitsunday 1940, under the supervision of the archdeacon, will become a parochial mission of St. Peter's, Pittsburgh, effective January 1. . . A banquet on December 12 concluded the 12th annual training school for lay readers, diocese of Michigan, held during the fall under the leadership of the Ven. Leonard P. Hagger. About 35 laymen attended the school.

* * *

Dr. Robert T. Taylor Joins Bible Society Staff

The board of managers of the American Bible Society announces the appointment of the Rev. Robert T. Taylor, to the secretaryship of its northwestern district with headquarters in Chicago, effective January 1. Mr. Taylor who is Presbyterian, will administer the work of the most populous of the Society's districts and the one which for years had headed the list in the number of volumes of Scripture distributed. The district includes the states of Illinois, Wisconsin, Minnesota, Iowa, Missouri, North and South Dakota.

* * *

One Slant on the Federal Council

Bishop Dagwell writing for his people in the Oregon Churchman took up the subject of the Federal Council of Churches and declared himself as follows: "The action of General Convention in voting to become an associate member of the Federal Council need occasion no one deep concern. Rather it should be a source of gratification that we have determined in these times of hatred and strife to associate more closely with other Christian groups in efforts to promote the Kingdom of God. It does not mean we shall give up a single principle for which we stand; nor that we shall have more frequent union services. It does not mean that we shall be compromised by or obligated by statements or actions of a super-Church. The Federal Council is similar in purpose to other mutual benefit associations we observe in the field of commerce, education and government. . . . The Churches have a Federation whereby they can exchange ideas, discuss their problems and strive to advance the Kingdom of God."

* * *

Bethlehem Choir Completes Recordings of Bach's Chorales

The male choir of the Pro-Cathedral of the Nativity at Bethlehem, Pennsylvania, where Roscoe T. Foust

HONOR ROLL

IN RECENT YEARS we have presented in the last issue of the year our nominations for a Roll of Honor of the Church. There the editors have attempted to present the names of Churchmen and women who, because of outstanding accomplishments during the year, deserved citation. We again shall present such an Honor Roll, but we would like to be more democratic in making up the list. Will you not therefore send in your nomination, stating briefly why you think your nominee should be included on such a list. Put it all on a postal card if you wish—and of course nominate anyone you think deserves it whether a bishop, priest, layman or laywoman. Please send at once to THE WITNESS, 135 Liberty Street, New York, so that we may present the Honor Roll for 1940 in the first January number, which, incidentally, will be the issue of January 9th and not the 2nd.

is dean, has just completed three recordings of chorales from Bach's Christmas Oratorio. Dean Foust is the narrator who introduces the chorales, and tells briefly of the founding of Bethlehem, the "Christmas city of the United States." He explains that in 1741 a band of missionaries from Moravia in the Old World had settled on the banks of the Lehigh River in Eastern Pennsylvania. Count Von Zinderdorf, their leader, was visiting them and while they sat keeping the Christmas Vigil, according to their custom, the Count took a candle, arose from the table, and led the congregation into the stable, singing the old chorale, "Not Jerusalem, lowly Bethlehem 'twas that gave us Christ to save us." Thus the settlement was called Bethlehem, and the observance of Christmas by singing appropriate chorales has become a part of the community life. The records are sung by the choir a capella as sung in the Cathedral at the Christmas midnight Eucharist.

* * *

Los Angeles News Notes

The first building permit for a church in its fifteen year history as a municipality has been granted by the city of San Marino, California, to St. Edmund's. City ordinances had until recently barred any buildings for public assemblies and churches were rigorously excluded along with motion picture theaters and dance halls! Recently Roman Catholic services have been held in

the town but the Episcopal Church is the first to get a building permit. The new church will minister to the 8,000 inhabitants of the city. . . . International relations formed an important part of the annual clergy conference held recently at Hemet. More than 90 diocesan clergy attended and heard Bishop Stevens and Gooden and the Rev. Messrs. Howard Johnson, F. J. Stevens, Douglas Stuart, Richard Parker, Rankin Barnes, George Davidson, Stephen C. Clark and William Cowans. . . . Declining on grounds of ill health, the Rev. Edwin T. Lewis, rector of St. Mathias' Church, Whittier, ended twelve years of service as dean of the convocation of Los Angeles recently. Douglas Stuart, Grace Church, Los Angeles, was elected to succeed. . . . The Rev. Arnold Nash of England was the featured speaker at the third annual convention of the House of Young Churchmen, of the diocese, held recently. A "trialog" team of Roman Catholic, Protestant and Jew on religious tolerance was part of the program.

* * *

Princeton Parish Free Pews

Trinity Parish, Princeton, New Jersey, freed all of its pews at the annual parish meeting held December 2. This changes a policy of rented pews which was maintained for many years. The Rev. Arthur Lee Kinsolving, recently instituted rector, who took no part in the discussion, declared the step in accord with the true democratic Christian principle. He said the parish should be free and open to all worshippers. Chairman of the every member canvass committee, L. B. Cuyler, reports that 430 pledges have been received for a total of \$23,000 which is about \$8,500 over last year.

* * *

Keller Reports On Graduate School

"The winter season of the Graduate School of Religion, Cincinnati, is the largest in our history," reports Dr. William S. Keller. "There are eleven full-time students in the fall term and two more beginning their course with the winter term. Gates House is full from cellar to garret. The part-time students, clergy and religious education people also share the program." Among the students from the foreign mission fields is John Foster, Episcopal missionary and lay-medical worker with China's Eighth Route Army. "The class is experimenting in the cross-fertilization of ideas," says Dr. Keller. "We are fortunate in having Rabbi Melvin Sands, just graduated from Hebrew Union College. He is studying to specialize his rabbinate in social

work and action. Judaism and Christianity are learning about each other on the growing edge of religion, the social front."

* * *

Ten Commandments For Modern Parents

Hundreds of parents heard the following ten commandments for current-age parents, as set forth by the Rev. H. W. B. Donegan, rector of St. James, New York in an address at the Children's Manger and Carol Service, December 22.

1. Thou shalt take heed that the spirit of thy child be given every opportunity to grow and mature in the Christian faith.

2. Thou shalt not from lack of interest hinder the desire for knowledge of God inherent in every faith.

3. Thou shalt in all thy deeds and words let thy child feel that thou art responsive to the truths of religion.

4. Remember that thine own faith (or lack of it) is communicated to thy child.

5. Respect the individuality of thy child.

6. Thou shalt give time, week by week to help thy child to learn more of the Church and her teaching.

7. Thou shalt so arrange thy schedule that thy child may attend Church School each Sunday and on time.

8. Thou shalt make calmness prevail in thy household that the mind of thy child may be always open and receptive to further knowledge of God.

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10, Morning Prayer, 11, Holy Communion
and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on
Saints' Days 7:30 and 10.) 9, Morning
Prayer. 5, Evening Prayer. Saturdays:
Organ Recital at 4:30.

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New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30;
Service and Sermon at 11; Evening Service
and Sermon, 8.

Weekdays: Holy Communion daily: 7
and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Sat-
Sundays: 8 and 11 A.M. and 8 P.M.
urdays.

Thursday and Holy Days: Holy Com-
munion 11:45 A.M.

The Heavenly Rest, New York

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Rev. Henrr Darlington, D.D.

Sundays: Holy Communion 8 and 10:15
a.m.; Sunday School 9:30 a.m.; Morning
Service and Sermon 11 a.m.; Choral Even-
ing Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Com-
munion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M. Wed-
nesdays and Holy Days, Holy Communion
10 A.M.

Fridays, 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services: 8 A.M., Holy Com-
munion; 9:30 and 11 A. M., Church
School; 11 A. M., Morning Service and
Sermon; 4 P. M., Evensong. Special Music.

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M. on Thursdays and Saints' Days.
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Saint James Church

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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

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7:30 A.M.—Holy Communion.

11:00 A.M.—Morning Service and Ser-
mon.

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.

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

Thursdays: 7:30 A.M.

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9. Thou shalt cooperate with those of the Church to whom thou hast entrusted the Christian education of thy child.

10. Thou shalt fulfill all thy Christian obligations to thy child that relying on the power of God, he may meet with courage and strength the demands which life lay upon him.

* * *

Advances Described By American Tract Society Head

At a luncheon on December 12th of the executive committee, the board of managers and executive officers of the American Tract Society, Dr. Hugh R. Monro, president, told of the society's progress. He outlined the enlarged program and prospects of the society, calling attention to the new and larger headquarters, the establishment of the society's library of its own publications, already recognized as of great value for research work in American church history and evangelization. He pointed out further that a comprehensive catalog of books was recently published and spoke of the plan of subsidizing the only Portuguese evangelical paper in the United States and of the general determination to make the Society the depository of the best obtainable evangelical literature published here or abroad. Representatives of eleven denominations were present to hear Dr. Monro's address.

* * *

College Workers to Meet In Berkeley This Week

Headlined by Bishop Stephen Keeler and the Rev. Frederick Kellogg of Harvard University, the college workers of the province of the Pacific will meet at the Church Divinity School of the Pacific and St. Margaret's House, Berkeley, California, from December 31 to January 2. This annual conference is sponsored by the Church Society for College Work and the College commission of the province. There will be a tour of the student centers at the University of

California. Other speakers on the program will include: Bishop Block, Bishop Stevens, Professor John C. Bennett of the Pacific School of Religion, Professor Edna Bailey of the University of California, the Rev. Randolph C. Miller of the Church Divinity School of the Pacific and the Rev. Henry B. Thomas of the University of Nevada.

* * *

Chiang Kai-shek Invites Missionaries

United States missionaries in Japanese-occupied parts of China, who have been leaving or preparing to leave on the advice of the State Department in Washington, have received an offer from the Chinese Central Government at Chungking to pay their expenses to West China if they wish to continue their work there. The offer from Chungking, which had Generalissimo Chiang Kai-shek's approval, said free transportation from the borders of free China and other assistance would be provided. Mission authorities here indicated they would like to accept the offer. It was disclosed, however, that the United States Government makes no distinction between Japanese-occupied territory and free China, and American consuls in China are granting no permits or passport visas to mission-

aries for travel into the interior of China.

* * *

\$4,384,460 Endowment For St. Paul's School

The restful figures of \$4,384,460 represent the total endowment funds of St. Paul's School, Concord, New Hampshire, according to the treasurer's report. This sum includes scholarship and other special funds, money set aside for masters salaries and for the use of the library, for

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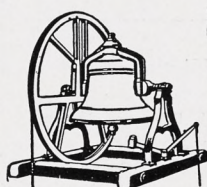
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the maintenance of athletics, for the use of the music department, for the aid of families of school employes and for the retirement of masters. Leaving off the pennies, the total income for the year ending August 31, 1940, was \$852,935, including \$80,739 from endowment income. Total expenses were \$842,246 with a balance of \$10,688. Student fees brought in \$631,192. The largest gift during the year was a grant of \$115,000 for a special maintenance fund from Edward S. Harkness '88-'93. There was also a five dollar gift.

* * *

Now We Have the True Facts

This matter of just what a Minstrel gallery is seems to be getting serious. You may recall that we stated here some weeks ago that the only one in the country was in the cathedral in Detroit. Bishop Dallas then wrote that there was also one in the church in Peterborough, New Hampshire. I reported these facts faithfully, asking at the same time what a minstrel gallery is, since I could not find it defined in my dictionary. Here's the answer, direct from Dean Kirk O'Ferrall of Detroit by way of the genial press representative of the diocese of Michigan, Miss Hutson: "A real, dyed-in-the-wool, honest-to-goodness, genuine

minstrel gallery has to conform to all the following rules: It must hang from a wall of the nave near the center of the church. It must be approached by staircase at the rear. It must be decorated with figures of minstrels playing the Biblical musical instruments. Therefore unless a gallery conforms to all the above, it is not a real minstrel gallery at all, and no gallery which is in the rear of the church, for instance, could properly be called a minstrel gallery under the above conditions. The St. Paul's gallery is a copy of the original minstrel gallery in Exeter Cathedral."

* * *

Chaplains For the Armed Forces

Bishop Sherrill of Massachusetts, as chairman of the army and navy commission of General Convention, has issued a statement calling attention to the opportunity and responsibility of the Church to minister to the men in military camps. He states that every effort is to be made to see that the quota of chaplains for the Episcopal Church is filled with the best men available. However he urges that parishes near camps also recognize the responsibility that they have to minister to these men in order that the life of soldiers may be kept as normal as possible.

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WE ARE fully aware how difficult it is to persuade even good Church people to subscribe to a Church paper. It is for this reason that The Witness for many years has promoted the Bundle Plan. It works successfully in many parishes, the rector appointing a young person in charge. The papers are then sent to one address and sold at the church at 5c a copy; we bill quarterly at 3c a copy.

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LIBERAL EVANGELICALS

MONTHLY BULLETIN
DECEMBER - 1940

Edited by
GARDINER M. DAY, THEODORE FERRIS,
WILLIAM B. SPERRY

A MESSAGE FROM THE PRESIDENT

I WANT first to extend my very real appreciation for the confidence in me shown by the members of the Liberal Evangelicals who elected me President at the triennial meeting at Kansas City. I believe that those of us who attended the meeting at the General Convention felt a very real need for the emphasis of the Liberal Evangelicals in the Church as well as the need for closer and deeper fellowship with one another. At the Convention, as Anson Stokes pointed out in *THE WITNESS* of November 21, many expressed the need for the clarification of our fundamental convictions, for inexpensive "tracts for the times", and for the continued emphasis within the Church of a deeper spirit of cooperation with Christians of other Churches.

As President I shall do all in my power to carry out the wishes expressed at the General Convention meeting and to strengthen the organization. Needless to say, I shall be able to do this only through the wholehearted cooperation of the members of the fellowship, and particularly through the active work of the regional chairmen. The strength of our organization is not in its national officers. They are essentially liaison men. The strength of the organization is in the group meetings in the different parts of the country where the Liberal Evangelicals of a community or area meet together periodically to think and pray and work together. If, from coast to coast throughout the Church, such groups and the regional chairmen are on the job, there is no question but that over a period of time we shall gradually realize more and more of our ideals.

EXECUTIVE COMMITTEE MEETING

THE meeting of the newly elected executive committee was held in New York on Tuesday, November 26. Those present in addition to the writer were: The Rt. Rev. Theodore Ludlow, Miss Grace Lindley, and the Rev. Messrs. W. Russell Bowie, John Gass, Worcester Perkins, Howard Robbins, and Louis Pitt. We all felt a great joy, that I know will be shared by all the members of the fellowship, because Howard Robbins was completely recovered from his illness and was able to meet with us.

VOTE NOW

THE Liberal Evangelicals is a democratic organization. You have received a communication about the proposed change in name, and the President urges you to send at once your approval or disapproval. If you have not already voted, please read that communication carefully and then send the post card or a letter to the President as soon as possible, stating your opinion. Address your vote to the Rev. Gardiner M. Day, St. Stephen's Church, Wilkes-Barre, Pennsylvania. Likewise those who have not as yet paid their dues for this year are urged to send them at once to the treasurer, the Rev. Worcester Perkins, 47 West 20th Street, New York City.

At the same time we regretted that Anson Stokes, although he came to New York for the meeting, was compelled to go to St. Luke's Hospital. I hope that by the time you read this he also will have completely recovered.

SECRETARY-TREASURER

THE Rev. John Gass accepted the election as the regional chairman of the New York area, but was unable to accept his election as secretary-treasurer. The first action of the executive committee was to elect the Rev. Worcester Perkins as secretary-treasurer. He has done an extremely effective work as chairman of the New York group and we are all delighted that he has accepted this new position. For the benefit of those who have not yet paid their 1940 dues (membership dues are \$2.00), we urge that you send them at once to the Rev. Worcester Perkins, 47 W. 20th St., New York City.

REGIONAL CHAIRMEN

ANSON STOKES notified the newly elected regional chairmen who were not present at the Convention of their election and I hope that by now he has received acceptances from all of them.

NEW NAME

FOR a long time there has been a growing feeling that our name did

not adequately symbolize the scope and purpose of our fellowship. The word "Liberal," so acceptable in years past, is no longer acceptable to many people within and without our fellowship, who, nevertheless, share our main purposes and general point of view. (See Bishop Ludlow's article in this issue). The word "Evangelical" formerly designated a special emphasis in our spiritual life and thought. Now however, in the popular mind it has become too closely associated with non-liturgical worship. Consequently, the two words taken together fail to give expression to the ecumenicity or catholicity of our fellowship. Hence an extended discussion of a new name ensued and a conclusion was reached which will be transmitted to all members of the Liberal Evangelicals for their approval or disapproval, by a letter which you should receive about the same time as this article appears.

PURPOSE

SIMILARLY it was felt that the original statement of purpose written some eight years ago should be rewritten and rephrased. The need was expressed for a brief statement of purpose that could be used to introduce the fellowship to those who are not already associated with it. After another extended discussion, a statement was drawn up that will be submitted to you along with the proposed name.

LITERATURE

THE need for literature, and particularly for short tracts, on subjects as different as the Providence of God and preparation for marriage was strongly emphasized. The committee voted to ask Bishop Parsons to serve as chairman of an editorial committee to co-op the services of various members of the fellowship to produce this literature and arrange for its publication in a convenient form. It is also suggested that the committee add to this page in *THE WITNESS* suggestions from time to time of books and other literature which Liberal Evangelicals ought to have on their "must" list.

FORWARD MOVEMENT

IT WAS voted that the Liberal Evangelicals should cooperate in every possible way with the Presid-

ing Bishop's new "forward in service" plan. Individuals and study groups are urged to use the Forward Movement Guide Series this winter as well as the literature to be issued under the auspices of The Church Congress. These guides are on the following subjects and are numbered in the order here given: *Forward Into All the World, My Own Steps Forward, A Better Economic Order, Christian Worship, For Those Who Mourn, Come to Confirmation, God Wills Unity, Overcoming Our Fears, and Is Purity Worth While?* They cost 5c per copy or 3c per copy for 25 or more.

In January the Church Congress will publish a paper on the *Episcopal Church and Reunion*, by Rev. Dr. Cyril C. Richardson, one of our members, and in April 1941 a syllabus study based on the world crisis entitled *What Is Going to Happen to the Christian Church in the Next Twenty-five Years*.

FEDERAL COUNCIL

THE committee felt that all Liberal Evangelicals should be rejoiced by the moves toward greater fellowship and cooperation with other interdenominational groups made at the General Convention at Kansas City, namely: membership in the Federal Council of Churches of Christ in America, membership in the World Council of Churches, the establishment of inter-communion with the old Catholic Churches which are in communion with the See of Utrecht, and the amendment to Canon 23 authorizing ministers of the Presbyterian Church to preach in the Episcopal Churches upon invitation by the minister and with the permission of the Bishop. In joining the Federal Council our Church took a vital and significant step forward in expressing its desire to make real its cooperation with other Christian Churches. As the turbulent world conditions will make it difficult for the World Council of Churches to function effectively, for months, if not years in the future, it seems particularly commendable that we should make a beginning in cooperation by working more closely with other Christian Churches in our own country. Twenty-two denominations already are members of the Federal Council of Churches and it is generally agreed that the Federal Council of Churches in America has done more to increase the cooperation and the spirit of unity among the Churches of America than any other single agency in the past thirty years. As we all know from our ex-

periences in our own parishes "membership" may be purely nominal and have very little meaning. It is up to us, therefore, to make our membership in the Federal Council of Churches effective by cooperating with various phases of its work in our own parishes and dioceses. In the various fields of Christian service it can contribute to us and we in turn can make our contribution to its work.

THE CHRISTIAN NEWS-LETTER

I WOULD like to commend to every Liberal Evangelical the Christian News-Letter, edited by Dr. J. H. Oldham of London. I believe that it is one of the most interesting and worthwhile things that have come out of the present world conflict. The C.N.L. is a weekly letter with a supplement sent out by Dr. Oldham. It started in October 1939 under the auspices of the Council on the Christian Faith and the Common Life, as a part of the concerted Christian effort to understand the meaning of contemporary events so that the way to right action might be found. It provides a means whereby groups and individuals all over England may be united in this one common Christian enterprise. Its collaborators are: The Archbishop of York, the Rev. M. E. Aubrey, Professor Ernest Barker, Canon F. R. Barry, Dr. S. M. Berry, Miss Margaret Bondfield, the Rev. Henry Carter, Dr. J. Hutchison Cockburn, Canon F. A. Cockin, Sir Stafford Cripps, the Rev. V. A. Demant, Professor C. H. Dodd, T. S. Eliot, Viscount Hambleden, Professor Karl Mannheim, Basil Mathews, J. Middleton Murry, Canon O. C. Quick, Dr. Charles Raven, Miss Dorothy L. Sayers, Professor Arnold Toynbee, Professor R. H. Tawney, President J. S. Whale, Sir Alfred Zimmern. The message from the Archbishop of York published in THE WITNESS of October 10 and also published in *The Christian Century* was a reprint of supplement C.N.L. No. 41 of August 10 of this year. The usual form which a news-letter takes is a full page printed letter by Dr. Oldham with a supplement of varying length by some distinguished Christian leader. In a recent letter three were written by Dr. T. S. Eliot. The letter of October 2 contained an article by Dr. William Paton, entitled *Britain and America*, while the October 30 letter had a supplement by the Scotch theologian, Dr. John Baillie, on the subject, *Does God Defend the Right?* The most recent, and the one that has just reached me as I write this is a most interesting discussion

of what we mean by our "essential freedom" and the treatment of conscientious objectors in England, by Dr. Oldham. Each letter deals with some problem about which all of us must be concerned and consequently are intensely interesting. The cost of a subscription of the C.N.L. is \$3.00 per year and may be secured by sending a check to the office of Dr. Henry Leiper, 297 Fourth Ave., New York City.

CHRISTIAN NEWS-LETTER BOOKS

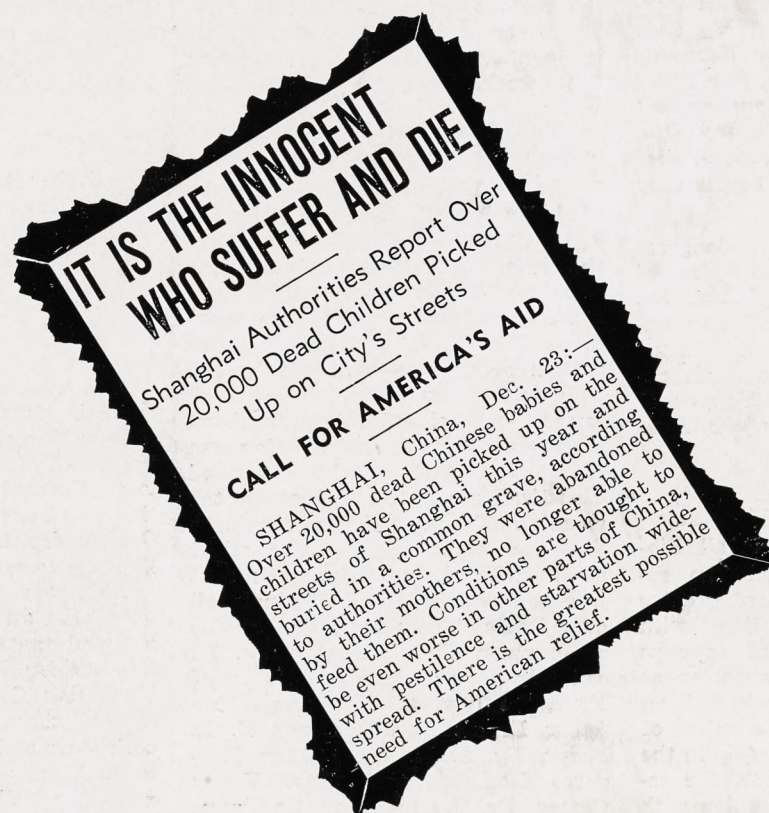
DURING the summer preceding the war, Dr. J. H. Oldham was working on a book to be submitted to the Council on Christian Faith and the Common Life with the view to being issued with the statement of the aims and policy of the council, but the outbreak of the war prevented submission of the book to the council. It was issued as the first of a series of Christian news-letter books selling in England for a shilling. These books, and particularly the first ones, *The Resurrection of Christendom* by Dr. Oldham, I would like to commend to Liberal Evangelicals everywhere. The general editor of the series is Dr. Alec P. Vidler, and the books are published by the Sheldon Press, London, and the MacMillan Company. They may be secured through Morehouse or any book store and sell for 35 or 40 cents. In addition to Dr. Oldham's volume to date, the following has been published: *Europe in Travail* by J. Middleton Murry; *Education and Social Change*, by Professor Fred Clarke; *The Message of the World-Wide Church* by Dr. William Paton; *Christianity and the Machine Age* by Eric Gill, *Christianity and Justice* by Canon O. C. Quick; *War—What Does the Bible Say?* by J. R. Coates.

While I am in the book recommending business, let me say that the two most stimulating and helpful books that I have seen in recent months are *Can Christianity Save Civilization* (Harper \$2.00) by Professor Walter Marshall Horton of the Overland Graduate School of Theology and *God's Judgment on Europe* (Longmans Green, \$1.40) by Dr. Alec R. Vidler.

In this issue of THE WITNESS appears the first part of an address by Bishop Ludlow which opened the Liberal Evangelical Meeting in Wilkes-Barre last spring. It is as pertinent and valuable today as then. The second part will appear in a forthcoming number of THE WITNESS.

—GARDINER M. DAY.

THERE IS ALSO CHINA



In the many demands for help these days do not forget China

The Rev. Kimber Den, clergyman of the Church, is now carrying on a great work for Chinese children, orphaned by the war—the "Warphans". Fifteen dollars of American money will clothe, feed and house a child for an entire year. \$500 will build and furnish a cottage that will care for twenty children.

There is also the Chinese Industrial Cooperatives, springing up throughout free China, where men and women in genuine cooperatives supply their needs and maintain life for themselves and families. \$250 in American money will start a cooperative that emp'loys from twenty to thirty people. In a year or two this "loan" is set aside and passed on to another group as capital so that another cooperative may be started to bring life to others. Be one of the 25 to give \$10 to start another cooperative in far off China in the name of Christ—not one but several as it is a revolving fund.

Make checks payable to "Treasurer, CLID", indicating whether your donation is for the work of Kimber Den or for the Cooperatives, or both.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street

New York City

BISHOP EDWARD L. PARSONS
President

MR. WILLIAM F. COCHRAN
Treasurer