

# *The* WITNESS

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A COPY



DECEMBER 18, 1947

CHURCH OF ASCENSION,  
NEW YORK, DECORATED  
FOR CHRISTMAS SEASON

## The Christ of the Carols

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## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays). Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

### GRACE CHURCH, NEW YORK

Broadway at 10th St.  
*Rev. Louis W. Pitt, D.D., Rector*  
Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A. M. and 4:30 P. M.

Thursdays and Holy Days: Holy Communion 11:45 A. M.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
*Rev. Henry Darlington, D.D.*  
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.

Thursdays and Holy Days: Holy Communion, 11 A. M.

### ST. BARTHOLOMEW'S CHURCH

NEW YORK  
Park Avenue and 51st Street  
*Rev. Geo. Paull T. Sargent, D.D., Rector*  
8:00 A. M. Holy Communion.

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

Weekdays: Holy Communion Wednesday at 9:00 A. M.

Thursdays and Saints' Days at 10:30 A. M.

The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
*The Rev. H. W. B. Donegan, D.D., Rector*  
8:00 A. M. Holy Communion.

9:30 A. M. Church School.

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

4:00 P. M. Evening Prayer and Sermon.

Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street  
*Rev. Roeliff H. Brooks, S.T.D., Rector*

Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

### THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York  
*The Rev. Roscoe Thornton Foust, Rector*

Sundays: 8 a.m. Holy Communion.

11 a.m. Morning Prayer, Sermon.

p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.

5:30 Vespers, Tues. through Friday.

This Church is open all day and all night.

### ST. PAUL'S CATHEDRAL

Buffalo, New York  
Shelton Square  
*The Very Rev. Edward R. Welles, M.A., Dean*

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A. M.—Holy Communion.

Wednesday: 11:00 A. M.—Holy Communion.

### ST. LUKE'S CHURCH

Atlanta, Georgia  
435 Peachtree Street  
*The Rev. J. Milton Richardson, Rector*

9:00 A. M. Holy Communion.

10:45 A. M. Sunday School.

11:00 A. M. Morning Prayer and Sermon.

6:00 P. M. Young People's Meetings.

### THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.  
Washington, D. C.  
*Charles W. Sheerin, Rector*

Sunday: 8 and 11 A. M.; 8 P. M.

Daily: 12:05.

Thursdays: 11:00 and 12:05.

## The WITNESS

For Christ and His Church

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DECEMBER 18, 1947

Vol. XXX

No. 46

## DO LADS LIKE YOU NEED LITANIES?

(Based on the Litany in the Book  
of Common Prayer)

A Sixth or Seventh Grade  
Unit of Work

By the

Rev. William Grime, M.A.

Saint Paul's Church, Great Neck, N. Y.

Foreword by

MURIEL STRIEBERT CURTIS  
Author of "Youth and the Bible"

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## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

### CHRIST CHURCH Cambridge

REV. GARDINER M. DAY, Rector  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A. M.  
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

### TRINITY CHURCH Miami

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

### TRINITY CATHEDRAL

Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.  
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.  
The Cathedral is open daily for Prayer.

### ST. PAUL'S CHURCH Montecito and Bay Place OAKLAND, CALIFORNIA

*Rev. Calvin Barkov, D.D., Rector*  
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.  
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

### GRACE CHURCH

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

### CHRIST CHURCH

Nashville, Tennessee  
*Rev. Peyton Randolph Williams*  
7:30 A. M.—Holy Communion.  
9:30 and 11 A. M.—Church School.  
11 A. M.—Morning Service and Sermon.  
6 P. M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Communion, 10 A. M.

### CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri  
*The Rev. J. Francis Sant, Rector*  
*The Rev. C. George Widdisfield*  
Minister of Education  
Sunday: 8, 9:30, 11 a.m.; 8 p.m.  
Canterbury Club, 5:30 twice monthly.

### CHRIST CHURCH IN PHILADELPHIA

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

### CALVARY CHURCH

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



## Carry On Extensive Projects In Diversified Fields

*Work With Blind, in Rural Service Centers  
And With Lepers in Addition to a Parish*

**By Kimber H. K. Den**

*Nanchang, China (Nov. 18 by air):*—Plans are under way for the strengthening and widening of the Kiangsi Christian Rural Service Union. The service commission of the Church of the Brethren in America is now cooperating with the Union, with a number of workers now in the field. This commission of the Brethren did wonderful work in rural rehabilitation through its tractor project, in cooperation with UNRRA in China. With the closing of UNRRA, its field director, Mr. Wendell Flory, proposed cooperating with us in the same rehabilitation work, thus fulfilling one of my long cherished hopes.

The plans are elaborate, with projects proposed in the fields of agriculture; industry; social welfare; medical aid; education; religion. In agriculture the plan calls for the use of power machinery which can go from farm to farm as required. Work will be started on the eradication of the rice-borer; families will be settled on small farms which will eventually become self-supporting if the Union can supply part of the food, clothing and tools at the start.

In industry, the plan calls for central power plants and blacksmith shops and also plants for the manufacturing of fertilizer. Home industries are being encouraged on a co-operative basis.

In social welfare various clubs have been organized; an agency for family counselling and case work; education of women in nutrition, child care, disease prevention. Aid is provided for orphans, the blind and the crippled. A trade school is being established for the training of the unskilled.

In medical care, an out-patient clinic is to be set up; a mobile medi-

cal team established; education carried on in public sanitation and disease prevention; and aid given to the leper colony and the sanitarium for the tubercular. In education, support is given to local teachers; a university center is planned, with an exchange student plan proposed. Education is also carried on through the theatre, motion pictures, community activities. A rural newspaper is also planned.

In religion there are the usual worship services, a Bible study hour, week-day vespers and a morning watch.

After careful study and many personal visits we have finally decided on So-pu-tan as the new field service center for this rural rehabilitation project. It is a most devastated area, only 20 miles from Nanchang, and only 10 miles from Lotus Pond Village and Nan-Don-Chen where we already have rural service centers, the one at Lotus Pond Village named in memory of Marcia Spofford Russell. With the whole-hearted co-operation of the Nanchang magistrate a plan is under way to open all the country roads connecting all of our centers so that a jeep could make a round trip in half a day.

Meanwhile at St. Matthew's Church here in Nanchang we have opened a school for blind children which already has its full enrollment of 50 children, and we plan to increase the enrollment to 100 as soon as resources permit. The addition this autumn of Miss Hsu, a blind teacher from Wuchang, has opened a new field of industrial work by teaching the children cross-stitch and needle work. This work needs some working capital at the initial period, but it is expected to be a going concern in course of time.

For the first time after the war,

the board of directors for the Lepers Colony met. I presented a report on the condition of the Leprosarium as a result of Japanese occupation and outlined the need for improvements so as to carry on the work during this postwar period. Most of the discussion was on financial support, and it was most encouraging to all present to learn that the American Mission to Lepers is making a grant of US \$4,000 for the coming year. Dr. Ernest Weiss of the Nanchang General Hospital was elected to be head and director of all medical work for the Leprosarium. The former leper doctor, Dr. Chang Chih Yun, now declared symptom free, was again appointed resident doctor of the colony.

(THE WITNESS played its small part in the cure of Dr. Chang. The issue of Nov. 21, 1946 reported that a new sulfa drug was proving effective in the treatment of leprosy. Bishop Craighill read this report and wrote THE WITNESS about it. His letter was sent by us to Raymond P. Currier, executive secretary of the American Mission to Lepers, who dispatched 1,000 tablets of the new drug to China.)

As I write, an invitation comes from Dr. Neil Fraser, the representative of the American Mission to

### FOR CHRISTMAS

\*\*\*Space limitations prevent us from repeating the announcement that appeared on page 20 of our November 27th number. May we ask therefore that you turn to that if you have not already acted upon the suggestion. Or if the November 27th issue is no longer on hand, send us a list of those to whom you would like to have THE WITNESS sent for a year as a Christmas gift, and mail it, with \$4 for each one, to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will then enter the orders so that your friends will receive our Christmas number, and we will send a Christmas Card announcing the gift as from you.

We want also to urge the clergy, even this early, to plan to use THE WITNESS this coming Lent in study groups. The series of articles being planned we are sure will enlist their enthusiasm. Announcement will be made in plenty of time—this is merely to suggest that you make no other plans until you see what THE WITNESS has to offer.



Lepers in China, for me to fly to Foochow for a meeting with Dr. Eugene R. Kellersberger who is the head of the American Mission to Lepers, now in China for a short visit. In view of the urgent need in improving the condition and work of the Nanchang Leprosarium it is quite essential that I seize this opportunity to have a good talk with Dr. Kellersberger.

At St. Matthew's, where I am rector, we have a plan for self-support. The idea is not to raise an endowment as is done in so many parishes, but to build up the life of the parish by increasing the membership twofold each year. This can be done only by urging every parishioner, both young and old, to dedicate themselves with deeper devotion and loyalty to the cause of our Lord, Jesus Christ.

On the day of our annual parish meeting, which was our mid-autumn festival, a thanksgiving service was held. Some of our rural members, who had no cash for thanksgiving offerings, presented to the church a part of their farming products, such as peanuts, lotus-roots, soy-beans and moon cakes. This farm product was sold and the sum of a half million dollars realized. But I hardly need to tell my American friends that a half million Chinese dollars is a very small sum indeed in these days of tremendous inflation. In our every member canvass we started out for six million dollars. At the close of the campaign a sum of twelve million dollars was reported. In addition one member, formerly on the lapsed list, made a special gift of three million dollars for the buying of 100 Bibles and 100 copies of the new Hymnal for use in the church. As a symbolic expression of our deepest gratitude for the remarkable success of our financial campaign this year, the congregation voted to triple our quota to the diocese by paying a million and a half, instead of our regular quota of half a million dollars.

It is about the right time for me to send my Christmas greetings to all of my good Christian friends in America. Owing to the pressure of my heavy duties I cannot write to each one of them. Will you be kind enough to convey my best Christmas greetings to all of them through THE WITNESS, with the following message:

#### TRUE CONCEPTION OF HAPPINESS

Happiness goes out from the heart before it comes in. It never by any

chance stays at home. You can harvest for the common good, but you cannot store it for your individual use. One must contribute to the stock of human joys before he can participate in its profits. Happiness was never any good in this world but to give away.

### PREPARING CAREERS AS PARSON'S WIVES

*Sewanee, Tenn.:*—The Seminary at the University of the South has enrolled a score of young women in classes where they will be prepared for careers as clergymen's wives. It

in Spain, the World Council of Churches now reports that at Barcelona the Methodist church, which belongs to an English mission, has been completely ransacked. Those responsible destroyed the furniture, the pulpit, the organ, doors, pews, windows, Bibles and hymn books. The pulpit Bible was torn into bits and the fragments scattered on the floor.

At Granollers in Catalonia a gang broke into the church during a service. They forced the minister to come from the pulpit and beat him and also beat members of the congre-



*This picture was taken at the opening of the new Service Center at So-pu-tan, under the auspices of the Kiangsi Christian Rural Service Center. The American in the center is Mr. Joe Mour, representative of the American Brethren Service Commission. Kimber Den will be recognized by his many American friends. The others are community leaders and government officials*

is the first three-year curriculum offered by any seminary to increase the effectiveness of the woman in her husband's work. The program is directed by Mrs. Robert F. Gibson Jr., wife of the new dean, and subjects include church activities and organizations; religious education; churchmanship; preparation for confirmation; pastoral counseling. Other courses will be added in an attempt to deal with all the problems and opportunities confronting the wife of a parson — including, we hope, how to manage a household on a small salary.

### COOPERATION IN SPAIN

*Geneva:*—Apart from what has already appeared in the press concerning the hostility toward Protestants

gation. The police were informed and arrested the intruders, but held them only a few hours.

From Villafranca the World Council reports hostility to Protestants which is expressed in a general way by breaking the windows of churches during services.

### CHRISTMAS CHOIR FESTIVAL

*Louisville, Ky.:*—The Christmas choir festival of the diocese of Kentucky is to be held at Christ Church Cathedral here on December 28th. There will be 150 singers from ten churches taking part under the direction of William H. Pilcher, organist of St. Mark's. The accompanist will be Robert F. Crone, organist of St. Andrew's, and the organist will be Ruth Lewing of Calvary Church.



# Church Women of New England Support College Work

*Plan Makes It Possible For Every Parish To Put Itself Squarely Back of Chaplains*

**By Mrs. Leigh Urban**

*President, New England Council of Episcopal Church Women*

*Longmeadow, Mass.:*—Something is happening in Province I. At the annual meeting of the women of the province held this fall in Burlington, Vermont, a plan was adopted and is even now being put into effect to meet one of the great challenges facing the Church today; the need for widespread and effective work in the colleges. Through this plan every parish in the province will be enabled to put itself squarely back of this college work. The plan is simple and effective. It is administered through the existing organization of the Women's Auxiliary. It is called "Church Scholarships for College Work." It keeps the student knit closely to his home parish and ensures an effective ministry of the Church for him when he is away.

For the home parish, it means giving for each of its young people in college, three things: regular prayer, intelligent concern and care, funds to further the Church's work in that particular college.

For the college parish it means financial support enabling it to provide the sacraments, adequate pastoral care and effective student religious instruction groups. One example gives the reason for this need of support. One state university with 250 Episcopal students is served by a parish of 85 communicants. They cannot support a full time rector, and the students themselves can contribute very little. Five dollars for each of them from their individual home parishes would make it possible to keep a full time clergyman in that parish.

For the students it means that there will be a real parish home away from home, that by every possible means the Christian faith will be made relevant as the student's horizons widen, that they will be helped to meet the non-Christian world with an abiding faith and zealous and intelligent commitment.

This is the way it works: In each parish a secretary for college work will secure the names and addresses of all young people in that parish

who are going to college. For them she will secure the prayers of the parish by praying for them herself, by asking the rector to bid the prayers of the parish for them, or by forming intercessory groups. She will keep them in touch with the home parish by personal acquaintance, letters, or by welcome

the commission after consultation with each bishop giving first preference to the college designated, and when the work is already being cared for in that particular area, to further the Church's ministry to students wherever the need is greatest. If the money is given for students studying outside of the province, it will be forwarded to the college work commission of the other province for similar application.

This plan will supplement and strengthen the work already being done by the Church Society for College Work, enabling them to concentrate their efforts on strategic campuses.

The Plan will keep the Church with your sons and daughters.



home parties for them at the holidays. She will attempt to secure a scholarship of five dollars for each student from parents, from parish groups, or interested individuals, each year. In each diocese a secretary for college work will receive the money with the names and college addresses and forward them to the provincial college work commission. She will also set the plan forward by personal counsel, by stimulating interest and by eliciting cooperation, particularly in the appointment of parish secretaries. The first such appointment has been made, that of Mrs. W. H. Wills of Bennington as secretary of Vermont. Mrs. J. R. V. McKenzie of Worcester, Mass., represents college work on the provincial board.

The funds will be allocated by

## BETHLEHEM PREPARES FOR CHRISTMAS

*Bethlehem, Pa. (RNS):*—This city, named for Christ's birthplace in the Holy Land, is the mecca of thousands who come to view the elaborate decorations which have made it known as the "Christmas City of America." The bells of more than 70 churches in the city pealed and thousands of persons bowed their heads in prayers as the lights were lighted officially. This is the 11th year for such decorations, which become more elaborate each year. The lights stretch for seven miles, with a 100-foot electric star on top of South Mountain visible for a radius of 20 miles. In all, there are 28,000 colored lights and 240 fluorescent star and bell lights.



A 52-foot Christmas tree made up of more than 150 small trees and illuminated by 1,200 lights, has been erected in the center of the city. When the lights were turned on Protestant and Catholic choral groups toured the city, singing carols.

Bethlehem was founded by persons who fled religious persecution abroad. Just 206 years ago, a band of Moravians came here from Germany and established the community. They sang "Not Jerusalem, Lowly Bethlehem," and that song inspired Count Nicholas Zinzendorf and his followers to name the community "Bethlehem," in honor of the birthplace of Christ. Now there are approximately 80 churches of all creeds in the city.

There is a charm to the city at present not found elsewhere. Pure beeswax candles are seen everywhere. Housewives are busy making Christmas cookies from centuries-old family recipes — especially ginger cookies fashioned into quaint little animals and white cookies formed to represent angels, stars and trees.

The Christmas Eve celebration conducted by the Moravians has been unchanged in centuries. The Moravian churches are decked with evergreen and each of the thousands of participants in the Christmas Eve vigil holds a lighted candle during the soft singing of carols.

At dawn, a trombone choir heralds Christmas morning from the tower of Old Moravian Church. Rounds of "putz-visiting" follow.

## DETROIT RECTOR IS HONORED

*Detroit:* — Two silver-haired men sat side by side, on December 1, and recalled again a blustery December day thirty years ago when a new rector came to the "little tin church" known as Grace Church, Detroit. One was the Rev. Bertram W. Pullinger, known far better as "Cap," still rector of the parish. The other was Dr. Claude M. Stafford, who was instrumental in bringing Mr. Pullinger to Detroit, who met him at the train when he arrived in town and acted as his host on that occasion.

More than two hundred joined the two men at a parish dinner in the church auditorium to honor Mr. Pullinger on his anniversary, the group being nearly the capacity of the room. The little tin church, which accommodated a handful of

worshippers thirty years ago, has been replaced long since by a convenient parish building; the main church building is still to be erected.

Mr. Pullinger's career was reviewed in an address by Bishop Richard S. Emrich, suffragan of the diocese. The toastmaster and master of ceremonies at the dinner was Mr. Fred T. Williams, junior warden of the parish.

One of the noteworthy features of Mr. Pullinger's rectorship has been his practice of making thousands of visits to homes every year in addition to his very active participation in every other department of the Church's work.

## GERMAN LEADERS HIT COMMUNISM

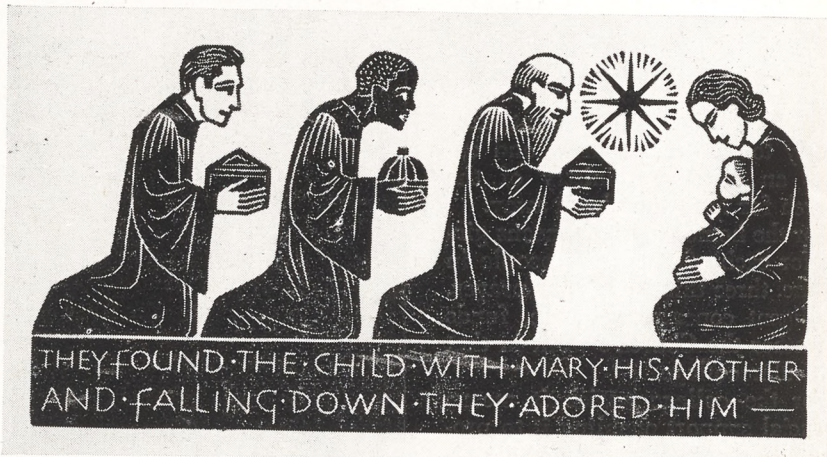
*New York (RNS):* — Fear that Russia may attempt to set Protestants against Roman Catholics in Ger-

manism are completely incompatible. "I hope that the Evangelical Church in Germany will not live through Stalin at the expense of the Roman Catholic Church," he declared, "because I know that five years later we will pay the bill."

Another speaker, Bishop F. Otto Dibelius of Berlin, also a Lutheran, asserted that "the only two spiritual powers in Germany today are Christianity and Communism. You will never stop Communism by doing 50 per cent of what it wishes done, because it won't be long before Communism asks for the other 50 per cent."

## SEE LACK OF EXPERTS

*Baltimore:* — Episcopalians Charles P. Taft, president of the Federal Council of Churches, told the regional conference on the Church and eco-



many by a conciliatory approach to Protestants was voiced here by the Rev. Hans Aasmussen, executive secretary of the Evangelical Church in Germany. He is in this country for two months, lecturing in various centers. He said that the differences between Christianity and Communism and Christianity and Nazism "are so great that the difference between the Evangelical Church and Roman Catholicism is not so great, for you will find Jesus Christ in both."

He expressed his views before the executive committee of the National Lutheran Council when asked about the possibility of a united front of Protestants and Roman Catholics to combat Communism. He said the Russians may try to convince leaders of the Evangelical faith that their Church and Communism can cooperate with each other, while they stress that Communism and Roman Ca-

tholicism are completely incompatible. "I hope that the Evangelical Church in Germany will not live through Stalin at the expense of the Roman Catholic Church," he declared, "because I know that five years later we will pay the bill."

The Cincinnati lawyer, referring to similar conferences held last year in Pittsburgh and Philadelphia, remarked that "the principal lesson learned from these two meetings is the necessity of beginning any national, local or personal study of the problem of the Church and economic life with basic economic groundwork."

"With preliminary discussions by qualified persons in labor, business and finance," Taft said, "you may not get far in one day in your conference on the problem of how Christian principles may be applied to business and economic life. But, you certainly are going to be miles ahead of a quick and appealing presentation to a resolutions committee, followed by a unanimous vote of a convention for the free-enterprise system, or the alternative in favor of production for use instead of profit."



## How Far Is An Hour?

NOT so very long ago the proper and expected answer to the question as to the distance of a certain place from where the questioner was standing was: so many miles—few or many as the case might be. With that information the prospective traveller would make his plans according to the length of the journey, and in due time, at the rate of so many modest miles per hour arrive at the haven where he would be. We speak not only of the horse and buggy days, but also of the days of automobile and train and ocean liner—those convenient carriers which conveyed the traveller to his destination no matter how long it might take. “How far” we asked, and made preparation for a journey of so many miles that would take so long. The miles were greater than the minutes, and had to be reckoned with.

But that was yesterday. To-day the true nature of the situation is revealed by a recent striking advertisement which displayed a four-motored, many-passengered, streamlined airliner streaking toward a far and beckoning horizon, at several hundred miles per hour—while on the ground beneath is a horse-drawn carriage patiently rolling along between one town and the next. The caption under the picture asks “How far is an hour?” With the speed of travel made possible by the modern airplane, the minutes have become of more importance than the miles. Distance is almost of no consequence; we may if we choose, be anywhere we want to be in this world in a few hours. The question is no longer “How far” but “How long are you willing to travel to get there?” If a lifetime, you may walk. If even now you should be there, wherever it may be, you may soon be able to travel faster than sound, and at least overtake a few of the hours that have already passed if you travel with the sun. It’s *how* you travel that matters—not how far.

This has become true in the realm of physical travel so recently that we still talk of it with wonder. Imagine, we say, having an early breakfast in New York and a late dinner in San Francisco! California isn’t 3,000 miles from New York at all, it’s just a few hours!

Yet in the realm of the spirit man has known for a long time that it isn’t how far he must journey on his spiritual pilgrimage that really matters, but how! If he chooses the right way to travel, the miles are as nothing and the distance disappears. In a moment of time he may, if he will, leave the distractions of this world far behind and step into the very presence of God. Or he may set out on a long tiresome journey and never finally arrive at the throne of God at all. It depends on the way he travels.

Think for a moment of the world of that first Christmas night as we are told about it in gospel and song. The question on the lips of all who heard the wondrous story was the same “How far is it to Bethlehem?” Mighty things were happening there, things which men must see and hear if ever again their restless quest for life’s most precious meaning was to be satisfied.

But here is the paradox—the ones who were nearest were farthest away from the true Bethlehem, and ones farthest away were nearest. The tax-paying throngs, the profit-taking merchants and the busy innkeepers had no time to reach out and touch the hand of God—they were too busy resenting their hard lot that they had to pay taxes at all—or had to make the most of those abnormally busy seasons when people come to town so that they might live

through the longer leaner months. None was content with his lot, yet each was determined that none other should get the advantage over him. Each for himself, including the unfortunate Mother and her Babe who must be content to give way to the demands of more profitable customers. Here, incarnate, was the love they sought, but because they had no time for love they chose to walk the long, loveless way to the Bethlehem of the soul their tired feet would never reach. Yet had they but forgotten themselves, even for a moment, they would have found themselves the “first to look upon the face of God.” Bethlehem is that near and that far.

AND then there were others—far away as men measure miles, Wise Men from the East with deserts and mountains to cross by slow moving

### “QUOTES”

SOME of us were born long enough ago to remember the lamplighter. He came, good man, a little shabby like our darkened lanes and alleys, to do his little miracle in the absence of Master Sun. And we made our ways along his twinkling course, the little ones marveling at his magic, the elders blessing him for his benevolence.

Our present naughty world has pulled down night upon us, but it is not wholly dark. The Lamplighter still goes his rounds touching here and there little lamps to shine with good deeds. Though they are not the Sun, we see by them, do we not?—enough to go our trusting way until the Sun shall rise with healing in His wings.

—GILBERT P. SYMONS



caravan if ever they were to reach Bethlehem of Judea. But they were so wise they knew that true wisdom came from above, so they looked up, and lifted up their hearts, and were rewarded by a star which while it led them to far off Bethlehem assured them that in their hearts they had already reached their destination. The truly wise are always the truly humble, and the poor in spirit are never very far from the stable where Christ is born.

The shepherds too, those who never pretend to be very wise, but who were contentedly busy with their appointed tasks, were not in Bethlehem when Christ was born. They were watching their flocks out on the hillsides, but they might as well have been there, for in their single-hearted devotion to duty they saw the heavens open and heard the music of angels. It didn't take them long to get to Bethlehem when they were told the good news that the Saviour of the world was born, but they knew already in their hearts that it was true. It is always so with the truly simple people who never pretend to be very wise. God may and does speak to them and finds them ready to believe and follow in faith where he may lead the way. It's never far to Bethlehem for those who will trust themselves to the wings of the spirit. With light and with song they are carried into the very presence of Christ the Lord on the breath of a prayer wherever they may be.

So may it be with us this Christmas Season. Whether we are far from Bethlehem or not is determined solely by the way we choose to travel. We may be very close indeed, and yet never quite get there because we vex with argument the angel's song. Or we may be restless and impatient to get on with making our way in the world—making our fortunes and postponing living until we can afford to retire, too late. Or we may be proud and fearful people—like Herod was, afraid to go to Bethlehem at all lest our little crowns seem pretty tawdry, in the light and presence of a real King.

But if we are simple people, honest people, hard-working people, earnestly eager to get to Bethlehem, we may pause for a moment of prayer beside the weary road, and hear the angels sing that Christ is born in us to share our load and lift up our hearts. Bethlehem is that near.

Or if we are honestly trying to follow the truth wherever it may lead, and are not afraid to look up from our books or our test tubes, or our microscopes, we may see a light to guide us to him who is the way, the truth and the life, and take our proper place beside the wisemen of old who saw a star which did not confound and confuse their carefully devised schemes of truth but led them rather into all truth. When we cease to be

afraid that God may somehow undo all that we have done if we seek him too closely, we shall really reach Bethlehem. It may take a moment, or a day, a year, or a life-time. God is not impatient, but how foolish are we, if Bethlehem be only an hour away, to take the long, hard road and the means of travel which will delay our arrival for days or years? The fear—and the love, of the Lord is the beginning and the end of wisdom. We may fall on our knees before him now, and find ourselves in Bethlehem, it is that near.

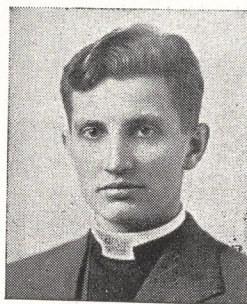
The Christmas carol asks "How far is it to Bethlehem" and answers, "Not very far." It isn't a matter of miles, it isn't even a matter of time, really. It's just being willing to be there. "Where meek souls will receive him, still the dear Christ enters in."

## Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

**H**OLLYWOOD the Golden is following T. S. Eliot's precept: it is dying "not with a bang but a whimper." J. Parnell Thomas for the majority and John Rankin for the minority called



ten assorted writers, directors and producers subversive (of course, without defining terms), added a generous dose of anti-semitism, and let the broth simmer. The boys of Hollywood (I call them boys because they seem so seldom to act like men) who control the money took one sip of the brew and gagged. The ten were fired without further ado and held up as examples. In Greece, according to the most recent reports, the use of such "examples" always sends ten more people into the hills fighting mad. It's too early to tell what the Hollywood reaction will be.

Personally, I must have seen many of the works of these ten men. I can only remember one. It was a short subject written by Albert Maltz back in the days when we prayed for the defenders of Madrid every night. The short was a simple one, dealing with a man, with a sick wife, who chose to drive a T.N.T. truck in return for ready cash, although the odds were 10 to 1 that he would be killed before a week was out. More than this,



I don't recall but I remember thinking at the time that the whole picture featured very good humanity and something closely akin to a message from the 8th century prophets. Now Messrs. Thomas and Rankin inform me that I was taken in—"duped," I think, is the correct word.

Although it won't have any counter-effect on the works of the Legion of Decency and the Catholic War Vets in the drama fields, only those theaters which show foreign films will see the color of our money from now on. Our relationship to Hollywood isn't exactly defined in Jimmy Durante's great song, "I can do without Broadway but can Broadway do without me." But, even though Eric Johnston and Co. don't particularly miss our \$1.10 (movie prices inflate, too, you know), it should make us feel better.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

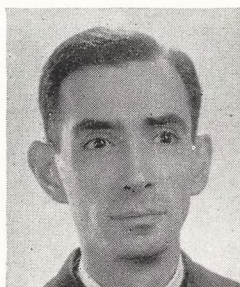
### THE CHRISTMAS EUCHARIST

SECULARISM in the modern world has corroded all areas of the Church's life, including its liturgical observance. In no instance has it been more devastating than in the transformation of Holy Days into holidays.

Ascension Day and All Saints are almost reduced to the level of St. Matthias or St. Bartholomew in the attention paid to them by many communicants. We are all painfully aware of the way in which Easter Day has become remarked upon chiefly in the society columns of the newspapers. Christmas Day bids fair to suffer the same fate.

For generations our Church in this fair land stood as a voice crying in the wilderness for the due observance of Christmas as a high and holy day of religious obligation against the distorted perversions of Puritanism and Dissent. What Puritanism could not overwhelm, modern materialism has come near to accomplishing. Our churches are sparsely attended on Christmas Day now — too many Episcopalians are playing Santa Claus or making eggnog.

Oh, yes, there is the midnight service Christmas Eve, when the church is packed to the doors. But a late evening communion on the vigil of Christmas is a poor substitute for a Christmas Eucharist on the day of the Nativity itself. Why? One reason,



and I think the main reason, is that the children are not there. What is Christmas without the children? Have they no part in the Christmas mysteries? The one time in the year when the parish celebrates the birth of the heaven-sent Child and sings its joyous carols about the Holy Family, we put our principal efforts into establishing a 'midnight Eucharist' when it is impossible for us to worship as families because it is inconvenient for the children to be present at so late an hour.

I know that the midnight service is usually justified as a return to ancient tradition of beginning the Christmas observances with a Eucharist at the legendary time of our Lord's birth. But for most of our people the midnight service is not the *beginning* of their Christmas devotions, but the end; and sometimes, alas, it is the end of a rather convivial Christmas Eve. Let me quote a passage from the late Bishop of Truro, W. H. Frere, a Catholic Christian of unimpeachable scholarship and good sense:

"The midnight Mass is, however, a matter of doubtful expediency. It was never intended to be a late evening service, after which people went home to bed; it was the beginning of Christmas Day. If it were likely to be observed according to this intention, there would be something to be said for its recovery. But there seems no tendency for worshippers to show such Christmas devotion as to begin their Christmas at midnight and continue it right ahead; and failing that, the decadent substitute of a Christmas Mass, which is only a misplaced Evening Communion, is much to be deprecated." (*The Liturgical Gospels*, p. 8.)

There is always, of course, the argument from expediency. If 11:00 P.M. Christmas Eve is the only time we can get many people out, then let us have our service then. All right. I am not one to discourage any service of worship to which people will come. I hope, though, that the parson will not neglect his opportunity at that time to preach the Gospel. With so many seldom-to-be-seen churchmen out that night it would be a shame to let them get away without getting a word in; for the sweet music they could just as well hear at home on the radio, but they are less likely to tune in on a sermon. What I am pleading for is this: let us not encourage the midnight service Christmas Eve at the expense of the normative celebration Christmas Day when all the family can be present, children as well as grown-ups. We must keep Christmas Day as a Holy Day. I know of one bishop who has informed his clergy that he will not approve the midnight service if it is used as a substitute for a regular service on Christmas Day itself. More power to him! I hope there are many more bishops like him.



# The Christ of the Carols

by **Randolph Crump Miller**

*Of the Church Divinity School  
of the Pacific*

**I**T WOULD surprise many singers of Christmas carols if they stopped to consider what they were singing. The carols are sung in department stores, at schools, and on the radio with reckless abandon — and this is good, for it is right to praise God and his Christ even in ignorance.

At the heart of the Christian religion is the belief that Jesus Christ is Lord and Savior. God of God and Light of Light. He is the eternal word of the Father, sent to redeem us from our social and individual sins. The adoration of the God of Jesus Christ is the basis for Christian worship.

This is obvious enough to those who attend church with any degree of regularity, but the surprise comes when it is seen that this Christian faith is uncompromisingly expressed in the most popular of our carols. The Christology of the carols is high indeed.

The sheer adoration of the refrains is enough to make any pagan stop, look, and listen:

*O come, let us adore him,*

*Christ the Lord.*

*Nowel,*

*Born is the King of Israel.*

*Venite adoremus, Dominum.*

*Gloria in excelsis Deo.*

*O come, let us adore him—*

*Glory to God in the highest.*

This adoration points to Jesus as Lord and King, strong words in any language. They recur again and again.

*We hear the Christmas angels*

*The great glad tidings tell;*

*O come to us, abide with us,*

*Our Lord Emmanuel.*

“Emmanuel” means “God with us.”

The second stanza of *Hark! the herald angels sing* strikes to the heart of our faith:

*Christ, by highest heav’n adored;*

*Christ, the everlasting Lord;*

*Late in time behold him come,*

*Offspring of the Virgin’s womb.*

*Veiled in flesh the Godhead see;*

*Hail the incarnate Deity,*

*Pleased as man with man to dwell;*

*Jesus, our Emmanuel.*

Here we have the claim that Jesus, who was born as other men, was at the same time of the same

nature as the Godhead. It says that Jesus is both God and man — and because it is expressed in poetry and in imagination, it finds acceptance in the minds and hearts of Christians everywhere.

*Silent Night* builds to the same climax:

*Christ the Savior is born. . . .*

*Son of God, love’s pure light. . . .*

*Jesus, Lord at thy birth.”*



And the children’s carol, *Away in a Manger*, refers to

*Little Lord Jesus.*

The most Christ-centered of all the carols is the 18th century Latin *Adeste Fidelis*. Its second stanza is not always sung, but it is uncompromising in its faith:

*God of God,*

*Light of Light,*

*Lo! he abhors not the virgin’s womb:*

*Very God,*

*Begotten, not created. . . .*

reflecting the words of the Nicene Creed:



*Begotten of the Father before all worlds,  
God of God,  
Light of Light,  
Very God of very God,  
Begotten, not made.*

The carols do not stop with their exultation of faith, great as it is. This faith is expressed in works, for no one can be saved simply by confessing that Jesus Christ is Lord and Savior. We believe that Jesus Christ was sent by God for a purpose, and that purpose was the salvation of mankind, and we need to do our part. "If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen" (I John 4:20).



The bright and rollicking carol, *It Came upon a Midnight Clear*, has within it the seeds of the social gospel. It describes the miseries and woes which the sins of men have brought upon the world. The Christchild was born in a country which was suffering from war and strife and want; it was overcrowded and there was no room for them at the inn. The world was suffering then, and it is longing still for the peace and security and salvation which God was to bring.

*Yet with the woes of sin and strife  
The world has suffered long;  
Beneath the heav'nly 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!*

We wonder if this is the faith behind the singing of the carols on the radio and in the stores. The great hopes and fears of all the years are written into these great carols. When we listen to the song of the angels, this is what we hear:

*O ye, beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow,  
Look now! for glad and golden hours  
Come swiftly on the wing;  
O rest beside the weary road  
And hear the angels sing.*

Christmas is the story of social redemption as well as of individual forgiveness. It is not simply a matter of worshipping a child who is our spiritual king; it points beyond Christmas to all of the events of Jesus' life and what they mean for us. In one of the stanzas of Phillips Brooks' carol, there is more of this calling to those in misery:

*Where children pure and happy  
Pray to the blessed child,  
Where misery cries out to thee,  
Son of the mother mild;  
Where charity stands watching  
And faith holds wide the door,  
The dark night wakes, the glory breaks,  
And Christmas comes once more.*

Christmas, then, has a social meaning and points to peace and security in the social order; but there can be no peace within society until there is peace in the hearts of individuals, and there can be no eradication of social sins without at the same time wiping out the sins of individuals. Again, a carol points clearly to this faith:

*O holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us today.*

Above all, Christmas calls our attention away from the troubles of a sophisticated and pseudo-mature environment, and reminds us of the great virtue of child-likeness. Jesus said: "Except ye become as a child, ye shall not enter the Kingdom of God." The imagery of Christmas, with its angels and shepherds and astrologers and family surroundings, reminds us of this.

Jesus was born into a home, and it is in the home that Christmas rituals find their greatest meaning. Parents experience the thrilling and



awe-inspiring and humbling trust shown them by their children. The Church tried to show how Mary and Joseph deserved their precious gift, and the Christmas stories were wrapped up in poetry and imagery which arouses wonder and faith in all men.

*'Twas Mary, virgin pure,  
Of holy Anne,  
That brought into this world  
The God made man.  
She laid him in a stall  
At Bethlehem;  
The ass and oxen shared  
The roof with them.*



*Saint Joseph, too, was by  
To tend the child;  
To guard him, and protect  
His mother mild;  
The angels hovered 'round  
And sung this song,  
Venite adoremus Dominum.*

The beauty and glory and wonder of Christmas lie in these stories centering in the parents of the Christ-child. It calls all of us to have trust in God, a simple and child-like trust; and it also calls us to be deserving of the trust put to us by God, as parents and citizens in a Christian community.

It is right that these great carols should be sung in stores and on the streets and in homes and on the air. The Lord is come to all men everywhere. Let us be sure, however, that we know what the carols say and mean; for they give us

nothing less than the good news of salvation through Jesus Christ.

*Joy to the world! The Lord is come;  
Let earth receive her King;  
Let every heart prepare him room,  
And heaven and nature sing.*

## A Word With You

By

HUGH D. McCANDLESS  
Rector of the Epiphany, New York

MASS

WHAT you call things is most important to some people. Some good churchmen consider a Communion service a hollow mockery if you call it Mass, and others think so if you don't. A friend of mine, a convinced and earnest Anglo-Catholic, once took a parish near mine. He tried to reassure the people by saying that the usual Sunday service would be "Matins." Several came over to me to protest such a Romanish innovation. They hadn't the faintest idea what he meant, but it sounded to them like "Mass."



The word *Mass* was used in the first Prayer Book of Edward VI, if you are looking for precedents. It has not been used since in official Prayer Books, if you are looking for arguments on the other side.

It is an abbreviation of the phrase *Missa Est* which is difficult to translate. "Go, it has been sent" is the literal translation, and it seems somewhat meaningless at first, but a command to go out into life after the service of strengthening refreshing is far from meaningless. It can keep us from making an ivory tower, an escape mechanism, of our worship.

After the Last Supper, if the disciples wished to remain in the presence of Christ, they had to follow him through the streets of the city, to the agony of decision in the garden, to the judgment halls, to the cross.

"Mass" usually means a service with extra-rubrical (not necessarily anti-rubrical) ceremonial, and this is a useful bit of precision. Those of us who don't care for ceremonial perhaps will be most benefited if the word reminds us of the terrific driving force of the sacrament working against our spiritual inertia—"Go!"

"Come, and I will refresh you," is one aspect of Holy Communion. "Go ye into all the world" is another, and equally important.



# Threats To Religious Liberty Are Seen in Europe

*Methodist Bishop in Charge of Church There  
Says Threat Comes from Reactionary Regimes*

Edited by Sara Dill

*Atlantic City, N. J.*—Bishop Paul N. Garber, of the Geneva, Switzerland, area told the Methodist Council of Bishops here that the real threat to religious freedom in Europe is from reactionary political regimes such as that of Francisco Franco in Spain "where Protestantism is not granted religious freedom." Bishop Garber for three years has supervised Methodist activities in twelve European countries, seven of which are behind the "Iron Curtain." He reported to the Council that "there has been on interference with our Methodist work" in the seven Russian-dominated areas.

Urging the bishops to continue their support of the "free Churches" of Europe, he said there was little hope that the Protestant state Churches of Europe, because of their close connection with the state, could be free.

"A state Church which receives financial aid from the government cannot be absolutely free," he declared, adding that the low spiritual life of countries dominated by state Churches made possible the rise of Hitlerism.

"The recent record of the state Churches in Europe does not justify the contention of some Americans that the free Churches of Europe, like the Methodists and Baptists, should be absorbed into the state Churches," he said. "American Methodists, who have always championed the free Church position, should not put pressure upon European Methodists to accept the state-Church system when we would not accept it in America."

His jurisdiction embraces Poland, Czechoslovakia, Belgium, North Africa, Switzerland, Bulgaria, Hungary, Italy, Yugoslavia, the Madeira Island, Spain and Austria, territories where there are 1,200 Methodist churches and more than 125,000 members.

He stated that anti-Semitism was still widespread in Europe, and that many privileged people "have the false belief that a new war will restore to them their former possessions, privileges and prestige." He added however that "despite many

discouraging features of postwar Europe I am optimistic as to the future of religion and culture there. We must take the historical perspective. The world is not going to end because we have a major catastrophe in Europe. There have been other dark periods in world history."

The Council protested against the dismissal of government employees charged with subversive views when they were judged on "vague and unsubstantiated assertions or of associating with so-called suspicious characters."

In its resolution, the Council conceded the right of government agencies to scrutinize carefully the fitness of applicants for public posts, but held that "examination of employees already chosen by the government should itself not be conducted in un-American ways."

"By such means," the Council explained, "we mean the dismissal of employees without informing them of the charges against them and without granting them the opportunity to face their accusers."

The bishops declared they were "greatly disturbed" by reports of un-American and unconstitutional practices by government authorities in attempts to rid public offices of employees supposedly engaged in subversive efforts against the nation.

"These reports," they said, "are so numerous in the press and so freely admitted and defended by government agencies, that we cannot doubt that while the reports of each governmental procedure may be exaggerated, there is enough of fact in them

## NOMINATIONS PLEASE

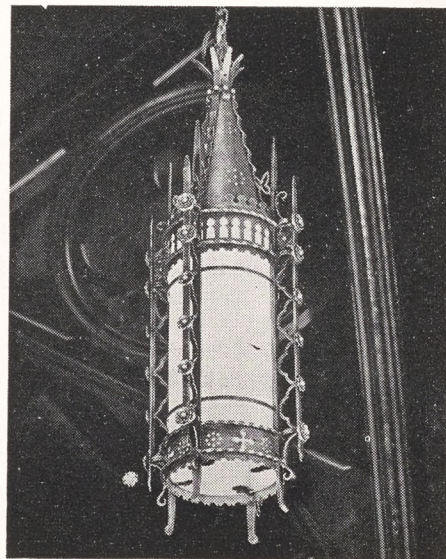
\*\*\*Each January THE WITNESS presents an Honor Roll of men and women who have performed outstanding service to the Church. Readers are urged to nominate, with a brief statement why you think the person should be cited. All of those nominated are then carefully considered by the board of editors. As in other years, we particularly welcome the nominations of Church men and women who have received little public recognition. Please send nominations to THE WITNESS, 135 Liberty Street, New York 6, New York.

to warrant serious alarm among our citizens."

The bishops said methods being used to examine public employees with alleged subversive leanings are "not calculated to secure high type public servants," and "in our judgment, the methods are themselves violations of Constitutional guarantees and are therefore un-American."

## Recruiting Plan

*Boston*—Bishop Nash has commended to his clergy the program planned by the diocesan commission on recruiting for the ministry, of which the Rev. Frederic B. Kellogg



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is chairman. Its five points are: (1) Informal district conferences, preferably before the new year, to bring together young men whom their rectors deem qualified and in whom at least some interest in the ministry has been found. (2) Sermons on the ministry given on Dec. 14, with emphasis on the need for higher quality and greater quantity of candidates. (3) Diocesan conference on the ministry, Feb. 6-8, Farrington House, Lincoln, for which the Rev. F. B. Kellogg is registrar. (4) Student rally in Trinity Church on Feb. 29, when Bishop Nash will preach on the subject. (5) Assistance by Dean Taylor of the Episcopal Theological School in Cambridge who will send students to conferences and also welcome the men named by their rectors to visit the school and its faculty and student body.

### Against Locking Church

*Seattle*:—Bishop Stephen F. Bayne Jr., of Olympia is against the locking of churches. Writing in his diocesan paper he asks: "Why are so many churches shut and locked as if we were afraid somebody might get in? If I had my way I would break the lock and throw the key away of every church in this diocese. In one town not a million miles from here I tried the door of every church in town, nine altogether. They were all locked. And then people say reproachfully to me that only 21 per cent of the residents of Washington belong to any church. Fat chance you'd have of joining one if they're locked up all the time."

### Evangelism Discussed

*Boston*:—As part of the nationwide program initiated by Presiding Bishop Sherrill and the National Council, the clergy of the Diocese met in St. Paul's Cathedral for a morning of meditations and devotions led by the Rev. Frederick W. Dillistone of the Episcopal Theological School faculty; a noon-day address by the Rev. Philip B. Clayton of All Hallows' Church, London, a luncheon, followed by addresses on "Evangelism in the Diocese of Massachusetts," given by the Rev. Theodore P. Ferris of Trinity Church, the Rev. George Keirstead of North Easton, and the Rev. Paul Wessinger, S.S.J.E., representatives of urban and rural parishes. The Massachusetts Clericus Association, whose luncheon meeting it was, cooperated in this effort, a preliminary to the training of the laity in Epiph-

ny and the corporate communion of the whole Church on the first Sunday in Lent.

### U. S. Attitude Hit

*Findlay, O.* (RNS):—About 250 young people from the United States and foreign lands attended an "Oslo in Ohio" youth conference conducted here to spread the spirit and experience of the Oslo world conference of Christian youth held last summer in Norway. The sessions were sponsored by the Ohio Christian youth council.

Hoover Rupert, national director of the Methodist youth fellowship, told the conference, which attracted representatives from China, Greece, Switzerland, France, Africa and the Philippines, that if another war comes "it will be because America fumbled the ball." Rupert, who recently returned from a tour of 13 European countries, declared that no one wants war and that he found there was ample basis of hope for peace. Charging the American press with grossly exaggerating the influence of Communism abroad, Rupert asserted that "you can't build peace by talking war." He said American attitudes and policies would determine whether there would be another conflict in five years.

### Bishop on Plane

*Sydney*:—Bishop and Mrs. Oldham of Albany, in Australia to attend the centenary celebration of the Church of England in that country, were on the crippled plane that landed here safely after flying 380 miles across the Tasman Sea with one of its four motors dead. The plane was on the way to New Zealand but turned back. Mrs. Oldham told reporters that she and her husband lost all their possessions when the crew jettisoned about 2,000 pounds of baggage so that the plane could gain altitude. The craft was flying through a squall at about 500 feet when the engine trouble began. "Of course it was the only thing to do," Mrs. Oldham said. "We were very close to the water and they had to lighten the load."

Bishop Oldham said there was no formal prayer "but you can take it from me that we were all thankful to the Lord that we got out of it."

### Confused Americans

*Philadelphia* (RNS):—A large proportion of Americans do not know the difference between Liberal-



Nothing can better express the joy of Christmas than the music of beautiful bells. Borne through the skies on golden wings, it soars straight to our hearts and makes even more ecstatic the happiness that dwells there.

Christmastime is the time of all the year when we know happiness for what it truly is—when love and kindness and the pleasure of giving are the guideposts of our lives. That has been true down through the centuries: the darkness of doubt and selfishness has ever vanished before the brilliance of the Spirit of Christmas.

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THE WITNESS — December 18, 1947



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ism, Conservatism, Communism, and Socialism, according to Victor Yates, member of the British Parliament, who has been on a speaking tour of the United States under auspices of the American Friends Service Committee. Yates told the Quaker staff here that he had been amazed at the political confusion in America.

He said he has been impressed and frightened by the widespread feeling in America that war with Russia is inevitable. "There is nothing in England comparable to the 'Red-hunt' here," he said, "and no giving in to the idea of war."

### Students to Meet

London (RNS):—Nearly 3,000 young people of England and from abroad are expected to attend a conference here at Westminster, January 5-10, sponsored by the Student Christian Movement. The Archbishop of Canterbury is to address the opening session and other speakers on the program include Prof. Reinhold Niebuhr of the United States; the Rev. W. A. Visser 't Hooft; Bishop Hans Lilje of Germany and Prof. H. A. Hodges of the University of Reading. About 700 students from outside England are expected.

### End Segregation

St. Louis (RNS):—Three hundred member churches of the Metropolitan Church Federation of St. Louis have been asked by the Federation's executive board to put an end to racial segregation in religious services, institutions and activities. In a letter to the member churches, the board urged that they "open the doors of fellowship and service regardless of race or color." The board is composed of 60 ministers and laymen, many of them Negroes.

The Rev. Ervine Inglis, pastor of First Congregational church in Webster Groves and president of the Federation, declared that action on the proposal was now up to the individual Protestant churches. "Some of them are ready to take it," he said.

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\*\**On the Meaning of Christ* by John Knox, Scribners. \$2.50. It is interesting, yet not surprising in view of the most

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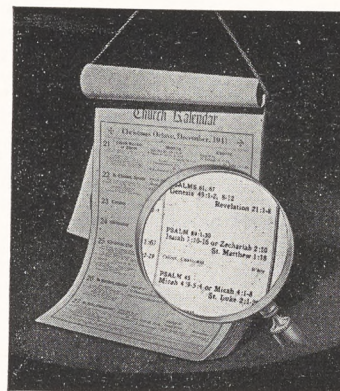
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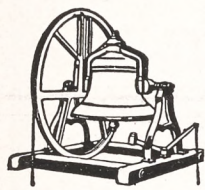


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recent developments in Biblical scholarship, to find the professor of sacred literature at Union Seminary holding that the fact of Christ is shown by the fact of the Church, an easily recognized spiritual movement in our total historical life. The emphasis in this book turns from man's quest to God's initiative as the spiritual movement is used to verify the proposition that "at a given moment in history God revealed himself in a supremely authentic way." Dr. Knox is not trying to avoid emphasis on the person of Christ in his pursuit of the "total event" but does attempt to show that it is only through the event which happened around and in connection with that person that the person can be truly known.

The event is more than the birth, more than the teaching, more than the sacrifice on Calvary—it includes the work of the Holy Spirit, the understanding of Christ by his followers, the development of the early Church. The problems of the "nature" of Jesus, the historicity of the gospels and the miracles of the New Testament are considered in this light leading to the conclusion that, "The Church becomes immeasurably the most significant of human communities."

**\*\*An Introduction to Jesus for the Twentieth Century** by R. W. Stewart, Macmillan, \$1.75. Though Dr. Stewart, minister of Killermont Parish Church, Glasgow, had no intention of documenting the doctrine of the total event, his presentation certainly harmonizes with that of Dr. Scott when he begins with the proposition that "the interest will be in the life of Jesus, not as a display of ideas or personality, but as a career." His little book is an attempt to understand that career, especially in relation to the political and social movements of "the people of the land."

New insight is gained by the reader into the position of John Baptist as a leader of a sort of "popular front" in Palestine in opposition to Phariseeism. Overemphasis seems to be given to the twentieth century fixation of profit motive in the explanation of why the Crucifixion should result from the Cleansing of the Temple, but the ideas are interesting. The argument for the anti-liturgical character of Christ's sacrifice will not be accepted by all, but is, perhaps for that reason, worthy of consideration.

**\*\*Toward an Understanding of Jesus** by Vladimir G. Simkhovitch, Macmillan, \$2.75. Just why this scholarly treatise should have gone through twenty printings, I really can't understand. It is a valuable study and throws new light on the political movements of the Zealots in Palestine, showing the practicality of Jesus' teaching for the people of His own time, for people who were putting their faith in armed force as the solution of all their evils. But it is hardly a popular religious work or one which could have much value for the average pastor, except on the Sunday when he preaches on Simon, the Zealot. The chief value of the essay is to be found in its exposition of the political background of the event of Christ, based largely (perhaps too trustingly) on Josephus and the Pseudopigrapha of the Old Testament.

Nor can one easily understand why this essay on Jesus should be bound up with two other essays on an entirely different subject. The last half of the volume is concerned with agriculture as a cause for the fall of Rome and the hay crop in the Middle Ages, with no reference whatever to religion in any form. The first essay is scholarly and valuable in a limited way; the combination of essays is curious.

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# BACKFIRE

*Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.*

FRANK W. STERRETT,  
*The Bishop of Bethlehem*

I am sure you won't mind my telling you that I am disturbed by this article in THE WITNESS of November 27th by Paul M. Sweezy. It may be because I am an old-fashioned conservative and am looking for trouble where it doesn't exist, but it seems to me that at a time when support of the Marshall Plan seems so gravely urgent for the sake of suffering people all over the world, it hardly seems necessary to present an article that seems to me at least to ignore the main reason why so many of us believe in the Marshall Plan.

It is true that I believe in the capitalistic system, though frankly recognizing its shortcomings and its faults, but my reason for believing in the Marshall Plan is tied up first to my conviction that it holds the greatest promise of saving lives and enabling the nations, especially of Europe, to get back on their feet. My concern is not bringing relief to people who will support capitalism, but to support human beings in need. Furthermore, it seems to me that the fundamental issue is not primarily that between capitalism and communism, but between states where the control still remains in the people and those where the people have no voice. With that line of reasoning, our help would readily go to a nation that had a different economy from ours where the people remain free to change the government or the economic policies of an administration. All the evidence that I can get convinces me that the policy of our own government is aimed primarily at relieving distress and not at the preservation of a capitalist economy.

What disturbs me more, however, is the statement in the editor's note at the end of the article which seems to indicate that there is uncertainty as to whether the other side of this argument is to be adequately presented. It seems to me that before a magazine like THE WITNESS proceeds with the publication of an article of this kind it should have made sure that the other side of this argument was to be adequately presented. Again I may have read too much into the phrase "We hope both will accept, in which case their articles will follow." There are strong and powerful arguments that in my judgment could show convincingly the fallacy of the point of view taken by Mr. Sweezy, and it would be certainly tragically too bad if this side of the argument were not adequately presented. These are days when so much hangs in the balance involving the fate of human beings that I can't help feeling concerned.

\*\*\*

REV. RANDOLPH C. MILLER  
*Professor at Pacific Divinity School*

I hope you are going to give us the full story of the United Church of South India. It is probably the biggest event in the ecumenical reformation, equal in its way to the formation of the World Council of Churches which will take place in 1948. When Anglicans, Presbyterians, Methodists, and Congregationalists can actually find a way of achieving organic union without compromising any one of their

it shows what can be done when intentions are fully Christian. Think what would happen to American Christianity (including the Presbyterians and Episcopalians) if we had the devotion to the one Body of Christ which has been demonstrated in India. It is important to know, also, that the Archbishop of Canterbury made this union financially possible by insisting that missionary funds be continued to support missions of the new church.

\*\*\*

MRS. JAMES P. DEAN  
*Churchwoman of New York*

I was very interested in the list of questions which young adult Church men and women wished to have discussed. (WITNESS, Dec. 4). I am struck constantly by the real division in our Church, and I presume in all Churches, between the young and the old. The young people laid most stress upon facing their world as Christians and were not afraid apparently of such matters as marriage relations, unity, and even getting along with the Russians. It is encouraging to find that this younger generation wants to apply Christian principles to the problems of today. I am sure THE WITNESS will help them do it.

\*\*\*

MR. HIRAM G. CARVER  
*Churchman of Washington*

Is THE WITNESS so lacking in material that it has to reprint an editorial from a Negro paper? I refer of course to the story that you featured in your issue of December 4 and which was merely a reprint of a vicious and unfair attack upon the Bishop Payne Divinity School. Those of us who have been brought up in the South are quite familiar with these attacks, and we are concerned to discover that they are on the increase. Negroes will never be satisfied until they have full equality and their insistent demands are merely heading them for trouble for I can assure you, sir, that they will never obtain their objective. Let Negroes who desire to become ministers of the Protestant Episcopal Church go to the seminary that is provided for them. Otherwise let them join one of those churches where they will feel more at home such as the Baptist or the Methodist.

\*\*\*

PROF. HENRY ADAMS  
*Layman of Memphis, Tenn.*

Certainly the House of Bishops of the Protestant Episcopal Church ought to know that Mr. Byrnes is obnoxious to Negroes. The Church will never make any progress with our race when it invites such men to speak. It never invited Mr. Willkie or Mr. Roosevelt but they were our friends.

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PHILLIPS BROOKS wrote a carol, *Everywhere, Everywhere Christmas Tonight*. This year though December twenty-fifth will come everywhere, there will be many hearts and places where the Christmas Spirit will be absent as a result of human failure and sin. Hunger, want, bitterness, sorrow — these unwelcome guests will be present in many a home. In our own good fortune we must remember in word and deed these our brethren of other places and lands.

HENRY K. SHERRILL, *Presiding Bishop*