

THE

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Witness

January 26, 1950



WARDEN CLIFFORD DAY, BISHOP SCARLETT, RECTOR HAROLD BASSAGE
AT ST. STEPHEN'S CHURCH, FERGUSON, MISSOURI

REV. SAMUEL ENTWHISTLE HAS A FUNERAL

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Boulevard Raspail
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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Sunday: 8 and 11 a.m.
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STORY OF THE WEEK

Christian Leaders of China Write Mission Boards

**Foreign Missions Spokesman Describes It
As Most Significant Statement**

By Religious News Service

★ Nineteen Chinese Christian leaders have sent a 2,000-word letter to Protestant mission boards abroad urging the necessity of revamping policies in China to meet "the challenges and difficulties lying ahead." Among those to sign the statement is Lin Pu Chi of the central office of the General synod of the Episcopal Church in China.

The letter called primarily for turning all administrative responsibilities over to Chinese leadership and limiting the work of the mission boards "to special services." Financial support from abroad, the letter said, should be regarded as purely temporary, and the Chinese Church must build up its own support "as soon as circumstances permit."

Signers of the letter included two college presidents, and executives and officers of the YMCA, the YWCA, the National Christian Council, the Church of Christ in China, and other national organizations and institutions.

(A spokesman for the Foreign Missions Conference of North America said the letter was received at the organization's headquarters in New York and that copies had been sent to mission boards throughout the

United States. The spokesman described the letter as "one of the most significant statements ever to come from the Chinese Church.")

The letter declared that "there is nothing in principle which makes the future position of the missionary untenable, or renders his service unnecessary." On the contrary, it asserted, "there is a definite challenge to work and serve under adverse circumstances, and to bear witness to the ecumenical fellowship."

However, the letter stressed, missionaries must make difficult adjustments, both physical and mental, to meet the new situation. It said that missionaries must have an open mind toward the political and social trends now operating in China and must be prepared to share in the general economic struggles of the people in an environment where austerity will be the rule rather than the exception for some time to come.

In regard to the Church itself, the letter noted that at present "there do exist scattered conditions where religious activities have apparently been interfered with." However, it stated that this has been due to lack of understanding on the part of the lower ranking political workers in regard to the

government's policy toward religion. "We have the hope," the letter said, "that this wave of abnormalcy will soon pass, and proper conditions will be established in due time."

Recognizing that "there does exist some deep-rooted feeling on the part of the Communists that the Chinese Church has been intimately related to foreign imperialism and capitalism," the letter said the time has come for the establishment of "truly indigenous churches, controlled and administered by Chinese Christians."

"It is a fact," the letter stated, "that the Christian Church in China in the past has been entangled with the unequal treaties imposed upon China under duress, and did enjoy certain special privileges accruing from them. It is also a fact that the Churches in China have had close connections with the Churches in Britain and America in personnel and financial support . . . and, that church life and organization here in China has been modeled after the pattern in Britain and America." However, the letter said, although much of the Church administration is still in the hands of missionaries and in many instances policies are determined by mission boards abroad, "missionary work in China never had any direct relationship with governmental policies, and mission funds have always been contributed by the rank and file of the common ordinary Christians and church members."

The letter added that "many of our missionary friends and many of the leading members of mission boards have been aware of the unfortunate political involvements in the past and done what they could under the

circumstances toward their correction."

The letter suggested that new methods and new channels of Christian work be developed. "If we have allowed our petty differences to divide us," it stated, "if we have been jealous of our own prerogatives, if we have clung too hard to our time-worn traditions, then let us take up the challenge to forget our differences, our spheres of influence, and to unite in truly creative work."

Declaring that the Chinese Church has been keeping aloof from "the political torrents that surged around it," the letter asserted that "the new philosophy considers that all phases of life must necessarily come under the influence of politics, in contradistinction to the traditional Protestant view of the separation between Church and state."

"In a world where political influences play such an important part, and affect our lives and work so extensively," the letter continued, "it is a challenge how the Church as an institution and Christians as citizens in society can perform their Christian functions and discharge their duties to society at the same time. In areas of social service and education, we shall have to accept the leadership of the government and conform with the general pattern of service, organization and administration. Just how these new adjustments are to be made is for the Chinese Churches to determine. We have our privileges as Christian believers. We also have our duties to perform as Chinese citizens and Chinese social organizations."

Regarding future financial support from abroad, the letter stated: "There is nothing in principle that prevents its continuance. It is understood that mission funds are still welcome provided no strings are attached. It is to be stressed, however, that such financial support should be regarded as temporary in nature, and it is the duty of the Chinese Church to build up

its own support, as soon as circumstances permit. An understanding needs to be reached between the Chinese Church and the mission boards concerned, based upon the principle of self-support on the one hand, and a realistic evaluation of the problem on the other."

The letter concluded by declaring that "the Christian movement will have its due place in the future Chinese society and will have a genuine contribution to make," although "its future road will not be a bed of roses. To build a new nation on the ruins of the old will not be easy, neither will it be easy to build a genuinely Chinese Christian movement. Difficult as it is, the task will be easier if we can clear away some of the unnecessary obstacles in the way which we ourselves can remove. The Chinese Church will not emerge through this historical change unaffected. It will suffer a purge, and many of the withered branches will be amputated. But we believe it will emerge stronger and purer in quality, a more fitting witness to the gospel of Christ."

Signers of the letter were: Dr. Y. G. Chen, president, Nan-

king University; Dr. Tsu-Ying Hu, general secretary, Christian Literature Society; Z. T. Kiang, Methodist Bishop for North China; Lin Pu Chi, Central Office, General Synod of the Episcopal Church; Dr. J. Usang Ly, chairman of the boards of the Christian Literature Society and the National YMCA; Luther Shao, general secretary, Church of Christ, Disciples; Miss Tsai Kwei, general secretary, National YWCA; Dr. H. H. Tsui, general secretary, Church of Christ in China; Miss Wang Pei-Djen, board member, National YWCA; Dr. Wu Yi-fang, Ginning College; S. J. Chuan, vice-chairman of the National YMCA and member of the executive board, National Christian Council; Mason Lew, prominent Christian layman; H. C. Long, general secretary, Christian Publications Council; Chester S. Miao, religious education secretary, National Christian Council; J. H. Sun; Miss Lan-Tsung Tsu, board member, National YWCA; Dr. Y. C. Tu, general secretary, National YMCA; Dr. George K. T. Wu, general secretary, National Christian Council; and M. L. Young, Christian educator.



GROUND IS BROKEN for educational building at the Good Shepherd, Lake Charles, La., as Rector G. F. Wharton offers prayers

EPISCOPAL CHURCH NEWS

TAKING GOSPEL TO WORKERS

★ Two clergymen of Massachusetts, the Rev. Warren McKenna and the Rev. Robert M. Muir, have established the "Workers of the Common Life" at St. John's, Roxbury Crossing, Boston, in an effort to bring the gospel to the less privileged.

Roxbury is a large area which borders the city proper and extends several miles outward. It includes a Negro section at one end, and a predominantly Jewish area at the other. In between is one of the most depressed and blighted areas of urban America. The area surrounding St. John's contains both Negro and white, Roman Catholic and Protestant. The rate of juvenile delinquency is among the highest in the city, and housing conditions are among the worst.

"After several years in the ministry as parish priests, we now see our vocation as a cooperative venture," the two clergymen said. "Working alone and isolated we have realized two things: the extent to which the Church had failed to make an impact upon the community; and our need to 'lean on each other' in depressed areas."

The Christian Church is not effectively meeting human needs in industrial areas, the clergymen said, adding: "It has lost its appeal, its functional role." They are working toward "the total penetration of our total culture by the total gospel."

Mr. Muir resigned his parish at Somerville, Mass., to join Mr. McKenna in the project. It is hoped to recruit two other clergymen to work full-time in the movement. Only Mr. McKenna, as rector, receives a salary. The McKenna and Muir families share St. John's rectory.

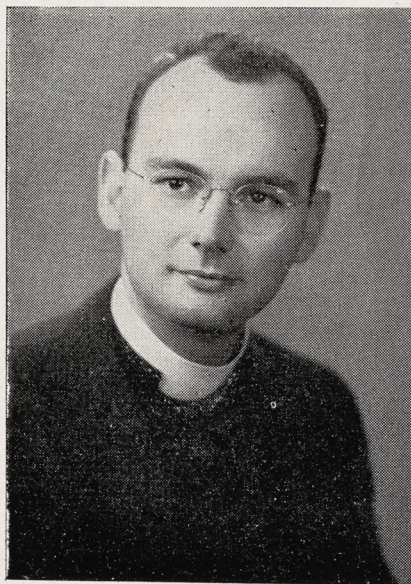
Proposed steps in furthering the movement are the taking

over of a building next to St. John's church to be used as a community center where recreational, discussion and study activities for all age groups can be carried on. The work will be interdenominational and activities at the center will be open to all Roxbury residents. An unusual feature will be a "Worry and Trouble Clinic."

A 152-acre farm in southern New Hampshire, 55 miles from Boston, will be used for work and recreational projects, and for summer camp and conference programs.

As part of a training and research program to aid students, a number of Harvard undergraduates have already indicated their desire to do volunteer work with the "Workers." Girls at Radcliffe, Simmons and Sargent have also shown interest.

The project will be supported entirely by voluntary contributions. "Pence cans" are being sent out in which those interested can deposit change for the benefit of the "Workers." Both clergymen are young, married, and have children.



ROBERT H. MANNING is chaplain to college students in the area of New Orleans.

BISHOP MCKINSTRY BACKS JONES

★ The attempt of students of a fundamentalist seminary in Wilmington, Del., to bar the Rev. E. Stanley Jones, missionary, from speaking at high schools failed when many leading ministers went to bat for Jones. The students accused the missionary of Communist sympathies and affiliation with leftist organizations. Their protest went to the school authorities, which withheld comment, and Jones delivered his talks as scheduled.

With but few exceptions, all Protestant churches and clergymen of the city rallied to the support of Jones, with Bishop McKinstry about putting the clincher on the matter by declaring publicly that it was "a great honor for Wilmington to be host to this Godly man."

CITY CHURCH PROBLEMS DISCUSSED

★ Dean Sidney E. Sweet of Christ Church Cathedral, St. Louis, delivered the keynote address at a conference on city churches, meeting at Columbus, O., Jan. 23-24. Others on the program were the Rev. H. Paul Douglass, director of the committee for cooperative field research of the Federal Council, and Prof. Samuel C. Kinchelow of the Chicago Seminary.

First national and interdenominational Protestant gathering of its kind in 12 years, the meeting was sponsored by the International Council of Religious Education, the Home Missions Council and the Federal Council of Churches. Purpose of the convocation was to assist city church leaders to develop "a unified, dynamic strategy to deal with the complexities of modern city life."

Delegates representing more than 30 Protestant denomina-

tions considered such problems as juvenile delinquency, crime and race relations in big cities. They also sought to define ways in which Protestantism may interest city and slum dwellers in religion.

Ten seminars featured the convocation. These covered such topics as the church's relation to social welfare institutions, urban church planning and group relations, the church's role in large-scale housing developments, urban neighborhoods, good residential areas, and in changing racial and population districts.

SERVICE LEAGUE MEETS

★ Bishop Hall of New Hampshire, the Rev. Frederick B. Kellogg, in charge of student work at Harvard, and the Rev. Alfred B. Starratt, rector of St. Paul's, Stockbridge, Mass., were the headliners at the annual meeting of the Service League of the diocese of Massachusetts, held at St. Paul's Cathedral, Boston, January 18.

NEW PARISH IN ROANOKE

★ A new parish is in the process of being established in the Williamson Road area of Roanoke, Va. An enthusiastic meeting was held on January 9th, with Bishop Henry D. Phillips presiding, at which a committee was appointed to conduct the affairs of the congregation pending formal organization. The Rev. Frederick Griffith of St. Paul's, Salem; the Rev. Richard R. Beasley of St. John's, and the Rev. Van Francis Garrett of Christ Church, Roanoke, have endorsed the project, and are to hold services each Sunday evening since it is unlikely that a clergyman can be secured before June. The first service was held January 22 in the educational building of the Methodist Church which is in that area of the city. The name for the new Episcopal Church has not yet been selected.

CHURCH OPPOSES SOCIAL ACTION

★ The Episcopal Church is today antagonistic to social action, declared the Rev. Andrew M. Van Dyke, executive secretary of the Episcopal League for Social Action, in preaching January 15th at Holy Trinity, Brooklyn. The trend, he said, is for people to insist that the clergy "go back to their altars" and steer clear of controversial issues. He paid tribute to the tradition of the parish as keeping in the forefront of the battle for justice.

Signatures are now being sought by a committee headed by the Rev. Joseph F. Fletcher of the Episcopal Theological School, Cambridge, for a brief that will be presented, *amici curia*, to the court. It states that the pastoral relationship should be maintained with Dr. Melish and his son, and that the court injunction which forbids either of them to take services at Holy Trinity should be lifted. The appeal of the parish and the rector and assistant is expected to be heard in court within a few weeks.

PRESIDING BISHOP IN FLORIDA

★ Presiding Bishop and Mrs. Sherrill are in Florida where the Bishop expects to complete his convalescence from his recent operation. He plans to return to his office in New York early in February.

BRITISHERS TO LEAD OHIO MISSIONS

★ As a part of the diamond jubilee celebration of the diocese of Southern Ohio, missions will be held in Columbus, Cincinnati and Dayton. The first will be in Christ Church, Dayton, January 25-29, and will be conducted by the Rev. Bryan Green of Birmingham, England, who recently concluded missions in New York and Washington. He will also be the missionary for the Columbus mission, held January 29-

February 5, at Trinity Church. The final mission will be at the Taft Auditorium in Cincinnati, March 12-17, conducted by the Rev. Michael Coleman, formerly of England and more recently of British Columbia.

QUINCY PARISH HAS CHIMES

★ The Rev. Chester A. Porteus dedicated new chimes at Christ Church, Quincy, Mass., on January 15th. They are a memorial to William H. Sampson, for many years a member of the choir.

CHRISTMAS ORATORIO AT TRINITY

★ Bach's Christmas Oratorio was presented at Trinity Church, Boston, January 18th by the Cecilia Society, a chorus of 75 voices, assisted by well known soloists and an orchestra under the direction of Alfred Nash Patterson.

NEW WINDOW IS DEDICATED

★ A new stained glass window was dedicated recently at St. Bartholomew's, New York, by the rector, the Rev. Geo. Paull T. Sargent. He, with the vestry, have formulated a plan for a unified theme for the clerestory windows, which will symbolize man's aspiration as expressed in the canticles. The one just dedicated is the Gloria in Excelsis Deo window. Prof. Albert M. Friend Jr., an expert on Byzantine art, is the adviser; Hildreth Meiere designed the window, and it was executed by the Rambusch Decorating Company.

ENTHRONEMENT OF BISHOP BARRY

★ Bishop Barry was enthroned as bishop of Albany yesterday, January 25th, at the Cathedral of All Saints. Bishops attending were Scaife of Western New York; Peabody and Higley of Central New York;

(Continued on Page Eleven)

EDITORIALS

All Inclusive

THOSE who attended the General Convention in Cincinnati in 1937 will recall how the late Bishop Charles Fiske delighted the assembly by "proving" that Bishop Manning was a "communist." He used the method then being widely employed by reactionaries, known as the spider-web chart: brand some organization as "communist," then any person who is in any way associated with any person whose name appears on the letterhead of this "communist" outfit is also a "communist." At that time the Church League for Industrial Democracy was the one singled out for branding. Bishop Gilbert was then a vice-president, and since his name appeared, along with Bishop Manning's, on the letterhead of the diocese of New York, Bishop Fiske pointed out, "proved" that Bishop Manning was a "communist."

Mr. Verne P. Kaub, recently retired from the public relations staff of the Wisconsin Power and Light Co., is now devoting his leisure to saving us from the "communist" Federal Council of Churches. He lists forty-six organizations as "red." Since "hundreds of present and past officers, leaders and prominent members of the Federal Council have aided and abetted God-hating, un-American organizations" is his "proof" that the Council is a "communist" organization. This of course makes Mr. John Foster Dulles, recently the candidate of New York Republicans for the United States Senate, a "communist" since he has long held high office in the Federal Council.

Mr. Kaub is going to take care of this situation by persuading Christian Americans to "act vigorously and promptly" through the American Council of Christian Laymen. Of course he needs a few dollars for the cause, but apparently he has got off to a good start financially, judging by the two-color printing jobs that he is sending out widely. His advisors should suggest to him, how-

ever, that he would be wise to show greater discrimination in those he selects to "prove" his case.

Here are a few of his evil-doers: Henry A. Atkinson, director of the Church Peace Union; Prof. John Bennett of Union Seminary; George A. Buttrick, Presbyterian minister; Mark A. Dawber, head of the Home Missions Council; Harold E. Fey, associate editor of the Christian Century; Harry Emerson Fosdick (which, by his reasoning, makes those connected with Harpers, Macmillans, and other publishers of his books, also "communists"); Methodist Bishops, G. Bromley Oxnam, L. O. Hartman and Ivan Lee Holt; Edward De-

Witt Jones, minister of Detroit; E. Stanley Jones, missionary; Henry Smith Leiper of the World Council of Churches; Prof. Halford E. Luccock of Yale; Henry Pitt Van Dusen, president of Union Seminary; Ralph W. Sockman, Methodist minister; Edward McNeill Poteat, president of Colgate-Rochester Divinity School; Robert W. Searle of the N. Y. Federation of Churches; Prof. Eduard C. Lindeman of Columbia, and naturally, Prof. Reinhold Niebuhr of Union, who is listed as being a member of fourteen "communist" outfits, which we imagine will come as something of a surprise to the State Department which he has represented in Europe on various occasions.

Singled out for special treatment through a separate press release are four men whose wickedness seems to know no bounds. Francis J. McConnell, retired Methodist Bishop, and Harry F. Ward, retired Union professor, are the 400 hitters in this League, each belonging to twenty-seven "communist" outfits; Jerome Davis, formerly a professor at Yale, is third with a good batting average of twenty-two, and we confess to a bit of pride in finding our managing editor fourth in such noble company, his average being just one under Davis—enough, we think, to justify him in asking the manager for a raise, come spring.

There are, of course, other Episcopalians on Mr. Kaub's list; Bishop Parsons, a member of

★ "QUOTES"

THE only power that can resist the power of fear is the power of love. It's a weak thing and a tender thing; men despise and deride it. But I look for the day when in South Africa we shall realize that the only lasting and worth-while solution of our grave and profound problems lies not in the use of power, but in that understanding and compassion without which human life is an intolerable bondage, condemning us all to an existence of violence and misery and fear.

—ALAN PATON
Author of
"Cry, the Beloved Country"

★

eighteen; W. Russell Bowie, with fifteen; Guy Emery Shipler, twelve; J. Howard Melish, eight. Bishop Gilbert of New York and Bishop Scarlett of Missouri bring up the rear with five each, which means they will have to sharpen up their batting eye or be dropped down to the minors. Though at that they might stay up there ahead of Spofford, since we notice that he is listed as "retired," something we very much doubt.

Anyhow, you can take Mr. Kaub's word for it, if you are a "Christian American," believe in "Free Enterprise" and want to preserve "the faith

of our fathers," you will "not give one dollar" to the Federal Council of Churches or allow your church to do so. "The Federal Council," Mr. Kaub says, just so you won't expect too much, "receives large sums from various Jewish and other non-Christian and anti-Christian groups, so while withdrawal of your church's support won't put them out of business, it will hurt them."

Then of course, if you follow Mr. Kaub's advice, you should join the American Council of Christian Laymen and thus "help remedy the situation."

Rev. Samuel Entwhistle's Adventures

By THOMAS V. BARRETT

Chaplain at Kenyon College

GREEN PASTURES

THE Rev. Mr. Entwhistle asked the world. "What will they think of next?" as he stared at the large neon-sign, which read, The Green Pasture Funeral Home . . . Stapleton and DeKalb, Directors. Mr. Entwhistle breathed deeply five times of the fresh winter air before entering the new building. A large glass-brick door swung noiselessly open as he approached. He braced his shoulders and entered into darkness.

After a few seconds, he found he could make out the shapes of people, sitting in a long dim parlor. Heavy curtains covered the windows prohibiting the garish light of day. For a moment Samuel had a grim premonition. Then his reason came to the rescue. "Nonsense," he told himself. "They don't sit up when they're dead."

At that moment a bulky figure loomed beside him. "Good day, Mr. Entwhistle. So good to see you. I'm Calvin Stapleton. Right this way please."

"Yes . . . yes. I should have recognized you. My eyes are not used to this . . . it's not very . . ." Samuel was startled at the roughness of his voice. He wondered how Stapleton got his voice to sound like maple syrup coming out of a gallon can.

Probably, he thought, there is a special speech course for undertakers . . . or rather funeral directors; or perhaps Isabel was right. She always claimed underta . . . sorry, funeral directors . . . were people who inherited black suits, gold watch chains and no hard palate.

"This is the first time you've been with us in our new home, isn't it?" Mr. Stapleton purred, ushering Samuel into a small room papered in old rose.

"Yes it is," Samuel hollered. He wondered what questions to ask. Discarding "Do you find this more efficient?" and "Business picking up?" as being too macabre, he finally yelled, "It seems like . . . quite a large . . . place."

"I'd be glad to show you around after the service," Mr. Stapleton murmured. "We find it much more convenient and suitable. He flicked a knob on the wall and immediately the room was saturated with throbbing tone. It sounded to Mr. Entwhistle as if some small boys blowing sweet potatoes were being smothered under sofa cushions. "Our new glamortone-electric," murmured Stapleton pushing another button. An anemic young man appeared in the doorway.

"Have you the vital statistics for Mr. Entwhistle? Thank you." The boy disappeared and Stapleton handed Samuel a spotless envelope embossed with flower garlands. Inside was a folder that said "In deep appreciation." Below that was the cheerful statement "They are not dead, they are just away." On the back was a poem about larks and forget-me-nots. Samuel stuffed it in his pocket.

"Would you like to see the family before the service?" intoned Mr. Stapleton.

"Why yes," agreed Samuel struggling into his cassock. "I gather they were not church members."

"No . . . I think not. But we try to give people in such circumstances a church-like atmosphere. This way please."

Samuel wondered what church Mr. Stapleton had visited for atmosphere. The corridors of the Green Pasture Funeral Home as well as several parlors were carpeted in dark green with a two inch nap. The walls were also in green . . . slightly lighter in shade. Rosy light emanated with three candle-power intensity from undisclosed sources.

Another figure emerged from the gloom ahead which turned out to be Mr. DeKalb. "We have exactly three minutes," he announced in a voice

NOT DEAD,
BUT JUST AWAY



only a shade less velvety than his partner's. Mr. Entwistle surmised that as head embalmer he didn't really need the nuance that was required of the senior partner.

In exactly three minutes the glamor tone-electric sounded a far off chime to the tune of Beulah Land and Mr. Entwistle was ushered into the "chapel." He was almost overpowered by the sweetness of the floral display that rose rank on rank in back of the casket to the top of a Roman arch which was covered with figures of fat little cherubs holding garlands of rose-sized violets. Mr. Stapleton bowed toward what he termed the pulpit and what Samuel would have called a lec-

tern . . . if that. Mr. Stapleton opened his lips for a last word of cheer.

"DeKalb did a good job on the body," he whispered with a quick nod toward the casket. Samuel frowned and marched into the gloom as triumphantly as possible. He stood as far from the flower garden as possible, raised his nose in distaste at the off-mauve color of the inside of the casket lid and facing the shadowy figures before him scraped his throat to get the harshness out of his voice. The glamor tone was dying down to a whisper on "O for the wings of a dove."

"It seems quite inappropriate," Mr. Entwistle confided to his bolder self, "seeing that the deceased passed away of acute alcoholism." He squared his shoulders and began the service.

In the midst of it, Mr. Stapleton rolled obsequiously down the aisle to seat a late comer, and as soon as Mr. Entwistle finished the blessing, the Director appeared magically from behind a palm and stepped in front of the pulpit. His voice soothed the mourners visibly.

"This concludes this portion of the service. Cars outside will be waiting for those desiring to go to Forest Park for the interment. Those wishing to view Mr. Donegal step this way please."

Mr. Entwistle withdrew to the shades of the clerical rose-room. In the car outside he was unable to accustom his eyes to the glare of light on the cloudy February afternoon. He kept squinting all the way to Forest Park while Mr. Stapleton in dark glasses, kept the conversation at fever pitch. He had abandoned his Green Pasture voice for what Samuel would have called the voice of the windy hill top.

"This is the fourth one today," he shrieked driving the Cadillac at a stuttering pace of twelve miles an hour. Samuel calculated it would be forty minutes before they reached Forest Park.

"Two tomorrow. Our new home makes a lot of difference. People like the atmosphere. No extra charge either for all our services, including music, flower urns, condolence cards . . . and of course DeKalb is tops. Makes 'em look so natural. They just look like they're sleeping."

"That's what you think," Samuel yearned to say and didn't. The light of day refreshed him however, and stimulated his spirits like fine sherry. He let his self-confidence rise up from the bed of the River Styx.

"Stapleton," he interrupted. "Would you please tell me why you undert . . . ah . . . funeral directors drive so slow to cemeteries?"

Mr. Stapleton was taken completely off guard. "Why . . . slow? We consider this a dignified pace . . . our clients . . ."

"It was dignified for a horse," said Samuel, pressing a momentary advantage. "But this is not a horse. You could drive thirty or forty without losing dignity. If you like a horse pace . . . why don't you buy a horse?"

He was astounded at his own peevishness. Mr. Stapleton urged the Cadillac to sixteen miles an hour, shut his jaw on a cigar and drove silently. Samuel stole a side glance at him and scolded himself for shaking an orthodox faith with words of heresy.

Stapleton recovered his surface composure and his Green Pasture voice by the time they reached Forest Park.

He handed Mr. Entwhistle a package of crushed carnation leaves.

"Do you prefer these or evergreen sprigs?" he asked.

"Earth," said Samuel trying to sound undemanding.

Mr. Stapleton's eyebrows reached for his receding hair line and got as far as the rim of his hat.

"Earth?" He made it sound like a new philosophical concept.

"Just a little . . ."

"It's hard this time of year . . . I don't know. Our customers seem to prefer flower petals. Most of the ministers . . ."

"If possible, I prefer earth."

"We used to carry a small flask of sea sand from Atlantic City . . . but since the ministers all seem to prefer flowers . . ."

"Maybe I can find some," Samuel comforted him.

"Do you wish me to . . . scatter . . ."

"No, I'll do it myself."

Stapleton marshaled the pallbearers and marched prominently with Entwhistle to the grave. "It's a wonder they don't serve Kleenex to the congregation," Samuel said bitterly to the dull sky.

On the way home Stapleton tried to tear off the gummed label on the windshield. Only half of it responded.

"Why don't you use flags?" asked Samuel, still moody.

"We find this more convenient and economical," Stapleton said.

"A friend of mine,"* Mr. Entwhistle taunted, "suggests neon lights placed over the windshield. They could be made to blink . . . 'Funeral . . . funeral . . . funeral . . .'" and on the way home . . . "All over . . . all over . . . all over."

Stapleton looked very confused. They reentered the Green Pastures and Samuel disrobed

quickly in the rose room, holding his breath. The place smelled to him like a refrigerator defrosting after a vain effort to preserve some cauliflower and a corsage of gardenias. He hurried through the hushed gloom into the open air . . .

"Was it a nice funeral?" Isabel asked, after the manner of woman.

"Incredible," retorted Samuel shaking his overcoat out. "But I gained a new insight into the lesson from Corinthians."

"What was that?" asked Mrs. Entwhistle pouring a hot cup of coffee.

"You know where it says 'O death where is thy sting . . . O grave where is thy victory?' I found out where it is."

"Where what is?"

"The Sting of Death."

"Where is it?"

"At Stapleton and DeKalb," said Samuel throwing his best hat at the floor lamp.

One Foundation

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

EACH of the many Churches of Christ recognizes him as founder and foundation. It is not true that Robert Brown founded the Congregational Churches or Martin Luther the Lutheran Church or Henry VIII the Church of England or John Calvin the Presbyterian Church. Each of these men and many others have been used by God in the reformation and restoration of the Church, the body of Christ, to healthier life more fully under the direction of his will.

One of the facts of Christian life which we have been learning in Ashfield is that two Churches, widely different in faith and practice, do rest upon the same foundation and are moved by the same will. We find that we can trust, love and serve each other, maintaining a common pastor, one Sunday school, a united youth group, a single bulletin because we have a common foundation. We do not need to have agreement on all points of doctrine, discipline and worship in order to share one communion and fellowship.

It is a wonderfully joyful matter to live and serve God in the place to which he has called you. It is especially wonderful to see in daily practice his spirit at work in varied ways in our two congregations, each truly representing and serving him, each recognizing the validity of the other's witness. I know that beneath our differences and seeming contradiction there is a unity in truth which binds us and toward a full understanding of which we look with confidence.

*Author's note: Rev. Max Dowell, Ohio

(Continued from Page Six)

Gilbert and Donegan of New York; DeWolfe of Long Island; Washburn and Ludlow of New-ark; Gardner of New Jersey, who was the preacher. Attending the service was the Governor of New York and the Mayor of Albany.

BISHOP BARTON IN EAST

★ Bishop Lane W. Barton of Eastern Oregon and chairman of the Witness Advisory Board, is in the east addressing meetings on the program of the Church. He is to be at Christ Church, Quincy, Mass., next Sunday morning and at Christ Church, Cambridge, in the evening.

MIRIAM VAN WATERS IN NEWARK

★ Miss Miriam Van Waters, Churchwoman of Massachusetts who is the head of the Massachusetts Reformatory for Women, lead a conference of the Youth Consultation Service of the diocese of Newark on January 16th.

RUSSELL BOWIE GOES TO VIRGINIA

★ The Rev. W. Russell Bowie is to become a member of the faculty of the Virginia Seminary in September, following his retirement as a professor at Union Seminary in June, according to the established term of faculty tenure. Before going to Union in 1939 he was the rector of Grace Church, New York.

BI-RACIAL COMMITTEE HAS MEETING

★ The bi-racial committee of the division of domestic missions met at Seabury House, Greenwich, Conn., January 4-5, with the first afternoon devoted to a discussion of laymen's work among Negroes. Bishop Moore of Atlanta, chairman, presented a report which told of sporadic efforts, varying in degree according to the area. Mr. Lawrence Oxley, who is on the staff

of the labor department of the federal government, confined his talk to objectives and intimated that Negro laymen had not been given a fair chance to participate in the program of the national committee on laymen's work. The Rev. Arnold M. Lewis, director of the committee, in reply said that his work was geared to the diocesan and parish levels, and told of a number of meetings where Negroes participated along with white laymen. Whenever called upon to participate in a particular program among Negro laymen he had accepted.

A report on the progress of the Church's work among Negroes and the activities of the secretary for Negro work was given by the Rev. Tollie L. Caution. Recent grants for building projects were enumerated. Over a million dollars worth of Church property comprising about 40 new Church buildings, rectories and parish halls have been acquired, primed largely through \$200,000 from the Reconstruction and Advance Fund and approximately \$100,000 from the Negro work item. Surveys were listed. Within the year there have been 27 Negro students scattered in six of our Church seminaries.

The Rev. John M. Burgess, chaplain at Howard University, asked that a memorandum be addressed to the overseas department to explore the work of the Church of England in the West Indies and West Africa with a view toward giving some kind of assistance to our sister communion in the present economic crisis.

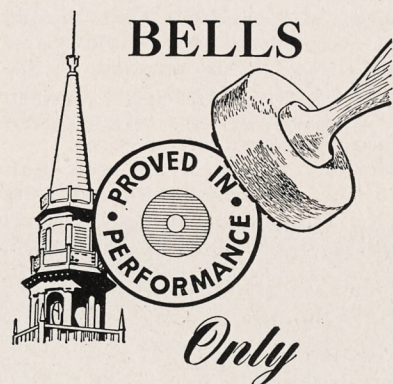
NEW CHAPLAIN AT PENN

★ The Rev. Edward G. Harris of Southborough, Mass., was elected chaplain of the University of Pennsylvania by the trustees on January 16th. He was assistant at the Ascension, New York, before going to his present parish. He takes up his new work April 15th.

CHURCH PROMOTES BASKETBALL

★ The diocese of Michigan, through the Episcopal Games League, has organized 22 basketball teams, including four teams of girls. At the close of the present season it is expected that there will be play-offs with teams in the Lutheran League and the Catholic Youth organization. In addition the League has 39 bowling teams competing in three divisions.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Prayer Works. By Austin Pardue. Morehouse-Gorham. \$2.00.

Very simple, straight-forward, utterly sincere radio addresses, which come straight from the living experience of the speaker. There isn't much theology or Biblical exposition, but the most direct and earnest kind of personal testimony. The book will be of great help to many persons.

Peace Is Possible. By Sydney Temple, Editor. The Episcopal Pacifist Fellowship. \$1.50.

This little book is a rare tribute to a rare spirit. Thirteen members of the Protestant Episcopal Church have contributed essays dedicated to the memory of Adelaide T. Case, dealing with many facets of the problems of world peace. This was one of Dr. Case's deepest concerns and the editor has included one of her own articles on education for peace.

The first section of the book deals with the peacemaking responsibility of the Church, in studies beginning with the Old Testament and concluding

ing with the ecumenical Church. A second section considers the possibilities and problems of peacemaking, as sincere individuals search for answers in practical situations.

The contributors include some of the ablest leaders of the Church, whose varied approaches are here brought together to provide a volume of unusual breadth and adequacy of treatment, combined with high quality in each of its parts.—Frank W. Herriott.

In the Beginning. By Solomon Goldman. Harper. \$5.00.

This volume, the second of an ambitious work on the whole Bible, deals specifically with the book of Genesis. It contains selections of the most important passages rendered in a free translation, together with a discussion of the historical background, authorship, style, ideas (pp. 1-115), and a set of exegetical notes (pp. 731-828). Most of the book is devoted to a wealth of "echoes and allusions" (pp. 116-730) which will prove of help for those readers inter-

ested in literary illustrations. Dr. Goldman holds conservative views on the problems of composition and of the patriarchs' historicity. While the arguments he puts forth against the validity of the documentary hypothesis do not in themselves constitute a demonstration of Mosaic origin, his remarks should be taken seriously by biblical critics.

—SAMUEL L. TERRIEN

Canon Charles Kingsley. By Una Pope-Hennessy. Macmillan. \$3.00.

A modern life of a romantic but efficient Socialist who after years of writing to meet his expenses died of pneumonia in the rectory he had struggled to remodel. It is appalling to discover that not one soul in his parish could read or write, and that Dr. Pusey prevented his receiving an LL.D. at Oxford on the nomination of the Prince of Wales because of the so-called immorality of "Hypatia!"

—HELEN M. GRANT

The Word was Made Flesh. By John S. Marshall. University Press, University of the South, Sewanee, Tenn. \$3.50.

Prof. Marshall has followed up his admirable abridgement of Hooker with this precise and systematic statement of the theology of William Porcher

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DuBose. DuBose is still very much worth reading, and Dr. Marshall's outline of his theology will provide the present generation with a first-rate introduction. Those of us who were in seminary forty years ago recall the excitement in theological circles whenever a new book by Dr. DuBose was announced. In some courses in New Testament, every student was expected to read each of his books—to his very great and permanent profit. It is to be hoped that the new generation will benefit equally from the study of this great theologian and religious thinker.

How to Study and Use the Bible. By Park Hays Miller. Wilde Co. \$1.75.

This small volume offers to the unexperienced readers valuable suggestions on the practical use of tools for Bible study (such as versions, concordances, commentaries, etc.) and an illustrative analysis of Amos and Philippians. Unfortunately, the chapter entitled "The Story The Bible Tells" merely sums up the contents of the biblical books without attempting to place Hebrew religion and primitive Christianity in their historical milieu. Is it possible in our time to hear "the Word of God" and to grasp the full impact of "the story of God's sovereign purpose in the world" without facing squarely the realities of ancient history?

—SAMUEL L. TERRIEN

Memoirs of Childhood and Youth. By Albert Schweitzer. Macmillan. \$1.75.

Brief but fascinating sketches, including an account of his first bicycle, his music lessons, and the terrifying sacristan. Enthusiasts for Schweitzer must not miss this book.

English Prayer Books. By Stanley Morison. Cambridge University Press. \$3.50.

This is the new third edition of a book published in 1943, greatly enlarged in size and replete with many fascinating illustrations. It is a book by a bookman, rather than by a liturgical or theological expert. Incidentally, moreover, the author is a Roman Catholic. He has given us a perfectly fascinating account of the Prayer Book through the centuries, beginning with Apostolic times and coming down through the Middle Ages and Reformation. The author even describes the "free church" adaptations of the English rite, and also deals with special services, e.g. for sailors and airmen. There are some mistakes here and there—as is inevitable in a book of this magnitude; but there is a vast amount of reliable information contained in it.

The Ministry. Ed. by J. Richard Spann. Abingdon-Cokesbury. \$2.

Most books which are made up of the contributions of many authors are disappointing because of their unevenness. This is not. With the exception of the final chapter on the minister's compensations, which is unpleasantly egocentric in its style, the chapters maintain an extraordinarily high level of excellence. Five of them deal with "The Minister's Prerequisites," six of them with "The Minister's Work," and six with "The Minister's Personal Life." Men like Henry Sloane Coffin, Ralph W. Sockman, and D. Elton Trueblood are among the contributors. Altogether, it is a book which can be a help to all ministers, and of particular inspiration and enlightenment to young men who may be considering the ministry.

—W. R. BOWIE

The Gospel and Our World. By Georgia Harkness. Abingdon-Cokesbury. \$1.50.

Miss Harkness, with her usual clarity of thought and style, develops the thesis that the ineffectiveness of the Church can largely be overcome by establishing a much closer connection between theology and evangelism. In fact, she deals chiefly with theology.

After a cursory diagnosis of the present "sickly state" of the Church, the author reaffirms man's need for those dependable sources of inner satisfaction found in the Gospel. She declares that "our preaching and all that goes with it ought at the same time to be more doctrinal, more Biblical, and more functional" and then has the remarkable courage to attempt in brief space to say what that doctrine should be as related to the problems of evil, sin, and death.

It is in the fifth chapter, "The Layman and the Gospel," that this reviewer found his chief delight. Taking over the really impossible task of telling ministers in a few thousand words just what they should preach about evil, sin, and death, Prof. Harkness indulges in a brilliant and sar-

donic analysis of "Mr. Brown," the average layman and his minister, "a man caught in a situation so different from the minister's that only by the most unusual discernment can he possibly look at the social scene from the minister's point of view," and who really doesn't know nor care what the minister is talking about. She concludes: "The way out lies along the channels of fellowship, study, action, prayer, and personal witness." The sixth and last chapter attempts to implement this through a renovated social gospel based on "three great doctrines of the Christian faith—creation, judgment, and redemption." And these also are expounded with a brevity which makes a seeming dogmatism inescapable. The book is both challenging and timely.

—ARTHUR L. SWIFT JR.

Giving a Reason for our Hope. By Carl F. H. Henry. Wilde. \$1.50.

Jesus Christ is Alive. By Laurence W. Miller. Wilde. \$1.50.

Both these books are by fundamentalists, who label all who are not fundamentalists as "modernists."

—A. C. L.



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PEOPLE

ORDINATIONS:

GORDON T. CHARLTON, assistant at St. James, Houston, Texas, and HORACE FAIRBROTHER, in charge of St. Philips, Hearne, Texas, were ordained priests by Bishop Quin on Jan. 6 at St. James.

FREDERICK J. SEDDON was ordained deacon on Jan. 10 by Bishop Stoney at St. Paul's, Hot Springs, N. M., where he is in charge.

DONALD R. RAISH was ordained deacon on Jan. 8 by Bishop Stoney at St. Clement's, El Paso, Texas, where he is assistant.

WALTER NELSON was ordained deacon by Bishop Barnwell on Dec. 30 at Christ Church, Savannah, Ga. He is a former vestryman and lay reader who remains in secular work but will perform a limited ministry as assistant to the rector of the parish.

ALBERT N. BARRENGER was ordained priest by Bishop Heistand on Dec. 14 at St. Stephen's, Mount Carmel, Pa., where he is vicar. He is also in charge of Holy Trinity, Centralia.

CLERGY CHANGES:

KENNETH J. HAFER, formerly vicar of St. John's, Westfield, Pa., and St. John's, Lawrenceville, is now rector of St. Luke's, Mechanicsburg, Pa.

RUSSELL D. SMITH, formerly with the Order of St. Francis, Little Portion, Mt. Sinai, N. Y., is now vicar of St. John's, Westfield, Pa.

MORRIS F. ARNOLD, rector of Grace Church and chaplain to Episcopal students at Tufts, becomes rector of Christ Church, Cincinnati, Feb. 15.

CHARLES R. STINETTE JR., chaplain at the University of Rochester, will become rector of the Ascension, Rochester, at the end of the present academic year.

DANA F. KENNEDY, rector of St. Barnabas, Springfield, Mass., becomes rector of St. James, Woonsocket, R. I., Feb. 7.

LAY WORKERS:

MARGARET CULLEY, Ardmore, Pa., has been appointed consultant and field worker in Christian education for the diocese of Michigan.

DEPOSITION:

PAUL THOMSON, formerly rector of St. Stephen's, Providence, R. I., was deposed by Bishop Bennett on Dec. 16th at his own request and for reasons which do not affect his moral character.

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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.

LELAND STARK

Rector of the Epiphany, Washington

I commend you most earnestly for the editorial "Make Christmas Christian" (Witness, Dec. 15). I should also like to suggest that it be considered for reprinting as a leaflet for parish-wide distribution for Christmas 1950. In our low moments, I suppose we all feel "Canute-like" against the rising tide of Christmas secularization, but stand we must and I for one would like to see this editorial reprinted and distributed widely.

ANSWER: The editorial "Make Christmas Christian" is now available as a leaflet, so printed that it may be inserted in ordinary envelopes, as well as otherwise distributed. The leaflet also contains the Sequel to the editorial in which Bishop Hines of Texas relates the accomplishments of one woman's gift. The leaflet is 5c for a single copy; \$1 for 25; \$1.50 for 50; \$2 for 100. Cash with order please. We will pay postage.

LOUISE McC. PAULSON

Churchwoman of Los Angeles

It is 3:30 in the morning and I cannot sleep. Disturbing thoughts, otherwise put into the subconscious by daily chores, become alive and challenging in the middle of the night. Now all the emotions of fear, hate and anger meet in fiery head-on collision with faith, hope and love. I cannot but at this moment think of Dante's purgatory where swirling, seething allegorical figures struggle to gain the beauty and everlasting goodness of Paradise.

To put one's feelings into one simple sentence is a difficult thing to do. But, frankly, I am concerned for the Church. And, being an Episcopalian, I am concerned for the Episcopal Church. Ever since the General Convention, when women were refused seats, this thought has struck home. These are our leaders, chosen by parishes to represent them. Yet our deputies showed such immature, petty judgment in the matter. We fail to be realistic. Life is no more centered in the home as in the last century. Our living is becoming more and more a part of the community. The establishment of nursery and pre-schools, both public and private, often by mothers themselves, is a good example. The attitude nowadays points to the fact that women must be in outside activities to insure that satisfying feeling that they are accomplishing something in life. In local, state,

national and world government, we have only to see the extent to which women are participating in activities outside the home. And yet the Church still refuses to recognize them in her legislative bodies. This not only shows lack of a realistic outlook, but it is also undemocratic, uncooperative and unsocial.

I am concerned too for courageous leadership among our laity and clergy. Political hob-knobbing, indecisive minds on important questions regarding race and other social questions, disturb me and many others I know. The world is swaying in the balance, its people poised to plunge into another catastrophic war or to grasp Christ's eternally outstretched hand. We must be unafraid and courageous in this situation. We must, each of us, take Christ's hand in all areas of living and follow his way.

The Witness is the most courageous periodical I read. The courage you show is especially needed when minds are perturbed and unsure as to what path to follow.

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