

THE

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# Witness

March 16 1950



**BERNARD IDDINGS BELL**  
Writes on the Church and Christianity

**MR. ENTWHISTLE HAS A WEDDING**



## 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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, 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  
Sundays: 9 H. Comm.; 11 Sermon; 5 Vespers.  
Weekdays: Tues.-Thurs., Prayers—12:30. Thurs., and Holy Days, H.C.—11:45 Fri., Organ Recital—12:30.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.  
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Thursdays and Holy Days: Holy Communion, 11 a.m.

### ST. BARTHOLOMEW'S CHURCH

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Park Avenue and 51st Street  
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Weekdays: Holy Communion Wednesday at 8 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  
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Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.  
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Fifth Avenue and 53rd Street  
Rev. Roelif H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

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Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
New York City  
The Rev. James A. Paul, Vicar  
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### PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

## SERVICES In Leading Churches

### CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.  
Sunday: 8, 9:15, 11, 7:30.  
Wednesday: 7 and 9:30.  
Thursday: 9:30.  
Holy Days: 9:30.

### ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
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Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Edward R. Welles, Dean  
The Rev. Robert R. Spears, Jr., Canon  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH

CAMBRIDGE  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH

MIAMI  
Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CATHEDRAL

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The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad, Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant  
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.  
Tues.-Fri. (October-May): 12:10 P.M.  
The Cathedral is open daily

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, 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.

### THE CHURCH OF THE ADVENT

Meridan St. at 33rd St.  
INDIANAPOLIS  
The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

### CHRIST CHURCH

NASHVILLE, TENNESSEE  
Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

SECOND STREET ABOVE MARKET  
Cathedral of Democracy—Founded 1695  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.  
PITTSBURGH  
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.  
Sunday: 8, 9:30, 11 and 8  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH

RIDGEWOOD, NEW JERSEY  
Rev. A. J. Miller, Rector  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



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## STORY OF THE WEEK

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# Churches In 50 Nations Called To Support H-Bomb Control

## Churches Commission In Geneva Urges Petitions To All Governments For Negotiations

★ The commission of the Churches on international affairs has asked key Protestant and Orthodox church bodies in over fifty countries—seven in the Soviet sphere of influence—to press their national governments for “effective multi-lateral control of armaments” including atomic and hydrogen weapons.

Acting at the request of the World Council’s executive committee, the commission, an agency of the World Council of Churches and the International Missionary Council, put forth for consideration four principles. Described as “guides for national policy” and as a measuring rod to judge the action of the respective governments, these principles included the willingness of each government not only to enter disarmament talks, but to “manifestly take the initiative in pressing for such consultations.”

The commission also asked its constituency to encourage government actions aiding underdeveloped regions, diverting military expenditures to constructive uses, and intensifying the development of cultural relations.

The commission’s action was taken following a statement by the World Council’s executive committee declaring that the governments of all nations have “inescapable responsibility at this hour . . . to do everything

in their power to bring the present tragic (East-West) deadlock to an end.” The statement was featured in *The Witness* last week.

### Text of Communication

We urge that our people in their respective countries convene conferences of representative leaders to press for steps which must be immediately launched in the direction of international control of destructive forces and international cooperation for constructive ends. In such conferences, we suggest consideration of the following proposition both as guides for national policy and as criteria for exercising moral judgment upon governments:

1) That governments not only indicate readiness to enter into international consultations for the international control of armaments but that they manifestly take the initiative in pressing for such consultations.

2) That governments announce a policy of willingness to make a fresh start in these consultations and give tangible evidence of their desire to proceed in a spirit of cooperation and goodwill.

3) That governments, in preparation for and in the process of consultation, repudiate the policy of seeking national advantage to the disadvantage of other nations and, if need be, take reasonable risks to se-

cure international agreement.

4) That governments, by the exercise of their sovereign power, show their intent to delegate such authority to international agencies as may be necessary for effective multi-lateral control of armaments.

Equally important for consideration by the churches, we are convinced, are the measures by which international cooperation for constructive purposes may be promoted. We suggest particularly that attention be given to:

1) The part of national governments in the United Nations program for assistance to underdeveloped areas.

2) The extent to which government funds now assigned to military preparations can be diverted to measures for promoting comity through mutual assistance on a world scale.

3) The ways in which people and governments, particularly in lands between which serious tensions now exist, can develop harmonious relations through cultural, professional, social and religious cooperation.

### CANON HODGSON A VISITOR

★ Canon Leonard Hodgson, professor at Oxford University, arrived in New York on March 8 for a seven-week stay. He preached at the Cathedral of St. John the Divine last Sunday, March 12, and March 14-18, delivered a series of lectures at the University of the South. Other engagements are at Princeton, the U. S. conference of the World Council of Churches at Buck Hill Falls, Pa., Columbia University, Harvard, St. Mark’s Cathedral, Seattle, a series of lectures at Seabury-Western.



# EPISCOPAL CHURCH NEWS

## FACTS ABOUT SUPPORT OF THE GENERAL

★ There appeared in Backfire, February 16th a letter by the Rev. DeWolf Perry of Charleston, S. C., appealing for support for theological seminaries in which he stated that the General Seminary was supported by the general Church. The fact is that the Church, either through General Convention or National Council, has never appropriated a cent to the General Seminary or any other seminary. A considerable proportion of the budget of General comes from the Theological Education appeal, personal gifts and grants from various Church organizations. Any misconception that may have been created by Mr. Perry's letter to The Witness and other Church papers is a serious one if it should result in stifling the flow of gifts or in any way undermine the Seminary's appeal to Church people for financial backing.

## BISHOPS MEET IN 1951

★ A meeting of the House of Bishops will be held January 9-12, 1951 at El Paso, Texas, with Bishop Stoney of New Mexico and Southwest Texas the host.

## DEAN EDWARD WELLES CONSECRATION

★ Dean Edward Welles of St. Paul's Cathedral, Buffalo, will be consecrated bishop of West Missouri on April 19 at Grace and Holy Trinity Cathedral, Kansas City. The Presiding Bishop will be the consecrator, with Bishop Spencer, retired bishop of the diocese, and Bishop Powell of Maryland as the co-consecrators. Bishop Ives of Milwaukee and Bishop Lewis of Nevada are to be the presentors, with Dean Sprouse of Kansas

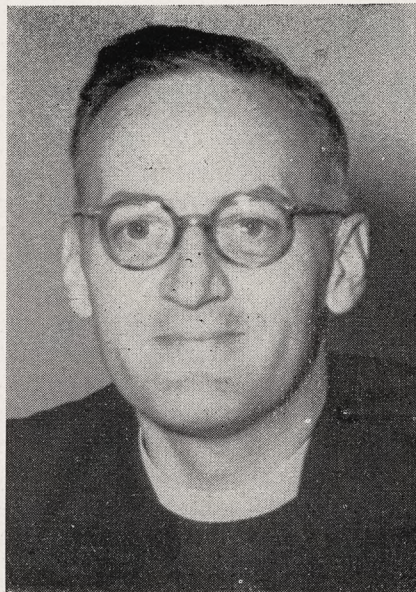
City and the Rev. Sewall Emerson of Norwalk, Conn., the attending presbyters. The sermon will be preached by Bishop Bayne of Olympia.

## BIG CONGREGATIONS FOR MISSION

★ Overflow congregations attended the regional missions held in Dayton, Columbus and Cincinnati, conducted by the Rev. Bryan Green of England. In Dayton the missionary instructed the congregation to pick up their chairs and go to a Presbyterian Church nearby, which has a greater seating capacity than Christ Church, where the mission began.

## BISHOP COLMORE RECOVERS

★ Bishop Colmore, retired bishop of Puerto Rico, who recently suffered a stroke, is making a splendid recovery and his physicians believe that there will be no permanent effects.



**BISHOP STEPHEN F. BAYNE** of Olympia is to be one of the speakers when the Canterbury Province of New Zealand celebrates its centenary May 16-21 with a Church of England congress at Christchurch

## THE WAY GOD WANTS IT

★ Chaplain James Edden of Camp Leroy Johnson, New Orleans, reports the baptism of a child whose mother is a Japanese from Honolulu, the father a white Louisianian, the officiant a Negro priest, the proxy godparents all southerners. "All throughout the service," said Chaplain Edden, himself a Negro, "I had a feeling that this is the way God would like for us to live."

## CHURCH LEADERS WRITE MURRAY

★ A number of Episcopalians are among the 26 Bostonians to write the president of the CIO, Philip Murray, urging him to stop "star chamber investigations and expulsions." The letter follows:

"It has always been our belief that a service to the millions of American working men and women was a basic service to America itself. The CIO has been in the forefront of the fight to protect the economic security, civil liberties and democratic progress of the American people. The great achievements, of which it is so justly proud, have been won as a militant, democratically-run, forward-looking Congress of free labor organizations. In your own words, 'I recognize, as do all officials of the National CIO, the rights of all individual members of the CIO as private citizens to vote and speak as they please on political questions, and similarly the autonomous rights enjoyed by international unions.'

"We who sign this letter feel deep concern over the recent departure by the CIO from this policy, feel it as a threat to the economic and democratic security of all America. When CIO centralized authority, assumes the right to dictate political



policies and political opinions to its autonomous affiliates, overriding the democratic rights of their members to determine those policies; when the CIO undertakes to enforce political conformity by star chamber investigations and expulsions, the whole fabric of American democracy and American freedom has been undermined.

"This policy of CIO civil war is a suicidal one, which can result only in destroying the strength of the CIO. Only two groups can gain from it: first, the reactionary employers who will take advantage of a weakened CIO to break down the living standards of millions of helpless working men and women, a course which threatens the collapse of our economy; and secondly, the fascist, KKK, and allied elements who are already making powerful attacks against minorities, against labor, against freedom of speech, thought and political action.

"For the sake of the entire nation we urge you to return to the basic policy of respect for the autonomous political rights of all organizations and individuals, under which the mighty CIO was one of the greatest strongholds and defenses of American democracy."

The Episcopalians who signed were the Rev. Warren McKenna, the Rev. Kenneth de P. Hughes, the Rev. E. Hastings Smyth, Mrs. John F. Moors, Prof. John Wild of Harvard, the Rev. Robert Muir.

### UNEXPECTED GIFT RECEIVED

★ Bishop Barry of Albany received from a total stranger, living in another state, a check for \$1,000 with a letter saying that he had heard of the increased budget for the national Church and that he wanted the money used "for your own bread and butter in the diocese." He also received \$500 from a member of the Auxiliary, and a double pledge from the Auxiliary itself.

### OSMOND H. BROWN MADE CANON

★ The Rev. Osmond H. Brown, rector of St. Philip's, Buffalo, N. Y., has been made an honorary canon of St. Paul's Cathedral, the first Negro to be so honored in the history of the diocese of Western New York. Bishop Scaife in making the announcement said that the appointment was in recognition of his "great contributions to the life of the Church and the community."

### PEACE PRAYERS OFFERED

★ Trinity Church, Elmont, L. I., N. Y., was among the Protestant and Roman Catholic Churches to have programs of prayer and meditation for world peace March 10-21. Participating also was the one synagogue in the town.

### DEAN FOSBROKE AT SEABURY

★ Dean Hughell E. Fosbroke, retired dean of General Seminary, delivered the third annual

Winslow lecture at Seabury-Western Seminary on March 6th. His subject was "The transcendence of God in the Old Testament."

### OAKLAND ARGUES BIRTH CONTROL

★ The community chest of Oakland, Cal., was threatened with a serious split or even collapse as the result of a dispute over birth control. Four Roman Catholic agencies walked out of the Council of Social Agencies, a chest supported group, after the Council voted 15-4 to admit to membership the Planned Parenthood League. Later the Catholic agencies said they would be forced to withdraw from the chest drive if funds continue to be granted to the Council, which indirectly aids the birth control agency.

### PREACHING MISSION IN QUINCY

★ The Rev. Whitney Hale, rector of the Advent, Boston, is to conduct a preaching mission, March 19-24 at Christ Church, Quincy, Mass.



WHEN THE COUNCIL of the diocese of Florida met at St. John's, Tallahassee, in January, these people saw to it that things ran smoothly: front, Mrs. John E. Perkins Jr., Mrs. Eugene Page, Mrs. Mabel S. Farnsworth, Mrs. Ben A. Meginnis, Mrs. A. J. Henry, parish secretary; back, Arthur Platt, Ben A. Meginnis, Will Marshall Jr., the Rev. Jeffrey Alfriend



# EPISCOPAL CHURCH NEWS

## A NEW CHURCH COLLEGE

★ Daniel Baker College, Brownwood, Texas, became the first Episcopal Church college in the southwest when the property was accepted on March 7 by Bishop C. Avery Mason of Dallas. Properties of the college, appraised at \$750,000, will be turned over to the diocese when Southwestern University ends its sponsorship of Baker at the close of the present semester in June. Officials said the college would offer a four-year course in arts and sciences "in the light of the Christian gospel."

## MRS. WEDEL ON A COMMISSION

★ Mrs. Theodore Wedell of Washington is one of the delegates of the commission on the life and work of women in the Church which is now in session at the ecumenical institute at Bossey, Switzerland. There are delegates present from nine countries to plan a comprehensive survey of the life and work

of women in the churches throughout the world. The commission was created at the Assembly of the World Council that met in Amsterdam in 1948.

## COLLEGE WORK CONFERENCE

★ College work in the northwest province was the discussion subject at a college clergy conference at Ames, Iowa, for four days in February. The Rev. LeRoy S. Burroughs, rector of St. John's, Ames, is the provincial secretary for college work and was the convener of the meeting.

Fifteen college clergy and one woman worker came from several states to meet with the Rev. Roger W. Blanchard, National Council college work secretary. The college workers represented a cross-section of collegiate institutions as they represented work being done by our Church at state universities, teachers' colleges and private colleges. Mr. Blanchard discussed programs and methods. Besides being able to answer many questions in the workers' minds, the national secretary was able to sample opinions and ideas on the local campus situation.

The Rev. Charles R. Davies, chaplain to Episcopalians at Kansas State College, Manhattan, Kan., led a discussion period. Under the title "expanding program," Mr. Davies suggested ways in which the worship experience of churchmen reaches into the academic and recreational life of students and faculties.

The Rev. Gordon V. Smith, Bishop-elect of Iowa, concluded one evening's study with a meditation on "the priestly life." Each evening one of the faculty members of Iowa State College presented a paper on his field of study and the relation of the Church's program to it.

## UNION SERVICE OF YOUTH

★ The young people of Trinity Church, Pine Bluff, Ark., invited the youth organizations of ten Protestant Churches in the city to unite with them on race relations Sunday. The result was described by a local Presbyterian minister as "the most successful meeting ever held in Pine Bluffs." A hymn-singing followed the supper, after which Walter Trulock, an ex-navy officer, told of his visit to Europe last summer. He based his remarks on the sermon on the mount, and tied in race relations by referring to the movie "Pinky," then showing in a local theatre. "Any superiority of one person over another is because that person has done more with what the Lord gave him," summed up Mr. Trulock.

## PETITION ACCEPTED ON MELISH CASE

★ The Appellate division of the New York Supreme Court last week granted permission to file a brief as a "friend of the court" in support of the Rev. John Howard Melish (see Witness, March 9). The appeal on the case is expected to be heard in April.

## PROVINCIAL MEETING OF YOUTH

★ Youth of the third province held a conference last month at St. Thomas', White-marsh, Pa., with about sixty present. The Rev. J. H. Treder of Hershey, Pa., advisor to the group, spoke on what the Church has to offer youth, and Captain Fred Nussbaum of the Church Army led a discussion on whether or not young people are capable of conducting their own program. A highlight was an address by Bishop Remington on the place young people should have in the life of the Church.



ST. PAUL'S CENTER in New Orleans offers children activities ranging from painting classes to motion pictures



## NEW PRESIDENT FOR ST. PAUL'S

★ Mr. Earl H. McClenney Sr. has been named president of St. Paul's Polytechnic Institute, Lawrenceville, Va. He is at present the head of Voorhees College, Denmark, S. C., and takes up his new post April 1. He is a graduate of Talladega College, Greensboro, N. C., holds a masters degree from Cornell and is now a candidate for a doctorate at Penn State. He is a member of various organizations related to college work, including the American Association of University Professors. He succeeds the Rev. J. Alvin Russell, who recently retired because of illness, after serving the institution for many years. St. Paul's was founded by Dr. Russell's father, and has grown under the direction of these two clergymen into what is generally recognized as one of the finest Negro colleges in the country.

## BURTON SCOTT EASTON IS DEAD

★ Prof. Burton Scott Easton, 72, for many years professor of New Testament at the General Seminary, died on March 7 of a combination of chronic diseases. He began his work at General in 1919 and continued until his retirement last year. He was recognized as one of the outstanding scholars of the Church and was the author of numerous books on religious subjects.

## OLD FOREIGNER STILL THERE

★ A letter received by the National Council from the veteran China missionary, the Rev. Robert E. Wood, tells that St. Michael's Mission, Wuchang, has had "a record year." Baptisms for 1949 numbered 112. At Christmas 186 communions were made at two services, which is "more than we ever had in any past year."

Wood added a postscript to his letter saying, "Believe it or not, in these days when church property is taxed so heavily, St.

Michael's is exempt. The reason is that our local government thinks our parish day school is such a good school. The government has sent us an official statement of this exemption."

From another source came the report that when the Chinese priest from St. Michael's went to the government office to confer about school affairs, an official there asked him, "Is that old foreigner still at St. Michael's, and does he still love children?"

## KIMBER DEN ELECTED BISHOP

★ The Rev. Kimber H. K. Den has been elected bishop of the diocese of Chekiang, China, succeeding the English bishop, the Rt. Rev. John Curtis. Mr. Den, connected with St. Matthew's, Nanchang, in the dio-



cese of Anking since his ordination in 1920, has been outstanding in social work. He has organized and run schools, rural centers, a leper colony, and more recently a home for the blind. In this work he has received a good deal of support from the U. S., with considerable sums raised through The Witness.

His diocese, on the eastern seacoast south of Shanghai, has 37,000 square miles and an estimated population of 22,000,000.

## CLASS GRADUATED IN CHINA

★ Bishop William P. Roberts, writing from Shanghai to the National Council, says that a class of six men have just graduated from the Central Theological School. Two were ordained deacons on January 25 for the diocese of Shanghai and another was ordained for voluntary ministry.

## PANAMA CANAL ZONE CELEBRATES

★ The district of Panama Canal Zone celebrated its 30th anniversary at the convocation held last month at Ancon, with clergy and laymen present from Nicaragua, Costa Rica, Panama, Canal Zone and Colombia. People think generally of the district as a tiny one, as it formerly was with 7 clergy, 13 missions and an area of 500 square miles. Today it is a thousand times greater in area and has 23 clergy and 59 missions.

Bishop R. Heber Gooden presided over the convocation and in his address pointed out the real strides made toward self support, and the completion of another church at La Boca, Canal Zone.

## UNIQUE CHURCH SERVICE

★ About one thousand people—the biggest congregation there during the past twenty-five years—packed Eastwood Church, Notts, England, for a special "Transport Service," and nearly two hundred had to be turned away.

For the occasion, the church was decorated with a radiator of a double-decker bus, conductors' cash bags and ticket punches.

Nottingham City transport band accompanied the choir of thirty in the hymns, and bus drivers and conductors from Nottingham and district were present in force.

Following the service, the rector, the Rev. Peter Caporn,

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## YOUNG ADULTS MEET IN LOS ANGELES

★ Fifty delegates from 18 young adult groups in 17 parishes attended a five-hour conference on the organization and program of young adult groups, held at All Saints', Pasadena, Calif., with the Rev. F. C. Benson Belliss presiding. The conference, conducted by the Rev. A. Ronald Merrix, dealt with these questions: (1) What are the chief interests and needs of young adults in the Church and community? (2) What programs have been found successful by groups represented at the conference? (3) What older adults in the Church owe to young adults. (4) What is required to ensure a sustained growth and healthy development of this young adult movement in the Church?

As the conference proceeded it appeared that many were interested in the religious training of children and youth. They wanted to know how to arouse a greater concern for Christian education on the part of vestrymen, the adult membership of the Church, and non-church-going parents. They voiced a need for more knowledge of the Bible, the Prayer Book, church ways and ritual; for warm, genuine fellowship in congregations and parishes; and acknowledged that they should seek to win others to active membership in the Church.

Reports of group programs showed a wide variety of activities, including parties, discussions, work projects, dramatic productions, pageants, a vacation school, packing clothing and food parcels for Europe, corporate communion services, and assisting in parish visitation.

Leading a discussion on what older adult churchmen owed to young adults, Mr. Merrix said that the state of the world and the Church during the past forty years indicated that attitudes of penitence and repent-

ance would be wholesome. The reality of God's forgiveness should be seen in newly-effective Christian living. Older adults could point to the continuing extension of the Church's world mission and the ecumenical movement. There was evidence of a growing interest in Christian education and evangelism. Further progress along these lines, he thought, would come as small groups of persons voluntarily committed themselves to live as full-time Christians, whatever their occupation, accepted the demands of decisive conversion and consecrated churchmanship, issuing in "a life of holy communion with God and with one's fellowmen in God."

In the concluding session, a lively discussion resulted in a proposal for "an organization of some sort to tie parish groups together, arrange meetings for an exchange of opinions on group programs, and how problems had been met and solved." The time had come, it was felt, for the preparation of a manual telling the experiences of others in the organization and program development of young adult groups.



**HAROLD BASSAGE** is now rector at Columbia, Missouri, and in charge of student work at the three colleges there

## INTERRACIAL SERVICE AT ASCENSION

★ The first of two interracial fellowship services was held at the Church of the Ascension, New York, February 26. The parishes of the New York and New Jersey deanery of the Polish National Catholic Church united with the Ascension for a service consisting of vespers and benediction of the blessed sacrament in Polish, and prayers and hymns in English.

A united Polish choir of ninety voices occupied the gallery of the church and sang the liturgical music. The Ascension choir was in the chancel and sang the processional, recessional, and Balfour Gardiner's setting of the compline hymn, "Before the closing of the day."

The Very Rev. R. E. Zawistowski of Brooklyn, dean of the district, was officiant, assisted by the Rev. Joseph Kardas of S. S. Peter and Paul Church, Passaic, and the Rev. Rudolph Zabek, of Holy Cross Church, New York. The Rev. Roscoe Thornton Foust, rector of the Ascension, presided and gave an address of welcome.

The sermon was preached by the Rev. Eugene W. Magyar, rector of the Church of the Holy Name of Jesus (Slovak Old Catholic) in Passaic, N. J. It was an eloquent exposition of the oneness of the two communions.

Other Polish National clergy present included the pastors of churches in Newark, Long Island, Bayonne and Paterson. After the service, the young people's fellowship and the fellowship forum of the church were hosts at a reception in the parish house.

## BISHOP CLARK ON LEAVE

★ The Presiding Bishop has granted a six months leave of absence to Bishop Clark of Utah, who recently had a slight stroke while visiting in San Francisco. Bishop Lewis of Nevada is in charge during the period.



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# EDITORIALS

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## One World in Christ

"CHRIST for the world we sing" and "Rise up, O men of God" rang out in parish churches all over the land last Sunday morning. That third week of Lent came in with a missionary note as the Presiding Bishop spoke to congregations from coast to coast. They were listening in Maine, in California, in great city churches and in tiny rural ones, and places overseas—the blessed company of faithful people. The Church was really one, like a mighty army, united in one great hour of sharing. What the response was will not be known for a week or so, but it is our earnest hope that it will be more than sufficient for the Church's need in the nation and in the world.

Surely there is a connection between our observance of Lent and our offering for One World in Christ. What does Lent mean but the putting away of some of our inveterate selfishness through individual acts of sacrifice and discipline? Our growing up more and more in the stature of the fullness of Christ in whom self-interest became self-giving? Our renewed zeal and concern for the Kingdom of God in this world, that Kingdom once personified so perfectly in one who was wholly obedient to the righteous love of God even to the cross? If we are having a meaningful Lent, then the call of the Presiding Bishop to give and to sacrifice for the Christian Cause the world over came as a great opportunity. We can and we must deny ourselves that this generation have the word of God preached and taught and practiced more effectively.

Suffice it to say that the membership of this Church has the financial resources to do what is asked of us, but do we have the moral resources? Let's not feel sorry for ourselves on this score of giving, saying, "There are so many appeals." Very few of us have hurt ourselves financially for the sake of the faith we profess. We are far and

away from the Biblical standard of a tithe for the Lord. Were we willing even to go half way, to give five per cent to God and his Church, and the other five per cent to the community chest, our school or college, etc.—we would at least double our local and national budgets! This is no longer a time to play with religion and with the Church. The day of decision—are we with Christ or against him—may be nearer than we think.

Rise up, O men of God!

Have done with lesser things,  
Give heart, and soul, and mind, and strength  
To serve the King of kings.

## "QUOTES"

THE character of Christ did not merely consist in the absence of wicked things; it consisted essentially in the daily sacrifices and continual services rendered to God and man; it consisted also in the absence of bitterness and the refusal to take revenge against those who constantly maligned him; it consisted also in his comprehensive mission in which he bore the iniquities of us all. It is not merely because Christ kept the ten commandments that he convinces us of sin; it is because Christ entered fully into the needs of human life; the cry of human misery; the victims of human injustice, and gave himself for them, that causes us to realize that when we have done all, we are unprofitable servants.

—IRVING P. JOHNSON  
Founder of The Witness

the disciples who made the multitude sit down. It was the disciples who distributed the bread. It was the disciples who distributed the fishes. It was the disciples who gathered up the fragments. Christ had compassion. He had the power to provide, but he used the disciples to make his provision available to the multitude.

The lesson should be clear. God through Christ has the power to provide. Certainly he has compassion for the tense and fear ridden multitudes of today. Certainly he has the power to provide release from fear and tension. Certainly he has the power to provide peace both for

## Help Wanted

GOD needs our help just as we need his. God's need of help is implied in the gospel for the Fourth Sunday in Lent. The gospel tells the story of the feeding of the five thousand. We are told that Jesus had compassion on the multitude and fed them. Because of the gospel, this mid-Lent Sunday is known as refreshment Sunday. It is unfortunate that this comforting concept of refreshment dulls the call of God for help.

Four thousand were fed with five barley loaves and two small fishes. In addition to compassion, Jesus had power, the power to provide; but he made the provision available to the multitude through the disciples. It was



men and nations. But the provisions of this bounty, then as now, must be brought to the multitudes through the means of devoted and consecrated men. God needs help. It was true in the feeding of the multitude under the shadow of the

mountain side. It is equally true today in the shadow of the H-Bomb. The compassion is his. The power to provide is his. But he needs help! The help you are withholding is the help he needs.

# Current Movements and Christianity

## THE CHURCH: Ally, Competitor or Both?

By BERNARD IDDINGS BELL

Canon of Christian Education, Diocese of Chicago

**C**Hристианити consists in knowing and serving God as supremely self-revealed in Jesus the Lord; in being loved by him and loving him; in facing life with and for him bravely and honestly and simply; in rising, by his free gift of help, above life's terrifying brevity and its tragic difficulties; in at least an attempt to obey him and, for his sake, to love the brethren; in being saved by him from self-regard, self-indulgence, self-damnation.

The Church has a place, an important place, in Christianity. The God-appointed function of the Church is to bring human beings to the living and divine Christ and him to them. To this end it has doctrines, ways of thinking about the living and divine Christ; and prayers, ways of conversing with the living and divine Christ, individual prayers and common prayers; and sacraments, ways of being touched by the living and divine Christ; and worship, ways of humbly adoring the living and divine Christ; and activities, ways of bringing the living and divine Christ to bear upon a world spiritually blind and self-malformed. The Church also has, properly, organization and continuity. Christ founded his Church that through it these things, necessary for man's salvation, might be preserved and used for him, by him. The Church is Christ's body, that is to say the instrument he uses wherewith to do his work with men, for men.

The Church is a divinely ordained means toward a divinely purposed end. It is a human brotherhood, to be sure; but it is a fraternity meaningless unless it be given to the Lord for the fulfilment of his redemptive design. In the Church man's desires matter only secondarily. The Church exists to know and do his will, not ours. As his instrument it has significance, dignity, beauty; as anything except his instrument,

it is futile, absurd, ugly, and this no matter how wealthy it may be or how fashionable, no matter how beautiful its buildings, how sweet its music, how urbane its ecclesiastics, how eloquent its preachers, how well financed its labors, how complacent its membership, how jolly the fellowship.

### Means Not An End

**T**HERE has always been, and still is, a tendency on the part of Christian people to forget that the Church is only a means and to exalt it as an end, to make of it a covert in which to hide from Christ, the Hound of Heaven, whose love is so vast in its demands. If one may borrow a figure of speech from Kierkegaard—he employs it in another connection—there is temptation to use the Church prudentially, much as a small boy, when about to be spanked puts napkins in the seat of his trousers lest he face a too direct impact. Or, to change the comparison, we may seek to be inoculated against Christianity with a churchly solution of one part Christianity to ninety-nine parts respectability and good-fellowship. Good-fellowship and respectability are not poison; but they can, and frequently do, so dilute the grace of God as to render it almost powerless.

To the extent that this happens, the Church becomes a substitute for Christianity. A deadly substitution it turns out to be, both for humanity, which needs redemption and finds it not, and also for the Church itself, which is soon, and more and more, regarded by people generally with polite indifference, or even with the kind of contempt expressed in T. S. Eliot's "Hippopotamus." In this poem that sound Christian, Mr. Eliot, is not attacking the Church as the body of Christ, only the Church which has forgotten its purpose and made itself into a false God. That is the sort of



Church which "sleeps and feeds at once" and is "wrapt in the old miasmal mist."

The Episcopal Church, by and large, has tended too much to exalt itself and minimize God. This is why it has far less dynamic than one would suppose from observing its statistical strength and its appealing liturgy and its clear and sure theology. Some day it may have a better repute than now it has, when it looks on Christ less timorously and takes itself per se less seriously than is the case at present. The disease of over self-esteem we partly took over from our American founding fathers. In Virginia and environs, in the Colonial period, the Church was scarcely more than a conventional meeting-place of the better-off land-owners; and in the other colonies too it was almost always oppressively respectable. This self-regard grew no less as the non-English immigrants poured in during the 19th century. Episcopalians for the most part came to regard themselves as patricians—middle-class patricians, it is true, but still patricians. It has been hard for us to jump the hurdle of the 18th and 19th centuries and to recover the Christ-centered Anglicanism of an earlier day. We are doing better at it nowadays; but one still finds much too many parishes like the one about which Annette has just written me.

#### Letter from Annette

Annette is a musician, an actress, a gay and brilliant person, respectable too but happily unaware of it. She came from religious indifference and found Christ three years ago in the Episcopal Church, came to love the Church not for its own sake but for Christ's sake. She married last year and moved to a certain nameless city and to a parish called, let us say, St. Wilfrid's. She wrote me today: "The Church here has everything, from an exquisite chapel to a gymnasium and a manual-training shop for young Episcopalians to enjoy themselves in. There is money all over the place. One feels a bit shabby at worship with neither mink nor Persian lamb. Nothing worth mentioning is done for outsiders. Everyone is as cordial as a glacier, especially toward the working classes and odd ducks like me. It is impressive, all right; but is this the Church? It seems more like a social club. It makes me feel a little sick. Its people love the parish hugely and boast about it; but what it is really for, they seem never to think about."

We all know those parishes. Sometimes, it is true, the gilt is now become a bit tarnished, the whole place redolent of very genteel mothballs, a little musty; but the people love it, gaudy or

dingy, much more than they love God. In these all too typical parishes, rich or once rich or wishing to be rich, the Church has become a substitute for Christianity. In such parishes, too, because Christ is "kept in his place," revered but not much listened to, his mystical and revolutionary utterances do not sound too disturbing. If truly heard, they would shock and offend. "It is only Communists and fellow-travelers, surely, who would turn the world upside down." The vulgarity of the gospels is concealed by the quaintness of the King James version; the dynamite of the eucharist is replaced by the easier formalities of morning prayer; the sermons are not disturbing of complacency—the vestries see to that—and few are the clergy who even wish to rebel; the benevolences are sent to remedial rather than reformatory good works.

The result is the sort of pseudo-piety vigorously described some years ago by Vida Scudder of Wellesley College: "A Church pleasant-voiced; endangering nothing in particular; an ornament of the Sunday pew; devoted to good causes in proportion to their remoteness; ignorant alike of the ardors of the mystic or the heroisms of the reformer; cheerfully assured that whatever is innocently agreeable is religious; a domestic religion, calculated to make life pleasant in the family circle; curiously at ease in Zion." What happens when the Church substitutes itself for Christ is that the Church becomes a bore or a laughing-stock or both.

I cannot refrain from adding that it seems to me that while the Episcopal Church is now recovering—or we may hope and pray so—from this deadly mistake, the new "ecumenical movement" is plainly being tempted to go in for it in a large way.

#### Ecumenical Movement

THERE is a tendency in "ecumenical" circles to assume that it does not matter overmuch what people think of Christ, whether he is God redeeming the world or only a super-fine moral leader or even perhaps a neurotic with messianic illusions of grandeur who nevertheless said some right good things. The thing to do is to get everybody into "one big united Church"; that Church will save the world. One catches this note in much of the "ecumenical" promotion, especially in America. One hears it, for example, quiet but really there, in the speeches of Mr. Taft, and militantly in the allocutions of Bishop Oxnam. It appeared also in Dr. Henry Van Dusen's article in "This Week" a short time ago. We need not hesitate, Dr. Van Dusen seemed to be saying, to unite the churches without concern over agreement in doctrine, and this for two reasons. First,



the constituent bodies are most of them already interiorly divided on doctrinal matters (as though an evil is made less an evil by magnifying its scope). Second, there are almost no differences among Christians today on really basic matters. It may be that Dr. Van Dusen, sheltered in the Union Theological Seminary, an excellent institution but a-typical in the American religious scene, does not realize that the differences are in fact wide and radical, about such fundamental matters as the deity of Jesus, the essential sinfulness of man and the necessity of man's redemption, the possibility of social peace without divine grace. Just a few little things like these! One is driven to the conclusion that the "ecumenical movement" is in considerable danger of substituting the Church for Christianity, that many of its American leaders have indeed done the substituting already. This seems too bad. It can denature and stultify the most encouraging religious development of this century.

To understand the nature of the substitution of "the community of Christians" for the Lord of all Christians, is to see the folly of it, indeed its blasphemy. "Ecumenicals" are urged to be on guard against it, even if to be Christ-centered slows up "reunion" for a while, maybe for a long

while. We of the Episcopal Church should make it plain that we shall be party to no such going off the rails by the "ecumenical" brethren, no matter how much Dr. Van Dusen upbraids us. And we must continue the evangelistic recall of our own communion from a complacent Churchianity to a dependence on and devotion to the living Christ. The world, now hurtling on toward political, economic, moral catastrophe, is going to be saved, if it is to be saved at all, not by the multitude of an uncommitted host nor by the charm of Episcopalians nor by any human device. In that salvation, or maybe in a rebuilding after debacle, the Church can play a mighty part, but only if it stops admiring itself and starts to adore and to obey the most high God.

#### QUESTIONS FOR DISCUSSION

1. What does the group think of Dr. Bell's description of Christianity contained in his first paragraph?
2. What is meant by "the Church is Christ's body"?
3. Discuss life in your own parish in the light of the author's paragraph beginning: "The Church is a divinely ordained means--"
4. Would Annette's criticism apply to your own parish: discuss Dr. Bell's statements that follow the letter.
5. What is the ecumenical movement?
6. Do you think the author's opinions of it are sound?
7. Are there differences among Christians on basic matters?
8. In the light of Dr. Bell's last paragraph, discuss the purpose and function of the Church.

## The Meaning of the Creed

The Fifth of a Series for Lent

By JOHN E. HINES

The Bishop Coadjutor of Texas

"WHO WAS CONCEIVED BY THE HOLY GHOST, AND BORN OF THE VIRGIN MARY"

THE next fragment of the Apostles Creed has been a veritable bone of contention for more than a generation for, in it, the modern, western mind is confronted with a decision. It is called upon to confess that when the word became flesh, it became flesh in a supernatural or, at least, out-of-the-ordinary way. For this confession holds that Jesus Christ was "conceived by the Holy Ghost, and born of the Virgin Mary."

Frankly, it has been a long time since the western, modern mind has had to consider judgments in the light of the possibilities of the supernatural. Twenty years ago, men were refusing to do that. At that time, "neo-rationalism," the belief that the human mind possessed all the necessary endowments for the solution of any

and all problems, was more than just current, it was totalitarian. At the same time, and as an inevitable corollary, humanism was the accepted religion of the academic world: a creed which was, in reality, creed-less, except that its convictions both started and ended with the inexhaustible quality of the spirit of man. That this might be the kind of universe in which both the unpredictable and the unexpected might happen, was a thesis which men refused to consider as being of acceptable origin. That the seeming invincibility of man's spirit might possibly be due to the mightiness and reality of supernatural antecedents, was a suggestion which was dismissed as unworthy of deliberation. The men, who championed such a conception of man and history, humanistic, seemed totally unconscious that, with it, and if unrelieved, they could con-



ceivably bring their world to the very brink of spiritual bankruptcy, and social confusion. Like the Grand Inquisitor in Brother Kavanaugh, they did not alter their opinion, or change their practice.

Now, men are beginning to see the world with other than the eye of mathematics, and the exact sciences. Great exhibitions of man's own irrationality, have led them to re-examine their thesis of the impregnability of the human mind and the human spirit or of inevitable progress. Once more, men are wondering, because the precision of yesterday has been shattered, perhaps permanently. They no longer live in one world, these men, but in two: the world of the natural, and the world of the super-natural. And they are beginning to understand that man, by definition, is a creature who is both condemned and empowered to live in both of these worlds at once.

### The Incarnation

**I**t is Karl Barth, who points out that when we come to this expression of the Creed, we run straight into something with a double meaning. Not that it is meant to confuse, but that it is of such a constituency that it can be dealt with only by resort to double meaning. For these words point directly to the event of "the Incarnation," but the thing concerning which these words speak is the great mystery itself, that Jesus Christ is the true God and true man. This second fact of the free gift of God's grace is self-revelation: "the word became flesh." The first is the form and manner peculiar to this revelation.

Now, it seems to me that we cannot rightly view particular events concerning Jesus Christ apart from our whole estimate of him. And, this whole estimate must be formed from all that we can gather that he showed himself to be. It is in this relationship that we must weigh the Virgin Birth of Christ. For we must see it not simply as another birth, but as the historic entrance in time of that which was timeless, and of him who is eternal.

The statement "Conceived by the Holy Ghost" says frankly that the human existence of Jesus as distinguished from all other creatures, had its origin in God, and was, therefore, God's own existence. He was "begotten," not "made."

The words, "born of the Virgin Mary" says that God's own existence in Christ (without compromising that fact that here was the Creator of the heavens and the earth) also has a human-creaturely existence. And the two of them conspire to say, not merely that God and man are near, but that God and man became one, in order that forever man and God can be one, in him, who

was so conceived and born. This, it seems to me, is in the nature of "good news." This is the gospel in miniature.

Now, it has often been asserted that the revelation of God, the Incarnation, the unity of Christ being as God and man, can be both represented and believed without recourse to the Virgin Birth. Though not a theologian and certainly not posing as one in this series of articles, I feel called upon to confirm that thesis. The story of God's redemption of fallen man does not depend, for its authenticity, for its validity, upon the historicity of the Virgin Birth. The vital story can be told without it, but it is also a well-established fact that it was not told without it. It is true that the gospel evidences are not overwhelmingly in favor of the Virgin Birth. Neither are they significantly against the holding of it. But, the more one comes to grips with the meaning of the Incarnation, and the significance of Jesus Christ, the more probable, indeed, appropriate, does this method of his entrance into the world become.

Karl Barth makes the point and a good one, namely, that in the story of Jesus' forgiving the sins of the man sick with palsy, and his subsequent command to him to take up his bed and walk, surely the power of forgiveness pronounced by Jesus could hardly be based upon the miracle of healing. Yet, this story cannot be read and adequately understood without this miracle. For the text goes on to say: "That ye may know that the Son of Man hath power on earth to forgive sins," the healing is wrought.

That is likely the relationship of the Virgin Birth to the mystery of the Incarnation. It advertises, dramatically, that which takes place. To quote Barth: "As miracle in general, and now as this special miracle, it is the watch before the door, drawing our attention to the fact that we are here concerned with the mystery, with God's free grace."

### Scripture Teaching

**I**t is important to note that this scriptural passage, the passage concerning the Virgin Birth, did not say anything about a marriage between God and a woman. The expression "conceived by the Holy Ghost" is a statement that, as regards his human existence, Jesus had no father. It speaks, these passages, not about marriage, but rather about creation. It is precisely this creation that takes place in Mary. This is a reflection of God's grace, and freedom. Grace, in the fact that the miracle takes place in Mary; freedom in the fact that it is creation. So, God actually became what we are in order to exist



with us, and for us. Not, however, to do what we being human do, but, precisely, to do what we fail to do, namely, his own will, and thus, in our place, in our situation, to be the new man. Before such miracle, a man of faith can only stand in reverence and awe. Skeptics will want to argue, but the man of faith will only say: "I saw a new heaven and new earth; for the first heaven and the first earth were passed away" (Rev. 21:1).

Indeed, how else could it be so clearly expressed?

#### QUESTIONS FOR DISCUSSION

1. What is neo-rationalism?
2. What are some of the "great exhibitions of man's own irrationality"?
3. What is meant by the Incarnation?
4. Do you think the doctrine of the Incarnation can be believed without belief in the Virgin Birth?
5. What does Bishop Hines call "the gospel in miniature"?
6. What does the Bible teach us about the Virgin Birth?

## Rev. Samuel Entwhistle's Adventures

By THOMAS V. BARRETT

Chaplain at Kenyon College

"HERE COMES THE BRIDE'S MOTHER"  
ISABEL ENTWHISTLE volunteered cheerfully as she stood with Samuel at the vestry-room window. "The wedding rehearsal will be a shambles. After all, Elspeth is a nice girl but her mother runs the garden club with a rod of indignation."

"I wish, my dear," said Samuel from the doorway, "that you would sometimes look on the sunny side of the street. I am sure I shall have no difficulty with Mrs. Hennery Hyphen Hatch."

"You will if you call her Mrs. Hennery Hyphen Hatch the way you always speak of her." Isabel smiled grimly. "Besides it's raining. There is no sunny side."

Dr. Gluck was nibbling on his moustache like a hungry rabbit on a wisp of carrot top.

"This person, Mrs. Hennery Hyphen What's-her-name," he spluttered with imploring eyes, "she would like 'O Promise Me,' 'Ave Maria,' and 'Moonshine and Roses'—on the organ! For a prelude! She told me over the phone."

"Can't you just humor her a little?" asked Samuel. "I think the best approach might be one of - of - discard one and draw one - ha -- ha."

"I would like to discard the whole pack," Dr. Gluck muttered gloweringly. "This soloist they have brought. She has a voice box that is filled with a gravel-like quality."

"Maybe she caught this bug that's going around," Isabel said helpfully.

"It is too rattling for a bug," Dr. Gluck snorted. "Moonshine and Roses!"

"That isn't as bad as the 'Sweetheart of Sigma

Chi," Isabel soothed. "Irma Spink wanted that at her wedding."

"I will play only Bach," sniffed Dr. Gluck.

"I really just stopped by for the car, Samuel," Isabel purred. "You won't be using it during the rehearsal will you?"

"No!" Samuel said reluctantly. "But remember, wedding rehearsals do not take very long."

He went into the church to greet the Hennery Hyphen Hatch party. There were eighteen in all not counting Mr. Hennery Hyphen Hatch who didn't count very much anyway.

"Good afternoon, Mrs. Hennery Hy . . . Hatch," Samuel stuttered as Elspeth's mother advanced menacingly down the middle aisle toward him.

"Good afternoon, Mr. Entwhistle," Mrs. Hennery-Hatch boomed. "I wonder if we could move that pulpit thing out of the way for the wedding. You can't see a thing from that side."

Samuel gulped twice and finished with a brave smile. "I'm very sorry, but it's immovable. It's made of solid oak."

"What a pity," Mrs. Hennery-Hatch grieved momentarily at the idea of a solid oak pulpit. Then her large face brightened. "Perhaps a carpenter . . ."

"The pulpit," Samuel said shutting his jaws, "is not supposed to be moved."

"Oh." Mrs. H. Hyphen meditated a moment and veered off in another direction. "We shall want more candles; Some ribbon . . . There isn't much room for palms in there . . . You'd think when they build a church . . ." She wandered off toward the chancel and Samuel made a hasty retreat to the rear of the church.



He introduced himself to the rest of the wedding party which consisted of two lugubrious principals, a covey of bridesmaids, four boisterous ushers, three maiden aunts, a two year old flower girl and Mr. Hennery Hyphen Hatch who reminded Mr. Entwhistle of the flower girl, except that he was a little taller. There was, in addition, a manly female who turned out to be the bridal secretary from Starbird's Department Store.

"We have the music and the order of procession all planned," she announced. "And I do think it's a lovely church for a wedding."

Samuel Entwhistle called on all his resources of dignity. "We have a fairly clear form for all services established by tradition and the Book of Common Prayer," he announced in his preaching voice.

The Bridal Secretary looked confused. "Yes, of course," she agreed. "Now if you'll just step forward, girls and boys . . . no not you Susie . . . you come later. Pair off. And this is the way we walk." She modeled a forward movement up the aisle that reminded Mr. Entwhistle of a movie in which a sinister character with housemaid's knee was always creeping around a castle. The progress of the Bridal Secretary during the next ten seconds was imperceptible.



WASN'T IT A BEAUTIFUL WEDDING ?

"I might suggest," Samuel said graciously, "the pace is a bit too slow. We don't want it—funereal do we?" He turned on his after-church-smile. Secretly he thought the Bridal Secretary belonged at Stapleton and DeKalb.

"Oh no, indeed; but solemn and majestic," the Bridal Secretary responded, lunging forward another three and a half inches.

"It's too slow," Mrs. H. H. H. hollered from the chancel steps, "and jiggly."

"I can't go that slow without teetering," said the bestman.

"You come in with me from over there," Samuel reassured him.

"It's too much knee action for me," said an usher. "My knee caps don't work right."

"I think it's lovely," the maid of honor added swooningly.

"Ah, friends, please," Mr. Entwhistle pleaded. "If you'd just line up and quicken the pace I'm sure it will work out very smoothly."

Fifteen minutes later the Bridal Secretary had been outvoted ten to one and had retired to the rear pew to sulk. Samuel wiggled a finger at Dr. Gluck, and the procession began.

On the first try they made the tenth pew from the front before they discovered that Susie had gone into overdrive and pulled up into second place. The effort proved to be too much for she stumbled on the heels of the first usher and bumped her nose on the carpet. After the wailing ceased, a second try came to grief halfway to the transept. Mrs. H. H. H. suddenly discovered that Elspeth was rehearsing her own part.

"Oh no! Oh my, no! Elspeth, dear, it's bad luck. You must just watch." Dr. Gluck kicked the Bourdon viciously and muttered impatiently until mother could persuade a tittering second cousin to walk with father. By that time one usher had disappeared, and Susie was half way up the rood screen. When the cast was re-assembled, Mr. Entwhistle gave a brief resume of the procedure, and Dr. Gluck began again. From his place on the chancel steps, Mr. Entwhistle thought the procession resembled a serpent weaving slowly up a forest path. Samuel lifted his eyes to heaven.

"It is too slow," he suggested.

"It looks simply beautiful from here," Mrs. H. H. H. countermanded.

"You'll have to move over this way," Samuel pleaded with the third bridesmaid, "you don't leave any room for the maid of honor."

"If she moves, she's behind a pillar," the second bridesmaid put in.

"Papa you're on the wrong side," Mama shrieked.

"And do try to keep in step, Daddy," Elspeth quivered.

"If I move over here," complained usher num-



ber four, "I bump my head on this eagle. Can't we put him in some other nest?"

"That," Samuel interjected, "is the lectern. It would be easier to move you to some other—er—place. Once more please. And quicker."

"It was lovely as it was, I thought." Mrs. H. Hyphen spoke not only to Mr. Entwhistle and the other humans but included all angels, archangels and cherubim.

"Where is Susie?" Elspeth said.

"She's over by the white thing."

"The font," Mr. Entwhistle corrected. "Come back, my child."

At that point, the bestman was sent again on an expedition to retrieve the nomadic usher who was discovered in the basement having a "quick one" with Nelson. Mr. Entwhistle stole a peek at his watch, prayed for patience, wisdom and discretion, and allowed the fourth attempt to stand, even though Papa seemed incapable of handing over the second cousin to the groom without getting his hand caught in the groom's elbow. The whole sequence, Samuel decided, looked like an elementary demonstration of jiu-jitsu.

Since it was then almost six o'clock, Samuel was for terminating the ordeal, but Mrs. H. Hyphen insisted on practicing her own entrance three times to "get the feel of the aisle." After that the soprano with the gravel in her voice box was allowed to run over "O Perfect Love."

Samuel crawled home despondent. But on the morrow the sun was shining and he cheered himself with a verse from a psalm, "Blessed is he who going through the Vale of Baca makes of it a well."

He was horrified however on arriving at the church to find that the Bridal Secretary was in the sanctuary banking potted palms in front of the altar, and that four photographers were setting up equipment all around the pulpit.

After a courteous but, he felt, firm statement on the policy of the church in such matters, the shrubbery was lugged away from the altar, and the photographers agreed to retreat to a second line of defense and take pictures only after the service. Susie was found in the locker room of the gymnasium just soon enough to have her face washed for the sixth time and precisely at high noon the ceremony got under way. Samuel breathed a sigh of relief. The church did look beautiful. Too late, however, he discovered he had missed the photographer from the Beacon who had commandeered the Bishop's chair for his tripod and was waiting eagerly for news, crouched

like a panther just in back of the altar rail. Samuel gasped; signaled but to no avail. Then bedlam set in to stay. The other photographers emboldened by their colleague's zeal began to encircle the congregation. The Chronicle man took possession of the font, the Tribune man lay down on the left side of the chancel steps, the Gazette news hawk followed closely on the heels of the bride, and the boy from the Examiner appeared on top of the organ pipes. To make matters still more horrendous Susie loitered on the way, and dropped ten paces to the rear of the procession. Mr. Entwhistle was finished with the betrothal before she came in a bad last. This so unnerved the best man that he dropped both rings, whereupon the whole wedding party bent down in unison as if by prearranged signal. The crack of skull against skull, Isabel Entwhistle said later, was a stunning and comic relief in the midst of an epic of tragic proportions. The ceremony wound up in a fine display of flash bulbs and clicking graflexes which quite obliterated Mr. Entwhistle's benign blessing, and furnished a fitting background to the Hollywood embrace of Elspeth and her supposedly timid spouse. Then Susie fell flat on her little face while trying to climb up the end of a choir pew and Mr. Entwhistle fled to the vestry room.

At the reception afterward, however, he put on his best after-church smile and even wished the bride and groom godspeed, though secretly he doubted whether any marriage so inauspiciously begun could come to any good end.

"It wasn't your fault really," Isabel said on the way home, "but it was the most repulsive ceremony I've ever witnessed. What are you smiling about?"

"Nothing," Samuel answered.

"You're grinning from ear to ear."

"I can't help it," Samuel replied petulantly.

"You look like Martha Raye. Close your mouth."

"It won't close—it's frozen that way. I've been smiling for two hours."

They drove on for a while in silence. "It must be heavenly in heaven," Samuel said smiling happily, "where they neither marry nor are given in marriage."

"You don't have to grin so idiotically about it," Isabel pouted.

Samuel kept grinning. "I think my dear, I am on the verge of an occupational disease. I am not only grinning, my face is twitching."

"Oh Samuel, you darling," Isabel breathed happily. "Let's go to Florida for your needed rest."



# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Eight Deadlier Sins.** By Hubert C. Libbey. Longmans, Green. \$1.

A very direct little book on the Prayer Book sins: Blindness of Heart, Pride, Vain-Glory, Hypocrisy, Envy, Hatred, Malice, All Uncharitableness. These are framed between two excellent sermons on The Joy of God and The God of Hope. This is the Bishop of London's book for Lent.

**Introduction to the Devout Life.** By St. Francis De Sales. Translated and edited by John K. Ryan. Harper. \$3.00.

This is a beautifully printed new translation of one of the classics of devotion (first published in 1609). The old translation, edited by Archdeacon Hutchings, has apparently been out of print for some time. Presumably the new translation is somewhat more literal—the old one was a little more Victorian, and it was even paraphrastic and abridged (e.g., the chapter on marriage was cut down considerably). This volume is a welcome addition to the collection of devotional classics which Harper and Bros. are publishing—though not, apparently, making a series of them.

**Thirty Minutes to Raise the Dead.** By D. R. Davies. Macmillan. \$1.75.

Dr. Davies has taken his title from John Ruskin's challenging definition of preaching. These are B.B.C. sermons. The author's position lies somewhere between Niebuhr and Barth, and if one were to criticize anything about the book, it would be that so much time is spent (even the 30 minutes) in raising the dead, that there is no time left to tell the resurrectees what to do next.

**Best Sermons, 1949-50 edition.** Ed. by G. Paul Butler. Harper. \$3.00.

This is a book of valuable content, marred by what seems to this reviewer a vainglorious and presumptuous title. It includes sermons by many men whose names will immediately be recognized as among the notable preachers of our age, and sermons by others less well known in many instances have an equally authentic message. But note how the sermons were selected. The editor sent out thousands of letters to preachers inviting each one to submit his "best" sermon. There are preachers who would not—and obviously some who did not—answer this sort of invitation. It is not the preacher himself who knows what a "best" sermon is. It

is only God, who is interested less in the preacher's opinion than in what actually may have happened in the minds and the hearts of humble folk, to whom the real help may come—not from the sermon that was plumed as "best."—W. RUSSELL BOWIE.

**The Best of John A. Hutton.** Edited by Edgar DeWitt Jones. Harper. \$2.00.

The Rev. John Hutton (1868-1947) was one of the great preachers of the Scottish church. This beautiful anthology (176 pages) contains much of his best writing—including several pages from his very important book, *The Proposal of Jesus*. This is a volume that will interest preachers, but it also ought to appeal to laymen who like good preaching, and also good exposition of the Bible.

**Difficulties.** Morehouse-Gorham. \$1.40.

This book, subtitled "Questions on Religion with Answers by Prominent Churchmen," was published for the Mission to London, held in May 1949. Thirty-five real and searching questions on the Christian faith are posed, but the answers are pathetic. With almost negligible exceptions they are doctrinaire, dogmatic, and obscure; more serious, they fail entirely to either comprehend or meet the lay mind. A sad commentary on the Anglican Church, it is difficult to imagine a weaker presentation of Christianity to men and women seeking a solution of their spiritual problems. As a healthy antidote we suggest a similar book, "Something to Stand On," by Lewis L. Dunnington, published by Macmillan.—J.T.

**Signs of Hope in a Century of Despair.** By Elton Trueblood. Harper. \$1.00.

In the fourth of his "little books," Dr. Trueblood has sought to show that the realistic appraisal of our contemporary situation which he gave in his now famous "Predicament of Modern Man" does not preclude the recognition that there are indeed "signs of hope" which foreshadow the possibility of a new age, in which Christian faith will once again have its place and part. The signs are four: the ecumenical movement, by virtue of which Christians of all varieties recognize that they are part of a single enterprise which is world-wide in its sweep; the emergence of a new theology, in which a realistic view of man's lot is coupled with a profound

trust in the righteousness and love of God; the increasing participation of the laity in the life and thought of the denominations; and the development of "cells" or small societies of "redemptive life" in all countries and amongst all groups. Anglicans may be grateful that William Temple plays a large part in Dr. Trueblood's re-valuation. This is a book which clergy and laity alike should read and ponder.—W. NORMAN PITTENGER

**China Shakes the World.** By Jack Belden. Harper. \$5.00.

The author of *Retreat with Stillwell* has written an exceedingly interesting and convincing account of what has happened in China since 1946. Mr. Belden dates the Chinese Civil War as beginning in 1946, but this is much too late and is only a minor example of one evident weakness of the book: the issues involved in the struggle for China are oversimplified. But even so, the author knows what the issues are and he presents them in a lively fashion. One wishes that this book might be circulated among certain members of the U. S. Senate. It might divert their attention from Formosa to a more realistic view of the China situation.—A. C. L.

**Call to Christian Action:** By D. R. Sharpe. Harper. \$1.50.

It was H. G. Wells who once wrote, "Imagine what it would be to live in a world gone suddenly sane." The reviewer thought as he read this book, sanity is sometimes restored by shock treatment. This is a deliberately shocking book, with sanity as its objective. It can only come as the Church re-adopts Jesus' answer to life—from which it has gone far astray. So the author implies, and to say that he "minces no words" is to put it mildly. In very few words, and in clear and unmistakable English, he sets forth what many have been thinking. His diagnosis of our civilization is sympathetic but as clean and relentless as that of a surgeon confronting a diseased body. The subjects of his chapters give clue to his thought: "Why does Protestantism hesitate; the Church must understand the social and economic causes of sin and misery; must bring the judgment of conscience upon society; must establish friendship for labor; must establish a world Protestant union."

To attempt to disparage his tenacious emphasis on the primacy of the social implications of Christianity today would be sorry quibbling. None can refute his main thesis that the "Kingdom of God is the most revolutionary concept of history." The product of a troubled but mature, devout and confident mind it should be read—and heeded.—J. T.



# EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

said: "This is not a 'stunt' service at all. It is merely an attempt to bring to urban areas what rural areas have always had in their harvest festivals. We have already had a 'harvest of the mines' service, and the next one, to be held in April, will be an industrial service, when I will try to decorate the church with appliances used in industry."

A few days before the Transport Service, the rector received a vote of confidence from his parishioners after twenty-eight members of his church council, who did not approve of special services, had resigned in protest.

## EDWIN S. CARSON HAS FALL

★ The Rev. Edwin S. Carson, vicar of the Epiphany, Allendale, N. J., slipped on an icy sidewalk on March 2 and fractured his arm. This is the second accident in less than a year since last Easter he fell in his church and broke his hip.

## CHRISTIAN FUND AT LEHIGH

★ Episcopalian William P. Starkey of Buck Hill Falls, Pa., has established a foundation at Lehigh University, the income to be used to bring to the university chapel outstanding ministers, preferably Episcopalians, and for support of a department of religion and chapel services.

## ALL BUILDING FUNDS ALLOCATED

★ The permanent building fund of the Church Building Fund Commission, now \$1,016,000, is now entirely allocated to church loans and commitments for promised loans. Mr. Richard P. Kent Jr., secretary, stated at the recent annual meeting that therefore no new requests can be considered at this time.

## ANOTHER EXCHANGE OF RECTORS

★ The Rev. Blake B. Hammond, rector of St. Peter's, Niagara Falls, N. Y., sails for England in April for a month exchange with the Rev. James Duncan, rector of St. Mary's, Easington, Durham County, England. Mr. Hammond will remain in England through June and July, visiting and sight-seeing with his wife and four daughters.

## CHURCH RECEIVES BEQUEST

★ The Church of the Advent, Devils Lake, N. D., has received \$5,000 by the will of the late Blanding Fisher, who during his life was a generous supporter of the parish. There are no restrictions attached to the gift but there is an informal expression indicating his desire to have the money used and not made an endowment.

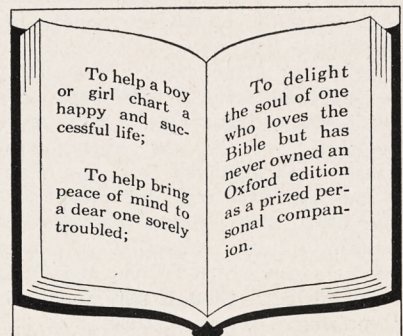
## UNIQUE ORDINATION IN VERMONT

★ John M. Thomas, who has been the president of four colleges, an officer of an insurance company, an author, and pastor of a Presbyterian Church, is to be ordained deacon in the diocese of Vermont on April 23. What makes it unique is that the candidate is 80 years old. He has been president of Mid-

dlebury, Penn State, Rutgers and Norwich. He says that he is becoming an Episcopal parson because there are no Presbyterian churches in the Rutland area of the state.

## A TRUST FUND FOR MUSIC

★ A \$50,000 trust fund with income to be used exclusively for music has been established at the Church of the Saviour, Syracuse, N. Y., by the will of Mrs. Elizabeth G. Schwartz, widow of a former rector, the Rev. Karl Schwartz. The Schwartz mansion was also left to the parish for a rectory.



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what a gap there is between the working people and the churches," said the speaker. "Last summer the Foundation sent 17 people to Europe to gauge sentiment toward the churches. Workers said they thought churches were a kind of museum and certainly not interested in their struggle."

**CRIMINAL ACTION THREATENED**

A recommendation that criminal action be taken against the treasurer of Logan County, Colo., for refusing to pay the salaries of two Roman Catholic nuns teaching in the public schools at Fleming, has been made by the attorney general of the state. The treasurer, W. F. Alexander, has refused to honor vouchers to pay the nuns, pending the outcome of a suit by a taxpayer who claims that persons in religious garb should not be allowed to teach in the public schools.

**URGES TRAINING FOR POLITICS**

Church colleges must train students for political leadership as well as for Christian service in other areas of life, Governor Youngdahl told a conference meeting in Columbus, Ohio.



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**PRESBYTERIAN GROUP HITS ECONOMIC STATEMENTS**

Twenty-two board members of 2nd Presbyterian Church, Knoxville, Tenn., have rebuked the Federal Council of Churches for a stand taken by a Council group on social controls. Clifford E. Barbour, moderator of the Presbyterian Church in the U. S. A., is pastor of the parish.

Specific target is a report recently adopted by the Council's second national study conference on the Church and economic life held in Detroit (Witness Mar. 2). The material in the report which is objectionable to the 2nd Presbyterian officers reads in part:

"We seek the use of a price system which has been strengthened in its operation and corrected in its abuses through various social controls. Some of the most crucial controls are in the area of stabilizing incomes through regulation of the volume of money in the economy and regulation of government's taxes and expenditures . . . We cannot, for example, talk realistically in terms of restoring an unregulated, competitive price system in America."

Also criticized by the Presbyterian group was this portion of the report: "We recognize that the extensive use of taxation to reduce inequalities that now exist is a desirable procedure from an economic and Christian perspective."

**CATHOLICS START COOP HOUSING**

A cooperative housing project that will make homes possible for 250 lower-income families has been started by the people of St. Mary's, Roman Catholic parish of Bloomington, Ill.

Members will achieve ownership by a down payment of \$300 and \$50 a month for 25 years.

**OPPOSE ENVOY TO VATICAN**

About 400 Methodist ministers and laymen took time out at a retreat at Hattiesburg, Miss., to send a telegram to the Secretary of State requesting that "no ambassador be appointed to the Vatican or to any other Church."

**SENSATIONAL PROPOSALS STIR METHODISTS**

George Stanley, prominent Methodist layman of New York, and the author of books on how to run churches, was the headliner at a dinner in honor of Pastor James L. Robertson of Richmond's Highland Park Methodist Church. He said that men and women should be segregated during services; that ministers should be paid piece-work, i.e., according to the number of people in the congregation. He also recommended symphony orchestras in place of choirs, and the ringing of the churchbell at regular intervals during services to attract late-comers. Services on Sunday, he said, should be from 11:30 to 3, and board members for churches should be elected every two months. He warned against eye strain from light reflected from the domes of bald-headed preachers, whereupon he presented Pastor Robertson with a toupee. At this point he pulled a pair of scissors from his pocket and cut the pastor's tie in two. At that point a white-coated "keeper" came rushing in and carried Mr. Stanley off.

A gag of course, with "Mr. Stanley of New York" actually K. V. Hoffman, associate editor of the Richmond Times-Dispatch.

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## PEOPLE

### HONORS:

PERCY L. URBAN, dean of the Berkeley Divinity School, and RALPH D. READ, executive secretary of the diocese of Conn., have been made honorary canons of Christ Church Cathedral, Hartford.

### CLERGY CHANGES:

HAROLD BASSAGE, formerly rector of St. Stephen's, Ferguson, Mo., is now rector of Calvary, Columbia, Mo., and in charge of student work at the University of Missouri, Missouri Christian College and Stephens College.

VERNON E. JOHNSON, formerly rector of St. Paul's, Winona, Minn., is now archdeacon for the diocese of Minnesota.

ROMAN L. HARDING, rector of St. James, Farmington, Conn., has been appointed archdeacon of the Hartford archdiocese.

HUGH L. S. THOMPSON, formerly vicar of St. John's, Eleele, Kauai, H. I., is now in charge of St. John's, Kula, Maui, H. I.

ARTHUR B. GEESON, formerly rector of St. Paul's, St. Louis, Mo., is now rector of St. Stephen's, San Antonio, Texas.

### LAY PEOPLE:

MORTON O. NACE, executive secretary and director of youth work at St. Andrew's, Tampa, Fla., has resigned as of May 1, to become general secretary of the Brotherhood of St. Andrew.

EDWARD C. FULLER has resigned as president of Bard College, effective June 30, in order to return to science teaching.

### DEATHS:

ROBERT T. McCUTCHEON, 69, chaplain of the state tuberculosis sanatorium, South Mountain, Pa., died Feb. 21. He served churches in Wis., overseas, Texas and Miss., and Trinity, Shamokin, Pa., 1929-36. He was also archdeacon of the archdiocese of Harrisburg for ten years.

ARTHUR O. STEIDEMANN, 67, died Feb. 27 after an illness of several months. He served St. Thomas', a mission for the deaf in St. Louis, first as layreader and then as minister, for a period of 48 years. He was also on the faculty of Gallaudet School.

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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.

VIDA D. SCUDDER  
Churchwoman of Wellesley, Mass.

Congratulations on your March 2 number. I think it is one of the best examples of religious journalism that I ever saw. Some people may find it partisan but I don't think any clergy serving in China will do so, and I agree with you in the adjective "brilliant" for the article by Bishop Hall of Hong Kong. My Chinese correspondents among missionaries are perforce reticent but I think they are all excited and happy and relieved by the change from the old regime.

W. J. BARNDS  
Layman of Lincoln, Nebraska

Since Lent 1948 I have been collecting pictures of bishops of the Church. I now have pictures of the 494 bishops consecrated since Bishop Seabury except:

R. W. Barnwell, Alabama, 1900-1902; F. T. Taylor, Quincy, 1901-1903; B. D. Tucker, South Virginia, 1906-1930; E. J. Knight, Western Colorado, 1909-1916, Maine, 1916-1940; W. C. Brown, Virginia, 1914-1927; W. T. Sumner, Oregon, 1915-1935; F. T. Touret, Western Colorado, 1917-1919 Idaho, 1919-1924.

If any of your readers could give me pictures of these Bishops for my collection, I would appreciate receiving them at 2325 South 24th St., Lincoln 2, Nebr.

GEORGE TUNKS  
Layman of Philadelphia

The February 16 number of The Witness was the best I have ever seen and I have been a subscriber for a good many years. I want to congratulate you for every article in it: the editorial on the Atoning Life; and the contributions of Mrs. Pierce, Bishop Hines and Clifford Durr.

MARY K. SIMKHOVITCH  
Churchwoman of New York

The review appearing in The Living Church of February 12th of Professor Nash's great book "The Atoning Life", the Presiding Bishop's choice for Lenten reading, will be challenged by all those who knew Dr. Nash and who learned from him the basic law of love in every relationship, a law which alone meets the needs of the individual soul and all the exigencies of history. His vast learning, his ascetic personal life, his great gifts as teacher and preacher, his profound reverence, made a dent upon those who shared his friendship (and they were many) and gave them a sense of direction, a strengthening of pur-

pose and an indelible and growing faith.

The controversies of the period in which this book was written (1908) were not the controversies of 1950. History has moved swiftly. Archbishop Temple would have understood Professor Nash's book. Would that these two great men were here now in our time of crises and judgement.

M. R. E. JONES  
Layman of New York

If the other writers come up to the standard set by Mrs. Pierce in her article on the Peace Movement, your series this Lent will be very fine indeed. I have never considered myself a Pacifist, nor do I now, since I can think of occasions when I would go to war. I believe Fascism had to be crushed. Also were I a Chinese I would be on the side of the People's Government. But in spite of this, I think the world situation today, with its armament race which many mean the end of everything living, may very well compel all of us to be absolute Pacifists.

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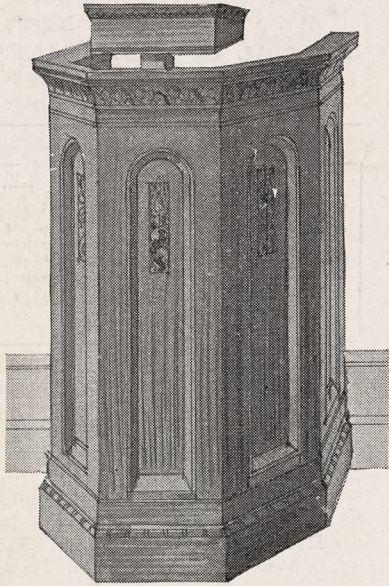
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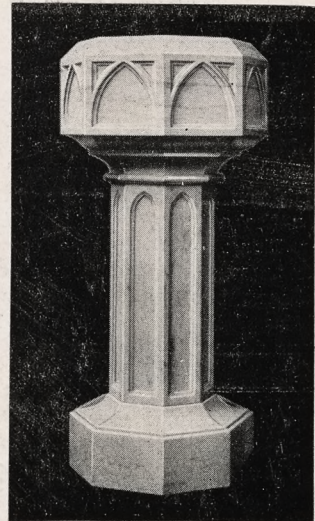


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