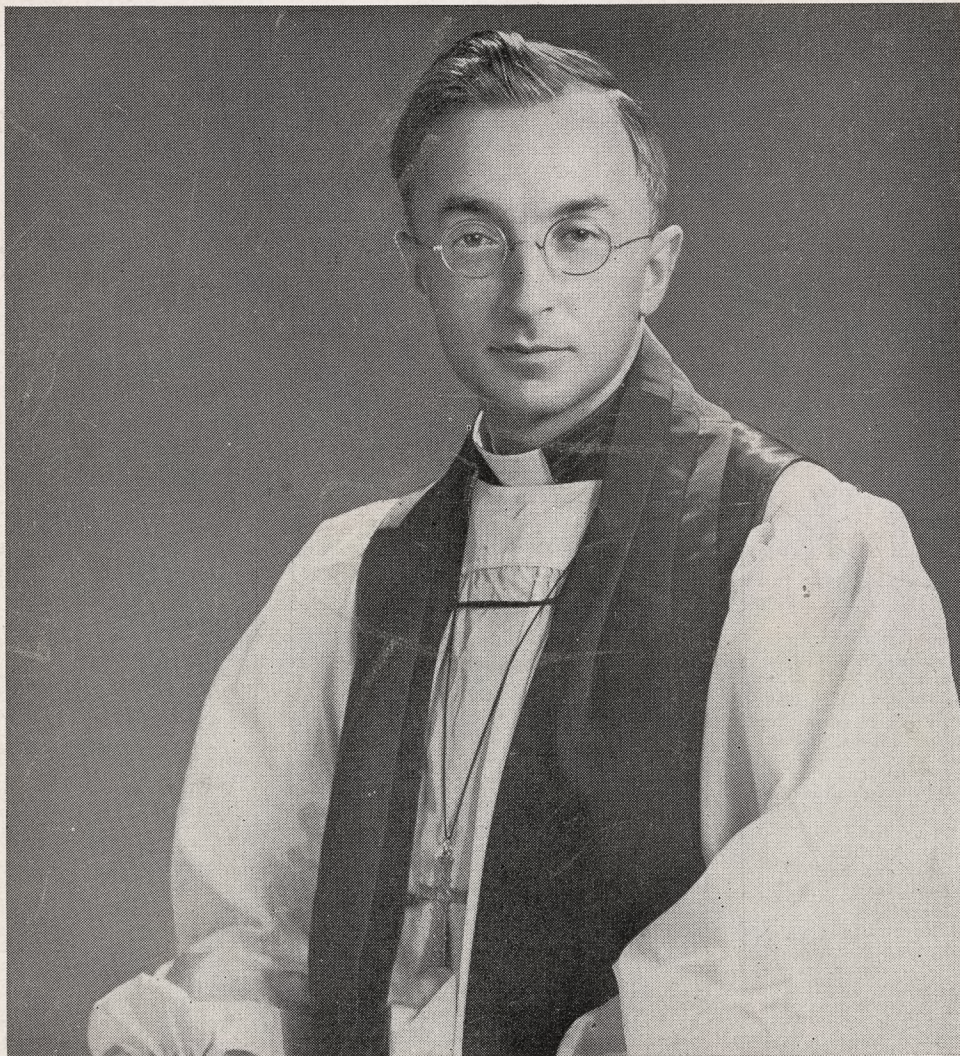


THE Witness

10¢ A COPY

March 30, 1950



BISHOP RICHARD S. M. EMRICH
Writes about Alcoholics Anonymous

THE MEANING OF THE RESURRECTION

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.
Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

ST. BARTHOLOMEW'S CHURCH New York

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m. and 9 a.m., Holy Communion.
11 a.m., Morning Service and Sermon.
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
Rev. Arthur L. Kinsolving, D.D., Rector
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.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff 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

46th Street, East of Times Square
New York City
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

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

EDITORIAL BOARD

Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Kenneth R. Forbes, Gordon C. Graham, Hugh D. McCandless, George M. MacMurray, Benjamin Minifie, William K. Russell, Joseph H. Titus, Andrew M. Van Dyke.



CONTRIBUTING EDITORS: Frederick C. Grant, Book Editor; F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., Angus Dun, R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, John Gass, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Rose Phelps, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, M. H. Shepherd Jr., W. B. Spofford Jr., C. W. Sprouse, J. W. Suter, S. E. Sweet, S. A. Temple Jr., W. M. Weber, W. N. Welsh.



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
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
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 NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean
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. 7:30, 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.

—STORY OF THE WEEK—

Unity on Local Level Urged By the New Commission

Presbyterians Invited to Resume Meetings On the Basis of Convention Report

★ The new commission on approaches to unity, appointed after the recent General Convention, had its initial meeting recently at the diocesan house, Cincinnati. Bishop Stephen E. Keeler of Minnesota was elected chairman, succeeding Bishop Robert E. L. Strider, of West Virginia; Bishop Harwood Sturtevant of Fond du Lac, vice-chairman; Dean Alexander C. Zabriskie, secretary.

Highlights of the meeting were transmission to the similar commissions of the Presbyterian and Methodist Churches full copies of our commission's report to the General Convention of 1949 and the action of the Convention thereon, together with the full text of the resolutions of the Lambeth Conference of 1948, with an invitation to them to give their reaction to the same, especially to the statement on faith and order in harmony with the Lambeth Quadrilateral. It was resolved also to invite the Presbyterians to resume conversations with us on the basis of the report, and to seek to bring about conversations with the Methodists.

Chief discussion of the session centered around "public relations," ways and means of bringing to the thoughtful attention of the clergy and laity of the Church, activities, plans, and objectives of the commission in the hope of creating a widespread interest in the whole question of Christian reunion,

and the implementation of the Convention report, particularly on the local level.

Publications toward this end will start with a "Brief" similar in size and format to others produced by the Forward Movement, to be written by Canon Gilbert P. Symons, on the Christian urge and command to seek the unity of Christendom. This will be distributed by the Forward Movement this summer, and will be followed shortly by a larger booklet of 32 pages, for popular reading with more documentation, material on the history of the movement, some theological considerations, the methods of practical, local efforts toward mutual understanding between ourselves and interested Churches.

In addition it is planned to produce program material for adult study groups, and finally a book of authoritative material for clergy, students and lay leaders. Consideration will also be given to the production of a pamphlet explaining the Episcopal Church for general distribution to Presbyterian and Methodist groups, with the request that they produce similar material about their respective Churches for the use of our people.

The commission felt it to be especially important that the substance of its report to the General Convention be brought to the attention of the interested membership of this Church

in order that they might be aware of steps already achieved, the implications and objectives of Christian reunion in world and national scenes, and particularly that future deputies to the Convention be fully informed. It is recognized that any action of future General Conventions must spring from a large body of public opinion if it is to be constructive.

Toward this desired end it is hoped by the commission that many dioceses and parishes will cooperate with the suggestions adopted by the recent Convention and that there will be created many "pilot groups" undertaking local conversations, services and meetings along the following lines:

(1) That congregations of the Episcopal and Presbyterian churches worship together occasionally, "except at celebrations of the holy communion," using regular form of service of the host parish, and where possible that social hours should follow such joint services with opportunity for fellowship and friendly discussion. Bishop Gibson was made chairman of a special committee on the subject.

(2) That Episcopal clergy meet from time to time with Presbyterian clergy, or form clerici in local areas for discussions of polity and theology.

(3) That our seminaries bring problems of Church unity to the attention of candidates for the ministry.

(4) That Woman's Auxiliary, laymen's leagues, and youth groups be encouraged to meet with similar groups of other churches.

(5) That summer conferences include courses on the subject of Christian reunion in their curricula.

EPISCOPAL CHURCH NEWS

REPORTS SO FAR ARE GOOD

★ Dioceses all through the country are receiving reports from parishes about results of the one world in Christ campaign. Many such reports are incomplete, as are most of the reports sent to the National Council from diocesan headquarters.

Definite assurance has been received that Northern Michigan, West Missouri, East Carolina, Kentucky, North Dakota, Arkansas and Kansas have exceeded their goal.

There is a rather long list of dioceses which had notified the National Council, prior to March 12, that they had accepted their quotas. These include Albany, Delaware, Florida, Georgia, Los Angeles, Idaho, Nebraska, New Mexico, North Carolina, North Texas, Northern Indiana, Oklahoma, Olympia, Oregon, Sacramento, Salina, South Dakota, Southern Ohio, Southwestern Virginia, Springfield, Tennessee, Virginia, West Texas.

At National Council offices, the statement was made that "the reports naturally come in slowly, due to the time required for dioceses to hear from parishes and missions, but so far practically all the reports are good, and decidedly encouraging."

ST. LUKE'S HOSPITAL REOPENS

★ The restored section of St. Luke's Hospital, Tokyo, was opened March 1. The destructive fire occurred on December 17. Mr. Henry Budd, liaison representative of the National Council in Japan, wrote that the accomplishment of the rebuilding in two and a half months meant extremely hard work for all concerned, and especially on the part of Mr. Kanbayashi, mission architect. "When you re-

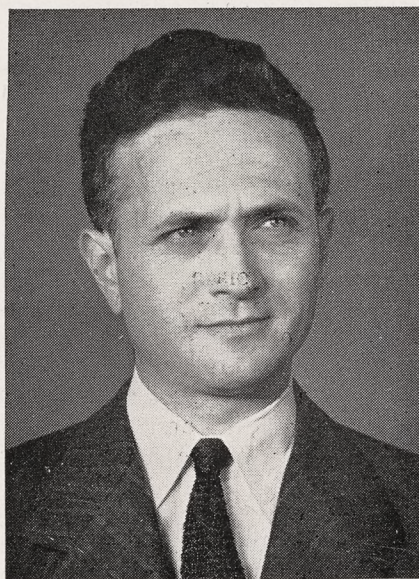
member that all the time the rebuilding was in progress, four to five hundred outpatients were being cared for daily, you can imagine the inconvenience under which each group of workers operated—the medical staff in the midst of the building, the builders with the patients and staff all about."

Mr. Budd told also of a simple "family-reunion-sort-of ceremony dedicating the building, with prayers by Bishop Makita." "The St. Luke's family," Mr. Budd said, "numbers somewhere in the neighborhood of 150 and I have never anywhere seen such a close-knit group with such a fine, devoted spirit."

The day after the reopening, the hospital had 850 outpatients.

NEW YORK PLANS YOUTH RALLY

★ The annual youth rally of the diocese of New York will be held at the Cathedral of St. John the Divine on Saturday, April 16th.



MARC A. NOCERINO, formerly of St. Louis, is now assistant at Grace Church, Manchester, N. H.

A MISSION FOR THE MARINES

★ Twelve chaplains located at Camp Le-Jeune, N. C., "world's largest amphibious training base" for United States marines, arranged a Lenten preaching mission for the 20,000 troops and dependents stationed here. Episcopal priest Frank F. Smart Jr., is division chaplain and the cooperating chaplains included men of the Methodist, Congregational, Lutheran, Nazarene, Northern Baptist, Southern Baptist, Disciples of Christ and Bible Presbyterian Churches.

Layman Kenneth I. Brown, president of Denison University, Granville, Ohio, was chosen as mission leader. His topics were: "The psychologist's question: who are you?," "The eternal God's question: are you for or against me?," "The jailor's question: what must I do to be saved?," "Mrs. Job's question: hast thou still thine integrity?," "Jesus' question: lovest thou me?"

Chaplain Smart explained that the purpose of the mission was to "combat religious indifference and ignorance." The chaplains prepared publicity materials, arranged a program of house to house calling by teams of picked laymen, and utilized press, radio, screen and bulletin boards to advertise the meetings. One method which proved successful was to have unit chaplains address the men about the mission at meal formations.

President Brown, in addition to the preaching mission sessions, spoke over the local radio station at Jacksonville, N. C., for five successive mornings, and had one evening period. He spoke to students of the camp high school, and discussed vocational choices with the senior class.

"That the mission was a success is the unanimous opinion of those who were responsible

for it," Smart concluded. "The chaplains themselves benefited tremendously. It was a little amusing but none the less a valid achievement of the mission, that President Brown himself was amazed to learn that chaplains of diverse backgrounds work together in a common effort in the military service. Thus we learned much from him, and he learned at least a few things from us."

ST. FRANCIS HOMES' NEW OFFICES

★ New offices of the St. Francis Boys Homes and the Educational Service Institute were recently opened in a large residence in Salina, Kansas. The institute, headed by Wilbert J. Mueller, psychologist and a vestryman of the cathedral in Salina, screens the in-coming boys and in the developing of a "guided growth" program for each lad. St. Francis is one of the first agencies in the country to concentrate in the field of handling delinquent boys while keeping them in public life. The Rev. R. H. Mize Jr. is director, assisted by a staff of twenty. There are two units, one at Ellsworth and one at Salina, each providing for twenty-four boys.

CONSECRATION IN BRAZIL

★ The Rev. Edmont Machado Krischke was consecrated Bishop to be head of the newly-formed Missionary District of Southwestern Brazil on Sunday, March 12, at the Church of the Crucified in Bage.

This was the first consecration to be held in Brazil in two years, and the service was attended by large numbers of local people and visitors from Rio de Janeiro, Porto Alegre, Rio Grande and Pelotas. From the early celebration of the holy communion, with Bishop Athalicio T. Pithan as celebrant, crowds completely filled the church. By 9:30 a. m. the parish house, where a public address

system was installed, was filled to overflowing, with people who could not see, but nonetheless desired to hear the service.

Bishop-elect Krischke had as his attending presbyters his father, the Rev. George U. Krischke and the Rev. N. Duval da Silva, a brother-in-law. Bishop Pithan was litanist and preacher, while Bishop John B. Bentley of New York, vice-president of the National Council and director of the overseas department, was a co-consecrator and presenter, with Bishop Pithan.

The chief consecrator, acting for the Presiding Bishop, was Bishop Louis C. Melcher of Central Brazil. The musical setting for the Veni, Creator Spiritus was written by the Very Rev. Orlando Baptista, master of ceremonies, and was sung by Bishop Melcher. The new bishop was vested in his episcopal robes by his father. Bishop Krischke's family gave him his episcopal ring, and the clergy of the district gave the pastoral staff, made in Brazil, as was the ring, of Brazilian metals and amethyst.

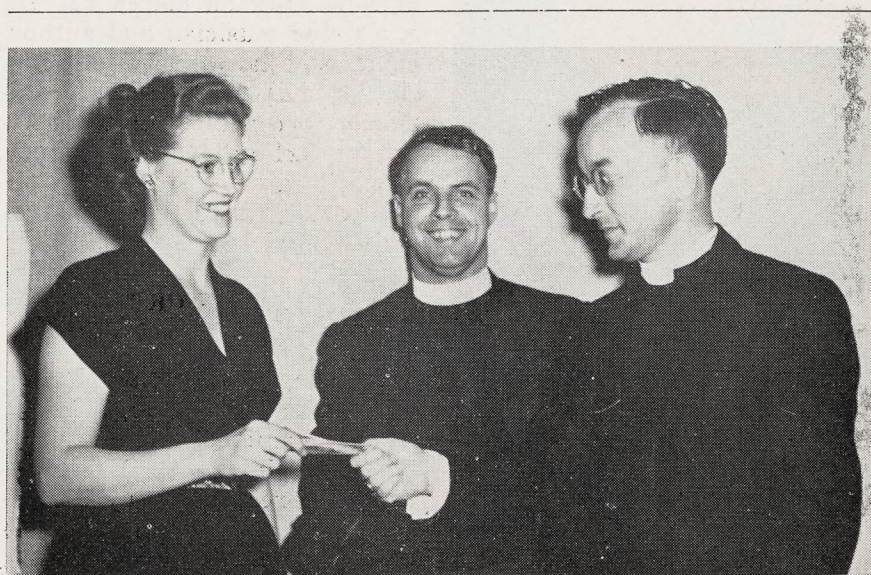
Bishop Krischke has named Santa Maria his see city, and plans to make the Church of the Mediator there his cathedral.

SUBSTANTIAL GAINS BY CHURCHES

★ The Episcopal Churches increased its membership, in the last 25 years, by 39%, going from 1,139,192 communicants to 1,583,928. Contributions to the Church last year totaled \$65,850,868, which represents a 68% increase over the 1925 figure of \$39,047,394. The figures were based on a study made by the United Stewardship Council.

Other gains were as follows, covering the same period: Southern Baptists, 3,574,531 to about 6,000,000 and \$37,359,614 to \$155,606,414. United Lutherans, 856,180 to 1,355,912 and \$18,372,097 to \$41,622,978. Methodists, 6,570,141 to 8,651,062 and \$138,015,852 to \$195,435,168. Presbyterians, 1,828,916 to 2,330,136 and \$57,241,511 to \$86,085,965.

One of the difficulties of such a report, of course, is that different Churches have different ways of defining "member." In the Episcopal Church it is generally a confirmed person, so that the membership would be about a million more if all baptized persons were included. Many Churches in giving out figures include all baptized persons.



BISHOP EMRICH of Michigan is giving "Talent Money" to Mrs. Kenneth Webb of St. Martin's, Detroit, as Vicar J. H. Morris beams. Fifty members of the parish received \$10 in November which was returned with increases this month to help build a new church

EPISCOPAL CHURCH NEWS

FEDERAL COUNCIL URGES FAITH

★ Faith rather than fear constitutes the best hope for world peace in this era of super-weapons, declared the executive committee of the Federal Council of Churches, meeting last week in New York. They were split on the question as to whether or not the H-bomb should be manufactured, but the committee did endorse the recent appeal of the World Council which called upon all nations to make "a gigantic new effort for peace" (Witness, March 9).

The committee supported the American Legion in a proposal to establish a "clearing house for information" on subversive individuals and organizations, but it suggested that such an agency should also defend civil liberties, demand equal opportunities and equal justice for all, regardless of race, national origin or creed. Likewise it called for the strengthening of American democracy by bring-

ing its practices into increasing conformity with its historic ideals.

The committee unanimously approved a resolution opposing the appointment of a personal representative of the President at the Vatican.

ENGLISH CUSTOM OBSERVED

★ An ancient English custom known as "Mothering Sunday" was observed March 19 at All Saints, Rehoboth Beach, Delaware. Portions of a large fruit cake baked by women of the parish, carefully wrapped in individual servings, were distributed by Rector Charles R. Leech to all present at the morning service. According to tradition, on Mothering Sunday congregations visited the mother church and placed an elaborately decorated plum cake on the altar as an offering of respect and devotion.

BRITISH CANON ARRIVES

★ Canon George W. Briggs of Worcester, England, arrived in New York on March 22. He is a noted musician and author, being especially identified with church music. He is here primarily to consult with his publishers, Oxford University Press, but will also preach at three seminaries, Berkeley, Cambridge and General.

ALLAN ROHAN CRITE HAS EXHIBIT

★ Allan Rohan Crite, churchman-artist of Cambridge, Mass., had an exhibit of his work at Columbia University, March 25-30, sponsored jointly by the department of religion and the school of painting and sculpture. Mr. Crite's drawings have appeared several times in The Witness, the last being in the Christmas number.

DISCUSSION GROUP AT DUNDEE

★ They did it in a different way at St. James, Dundee, Illinois. Each Tuesday evening in Lent people gather for supper which is followed by a discussion group. The charge for the series is \$4, with tickets sold in advance. The series on Current Movements featured in The Witness is used, and there is also a speaker at each meeting; Charles Leonard, head of St. Charles School for boys, speaking on juvenile delinquency; a member of the organization speaking on Alcoholics Anonymous; Prof. Kermit Eby and Lawyer Owen Fairweather speaking on differences between labor and management; Chad Walsh, the author of one of the articles in The Witness series, speaking on nationalism; Dean Wilber Katz of the law school of the University of Chicago speaking on internationalism. The rector of the parish is the Rev. Murray W. Dewart and the chairman of the department of religious education for the parish, who also had a hand in setting up the program, is Mrs. John Farrar. The membership of the parish is 120, and these meetings have averaged about fifty.

BISHOP GOODEN VISITS NICARAGUA

★ Bishop Gooden of the Panama Canal Zone is on a long trek in the jungles of Nicaragua, visiting the missions among the Misquito Indians, sailing out to Corn Island, 40 miles off the coast, and visiting at fruit plantations. He will also visit the populous city of Bluefields, and will hold services for the Anglo-American colony at Managua, the capital.

Nicaragua is the north-western boundary of his district and the farthest point reached on this trip will be about a thou-



JAMES E. MINDS, vestryman of St. James, Los Angeles, is one of the outstanding laymen of the diocese. He is an attorney and is a member of the board of missions of the diocese

sand miles from his headquarters in Ancon, Canal Zone. The southern boundaries of the district are Venezuela, Brazil, Peru and Ecuador. The present trip covers about three weeks, with travelling done in everything from six-motor planes to dug-out canoes.

IT IS ONLY A RUMOR

★ The story is going around the east that the diocese of Long Island is contemplating the founding of a theological seminary of its own. Efforts by a Witness reporter however were not able to move it out of the rumor stage.

HOTEL OWNER TO ENTER MINISTRY

★ Homer C. Carrier, a 42-year old hotel owner and civic leader in Litchfield, Minn., is giving up business to enter the ministry. He is now in charge of missions at Pine Island, Kasson, and West Concord, as a lay-reader. He was at one time the supervising manager of a chain of 21 hotels. He is to take special training at the University of Minnesota under the direction of Bishop Keeler and the board of examining chaplains.

ST. MARTIN'S FORUM

★ The first of a series of forums will be held Sunday evening, April 16th, at St. Martin's Church, Harlem, New York (not April 2 as reported last week). The speaker will be the Rev. W. B. Spofford Sr., who has been asked by the committee to speak on what the Church has done and is doing in the field of social action. The second forum will be on April 30 when the speaker will be Scott Nearing, economist, sociologist and lecturer, whose subject will be the economic outlook in the U. S. today. The third meeting will be on May 14 when Mary van Kleeck will speak on science, religion and social progress. Miss van Kleeck recently retired as the director of industrial studies of the Russell Sage Foundation, is a fellow of the American Association for the Advancement of Science, and for many years has been a leading figure in the Episcopal League for Social Action. The speaker for the meeting on May 28th has not yet been announced.

It is the purpose of those in charge of these forums to deal with cultural, economic and international problems of different peoples and nations and to

attract to them people of various races and nationalities. If these four meetings in April and May prove to be sufficiently popular it is the plan of the rector of St. Martin's, the Rev. John H. Johnson, and the committee to start them again in the early fall with a series that will run fortnightly through the winter.

BISHOP OLDHAM VISITS JAMAICA

★ Bishop Oldham, retired bishop of Albany, was in Jamaica during February. He was there on vacation but he took the opportunity of identifying himself with the work of the Church by preaching in several churches. Another visitor was the Bishop of Dover, England, and both he and Bishop Oldham gave addresses at the synod of the diocese. Both also took part in the installation of Princess Alice as the first chancellor of the University College of the West Indies.

LARGE CONFIRMATION AT ST. THOMAS

★ Bishop Hart of Pennsylvania confirmed 140 persons on March 19 at St. Thomas Church, Philadelphia, a record for the diocese. It brings the total presented by Rector Jesse F. Anderson over a five year period to 472. Instructions covered a period of six months, with sessions every week.

CHURCH AND STATE RELATIONSHIP

★ The Rev. Anson Phelps Stokes, for 15 years a canon of Washington Cathedral and for 20 years the secretary of Yale, has written a three volume work entitled "Church and State in the United States," which will be published by Harpers on May 10. It is said by the publishers to be "the first attempt to cover in a thorough and impartial way the 160 years of constitutional Church-state separation" and is said to provide "a new approach

(Continued on Page Eighteen)



LENT MITE BOXES are placed in hollow cross by the children of the Good Shepherd, Reedley, California

EDITORIALS

The Victorious Path

CHRISTENDOM turns again during the coming week in the contemplation of the final state of the earthly life of its Lord. Therein, from the first, Christians saw the power of God working for salvation. To all appearances wickedness and death triumphed; but that was a deceiving episode soon reversed when they failed to maintain their empire over the Son of man. In the death and resurrection of Christ the forces of evil were met and broken. That victory was a new liberating power over sin and death, available to work in the lives of men. St. Paul, characteristically, calls upon Christians to carry the power of that verity into practical living: "Wherefore . . . be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain."

That is the basis of the present Christian claim that there is a word of God for a world in desperate need of it. The most deplorable feature of modern life is the continuing widespread and open revolt against moral and spiritual ideals which forty years ago, if imperfectly apprehended, seemed capable of translation into actuality. In all ages there have been conspicuous examples of cruelty, injustice, and tyranny. But the sinister feature of modern times is that otherwise civilized men do not see these things as evil. Men who control the political destinies of nations scoff at the ideals of humanity, justice, and liberty; substitute propaganda for truth, and do so amid the applause of multitudes. This shadows and menaces civilized life after a second world war to preserve these values.

The world in which Christ lived, died, and rose again was an age of despair. Little of the surviving literature reflects any hope, while the religions which were influential started from the axiom that the world was made by or was under the rule of the powers of evil. Pessimism is

morally barren in proportion as it is sincere. The danger is real that again it may dominate thoughtful minds. To Jesus and the New Testament writers, the world of their day was not the best of worlds in which things necessarily progress from good to better and best. Yet they do not deny that the affairs of the world have worth. They bid men not to renounce the world but to overcome it. But—and this is the essential message—they proclaim that victory mainly consists in the way men fight the battle. To men of good will, and especially to the follower of Christ, the world always presents a challenge, and if the world is in a bad way the challenge only becomes the more emphatic.

The things of the spirit do not exist apart from persons, and in their realization there is always striving and tension. Most things are by most people valued in proportion to their cost; but spiritual qualities, humanity, justice, liberty, truth, may not only cease to be valued, they may easily cease to exist, if and when they cease to cost. They exist only where men are prepared to make sacrifices to realize them. The material and the spiritual, the temporal and the eternal, are not independent or separable; the one is made actual only in and through the other.

To follow Christ is to accept the fact that the good is only to be attained and conserved through sacrifice and struggle. When the word was made flesh the eternal was revealed and fully in a continuing conflict which culminated on a cross. That was the necessary way and there is no other. But it is divinely sealed as victorious.

★ "QUOTES"

I GO about the world
Telling all the rich
And all the happy and all the comfortable,
"There is a man upon the cross."
But they all say,
"We are sure you are mistaken:
There was a man upon the cross
Two thousand years ago.
But he died, and was taken down,
And was decently buried;
And a miracle happened
So that he rose again,
And ascended into heaven,
And is happy for evermore."
Still I go about the world, saying,
"There is a man upon the cross."

—ELIZABETH GIBSON CHEYNE

★

Below the Belt

EVERY time Christians meet these days, whether it is Lambeth, Amsterdam or San Francisco, pronouncements are made that the Church has the answer to the problems that face our world. They tell us that Christians must outdo Communists in meeting the demand of

people throughout the world for deliverance from poverty and racial discrimination. Yet generally when Christians band together to further the goals set by their official leaders, they are branded as "reds" or "pinks" and efforts are made in high places to silence them.

The most recent instance is the current campaign to put the Methodist Federation for Social Action out of business. It was instigated by the Reader's Digest, in the business of cracking down on anyone who presumes to criticize, even mildly, the status quo. The article to raise the storm was called "Methodism's Pink Fringe" and was written by one of the highly paid editors of the paper, Stanley High. It has had the effect the Digest wanted. Boards of Methodist Churches have passed resolutions about the "sinister encroachments of Communism parading under the name and banner of Methodism" and from the

South come pronouncements that the Federation preaches "racial doctrines repulsive to the South."

The fact is that the Methodist Federation, over a long period of years, has been in the forefront of Christian forces seeking to preserve civil liberties, further racial brotherhood, prevent war and establish economic justice. If to stand for these things justifies the label "red" then bishops attending the Lambeth Conference; delegates to the Assembly of the World Council; deputies and bishops attending our General Convention, can be similarly labeled. The only difference—and we suspect this is the big difference—is that the Federation has effectively implemented the official pronouncements, whereas official Church bodies, too frequently, have merely talked.

We are confident that Methodists generally will stand back of this unofficial organization, of which they have every reason to be proud.

Current Movements and Christianity

ALCOHOLICS ANONYMOUS: Ally, Competitor or Both?

By RICHARD S. M. EMRICH

The Bishop of Michigan

IT is impossible in a brief article to do justice to that fine group known as Alcoholics Anonymous, an organization founded by alcoholics to bring men that power which would enable them to overcome the devil of alcohol in their lives. The group contains real Christian insights by which men have been raised from the dead to newness of life. It deserves the hearty support of everyone, for it has done work which should have been done by the Church had the Church not watered down its proclamation of the word and indulged in a false respectability.

Two things are needed for the good life: first, the knowledge of what is good, and second, the power to do the good when it is known. Every alcoholic, because of the tragedy of his life, knows better than we do that he ought not to drink as he does: the problem of his life is one of moral power. It is to this problem that Alcoholics Anonymous directs itself, and the achievements of the group can help us to have a clearer understanding of some neglected aspects of our Christian faith. Alcohol is treated as a spiritual problem, and in this brief article we will mention the five most important of the twelve steps to moral

power. For those who wish to read further, I suggest the book, "Alcoholics Anonymous," which is a book of living religion.

Need for Honesty

THE first step to moral power is honesty. The alcoholic must stand before the group and say in effect, "My name is John Doe, and I'm a drunk." There must be no more blaming of one's condition on the government, on an unhappy marriage, or other outside difficulties. The man desiring a cure must begin by being honest with God, with his fellowmen, and with himself. It is confession taken seriously, a cry for help, a humiliating honesty. If a man must die to rise again, surely here is that death when a man says, "I'm John Doe, and I'm a drunk." This is the first and absolutely necessary step, for how can a person be saved until he knows that he is the problem, and that he, like others, needs salvation?

The second step is the recognition that this habit cannot be broken by oneself. With Christianity, Alcoholics Anonymous contends that man's health is not in himself, but that we come to ourselves by looking up and receiving from

beyond ourselves. Our health consists in the right relationship to God. John Doe is asked to turn his life around. He has been living with his back to God: now he is to turn his face to God. To be proud and independent is to be false. Life begins with God. He is both the source and the goal of life.

I met one day a member of Alcoholics Anonymous who in a vivid story told of this fundamental change in his life. For five years he was drunk, and he used to wake in the morning saying, "Good God! it's morning again." Now he says, "Good morning, God!" St. Augustine's words would be understood by many members of Alcoholics Anonymous, "O Thou Love which art ever burning, and never quenched. O Charity, my God! Kindle me I beseech Thee. Thou commandest me to be continent: give me what Thou commandest, and command what Thou wilt."

Other Demands

THIRD, since wrongs continue to darken the soul, and wrongs corrected are like shades lifted to let in God's light, the members of the group are asked to correct in themselves other faults than alcoholism. They are to pay their debts, apologize to those whom they have wronged, and realize that alcohol is just one revelation of a selfish existence. God, as each man understands him, is taken seriously. He is not there to cure an alcoholic of his problem so that he can continue a fundamentally selfish life. God's light must come into every corner of life, for only then can John Doe become the sort of person who hates his former state. Let every reader of this article remember that every fault corrected during this Lenten season permits more light to enter the soul.

Fourth, the group stresses the need of fellowship. "Don't try to go it alone." An alcoholic must attend meetings regularly; and if he feels himself terribly tempted, he is to call a friend in Alcoholics Anonymous and spend the evening with him. Apart from fellowship, men are cut flowers that wither. God comes to us in and through fellowship.

Here, then, light is thrown on the Church in a fine manner, not primarily as an institution or an authoritative and legal body, but a fellowship of those who turn their faces toward Christ. The fellowship of Alcoholics Anonymous should be such a little thing compared with the fellowship of the Church, but one sadly notes in many of our churches a failure to understand the meaning and deep purpose of the fellowship in Christ. It was Bishop Stephen Neill at General Convention who stated that the Church should have the

best fellowship on earth, but that actually it often has the worst.

Place of Service

FFIFTH, moral power comes through service. A member of Alcoholics Anonymous must always stand ready to go to the assistance of another unfortunate person. In doing and serving they are themselves strengthened, for God gives his spirit to those who fight his battles, and not to armchair critics. John Doe is put to work as soon as possible after he enters the group, and not just for the good of others. Good works are the fruit of faith, but it is also true that faith grows as we work. We venture out with faltering steps in God's service, and he gives us the strength for our needs. How seldom in the Church do we ask men to do real work which would enable their faith to grow.

The Christian Church can see in Alcoholics Anonymous a group that is achieving power through great Christian insights. In our lives as Christians we, too, could rise to newness of life if we would confess our sins in sincerity, turn our faces to God, be loyal to the fellowship, and venture out in Christ's name. Alcoholics Anonymous will never have the precision of thought which exists in the Christian tradition; it remains deliberately very general in its theological language because it ministers to every alcoholic just as he is. It should be remembered, however, that some theologians are precise in their thought but do not live with God.

QUESTIONS FOR DISCUSSION

1. What is the first step required of alcoholics?
2. Discuss Bishop Emrich's statement that "man's health is not in himself".
3. Do A. A.'s demand of members anything besides that they stop drinking?
4. What part does fellowship play with them?
5. Does your parish provide fellowship? Discuss ways of providing more.
6. What place does service have with A. A.'s?
7. Does your parish require service from you? Discuss.
8. How can we, through the Church, rise to newness of life?

Talking It Over

By W. B. SPOFFORD

APROPOS of the attack on the Methodist Federation by the Reader's Digest, through the article by Stanley High, there is a little story which sheds light upon that journal (see editorial). Some years ago the late Channing Pollock wrote an article which it published on "Why I Don't Go to Church." The Digest offered a prize of \$1,200 for the best answer.

Some weeks later I received a letter from Stanley High informing me that 15,000 manuscripts

had been submitted and that after reading them with due care, the prize had been awarded to Mr. Roger William Riis. Mr. High enclosed an advance copy of the prize-winning essay and said: "I felt that you would probably wish to give it some editorial attention and, also, that you would wish to present the offer of reprints to your preacher-subscribers." In other words, a plug for the Digest.

The editorial attention I gave the matter pleased neither the owner of the journal, Mr. Dewill Wallace, nor Mr. Riis. For my comment was that Mr. Riis was a special staff writer of the Digest and that it seemed a bit odd that such a prosperous journal should pick one of its own staff for the prize from among 15,000 entrants.

Copies of my "Talking It Over" which I sent to these gentlemen brought a quick response. Mr. Wallace sent the longest telegram I ever received, telling me that Mr. Riis was an author of note and "is the worthy son of his illustrious father, Jacob A. Riis," and that Mr. High "was formerly a clergyman—who has been a frequent contributor to the Saturday Evening Post."

Mr. Riis was more personal in his response. He came to my office, fit to be tied—or more literally, ready to smack me in the nose, which he threatened to do. My answer of course was that knocking my block off would hardly prove the truth or falsity of my piece, and what about that?

He contented himself by leaving in a huff.

Later that day I met him at a meeting of a committee on which we both served. He had cooled off—in any case he took a different line. He told me what the Digest job meant to him; that he really believed he served good ends by writing for it; and he rather strongly implied that he would be fired if I printed my little story. So I said, "OK, forget it."

And I meant just that. But I kept the numerous documents: the telegram from Mr. Wallace, and various letters from Mr. High and Mr. Riis, tucking them safely away in a safe deposit box. And since Mr. High and his journal have now seen fit to attack a courageous Christian organization and everyone connected with it, including my friend, Jack McMichael, who is in my book one of the top young Christians of our day, I feel justified in digging out the papers and telling this little story which sheds at least some light on the way this millions-circulation monthly functions.

To complete the story I ought to add that this incident prompted the Digest to give a second \$1,200 prize the following month—this time to a person who was not a member of its own staff. So if we didn't accomplish anything else, we were instrumental in getting money into the pocket of some person who doubtless needed it more than Roger William Riis.

The Meaning of the Creed

The Seventh of a Series for Lent

By JOHN E. HINES

The Bishop Coadjutor of Texas

"ON THE THIRD DAY HE AROSE
AGAIN FROM THE DEAD"

DO you remember what one of our most famous physicists said when Dr. Einstein first announced his "theory of relativity?" "I hope it isn't true," he said, "for if it is, we shall have to re-think the whole of physical theory!" You see, he was afraid, and for precisely this reason: for him and for men, physical theory had suddenly assumed a brand new dimension. It was a new view of time and space and energy. And, it was revolutionary.

So, also was the resurrection of Christ. And we must take the measure of it, if we are to understand why it is the decisive and fundamental factor in the Christian faith.

The resurrection was significant, with the

mark of finality, because, to these people of the first century, the "natural order of things had been broken to pieces under their very eyes."

They had learned, through their magnificent Psalms, and elsewhere, how all nature in its delicate and seemly order, had moved upward from level to level, from plant and fish and bird, to beast and man. And, out of this crowning event of creation, man, God had selected "his people," they, themselves, for special spiritual training. Furthermore, it was "out of Zion," out of this very people, that prophecy has decreed that there should come at last the very crown of human growth, the consummation of man's hopes and aspirations—the man, after God's own heart, the anointed one.

At last, he had come! He was there in flesh

and blood: the hope of Israel, and the desire of all the nations. It was Jesus of Nazareth! They had lived intimately with him, had these people, though confused by him. They had committed their souls to him, though they had also betrayed him. They had even "watered his way to the cross with their tears," so profoundly moved were they by his approaching destruction.

Vision Shattered

THEN they had to stand by, powerless, impotent, while their vision was shattered and their hopes crushed. All that seemed to them to be gracious and good in man, had gone under, beneath a tyranny which they could not suppress. Worse still, God had given them no sign. There had been no rescue, no deliverance, no "coming down from the cross" to confound his persecutors. The "silence of the grave" had closed over him, whose very word was life.

Then came the dawn. Strange news: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him!"

And Peter, running to see for himself, and that other disciple, outrunning Peter. And the empty tomb, and the grave-clothes, lying, and the Lord standing in their midst saying: "Peace be unto you. Why are ye troubled? Behold my hands and my feet, that it is I, myself."

It was with this vision of the risen Lord that all life stood upright again for those who "believed."

It was not the mere comfort of knowing that Jesus, himself, was alive again, and beyond the reach of death. What was even more important was that God's purpose had not been broken. His will had held true. Even the pain and agony and misery and death, had all been leading up to this prepared end. They had worked toward the risen man, the Messiah.

Now, it would be a mis-reading of the gospel evidences, and a gross mistranslation of the Christian faith to assume, as too many have, that the good news of the resurrection means that there is no death. Nowhere (to my knowledge) does the New Testament say that. Certainly, St. Paul did not believe that. For in that same 15th Chapter of First Corinthians, he is specific: "For Christ must reign, till he hath put all enemies under his feet. And the last enemy that shall be destroyed is death."

It is true that, for St. Paul, death never simply means the "cessation of the life process." For him, death means sin, for sin is a condition of death by virtue of the fact that it is alienation from God, who is life. Yet, it is also true, that death is a fact, which has to do with the physical

world, in that it puts a term to all that man pretends and to all to which the natural man attached both confidence and security.

In Dr. Tillich's book, "The Shaking of the Foundations," he relates how, in the Nuremberg war-crime trials, a witness appeared, who had lived for a time in a grave, in a Jewish graveyard in Wilna, Poland. It was the only place of any security, in which he and many others, could live after they had escaped the gas chamber. During this time he wrote poetry and one of the poems had to do with the description of birth. For in a nearby grave a young woman gave birth to a baby boy. At the delivery the eighty year old grave digger, wrapped in a shroud, assisted. And, when the new-born child uttered his first cry, the old man prayed: "Great God, hast thou finally sent the Messiah to us? For, who else than the Messiah himself can be born in a grave?"

This true story is also a parable which any Christian would do well to read in connection with the creed's insistence that Jesus rose from the dead. For the grave digger is himself a symbol of the dialectic which unites the things men see and the things for which they hope. Decades of digging graves had crystallized for him, this digger of graves, the sombreness of man's finiteness and the inexorable fact of death. But centuries of spiritual striving had created in him something stronger, the hope of deliverance for the people of faith.

Birth Out of Death

THE death and burial of Christ were the removal from this earth of his whole personality. Death shall mean the same for us. The women, the high priests, the soldiers, the blocked tomb were all witnesses to this fact. But the old grave digger of the parable is witness to even more profound fact, namely, "that only the Messiah can bring birth out of death." The "new" life would not be new unless it came from the completed end of the old. Jesus, himself, seals this with his reassurance, "Because I live, ye shall live also." Therefore, I beg of you, as Christians, do not allow anyone to pervert the faith of the resurrection by telling you that it means that death is nothing. For, they have not so known Christ.

At the same time, neither is it true to say that the good news of the resurrection means the mere survival beyond the grave. That, too, is to misunderstand. As a matter of fact, immortality, if by that we mean simply "survival," is not always "good news."

For men who have murdered the image of the uncorruptible God within them, who, like the hypocritical Pharisees or like Dives in the parable,

have placed themselves on the far side of an impassible gulf. For them "immortality" is not "good news," but very bad news for, as St. John's Gospel puts it: "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

No, these two points of view, namely, that the gospel of the resurrection means that there is not death, or that it means merely immortality of the soul, make nonsense of a gospel which reiterates that the only way to life is to die, here and now; that we must be buried, precisely that, buried in Christ's death (that is the mighty symbolism of baptism). St. Paul's observation is still pertinent when he says, "Thou foolish one, that which thou sowest is not quickened except it die."

So, this natural life of ours cannot be infused with a new life until we die. "Flesh and blood cannot inherit the kingdom, neither doth corruption inherit incorruption." Does that mean we are marking time until the end of this earthly existence? Not at all! The Christian life is a continual dying that it may, by God's grace, become an eternal living. We must die to self that we may live to that which is not self.

We must die to our natural attributes, which are the result of man's "fall" to pride and to lust and to pretensions to power and to ego, that we may live in the glory of a mercy and grace, which we cannot command, but which freely restores us. The Epistle to the Colossians is luminous in this matter when it says: "If ye, then, be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." That, it seems to me, is the Christian hope of immortality. That is the gospel of the resurrection. Not survival, but triumph! Not that death is nothing, but that "death is swallowed up in victory."

The True End of Man

SO the great creed was built up, which stretches itself out to embrace the entire drama of man from creation to the end of the world. That drama has found its supreme solution. Given the resurrection from the dead, all human life becomes intelligible. So long as you stop short in the natural man, in man as a creature of the earth, you have no coherent account you can make of him. He waits for no satisfying end.

He finds no adequate fulfillment. His end is confusion.

It is only by the addition of a super-natural outlook that natural man shows that for which he is really meant. It is only by seeing this life on earth, so incomplete, and as a school for another life beyond the grave that this earthly life takes on consistency and reality. Only by looking beyond death can death itself become intelligible.

If you have ever stood in the great quadrangle of Duke University, by night, and directly in front of the superb gothic chapel (which stands at the head), you will likely have seen a strange sight: Flood lights, expertly placed, are thrown upon the chapel tower, sometimes flinging (when the sky is overcast) a vast "shadow-tower" above it.

This, it seems to me, is a parable of human experience, if we take it in reverse.

For the best of our life here is only the broken reflection of life which is above, and from whence cometh our help. So that the words of the Second Corinthians are prophetic:

"We know that if our 'earthly house' of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

QUESTIONS FOR DISCUSSION

1. Why was the resurrection significant?
2. What did people of his day think of Jesus?
3. Does the resurrection mean that there is no death?
4. What did death mean to St. Paul?
5. Does the resurrection assure us of life after death?
6. What does Bishop Hines mean by "this natural life cannot be infused with new life until we die"?
7. What is the Christian hope of immortality? Read the passage from Colossians.

PRIEST OR PASTOR?

ONE day the rector was asked by a shopkeeper, "Are you a priest or a pastor?" Judging the inquirer by his lights it seemed as if he meant to distinguish between a Roman Catholic priest and a minister of one of the Protestant denominations. Romanists frequently make this distinction. Priest to some people seems to have a sinister meaning. It connotes to them a man who stands before an altar and prays for the people, both in their behalf and in their stead. Well, what of it? Do not even the Protestants so? A pastor is one who shepherds his flock and who knows them by name and although he knows their foibles he loves them just the same. Both functions are not only the legitimate functions of a rector of a parish but the avowed duties if he takes his ordination vows seriously. Let us not shrink from names used properly. When we mean "priest" let us say "priest" and when we mean "pastor" let us say "pastor."—Raymond E. Brock.

On Church Going

By **FREDERICK W. KATES**

Rector of St. Stephen's, Pittsfield, Mass.

WHY don't Protestants, other than the faithful minority, go to church? Discounting the commonplace excuses generally offered for not attending public worship as being at best lame and feeble alibis for not performing one's known duty, what are the real reasons back of the poor attendance at Protestant services of worship?

One real reason, we would suggest, is that Protestants don't think attending public worship is important. That is obvious. It just doesn't make any difference to Protestants, apparently, whether public worship goes on or not. That public worship is a corporate act of putting God first in our national life and, therefore, is important if we intend to keep God at the center of our national life doesn't seem to occur to those many Protestants who are terrifyingly casual about their church duty. What is important to us we attend to. That we do not, except for a faithful few, attend public worship is eloquent evidence that to the great body of Protestants public worship isn't important.

Lack of Discipline

A SECOND real reason why Protestants as a whole do not get to church, no matter what else they'd rather do, is that we have not been trained to attend worship or else believe we've committed a serious sin. Whatever leads them to attend church, our Roman Catholic neighbors do go to church. And their example shames us. We may not like the things they believe and do, their Jesuit tactics, their Vatican politics, but, like it or not, they are strong and waxing stronger while we limp along handicapped because two-thirds of our nominal membership seldom gets near the church except on Christmas and Easter or when some spectacular event is scheduled or to ask a favor or get a hand-out.

We haven't been trained to attend public worship or believe we've committed a grave sin against God. Maybe so, and maybe not. The minimum duty of a churchman is the same for Protestants or other Christians by whatsoever names they may be called. Every churchman is committed to a threefold pledge: to attend the worship of God in his church every Sunday, to say his prayers, and to give and labor for the extension of Christ's kingdom. We have been taught this, or the clergy are unpardonably remiss.

Our trouble is that we in the Protestant

Churches haven't enforced this minimum rule of conduct by threats of excommunication, damnation, hell-fire, and discipline. It would be regrettable indeed if we have to resort to such measures, but meanwhile our public worship is far from the majestically inspiring experience it could be if a good majority of those who claim to be members attended.

It's a sad thing for America that present-day Protestants, descendants of people who came to these shores above all things to enjoy freedom of worship now interpret freedom of worship to mean the liberty not to worship at all. And it will be a sadder day if public worship is not kept up enthusiastically by the free will and volition of Christians who want to go to church rather than who go because of some fear or threat.

Need to Arrest Trend

IT'S high time we who are clergymen and we who are parents arrest this trend of making church-going an optional requirement of the Christian life. Our generation is reaping the pay-off of generations of casual and easy-going indifference about church-going, and the spiritual impoverishment of our people and nation is glaring testimony of the tragedy and folly of our course.

The final reason why so many Protestants do not go to church is simply that they don't want to go. They are glad to accept all the blessings the good Lord gives them, but they feel no obligation to offer to God something in return. To receive gifts from anyone without expressing one's thankfulness is to be guilty of rank ingratitude. To neglect participation in corporate worship is not only to weaken one's personal faith, to reduce the influence and witness of the Church, and to encourage atheism and worldliness, but in the end it will contribute to the loss of all liberty whenever a dictator arises to fill the vacuum in our souls.

This is, in truth, a serious matter. If church-going is not important to you and if you are not training by word and example your children to consider it important, you are casting your vote to close the doors of the Protestant Churches of America, to forfeit the liberty we now enjoy, and to turn the nation over to whatever sinister forces or individuals can then readily take command.

Either American Protestants get back to their churches, or we'll have a generation of heathen

barbarians on our hands who will make Hitler and his fiendishly foul gang resemble cherubic choir-boys at a Sunday-School picnic. Either the public worship of Protestant America waxes enthusiastic and popular again, or we'd might as well admit our spiritual bankruptcy and quit deceiving ourselves that we want America to continue being a Christian nation of free men.

Sexual Laxity

By REV. ELDRED JOHNSTON

Assistant Minister, Christ Church, Dayton

IT'S a common American boast, spoken or implied, that our morality is higher than that of most nations. We ridicule the French, the Russians, the Italians, the Mexicans for their moral laxity. Yet there is abundant evidence that sexual habits in America are approaching the license which characterized Roman civilization in the period of its greatest decadence.

America needs a prophetic message today—clear, sharp, and to the point: "Sexual laxity is a violation of the law of God and is therefore a certain and speedy way to unhappiness."

I see three basic causes for the widespread libertinism of our day:

One, Hollywood, thrill magazines, and popular novels have sold the masses of people the idea that the sexual experience is purely physical. This is a fallacy. Such an experience is interwoven in the heart and soul and emotions of the person. It has to do with loneliness, selfishness, heartaches, boredom, and the hunger for love and ambition. Hollywood would have us think—(pardon; let me start that again)—Hollywood would have us feel that it is simply a momentary physical fling. The truth is that one act of sexual abuse can wreck a life—or two—or three!

Two, married men have allowed themselves to be caught in a whirlpool of activism: business, social, recreational, political. They are too busy to live—too busy to respond to the normal influences of life. In their homes and families are many opportunities for happy and satisfying experiences. But they think they have no time for them, so they grab cheap and hurried physical experiences outside the home. That is why they remain unhappy and dissatisfied—because their experiences are physical and nothing more.

What one really is after in the sex experience is the fulfillment of the desire to be wanted and loved and needed. This can be found supremely with one's wife and children—but it takes time and effort.

Three, we have divorced religion and sex. We have turned over all sex discussion to the pulp magazines and Hollywood. We have implied that sex is only to be mentioned in a whisper, shamefaced manner. Absurd! Let it be proclaimed (yes, even from the pulpit!) that God created this thing for a noble purpose; and when used in the way he intended it brings happiness; and when misused or abused it brings inescapable unhappiness!

In fact, secular psychology notwithstanding, religion offers the only basic solution for this problem. Religion refuses to allow us to use another person as a "thing." Every person is a sacred personality of infinite worth. Religion rejects the double standard of morals. A man having relations with a low woman drags his body and soul down to her level. Religion alone can give one the power to conquer. Do we really want strength? Then we must remember that there is one who wants us to be strong even more than we want it! This one can and will help us the very moment we decide with all our heart to let him enter and rule our entire life.

Immorality is not inescapable, for God is on the side of all who sincerely desire to rise above it. And he who walks with God walks on the only road to complete happiness.

Church People Are Funny

IT makes me laugh to hear a faithful non-attendant at church services explain his absenteeism with the same old line about not enjoying unfamiliar hymns. When asked what hymns he would like, always comes the same answer, "Well,— 'Onward, Christian Soldiers'." And there the list ends. I ask you, isn't it a bit funny for one to join with fervor in the singing of "Onward, Christian Soldiers" when, so far as he is concerned, there is nothing onward about it, and as a Christian soldier he is missing from roll-call about fifty times out of fifty-two?

Realizing fully that it is the tune and not the words that appeals to most of us, I still think it is a good idea to mean what we say, even when we sing it. Why doesn't someone write some new words to that good old tune so that the "mighty army" of sloth may put truth as well as tune into their singing? Such, for instance, as:

Backward, Christian slackers,
Sliding to the rear,
At our post of duty
Once or twice a year.

—ALICE THURSTON THOMAS

Reply Requested

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

THERE are messages to which there is no reply requested. To others some response must be made. The Gospel belongs to the second type. Here it comes over the wire: "God loves you and sends his very self to you." Only ten words, but what a telegram from heaven!

Some folks getting it think: "Isn't that nice! I wonder if I'll like what he brings and will wish to do what he suggests." They look the gift horse in the mouth before deciding to accept it. And when they find some items which are hard to take or "too idealistic," they let the gift remain stored away in the attic for possible future use, in some dire emergency or just before death.

Others think: "Someone is fooling with me. God does not mess around with things in this world like telegrams. He is concerned only with spiritual matters." So they toss the message away and never recognize him at all.

Still others think: "Is it possible! I must certainly keep on the alert by prayer and thanksgiving so as to see him in everything that comes to me. And I must find some way to return such a gift. Why, I must give everything that has come to me for his use! I never expected to see him in this world! What news! I wonder if the rest of the family and the neighbors know about this. I wonder how I can get the news around the world!"

Only ten words. What is your reply?

Seeing It Through

By WILLIAM P. BARNDIS

Rector, St. Matthew's, Lincoln, Nebraska

ONE summer in my youthful days I became interested in taking German lessons. I talked with an old college professor friend of mine and he agreed to tutor me in the language. He was wise with the wisdom of experience and he said something like this: "If your enthusiasm doesn't lag, you will learn some German." I soon discovered what he meant because it was one thing to think how nice it would be to be able to read German, but it was quite another thing to learn to read it!

Enthusiasm is wonderful and we can thank God for it; but more than enthusiasm is required if a task is to be completed. This applies in a real way to Church work. It is easy enough to

arouse considerable enthusiasm for raising a Church budget, but it requires persistent work, careful attention to details, and a certain amount of bull-dog tenacity to complete the task so enthusiastically begun.

Many a project fails just because people do not have the willpower to see it through to the end. Many a new group is organized in parishes in answer to real needs. An enthusiastic beginning is made, but when the hard, inglorious work of building it up arises, people are unwilling to pay the price of the hard work involved.

There is simply no substitute for persistence and unremitting attention to details if a worthwhile job is to be done. Often the difference between success and failure is just a matter of staying with a project. It is easy enough to start on a Church job; the important and crucial thing is to see it through.

Trivial Religion

By H. ROSS GREER

Rector of St. Andrew's, South Orange, N. J.

WHEN people tell me, 'I do not believe in missions,' I am tempted to answer, 'I shouldn't think you would, for the apparently superficial emphasis that many Church people put on their religion suggests that they probably would not care to share with others anything so trivial. Only where convictions based on deep faith exist, is there a strong interest in and devotion to the missionary cause,' Bishop Washburn of Newark said recently.

The religion of some people is a thoroughly trivial thing. It's cheap. Some patronize the Church and talk about "the little Church." Some regard their contributions, meager as they often are, as a sort of insurance apparently thinking, "If there is a God, he won't forget that I did my bit. I'll edge in somehow, if there is a hereafter."

The sincere desire of people who are serious about their religion is expressed in the words of the spiritual—"Lord, I want to be a Christian in my heart." To achieve that desire a changed heart will be necessary in more cases than we like to admit.

Changed hearts avoid an-hour-Sunday, best-clothes-religion, and seek to love God first on all days and in all ways and to love others for the love of God and to serve God's children whenever and wherever able to serve them.

Some who profess and call themselves Christians do the Christian religion more harm than the Society for the Advancement of Atheism.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

As a Mighty Stream. By Julian Morgenstern. Jewish Publication Society.

Studies in the progress of Judaism through history, by one of the finest scholars, one of the noblest spirits of our day. Dr. Morgenstern recently retired as President of Hebrew Union College in Cincinnati, and the trustees of the College asked him to gather together these papers for publication in his honor. The book will help Christians to understand how a modern liberal Jew looks upon religion and life, and how he holds a friendly and sympathetic attitude toward other religions without yielding up loyalty to his own.

Religion and the Rise of Western Culture. By Christopher Dawson. Sheed and Ward, \$3.50.

This is the second volume of Dr. Dawson's Gifford Lectures, Vol. I appearing last year as "Religion and Culture." The whole series of lectures are an elaboration and demonstration of Lord Acton's theme that the heart of culture—a culture, any culture worthy of the name—is religion. Dawson is one of the universal minds of our time; he is like Toynbee, and knows everything that has ever happened in human history! And like the Anglican Toynbee, the Catholic Dawson is a man of faith, and believes it is not too late to get back to the living fountains of cultural vitality—though we be far gone from them. A noble book.

One Man's Testimony. By Norman Goodall. Harper. \$1.50.

A fascinating autobiographical statement of faith by the successor to William Paton of the International Missionary Council. The author has kept the faith in spite of the disillusioning experiences of two World Wars—in 1914-18, he was with the Artistis Rifles. His faith is a deep earnest Bible-nurtured confidence in God and his power to save.

The Westminster Study Edition of The Holy Bible. Westminster Press. \$10.00.

The very least one can say of this book is that it is the most beautifully printed annotated Bible ever published. It is on thin paper, with large clear type, printed in paragraph form with paragraph sub-heads, and brief notes at the foot of the page—and it even has a concordance and an atlas. The maps in the atlas are from the larger Westminster Atlas. There are

in all 2,014 pages, so that at \$10.00, speaking only in quantitative terms, the book is the bargain of the year!

The introductions are clear and relevant, though brief. The point of view is more or less conservative, although modern historical and literary criticism are taken for granted. As is often the case, the writers are more conservative in the New Testament than in the Old. The introductions tend to be theological, and their theology is "confessional" (i.e. conservative Reformation theology). The church is, for example, the New Israel—a perfectly Biblical conception. In the New Testament, the sub-headings tend to be homiletical and picturesque rather than analytical, though this criticism is by no means applicable to all of them.

No publishers at the present day are doing more than the Westminster Press to open up the Bible to our generation. It is to be hoped that many more Episcopalians—as well as other Christians—will become regular Bible readers as a result of the publication of this magnificent book.

Zwingli and Cranmer on the Eucharist. By Cyril C. Richardson. Seabury-Western Theological Seminary. 25c.

Dr. Richardson's M. Dwight Johnson Memorial Lecture at Seabury-Western is a magnificent critique of Dom Gregory Dix's position. He holds that Dom Gregory is right in the main, and that Cranmer's Eucharistic doc-

trine was essentially the same as Zwingli's. Cranmer likewise was a nominalist in his Eucharistic theology, though a realist on the Doctrine of the Incarnation. It is a first-rate contribution to the theology of the Anglican Church in the Reformation Period.



LAVABO OR BAPTISMAL BOWL

A handsome version of the traditional baptismal bowl . . . distinctive and more practical than the usual glass variety. Simply designed in sterling silver, and engraved with a cross.

2 in. deep, 4 in. diameter, \$10.00.

ECCLESIASTICAL STUDIOS
BLACK, STARR & GORHAM
FIFTH AVENUE AT 48TH STREET
NEW YORK 19, N. Y.

Get The Witness every week

If you are getting your copy at your church this Lent fill out the form below and mail so that you may receive The Witness regularly.

The WITNESS

Tunkhannock, Pa.

Enclosed please find \$4 for which enter my subscription for a year, commencing with the issue following Easter.

Name

Street

City..... Zone..... State.....

EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

to the influence of religion and the Churches on American life." It is particularly timely due to the heated controversies over federal aid to schools, including parochial schools, and the demand in some quarters that no official representatives be sent to the Vatican.

MRS. ROOSEVELT AT YONKERS

★ Mrs. Eleanor Roosevelt was the speaker at a meeting of the Auxiliary of St. John's, Yonkers, N. Y. recently. She spoke on the U. N. and its relationship to the community. There was an audience of over 2000.

ALCOHOL STUDIES AT YALE

★ Applications are being received from those who wish to attend the Yale school of alcohol studies, the object of which is to make the most recent findings of scientific research available for application to the problems of alcoholism. Clergymen, social workers, doctors are eligible to attend the school which is from July 8 to August 4.

ARKANSAS CATHEDRAL TO BUILD

★ Trinity Cathedral at Little Rock, Ark., is to erect a new building at a cost of \$200,000. One unit will provide diocesan and cathedral offices and a choir room; the other will provide educational, recreational and fellowship purposes. There is \$100,000 on hand, and the other \$100,000 is now being raised.

FLORIDA CATHEDRAL TO BUILD

★ The cathedral at Orlando, Fla., is now raising funds for a new parish house and church school building. The campaign is being conducted by a firm of professional money-raisers.

COUNSELORS APPOINTED AT COLUMBIA

★ Chaplain James A. Pike of Columbia University announced on March 20 that three religious counselors to Eastern Orthodox students have been appointed. Dean Georges Florovsky of the Russian Orthodox Seminary will advise students of that Church; the Rev. John Zanetos will be the advisor to Greek Orthodox students, and the Rev. Vasile Hategan will serve other Orthodox under-graduates.

MISSIONARY SPEAKS IN MISSISSIPPI

★ Mary Cruise, missionary in the Philippines has been speaking through February in the diocese of Mississippi, following these meetings with addresses at Memphis, Chattanooga, Seawane and Knoxville. Herself a physician, she spoke particularly of the work at the hospital at Sagada in the mountain province.

PENNSYLVANIA SEEKS EXTENSION FUND

★ The diocese of Pennsylvania is planning a campaign for \$400,000. The executive council states that it needs a minimum of \$150,000 for church extension; \$125,000 for new buildings for the Philadelphia Divinity School; \$125,000 for the maintenance of a diocesan conference center.

MR. HARPER PROPOSES A CHANGE

★ The Rev. Ralph M. Harper, rector of St. John's, Winthrop, Mass., has written a letter praising Tom Barrett's "Here Comes the Bride's Mother" (March 16). At the same time he thinks he has a better ending, which is as follows:

They drove on for a while in silence. "It must be heavenly in heaven," Isabel said, smiling

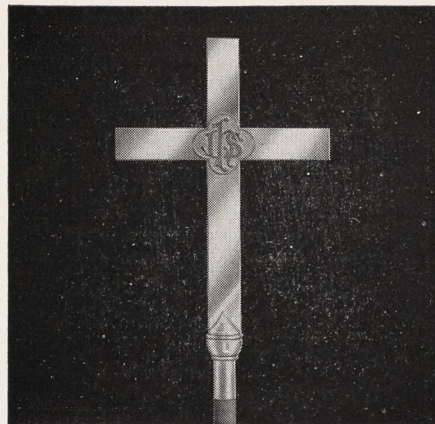
happily, "where they neither marry nor are given in marriage. But there is one compensation on earth—the wedding fee."

"Yes, dear, you would remind me," said Mr. Entwistle, "I forgot to give you the envelope."

Isabel opened it eagerly and read:

"Dear Reverend:

Just before the wedding my tailor took me aside in the robing room and whispered that the constable had a court summons unless I at once made a part payment on the \$400 I owe him. So, Reverend, I made a decision to fork over all I had and let my father-in-law foot the bill for the honeymoon. You, I am sure, will be glad to forget the wedding fee. Surely you cannot disagree that in this instance honesty is the best policy."



A new Processional Cross by Gorham. Cross is 15 inches in height, of highly polished brass, complete with 1-piece Staff of quartered oak with brass mountings. Overall height 67 inches. Plain Cross as illustrated \$50.00; with etched Passion Flower design, \$75.00.

Prices subject to change without notice

WRITE FOR ILLUSTRATED
ECCLESIASTICAL BROCHURE
GIVING PRICES

Gorham

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

NEWS OF CHURCHES OVERSEAS

WORLD COUNCIL HAS REAL GROWTH

Increased interest is being displayed in the World Council of Churches, in spite of attacks in some quarters, reported Henry Smith Leiper, associate general secretary of the international agency, at the meeting of U. S. member Churches held at Buck Hill Falls, Pa., March 22-23. Mr. Leiper was unable to be present because of illness. The Council is composed of 155 Churches in 44 countries.

The attacks, the report said, have come from "misinformed economic conservatives, by openly hostile and destructive fundamentalist critics, as well as by Communist sympathizers who regard the Council as the tool of western imperialism and capitalism."

RUSSIAN CHURCH LEADERS GREET STALIN

The bishops of the Russian Orthodox Church, headed by Patriarch Alexei, have sent a message to Stalin hailing him as "the teacher and friend of the workers," under whose leadership "racial, national and religious equality is insured."

EQUALIZE FUNERALS IN FRANCE

Bishop Jean Weber, R.C. of Strasbourg, France, has decreed that funerals will in the future be the same for everyone regardless of social or financial position of the family. The only exceptions will be in the case of celebrities whose work warrants "a certain pomp" as a tribute to their achievements.

SEES CHRISTIANITY SURVIVING IN SOVIET ZONE

Bishop Otto Dibelius of Berlin, speaking in the French zone of Germany, said that "a hardened Christendom is developing in the Soviet zone which justifies great hopes for the Church in the future." He also warned leading churchmen that the Church must not commit itself "either for the east or the west in the party-political struggle."

AUSTRALIAN CHURCH LEADERS COOL TO VATICAN PLEA

Church leaders in Australia declared that they are not prepared to enter into reunion discussions with the Roman Church on the basis of "absorption" into Roman Catholicism. One of the spokesmen was Anglican Bishop William Hilliard of Sydney who said: "We are ready to confer but only on a sincere basis of union without the

sacrifice of principles." The moderator of the Presbyterian Church and the president of the Wales Methodist Conference took the same stand, with the latter declaring that "no Protestant Church would repudiate its great Reformation principles."

CHURCH ISOLATIONISM DECLARED DOOMED

Ecclesiastical isolationism, like the national variety, is doomed according to Bishop John Dixon of the Church of England in Canada. "If Christians cannot exhibit brotherhood, secular churches spring up which witness to fellowship if only on a national plane," he said at a service for Protestants of all denominations in Montreal. "The very word 'communion' is being taken away from us by the disciples of Marx who find in it a secret of a life of corporate solidarity."

VATICAN REPRESENTATIVE LEAVES PRAGUE

Monsignor Ottavio de Liva, last remaining Vatican representative in Czechoslovakia, left Prague by plane on March 20 for Rome. He had been ordered out of the country for alleged subversive activities. Meanwhile leaders of other Churches in the country took the oath of allegiance to the state at a formal ceremony.

SOCIAL WORK SCHOOL IN GERMANY

Aided with \$50,000 from American Lutherans, an Evangelical school for social work has been set up in a castle near Betzdorf, Germany. It will provide special training for clergy and laity engaged in all types of social activity.

WAVE OF RIOTS IN AFRICA

Religious workers among Johannesburg's Negro population report a new wave of rioting in native towns near the city. The Rev. H. Leach of St. Alban's mission for Negroes said that "it is a regular thing nowadays for non-whites, colored and natives, to be insulted and assaulted by young men who appear clearly to resent the presence of non-whites at all. The object of their attacks on natives seems to be based on nothing more than the fact that these people are not white. This attitude causes a burning resentment among non-whites. The younger Negro people, impatient of the wise counsel of their elders, have reached the stage where they demand immediate retaliation. Frustration is relieved by action."

Timely Tracts

THE WORK OF A BISHOP

By

W. APPLETON LAWRENCE

Bishop of Western Massachusetts

All clergy should have copies to give to their people.

☆

MISSIONS DEMAND UNITY

By

V. S. AZARIAH

The late Bishop of Dornakal

One of the great leaders of our generation deals with a timely topic.

☆

MEANING OF THE REAL PRESENCE

By

G. A. STUDDERT-KENNEDY

Considered the greatest essay this remarkable man ever wrote. Many thousands have been distributed by our clergy. Have a supply on hand for the inquiring person.

☆

THE INNER LIFE

By

EDWARD M. CROSS

The Bishop of Spokane

One of the great leaders of our Church on how to attain inward peace.

☆

THE MARRIAGE SERVICE

By

HUGH McCANDLESS

A Witness editor explains the service. A fine tract to place in the hands of those about to marry.

☆

THE CHRISTIAN AND HIS MONEY

By

BENJAMIN M. WASHBURN

The Bishop of Newark

Explaining the correct attitude toward money for a Christian.

☆

Each of these leaflets is 10c for single copies; \$4 for 100 copies, assorted if desired.

(Payment with Order is Requested)

The WITNESS

Tunkhannock, Pennsylvania

NEWS OF OTHER CHURCHES

MINISTER SEEKS OFFICE ON FREEDOM ISSUE

Campaigning on a "freedom of religion" issue, the Rev. Glenn D. Miller, Methodist of Mountain View, Cal., seeks a place on the city council. He said the action of the council in denying a permit for the construction of a Mormon tabernacle induced him to enter politics. He maintains that any denomination has a right to organize and establish a place of worship.

FOREIGN STUDENTS VISIT VILLAGE

Bertha, Minn., a village of 600 persons, was host recently to 42 foreign students attending the University of Minnesota. They came from 21 countries. It was their first look at life in rural America. They toured farms and the village's business places, attended meetings of farmers groups, went to a folk dance and attended churches.

CONTROL OF MAN SEEN AS REAL PROBLEM

Effective means of controlling men is the crucial problem in international affairs, according to Andrew C. Cordier, assistant to the head of the UN. Addressing the laymen's movement for a Christian world order in New York, he conceded that "the prevailing sense of pessimism appears justified on the basis of radio and newspaper reports" but added that "these accounts do not properly evaluate the hard facts of life. They do not, for example, assess the power utilized by the prophets, the power contained in the Psalms, or in the life of Jesus". He said that the UN had demonstrated successfully that moral pressure could be employed in solving international disputes.

SEVEN-DAY FAST FOR PEACE

About fifty persons connected with Churches are to go to Washington to start a "seven-day fast for peace", which will start tomorrow, April 1, at midnight and be continued until Easter morning. Leaders are A. J. Muste, director of the Fellowship of Reconciliation and a Presbyterian minister, and Dorothy Day, editor of the Catholic Worker.

REVERENT GOOD FRIDAY OBSERVANCE

Some 1,460 business firms in Buffalo, N. Y. have been urged to cooperate in a more reverent observance of Good Friday. They have been asked by a committee composed of both Roman Catholic and Protestants to close between noon and three and

when possible to give employees time off to attend services. Large billboards, and bus and trolley cards, as well as car-bumper placards are carrying the Good Friday message.

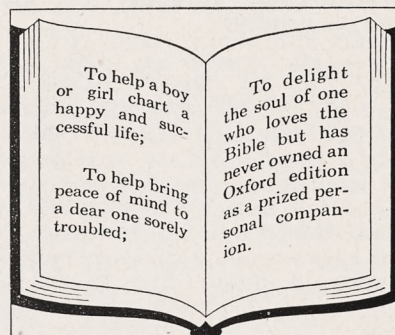
FEDERAL COUNCIL IS BACKED

The executive committee of the council of churches of Pittsfield, Mass., has voted unanimously to "re-affirm confidence in the Federal Council of Churches" which is attacked in "The Road Ahead", a book by John T. Flynn. It was reported that 800 copies of the book had been distributed to employees of the G. E. plant in the city.

FINDS TELEVISION HAS BAD EFFECT

Television is having a bad effect on children, according to the Rev. Edward Connaughton, superintendent of

Dayton's R. C. schools. He blamed parents for cases where pupils came to school "so drowsy they fall asleep



Give an OXFORD BIBLE at Easter

America's Gift Bible since 1675

\$1.65 to \$250.00

SERVICES IN LENT

NEW YORK CITY —

ST. PHILIP'S
214 West 134th Street

The Rev. Shelton Hale Bishop, Rector
The Rev. Warren Scott; the Rev. Irving
Anthony; The Rev. Dudley Cobham

Sundays: H.C. 7, 8 & 9; 11 on 1st Sunday
M.P. 11; Baptism 1 p.m.; E. P. 8
6:15; Sunday School 11

Daily: H.C. Mon. & Sat. 9; Tues. & Thurs.
7; Wed. 7:30; Fri. 9:30

CHAPEL OF THE INTERCESSION
Broadway & 155th Street

The Rev. Joseph S. Minnis, D.D., Vicar

Sunday: H.C. 8 and 11; M.P. 10:30

School: 9:30 and 11; E.P. 8

Weekday: H.C. 7 and 10; E.P. 5:30

Wed. in Lent: Vicar's Evening, 8

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL

The Rev. James A. Pike, J.S.D., Chaplain

Daily (except Sat.): 12 noon

Sunday: H.C. 9 and 12:30; M.P. & Ser., 11

H.C.: Tues. 7:45, Thurs. 10

BALTIMORE, MD. —

ST. MICHAEL AND ALL ANGELS
20th and St. Paul

Rev. D. F. Fenn, D.D.,

Rev. D. C. Patrick,

Sunday: 7:30, 9:30, 11 and 8 p.m.

Holy Eucharist daily

preaching Service—Wednesday 8 p.m.

PROVIDENCE, R. I. —

GRACE CHURCH

Mathewson and Westminster Sts.

The Rev. Clarence H. Horner, D.D., Rector

Sunday: H.C. 8 and 9 a.m.; Church

School, 9:30 and 11; Morning Prayer and

Sermon (H.C. first Sunday) 11; Y.P.F., 5

p.m.; Evening Prayer and Sermon, 7:30

p.m.

Thursday: H.C., 11 a.m.—Lenten noonday

services, Mon. thru Fri., 12:10 p.m.

WASHINGTON, D. C. —

ST. JOHN'S CHURCH
Lafayette Square

The Rev. C. Leslie Glenn, Rector

The Rev. Frank R. Wilson, Ass't

Sunday: 8, 9:30, 11 and 7:30 p.m.

Daily, 12

Wed., Fri., 7:30; Holy Days, 7:30 and 12

CHURCH OF THE EPIPHANY
1317 G Street, N. W.

The Rev. Leland Stark, Rector

The Rev. Warren Mace, Assoc. Rector

Sunday: 8 and 11 a.m.; 8 p.m.

Mon. through Fri., 12-12:30 p.m. Noon-

day preaching services

Wed., 5:30 p.m., Preaching service

Thurs., H.C. 10:30 a.m. and 12:30 p.m.

LOS ANGELES, CALIF. —

ST. PAUL'S CATHEDRAL
615 S. Figueroa St.

Very Rev. John M. Krumm, Ph.D., Rector

Sunday: H.C. 8 and 9; 11 Morning Prayer

and Sermon; 7:15 Evening Prayer

Tues. and Thurs., H.C. 10 Daily, 12:05

SOUTH ORANGE, N. J. —

ST. ANDREW'S CHURCH

The Rev. H. Ross Greer, Rector

Sunday: H.C., 8; Service, 11

Lent: Tues. H.C. 10 a. m.; Wed. 8:15 p.m.

AUSTIN, TEXAS —

ALL SAINTS' CHAPEL

The Rev. Joseph Harte, Rector

The Rev. Gray Blandin, the Rev. Keith

Bardin, Lucy Phillips

Sundays: 8, 9:30, 11 & 6

Daily: 7 & 5:30; Wed. 10

CHICAGO —

THE ATONEMENT

5749 Kenmore Avenue

The Rev. James Murchison Duncan, Rector

Sundays: 8, 9:15; 11 H.C.

Daily: 7:30 H.C.

in class". He also reported cases of children suffering emotional upsets from watching programs unfit for them.

SEES U. S. HEADED TOWARD POLICE STATE

Robert W. Searle of the Protestant Council of New York, stated in an address in that city that he sees "a move toward police state methods" in legislation governing control of atomic energy information. He also said he was disturbed by some government regulations concerning loyalty tests. He declared that "any man who sticks his neck out on any issue, racial for example, or international, can be a suspect."

ERNEST R. BROMLEY GOES TO JAIL

Ernest R. Bromley, Methodist minister of Wilmington, O., was jailed on a charge of resisting arrest during eviction from his two-room apartment. He maintains that he and his wife and baby were evicted because of his campaign against segregation in the schools. The owner of the apartment said that he was evicted because of his association with Peacemakers, a pacifist organization, and because of his refusal to pay federal income tax, which he did not pay since such a large part of the national income is for war purposes. Mr. Bromley, while living in Wilmington, has no church at the present time.

MINISTERS ASK TAX ON DIVORCES

A proposal to impose a tax of \$25 on every divorce granted in Arkansas, was approved by the ministers of Rogers, Ark. It would bring the state about \$240,000 if it became law.

RICHMOND NEGROES REFUSE TO BE SEGREGATED

Members of the 62 Negro churches in Richmond, Va., took no part in an eight day preaching mission held in that city, since the segregation law permits them to attend meeting with whites only if they sit in a reserved section. The mission was attended each evening by about 5,000 persons. Speakers during the mission were Franklin C. Fry, president of the United Lutheran Church, who deplored the middle class nature of Protestant Churches; George A. Buttrick, Presbyterian of New York, who said of the present social order: "Mend it and we won't have to defend it." Another speaker was Ralph W. Sockman, Methodist of New York, who was optimistic about peace. "Goodness has been crucified many times but it manages to survive. We have liberty only through discipline. God has not empowered man to set off a chain reaction to destroy the world."

NURSES REJECT BEQUEST

The visiting nurses association of Hartford, Conn., has turned down a bequest of \$5,000 since the use of the money is limited to Protestant patients. Spokesman for the group declared that it "is contrary to the principles of the organization."

BAPTIST OPPOSE AID TO CHURCH HOSPITALS

The Baptists are opposed not only to federal aid to schools connected with Churches, but oppose also any grants to Church hospitals. This decision was made at a joint conference held in Washington attended by representatives of the Northern, South-

ern and National Baptist Conventions. The decision was based on the historic position of Baptist Churches on the separation of Church and state.

GROUP REFUSES TO PAY WAR TAXES

A group of 48 men and women, including eight clergymen, in various parts of the U. S. refused to file income tax returns as a protest against "bomb building" and war. Some refused to pay that part which "corresponds to the percentage of the national budget now allocated to war preparation", while others refused to pay anything on the ground that "the major activity of the federal government is war."

Memorial Wainscoting
CHRIST EPISCOPAL CHURCH
CHICAGO, ILLINOIS

OSSIT CHURCH FURNITURE COMPANY
Designers and Manufacturers
JANESVILLE, WISCONSIN

**THE BISHOP WHITE
PRAYER BOOK SOCIETY**
Founded by Bishop White 1833

Donates to Missions, Institutions and Parishes
unable to purchase them, in limited grants.

PEW SIZE

The Book of Common Prayer
The Church Hymnal (words only)

Apply THE REV. ALLEN EVANS, D.D., S.T.D., Sec.
319 Lombard St., Philadelphia 47, Pa.

Endorsement of Bishop must accompany request

**Everything for the
Episcopal Church**

Ammidon & Company
HORACE L. VARIAN
31 S. Frederick St. Baltimore 2, Md.

MONEY for your TREASURY
Over 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1946 by members of Sunday
Schools, Ladies Aids, Young People's Groups,
etc. They enable you to earn money for your
treasury, and make friends for your organiza-
tion.

SANGAMON MILLS

Established 1915 Cohoes, N. Y.

**Write us for
Organ Information**
AUSTIN ORGANS, Inc.
Hartford, Conn.

CHAPLAIN WANTED—Chaplain for health
and correctional institutions, also to be Rec-
tor of small city parish with good buildings.
Salary \$3,000 to \$3,500 with four bed-
room rectory, car allowance etc. Middle-
aged man with family preferred. Write
Detroit Episcopal City Mission Society, 300
Griswold Street, Detroit 26, Michigan.

WHO IS INTERESTED?

Priest thinks practice of love with active
demand full justice near by as well as far away
provides sole unmistakable evidence real reli-
gion. Long involved in struggle by and for
exploited, segregated, persecuted persons. Re-
signed 6-year Church post 1949, serious ill-
ness. Health now restored, assisting in great
city. Profoundly engrossed increasing social
activity, which continues as formerly non-sal-
aried, but bishop writes this activity makes
priest difficult to place. Anxious to maintain
long-time integration priestly-social function.
Is there parish needing priest, U. S. or Can-
ada, with labor membership predominating, or
bishop wanting such work developed? Salary
to cover subsistence two persons will exceed
present income. Interested only if controlling
majority demands direct application of Christ
to man's living conditions, regardless by whom
obstructed.

Write Box 180

THE WITNESS TUNKHANNOCK, PA.

If you are not a regular subscriber
to The Witness, send \$4 to Tunkhan-
nock, Pa., and your subscription will
be entered for a year.

PEOPLE

ORDINATIONS:

RICHARD J. HARDMAN, assistant
at Calvary, Pittsburgh, Pa., was or-
dained priest, and EDWIN G. BEN-
NETT, to be in charge of St. Mat-
thew's, Homestead, Pa., was ordained
deacon by Bishop Pardue on March
18.

CLERGY CHANGES:

PETER PAULSON, formerly curate
at St. Alban's, Westwood, Cal., is now
doing full time student work at
U. C. L. A.

JAMES H. JORDAN, formerly vicar
of St. Luke's, Fontana, Cal., is now
assistant at St. Mary's of the Angels,
Hollywood, Cal.

LISLE H. CONE has resigned as
rector of Trinity, Monroe, Mich., be-
cause of ill health and is now on the
retired list.

RUDOLPH O. LIESINGER, formerly
rector of St. Matthew's, Buffalo, N. Y.,
is now chaplain of the Veterans Hos-
pital in Buffalo.

JOHN H. PAYNE JR., assistant at
St. Paul's, Pawtucket, R. I., becomes
rector of St. Paul's, Gardner, Mass.,
and vicar of Immanuel, Winchendon,
April 1.

FREDERICK F. MEYER, formerly
in charge of Holy Trinity, Essex, Md.,
is now rector of St. Matthews, Oak-
land, Md.

WILBER C. LEACH, formerly vicar
of Holy Cross, Valle Crucis, N. C., is
now vicar of St. Luke's Chapel, New
York City.

ELLISON F. MARVIN, formerly as-
sistant at St. Luke's Cathedral, Port-
land, Me., is now assistant at St.
John's, Yonkers, N. Y.

GEORGE W. DUMBELL, formerly
rector of St. David's, Highland Mills,
N. Y., is now in charge of St. John's,
Stony Point, N. Y.

LAY WORKERS:

HELEN M. AVERETT is now the
executive secretary of the Woman's
Auxiliary of Alabama. She was for-
merly secretary-treasurer of St.
Mary's, Birmingham, a position she
has filled for 25 years.

DEATHS:

ELISE GIBBS DEXTER, 70, former
missionary to China, died in Boston
on March 14 after a brief illness. She
was widely known at home and
abroad and her death will strike the
hearts of innumerable people through-
out the world.

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

Choir Vestments

Clerical Suits

Cassocks - - Surplices
Stoles

Rabats, Rabat Vests, Collars
Black Clerical Shirts

CHURCH HANGINGS

Altar Linens

C. M. Almy & Son, Inc.
562 Fifth Ave., New York 19, N. Y.

PARISH WANTED—Assistant in large metro-
politan church; previously rector in a smaller
community; will consider call to be rector of
parish in either large or small city. Excellent
background. Correspondence confidential.
Reply Box 21, THE WITNESS, Tunkhannock,
Pennsylvania.

FINEST PURE IRISH LINEN

for all Church uses. Famous old quali-
ties at economy prices. Also Vestment
patterns, transfers, D.M.C. and fine
"Waxt" thread. Samples free.

MARY FAWCETT COMPANY
BOX 146 PLAINFIELD, N. J.

CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the
yd. Surplices, albs, Altar Linens, stoles, burses,
veils. My new book, "Church Embroidery &
Church Vestments" (1st edition sold out, 2nd
edition now ready). Complete instructions, 128
pages, 95 illustrations, vestment patterns drawn
to scale, price \$6.50. Handbook for Altar
Guilds 53c. L. V. Mackrille, 11 W. Kirke St.,
Chevy Chase 15, Md. Tel. Wisconsin 2752.

**The Prayer Book
Its History & Purpose**

BY

IRVING P. JOHNSON
Late Witness Editor

25c for single copy
\$2 for ten copies

The WITNESS
Tunkhannock, Pa.

● ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE
SEND both THE OLD AND THE NEW AD-
DRESS AND ALLOW THREE WEEKS FOR
THE CHANGE.

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.

JOHN KREMER

Layman of Overbrook, Pa.

Send extra copies of March 9 as I want to give them to a priest who has discussion groups of young people. My, what the Church owes to Dr. Bell.

DAVID C. HUNTINGTON

Retired clergyman of Waterford, N. Y.

Dr. Bell's thought-provoking article on the Church calls for a rejoinder. After all, does not the fashionable church serve a purpose anyway? It helps its own church members to remember and recognizes God. In it they can keep the first part of the summary of the commandments. What Dr. Bell deplores in churchmen is the neglect of the second part of the summary i. e. loving one's neighbor as much as he does himself.

The Rev. Charles Kennedy's Lenten sermon here was a brilliant answer to the objection that church services were "dull." Now allowing that they seem dull, why is it? Because in following the Church year, there is an endless repetition. People are never "stung with the pleasure of a sudden thought," a la Milton. Church members have been receivers and not givers. They become as dead, as the Dead Sea, which receives but never gives. Just as soon as a person has been converted, he should plan to convert others, either in the church school, or by cooperating in starting a mission in a new suburban district, or by giving a tithe to the church treasury. I remember a new vestryman asking the others how much he ought to give. The warden said "one dollar." I was young then and afraid they would think me a crack-brained idealist, so did not raise that amount to a tithe. Had I done so I might have saved his life by helping him to think that he was of some use in the world. It might have prevented him from committing suicide, which he afterwards did. It is always needful to remember and recognize God in the family, in the Church, and in the nation. "The nation which forgets God will go down quick into hell."

My idea of the Church is that every church should be a rescue mission. If it becomes a rescue mission, bringing the rich and poor together (like Nelson's church in Cincinnati) when the old aristocrats die off, there will still be a congregation of potential aristocrats, gathered from the slums (this is the only practical method of slum

clearance—any other method will fail). Baalam said "Let me die the death of the poor" for by his expressed wish he was buried among them.

Lastly, ought not every church to become the mother of churches? Planting them in outlying districts as Dr. Smith of Buffalo did. Lay-readers could conduct Sunday schools and services in localities convenient to the population. When studying in New York someone told me that Grace Church had ten millionaires in the congregation. With all that wealth I wondered how many churches Grace Church would be able to found, should all those rich men give a tithe to the Lord. Did they regard the church as an object of charity or as a charitable institution itself? As an object of charity it is patronized and contemptible. As an institution to help the body as well as the soul and an agency to bring the world to Christ, even the business world might be induced to respect it.

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

George L. Barton, Jr., Ph.D., Headmaster - Box 408

HOLDERNESSE

The White Mountain School, for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fire-proof buildings.

REV. EDRIC A. WELD, Rector
Box W Plymouth, N. H.

KEMPER HALL

Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary.

FOR CATALOG, ADDRESS, BOX WT

BRECK SCHOOL

Accredited

"Devoted to providing education for college and for life and to preparing the youth of all creeds in the fundamental concepts of knowledge, truth, humility and honor. Day and Boarding, Grades 1 through 12. Healthful suburban location near cultural centers of Twin Cities. Moderate rates. Complete information in our 1949 View Book.

MORISON BRIGHAM, Headmaster
2477 Como Ave. W., Dept. B,
St. Paul 8 Minn.

SCHOOLS

A three year course in NURSING

is offered to High School Graduates
Scholarships available

Write to Director of Nursing

HOSPITAL OF SAINT BARNABAS

685 High St. Newark 2, N. J.

Affiliated with Rutgers University

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts

SAINT STEPHEN'S SCHOOL

A coeducational, Church school, grades 8-12, operated by the Episcopal Diocese of Texas. Chief purpose, to give religious education equal emphasis with general education, and provide a Christian community. Excellent faculty of church lay people. Beautiful location. Splendid climate.

REV. WILLIAM BREWSTER

1803 Elton Lane, Austin, Texas

CARLETON COLLEGE

LAURENCE M. GOULD, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
Carleton College
Northfield Minnesota

FORK UNION MILITARY ACADEMY

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.T.C. Every modern equipment. Separate Junior School from six years up, housemothers. Students from thirty states. Catalogue, DR. J. C. WICKER, BOX 284, FORK UNION, VA.

The Hannah More Academy

Est. 1832, Episcopal school for girls, grades 7-12. Outstanding preparation for leading colleges, also General Academic Course, Music, Art, Athletics and Riding carefully supervised. Eighteen miles northwest of Baltimore. Moderate rates. Catalogue.

ELIZABETH N. HARVEY, M.A.
Headmistress, Reisterstown, Md.

CATHEDRAL CHOIR SCHOOL

New York

Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

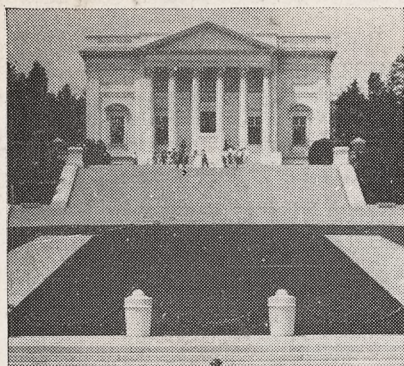
The CANON PRECENTOR,
Cathedral Choir School
Cathedral Heights, N. Y. City 25

★ ★ ★ ★ ★ ★ ★

CARILLONIC BELLS

Selected for National Evening
Hymn Memorial Carillon at

ARLINGTON NATIONAL
CEMETERY



"WHILE THESE BELLS RING,
SAFELY REST. FREEDOM LIVES!"

So reads the Memorial Tablet commemorating this gift of a mighty electronic Carillon from the American Veterans of World War II to the people of the United States.

We, as the maker, are greatly honored that "Carillonic Bells" have been accepted by Harry S. Truman, President of the United States, The Congress, and other Government bodies for this soul-stirring memorial.

The ever-increasing number of "Carillonic Bell" instruments providing vibrant "Living Memorials" in churches, universities, and public locations throughout the world testify to the musical and mechanical superiority of this Schulmerich product.

Prices are amazingly low—No tower is required. For information, write . . .

CARILLONIC BELLS

Schulmerich Electronics, Inc.
233 Carillon Hill, SELLERSVILLE, PA.

★ ★ ★ ★ ★ ★ ★

WITNESS

Numbers of Lent Available.
Copies of the issues beginning February 16, containing the two series featured for the Season are available at 10c for single copies and 7c a copy for ten or more.

Cash with order please.

THE WITNESS

Tunkhannock

Penna.

Oxford Prayer Books

◆ Your choice of many styles, with beautiful bindings, clear type on fine white paper . . . or the famous *ultra-thin* Oxford India Paper. Altar Services and Chancel Books; books for pew use. At all booksellers.

OXFORD UNIVERSITY PRESS, 114 Fifth Ave., New York



CULTURAL MEANING OF THE BIBLE

Louis Wallis's *THE BIBLE AND MODERN BELIEF* explains from a novel scientific point of view the significance of the Bible as a factor in your inherited cultural tradition. The book emphasizes that the ancient Hebrew people never had a Bible; that the Hebrew nation passed out of existence, leaving only a single remnant—the tribe of Judah, from which is derived the name Jew; and that the Bible which we have was actually created by Judaic scribes, working in the Babylonian Captivity and after.

The Chairman of the Department of Semitic Languages at Harvard, Robert H. Pfeiffer, writes:

Dropping everything else, I devoted the day to this fascinating new volume. I like it immensely. It shows the deep conflict between Ephraim and Judah and the efforts of ecclesiastical Judaism to play down and even eliminate the contributions of Ephraim to the advance of Biblical religion. Both Jews and Christians owe Louis Wallis a debt of gratitude for this illuminating volume.

Professor Isaac G. Matthews, of the Crozer Theological Seminary, writes:

The "Tabernacle in the Wilderness" is, for the first time, shown to be what scholars have suspected—a priestly fiction. Yet all the essentials of religion are conserved.

\$2.50

Order from your bookseller, or directly from

Duke University Press

Box 6697 College Station

Durham, North Carolina