

The WITNESS

10¢
A COPY



Christians, to the Paschal victim,
Offer your thankful praises!
A lamb the sheep redeemeth.
Christ, who only is sinless,
Reconcileth sinners to the Father.

—Ascribed to Wipo, 1030.

The Easter Number

April 6, 1950

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE

NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (and 9 Holy Days except Wednesday, and 10 on Wednesdays) Holy Communion; 8:30, 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. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

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

ST. MARY THE VIRGIN
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

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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.
Weekdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

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

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

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

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

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

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

—STORY OF THE WEEK—

World Council Program Needs Much Broader Base

Bishop Angus Dun Says the Episcopal Church Lacks Ecumenical Consciousness

★ Bishop Angus Dun of Washington underscored the need for bringing the program of the World Council of Churches into "the main channels of the Church's life" and to clergymen and laymen on the local level. In an address before the meeting of the conference of USA member Churches of the World Council, Bishop Dun also outlined another major task facing the Council: "to actualize on the continents, in countries, in neighborhoods the measure of unity we have formalized in world terms and at top levels."

He pointed out that delegates to the 1948 Amsterdam Assembly of the World Council pledged themselves "to stay together;" yet, he added, "how hard it is to commit a whole Church to an on-going responsible relationship that will truly engage its whole life." He cited the Episcopal Church as an illustration, observing that "my own Church is as yet tied into the World Council, and likewise into the Federal Council of Churches, on the periphery of its life rather than at the center. I am sure "that my own Church needs to think and to act in fresh ways if it is to carry through within its own structure and life the commitment it has made in joining the World Council. Others must say whether this is true of their Churches."

Bishop Dun asserted that nothing has done more in recent

years to develop "ecumenical consciousness" than the widespread participation of congregations and individual Church members in contributing to inter-Church aid. But he said he could not be optimistic "about the speed with which we can nurture an informed ecumenical consciousness among our people."

"Will for unity" is not enough, he said, because it can be "frustrated and blocked by failure to take seriously the fact that a Church has a body and habit patterns."

The Episcopal leader said the first World Council Assembly agreed to carry forward together the work of the two world movements for unity in faith and order, and in life and work; to facilitate common action by the Churches, to promote cooperation and study, to promote the growth of ecumenical consciousness, to establish relations with denominational federations of world-wide scope, to call world conferences on specific subjects, and to support the member Churches in their task of evangelism.

"In still broader terms," Bishop Dun continued, "it can be said that our Churches have undertaken to look towards one another; to carry forward a serious and dynamic conversation with one another about our differences in faith, in message, in order; to move as near

to one another as our consciences will permit."

These objectives, he said, raise two questions: "How can our Churches be brought to gear into that commitment at the centers of their life?" and "How can our commitments be put to work in the much publicized 'grass roots'?"

As an answer to these problems, the bishop quoted the message of Amsterdam as expressing "our best conviction when it says, 'Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be fit witnesses and servants among their neighbors'."

GROUP PRAYS FOR PEACE

★ Organized by a group of world war veterans at a meeting in Manchester, N. H., in 1948, a prayer-for-peace movement has spread to many parts of the United States and to other lands. More than 750 organizations have adopted the practice of having daily prayers at noon, asking that the nations of the world shall be led into the ways of peace. Organizations concerned with the movement include churches, business and industrial organizations, and civic groups.

Interviewed by Comtesse Alain de Pierrefeu, one of the leaders of the movement, Presiding Bishop Sherrill stated his belief that such prayer, offered by Christian people everywhere is certain to be of value, and expressed the hope that this plan will be adopted by many members of the Church.

EPISCOPAL CHURCH NEWS

ELEANOR ROOSEVELT GETS AWARD

★ Mrs. Eleanor Roosevelt, Episcopalian, received the annual award for social justice, made by the Religion and Labor Foundation. She was cited as a "valiant fighter in the people's cause, champion of justice and fair play, never wavering in democracy's defense."

Prof. Kermit Eby of the University of Chicago, formerly a labor leader, told the meeting of the Foundation, held in Cincinnati, that there were two methods of dealing with our problems, the political and the religious. With the latter, he said, we "stand on principles only at the times when principles do not conflict with our desires." A religious solution means "being willing to live for what we believe and willing to sacrifice our lives for it." He cited Jesus and Gandhi as examples.

UNIVERSITY PARISH OFFERS LECTURES

★ A series of lectures were offered on Wednesday evenings in March by professors at the University of Syracuse, held at Grace Church which serves Episcopalians at the university. There were also lectures on the creed by Rector Walter N. Welsh, and one on politics and economics by the Rev. Laurence Hosie, director of the local council of churches.

CHANCEL CROSS IS DEDICATED

★ A chancel cross made of ebony, walnut, oak and teak, which is thirteen by seven and a half feet, was dedicated last Sunday at St. George's, New York, by the rector, the Rev. Edward O. Miller. His sermon was on the history of the cross as a Christian symbol, and he stated that there were 400 known forms of the cross and



FAITHFUL TO THE LAST—
TO A THIEF ON THE CROSS

forty are used in Christian worship. "The earliest form," he said, "was the plain Roman cross on which Christ was crucified and which we now have probably in its exact dimension in St. George's."

The cross was presented to the parish by Mrs. Henry Hill Pierce and Mrs. Lucius Wilmerding.

MISSION HELD IN RALEIGH

★ The Rev. Daniel A. McGregor, formerly the head of the department of education of the National Council, and later a professor at the school of theology, University of the South, is conducting a Holy Week mission at the Church of the Good Shepherd, Raleigh, N. C. His theme is the gospel and the needs of man.

ELECTED PRESIDENT OF URBAN LEAGUE

★ The Rev. John Baiz, rector of Christ Church, Warren, Ohio, has been re-elected president of the Urban League of that city, this being his third term. The first president was also the rector of Christ Church, the Rev. Rudolph E. Schultz.

HOW ROBIN CHEN WAS ELECTED

★ A letter from Alice Gregg from Shanghai tells of the procedure in the recent election by the Chinese Church of Bishop Robin Chen to be bishop of Anking.

On the first morning the chairman explained that the election might be by nomination from the floor, or that it might be under the direct guidance of the Holy Spirit, each delegate writing the name he chose on his ballot. This latter was favored. The election took place after lunch. We sang, Come Gracious Spirit, Heavenly Dove, and the Rev. Hunter Yen led us in prayer. Two lay delegates passed out the clergy ballots, and two clergy delegates passed out the lay ballots. Two tables were brought in each with the big red sheet for us to sign with Chinese brush. A hush fell as the four with the ballots stood ready to give the results. The lay spokesman said, "Mr. chairman, number of clergy ballots, 14; for Ch'en Chien-chen, 14 votes." Then Arthur Wu said, "Mr. chairman, number of lay ballots, 22; for Ch'en Chien-chen, 22 votes." In a moment the room was full of people wiping their eyes and blowing their noses.

CONSECRATION IN IOWA

★ The Rev. Gordon V. Smith is to be consecrated bishop of Iowa on April 20 at St. Paul's, Des Moines, where the bishop-elect has been rector for seven years. The Presiding Bishop will be consecrated, with Bishop Whittemore of Western Michigan and Bishop Roberts of South Dakota as co-consecrators. Mr. Smith will be presented by Bishop Randall of Chicago and Bishop Keeler of Minnesota, with the Rev. Phineas Casady of Berkeley, Calif.,

and the Rev. LeRoy Burroughs of Ames, Iowa, the attending presbyters. The sermon will be delivered by Bishop Nebraska and Bishop Mallett of Northern Indiana will be the litanist.

COUNCIL OFFICERS VISIT VIRGINIA

★ The Presiding Bishop gave a comprehensive survey of the work of the Church to the faculty, students and other members of the Virginia Theological Seminary, March 16. He spoke of the great opportunity which the world of today presents to the Church for courageous and relevant leadership.

The Bishop's address was followed the next day by a series of talks by three officers of the National Council to the senior students on specific aspects of the Church's program.

The Rev. John Heuss outlined the work of the department of Christian education, revealing both the educational weaknesses and needs of the Church and told of the developing program by which these needs are to be met.

The Rev. George A. Wieland, director of the home department, spoke of the needs and progress in the domestic mission field, in college work, rural work and in work among the Negroes.

Mr. Robert Jordan gave an interesting account of the inception and development of the one world for Christ program. He also spoke of the various ways in which the Church seeks to make its life and work known.

FOOTBALL STAR LEAVES TRINITY COLLEGE

★ Dick Aiken, sophomore, who was a real factor in bringing the Trinity College football team through last fall unbeaten and untied, is leaving college this month to do church work in Nevada. He plans eventually to enter a theological school, but says that he is anxious to get some first hand experience before making up his mind.

THE PICTURE ON THE COVER

★ The picture on the cover is one of the panels from the side of the font at the Church of the Epiphany, New York, the font itself being a part of the George Guy Barnard collection. Most of the works of art that Mr. Barnard collected are now in the famous "The Cloisters" in that city. This particular piece was not added to the Cloisters group because there was no way of telling where it came from and exactly how old it is. However it is believed to be at least six centuries old and is considered by experts to be a handsome example of ancient design and carving.

YOUNG ADULTS MEET IN ARIZONA

★ Arizona's contribution to the survey of young adult organizations and programs, now being made in the eighth province, was focused at a series of meetings in March at Tucson and Phoenix. Thirty-one faculty and student members attended

a conference of young married couples at the Episcopal student center, Tucson, arranged by the Rev. John W. Ellison. A meeting of the "Young Marrieds" club of Grace Church, Tucson, was planned by the Rev. Jerry Wallace. At Phoenix, members of St. Anne's group, Trinity Cathedral, contributed their ideas. At the latter meeting Dean Carman was able to point out that questions asked by young mothers and wives present had been, or would be, answered in the comprehensive program which was being carried out in that alive parish.

WOMEN'S WORK FOR PEACE

★ Mrs. Lakshmi Nandan Menon, native of India who is connected with UN, was the speaker yesterday at a meeting of the women of the diocese of Newark, meeting at the cathedral house. Her subject was how women can work for peace. At present she is chief of the section on the status of women of the department of social affairs of UN.



JESUS CHRIST IS RISEN TODAY will peal from carillons throughout the land on Easter Morn. Carl F. Keuhner, music master of Trinity, Covington, Kentucky, here plays at the console of chimes

EPISCOPAL CHURCH NEWS

DECISION RESERVED ON MELISH CASE

★ The appellate division of the supreme court of New York reserved decision March 29th on the appeal of the Rev. J. Howard Melish against his ouster as rector of Holy Trinity, Brooklyn. The case, submitted after two hours of verbal debate, was based on Justice Steinbrink's decision last spring upholding the legality of Bishop DeWolfe's dissolution of the pastoral relationship. Attorney Theodore Kiendl, representing the vestry which petitioned for the ouster, maintained that their action was precipitated entirely because of the outside activities of the rector's assistant and son, the Rev. W. H. Melish, "which has caused dissension in the congregation detrimental to the parish."

Lawyers for the two clergymen, as well as a committee of the parish, R. H. Weissman and William Mason Smith, argued that the vestry which petitioned for the ouster had been repudiated by 70 percent of the congregation, thus nullifying its petition. They argued further that at no time was a bishop authorized to rule on the dissolution of the pastoral relationship except at the request of either the congregation or the pastor. They also maintained that the case should not have been considered by Justice Steinbrink since the vestry had not exhausted its ecclesiastical remedies.

Chancellor Jackson A. Dykman of Long Island, representing Bishop DeWolfe, countered with the contention that there was no provision in canon law for review of a bishop's decision. He declared that it was fundamental to the Episcopal Church that the power descends from the bishop to the congregation, adding that in this case the bishop's action on the standing

committee's report must be "the ultimate judgment."

A date for the decision on the appeal was not set.

EPISCOPAL CHURCH LEADS IN RELIEF

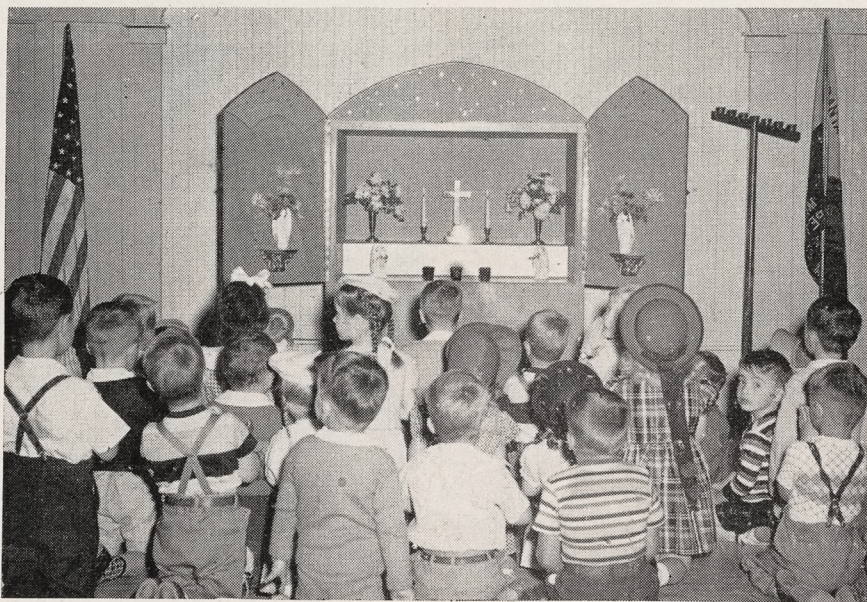
★ It is so seldom that the Episcopal Church is at the top of a list for good works that we hasten to present figures of contributions in 1949 to Church World Service. Our Church contributed \$459,477. Southern Presbyterians were second with \$314,761; Disciples, \$231,092; Lutherans, \$142,525; Northern Presbyterians, \$132,190; Evangelical and Reformed, \$129,434; Congregational Christian, \$99,428; Methodist, \$82,293.

JOSEPH F. FLETCHER GOES TO AUSTRALIA

★ The Rev. Joseph F. Fletcher, professor at the Episcopal Theological School, Cambridge, leaves by plane for Australia on April 10 to take part in the Australian congress of the Partisans of Peace, meeting in Melbourne.

CONSECRATION DATE FOR KIMBER DEN

★ The Rev. Kimber Den will be consecrated Bishop of Chekiang on April 25th at St. John's Cathedral, Shanghai. A letter from him, dated March 9, reached The Witness March 28. "This new call came to me as a very pleasant surprise," he writes, "and I have accepted it most gratefully and humbly as a call from above. I do not deny at all the great honor and dignity bestowed upon me with this new call to the episcopal office. But, as you know, that high office of the Church is always inseparable from great responsibilities and incessant toil for the cause of Christ's kingdom. It makes me tremble with fear when I think of the magnitude of the task of that great diocese of Chekiang, which is the oldest and largest one in China under the Anglican Missionary Society. By God's grace I believe I may find strength in him, the source of all power and I take up this great call as an adventure of faith. I need all the prayers of all my good Christian



EASTER is a feast day for children as well as adults. Here is a group of youngsters worshipping together at the new children's altar at St. Peter's, Santa Maria, California

friends in America for more wisdom, vision and courage to meet the challenge ahead.

"Please don't forget me for I am the same old Kimber Den, a humble brother of yours in Christ. Even after our move to Hangchow, the see city, I'll still continue to support all those social welfare works, such as the leprosarium, blind school and the Kiangsi Rural Service Center, and they will have my personal attention. The Marcia Spofford Memorial School at Lotus Pond Village especially will continue to have my personal attention."

It has been some months since The Witness asked for contributions for the great work of Kimber Den, due to the impossibility of getting funds to him in China. It is now possible to do so, therefore if there are those who care to make contributions please make checks payable to The Witness, writing Kimber Den Fund, in the lower left hand corner, and mail to The Witness, Tunkhannock, Pa. Contributions will be sent him as frequently as the total justifies.

ARCHBISHOP CRITICIZES VATICAN DECREE

★ Recent instructions on Church union discussions issued by the Vatican were criticized March 28th by the Archbishop of York, who said that they will "cause great disappointment to those working for Christian unity." He described the Vatican instructions as "restrictive rather than permissive."

"It would be difficult," he said, "for visitors from another world reading these carefully guarded permissions to understand that they concern discussions, not between Christians and militant atheists, but between those who believe in the same God and Savior."

Archbishop Garbett criticized what he declared was the assumption that "submission to Rome is the only reunion which the Roman Catholic Church can contemplate."

THE MARCH 12TH BROADCAST

★ Quoting a high official of a broadcasting company, Robert D. Jordan, director of the department of promotion of the National Council, said that the radio hookup arranged for Presiding Bishop Sherrill's address March 12 was the largest ever used, except for special broadcasts by the President of the United States.

The broadcast was carried by 680 radio stations in the United States, Hawaii, Alaska, the West Indies and Central America. In addition, more than 300 electrical transcriptions were sent out, and for the use of tiny isolated missions and places where radio reception is poor, more than 500 phonograph records of the address were shipped. The radio address was carried by stations belonging to all four of the national networks.

It is impossible to estimate accurately the size of the listening audience. Based on the number of orders for supplies that were received and shipped by the National Council's Department of Promotion, it is believed that 4,500 parishes and missions were equipped with radio receiving sets to hear the address during the regular church service.

It is too early to make even a preliminary report on the amount of the offering. A number of parishes have written and wired that they are "over the top." The first reports from dioceses conveying the assurance that they are sure they have reached their quotas came from Rochester, Northern Michigan, East Carolina, West Missouri.

CONVOCATION OF CENTRAL BRAZIL

★ The new missionary district of Central Brazil held its first convocation in Sao Paulo, at Trinity Church, February 14-17. Twenty-five lay delegates

and alternates were present and 19 stayed for the entire four days. Bishop Louis C. Melcher, in his convocation address, called for a missionary spirit to be pursued through larger confirmation classes, increased self-support, and the opening of new work. The laymen present pledged their full support to this program.

The convocation devoted considerable time to consideration of a program for youth, deciding to "give special attention to the organization of the Uniao do Mocidade Episcopal in parishes where the national program has not been used."

The convocation asked the bishop to hold clergy conferences and to send out regular instruction on the doctrine, discipline and worship of the Church. "In view of the interest on the part of the laymen it was requested also that lay conferences be held."

RABBI PREACHES AT UNION SERVICE

★ Rabbi Sidney S. Tedesche of Union Temple, Brooklyn, was a preacher last week at one of the noonday services held at Holy Trinity, Brooklyn, and sponsored by the church federation of the city.

"In these days of catastrophe," Tedesche continued, "it seems small consolation to be reminded that other periods have been marked also by catastrophe. But we must remember that, in spite of recurrent crises and wars, great advances have nonetheless taken place. For the average man life has been lengthened twenty years. Health has been improved. Labor has been lightened by science, and leisure increased. These are the other side of the coin. Our problem is whether the gift of time has made us happier, more contented, or better men. Indeed, with the juggernaut of destruction threatening to roll once

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EDITORIALS

The Easter Faith

YEAR after year Easter always means hope to men of despair. It speaks in a very personal way to those who stand bereft and stunned in the presence of death. It speaks to those who suspect the game is nearly up and ask, What's the use? It speaks to all of us today living in a world which may not be for long. In the midst of our pessimism and talk-talk of bombs and self, the year comes round again to spring and God keeps faith with us as for a thousand-thousand times before. The very feeling of spring stirs the human heart with fresh hope. But ours is more than a celebration of nature's annual miracle and the revival of her brightness. Our hope should be quite pathetic and wistful were this all that Easter meant. Ours is a hope surpassingly more personal and reassuring. Ours is hope and trust in the one who made the earth so fair, and brought again from the dead his Christ for us men and for our salvation.

In a world obsessed by the futility of human devices, Easter celebrates the omnipotence of God. This does not mean that God can do anything. He cannot make a square circle. He cannot make man with freedom of will and then force him to choose the good. He is not a magician! The omnipotence of God really means that nothing, literally nothing, can ever finally thwart his purpose. Though we refuse the Christ and crucify him on the cross, God is not mocked. Christ remains the one way to the kingdom of our heart's desire, peace on earth and good will to man. He stands triumphantly across the years of time, not dead and buried, but risen and victorious, the one whom we must heed or perish in the strife.

Easter comes this year as we talk of the destruction of the world and build up stockpiles of desolation. The vitalities of the universe are in our hands, and we tremble when we contemplate the future. Well may we fear man's evil,

but on such a day as this we take heart in the invincible faith of the Christian ages. At the heart of all created things there is a spiritual meaning once revealed so convincingly in Christ. This shall not fail whatever man may do. We believe in the omnipotence of the love of God which was in Christ, that though the heathen rage so furiously nothing shall finally thwart God's will and purpose. Let men boast and warn of their capacity to annihilate all human life from the face of the earth. We doubt not the possibility of fearful catastrophe, but man's pride and evil must also reckon with the Almighty who has

not made the world in vain. The last word is his as it was after Good Friday. On a similar day when the earth was dark and hope was low, there dawned a morning when the sun rose high and life had vanquished death.

Easter Evening

ON Easter Evening we are standing between the greatest tragedy of human history and the greatest hope of human life: between Good Friday and Easter Day.

The questions arise in our minds at once, why was the one necessary? How can the other be true?

Of course we would rejoice to rise from the dead if it didn't seem so impossible! But how can we hope for such beatitude when we are sur-

rounded by such injustice?

These two great mysteries—the mystery of darkness, the mystery of life—meet in the twilight of Easter Evening when the body of Jesus is lying still, wrapped in the clothing of the dead and, we are told, his spirit is in the place of departed spirits, telling them that the doors of their prison shall be opened.

It all reads like a fairy tale to those who believe that the material world is the only substantial fact in life and who think that a belief in the supernatural is a foolish superstition which should not engage the serious attention of those who walk by sight and not by faith.

★ "QUOTES"

THE Resurrection makes strong demands upon faith. We live in a world dominated by science, in which law reigns from center to circumference of our vast universe. People say, "Dead men do not come to life again," and there is an end of it. And yet what a desolate world ours would be if the gates of death closed upon us forever! It would be a world where we would have to accept the presence in high places of envy, hatred, cruelty, avarice, and tragedy. It would be a world in which Christ would be forever dead and God would be defeated. Jesus and death do not belong to each other. Death is death. Jesus is life, eternal life. In the presence of Jesus we become alive to God.

— FORWARD-DAY-BY-DAY



Of course it all depends on our viewpoint. If in looking at life we find that it is merely a process which is solely dependent upon physical sight and logical conclusions, then surely nothing can be required of us but physical exercise and mental gymnastics, but if the life of Jesus Christ reveals to us a more excellent way, then surely it is not to be explained by these processes.

To Jesus death is such a grim reality that he shrinks from it more than the ordinary man, but while it is the last enemy of man, it can be overcome and so he commends his spirit into his Father's hands as one who confidently expects that God will overcome it.

And the curious thing is that when men accept this view of things sincerely, they find the fruits of the spirit, love, joy and peace.

Current Movements and Christianity

SECULARISM AND HUMANISM: Ally, Competitor or Both?

By **GEORGE F. THOMAS**

Professor of Religious Thought at Princeton University

THERE can be no question about the danger of secularism and humanism in our age. Together, they probably constitute the greatest contemporary challenge to the Christian faith. This is obvious enough in the case of Russia, whose leaders have openly championed secularism in its most militant form. It is less obvious but not less true in the case of America. We have not officially repudiated our Christian heritage and adopted secularism as our national ideology. But our loyalty to the Christian faith has been seriously weakened and secularism has become much stronger during the last few generations. The tragic events of the last decade, it is true, have shaken the blatant confidence of a great many Americans about secular humanism and some of them have returned to Christianity as to the rock from which they were hewn. But secular humanists have not been routed. The intellectual and social forces that produced their shallow creed are still operative. And Christians are still too confused in their thinking and divided in their strategy to take full advantage of their new opportunity.

If the Church is to be more effective than it has been in its struggle against secularism and humanism, it must understand more clearly what they are and how they have arisen. Secularism is primarily an attitude or temper of mind and only secondary a theory. It is the attitude of the man who acknowledges only the things and values of the natural world. He may not deny the reality of supersensible things and values—indeed, on Sundays he may even profess belief in and devo-

tion to them—but he does not really regard them as important, indeed, he usually ignores them altogether in his thought and conduct. Whether he is conscious of it or not, he lives by a naturalistic philosophy and ethic. He is not only in but of the world. This world is all and it is enough.

Creed of Humanism

MOST secularists are also humanists. Like all humanists, they have a high view of man and a profound faith in his capacity to direct his own course by reason. But their humanism has little in common with either classical or Christian humanism. They regard man simply as a part of nature. True, they assert the uniqueness of man. Man possesses intelligence and is able to transmit his culture with the aid of words and other symbols. The humanist may even speak of the human spirit and its values. But to him man is essentially a product of the evolutionary process, a highly complex animal; and his unique capacities and spiritual values bear no relation to a supersensible, spiritual reality. Man may be the highest product of nature; but he does not have the dignity of a being made in the image of God.

Secularism and humanism are only different sides of the modern world view that began to develop at the time of the Renaissance. This world view has been characterized above all by three things: a pre-occupation with the task of understanding and mastering nature by means of the scientific method; an obsession with the production and enjoyment of material goods; and a profound confidence in the rationality and moral

possibilities of man. Though modern thinkers such as Pascal and Carlyle had pointed out the limitations of the scientific method, practical materialism, and romantic optimism about man, it was only after the first world war that the superficiality of this modern world view was widely understood. The second world war revealed with startling clarity that science could be the source of great power but could do nothing to teach man its proper use. It also demonstrated that men could fall to depths of evil that had never been suspected by modern humanists.

As a result, the Church has a unique opportunity in our time to confront disillusioned men with the claims of the Christian faith. What should be its strategy?

Christian Strategy

FIRST, the Church should patiently but firmly expose the idolatry of man and his reason which has confused modern thought, reminding man that he is not the creator of the world but a finite and dependent creature. It should show him that the modern humanist's insistence upon the absolute autonomy of man is an expression of pride. It should warn him that, while his reason is one of his noblest faculties, it is fallible and needs to be illuminated by faith. Above all, it should shake him out of his moral complacency by pointing out to him his sin of self-centeredness and his dependence upon divine grace to overcome it. The primary problem of man is not ignorance or error with respect to what is right but the power to do what he knows to be right. Christianity asserts that he gains this power only by uniting himself in faith with God and letting the love of God in Christ take possession of his will. In the same manner, he attains the freedom he seeks; for perfect freedom comes not from the assertion of the autonomy of man's will but from the surrender of his will to God in service.

The Christian answer to secularism is also clear. Since secularism is based upon the illegitimate extension of the scientific method beyond its proper domain, Christians should point out the nature and limitations of the scientific method and reassert the claims of other methods of knowing such as prophetic insight. When the pretensions of the scientific method are deflated, the argument for philosophical naturalism fades away. Then the assertion of faith, based upon religious experience, that there is an invisible, spiritual Being that transcends the natural order is more likely to be heard. It is also necessary to emphasize again the transitoriness and hollowness of the material values that are so prized by modern man and to insist upon the primacy of

the spiritual in life. In this way, the shallowness of the secularist's assumption that only things and values of the sensible world are real or important can be shown.

Good in Humanism

SECOND, the Church must avoid the temptation to attack indiscriminately the whole modern outlook. There is much that is good in humanism. Its fundamental principle, the dignity of man, is an integral part of the Christian faith, though it is based not upon man's inherent worth but upon his relationship to God in whose image he was made. Christians also assert the rationality of man, though they are more aware than humanists of the way man's finitude and sin narrow and distort his vision of reality. They can even agree that the insistence upon the autonomy of man is valid as a safeguard of his freedom of thought and conscience. After all, the greatest achievements of modern man, e.g., religious liberty, political democracy, and liberal education, have sprung from his belief in the individual's capacity for independent thought and action. Indeed, religion itself is strengthened rather than weakened when this belief is taken seriously, provided it is accompanied by a recognition of the dependence of the individual upon the religious community for guidance and help.

Even secularism has something to teach the Church. It reminds Christians of the inadequacy of a purely other-worldly religion which has nothing to say about the implications of religion for life in this world. An other-worldly religion will always invite the hostility of political and social liberals because of its indifference to social injustice, and other remediable evils of earthly existence. Moreover, the naturalistic philosophy which is implied in most secularism calls attention to the fact that man is not a pure disembodied spirit but that as an animal species he is part of the natural order and must adapt himself to the conditions and submit to the limitations of all creatures. It makes him aware that his spiritual life and values are deeply affected by his body and by the natural environment. As Archbishop William Temple says, "spirit arises within and as a part of an organism which is also material, and expresses its spirituality, not by ignoring matter but by controlling it." While the great religions of the East, especially India, "seek to affirm the supremacy of the spiritual by the denial of reality to the material," Christianity is committed to a belief in "the reality of matter and its place in the divine scheme." (Temple, William: *Nature Man and God*, pp. 477,478).

Thus, Christians must gladly accept the ele-

ments of truth in secularism and humanism. They must give full credit to those whose devotion to science and its practical applications has done so much for human happiness. They must not fear to make common cause with humanists in opposing social and other evils that impoverish the earthly life of man. Christianity has always been willing to adapt itself to new truth. On the main issue, however, there can be no compromise. Christians are committed to the belief that the things and values of the natural world in space and time point beyond themselves to God as the ultimate ground of all existence and value. They do not believe, therefore, that a world view based upon the scientific method alone can ever be adequate to the whole of reality. Nor can they ever be persuaded to substitute devotion to the ideal ends of human life for the worship of God and the service of his will.

Humanists in Churches

THIRD, the Church must realize that the secularism and humanism against which it struggles are almost as prevalent among its own members as in the world outside. Christians have no right to be self-righteous in their condemnation of the modern spirit: they are under its spell no less than unbelievers. Their worship, corporate and personal, is all too often lacking in depth and sincerity because their faith is weak. When they are outside the walls of the church, their thinking is based upon the same assumptions and their conduct is governed by the same motives as the thinking and conduct of others. To such an extent has the modern church compromised with the world that the business activities and the racial attitudes of Christians are seldom distinguishable from those of non-Christians. Even in their recreational preferences and sexual standards they are deeply influenced by secularism. Parents who make a serious effort to educate their children in Christian truth and worship are very rare. It is obvious, therefore, that the Church will never be able to overcome secularism in the world until it has cast out the secularism that has crept into its own house.

Needless to say, it must also purge itself of humanism. As men's faith in supersensible reality and value has weakened, their sense of dependence upon a higher power than their own selves has faded out. More and more, Christians have accepted devotion to ethical and social ideals as a substitute for the service of God and have assumed that they could realize their ideals without the aid of divine grace. This tendency cannot be reversed merely by exposing the error upon which it is based, a naive and romantic optimism

about man. It is necessary, above all, for Christians to deepen and purify their faith in God by spiritual discipline. For it is only as man recognizes vividly the power and goodness of God that he can see his own weakness and sin. Secular humanism can be weakened by pointing out its inadequacy as a world view and way of life; but it can be destroyed only by faith in God and surrender to his will.

QUESTIONS FOR DISCUSSION

1. What is meant by secularism?
2. Do you consider this world enough?
3. What is humanism?
4. How does it differ from Christianity?
5. What are the three characteristics of humanism-secularism?
6. What should the Church do to meet the challenge?
7. What is wrong with other-worldly religion?
8. Have the group discuss their own recreational preferences and sexual standards. Are they secular or Christian?

Invitation to Communion

By ANGUS DUN

The Bishop of Washington

HOW good it would be if in the invitation to you of other Churches to share in this holy communion there were no shadow of a suggestion of hospitality shown to strangers. How good it would be if this were without any question simply brethren in Christ's one Church gathering at the table of the common Lord as brothers in one household in a time of great need.

There are things that separate us and we have not yet found the way to oneness. But there are deep things that unite us. The holy love of God in Christ, that spending, cleansing, seeking, pardoning love, has broken through to us within our separate households. Around him and his life given for us and to use we can unite. Together we face our one world with all its enmity and fear and faithlessness. And to all of us the same humbling word comes from the Lord; "Ye are the light of the world."

So as a kind of foretaste of the oneness the One Lord seek for us, whether or not we seek it for ourselves, we gather here around this table, which is also altar, place of fellowship and place of offering.

Out of our common past there come to us the words of the book we all treasure, "In the beginning God" and nothing else. And God made all things and man in his image, sharing with man even a little of his own creative power. And, at long last, man, by his cunning, has entered

An address to clergy and others of various denominations at Washington Cathedral.

into the secrets of the most high and fashioned for death and for chaos what was meant for life and beauty and the glory of God.

The H-Bomb

FACING the dread of this ugly thing that man has made, we turn to another using and transforming of the world's common stuff. We turn to one bearing the common flesh of our humanity, the very love of God come down to seek us in our lostness. He took bread and blessed and break; he took the cup and blessed and shared. Then presently he gave his body to be broken on a cross that the love of God might break through

to us in our wrongness, and cover our wrongness and lift us out of it.

Some of us call this other way of using and transforming the common stuff of the world a sacrament. Against a bomb we hold up a sacrament.

In penitent thankfulness we lift his gift of himself up before the Father. "Look, Father, look on his anointed face, and only look on us as found in him." We open hands and hearts in faith to receive him, that he may dwell in us and we in him. Through him and from him we seek light for ourselves and for all his people and for mankind stumbling in darkness.

The Meaning of the Creed

The Eighth of a Series for Lent

By JOHN E. HINES

The Bishop Coadjutor of Texas

"I BELIEVE IN THE HOLY GHOST"

OF all the postulates which the Christian Church has put forth, the one which people are most likely to take, without critical investigation and, consequently, the one which they least understand is "belief in the Holy Ghost." It seems so nebulous, this belief, so unnecessary, so difficulty to place, so hard to "nail down to realities," that many Christians have refused to come to grips with it at all.

Perhaps that is what one of our scholarly-priests means when he says that he finds that he preaches his worst sermons on the great feast-days of the Church's life. Why? Because the great feast days stand for, and reflect, the fundamental doctrines of the Church's faith: Christmas, the Incarnation; Easter, the Resurrection; Pentecost, the Holy Spirit. How inarticulate most of us become, when such an occasion presents itself.

Yet, it is precisely these mighty concepts that give the Christian faith its vitality, as well as its validity. They were not conjured up out of academic flights of fancy. They are the product of a profound experience, these mighty doctrines. They are not intellectual schemes, which were dreamed-up to fit the vagaries of human behaviour. They were the end-result of that behaviour, observations by eye-witness or by participants.

As a matter of actual record, the doctrine of the Holy Spirit did not particularly occupy the attention of the Church's theologians until his deity was challenged by the followers of Arius,

in the fourth century. As that great controversy developed, it soon became apparent that belief in the Spirit was vitally affected by belief in the Son: the Arians, who denied that Jesus Christ was "of one substance with the Father," began to say that the Holy Spirit was little more than "the influence of Christ's example, a gift to men, a thing created, in no sense an essential reality in the eternal life of God, himself." It was Athanasius who answered, in effect, that "If Christ, the Son of God, be indeed of the very substance of the God-head, and no less divine than the Father, himself, then, the Holy Spirit, through whose agency the divine Son is conveyed into the lives and hearts of the faithful, cannot be less divine than he whom he conveys, and is, therefore, also very God of Very God."

They had, on their side, "Athanasians," not only logic, but also the sense of the scriptures and of Church tradition. So that, when the second general council met in Constantinople, the Church rejected Arianism, and, in reaffirming the Nicene Creed, sanctioned a second form of the creed which read:

"And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who, with the Father and the Son together is worshipped and glorified. Who spake by the prophets."

How Doctrine Developed

IT might be well for us to consider, briefly, the way in which the doctrine of the Spirit passed through its various stages of development within

both the Old and New Testament, finally becoming the heritage of the Church. As we can see from our reading, the thought of the "Spirit of God" is the first theological thought of the entire Bible. In that magnificent account of the creation of the world in Genesis, while all was yet unformed chaos, we read that the "Spirit of God moved upon the face of the waters." As a matter of record, the expression in the Old Testament, that is most common, is "the Spirit of God" or, the "Spirit of the Lord."

The phrase which is so familiar to us, "the Holy Spirit" occurs in only two passages: (in the 51st Psalm) "Take not thy Holy Spirit from me," and in the 63rd chapter of Isaiah, where we read that the House of Israel "grieved his holy spirit." So, the "Spirit of God" is very common, and in historic accounts, stands for the life of God, which, going forth as a divine energy, is directed toward man, filling man with its own power. Actually, there is no department of human life that lacks traces of the working of this Spirit: physical endowments, intellectual ability, craftsmanship, all of these things can be referred to the Spirit. We see that same Spirit more clearly in the "inspiration of the Prophets" and as "resting upon the Messiah, also."

However, when we pass from the Old Testament to the New Testament, we find an immense development taking place. If there is one thing that we can say of the New Testament, in describing it, we can say that it is a book of the Spirit. From the very birth of Christ onwards, the whole Christian dispensation is a dispensation of the Holy Spirit. When we read the synoptic gospels (Matthew, Mark and Luke), we find the idea of the Spirit beginning to take both "form and color" which it does not have in the Old Testament, and which gives increased power to the "self-revelation" of God. Looking at the early ministry of our Lord, we find that his birth, baptism and temptation, are all intimately related to the presence and working of the Holy Spirit. Such significant acts of power as the "casting out of demons" are a proof of the activity of the Spirit. When Jesus prepares his disciples for similar experiences which will lie before them, it is always because the Holy Spirit will speak through and for them, that they can put from them all anxiety as to how they will bear themselves in the great crisis of their lives.

This impression of the working of the Spirit is even deepened in the Acts. If you wish a clear basis, an historical basis, for the "doctrine of the Holy Ghost," it is to this book that a man ought to turn. Close to the very beginning stands the experience of the great day of Pente-

cost, in which the outpouring of the Holy Spirit is a flame which has since lighted history. And, throughout the Acts, there is a profound feeling that the Church, and her leaders, are being guided, controlled, inspired, and energized by the intimate and direct working upon them of the Holy Spirit. There are those vivid events, such as Philip's meeting with the Ethiopian eunuch; or Peter's journey to see Cornelius; or the journeys of St. Paul, and in each of them, the decisive word is spoken by the Holy Spirit. The same is true of St. Paul's writings. In these writings, the major theme is the wretched state of man who, knowing and desiring the good, yet finds himself unable to practice it, for the "law of sin" is stronger in his members than the "law of God," which is in his heart. Yet, however great is that fact of his, and man's wretchedness, there is still a greater fact: the "freedom from this unharmonized life, which freedom God has opened to man through Christ." And, the very moment, when St. Paul passes to the "exposition of this freedom," the whole sweep of his thought is filled with the presence of the spirit, so that the "new life" appears to him as the life of the Spirit.

More Than Impersonal

IT is important for us to realize that this Holy Spirit to which Paul points, is something more than just an impersonal source of energy. Belief in the Spirit is belief in personal life and not impersonal energy. When St. Paul speaks of the Spirit as "bearing witness with our spirit," and "as making intercession for us," intercessions which are beyond our power, then we see that we have passed beyond the stage where the Holy Spirit can be conceived of simply as some form of energy working in man, and leading him on toward God. And, in such a verse as we find in 2nd Corinthians, "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit," it is logical to assume that St. Paul has ascribed to the Holy Spirit attributes which associate him with, but do not simply make him identical with, God and Christ.

Thus, Christian thought holds perilously, but in perfect balance, the paradox of God's transcendence, as well as his immanence. Christian thought recognizes the operation of the ever-proceeding Spirit in all the glories of nature, in every durable work of art, in every discovery of knowledge which enriches civilization and enlarges human life. But, above this even, Christian thought holds in highest reverence as the supreme operation of the Holy Spirit, that which he is perpetually doing in the sphere of Christian experience, itself: namely, the "sanctifying of the elect of God" reproducing Christ in Christians.

Frankly, were it not for this power of the Spirit, Christianity would be the despair rather than the hope of men. For, in the person of Jesus Christ, we see revealed a perfection at once human and divine, but which, nevertheless, remains forever unattainable by weak and sinful humanity. Were it not for the fact that (to quote St. Paul) "the Spirit helpeth our infirmities," we could do little more than view from afar "the glories of the fact of Christ."

Profound Passages

ONE of the most profound passages in all of the writings of St. Paul is his insistence, in the 8th chapter of the Romans, that "the Spirit beareth witness with our spirit that we are the children of God." Why is that necessary? Simply because our spirit gives us no such reassurance, and no such guarantee. For the spirit of man is that of our "natural mind, and our natural thought, and our natural will," and these cannot give us certainty that we are "the heirs of all the ages." For despite the fact of man's creativity, despite man's similarity with God, who made him, despite all of these things that often betrayed man into pretending to that to which he should never pretend, the truth of the matter is: Man's spirit is bound to human flesh and human flesh, as Dr. Tillich reminds us, is hostile to God. But when the Spirit beareth witness with our spirit, that we are God's children, then, something new has come. Here is the introduction of a new reality, a new being. This is a Spirit which is distinguished from our spirit, yet, able to inform our spirit, so that it is, at once, beyond us and within us. Dr. Tillich feels that the whole message of Christianity is contained in this one statement. For, says he, "Christianity overcomes law (by this he means the unattainable moral law which is a demand upon every responsible human being) by the certainty that we are the children of God." Surely, he adds, there is nothing higher than this. For, though we are in the flesh and subject to its cleavages, to its disastrous betrayals, we are, at the same time, in the spirit, too, which means that we are in relationship with the ultimate meaning of life. What a tremendous realization this is when we view it through St. Paul's eyes and through his thinking. For, to him, to be Christian means "to have the Spirit" or "to be possessed by the Spirit." For no man calleth Jesus Lord, save by the Spirit and it is the Spirit that enables us to cry "Abba"—Father.

Perhaps it will help us to a better understanding of the whole Christian position, if we can lay aside some of our pre-conceived ideas, and recognize that, as far as the New Testament

is concerned, the Holy Spirit is henceforth and forever a corporate, rather than an individual possession. It cannot, in its purest working, be separated from the body, through which it acts, and that body is the Church. When Jesus made the promise of the Holy Ghost to them who were his closest followers, after he had gone from the earth in physical form, he made it in connection with the feeling of the unity of their fellowship. So that he was virtually saying to them that the Spirit would come, but only when they made it possible through their corporateness. This, then, is the lesson of Pentecost, whereby the Holy Spirit created the new society, the "fellowship of the redeemed." This is the reason the sacraments of the Church are efficacious and necessary, because they are the vehicles of the creative agent and the shared gift which guarantee the redemptive character of the "new society." This is why the most profound area of prayer is corporate prayer rather than individual prayer, for the prayers of the group are a guard against the vagaries and selfishness of the lone individual. This is why "schism," either by an individual or by groups, is such an offense against God, because it scatters and mangles the body, through which the informing Spirit does come to men. This is why "belief in the Holy Catholic Church" stands in the same context with the mightiness of the forgiveness of sins, the resurrection of the body, and the life everlasting. This is why a poet, like T. S. Eliot, is so near the heart of Christian truth, when he says:

"What life have you if you have not life together
There is no life not lived in community
And no community not lived in praise of God."

So we come to the end of this series on the great creed of Christendom. It may seem strange that it was written so long ago and yet, is still repeated in the churches of our modern world. Strange, because much has happened since its writing, and significant events have come to pass. However, it would do us well to consider that none of these changes has wrought alterations in the basic truths, which this creed does present. True, the Ptolemaic astronomy has given place to the Copernican. The power of beasts of burden has had to bow to the power of steam and electricity. Men walking have become men running, yea, even flying. The ingenuity and curiosity of men have even divided the atom.

But, these things have merely altered the scene upon which the faith has entered, they have not altered the faith. As a matter of fact, they cannot alter the faith, for it was once and for all delivered to the saints, it was once and for all revealed to the children of men, and men

do but reflect the insight of both yesterday and today, when they say, with St. Paul:

"For I am persuaded that neither death nor life nor angels, nor principalities nor powers, nor things present, nor things to come nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

QUESTIONS FOR DISCUSSION

1. Name the feast days that give Christianity validity.
2. What are the experiences they are based upon?
3. What did the Arians believe?
4. Trace the development of the doctrine of the Holy Spirit.
5. Name the synoptic gospels and what is the meaning of the word "synoptic"?
6. What New Testament book most clearly teaches the doctrine of the Holy Spirit? Why?
7. What is meant by God transcendence and his immanence?
8. Why does Bishop Hines say that the Holy Spirit is a corporate possession?

The Awful Wonder of Easter

By GILBERT P. SYMONS

WHEN the Spring moon grows full again and after it that first of all Sundays comes, there will rise up from all over the land the sound of bells and of choirs and congregations singing, "Jesus Christ is risen today. Alleluia!"

Well for us if we believe it and live in it. The more we do so the louder may we sing. I would not dampen one note of it all.

But in this dark Lenten night another mood has seized me. My soul desires the almost impossible—to forget the habit of twenty centuries, to drop away the gold-encrusted vestments of tradition, to go back to where Easter was new out of the hand of God, awful, stunning, a wonder like the dawn of the first day.

Men have lived long upon the earth. At rare times you and I sense them all. By the call of the blood we can reach back through forebear after forebear to the ultimate primitive peering fearfully from his cave. How long the chain of ancestry is, God only knows. But long it has been, and through all the length of it has beat one rhythm: birth, struggle and death; birth, struggle and death.

Sin has been with us all the way—that we have been taught, and that we can well believe. But besides sin there has been something else. George Frederick Watts depicted it in his solitary pathetic figure crouching upon the globe, sounding the one remaining string of his lyre. Shall we call it hope? or the still small voice? or the intimation of God? or of immortality?

Greater Than Creation

BUT for all the hope, all the sorrowful turning away from sin, all the brave, kind deeds, all the lifting of a tear-stained face to the sky—for all that, at last came the great silencer. The

lyre's last string broke, and man for the millionth time sank back in death, poor brave dust to mother earth.

Little by little in later times intimations blew about that man need not forever die: there were legends of immortals, the fable of an island somewhere—a sweet tale that made the eye brighten. Philosophers reasoned about it; poets fancied, and prophets made oracles; but it was all tenuous, unreal, as when the wind falls and Eolian harp will not sing. And all the while, death.

Of all the countless wise and brave men, not one knew, not one had been there and come back to tell us. What are all our cities, and our glory, and our beauty, and our gold if to our sole great question the best of men can give us only this dusty answer: death.

And then after a dark day, a thunder shaken, earthquaking day, comes one more dawn. On the calendars of men it was to be that most inspired of days, the first work day after a feast. There is a garden, and in it a human figure—a woman crouched and mourning—the symbol of our sorry mankind. This moment is the greatest since Creation, nay it is greater than Creation. If the stars sang together this morning no human ear knows it. There is no pageantry, no fanfare. Only a smitten woman gasping at what she sees. And well she might. For if one woman bore the lowly Son of God, here another sees him alive from the dead—and that was never seen before! She cries, "My Lord!" And He answers, "Mary."

I will not theologize over it. You may have all the arguments. I adduce no proofs. I am gasping beside this poor woman in a garden at dawn because I know in my heart of hearts that the riddle of all the ages has been solved. Later I must hear what others say, and we will sing and

dance because of it, and become strong and well because of it, and tell it to all the world.

But just now it is an awful wonder—clear cold truth like the cold dawn. Later let it quiver and glow with the love of God as the sun rises high in the sky, but now it is for me just bare stunning truth: Death has met his master in this Man!

Baptism and Easter

By **ROGER W. BARNEY**

Rector of St. Mark's, Ashland, N. H.

DID you ever see anyone baptized? Have you ever stood by while a baby, a child, or a grown-up was made a member of the Church? If you have, you may have been puzzled by some of the words in the service. Words, for example, like those in the short prayer, "Grant that, like as Christ died and rose again, so this child may die to sin, and rise to newness of life." Or, at the end, where we ask, "that being buried with Christ in his death," he "may be partaker of his resurrection."

These are "Church words," and they have a nice sound to them when the minister says them in church; but what do they mean? Isn't it a little morbid to speak of anyone's "dying to sin?" Isn't it a little rough on a poor little baby to ask that he may be "buried with Christ?"

The rest of it makes more sense—about "rising to newness of life," and "being partaker of Christ's resurrection." At least, when it is the Easter season, and spring is really coming, we are all for the glad, happy, joyful Easter thoughts of new life and resurrection.

It's a fine thing for a baby—or anyone—to get a good new start in the Church, to the accompaniment of such thoughts.

Life Appears

BUT, as you may have noticed, before spring comes, there is always winter. And in winter all the living, growing things in garden and field and woods—die. The frost nips them, they wither and shrivel up and drop down; the leaves fall from the trees; even the running water in the brook becomes still and hard; and snow covers everything like a shroud. This goes on for several months.

We say that nature sleeps—because we know what is coming. But a stranger visiting our planet, or a South Sea Islander visiting New England for the first time would say that nature was dead. So far as anyone can see, she is. And this is what makes spring so wonderful every year.

Out of this white stillness of death, signs of life begin to appear.

Even before the snow goes entirely, snowdrops push their heads up to look around; maple sap drips, drips, drips into buckets; and before long the first robin comes, and pussywillows, and real bulging buds—all the things that we have come to call "signs of spring."

It's a miracle! Every year it amazes us, this spring. We know it is coming, but we never can remember just how wonderful it is, until it comes. And what makes it so unbelievably wonderful is that it rises up from the death of winter.

Jesus rose—from the dead! We forget that. On Easter, almost everyone goes to church. But how few of us go on Good Friday! And yet, as most of us suspect, we would find Easter all the greater miracle if we had entered more deeply into the sorrow and despair of the cross. It's even more serious than that.

There can't really be any Easter without a Good Friday! Any more than there can really be spring without winter. Christ rose from the dead, because first Christ died for our sins.

Therefore, at the very beginning of the Christian life, when we are baptized and made members of Christ's body, the Church, we not only take part in his resurrection but we take part in his death as well. We do this, of course, symbolically.

That is, we act out a play. Did you ever act out the Christmas story? With Mary and Joseph and the Baby (a doll) in the manger? Were you a shepherd, or a wise man? Well, every baptism is acting out the Good Friday-and-Easter story. You can see this in some churches more clearly than in others.

In the Baptist Church, for example, people are baptized by being dipped in the water all over. So you can see them "go down into the grave" with Christ, as they go down under the water of baptism; and then "rise from the dead," as they come up out of the water again. But every baptism, even when a little water is poured upon the person's forehead, is just as much a play in which the actors act out our Lord's death, and then his victory.

St. Paul's Definition

A LONG time ago, St. Paul wrote a letter to the Christians in Rome. In it, he wrote about many things; but one of them was baptism and what it means. The words he used are so familiar to us, that I am going to quote them not from the King James or even the Revised Version, but from a fresh, free translation whose words speak more distinctly to us today:

"Have you forgotten," writes St. Paul, "that

all of us who were baptized into Jesus Christ were, by that very action, sharing in his death? We were dead and buried with him in baptism, so that just as he was raised from the dead by that splendid revelation of the Father's power so we too might rise to life on a new plane altogether. If we have, as it were, shared his death, let us rise and live our new lives with him!

"Let us never forget that our old selves died with him on the cross that the tyranny of sin over us might be broken—for a dead man can safely be said to be immune to the powers of sin. And if we were dead men with him we can believe that we shall also be men newly alive with him.

"We can be sure that the risen Christ never dies again—death's power to touch him is finished. He died, because of sin, once: he lives for God forever. In the same way look upon yourselves as dead to the appeal and power of sin but alive and sensitive to the call of God through Jesus Christ our Lord." (Romans 6:3-11 in J. B. Phillips, *Letters to Young Churches*.)

Perhaps you didn't think all these thoughts as you stood and took part in the baptismal service. And perhaps you hadn't thought of baptism as having anything special to do with springtime and Easter. But, you see, it does.

Violence or Faith

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

IMAGINE a fort with armed guards doing a big business in trade and tax collecting. Think of a man "armed" with a bit of rope moving about, declaring the whole affair evil in the sight of God, scattering money and live meat in front of the guards.

When you think of Jesus cleansing the Temple in this light, you realize that he appealed to moral righteousness rather than the power of violence.

His conduct the rest of the week was consistent as he met the violent reaction of those whom he challenged with unforgettable answers and calm willingness to suffer to death.

We Christians face forces of evil embedded in the church, in government, in the lives of leaders and laborers including our own. We can rely on violence to protect us and use it against individuals and groups and risk finding ourselves lined up behind Pilate and Caiaphas or we can find the way of repentance by which we may come with clean hands and hearts to trust and love which is equal to the task of meeting and overwhelming evil inside and outside us.

Violence or faith, the choice runs deep and

faces us on many fronts. On what side are we most frequently to be found?

NO PLACE FOR WEAKLINGS

By H. ROSS GREER

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

IF the meat is tough, walk out quietly. This is no place for weaklings." That motto was on the wall of the mess hall of the officer candidate school attended by one of our clergy during the late war.

What is a weakling? The basic meaning of weak is soft plus the Anglo-Saxon derogatory diminutive—ling. A weakling is a softie, a feeble creature, an invertebrate (a creature having no backbone)—a jelly fish of a man.

Certainly the Christian religion is no religion for weaklings. The Church is no place for weaklings. The cross of the strong Son of God, symbol of the utmost sacrifice, is the central symbol of our religion, not the safety pin or the rocking chair. The strong Son of God was no weakling.

We know that our Lord received the outcasts, the weak, the weary and heavy laden. It doesn't take much of a man or woman to be a Christian but it takes all there is of him or her. A weakling come to Christ ceases to be a weakling. By faith in him out of weakness we are made strong and are enabled to endure taunts and blows. How ridiculous is the statement that religion is a sissy business, only for women and children!

What About Next Week?

There are hundreds of people who have read *The Witness* each week during Lent. Copies have been received at the Church or otherwise distributed by the parish. Many of these bundles stop with this number. In order that you may continue to receive the magazine each week, please fill out the form and mail at once.

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EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

again, with the four horsemen of the Apocalypse riding, it is a bitter task that faces every minister and rabbi to preach peace when there is no peace.

"We are all shaking in our boots," he declared, "because we are not facing up to our responsibility to use our gift of time constructively as true time-binders. We are not being true to our past or to our future. It is perfectly clear that the test of democracy is our ability to get differing peoples to cooperate towards the future. We in the United States have more tangible assets in our hands to use than any culture in the past ever possessed. God's first message today is peace and we who would serve him must not shirk our duties to our brothers, on the Hudson, the Thames, the Seine or the Don."

ATTENTION GIVEN CHILDREN

★ For the first time in its four annual meetings, the Illinois state-wide institute of children's institutions put into its recent program a section on religion. Meeting in Chicago March 20-21, the six sponsoring agencies brought together more than 500 men and women engaged in child welfare, to consider institution programs, group activities, administration, fund-raising, helping house-parents, constructive methods of discipline, and the place of religion in the life of a child in an institution.

The Rev. Arnold Purdie, executive secretary of the National Council's division of health and welfare services, led the discussion on the place of religion, calling attention to the

fact that institutions may have more or less routine religious observances without having a sound program to care for the specific need of religion in a child's life. "It is a new trend for secular agencies, and even for some Church agencies," Mr.

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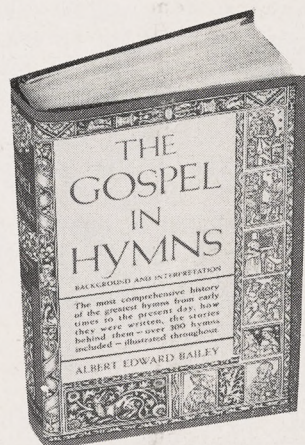
Selected by
GEORGE MACMURRAY

COMMONWEAL (R. C.) states that the new fair employment practices bill (McConnell bill) which has passed the House, must be passed, filibuster or no filibuster. Commonweal says the bill is weak, without teeth, and that it doubtless will be sabotaged, but it is better than nothing, and a more adequate bill can be won later. Dealing specifically with the Negro the editorial states: "Because of restrictive real estate covenants, separate and inferior educational and transportation facilities, the poll tax and inadequate protection against lynching, Negroes normally find themselves with the status of second-class citizenship. A law forbidding job discrimination is only one of the necessary remedies. Yet it is a step that has to be taken before advances in other sectors are possible. A man whose opportunity to earn his livelihood is guaranteed by law to be as good as his neighbor's, will eventually achieve a status similar to his neighbor's. The gradual progress which the American Negro is now making, North and South, needs the solid foundation and the stimulus which a compulsive FEPC guarantee would give."

EVANGELIST (Disciples) calls for an evangelism of trumpets. People want "good news" and are tired of the prevailing mood of pointing constantly to the shortcomings of the Church. This is no time to add to the world's despairs by crying down the Church and proclaiming from the housetops its own shortcomings and humiliations. Declaring that John Wesley's success was due to his ability to interpret the gospel in terms of that which was defeating the men of his day, the editorial declares "John Wesley was right. Defeated men must have a gospel of victory. The Christian faith is a way out for despairing men. It is the answer to our problems. Let there be less emphasis upon the problems and more on the answer—God's answer in Jesus Christ. We call for trumpets."

UNITED PRESBYTERIAN, along with most religious journals, vigorously condemns the manufacture of the H-bomb, and says that the present U. S. policy of depending on force to keep the peace will lead to war in the near future. The signed editorial calls upon Church people to demand a reversal of policy, and to do whatever it can to persuade statesmen to try the Christian way of "overcoming evil with good."

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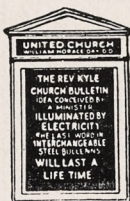
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PEOPLE

DEATHS:

JOSEPHINE F. BUMSTEAD, prominent in the affairs of the diocese of Mass., died at her home in Cambridge, Mass., March 18. For many years she was program director of the Wellesley Conference, and was a member of The Witness Advisory Board.

ARTHUR R. PRICE, 84, formerly rector of St. Anna's, New Orleans, died in that city on February 19. He served various parishes in the central south during a ministry of 57 years.

ORDINATIONS:

MANUAL FOWLER was ordained deacon by Bishop Higley on March 22 at St. Andrew's, Evans Mills, N. Y. He is assistant in the North County mission field.

WILLIAM R. BAILEY JR. and **JAMES E. HACKE JR.** were ordained deacons on March 28 by Bishop Heistand of Harrisburg at St. Stephen's Cathedral, Harrisburg, Pa. Bailey is vicar of St. Andrew's, Tioga, Pa.; Hacke is in seminary.

CLERGY CHANGES:

PAUL L. LATTIMORE, formerly of Miami, Fla., becomes vicar of St. Andrew's, Hartsdale, N. Y., April 16.

GEORGE W. DUMBELL was erroneously reported last week to have gone from Highland Mills, N. Y. to Stony Point, N. Y. He remains in Highland Mills but has added St. John's, Stony Point, to his charge.

ROBERT C. W. WARD, vicar of St. Peter's, Stone Ridge, N. Y., becomes rector of St. John's, Cornwall, N. Y., April 12.

ROBERT A. GEORGE, rector of Grace Church, Defiance, and churches at Napoleon and Hicksville, Ohio, becomes rector of St. Peter's, Ashtabula, O., April 15.

JOHN H. BURT, assistance at St. Andrew's, Ann Arbor, Mich., becomes rector of St. John's, Youngstown, Ohio, May 1.

CHARLES R. FISHER, student at General Seminary, becomes assistant at St. Stephen's, Pittsfield, Mass., July 1.

AUSTIN F. SCHILDWACHTER, formerly rector of St. Matthews, Oakland, Md., is now rector of the Ascension, Westminster, Md.

MILTON COOKSON, formerly in charge of St. Andrew's, Coccol, C. Z., is now in charge of Our Saviour, New Cristobal, C. Z.

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BACKFIRE

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

NORVIN C. DUNCAN

Retired priest of Asheville, N. C.

In your issue of March 2nd you carry a letter from layman Mainwaring, in which he defends the practice of reservation. While the preface to the Prayer Book states that it is not the intention of this Church to depart from the Church of England in any essential point of doctrine, discipline, or worship, it nowhere recognizes reservation as an essential point, and it states in the most positive terms that it has the right to determine what belongs to doctrine and to make such changes and alterations in forms, rites and ceremonies as times and occasions demand.

Such changes and alterations as thought best were made, and the ratification of the Prayer Book declares that such shall be received. Furthermore, there are rubrics and articles which clearly indicate that this church does not sanction reservation.

The American people decided, after a long struggle with England, to set up housekeeping on our own, and while we selected much from English law, we as a free people did not propose to be governed by England. Likewise, while acknowledging our debt to the Anglican Church, and accepting what we considered to be essential, we set up some ecclesiastical housekeeping, and some of us are still of the opinion that we do not need English brooms.

There was also such a thing as a Reformation, and it did effect the Anglican Church. While holding on to what it considered essential, it cast off a lot of things, among them reservation and the doctrine of transubstantiation. There were a lot of things, brother, in the early and medieval Church which did not survive the Reformation, and the vitality of the Anglican Church itself, along with the whole of Protestant Christendom, witnesses to the presence of errors in the prereformation Church, and to the presence and power of the Holy Spirit in those Churches. When God's own ordained channels become clogged and unfaithful witnesses to his truth, he can create other channels. Many things discarded at the Reformation, and which remain discarded, are in themselves witnesses to the validity of these acts which discarded them, and the practices which supplanted them.

The vast majority of bishops do not sanction reservation but consider it their duty to forbid it. Mr. Main-

waring, as do the Anglo-Catholics, wishes to set up the minority as authority, and allow the majority to eat of the crumbs which fall from the table of the masters.

Somebody ought to tell the man that this is America.

A. F. GILMAN

Layman of Chicago

I am delighted with the series for Lent and wish you success in your purpose. I do not agree with Dr. Bell at all about the ecumenical movement. He, and others, do not see that too much "adoration" is worse than no "adoration" at all. It is at the bottom of the Russian revolution and the Reformation centuries ago. I agree with him that the Church must learn to "obey the most high God" but I think it is time that all our theologians did some careful research into what really is the will of God. Bishop Hall of Hong Kong (Witness, Mar. 2) has some things that ought to be in the minds of every Christian.

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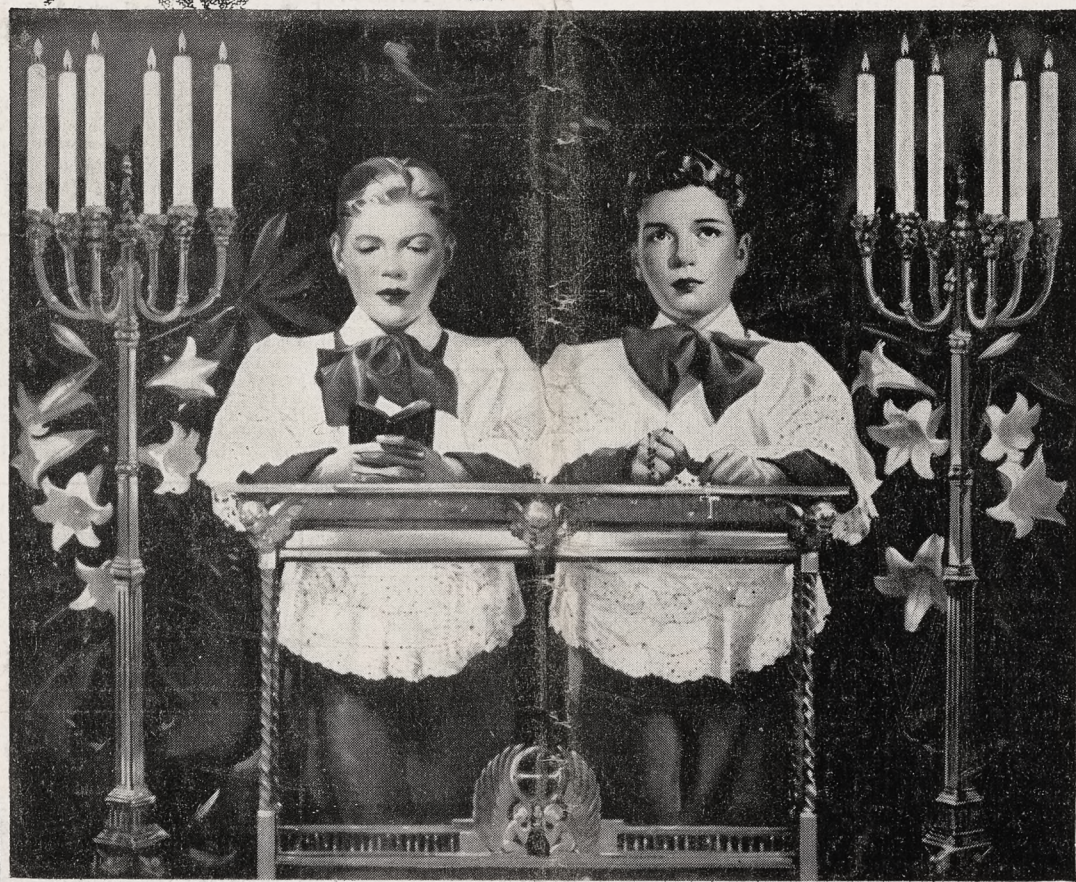
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