

THE Witness

10¢ A COPY

November 30, 1950



MEMORIAL GIFT TO OKINAWA

Missionary W. C. Heffner & Rector W. Don Brown
(Story on Page Four)

ARTICLE BY BISHOP BRINKER

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 Wed. and 10 Wed.) 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.
4:30 Vesper Service—Music
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. John Ellis Large, 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. Anson Phelps Stokes Jr., 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. McCandles, George A. MacMurray, Benjamin Minifie, William K. Russell, Joseph M. 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, H. H. Waggoner, Chad Walsh, 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

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. JOHN'S CHURCH
Colonial Circle—Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley
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. Philip F. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
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.
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
Meridian 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
The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant
Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.
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—

Syracuse Citizens Foundation Has Religious Series

**Demonstrates That Average Businessman
Wants to Learn About Beliefs**

BY

FREDERICK H. SONTAG

★ The social justice teachings of the three major faiths were explained to Syracuse citizens in a series of three religious social justice forums sponsored by the Syracuse Citizens Foundation recently.

For some time, certain members of the Citizens Foundation had been attempting to "explain the position of business and the American economic system" to the clergy of this area, but this effort had not met with much success. At one of the Foundation's religious cooperation committee meetings, Rabbi Benjamin Friedman of the Temple Society of Concord, Syracuse, and a senior member of the Citizens Foundation, suggested that before the members spent any more time and effort in explaining their views to the clergy, it would be a sound idea to have the social justice viewpoint of the three major faiths explained to the Foundation members, their wives, their clergymen and guests. In this way, Rabbi Friedman said, the members of the Citizens Foundation, a group of 134 influential Syracuse citizens active in business, medicine, law, teaching, etc., would be better able to thoroughly understand and appreciate the viewpoint of other groups.

The Foundation religious cooperation committee which is composed of clergymen and lay-

men of the three major religious faiths, approved this project, and it is interesting to note that the other two clergymen on this committee requested the privilege of seconding Rabbi Friedman's proposal. The Rev. Arthur W. Mielke, Presbyterian pastor represented the Protestant communions while the Rev. Robert E. Dillon, chancellor of the Roman Catholic diocese of Syracuse, represented the Roman Catholic churches of this area.

The three clergymen assumed responsibility for obtaining a nationally prominent speaker to represent their viewpoint. The Rev. Richard M. McKeon, director of the school of industrial relations at Lemoyne College, Syracuse, presented the Roman Catholic position, after which the Rev. Marshall L. Scott, dean of the Presbyterian institute for industrial relations, New York, explained the Protestant views, and Rabbi S. Andhil Fineberg, director of community relations of the American Jewish committee concluded the series by outlining Jewish thought on social justice questions.

Inquiries to prominent Church organizations revealed that never before have a group of businessmen hired a hall and invited citizens to come to listen to a presentation of religious social justice viewpoints knowing full well that many views presented might be considerably different than those held by the

Citizens Foundation membership, the sponsor of the series.

However, Rabbi Benjamin Friedman pointed out to the committee that it would be wise for the first three meetings not to invite the public at large, but instead, keep the audience from getting too large and unwieldy by inviting Syracuse thought-leaders to the series. In this way, the committee hoped to assure itself of a sincerely interested audience even though it would be somewhat smaller than if the meeting was an open series. Many people thought that if 100 persons attended this series, the Foundation would be doing well. When the Citizens Foundation assigned to me the responsibility of coordinator for the forums, I sincerely believed that this number could easily be doubled if we distributed invitations on this series widely to both clerical and lay members of the three major faiths in this community. We had printed 355 tickets and had to have two additional printings of 225 tickets each to fill the demand of persons who wished to attend as a result of limited promotion through local church groups and civic organizations. The first night, in spite of bad weather, approximately 300 persons attended the Roman Catholic presentation. At the second forum, when the weather was good but when the night conflicted with the newly elected Democratic City administration, approximately 225 persons heard the Protestant viewpoint. The Jewish viewpoint was presented before 250.

The Syracuse Post Standard and Herald Journal assigned reporters and photographers to each meeting, and the public at large was able to share to some

EPISCOPAL CHURCH NEWS

extent in the three presentations. Local news broadcasts on our three radio stations, especially WFBL (CBS), featured brief summaries of the talks, and I was able to move 200 words over the Associated Press wire on each of the forums with approximately 400 words being sent on each forum to religious news services.

Television Station WHEN thought the series of such civic importance that they devoted an entire news interview period in which Rabbi S. Andhil Fineberg explained the purpose of the series.

Public relations-wise, this series has been a constructive influence in presenting the religious social justice viewpoint to civic leaders of this community and also in showing this community that business leaders, given the proper leadership and atmosphere, are willing to listen to religious social justice teachings.

Each talk lasted 30 minutes and was followed by a question period of equal length. This

question period gave the audience the opportunity to clear up many of the misunderstandings which existed in their minds on the teachings of religious faiths other than that to which the questioner belonged. It is interesting to note that an analysis of attendance figures revealed that the great majority of persons who attended the forums, not only attended the meeting at which their own religious viewpoints were explained but also the other two.

THE PICTURE ON THE COVER

★ A chalice and paten, gift of the people of Trinity parish, Los Angeles, will go to Okinawa with the Rev. William C. Heffner, left, one the Church's first missionaries to that island. It will commemorate Joel Ells Jr., a young man of the parish who was preparing for the ministry and who was killed during the invasion of Okinawa. The Rev. W. Don Brown, rector of Trinity, is at the right. The Rev. Mr. Heffner preached at Trinity re-

cently and the gift was a spontaneous inspiration of the congregation.

LOS ANGELES SURVEYS INSTITUTIONS

★ The Rev. Arnold Purdie of the social service department of the National Council is now in Los Angeles making a survey of nine institutions of the diocese. He is being assisted by Miss Charlotte Gluck of the national office. Closer integration of the work of the institutions is the object of the survey according to Bishop Campbell, chairman of the committee.

BISHOP McKINSTRY VISITS MARYLAND

★ Bishop McKinstry of Delaware was the preacher at the presentation of the United Thank Offering for the diocese of Maryland, the service being held at St. Thomas Church, Baltimore. Bishop Powell was the celebrant.

LOUISIANA LAYMEN LEAD MEETINGS

★ During this month and last every parish and mission in Louisiana, seventy-two in all, held a meeting where the program of the Church was presented by one of the specially trained laymen of the diocese.

ACHESON SPEAKS ON POLICY

★ Secretary of State Dean Acheson, son of the late Bishop of Connecticut, told a group of religious leaders, meeting under the auspices of the national conference of Christians and Jews, that the foreign policy of the U. S. must have a moral purpose. He said that it was not a part of U. S. policy to export our form of government but that "we must have the humility to understand that democracy, as we know it, is not the only form a free society may take. But what we do believe to be uni-



ST. MARK'S, Palatka, Fla., has an active group of Girl Scouts. Here they prepare the outdoor fireplace for a roast

versal in democracy is its conception of man's proper relationship to his fellow man, the essential worth of the individual, the freedom that is so essential to his growth, and the conception that men shall be brothers unto each other. This is the nub of it—the minimum upon which all who would call themselves democratic must agree.”

OWN HEADQUARTERS FOR FLORIDA

★ The diocese of Florida has been in existence for 112 years but it never had its own headquarters. For many years offices have been in the community house of St. John's Church, Jacksonville. Now that plans are well under way to make that church the cathedral, the diocese has purchased a building from the parish which is now being remodeled to provide offices for the two bishops, their secretaries, members of the cathedral staff, a chapter room, a library, a chapel.

EPISCOPAL STUDENTS TO MEET

★ Student delegates from all dioceses and missionary districts will meet at Bloomfield Hills, Mich., December 27-January 1, to set up a national Episcopal student movement, which will unify the present program of Canterbury Clubs in the various colleges and universities throughout the country. Two delegates from each diocese and missionary district will be elected by a representative conference of Canterbury groups within each diocese and district. The meeting will adopt an aim, a basis, a purpose and a constitution for the new movement.

Speakers will be Bishop Stephen C. Neill, assistant to the Archbishop of Canterbury; Bishop Norman B. Nash, of Massachusetts; the Rev. Jesse McL. Trotter, president of the Church Society for College Work, and the Rev. Robert N. Rodenmayer, chairman of the national commission for college work.

MEXICAN YOUTH MEETS

★ In the Mexican Episcopal Church the young people's group, Luis Querido Rodrigues, president, recently held its second regional institute for nine days, in Cuernavaca, with twenty-four students and six clergy as teachers. The young people came from congregations in the states of Morelos, Hidalgo, Mexico and Michoacan, and the Federal District.

Their purpose was “to learn something of what a faithful churchman should know; how to tell others; and how to aid the Church's work so that the Church may develop in Mexico.” They had classes in the New Testament, the history of Christian thought, Christian symbolism, history of the Church of England and the American Episcopal Church and their missionary work, Christian education, pastoral theology and homiletics, and plenty of recreation.

In the church, the Holy Communion was celebrated three times, a daily morning service was led by the clergy, and an evening service was taken by the lay readers in turn. Also part of the program was an experimental Sunday school with

the children of the Cuernavaca congregation.

In order to leave their borrowed quarters in the best possible condition, the young people cleaned every square foot of the parish house and church.

After the institute closed, they held a short meeting to criticize and value it in order that the next one may be even better. They plan to hold the next in January, 1951, and hope to have twice as many attending, divided into two groups, newcomers and repeaters.

CONTROVERSY OVER P. R. CONSTITUTION

★ There is such a controversy over the clause on religion in the proposed new constitution of Puerto Rico that Bishop Charles Boynton, Episcopal Bishop, and now suffragan of New York, and President A. M. Mergal of the Association of Evangelical Churches are to confer with two Roman Catholic bishops on the Island.

Congress recently voted to permit the holding of a referendum in Puerto Rico on June 4, 1951 to determine whether the population wants to draft its own constitution.



CHURCH SCHOOL of the Holy Comforter, New Orleans, has a thriving primary department—pretty teachers too

EDITORIALS

Christmas Suggestion

THE WITNESS, like most magazines in the religious field, has to depend largely on its readers to help with circulation. Secular newspapers and magazines are so well sustained by advertising that they are able to plow back all that they get in circulation revenue in promotion. With Church journals subscription money has to be used for printing costs, so that there is very little indeed for circulation promotion.

In other years we have mailed to all our subscribers a folder similar to the one that is printed on the back page of this issue. This too is an expensive proposition. This year therefore we are taking this means of urging readers to send us Christmas gift subscriptions. And in doing so we are passing on to you what is saved by the direct mailing of former years. That is, whereas last year you paid \$3 each for three or more gift subscriptions, this year we will be glad to enter four for ten dollars, and each subscription over the four for \$2.50. Single gift subscriptions, or less than four, remain \$4 each.

We will continue to offer readers each week all of the important news of the Episcopal Church and a page of news of Other Churches as well as one of news of Churches Overseas. Dr. Grant will continue to give you his fine book reviews, and the other features that our readers inform us, through questionnaires and letters, that they appreciate will appear regularly. Our newly acquired Contributing Editors, Chad Walsh and Hyatt Waggoner, have promised more stimulating articles for the coming year. Professor Massey Shepherd has returned with his Living Liturgy which is so popular with all our readers. In other words we will continue to offer instructive, stimulating and entertaining articles on the life, work and thought of the Church.

So we solicit your support. In doing so we believe we are making it possible for you to give friends a gift that they will appreciate every week. And it is a convenient gift for you to make

since all you need to do is to use the back page of this issue. The subscription will be entered for the Christmas number, and we will send cards to your friends announcing the gifts as coming from you.

One further suggestion: the Rev. Harold H. Kelley of Berkeley, California, wrote recently in Backfire that people in England could not subscribe to American papers since they are not allowed to send money out of the country. He suggested sending to some friend there your copy of The Witness after you have read it, explaining

that it can be sent for five cent postage. But our Christmas offer comes to the same sum—\$2.50 for the year. So let us send the magazine direct and avoid the delay and the trouble. If you do not have a friend in England, we can supply the names and addresses of a considerable number.

We also have the names of missionaries and others who cannot afford The Witness so that we will be glad to enter their subscriptions as a gift from you. Hospitals, libraries, clubs, homes for the elderly will also welcome the magazine in case you care to add them to your list.

Whatever you are able to do will be greatly appreciated, certainly by us, and we believe by all to whom gifts are made.

Please use the back page, with any additional names on a separate sheet of paper. And many thanks.

About Reporting

NOW and again we are charged with leaving out certain facts when writing news. The accusations at times have stated that we had a malicious motive for so doing, because the omitted material did not agree with our point of view. Our veracity has even been challenged, and we have been called "dishonest." We do not think that these things can justly be said of us, and we would be uncharitable if we used the same epi-

"QUOTES"

IF it is not beneath the Cross of Jesus that nations will lay down their arms, it may be by revolution among the armies and rebellion among the workers. If we cannot secure the ending of war by the blood of the Cross, other blood may flow which will not cleanse but only cry out for blood the more. But it may heed a crucified Church to bring a crucified Christ before the eyes of the world.

—W. E. ORCHARD
The Outlook for Religion

thets against the news-reporters of our contemporaries who are sometimes guilty of omissions. But we would like to call attention to two recent incidents.

The magazine "Forth," official organ of the Protestant Episcopal Church, in its October issue had a news story on the Toronto meeting of the central committee of the World Council of Churches. In it there is a paragraph about the statement adopted on the Korean situation and world order. It says simply this, "The statement commends the United Nations for prompt police action, condemns the use of atomic and bacteriological weapons and obliteration bombing, and denounces the Stockholm Appeal as a strategy of propaganda rather than a genuine peace proposal." We are mystified that Forth, and also one of the diocesan magazines in its report, omits any mention of the fact that the statement also included the call to governments to "press individually and through the United Nations for a just settlement by negotiation and conciliation"

of the Korean hostilities. Maybe there was a motive in this, or maybe, to be charitable, it was an error.

The Living Church had a bylined story of the address of the Archbishop of Canterbury to convocation. There is no mention of the Archbishop statement that Christians in China believe that they had been "liberated" by the Communist armies and they "acknowledge that the present regime is morally and socially preferable to the corruption and inefficiency and exploitations of the regime it replaced." The New York Herald Tribune thought this to be so important a part of the Archbishop's address that it used it in its headline over the whole story, and on page one. But our contemporary, and another C of E newspaper, The Record, reporting the same, neglected it completely. We do not say there was any motive behind this. We only suggest that it is seemingly difficult for news reports to have a complete, and thus, true account of every event.

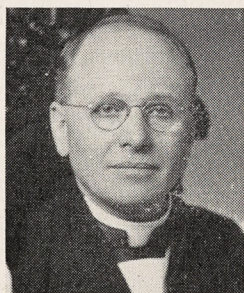
The Bishop As Leader

BY

HOWARD R. BRINKER

The Bishop of Nebraska

BISHOP H. H. HENSON in his "Retrospect of an Unimportant Life" recently said "The bishop is not rightly regarded as a merely diocesan official, but should conceive of himself as a great national officer." So



foreign and distasteful is this conception of the Anglican episcopate to modern Episcopalians that we rejoice in the fact that it died an unregretted and unmourned death before the middle of the last century.

Prelacy, especially, in an Erastian garb, has no place in a democratic country nor in a democratic Church. On the other hand, neither is the bishop just a "cog" in the diocesan machine whose chief duty is to dissolve tensions in a parliamentary system. Nor is he a "glorified executive secretary" charged with the responsibility of keeping the bureaucracy on even keel—and growing! And although he is a constitutional officer by no means is he a "rubber stamp" functioning as an impersonal automaton in a restricted and moribund Church.

When we gather to consecrate a bishop it is not to set apart a man for any of the above offices but to ordain and consecrate an Apostle—a wit-

ness to the people—a leader. This leadership—and a leadership it most certainly is—has many qualities of mind and heart, but it rests chiefly upon three essential qualifications:

Converted Leader

IT is a converted leadership. The essence of Christianity is not just belief in Jesus Christ, nor adoration of his person, nor even imitation of his holy character and his spotless life; but identification with him. Surely if this is true, a bishop must be a changed, a converted man, not a worldling but a bond slave of Jesus Christ. In a word he is a man who has had an experience of God in Christ and as a result of this experience he has the resurrection outlook on life and a new scale of values. This religious experience is the foundation stone upon which a successful episcopate is built. While both the New Testament as well as the writings of later disciples have innumerable references to conversions and stories of twice born men and women, there is no typical or classical religious experience whose form and pattern are common to all. As William James says there are varieties of religious experience. Some, like Peter who went out into the night and wept bitterly, find God through their emotions or feelings; others, like Thomas, who would not believe until he saw with his own eyes, find God through

their reason; and others, like Luke, who gave us the parable of the Good Samaritan and the parables of the Lost, find God through service. Regardless of how, when or where it comes the reality of our churchmanship and the sincerity of our purpose are motivated by an abiding religious experience of God in Christ.

The great need of conversion of both clergy and laity in our Church today was stressed by the preacher, Bishop Stewart of blessed memory, at my own consecration ten years ago as follows: "Most of us—especially of this household of the Episcopal Church, need to learn this. We are frozen with respectability, starched with smugness, like Narcissus gazing at his own reflection in the pool, we admire ourselves enormously, but most of us are unconverted. We haven't what St. Paul and all truly converted people have—light and heat. And we have not because we will not surrender our lives to the kingship of Christ. All our activities reveal our weakness here. A majority of our so-called Church people are indistinguishable from their friends in paganism. They hang upon the fringe of our parishes; their conduct is the characteristic behaviour of worldlings. They come to Church occasionally, not as penitents, but as patrons; not to adore, but to audit the service; scratch their belief and you find not the faith, but a farrago of sentimentality, superstitions and skepticisms. They do not pray, nor fast, nor give alms. And the salt of the faithful is thinned out by having to sieve through this saltlessness, and the light of the remnant is dimmed by having to shine through their opacity."

Our own Presiding Bishop mentioned the same need of a vital religious experience at the time of his installation when he said many Church people had been so inoculated with weak religion that the real thing could not take hold!

Missionary Leader

IT is a Missionary Leadership. We consecrate a bishop in the Church of God, not only a bishop of a diocese. No bishop has authority from Christ to operate in his own locality only, and this is equally true of a priest or of a deacon. The Prayer Book says a "bishop in the Church of God," a "priest in the Church of God" and a "deacon in the Church of God." The service is Catholic and universal, not diocesan or parochial. The new bishop will find out all too soon perhaps that his responsibilities in the Church of God are quite as great as are his responsibilities as the Bishop of a diocese. The authority conferred by the laying on of hands in ordination is the authority of the divine commission in St. Matthew 28:18-20—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, bap-

tizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world. Amen." Regardless of what our particular doctrine of apostolic succession might be, we all agree that it originates in the missionary command of Christ. The very word Apostle means just two key words of the apostolic ministry: Sent and Send. "As my Father hath sent me, even so send I you." John 20:21. The bishop, if missionary minded, shares with his brethren the responsibilities of missions at home and overseas, not only because the world is his field but because the very nature of his office makes it necessary. He could be perhaps a "swami" in a Hindu sect or a leader of some esoteric society or cult, and not believe in missions, but he cannot be an apostolic bishop in the Catholic Church and not thirst for the souls for whom Christ died.

Nothing will hold him back nor discourage him in his missionary zeal; nothing daunts him; "Neither journey oft, nor perils of robbers, nor perils of his own countrymen, nor perils by the heathen, nor perils in the city; nor perils in the wilderness, nor perils of the sea, nor perils among false brethren. In weariness and painfulness, in watchings oft, in hunger and thirst, in fastings often, in cold and nakedness, besides all that cometh to him daily, the care of all the churches." Here is the picture of a real bishop and our ideal. In this passage—2 Cor. 11:23 to the end, St. Paul gives a picture of his episcopate during the early years of the Christian Church. It is helpful to compare ours with his or our anniversary days!

A certain Greek professor tells us about a visit of St. Paul to the office of the young Greek physician, Dr. Lucas, in Antioch. "Your name?"—"Paulus."—"And what seems to be the matter?"—"I have a thorn in the flesh"—"And I am caught up into heaven and see things unutterable." "Better take a holiday, Paulus—how about a sea voyage—and why not forget religion for a while?" "I cannot be disobedient to the heavenly vision, Dr. Lucas." "I know I can do all things through Christ who strengthened me." Result—Dr. Lucas sells his office, gives up his practice in Antioch and goes with St. Paul and becomes St. Luke, the beloved physician, author of the third Gospel and the Book of Acts!

In the Mamertine prison in Rome is a spring. Here Paul baptized jailer after jailer whom he won to Christ. All were fish in his net, mavericks within the widening circle of his long rope.

It has always amused and comforted me as I face each annual every member canvass that the lovely spiritual passage at the close of I Corin-

thians 15, "O death, where is thy sting? O grave, where is thy victory?" is followed at once by "Now concerning the collection for the saints—upon the first day of the week let every one of you lay up by him in store as God hath prospered him that there be no gatherings when I come."

Corporate Leader

IT is a corporate leadership. When Christ left this earth and ascended up on high on the first Ascension day he left neither an organization with rules nor a book with directives. But he did leave a Koinonia Pneumatos—a "Fellowship of the Spirit," which he called his body and we call his Church. We Episcopalians need to revive this idea of the Church as a fellowship of the spirit, and I believe the bishop has the greatest responsibility and the best opportunity to do it. There have been many attempts outside the Church to revive it from Montanism in the 2nd century to Bushmanism in the 20th; but the work and office of the Holy Spirit should not be neglected until it has to be restored by leaders outside the fellowship. The annual visitation of the bishop can be not only a formal canonical thing concerned with statistics and registers and even a confirmation class, but a spiritual renewal and an awakening of the spirit for the whole congregation. When the bishop visits a parish the clergy and congregation have a right not only to be inspected but inspired! In a very special way the bishop "stirs up the grace of God" as he makes the rounds of his diocese and leaves behind him greater courage to go forward and real enthusiasm for the kingdom. I am sure that as far as promoting the kingdom is concerned more is accomplished at a fellowship meal preceding or following a service than any other thing a bishop might do. This undoubtedly is the idea back of the "Coffee Hour" another 20th century expression of the primitive agape, now becoming so popular throughout the Church. We Episcopalians need to warm up and learn to be friendly for the growth of the kingdom is contingent, not upon our personal theory of apostolic succession, or any other doctrine, but upon our "Philadelphia," our capacity for brotherly love. This is not only the touchstone of true Christianity but the only basis of Christian morals as well. In the New Testament a moral offense is not an offense against the moral code but against the Holy Spirit—a corporate gift—the fellowship. Hence we read of "quenching the spirit" and "grieving the spirit." I understand the word "ecclesiastical" means "brotherly" but I am afraid we have departed far from its original intention, as a Church. Yet upon this brotherliness and friendliness depends our relationship with God. "He that loveth not his brother whom

he hath seen, how can he love God whom he hath not seen?"

Never will we make the indifferent different or bring the stayaway back to the worship of God every Sunday in his church, and make our churches going and growing concerns with no "nominal churchmen" on their lists until we have revived the Koinonia Pneumatos—the fellowship of the spirit idea of the Church again. Canons, precepts, duties, even commandments, are of none effect—only the spirit compels.

Most Episcopalians are like the disciples at Ephesus who, when asked by St. Paul if they had received the Holy Ghost since they believed, replied: "We have not so much as heard whether there be any Holy Ghost!" Certainly too few of us act as though we knew he was a corporate gift and know only in the experience of the Koinonia. And because of this ignorance our Church is held back and cursed by the two archheresies of modern times (1) individualism—a social isolationism which says we have no need of our fellowmen, and (2) Pelagianism—a spiritual isolationism which says we do not need God's grace or his holy spirit. Both of these heresies are best stated and summed up in Kipling's "If" and their Christian opposite is found in St. Paul's Christian ideal in Phil. 4:13 "I can do all things through Christ who strengtheneth me."

At the most solemn moment in the Service of Consecration we hear the words "Receive the Holy Ghost for the office and work of a bishop in the Church of God" x x x and "stir up the grace of God which is given thee" it is manifestly evident to us all, and especially to the bishop-elect, that Christ intends a bishop to be a spirit bearing witness and an Apostle within the Koinonia Pneumatos.

Christmas Gifts

SEND the names and addresses of friends and we will enter their subscriptions with our Christmas number. A Christmas card will be sent each of them announcing the gift.

For your convenience use order form on page sixteen.

THE WITNESS

Tunkhannock

Penna.

EPISCOPAL CHURCH NEWS

CLERGYMEN DISCUSS WAR AND PEACE

★ A symposium on the Christian attitude toward war was held November 12th at St. George's, New York, led by Bishop Lawrence of Western Massachusetts, Prof. Albert T. Mollegen of the Virginia Seminary and the Rev. Leland Henry, director of social service of the diocese of New York. Each spoke twice, once at the service at eleven, and once at the meeting in the parish house following a luncheon.

The clergymen each took one of the three positions of Christians on war as defined by the World Council of Churches at Amsterdam which was attended by 2,000 representatives of 148 Protestant and Orthodox denominations of forty-three countries in August of 1948. Mollegen was first with the position, from the Amsterdam conference, that "There are those who hold that, even though entering war may be a Christian's duty in particular circumstances, modern warfare with its mass destruction can never be an act of justice."

Henry presented the Amsterdam conference position that "in the absence of impartial supranational institutions, there are those who hold that military action is the ultimate sanction of the rule of law and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary."

Bishop Lawrence presented the Amsterdam conference position that "others, again, refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God and they desire that the Church should speak to the same effect."

Mollegen said that the "consequence of America having assumed responsibility and obligation as a member of the United

Nations" requires action. "The Protestant man, at least, must act, well knowing he is not God," Mollegen said. "He must take the risk of acting . . . The only possible course for the Christian is to do everything possible to avert war itself."

Mollegen proposed "such a preponderance of mass power" in the non-Communist world "that it will not be threatened." He described as "agonizing" the decision that must be made about entering a war.

Henry led off his presentation with an assertion that the first part of his Amsterdam conference position—"In the absence of impartial supranational institutions . . ."—does not obtain, because the United Nations has established international law.

Henry said, under such circumstances (violation of international law by aggression), "The point at issue is should the Church distinctly teach that it is a Christian's duty to take part in the defense of international law?"

"The official response of the Church has been a prompt and unequivocal 'yes,'" Henry said. "It is a hard choice we face . . . either a world of law, sustained when necessary by force of arms, or an utterly lawless world where one aggression after another will lead eventually to the extinguishing of all the heritage of the free world."

"It is not that we like war but that we love freedom and . . . freedom has never been achieved or maintained except as free men have been willing to die in its defense."

Bishop Lawrence read from a pastoral letter published by the Protestant Episcopal House of Bishops in 1939 to explain his position: "We believe that war will never achieve peace, but only sow the seeds for further war. We believe that the only sure foundations for peace are mutual understanding, sympa-

thy, fairness, generosity and good will between nations in a world of peace among men of good will."

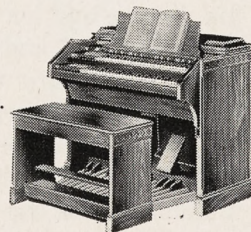
"I still believe in the basic goodness of this world," Bishop Lawrence said. "Doing nothing is sometimes the best thing to do in a crisis," he said, describing such a position as "an oasis of sanity."

The bishop said that "physical force can be used for good and for bad. In war, an army acts as judge, jury and prosecutor, and acts en masse. It only expresses the rule of might, not right."

"We need to accept pacifists

Only the Hammond Organ has it

Only the Hammond Organ has "reverberation control"—the exclusive feature that makes music of cathedral quality possible in any church, regardless of size or acoustics. This is just one reason why—year after year—more churches choose the Hammond Organ than all other comparable instruments combined.



Church model, used in some 20,000 churches. Price and full information on request.

PRICES START AT \$1285* FOR THE
HAMMOND ORGAN
MUSIC'S MOST GLORIOUS VOICE

*F. O. B. Chicago. Excise Tax rebated to churches.



FREE! TWO VALUABLE BOOKLETS

"49 tested ways to raise money for a church organ" and "Are you wondering about organs?" Send for your free copies while quantities last.

Hammond Instrument Company
4231 W. Diversey Avenue
Chicago 39, Illinois

Name.....
Street.....
City..... P.O. Zone..... State.....

© 1950, HAMMOND INSTRUMENT COMPANY

lest warfare become the normality," Bishop Lawrence concluded.

THE YOUNG PEOPLE CONDUCT SERVICE

★ The observance of Youth Sunday in the Church of the Good Shepherd, Sapulpa, Okla., had several quite tangible results; first, an offering of \$25.95; next, a beautiful and inspiring service conducted entirely by young people, the rector sitting in the congregation; and finally, the organization of a young people's group immediately after the service.

The vicar, the Rev. Ralph E. Macy, explained that the parish has had little youth work in recent years, and the Youth Sunday program was done without having any organized group. Mr. Macy suggested to a number of young people that it was their service . . . and they took over from there. "Having it put completely on their shoulders made it a success."

The parish has a communicant strength of 152, and the youth Sunday congregation numbered 85. Said Mr. Macy, "The young people have shown what they can do and as a result of this they have the support of the adults and can count on any help needed from them. The new young people's group will meet weekly, and as groups in this area are small, we plan to meet often with neighboring groups to keep up enthusiasm and interest."

CIRCLE OF PRAYER FOR PEACE

★ The rector of St. David's, Baltimore, is sponsoring a prayer circle of those who will join in a noonday petition that mankind may be spared a global war.

CONDITIONAL GIFT TO SEWANEE

★ The University of the South, Sewanee, Tennessee, has been

offered \$100,000 by an anonymous layman providing that before the close of 1951 additional gifts of a million are received for new buildings.

BEXLEY CONFERENCE ON MINISTRY

★ Bexley Hall entertained 45 young men from six dioceses November 10-12 for a conference on the ministry. Leaders were the Rev. Robert W. Fay of Columbus, the Rev. Francis B. Sayre Jr. of Cleveland, the Rev. Charles H. Long Jr., former missionary in China, Dean Corwin C. Roach and Student Donald Priestley, president of the Bexley students.

ROYAL OAK GREET'S MICHIGAN YOUTH

★ Youth offering was presented by young people of Michigan at a service held November 12 at St. John's, Royal Oak, with about 300 present, representing nine of the eleven convocations of the diocese.

"QUITE A STEP"

THAT IS WHAT A RECENT GRADUATE OF ONE OF OUR
SEMINARIES SAID ABOUT THE OFFERING IN HIS PARISH FOR
THEOLOGICAL EDUCATION.

His letter read:

"It doesn't look like much, I know, but . . . this represents quite a step for us here, as this is the first time that such an offering has ever been asked or made . . . I hope that this will be just the first of many checks that we can send you."

HAS YOUR PARISH TAKEN THIS IMPORTANT STEP: AN
OFFERING IN 1950 FOR THE SUPPORT OF OUR SEMINARIES?
THERE IS STILL TIME!

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

RELIGIOUS THERAPY IS DISCUSSED

★ Advanced findings in the clinical approach to religious therapy in the treatment and cure of the mentally ill were explained by the Rev. Miles Renear, chaplain at the Norwalk state hospital, at a meeting of the board of the Los Angeles city mission society. Spiritual therapy today has a recognized place in treatment of mental cases and alcoholism, according to Mr. Renear. Properly applied, he says, it can, in some cases, be credited with helping to effect cures. Special training, however, he pointed out is needed for this type of clinical work, so that the chaplain has an understanding of the medical problem and can coordinate his work with the medical treatment gauged to each individual case.

Mr. Renear, a graduate of Brown University and Episcopal Theological School, specialized in clinical therapy at the Massachusetts General Hospital, Boston, where, as an interne, he worked with the medical staff through the wards to become thoroughly familiar with the medical aspects of the cases he proposed to treat spiritually. He has been chaplain at Norwalk for two years.

In order to expand the facilities for special clinical training in spiritual therapy here, Canon Richard Lief, executive director of the society, was instructed to investigate the work being done in this field at Bellevue Hospital, New York, and the Episcopal Hospital, Philadelphia.

BUSINESSMAN QUILTS TO STUDY FOR MINISTRY

★ J. Philip Bartlett, 41-year-old Los Angeles businessman, is studying for the ministry because he got tired of the "mad scramble for the almighty dollar." He has sold his business, the thriving Farm Machine Co. of San Diego.

"It was not a decision I made overnight as a result of any emotional experience," he explained. "I decided that the eternal pres-

sure of the business world was not worth it. I was forced to follow certain ethics which were not Christian. They were not ethics that would put a man in jail, but modern business is cut-throat and dog-eat-dog for the small businessman who is trying to survive."

After a year at the University of Southern California here, Mr. Bartlett plans to take the regular seminary course at the Church Divinity School of the Pacific in Berkeley. Then he hopes to be assigned to a church in the diocese of Los Angeles.

CONFERENCE ON THE MINISTRY

★ Some fifty college men from eight states will attend a conference on the ministry at Seabury-Western, Dec. 27 through the 29th. It is being held to explain the importance and work of the ministry, and to give an objective presentation of the ministry of the Episcopal Church, Dean Alden Kelley of the seminary and conference adviser, said in announcing the event.

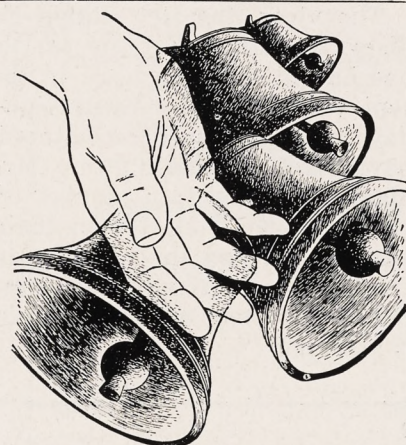
A series of talks on "The Church and the world today," "The meaning of vocation and ministry," "Seminary preparation for the ministry," "The minister as pastor and as preacher," and "The devotional and spiritual leadership of the minister," will be the highlights. An "elective session" for the conferees will include discussion of the ministry in specialized roles, such as the missionary, urban, and rural fields, teaching, and college work.

WOMEN HIT ABUSES OF CONGRESSMEN

Mrs. Theodore Wedel, wife of the Canon of Washington Cathedral, was warmly applauded by the 2,000 delegates attending the biennial assembly of the United Council of Church Women, for introducing a resolution hitting certain Congressmen. It stated that they abused "certain privileges granted to enhance the democratic process," and called upon them to discipline them-

selves in the use of the privileges of Congressional immunity and unlimited debate so that their intended useful purpose, rather than partisan politics, would be served.

Other resolutions passed at the assembly, meeting in Cincinnati urged equal educational facilities for all American children; pledged the Council to work against discrimination; demanded protection for conscientious objectors. A resolution to reaffirm previous action opposing permanent military conscription was tabled.



CARILLONIC BELLS

Like the beckoning of a gentle spirit

In most neighborhoods there are many good people who need a special reminding, a friendly persuasion that reaches into their hearts and brings them to church. "Carilronic Bells," sending their inspiring message, provide exactly that persuasion. And the people who respond come to the church whose "voice" speaks to them.

Any church can afford "Carilronic Bells"—a tower isn't required. This electronic carillon, made only by Schulmerich is remarkable for its beauty of tone and crystal clarity. More than 1,500 tower installations attest its superiority. Write for descriptive literature.

Carilronic Bells

SCHULMERICH ELECTRONICS, INC.

239 Carillon Hill

SELLERSVILLE, PA.



"Carilronic Bells" is a trademark. It denotes electronic carillons produced by Schulmerich Electronics, Inc.

NEWS OF OTHER CHURCHES

URGE REPEAL OF THE McCARRAN BILL

Repeal of the McCarran anti-subversive act was urged by the United Synagogue of America, meeting in Washington, Nov. 17, because "many of its provisions flagrantly depart from American democratic principles and long-established practice." The national meeting was attended by representatives of 400 conservative Jewish congregations.

The Women's League of the United Synagogue of America, at its biennial convention held in Minneapolis, also called for the repeal of this act and also for the abolition of the House committee on un-American activities. The women also opposed any further move in the U.N. to reverse its original policy with regard to Franco Spain, which in 1946 barred Spain from membership.

CATHOLICS ASK WORLD ECONOMIC REFORMS

Economic reform of the world is necessary to prevent Communism, according to a report which was adopted at the annual meeting of the Catholic Association of International Peace, meeting Nov. 16 in Washington. The report declared that in the Far East the USSR and native Communists are exploiting the conflict between the dying imperialism of colonial empires and the legitimate emerging aspirations for self-government among Asiatic peoples. "United States policy," said the report, "should defend the right of dependent people of the Far East in their efforts toward self-government and should also guard against the dangers of economic domination of dependent territories by American financial and industrial interests."

GAMBLING PROPOSALS DEFEATED

Religious forces were successful in defeating a number of proposals to legalize gambling in the Nov. 7 elections. States where such proposals went under were California, Arizona, Montana, Massachusetts, South Carolina, Georgia.

FUNDAMENTALISTS MOVE AGAINST COUNCIL

The American Council of Christian Churches, fundamentalists, and chief attacker of the Federal Council moved into Cleveland Nov. 21, the week before the opening of the convention which will bring into being the National Council of Churches, a merger of interdenominational agencies, including the Federal Council. Topics

being dealt with by various speakers are "Methodism adrift," "History of unbelief in the Presbyterian Church," "Revolution by Consent." Purpose, apparently, is to steal the headlines, as on other occasions, and to discredit the new National Council.

STOCK MARKET METHODS IN CAMPAIGN

Every night last week dozens of Methodist laymen of the Buffalo, N. Y. area went calling to "sell" non-church people on the idea of joining the church. Then they returned to their

own church and reported, where the figures were tabulated and sent by phone to the "clearing house" located in the Plymouth Methodist Church, where they were chalked up on the "big board." A telephone hookup brought reports each morning from nine other cities and an area-wide summary by Methodist Bishop Earl Ledden of Syracuse. The result of the six-day effort, a part of the united evangelistic advance, was the addition of 11,837 members.

QUAKERS AGAIN ADDRESS OFFICIALS ON PEACE

Government leaders were urged to renew efforts to secure peace through conciliation and mediation in a letter from the Philadelphia Friends.



OSSIT CHURCH FURNITURE COMPANY
Designers and Manufacturers
JANESVILLE, WISCONSIN
 FOUNDED 1867

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 organization.

SANGAMON MILLS
Established 1915 Cohoes, N. Y.

Everything for the Episcopal Church

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

R. GEISSLER, INC.
28 E. 22nd St., New York 10, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS

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

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 \$7.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

**EASY STEPS
TO
CORRECT
ENGLISH**

NEWMAN \$1.35
postpaid

Helps You Speak and Write with Confidence

A friendly book to add to your enjoyment of correct English. Simple, self-correcting method. Large type.

M. B. SUTHERBY
53 W. Jackson Blvd.
Chicago 4, Ill.

Make Christmas Christian

A church woman gave her rector a check as a thank offering for her friends. What her gift accomplished is related by Bishop Hines. Rectors will want to mail this leaflet to parishioners this Advent.

\$1 for 25; \$1.50 for 50; \$2 for 100

THE WITNESS, Tunkhannock, Pa.

PEOPLE

CLERGY CHANGES:

EDGAR L. TIFFANY, rector of the Transfiguration, Buffalo, has resigned in order to accept appointment as general preacher of the diocese of Western New York.

HARRIS T. HALL, formerly vicar of St. Mark's, Mendham, N. J., is now vicar of Trinity, Marshall, Mo.

DENMERE J. KING, formerly chaplain of the Church hospital in Omaha, Nebr., is now rector of St. Paul's, Council Bluffs, Iowa.

WILLIAM M. PLUMMER JR., formerly rector of All Saints', Baltimore, is now rector of St. Paul's, Prince Frederick, and Christ Church, Port Republic, Md.

W. SCOTT BROADBENT, rector of Holy Trinity, Baltimore, becomes assistant at St. Timothy's, Catonsville, Md., Dec. 15.

KENNETH G. T. STANLEY, formerly locum tenens of St. John's, Cleveland, O., is now assistant at St. Paul's, Akron, O.

DANIEL W. ALLEN, rector of St. Thomas', Reidsville, N. C., becomes executive secretary of the diocese of East Carolina, Jan. 1.

WILFRED T. WATERHOUSE, rector of Calvary, Front Royal, Va., becomes rector of St. Peter's, Washington, N. C., Dec. 1.

ROBERT P. VARLEY, formerly assistant at St. Paul's, Chester, Pa., is now rector of St. Stephen's, Beverly, N. J.

RONALD C. HENSTOCK, formerly rector of All Saints, Kimberley, Canada, is now rector of St. Luke's, Westville, N. J.

LAY WORKERS:

MARION BURTON, formerly of Windham House, New York, is now director of religious education in the diocese of West Missouri.

ESTHER HENLEMAN, a young Jewish girl of Penn Yan, N. Y., student at Syracuse University, is training the choir at Good Shepherd mission at the Onondaga Indian reservation. Each Thursday and Sunday the co-ed travels for an hour and a half by bus and taxi to fulfill her volunteer duties of teaching Indian children to sing Christian hymns.

HONORS:

J. HENRY BROWN, director-chaplain of Fort Valley College Center, has been invited by President Truman to participate in the White House conference on children and youth. He is an expert on work among Negro college students and on rural work.

Choir Pulpit GOWNS

Confirmation Robes, Paraments, Fine materials, beautiful work, pleasing low prices. State your needs. Write for Catalog.

DEMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill.

ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books - 150-250 pages (60c each) and teachers' manuals I, II, III 40c each, IV through IX 60c each).

No Samples - Payment with orders
St. James Lessons, Inc.
865 Madison Ave. N. Y. 21, N. Y.

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you the wide variety of well made church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

FINEST PURE IRISH LINEN

for all Church uses now available also Patterns and embdy. designs for Vestments, instruction books, etc.

Samples Free

MARY FAWCETT COMPANY
BOX 386 CHILLICOTHE, MO.
(Formerly Plainfield, N. J.)

Exquisite IRISH LINENS BY THE YARD

Imported especially for Churches—all weaves and widths, including fine Birdseye. Exceptional values. Also imported transfer patterns for ecclesiastical embroideries, Linen tape, fine D. M. C. and plexiglass pall foundations at \$1.00. Write for FREE samples.

MARY MOORE
Box 394-W Davenport, Iowa

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

THE PRAYER BOOK
Its History and Purpose
by Bishop Johnson

25c • **WITNESS, Tunkhannock, Pa.**

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Commentary on Romans. By Anders Nygren. Muhlenberg Press. \$5.00.

Bishop Nygren is the leader of a theological movement in the Swedish Church. He is the Bishop of Lund, and the movement is called the Lund Movement. It is a genuinely Lutheran movement, free from the overwhelming influence of "Reformed" theology, which seems to dominate the Continent.

This excellent commentary is in form like Dr. Barth's, a running exposition, rather than a word by word philological exegesis of the old-fashioned kind. Americans will be interested in the fact that the book might almost be called an expansion of the key verse, 1:17, "He who through faith is righteous shall live"—exactly the translation given us in the new Revised Standard Version (1946). This is, of course, very different from the traditional rendering, "The just shall live by faith," and it casts a flood of light upon the whole area of St. Paul's personal faith, religious convictions, and articulated theology.—F.C.G.

Christian Belief. By Alec R. Vidler. Scribner. \$2.25.

Every now and then someone asks for a good book on doctrine which the ordinary person can understand. Here it is. It is not only readable and understandable, but interesting—something one hadn't really expected! Alec Vidler is a genuine Anglican Liberal, loyal to the Christian faith "as this Church hath received the same," but scholarly (and a real scholar, not afraid to follow the gleam, rather than a mere cataloguer of other person's views) and at the same time vital and alive to the finger tips. He is well known over here, having delivered the Hale Lectures at Seabury-Western a year or two ago (on F. D. Maurice's theology), and we all know that he is interested not only in Christianity as a religion and Anglicanism as a creed and the Church as an institution, but in the Christian faith as a profoundly transforming force in human society. The social implications of "Christian belief" are, from his point of view, of major importance. The little book will be extremely valuable not only for private reading but also for study by groups. There is only one chapter that will raise questions, the one on the church; but the people it will rouse to question are the ones who need most to take seriously what it says. This religion of ours (if the New Testament is any criterion) is after all the Christian religion, not a kind of "churchianity," not centered in a religious institution whose preservation and maintenance is the chief concern of its members.—F.C.G.

The Moffatt Bible Concordance. By James Moffatt. Harper. \$6.00.

The many thousands of readers of Dr. Moffatt's translation of the Bible will be glad to know that there is now available a Concordance of his translation. It is like Harper's Concordance of the Bible, in that it is a selected work, rather than exhaustive. For most persons this is a decided advantage—and it keeps the price down. There is a quality about Dr. Moffatt's translations that is just as distinctive as the quality of the King James—a literary beauty that has done much to reawaken the modern world to the rich values, literary and spiritual, that are to be found in holy scripture.—F.C.G.

Mission to the Poorest. By Jacques Loew. Sheed and Ward. \$3.00.

An interesting book on the work of a Dominican in Marseilles, emphasizing the necessity for Christians to practice works of mercy, with special concern for the little and the poor of the earth.—F.C.G.

Friends of God. By Costen J. Harrell. Abingdon-Cokesbury. \$1.25.

Second edition of a beautiful little book of meditations—43 of them, each concluding with a prayer.

IN MAKING AN ADDRESS CHANGE, PLEASE SEND BOTH THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

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

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

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, FOX WT

SCHOOLS

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.

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

ST. MARY'S-IN-THE-MOUNTAINS

An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

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

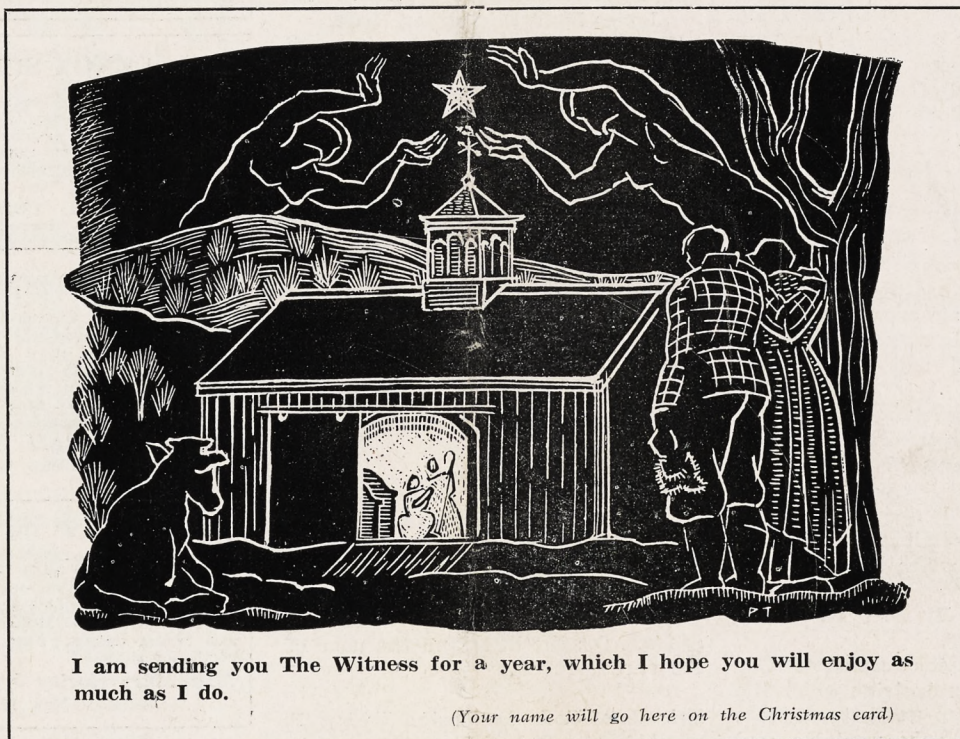
New York

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

Christmas Gifts

Witness subscribers can make gifts that last throughout the year and at the same time extend the influence of the magazine by using the form below. We will greatly appreciate your cooperation. A gift to a friend is a gift to The Witness.—The Editors.



PLEASE SEND YOUR LIST PROMPTLY

We will enter their subscriptions to start with the Christmas number, sending the card pictured above announcing the gift as coming from you. Merely send names and addresses with check and we will do the rest.

Four For Ten Dollars

\$2.50 for each additional subscription

**GOOD UNTIL CHRISTMAS FOR GIFT SUBSCRIPTIONS ONLY.
RENEWALS CANNOT BE ACCEPTED AT THIS PRICE.**

Please send The Witness for one year to the following, together with the Christmas card.

Name	Name
Street	Street
City..... Zone..... State.....	City..... Zone..... State.....
Name	Name
Street	Street
City..... Zone..... State.....	City..... Zone..... State.....

TYPE OR PRINT ADDITIONAL NAMES ON SEPARATE SHEET

The WITNESS

TUNKHANNOCK

PENNSYLVANIA