

The WITNESS

10¢
A COPY

December 21, 1950



CHAPLAIN BERTRAM COOPER ENTERTAINS

The former assistant at the Advent, Birmingham, Alabama, helps Santa distribute Christmas presents to the children at the navy air station at Lake City, Florida

THE RURAL WORKERS' FELLOWSHIP

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 Com-
munion, 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; Eve-
ning 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 M.
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 Sep-
tember 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 Com-
munion; 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.

TRINITY CHURCH

Broad & Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N
HC; Evening, Week-day, Lenten Noon-Day,
Special services as announced.

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 Peo-
ple's Meetings.

Thursdays and Saints' Days: Holy Com-
munion, 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—

Town and Country Division Offers Unique Training

Gives an Understanding of Need of Rural People for Christian Leadership

★ Throughout the United States 209 seminarians and women in training for professional Church work spent ten weeks or more in special training and supervised field work in small town and open country areas. To present the missionary challenge of rural communities to the men and women in seminaries today and to provide them with a greater understanding of the need of rural people for Christian leadership is the goal of the student rural field service program of the National Council's Division of Town and Country.

Most of these students served under the close supervision of the local clergyman while others worked in communities which had been without a regular ministry for years. The latter, in addition to serving the immediate needs of the people, had also to build a strong lay leadership to act in the place of a clergyman for the future.

Rural Sociology

Courses in rural sociology and community study provided the information necessary to go into a community and to gain a quick knowledge of it in order to see the greatest need for the most strategic and effective work of the student during the summer months. A vacation Church school has proved to be one of the most effective means of re-awakening the interest of parents and children in the Church. To this end many hours of study,

supervised leading of games, handicrafts, teaching and worship are completed before the seminarian begins his actual field work. A greater understanding of rural people and rural life is made possible through special lectures on agriculture, soil conservation and cattle raising. Resources available to the rural clergyman such as the county bookmobile, the county agent and home demonstration agent; the county nurse; and the cooperative movement are introduced. The joys, problems and challenge of the pastoral ministry are emphasized. Tours to successful and thriving rural parishes and missions give the students an opportunity to observe a small parish in operation.

Seminars

The National Town-Country Church Institute, Roanridge, Parkville, Missouri; the Southern Rural Church Institute, Valle Crucis, North Carolina; the Intercultural Rural Church Institute, Fort Defiance, Arizona—all provide three weeks of intensive seminars, lectures and study in rural Church methods each summer. The New England Rural Church Institute and the Texas Rural Church Institute each provide ten days course of training. This introductory orientation is followed by seven to ten weeks of practical experience in a local congregation under the supervision of the vicar or priest-in-charge.

In some instances more mature men attend the training sessions at Roanridge and then go to serve in towns in which there is little or no direct supervision but in which there is opportunity for constant communication with the bishop or archdeacon. At the end of the summer each student writes a complete summary of his work and of the field in which he worked. A detailed report of the student's work is sent to his seminary.

A Few Examples

The emphasis of the summer program is placed on training of the seminarian, with the majority of students serving and learning in the several institute programs. The Student Rural Field Service program is not a method of filling a gap in the long list of vacancies in rural mission clergy lists. The benefits to the local congregations depend largely on the student who works with them. In many instances they are great and many. For instance, a Church Divinity School of the Pacific student, Malcom Riker of the diocese of Texas, worked in a small community in Idaho last summer. As a result he prepared 11 persons for baptism and 7 for confirmation. He averaged 30 pastoral calls a week, proving to himself, as well as to the Church, that constant calling is a basic need in every mission or parish. An Episcopal Theological School middler, Edgar Romig, served in another small Idaho town and was instrumental in helping the congregation begin a building fund for a badly needed parish house. In Montana two Episcopal Theological School students, Herman Page and John Hannahs, a Church Army cadet, Alex Patience, and Seabury-Western Theological seminarian Horace Varian con-

EPISCOPAL CHURCH NEWS

ducted services and vacation Church schools in seven small communities. In Utah several students worked in close cooperation with the Rev. Robert Nicholas in small mining communities.

The benefit to the student is summed up in the following excerpts taken from 1950 student summer reports.

"My summer in the rural areas of a western state was worth far more than a year in the seminary in giving me more insight into the work of the Church in the mission fields and convinced me that this type of work is what I like and want to do when I finish my seminary training. The summer's work has helped me to understand what is important and what isn't from the flock of experiences and information which are poured on one in seminary. I only hope it benefited the diocese half as much as it did me."

"I got a different but very true picture of the Church in my work this last summer. I've been working with the Church four years in one capacity or another, but this is the greatest and most invigorating experience I have had yet. I would highly recommend this field to any student but especially to one who is in doubt about the ministry. After working here one should know whether one wants it or not and just how badly. By this I mean that here you meet every type of situation. You have to be forceful, patient, humble all at the same time. If you are used to the frustrating hustle and bustle of the East, you will have to forget it or else your ministry to those people will be ineffective because they will not be hurried."

"The work this summer was a wonderful opportunity to test my vocation. The result of the experience has been to strengthen it."

The Minister's Homestead At Roanridge

BY

JOHN H. PHILBRICK

★ The federal census of 1950 has confirmed the increasingly apparent fact that one of the most pronounced shifts in population and changes in family and community living is the growing settlement of people in suburban areas. A small plot of land enables them to supplement their cash incomes from city employment by producing vegetables and raising a few animals. Happily the Church's recent increased and renewed interest in the productive homestead way of life is abreast of this shift of living conditions.

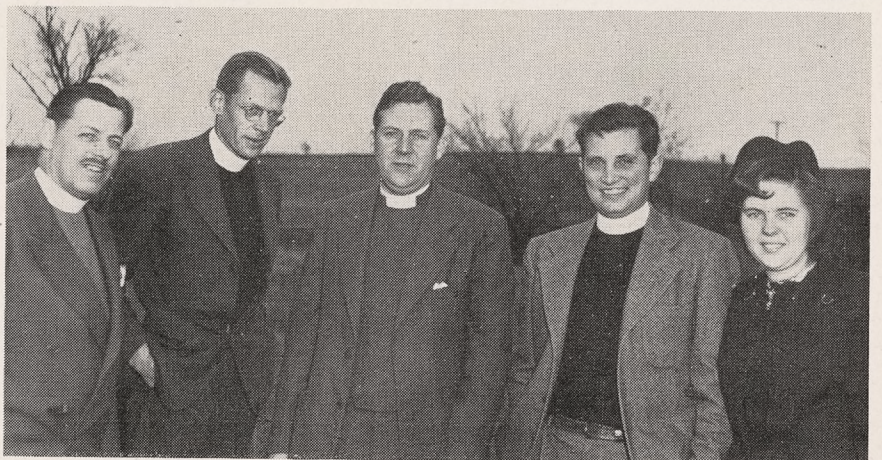
The productive homestead is defined as "a plot of land on which the family lives and works—the direct source of some of the family's food, shelter and clothing." The practice of homesteading at the present time has a wider application than is evidenced by published statistics. A large number of clergy of all denominations now find home-

steading a means to a more effective ministry.

The Roanridge Rural Training Foundation is establishing a demonstration homestead as a part of its training for men and women who intend to do Church work in rural areas in the rural-urban fringes of our great cities. A small garden has already been in production for one season with abundant supply of fresh vegetables for summer use. Our great need is for funds for buildings and supplies.

The purpose of the demonstration homestead is to introduce the student to practical methods in the operation of a productive homestead as a means of supplementing their income; of enriching their family life; and of relating their daily lives to those of the people with whom they work and live.

The glebe lands assigned to clergy of the Church of England long ago were the forerunners



NATIONAL TOWN-COUNTRY CHURCH INSTITUTE has a resident year-round staff: the Rev. John Philbrick; the Rev. Norman Foote, director; the Rev. Clifford L. Samuelson; the Rev. William B. Spofford Jr.; Miss Letitia Croom. Mrs. Philbrick is also a member of the staff

of the homestead for clergy. Modern machinery makes it possible for the small homestead unit to function with a new efficiency. The minister may pursue part-time agricultural operations quite easily in the backyard of his rectory with no neglect of his parochial and pastoral duties. Homesteading as a method takes its place as a tool along with surveys, map-making, recreational activities, visual aids and the other facilities available to the modern ministry.

The rural clergyman who is raising enough vegetables for his own family in his own garden has a bond in common with his farmer neighbors who raise their own vegetables. Part of his work is like their work. He has a deeper understanding of their problems. He learns to speak their language and he is able to talk intelligently about the things that concern them most. "He doesn't preach dry sermons in wet weather." This principle applies equally well to the "fringe area" commuters living outside a big city as it does in the open country parish.

Likewise, when the minister plants a garden or sets out fruit trees or sets a hen on a clutch of eggs, his people feel that he is likely to remain with them for awhile. He himself has a feeling of permanence, of belonging to the soil as well as to the people and the community. Some of the human rewards of the ministry come only after a life-time of service: young people's work, marriages, baptisms, helping family units to grow. But the clergyman whose life belongs to the soil, the community and the church families has an opportunity to bridge the gaps between the denominations especially as he and his family identify themselves with 4-H Clubs, the Grange, the farm bureau, co-operatives or any other small local group which people organize to supply their own social needs in the community.

With emphasis on the importance of the family unit, the

homestead presents an ideal environment for many kinds of companionship and sharing of work, recreational and educational experiences of the family as a whole. There are fields in which to walk, ponds in which to fish and opportunities for a variety of work in the changing seasons of the year. Within the homestead itself are educational facilities more practically directed than many schoolrooms: building houses for farm animals, fencing, mechanical work on farm tools, where children may learn some of the principles of planning, measuring, purchasing, as well as actual construction. Planning the garden, planting, tending, harvesting, cooking, are climaxed in the joy of eating home-grown foods—with a subsequent health bonus. Children growing up with a garden and with animals gain complete familiarity with the facts of life and of death and the

resurrection each succeeding spring.

The rural clergyman does not have to have either a large tract of land or as many different enterprises as the farmer in order to identify himself with the occupations of his neighbors and to be able to speak their language. It has been the experience of many ministers that the minimum recommendation would be a vegetable garden which may be very small and still provide much food for the family. Another practical addition is a small flock of hens to supply eggs and poultry at only a fraction of the cost of these foods on the market. If the clergyman wants to provide his own milk supply, either a pair of milk goats or a family cow will be adequate.

The question most frequently asked about homesteading is "How much time does it take?" It is almost impossible to meas-



WOMAN'S AUXILIARY OF THE 8th PROVINCE is vitally interested in Town-Country work. The provincial board. L. to R.: front: Mrs. J. J. Davis, San Joaquin; Mrs. Chester M. Kennedy, Ore.; Janice M. Overfield, Utah; Mrs. Robert K. Vickery, Calif.; Mrs. Edward F. Colcock, Wash.; Mrs. Robert Arneson, Ore. Middle: Mrs. King Verleger, Cal.; Mrs. Sumner Walters, San Joaquin; Mrs. Raymond H. Reeves, E. Ore.; Mrs. St. Elmo Coombes, L. A.; Mrs. Claude Davis, Idaho. Back: Miss Madeline Wagstaff, L. A.; Mrs. Otis Weeks, Utah; Mrs. Cieve Kindall, Sacramento; Mrs. Allison Baer, Idaho; Mrs. Leslie Rolls, Idaho

ure the time involved because of the seasonal character of many jobs. Also, the minister and his neighbor can exchange a day's work—an excellent time to talk about various religious topics as they come up naturally in the course of the work. Routine work such as feeding the hens, collecting the eggs, or milking does not take much more time than would be spent going to the grocery store. Also, the time spent caring for homestead chores may be considered both educational and recreational. Time spent learning manual skills which identify a man with his parishioners is as valuable as time spent studying psychology. Some men can compose better sermons while keeping their hands busy on a project.

The minister with a homestead is able to help himself economically by raising some of his own food, clothing or shelter. He is in a position to save money although he is not commercially in the business of farming. The townsfolk respect his energy and his enterprise. Those who may think that preaching is not working respond when they see that their spiritual leader is also able to do manual labor. People are also happy that the minister with a homestead has a security apart from his cash salary as an offset to depression or war scarcity. If the minister's wife is skillful with home baking or dressmaking, she is furthering the philosophy of the homestead and stretching her allowance as well as building a bond of common interest between herself and the women of the community.

When the minister is in a position to develop a productive home, no matter how simply, he comes into a partnership with the Creator and learns and teaches anew that "God saw everything that he had made and behold, it was good."

The considerable number of men and women who have already experienced the impact of the productive homestead on both a local church body and the

community recognize what a powerful psychological effect it has upon the people themselves. They will literally beat a path-way to the door of the homestead to discuss hens and gardens and compost making as well as the things of the spirit. This impact is one of the tools which the modern minister may utilize to teach people in an over-mechanized age some truths about integrity of human life and man's relationship to the good earth.

CHURCH LEADERS TUSSLE WITH NEW NEEDS

★ The urgent need for additional clergy is vividly seen in population and Church statistics in the states composing the dioceses and districts of the province of the Pacific. Total population in these states, according to preliminary report of the 1950 federal census, is 16,673,696, an increase of 5,355,743 during the past ten years. This is an increase of 37.5 per cent for this area as a whole, the total population in 1940 being 11,317,953. The state of California, with a growth of 53.3 per cent, records the greatest percentage of increase of any state in the Union.

Nevada records an increase of 45.2 per cent; Oregon, 39.6 per cent; Washington, 37 per cent; Idaho being lowest in the province with 12.1 per cent.

Church statistics for the closest corresponding period, 1940-1949, show increase in communicants from 169,526 in 1940 to 247,667 in 1949, an increase of 142,041, or 45.6 per cent. These figures do not include Alaska, Hawaii and the Philippines.

Number of active clergy have increased during this period from 358 to 441, a gain of 83 men for a growth of 26 per cent. This gain of 83 active clergy needs to be viewed in relation to the increase of more than five million persons among whom the Church has the opportunity and responsibility to serve. In the seven missionary districts of the province, 90 active clergy (including the bishops) serve 253 parishes and organized missions. Places listed as unorganized missions and preaching stations would bring the average in missionary districts to more than three places served per man.

The Bishops pictured below, along with others not in the picture, dealt with this problem at the recent synod.



BISHOPS OF THE 8th PROVINCE HAVE VAST RURAL FIELD:

L to R: Bishops Cross, Spokane; Bentley, National Council vice-president; Campbell, Los Angeles; Barton, Eastern Oregon; Gooden, retired, Los Angeles; Bloy, Los Angeles; Porter, Sacramento; Kinsolving, Arizona; Rhea, Idaho, president of the Province. Not in the picture are Block, California; Shires, California; Dagwell, Oregon; Bayne, Olympia; Walters, San Joaquin

TREASURER DILL REPORTS

★ Russell E. Dill, treasurer of the National Council, has released the following financial statement for December:

"It is reported that industrial profits for the first nine months of this year shattered all previous records, that personal income soared to a new high annual rate, and that employment and wages were the highest in United States history.

"This improvement has been reflected in the dollar payments on expectations for the first eleven months of 1950 which have broken all records. However, 18.03% of the 1950 expectations still remains to be paid before the close of the year.

"In view of the business record of 1950 and the loyalty of its members, the Church looks forward with confidence."

CHRISTMAS IN FRESNO

★ Roman Catholic and Protestant leaders in Fresno, Calif., joined forces in urging householders to decorate their homes for Christmas. Awards were given to those having the best displays of the Nativity or historical scenes.

CONFIRMATION AT YOUNG CHURCH

★ Bishop Phillips of Southwestern Virginia confirmed the first class at St. James, youngest church in the diocese, located at Williamson, near Roanoke. There were fourteen adults and four young people. The rector is the Rev. J. Manly Cobb.

RURAL WORK MATERIAL ANNOUNCED

★ "Rural Prospect" by Rev. Mark Rich is the basic study book prepared for adults of all cooperating denominations of the Missionary Education Movement as the home missionary study program for 1950-51. The theme is "The Church and the Community" which is interpreted as the rural community and the Church. "Rural Pros-

pect" is an authoritative factual resource book for adults on the new opportunity for Christianity in rural America. Other special study material on the work of the Church throughout the United States in rural areas have been prepared for young people and children.

To supplement this study each diocese and district has designated a specific domestic missionary enterprise as its special project for study and giving.

During Lent children of our Church schools will use the two units especially prepared by the National Council's department of Christian education with the emphasis on six typically rural situations in the work of the Episcopal Church today: Church school by mail; Southern highlanders, a trailer chapel, rural daily vacation Bible schools, the small town church, and an Indian mission. For primary and kindergarten children the unit is called "Down Country Roads" and is written by Miss Gloria Jameson, diocesan adviser in Christian education of Montana. "Children of the Land" is the title of the unit for older children.

St. Michael's Mission in Ethete, Wyoming, an Episcopal mission to the Arapahoe Indians, is

the object of the Birthday Thank Offering for 1950-51. Special study materials, birthday cards and picture folder describing this work are available through the National Council.

Materials further describing the work of the Division of Town and Country and publications of the National Council and other sources for use in rural churches are as follows:

BOOKS AND PAMPHLETS

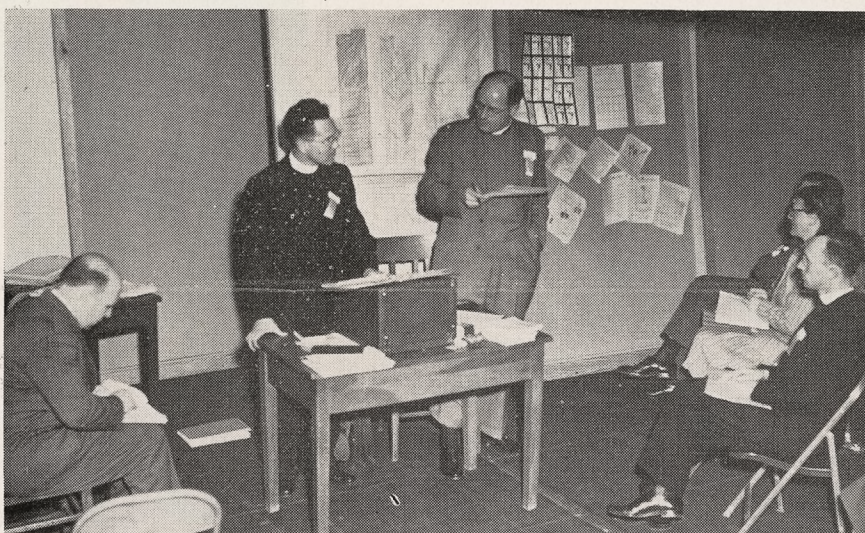
Available from Division of Town and Country, 281 Fourth Avenue, New York 10, N. Y.

1. *Report on Joint Commission on Rural Work to General Convention, 1949*—Free
2. *Roanridge Trains Rural Leaders*—Free
3. *New Life for the Little Brown Church*—Free

Available from the National Council, 281 Fourth Avenue, New York 10, N. Y.

1. *Ye Shall Be Witnesses*, a comprehensive over-all presentation of the Church's work at home and overseas—35c
2. *Rural Prospect* by Mark Rich, illustrated with pictographs, is an authoritative factual resource book for adults on the new opportunity for Christianity in rural America, afforded by a dynamic concept of community. Paper, \$1.00
3. *The Cross and the Plow*, a service designed for out-door processional use for Rogationtide—5c
4. *O Worship the Lord*, a collection of 9 short services for seasons of the Church year, especially for boys and girls—15c
Especially for Church School use:
 1. *Birthday Thank Offering materials*
Object: St. Michael's Mission, Ethete, Wyoming
Leader's Guide—*Shore Up St. Michael's*—free
Picture folder for children—*Where the Antelope, Play*—free
Birthday prayer card—free
Birthday envelopes—free
 2. *Lenten Study material*
Down Country Roads by Gloria Jameson, unit for primary and kindergarten children 10c

(Continued on Page 22)



THE RURAL WORKERS' FELLOWSHIP held its annual meeting at Salt Lake City in conjunction with meetings of the National Conference on Rural Work. The Rev. Maxwell Brown, president, receives a report from the Rev. Samuel Keys. The Rev. W. Francis Allison, Montrose, Pa., former secretary, is seated at the left.

PRAYER GROUP IN THE OZARKS

★ Designed to deepen the spiritual life of isolated and shut-in persons, the Prayer Group of the Greater Congregation in the Ozarks is a valuable addition to the devotional activity of Church people in Northwest Arkansas. Under the leadership of the Rev. Robert B. Hall, priest-in-charge of the Ozark field in the diocese of Arkansas, members of the Prayer Group join in intercessory prayer three times daily.

Coming to the Ozark field as a deacon in 1949, Mr. Hall was faced with the problem of ministering to isolated people scattered over more than 3,000 square miles of Ozark mountain country. Two pastoral calls a year seemed to be the most a crowded schedule would permit; and, the distances being so great, many of the Episcopalians in the area could get to church only once a year. Immediate and continuous contact was established with these isolated folk through Home Prayers, described elsewhere in this issue. Many people who had moved into the Ozarks and because of sickness or distance could not attend services missed their former active life in Church affairs.

The Prayer Group has filled this need in great measure. Although deprived of physical attendance at church functions, members of the group through their prayers aid materially in advancing the cause of Christ in the area. Weekly lists are sent out by Mr. Hall. Episcopalians in seven Arkansas counties are united at 8:00, 12:00 and 7:00 o'clock each day as they share in the work of the Prayer Group. Through Home Prayers and by correspondence the needs of the members are made known to Mr. Hall and the next list carries prayer suggestions to meet these needs. In the weekly envelope bearing Home Prayers and the Prayer Group list goes the Sunday bulletin from one of the three Ozark mission churches which are strung out at 45-

mile intervals across the field. Since no one but Prayer Groups members see the lists, matters too personal to be mentioned in public services are often the subject of requests for intercessions. Drunkenness, domestic difficulties, and certain illnesses are some of the things troubling people who ask the Prayer Group to pray for them. Since the majority of the so-called Greater Congregation are not personally acquainted with the supplicant, many shy persons have put in requests for prayers. The power of group prayer of this type has been undeniably demonstrated to the members in their endeavor.

SEMINARIES GIVE COURSES ON RURAL WORK

★ Indicative of the renewed interest of the Church in serving the people of small towns and open country is the fact that courses in rural Church methods and rural community life are being given in six of the Episcopal seminaries. The other four seminaries provide seminar sessions and special lectures not listed as catalogue courses, or the subject matter is covered in courses on pastoral theology.

Fully accredited courses in

rural Church work are given at Seabury-Western and Nashotah by the Rev. E. Dargan Butt. The Rev. W. Francis Allison of Montrose, Pa., will teach a rural course at Philadelphia Divinity School next spring. The Rev. John R. Stalker has been the instructor in rural Church work at Bexley Hall for several years. The Rev. Thomas A. Tripp, director of the Town and Country Work of the Congregational Christian Church, succeeded Edmund Brunner at General Seminary. At the Church Divinity School of the Pacific Dr. Corell Julian of the Pacific School of Religion teaches the course. The Rev. Clifford L. Samuelson of the National Council's Division of Town and Country gives supplementary lectures in several of these courses.

ROXBURY RECTOR IS HONORED

★ The Rev. David L. Ferguson was honored at a reception, along with Mrs. Ferguson, at St. Cyprian's, Roxbury, Mass., on December 7th, the occasion of his 30th anniversary as rector. Bishop Nash was present for confirmation at the evening service on the 3rd when a class of 33 persons were presented.



BISHOP ROBERTS of South Dakota, hat in hand, has one of the largest rural areas of the Church. He is addressing the Niobrara Convocation. Seated, in coat, is Mr. Billy Fire Thunder and standing in the center is the Rev. Cyril Rouillard

EDITORIALS

Judge of Men and Nations

CHRISTMAS has gone to the dogs! Comic-books instead of carols; sales competition all December instead of Advent preparation for a religious holy day." That is the sort of comment one hears from old-fashioned Churchmen, musing on the good old days. And it is, of course, a true and sad picture, a description of what is inevitable, rather than surprising, in a world that has long been measuring all values by standards of money and force.

Is there anything that we, who regret such a perversion of the holy season, can do about it? We can say, as many devout Christians are saying: "we will not be swept away by all this; we will keep our minds on the Christ-child and the Christmas story." But it is not enough to attempt this. In the first place, it can't be done, outside a monastery or other ivory tower, for we are an intimate part of this mad, seething world. In the second place, it is not essentially Christian to try to do it. What we Christians try with all our might to do, by thought and by action, is to relate the supreme fact of Christmas to the miserable and chaotic world in which we live. For the Incarnation—that actual coming of the eternal into a world of time and space—is an enduring and therefore a contemporary fact,

not an isolated miracle in the Palestine of long ago. When the Word was made flesh in Bethlehem, a new and revolutionary life-force entered into humanity to stay, not to visit. History sets down some of the tremendous results of this Advent—child-murder and suicide, as institutions, eradicated from the life of a decaying empire; hospitals and asylums established to make the unfit fit; a political and economic tyranny replaced by the authority of a militant Christian family; innumerable personal transformations in character and insight, from Apostolic days on through the centuries; renewals over and over again in the Church herself, when power had

corrupted and riches weakened. Hildebrand, Francis, Langton, Wesley, Pusey and Keble are names that mark some of these epochs of renewal.

We are living in a period of history that is both skeptical and revolutionary. Moral and social principles which have long been familiar axioms are being challenged and Christian disciples especially will be well-advised to heed St. Paul's exhortation: "Prove all things; hold fast that which is good." Believing then, as we do, in the continuing presence of "the Light that lighteth every man coming into the world," we shall celebrate Christmas most worthily and most fruitfully by keeping

that intimate personal relation to the Incarnate Word which he is offering us in the blessed fellowship of his holy family, where every problem, every tragedy, every hope may be joined, like little dirt-laden streams, to the cleansing torrent of his abundant life, by serene and persistent prayer and by the offering up of all the changes and chances of this mortal life at every eucharist for the Lord Christ to cleanse and make over according to the pattern of his will and his love.

And then—as fast as the awareness dawns of what his will is for us personally and for our families, our neighborhood, our nation—to go out about our duties and among our friends and acquaintances and enemies and bear witness bravely, uncom-

promisingly, to the vision that was shown us in the mount, where the Master was transfigured from a vague figure of idealism and good works into the captain of our salvation, a person of searching light and inexorable love that demands whole-souled devotion and witnessing to his will in a world that has always rejected him.

Yes, Christmas is a homely, a winsome, an appealing festival, but it must have at its heart, for every Christian, a stern and relentless challenge to follow and company with, at whatever great cost to us, the Christ-child who is this day and all days the judge of men and nations and peoples.

★

"QUOTES"

Never lighter was a leaf upon
a linden tree
Than Love was when it took the
flesh and blood of man.
Therefore is Love the leader of the
Lord's folk in heaven . . .
In thy heart's conscience, in the deep
well of thee,
In thy heart and in thy head, the
mighty Truth is born . . .
Therefore I counsel you, ye rich,
have pity on the poor.

—LANGLAND: The Vision of Piers
the Plowman

★

The Nourishing Strength Of Fellowship

BY

MAXWELL BROWN

President, Rural Workers' Fellowship

AMONG the differences found between Church work in urban areas and rural areas is the feeling of isolation the Church worker in town or country places endures. I use the word "endures" purposely, for often a rural Church worker laboring in a field many miles from the other Episcopal workers finds that the greatest mental handicap with which he struggles daily is the sense of loneliness. This does not come about so much from lack of work to be done, for there is always more to do than time allows. But it comes about through the lack of having close contact with other Church workers who meet the same problems, have the same frustrations, and enjoy the same victories and rewards of the work. Human nature is gregarious. We need to share our victories and our defeats with others. Clergy in urban areas, if they desire, can meet together easily in a regular monthly meeting. They can spiritually grow together in a retreat. They can join together in mutual promotion of causes. They are more apt to see each other for an informal chat. In all these meetings there is a strengthening bond of fellowship. The urban worker constantly feels he belongs to a large, vital, Christian society. To a worker in rural or small town areas the Church too often becomes an isolated, struggling segment of humanity. True, there are many reasons why he ought not to feel this way, but on the other hand nothing causes a sense of depression so easily as loneliness.

The Fellowship

WHEN the Rural Workers' Fellowship was founded in 1924 one of the prime reasons for establishing the organization was to promote a sense of fellowship and spiritual oneness between the workers in small towns and open country places. The thought prevailed that if they could not get together for regular meetings, at least there were two bonds that could bring them together. One, a spiritual bond in prayer; the other, the United States mails. Since 1924 the Rural Workers' Fellowship has added a great deal more to its purposes and programs, yet this first cause is still an important part of our united efforts today.

While the R. W. F. does not sponsor or pro-

mote any special rural project or schools and conducts no experiment to test certain theories, yet it is an organization that plays a very definite part in building up the quality of town and country work. Through its meetings and publications it has inspired men to develop their own ideas for the expansion or betterment of rural work. The use of lay reader's guide, the lay reader's sermon service, the processional service for the observance of Rogation Day, harvest festivals, the Lord's acre program have developed at least in part from the stimulation and encouragement of the R. W. F. The relationship between the Fellowship and the various branches of National Council as well as provincial and diocesan departments of town and country is a relationship of closeness and interest and mutual help. In no way does our organization conflict with any executive branch established by the Church to promote town and country work. We have no paid officers. All our directors and officers are men and women in the field who give of their services freely and gladly. Our entire program is based upon the three objectives listed in our by-laws:

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas;
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

Critics Answered

SOMETIMES we who are associated with the R. W. F. hear the criticism that the Fellowship does not "do anything." By this we assume we are criticized for having no budget to support rural clergy or to promote a conference for their training or to sponsor the rural cause at "281." These things are not done by us, nor will they. There have been established proper Church channels for this type of rural work promotion. It is not our purpose to duplicate them.

Others have criticized the R. W. F. for being an overlapping, conflicting organization, not needed because we have a strong Division of Town and Country Work. Again, this is a misconception of the purpose of the R. W. F. We

neither overlap nor conflict with any official department in our Church. Our purpose, to state it again, is (1) to promote interest in the opportunities for the spread of the Kingdom in towns and in open country, (2) to increase fellowship among those laboring in this field, and (3) to aid the National Council (and all provinces and dioceses) in service to the town and country field.

How do our 414 members (membership dues currently paid!) do this?

Our pattern can be broken down into four areas:

1. Educational
2. Developing a sense of belonging . . . of fellowship, through the exchange of ideas and news
3. Developing the spiritual bond
4. Co-operation with all existing executive branches of our Church.

To expand the picture, the educational process is carried on through publications. The Fellowship has a quarterly journal called "Crossroads." It endeavors through the journal to contribute to the thinking of all interested in the town and country work of the Church through educational articles of interest to both Church worker and laity. The R. W. F. also published an informal News Letter in which are gathered together the chattier bits of news and program activities of our members. This is mimeographed and mailed out three or four times a year. The educational part of our work is also implemented through our affiliation with the interdenominational Christian Rural Fellowship and the Town and Country Church published by the committee on town and country of the National Council of Churches. Through this group we obtain at reduced prices their various publications which are sent to our members. All in all there are seven publications coming to our members, varying from three to ten issues per year.

United in Prayer

JUST as important as our educational program, and in fact in many ways even more important, is the joining together of our members in daily prayer. The R. W. F. publishes a prayer cycle three times a year, in which each member is listed on a particular day. Throughout this hemisphere every member remembers in his private devotions these companions who labor in the town and country field. This spiritual bond does much to eliminate the feeling of loneliness among the isolated rural workers. To know that we pray for and are being remembered in prayer by others does lighten any heaviness caused by mental or physical weariness.

Another way in which the Fellowship helps

promote effective work in town and country is through the awarding annually of the Rural Fellowship Award. This certificate and citation is given to not more than five persons annually who have made outstanding contributions to the work of the Church in town and country. Nominations for candidates to receive the reward are made by members each spring to the board of directors of the R. W. F. The board is careful in its selection and has high criterion for the awarding of this merited prize. Whenever possible the actual award, if the recipient is not present to receive the award at the annual meeting of the Fellowship, is presented at a public gathering in his or her diocese. The awards in 1950 were made to the Rev. Richard Price, Montana; the Rt. Rev. Malcolm E. Peabody, Central New York; Wilber A. Cochel, West Missouri; the Rev. William Christian, Fond du Lac; and the Rev. Canon Ernest B. Smith, Olympia.

Membership in the organization is not limited to residents of rural areas. There are many urban members who have a keen interest in promoting the Church in town and country. Indeed, with American cities pushing out into suburbs and surrounding small towns, the R. W. F. is making a contribution to the thinking of both rural and urban people as the Church meets this new move of American mobility. This is one of the reasons we changed the title of our quarterly from the former name "The Rural Messenger" to the present "Crossroads," endeavoring thereby to bring the idea of the Cross to all roads of American life . . . rural, urban, and the great growing segment in between.

Someone once described the R. W. F. as being a very necessary part of the life of the Church. It is like the blood in the arteries and veins of the body. This is very true. The body (the various departments in the Church busy with promoting work in the town and country and suburban fields) is nourished by the blood stream of spiritual fellowship. The latter reaches down into the cells of the body to nourish it with prayer and fellowship and by educational and stimulating articles. The body does the work of promoting, growing, acting, expanding. It is the natural outlet of the energies of the cells of the body. Both need each other. One to do the work, its directing, its promoting. The other to be the medium of individual and united expression of town-country workers, the sustaining force of prayer and fellowship. The description is apt, for it is the spiritual and mental nourishing of those who work in town and country areas that contributes heavily to the growth of our entire Church.

The Parish Minister Extends His Reach

BY

ALLEN W. CLARK

Rector of Calvary Church, Danvers, Mass.

ONE of the essential aims of the rural work of the Church as defined by various conferences and rural Church leaders is "to provide a pastoral ministry to people in rural areas." The problem confronting the faithful rural pastor is how he can overcome the factors of vast distances, poor roads, shortage of time and need for economy in travel costs.

The alert and enterprising minister is forever reaching out for new ways of ministering to his people. One such way, only now becoming widely known, is the ministry-by-mail known as "Home Prayers." This is a worship service (with prayers, a Bible reading, and a 500-word sermon) attractively printed on a single sheet, published each week from the first Sunday in October until the first Sunday in July. The service always closes with the words, "Faithfully yours," with space left for the minister to sign his name. Thus Home Prayers comes to each parishioner as a personal, pastoral call-by-mail from the minister they know and trust.

Home Prayers are used for "shut-ins" with equal effectiveness in both country and city areas. But this ministry-by-mail has other uses of special value in the rural ministry. For the country parson has a flock scattered widely out along the dirt roads, and he cannot call on these lonely people as often as he desires. He can, however, with a very small expenditure of time, call on them regularly and conduct a worship service for them by mail! If he is a good pastor, he will—at least once a month—write a personal postscript at the bottom of the page, perhaps asking a question about the health of some member of the family and enclosing a return postal for the answer. This costs an extra cent and is well worth it. He will find people saying, "I always look at the bottom of the page first to see if you have written something to me." Many rural clergy have several churches and use Home Prayers to supplement the regular service at places where they can only hold service once a month or so.

Today some 300 parish clergy and dioceses are using nearly 8,000 copies of Home Prayers each week, ministering to Christian people who want to attend church, but who are prevented by illness, isolation, Sunday work, small babies and many another genuine reason.

With a growing number of young people in the armed services ministers are beginning again, as they did in World War II, to keep in touch with those on their parish service list by sending Home Prayers to them. It is sometimes surprising to find how deeply these young men and women appreciate this worship service from home, often with a personal postscript from their own minister. In World War II Home Prayers were used on ships in the navy, in fox holes, in the jungle, and wherever else enlisted men and officers found themselves.

The sermon is simple, direct, and often written in the parable style, with a vivid story to do the preaching. For more than two decades these sermons have been read by back-country people with little education, by college professors, wage-earning folk and executives in industry—by a wide variety of folk, each finding help because the manner of teaching is that used by the Master in the New Testament.

Simply Financed

THE finances of Home Prayers are refreshingly simple. This ministry-by-mail is not a commercial venture, its sole purpose being to serve as a practical instrument in the Kingdom of God. Therefore, there is no set subscription rate, and no bills are ever sent out. The minister who decides to try out Home Prayers in his field simply writes to the Rev. Allen W. Clark at 44 Cherry Street, Danvers, Mass. and orders ten copies or a hundred, or whatever number he needs. Shortly afterward his copies begin to arrive. Several times a year "the plate is passed" inviting contributions. The actual publication cost is two cents a copy, and most users figure their contributions on that basis. The common practice is for each user to make two contributions a year, each covering their gift for half the season of 40 weeks. A minister using 25 copies a week, therefore, would be apt to make two contributions of \$10 each. Some, however, cannot afford to send the full amount, and there are times when a user cannot conveniently make any gift at all. His copies continue to arrive, regardless of contributions. And the Home Prayers budget has always balanced, over 22 years, on this voluntary Christian basis.

Financing in Parishes

THE financing of Home Prayers by each parish is done in various ways. The increasing practice is for the parish to make an appropriation out of its budget. Often the clergyman finances the cost for a time out of his discretionary fund until Home Prayers have become recognized and appreciated sufficiently for the parish to pay the cost. Often, especially where Home Prayers are sent out with a really personal touch by the minister, the people receiving Home Prayers take care of the entire cost, or part of it, being invited to contribute directly to their own minister.

Home Prayers are a practical and open channel for the love of God to reach out steadily through a busy pastor who wants to feed all of his people dependably. It provides a simple and flexible instrument for touching the lives of people he can only see occasionally; thus making them know that they are never forgotten by their minister.

If you wish to try out this simple and proven ministry-by-mail, just write to the Rev. Allen W. Clark, who is the author of Home Prayers, at 44 Cherry Street, Danvers, Massachusetts. He will welcome you into the growing company of ministers who have found the U. S. mails as effective for the Christian faith as Sears Roebuck proved it to be for the selling of merchandise.

Church Institute Building Nearing Completion

THE National Town-Country Church Institute building at Roanridge, Parkville, Missouri, will be ready for housing seminary students and women trainees by June of 1951 according to an announcement just released by the Rev. Clifford L. Samuelson, executive secretary of the Division of Town and Country of the National Council. The cornerstone of the new building was laid by Bishop Sherrill last April. The Rev. Norman L. Foote is resident director of this program for student training for the rural ministry.

The two and one-half story structure is of multiple-use design, adapting its facilities both to a year-round program of Church and community activities and as a base for rural Church training of seminarians and women in Church training during the summer period. The ground floor of the building provides a chapel for sixty persons; school rooms; dining room with seating capacity for forty persons; kitchen and laundry. The main floor has student rooms; dormitory wing; business office; class-rooms and an apartment for the

director and his family. The top floor has three separate one-room apartments for staff and married student living quarters. The steeple mounted with a cross provides a dignity and churchly character to the structure. The design and lumber of the central unit was formerly an historic farm house.

At the present time the building has progressed to the stage of plastering and finishing the main floor and top floor apartments. The ground floor is completed to the stage of being ready for plastering and finishing. Mr. Foote and his wife and four children are living in the student dining-room and kitchen section of the building under the somewhat primitive conditions of rough concrete block atmosphere. The presence of the Rev. Mr. Foote on the premises enables him, together with Mr. W. A. Cochel of Roanridge, to provide careful oversight to the total construction which is especially necessary due to the fact that the building has not been let on a contract but has progressed on a work-as-funds-are-available basis. This close supervision by Mr. Foote and Mr. Cochel has accounted for many economies in costs. Indications at this stage are that the total construction costs will not exceed \$85,000. The evaluation of the completed structure has been placed at \$140,000. To date construction costs amount to \$65,000. This money has come from grants from the National Council and the executive board of the Woman's Auxiliary supplementing the original fund for the building from the Birthday Thank Offering for 1948-49. Local individuals have also made contributions to the building fund. Until such time as funds are in hand for their completion, the chapel, dining hall and kitchen and the basement class rooms will be used in their unfinished stage of rough concrete block. The cost of completing and furnishing the chapel unit is estimated at \$7500; the dining hall and



NATIONAL TOWN-COUNTRY INSTITUTE BUILDING. Front view. Completion is scheduled for early 1951

kitchen will require \$6000; and the Church school rooms \$5000. There are no available current National Council sources for these items, according to the Rev. Mr. Samuelson, and the completion of these parts of the building will depend on gifts from interested individuals, "specials" from diocesan Woman's Auxiliaries, or subsequent grants from the national Church which may be available at some future date.

During the five years since its establishment, the National Town-Country Church Institute has enrolled more than 200 seminarians and women Church trainees in its field related training program designed to improve the ministry provided by the Church to town and country people. The Institute program has been made possible by the generous and cooperative provision of the facilities of Park College, Parkville, Missouri. Various phases of the Institute training work will continue to be at Park College, including the three week intensive indoctrination course at the beginning of each summer at which time enrollment far exceeds the capacities of the new institute building.

For the first time in five years of year-round work in the local community and Church development phases of the Institute program, the Institute has its full complement of staff members. These include the Rev. Norman L. Foote, director; the Rev. John Philbrick, associate in homestead development; the Rev. William B. Spofford Jr., associate in research and community studies; Miss Letitia Croom, associate in Christian education; and Mrs. Helen Philbrick, secretarial work. Each of the clergy also has charge of a local rural congregation. During the current year each of the clergy is on the faculty of Park College teaching the social studies courses. This staff is supplemented during the summer training period by

other professionally qualified persons to assist in the field training and supervision and student counseling.

The Rural Church Alive

BY

ROBERT C. JONES

Captain in Church Army

THE life of a rural church is just as vigorous and effective as it is related directly to the life and land of the area.

The value of a farm program for Calvary Church, Hillman, Michigan, is evident. Here was another neglected church, run down, without leadership, and rapidly losing hope. It was exerting little influence in the community, yet there was a great potential manpower that could be developed. The Church had existed because of the faithful labors of a group of women while the men stood idly by. How to use them was the problem. Whatever they were asked to do had to be worthy of their efforts and in terms of work they knew how to do. A Church farm program patterned on the Lord's acre movement was inaugurated. The response was tremendous. Soon every man of the congregation was at work. Some raised pigs, others cut and baled hay, still others plowed and worked and finally planted 14 acres in wheat and vetch. The total farm income for 1949 was approximately \$1,200 with the wheat and vetch still to be harvested this fall. The success of the program has resulted in a permanent farm committee who at present are seeking land that could be purchased and farmed regularly by the men of the Church.

The Church has taken on new meaning and importance for these men. Worship is no longer something alien to their daily work. Their toil, as it were, has been sanctioned because it is dedicated to God, and they now share actively in the support of his work. The Church has gained favorable publicity and considerable respect in the eyes of the people in the area, for here is the church at work. It has not interfered with the regular weekly giving but rather stimulated it. The church for many years previous to 1946 had existed with an annual budget of approximately \$150. The total income in 1949 was nearly \$5,000. Such an increase is not due to the farm program alone, but it is one of the factors which has helped to create a growing church.

Men have always loved and preserved sacrificially that which they have created with their hands and especially is this true when that which is created is good and has both purpose and meaning.



NATIONAL TOWN-COUNTRY CHURCH INSTITUTE BUILDING. Rear view. The trailer at the left is the Girls' Friendly Trailer now occupied by one of the many DP families for whom it has provided temporary housing

Service of the R.W.F.

BY

CLIFFORD L. SAMUELSON

Executive Secretary, Division of Town
and Country Work, National Council

"IS your knowledge of the rural Church and rural people theoretical or actual?" was the direct question put to me by a charming woman from Texas shortly after I assumed my work as the officer of National Council responsible for developing a national program for rural work. I dared to reply that I hoped my theoretical study of rural community life was properly balanced by a number of years of first-hand experience and direct observation of town and country life and the work of the rural ministry. During the past ten years that I have been in national Church work, time and again as points have been suggested regarding rural work I have put them through the sieve of "is this theoretical or actual?"

It has been in large part the close association I have had with members of the Rural Workers'



CLIFFORD L. SAMUELSON gets a report from Edgar Romig, student at Episcopal Theological School, on his work last summer in Idaho. More than 200 students were enrolled in the Student Rural Field Service program, operated through national and regional institutes under the auspices of the National Council's Division of Town and Country

Fellowship, both individually and as an organization, that there has been developed in the Episcopal Church a rural program with clearly defined goals, policies, organization and budget which is based not on speculation and theory but rooted in the actual work of the local rural minister and the task and opportunity of the local church in the local community.

The continuing soundness of a national program for town and country work will in large

measure depend on the continual growth in the Church of a group of men and women who actually are in the local work of the Church. The Rural Workers' Fellowship with the dedication of its members to the achievement of its three-fold goal is just such a strength and security in the life of the Church.

At the Sign of the Stable

BY

THOMAS V. BARRETT

ACCORDING to the astrologers, the stars exert a powerful influence upon us. Judging by the newsstands, there must be a host of people who are interested in astrological formulae, and who take up star-gazing as seriously as insurance salesmen take up golf. We call this a superstitious business. Yet we are all star-gazers, after a fashion. It is the way of man to go looking for a star.

The child is taught in his first faltering years to make a wish. "Star-light, star-bright, first star I've seen tonight." The adolescent yearning is given voice in "Stardust," "Hitch your wagon to a star," and a dozen other planetary songs. The novelist wishing for a symbol to express hope for the earth names a book, "Stars Fell on Alabama." The poet weaving a thread of song says, "Choose something like a star, To stay our minds on and be staid." We are all star-gazers, warmed by a hope that somewhere we can find a star to guide us through a troubled world.

When you read the paper these days you'd think a Russian man must be an extraordinary creature. But that really isn't true. A Russian is not much more mysterious than you or I. He is in the same frying pan, by and large; he lives, eats, sleeps, makes love, grieves, sickens and dies. Like you. Like me. He is a man looking for a star.

Better Things to Come

YOU'D think to read the papers about the mad-cap escapades of Mrs. Vanderhyphen Jones who has been divorced four times, and spends her days between the beauty parlor and the Heron Club, that she must be a fantastic sort of creature. But behind the headlines she is a person like us, in a different degree of bewilderment, monotony, fear—looking for a star. Behind every headline are the same people looking for stars. And at least once a year all of us look to the same star. It is drawn upon ten thousand Christmas cards, and lighted in ten thousand windows. A star of better things to come; symbol of hope that war may have an end, and all men's lives be fashioned in

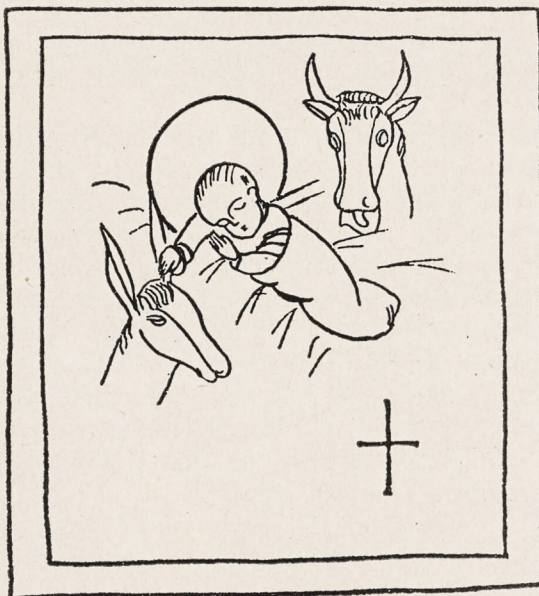
a nobler design. It is the way of man to go looking for a star.

Yet if there is only a star here and there to guide us we might feel much like the poet, who with a friend (such a convinced star-gazer that "he burned his house down for the fire insurance and bought a telescope with what is came to") looked through a telescope one night, and then remarked:

"We've looked and looked, but after all where are we?

Do we know any better where we are,
And how it stands between the night, tonight
And a man with a smoky lantern chimney,
How different from the way it ever stood?"

It is man's way to go looking for a star, but do we know any better where we are? Do things



stand different from the way they ever stood?

I imagine that if everything were left up to us things would always stand about the same way. There would always be man standing on the mysterious earth, his sweat drying in the sun, his tears starting in the rain, his laughter riding down the wind, his blood running in the snow—man groping toward the inscrutable, godless stars. I imagine that's the way it would be if it were not for God.

"As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts . . ." It is to our great benefit that God is not an astrologer. He is not even a star-gazer. Behind the headline of human events there is not only man looking for a star, there is God.

"Thus do men always deep in hope and grief,
Turn, like astrologers, another leaf,

Forgetful of the time God turned a table.

For it was night, and while from near and far
Men searched with rebel eyes to find a star,
God found, with more simplicity, a stable."

That comes to us as something of a surprise. So it came to men in an ancient time also. The truth of the matter is that you are not born under the sign of a star as the astrologer would have you believe. You are born under the sign of a stable. Star-gazers overlook that. So does every other religion in the world. So does Communism; and capitalism. So does the CIO and the NAM and most everyone else in almost every present day institution. They go wandering around in manifold activities looking for stars, and overlooking the fabulous event bound up in the story of how God went looking for a stable. And found one.

It seems to me this is Christianity's distinguishing hallmark. Every religion is astrological and has something to say about stars. Christianity has something to say about stables; especially because it has something to say about one particular stable. Every religion is a story about man looking for a star. Christianity is a story of God finding a stable. "As the heavens are higher than the earth, so are my ways higher than your ways . . ."

This comes with so much surprise men do not quite believe it. When John was preaching repentance in the wilderness to make ready for the coming of a mighty king, a carpenter was standing quietly in the congregation. While men cried out to the stars for peace to shine down, God was speaking to them in a manger back of an inn. The word of man went forth in hope and fear to the high heavens, and the word of God became incarnate upon the earth.

Sign of a Stable

DO we know any better where we are? Do things stand different from the way they ever stood—between the night and a man with a smoky lantern? As different as light and darkness. As different as death and life.

The tragedy of our time is that people have been following the wrong stars, and expected both too much and too little of the earth. We lust after success, and strain after power, and grasp after things which, for better or for worse, earth does not have to give. People thresh about in frustration seeing only monotony, pain, grief and futility in human life. They follow this star and that with romantic hope, and then break in pieces when the hope does not come true. They should have looked to the stable. They might have then learned that love is born, and grows, and suffers, and rejoices in the most humble places of the

earth. They might have learned that man is here to work, and to search for stars, and to endure the everlasting, toilsome, and painful existence; to sweat and cry and laugh and bleed, and grow old and die; and through it all to love with a fierce and tender love, knowing how much love was given to the world when God found that stable.

It is Christmas-time now. A good time to remember our salvation did not come flying through the heavens like a comet. It was not a shooting star that heralded the good tidings. It was manifested in an event less spectacular and much more fruitful. It was when God stepped into the world very quietly to show that a refugee family, a stable boy, a handful of shepherds, and a few scholars—all of them star-gazers—could find all hope and all life in a stable where a child was born in pain and cried in the night.

So men might have searched the stars forever and never known any better where they were, nor how it stood with them, had not God searched and found the stable. Now we do know that our place of transfiguration is never far off. Light breaks in upon us, as it always has, and always will, through a child, a family, a small dark town; in every dingy, commonplace, tender, half-forgotten earthy thing. That is God's way. It comes

as quite a surprise to us star-gazers. But it has surprised angels and startled them into song, and put shepherds and wise men upon the way of gladness. It is when men come to learn they are born under the sign of a stable that life becomes a rejoicing, even though it may lead them to the sign of the cross.

Nominations Please

THE WITNESS, in one of the January numbers, presents an Honor Roll of men and women of the Episcopal Church who have over the years, or by a single heroic action, advanced the cause of Christ and his Church. In past years the lists have presented names of people widely known, but equally to be honored, people who have served faithfully unheralded.

We seek nominations for the 1950 Honor Roll from our readers. Present the name of some man or woman, together with your citation. All those so nominated will be carefully considered by The Witness board of editors, with the Honor Roll presented in a January number.

Nominations should be sent to The Witness, Tunkhannock, Pa., and must be in our hands not later than Tuesday, January 2nd.

The New SOCIAL SECURITY ACT OF 1950

The revised provisions of the Federal Social Security Act are of great importance to everyone who:

- (1) Has been covered under the 1937 provisions, or
- (2) Will be eligible to participate for the first time on Jan. 1, 1951.



Do you know what YOUR Survivor's and Retirement Benefits will be?



THE CHURCH LIFE INSURANCE CORPORATION (A Subsidiary of THE CHURCH PENSION FUND) will be glad to send this information to you. If you are a Lay Official or Active Lay Worker, either voluntary or paid, just clip this ad, fill in the confidential information listed below, and mail to us:

Name	Date of Birth
Address	Church Title or Duties
Occupation	Present Salary \$.....
Dependents: Wife	Born
Children: Born	Born
<input type="checkbox"/> —My Social Security coverage began 19.... Average Salary \$.....	
<input type="checkbox"/> —My Social Security coverage begins January 1, 1951.	
<input type="checkbox"/> —I now carry \$..... of life insurance.	

THE CHURCH LIFE INSURANCE CORPORATION
20 Exchange Place New York 5, N. Y.

• VESTMENTS •

Made right here in our work rooms these vestments are fully cut and well finished. Your attention is called to the variety of materials listed below. They offer a practical and pleasing assortment, and along with excellent workmanship results in long wearing, good looking vestments.

SURPLICE—Gathered on a round yoke with either round or pointed sleeves. Length from shoulder to hem 34 inches.

Nylon	\$25.00
Linen—sheer	22.00
Linen—light weight	20.00
Batiste—sheer, Swiss	18.00
Broadcloth—very fine, Egyptian cotton	16.00
Batiste—domestic, fine	13.00
Hylo Cotton—fine	12.00
Embroidered Outline Cross	1.50

CASSOCKS—Latin Style—buttoned down the front with three pleats in back.

Anglican Style—double-breasted, fastens down the side with three pleats in the back of the skirt.

	Latin	Anglican
Rayon—fine corded	41.00	44.00
Alpaca—English	60.00	65.00
Openweave—wool and silk	64.00	69.00
Tropical Worsted—all wool	66.00	72.00
Corded Silk—medium weight	70.00	76.00
Henrietta—imported	87.00	94.00



CHOIR CASSOCKS (Stock Sizes)—This cassock is made with stand-up collar, full length sleeves and ample fullness in the skirt and snap fasteners. These are stock sizes and any change necessitates a special order.

Size	Chest	Length	Price	Size	Chest	Length	Price
AAA	24	36	\$6.25	E	36	54	\$8.50
AA	26	39	6.50	F	38	58	9.50
A	28	41	6.75	G	40	58	10.50
B	30	47	7.00	H	42	60	11.00
C	32	50	7.50	K	44	60	11.50
D	34	52	8.00	L	46	60	12.00

Red poplin 50c each additional.

CHOIR SURPLICE—Gathered style, round yoke, round sleeves, gusset under arms.

Length	16 and 18 inches	Less 6 or than 6 more
Longcloth	\$4.23	\$3.85
Superior broadcloth	4.67	4.25
20, 22 and 24 inches		
Longcloth	4.51	4.10
Superior broadcloth	4.95	4.50
26, 28 and 30 inches		
Longcloth	4.78	4.35
Superior broadcloth	5.22	4.75
32 and 34 inches		
Longcloth	5.06	4.60
Superior broadcloth	5.50	5.00



Samples of materials will be sent with additional information if you write us advising your requirements.

SEND FOR A GENERAL CATALOG
A FULL LINE OF CHURCH SUPPLIES

H. M. JACOBS COMPNAY

1907 WALNUT ST.

PHILADELPHIA 3, PENNA.



DEDICATE NEW CHURCH AT CORPUS CHRISTI

★ Bishop Jones dedicated the new Church of the Good Shepherd, Corpus Christi, Texas, on November 26th, before a congregation of over a thousand persons, some of whom were unable to get in the church and stood outdoors. The whole week was one of celebration, with the following speaking at special services: Bishop Quin, Bishop Hines, Bishop Mason, and two former rectors, the Rev. William Munds of Greenville, Delaware and the Rev. Benjamin Minifie of Orange, N. J.

CHRISTMAS PARADE IN ROCKFORD

★ With thirty colorful floats depicting the Nativity, more than 75,000 spectators lined the streets of Rockford, Illinois, braving chill winds to witness the second annual Christmas parade. The procession moved over an eight-mile route. It was sponsored jointly by Protestant and Roman Catholic churches and by the Chamber of Commerce. It was entirely free of any commercialism.

SCHOOL OF RELIGION IN BURLINGTON

★ The men's club of St. Paul's, Burlington, Vermont, sponsored a school of religion which opened November 29th and continued through the 20th. At the first three sessions there were lectures by the Rev. John B. Midworth on "This is what we believe"; the Rev. Carl Sayers on "This is why we believe"; and the Rev. Carroll E. Simcox, rector at Manchester Center, on "This is what it means today." The lecturer on the 20th was the Rev. James A. Pike, chaplain at Columbia University. His subject being "This is our Church."

NATIONAL COUNCIL BUDGET

★ The National Council of Churches, which recently came into existence, will operate during 1951, its first year, on a budget of \$4,435,326. The figure was approved by the 100-member general board at a session following the convention in Cleveland.

THE CLUE TO CHRISTIAN EDUCATION *A Constructive Contribution to the Theory and Practice of Christian Education*

by **Randolph Crump Miller** Dr. Miller answers the question of how we have failed to use the central beliefs of the Christian tradition in the religious education of our children. "... exceedingly valuable in giving religious education a new and necessary direction in our time." — DEAN J. M. MALLOCH \$2.75

THE KINGDOM WITHOUT END *A Prophetic Interpretation of History and Civilization*

by **Robert Elliot Fitch** An original and incisive book combining a basic Christian faith with a searching scepticism of secular illusions. "I shall be calling it to the attention of my pastors and other friends because of its keen insight and vigorous searching analyses of our society." — BISHOP JAMES C. BAKER \$2.75

BASIC CHRISTIAN ETHICS

by **Paul Ramsey** "One of the most thoughtful and comprehensive presentations of the subject which we have had in many years." — REINHOLD NIEBUHR. "... my first choice as the theological book of the year." — BISHOP GERALD KENNEDY, *Christian Advocate* \$3.75

THE PRAISES OF ISRAEL

Studies Literary and Religious in the Psalms

by **John Paterson** "This is a book which will provide the preacher with fruitful 'leads' for a hundred sermons. It is also a book which will bring rewarding insights to anyone who reads it for his own personal inspiration." — *Religious Book Club Bulletin* \$2.75

PSYCHOTHERAPY AND A CHRISTIAN VIEW OF MAN

by **David E. Roberts** "... ought to be in the hands of every parson, teacher, theological student, vespertarian, and intelligent layman throughout the church." — *The Witness* \$3.00

A treasure for the church member ...

THE GOSPEL IN HYMNS

by **Albert E. Bailey** "For all who love the great hymns of the Church, this book is a glorious treasure ... the most complete and the most fascinating story of hymns and their authors through the ages." — *Religious Book Club Bulletin* Profusely illustrated \$6.00

At booksellers everywhere or write directly to

CHARLES SCRIBNER'S SONS

597 Fifth Avenue, New York 17, N. Y.

ROSCOE FOUST TALKS TO PEACE GROUP

★ The Rev. Roscoe T. Foust, rector of the Ascension, New York and Witness editor, addressed an organization meeting of the New Jersey Committee for Peaceful Alternatives in Princeton, N. J., December 9th. Foust has been extremely active in the Greenwich Village group of the organization. He spoke, he said, as a realist, who had been chaplain at West Point for five years, and as the father of two boys now in the air force. He characterized the committee as persons who had not nor would not surrender to fear nor despair. For human beings, he asserted, war is the normal activity, and peace is an abnormal state. He cited figures which showed that from 1496 B. C. until 1861 A. D., humanity has had 3130 years of war and only 223 of peace. Since the dawn of history there have been over 8000 peace treaties negotiated and signed, and the average duration of each has been but two years. Yet, the speaker maintained, it is not necessary for man to live on a level of endeavoring to exterminate his fellowman, but to rise, by the power of God, where he may build world-wide fellowship. An organized effort of lovers of peace is necessary to meet the crisis of the times.

Other clergymen who spoke briefly at the meeting included the Rev. John Mackay, president of Princeton Theological Seminary (Presbyterian), the Rev. Prof. Hoffman of New Brunswick Seminary (Reformed), the Rev. Mr. Sharkey of Moorestown, N. J. (Lutheran), and the Rev. Andrew Van Dyke, executive secretary of the Episcopal League for Social Action. After discussion of program, an executive committee was empowered to draw the final conclusions and effect an organization.

OHIO RECTOR IS HONORED

★ The Rev. David M. Talbot, rector of Trinity Church, Coshocton, Ohio, was recently awarded the title of Rural Min-

ister of the Year as the representative of the Episcopal Church. Sixteen Ohio pastors received this award in the program to honor ministers who have been making an outstanding contribution to better living in rural areas.

The project is sponsored by the Ohio Council of Churches, Oberlin School of Theology, Ohio Farm Bureau Federation and Farm Bureau Insurance Companies and the Ohio Farmer.

Mr. Talbot received the award on the basis of the fine work he has done in his community, participating in many community activities including the County Ministerial Association, the Cancer Fund, CROP, and the Youth Center.

OHIO SCHOOL OFFERING AIDS PARISH

★ The Church schools of the diocese of Ohio are devoting their Advent offering to furnish the new school rooms at Trinity, Alliance. Each year Bishop Tucker designates a special project for the offering.



THE CHRISTIAN YEAR and CHURCH KALENDAR 1951

The "K" Kalendar contains 112 pages of necessary information for all churchmen. Duties of Wardens and Vestrymen, Dictionary and Encyclopedia and Canons are some of the contents. The most useful and comprehensive publication issued. Beautiful two-color cover with red cord for hanging.

\$1.00 per copy—\$1.10 postpaid

H. M. JACOBS CO.

Publishers

1907 Walnut Street Phila. 3, Pa.



THE MARY BOOK

Assembled by F. J. Sheed

12 illustrations, 4 in full color

This is the most complete book on Our Lady we have seen: everything is here—the doctrines about her (including, of course, the doctrine of her Assumption) her life, the devotions to her, her effect on history. That Catholics will want it goes without saying, but they are not, we hope, the only people interested in the Mother of Christ. 411 pages. \$4.00.

THE BREAKING OF BREAD

by John Coventry, S.J.

A short history of the Mass—how it has developed, which parts of a modern Mass are the most recent additions, etc., and a commentary on the daily Mass prayers now in use. The value of the book is enormously increased by 64 really superb photographs of a priest saying Mass, many of them taken from close up beside the altar, hence showing actions which, in the ordinary way, the congregation cannot see. \$3.00.

VESSEL OF CLAY

by Leo Trese

\$2.00

The author wrote this account of a day in his own life as a parish priest chiefly for his fellow priests. Its popularity with the clergy of other denominations has surprised both the author and us—though it is true enough that there are many daily problems common to all Christian pastors. In the current issue of the 12-page paper we publish every two months or so—Sheed & Ward's OWN TRUMPET—we have reproduced comments on the book by Protestant clergymen and reviewers. If you would like to see this and the other reviews and extracts from books in the TRUMPET, send a note to Testina MacGill. It comes free and postpaid.

Order books from your bookstore

SHEED & WARD

New York 3

NEWS OF CHURCHES OVERSEAS

ARCHBISHOP FISHER IN NEW ZEALAND

Archbishop Geoffrey Fisher of Canterbury is in New Zealand to attend the centenary celebration of the Anglican province of Canterbury. He told reporters in Wellington that the rearming of the U.S. and Europe was "a purely defensive measure" which he approved "provided the purpose is to do everything to preserve peace." Answering a question about the state of the Church in England, he said that it "is increasingly alive and is an important factor in Britain's recovery and national welfare, especially among the middle and lower classes who have borne the brunt of the nation's postwar difficulties."

He is on three-month tour of Australasia with one month spent in New Zealand.

UNITED CHURCH REPORTS SUBSTANTIAL GAINS

The United Church in Canada has increased 205,657 during its 25 years of existence, according to a report issued in Toronto. Present membership is given as 806,179. When Methodists, Congregationalists and Presbyterians merged into the United Church the total membership was 600,522. The report also states that there are 1,916,908 persons "under pastoral care", a gain of 655,130 in the 25 years.

CHURCH MISSIONARY SOCIETY TO AID CHINA

The Church Missionary Society of England is to continue to aid missionaries in China. There are about 50 missionaries in China proper and 20 in Hong Kong working under its auspices. Help is to be given through financial support and "preparation of the right men and women to go to China when permitted by the government and requested by the Church." On financial support the resolution states that it involves "trusting the Church with such resources as we are able to send and they can receive."

NIEMOELLER MAY TAKE PARISH

Martin Niemoeller, head of the foreign affairs office of the Evangelical Church in Germany, has been under severe criticism for opposing the rearming of Germany. Replying to his critics, Niemoeller declared that "the Church has the task of being the nation's conscience and a great clasp linking the East and the West. The attempt to press arms into our hands is a disaster of the greatest extent to prevent which I will venture anything. I stand under the pressure of conscience and will speak as long as there is time." He told Church leaders

that they should think over whether or not he should continue to hold office, and indicated that if attacks continue against him he might look for a parish in eastern Germany.

PROTESTANT CHURCH IN JORDAN

The Arab Evangelical Episcopal Church, major native Protestant group, in Palestine, has built its first church in Amman, capital of the Hashemite Kingdom of the Jordan. The church is attended mostly by Palestinian Arab refugees of the Protestant faith who have settled in and around the capital.

ANGLICANS URGE PEACEFUL SETTLEMENT IN EAST

Hope for "a just and peaceful settlement" of the Far East conflict was voiced in London by the Church Missionary Society in a letter to Prime Minister Attlee, just before he left for his conference with President Truman.

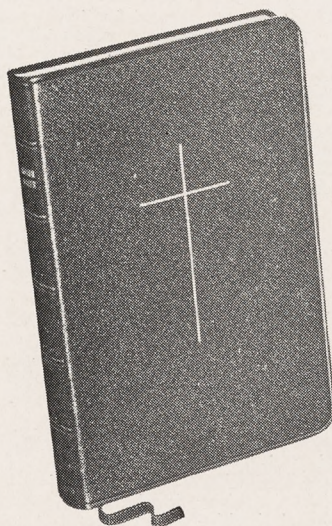
CHURCH UNION ADVANCES IN NEW ZEALAND

Church union was a key topic at the annual conference of the Methodist Church of New Zealand and the general assembly of the Presbyterians, held in Wellington the last week of November. These Churches, together with the Congregationalists, voted favorably on a proposed basis for union about three years ago, but the majorities were not considered sufficient to allow the movement to proceed.

ARCHBISHOP OF YORK URGES ARMING

Archbishop Garbett of York told his diocesan conference that European nations should build up armaments so that it will be "too dangerous for Russia to embark on a major war." He also said that the cold war not being waged "may presently change to a hot war and if a hot war should break upon an unprepared Europe it would be engulfed in an age darker than that from which Christendom only slowly emerged some centuries ago."

This Christmas... *Give a choice Oxford edition of the Book of Common Prayer*



Since early days of the Episcopal Church, Oxford Prayer Books and Hymnals have held a unique place in the preference of worshippers.

Today's Oxford Prayer Books reflect the centuries-old traditions of Oxford craftsmanship. There is no finer gift than a choice Oxford Prayer Book.

A few selected editions:

No. 7233X; Morocco, fine grain, gold edges, gold cross, Oxford India Paper. . . . \$5.50.

No. 7272; white moire, slightly padded covers, moire lined, gold edges, gold cross, marriage certificate, cellophane wrapped. . . . \$6.00.

No. 7640X; Morocco, fine grain, large-type edition, Oxford India Paper, gold edges, leather lined, gold cross. . . . \$11.00.

No. 3533X; (bound together with hymnal), Morocco, fine grain, limp, gold edges, gold cross, gold roll, Oxford India Paper. Black \$9.50; Blue, maroon or red \$10.00.

OXFORD

Oxford University Press,
114 Fifth Avenue, New York 11, N. Y.



CASSOCKS

Surplices — Choir Vestments
Eucharistic Vestments
Altar Hangings and Linens

Prices Sent on Request

J. M. HALL INC.

14 W. 40th St., New York 18, N. Y.
Tel. CH 4-3306

ELECTRIC ORGANS

at \$870.00

for Small Church
or Chapel

Other models as low
as \$75. Write for
catalogue on all these
organs.

We can also supply
you with stained
glass and church fur-
niture of all kinds.

Free Catalogue.

WHITEMORE ASSOCIATES
16 Ashburton Place, Boston 8, Mass.

MONEY for your TREASURY

Over 1,500,000

SUNFLOWER DISH CLOTHS

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

SANGAMON MILLS

Established 1915 Cohoes, N. Y.

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.

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

MATERIALS—

(Continued from Page 7)

Children of the Land, leader's guide for
older children—10c

Both of these units include chapters on
six typically rural Church situations in the
Episcopal Church today: Church School by
Mail, Southern highlanders, a trailer chapel,
rural daily vacation Bible schools, the
small town church, and an Indian mission.
Our Family Worships Together, collection
of stories, hymns, and prayers for family
worship—25c

Poster—free

A Picture Map of rural America, full color
75c

A Map of the U. S. A. showing the dioceses
and missionary districts of the Church,
black and white—35c

Available from other sources as indicated.

1. Farmers' Federation, Lord's Acre Move-
ment, Asheville, N. C.
2. National Council of Farmer Cooperatives,
1731 I St., N. W., Washington 6, D. C.
Popular pamphlets
3. National Grange, 744 Jackson Place, N. W.,
Washington, D. C.
Program aids, leadership and popular pam-
phlets
4. National Recreation Association, 315 Fourth
Ave., New York, N. Y.
Leadership and popular pamphlets
5. Picture Map of the United States, a work
map, 50 x 38 inches—75c
6. Outline Map of the United States, 11 x 8½
inches—25c per dozen
The Friendship Press, 156 Fifth Ave., New
York, N. Y.
7. Map—Uprooted Peoples of the U. S. A.,
34 x 22½ inches—50c
The Friendship Press
8. Map—Americans of Negro Lineage, 40 x 30
inches—50c
The Friendship Press
9. Map—Indians of the U. S. A., 34 x 22½
inches—50c
The Friendship Press
10. Tumblewood Boy by Eleanor Hull, story
of a boy in a migrant family
Paper, \$100; cloth, \$1.75—The Friendship
Press
11. A Junior Teacher's Guide on "The Church
in Town and Country" by Frances D.
Heron. Paper, 35c—The Friendship Press
12. The Three Henrys and Mrs. Hornicle by
Edith J. Agnew, story of family in a min-
ing village among the mountains who
work to make the community a better
place. Paper, \$1.00; cloth, \$1.75—The
Friendship Press
13. A Primary Teacher's Guide on "The
Church in Town and Country" by Edith
Welker. Paper, 35c—The Friendship Press

VISUAL AIDS

Slide sets—For sale through the Division of
Audio-Visual Education, 281 Fourth
Avenue, New York 10, N. Y.
Prices range between \$5 and \$10.

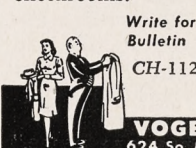
1. Roanridge, National Training Center for
Rural Ministry
Approximately 30 slides
2. New Life in an Old Church
Approximately 30 slides
3. The Episcopal Church in Rural America
4. St. Michael's Mission to the Arapahoe In-
dians, Ethete, Wyoming
Birthday Thank Offering, 1951
5. Overall set to be used with 1951 Lenten
study units—includes slides on
a. Good Shepherd Mission. Navajos
b. The Vacation Church School
c. Rural Families
d. Church School by Mail
e. Southern Mountain
f. Roanridge

Motion Pictures—For rent and sale through the
Division of Audio-Visual Edu-
cation, 281 Fourth Avenue,
New York 10, N. Y.

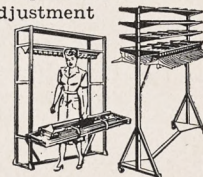
1. Window on the Sky—Good Shepherd Mis-
sion, Fort Defiance, Arizona
Rental \$7.00. Purchase price: \$175
2. Harvest in Liberia—Agricultural Missionary
from Cornell to Cuttington College, Liberia
Rental: \$5.00. Purchase price: \$75.

Checker COAT RACKS

12 types of space-saving steel racks
for wraps, vestments and choir robes. Both
stationary and portable types in sizes to fit
any space or capacity requirement.
Also racks with low adjustment
for primary depart-
ments and complete
checkrooms.



Write for
Bulletin
CH-112



VOGEL - PETERSON CO.
624 So. Michigan Ave., Chicago 5, Ill.

FINEST PURE IRISH LINEN

for all Church uses now available also
Patterns and embdy. designs for Vest-
ments, 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. Excep-
tional 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

RAMBUSCH
for
PAINTING
DECORATING
ALTARS
LIGHTING FIXTURES

RAMBUSCH
Designers Decorators and Craftsmen
40 West 13th St. ~ New York 11, N. Y.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloths - Rabats - Collars
Custom Tailoring for Clergymen

1837 Church Vestments
Makers over 100 Yrs. 1950

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N. Y.



THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

An Outline of New Testament Ethics.

By Lindsay Dewar. Westminster. \$3.00.

If this brief outline provokes debate, it will not be solely because the Christian ethic is under direct attack from without. For example, with reference to Mark 10:6-9, Canon Dewar argues that "divorce should not be permitted to anybody at all" because indissoluble monogamy is "part of the natural law." At the same time he asserts that the Christian ethic is "entirely beyond the power of man to perform" without the supernatural gift of the Holy Spirit. Just how this "ethic of the Holy Spirit" can be made a universal law of life for the world, before that world is converted to Christian faith, is only one of the problems the readers is left to ponder. It is to be hoped the average reader will not be deterred by the liberal use of Greek terms which are seldom left untranslated.—Oscar J. F. Seitz

Philip Mercer Rhinelander. By Henry Bradford Washburn. Morehouse-Gorham. \$2.50.

An all too brief life of an eminent bishop by an equally eminent dean. The volume gives particular emphasis to Bishop Rhinelander's wide influence through his personal friendships and to his unusual fitness to be the first warden of the College of Preachers.

Start Where You Are. By Arnold H. Lowe. Harper. \$2.00.

There is no point in reading this book unless you think this is good theology: "Faith gives us the assurance that God is available, that he can be used as a man uses a well. Not words, not creeds, not progress, not things—but God, and after God, Christ." This is the level of the book.—A. C. L.

Living the Creed. By Carroll E. Simcox. New York: Morehouse-Gorham, Inc. \$2.75.

This is a beautifully written book, whose purpose is to bring its readers into the "interior of the creed" by showing them what it feels like, what it means at bottom, to be a Christian who professes the Apostles' Creed and wishes to live in terms of it. It will be useful to the clergy who seek to help their laity in this most important of all matters; and even if some of us dislike particular sections—as the reviewer happens to dislike one or two of the chapters because he feels that important issues have either been

evaded, or solved (and in the author's own direction) far too readily—we can profit by a reading of this book. Not least important, it is full of sermon suggestions and replete with literary allusions, both of which will have their particular interest to parish priests.—W. Norman Pittenger

Charles Freer Andrews: A Narrative.

By Benarsidas Chaturvedi and Marjorie Sykes. Harper. \$3.75.

No one who had the privilege of meeting the late C. F. Andrews, however briefly, will ever forget the impression made by that extraordinary man. In appearance, in dress, in habits of life and mind and speech, he resembled the Eastern guru possibly more than any Westerner of our day, yet remained Christian to the core. His wide travels, his unique intimacy with Ghandi, Tagore, and many others, his vital role in many crucial events afford material for a chronicle of his times seen through his life, of which his biographers have taken full advantage with conscientious scholarship and restrained devotion.—Henry P. Van Dusen.

There is Music in the Street. By Franziska Raabe Parkinson. Philosophical Library. \$3.00.

A volume of prose poetry written from the point of view of nature mysticism.

All Reviews are by Dr. Grant unless otherwise indicated.

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, BOX WT

SCHOOLS

HOLDERNESS

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-held 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

A SPIRITUAL BOND IN FELLOWSHIP

Whether you are a clergyman or other church worker . . .

Whether you are a lay man or woman . . .

Whether you live in country, town, or city . . .

You Have a Place in the Rural Worker's Fellowship



Through your membership in the R.W.F. you help promote local and national fellowship and spiritual growth of all persons interested in town and country church work. You receive as well as give mutual encouragement to other men and women laboring in this part of the Lord's vineyard. You have the benefit of receiving the best literature on the town and country church printed today, as well as giving your experiences and ideas to others through these publications.

Membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.



JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

use the convenient coupon below.



The Objectives of the R. W. F. are 1. To promote the interest of the whole Church in developing an effective ministry to town and country areas. 2. To increase fellowship among rural workers and those interested in rural community life; and 3. To aid the National Council in its program and its service to rural workers.

Yes, I wish to join the fellowship of those interested in small town and open country work. Enroll me as:

- (—) Regular member. \$2.00 annually
(—) Contributing member. \$5.00 annually
(—) Sustaining member. \$10.00 annually
(—) Patron . . . \$25.00 annually

Membership runs one year from date of your application.

Name

Address

Send this coupon with your check* or money order to

MRS. JOHN PHILBRICK,
Secretary-treasurer, R. W. F.

PARKVILLE

MISSOURI

* Legally deductible from Income Tax

OFFICERS OF THE R. W. F.

Honorary President, The Rt. Rev. Wm. Horstick, Bishop of Eau Claire, President, The Rev. Maxwell Brown, Western Mich. First Vice President, The Rev. Shelby Walthall, North Texas. Second Vice President, The Rev. Howard Trask, South Dakota. Secretary-Treasurer, Mrs. John Philbrick, West Missouri. Board of Directors: The Rev. Dargan Butt, The Rev. Shelby Walthall, The Rev. Sam Keys, The Rev. Frederick Smythe, The Rev. Clifford Samuelson, The Rev. Maxwell Brown.