

THE

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Witness

June 14, 1951



NORMAN B. NASH

Massachusetts Bishop is an EEF Leader

Episcopal Evangelical 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.

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Thursday and Holy Days: 11 a. m., Holy
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ning Prayer, 8.

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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"

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For Christ and His Church

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Thurs., 9; Wed. Noonday Service, 12:15.

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Very Rev. John S. Willey, Dean
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STORY OF THE WEEK

England Makes Real Progress In Church Relations

Books Just Published Discusses Results Of Conferences Held Recently

BY

HUGH McCANDLESSRector of The Church of the Epiphany
New York

★ In his Cambridge sermon of 1946, the Archbishop of Canterbury suggested that Church union might best be effected in England not by a formal scheme such as that proposed in 1938, but by the introduction of bishops into the polity of "non-conformist" Churches.

A number of Anglicans and members of other Churches have conferred together since that time to discuss this. Their findings have been published by the S.P.C.K. in a booklet called "Church Relations in England." This is unfortunately not available yet in this country through the regular agents of the S.P.C.K. My copy is on its way to me now, so this report is in the nature of a notice about the book, and not a review.

It seems that the findings are that six steps would be necessary.

First, there would have to be agreement in doctrine on the basis of Holy Scripture.

Second, the other Church would accept episcopacy from the Church of England, which would recognize these men and those they ordain as having valid orders.

Third, there would be inter-

communion. Confirmation would not be necessary.

Fourth, the Anglicans would hope that confirmation as we know it would become the general practice in the other Church.

Fifth, the other Church would not change its relations with other non-conformist Churches.

Sixth, the ultimate goal would be full union.

Two problems immediately occur to the reader. Do the other Churches want episcopacy? There is strong evidence that they well might, if our approach were one of humility. We can well treasure the apostolic succession without being offensive about it.

Many of the other Churches now have growing bureaucracies in which all the imagined faults of episcopacy exist, and none of the virtues. Many of them agree with Archbishop Temple in placing doctrine on a higher level than order.

Another problem would be caused by the admission of baptized but not confirmed persons to Holy Communion. Would this result in complete anarchy?

We have some experience to guide us here. In the missionary district of Puerto Rico, this has been done in the case of a merger with the "Church of Jesus." This is a rather catholic missionary district. The results seem to have been good.

Such books as "Church Relations in England," and the spirit that lies behind their production, must immediately bring to mind the recently multiplied, intensified, and much publicized manifestations of irreconcilability on the part of the Roman Church. The contrast is remarkable.

There are some who will say that we should imitate the Roman Catholics, as they are so much more astute and worldly-wise than we are. This point of view should be carefully weighed. It will be found wanting.

In the first place, are they really cleverer, or is this isolation an expression of insecurity? When they feel they are making satisfactory progress, their demeanor is usually rather bland and debonair.

Or again, may this not be their warning to those who are following them in a crusade against "secularism" to remember to keep their place? We may be their allies in the fight against another form of totalitarianism, and perhaps they are warning us that this alliance does not mean we are equal or similar to them, or can be too intimate with them.

Let us suppose they are cleverer. Is this "cleverness" of theirs particularly wise? Rome's greatness was first based on hospitality, and then on its missionary program. Let us suppose it is wise. Is it the wisdom of the children of light? Is worldly success our only criterion?

Keeping up with the Joneses in such matters may be a dangerous substitute for listening to the Holy Spirit.

EPISCOPAL CHURCH NEWS

ANGLICAN CONGRESS IS POSTPONED

★ Bishop Keeler of Minnesota has announced that the worldwide Anglican Congress, scheduled to meet in Minneapolis in August, 1953, has been postponed until August, 1954. The reason is that the second assembly of the World Council of Churches has been changed to 1954 and it is expected that many of the overseas delegates will attend both events.

UNITED CHURCH HAS EEF CHAPEL

★ Acting Principal Carl Keller writes that the new chapel at the Kerala United Theological Seminary of the United Church of South India, at Kannamoola, Trivandrum, South India, which was built at a cost of about \$4,500, contributed by E.E.F. members, is now nearing completion. From its inception in the 1930's, and its actual inauguration four years ago, the United Church of South India has been a witness to the Episcopal Evangelical Fellowship of the kind of approach to Church unity for which the EEF has been working and praying in this country.

When the Rev. Gardiner Day, former president of the fellowship, asked Bishop Hollis, the moderator of the United Church, how the EEF might help, the chapel at Kerala was suggested.

The contribution of the chapel is more than a missionary act, and more than an act of helpfulness to a sister Church. It is a demonstration of the faith of the EEF that God wills unity.

OFFICERS OF THE EEF

★ The Episcopal Evangelical Fellowship board—President, the Rev. Charles D. Kean, Kirkwood, Missouri; First Vice President, the Rev. Charles F. Penniman, St. Louis, Mo.; Second Vice President, the Rev. E. Felix Kroman, Washington, D. C.; secretary; the Rev. R. Malcolm Ward, Maumee, Ohio; Treasurer, Miss Elsie C. Hutton, New York City.

Executive committee—Mr. Kean, Dr. Penniman, Dean Sidney E. Sweet, the Rev. J. Francis Sant, the Rev. William H. Laird, Messrs. J. Mayer Feehan, John H. Leach, and Paul E. Rutledge.

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GRACE CHURCH SCHOOL TO EXPAND

★ Grace Church, New York, will start this summer an extensive remodelling and construction program in connection with its parish day school, it was announced at services on May 13 by the Rev. Louis W. Pitt, rector. Speaking at the service was Judge Robert M. Marsh, chairman of the building committee, who said that the building which the school now occupies will be completely remodelled and a new six-story building be constructed next to it. The estimated cost of the project is \$500,000 of which more than half has already been raised through special gifts or advanced from parish funds by the vestry.



DEAN SIDNEY E. SWEET of Christ Church Cathedral, St. Louis, was recently honored on the twentieth anniversary of his deanship. Mrs. Sweet cuts the birthday cake as the Dean and Bishop and Mrs. Scarlett look on. They are all staunch members of the Episcopal Evangelical Fellowship

SHERRILL ADDRESSES PRESBYTERIANS

★ Presiding Bishop Henry K. Sherrill, in his capacity as president of the United Council of Churches, told the delegates attending the General Assembly of the Presbyterian Church, meeting in Cincinnati, that no single Church could cope successfully with the "disorder, chaos and confusion" of modern times. He delivered the address at an ecumenical service held in connection with the Assembly.

Describing the "forces of evil" rampant today as "powerful beyond description," Bishop Sherrill said "they must be faced on a world stage." He pleaded for greater interchurch cooperation and warned modern Christians to beware of "smallness of vision within" more than "opposition from without."

Turning to recent "authoritative revelations of moral delinquency," Bishop Sherrill cited the need for the "inculcation of principles of right and wrong." These, he said, "must rest upon the character of God and the imperatives taught and lived by Jesus Christ."

The bishop lauded the World Council of Churches for breaking down the "inner walls of partition between races and nations." But the World Council and the National Council of Churches, he said, are bodies with no control over the faith and doctrine of member Churches. Their purpose, he stressed, is to promote cooperative effort "without compromise of principles or of conviction."

Bishop Sherrill emphasized the responsibility of the Churches of the world to build a fellowship which "reveals the character of God in Christ." At the same time, he warned that "the strength of the wider Christian fellowship will rest not alone in budgets, in organizations, in activities, however good, in constitutions and by-laws, but in the quality of Christian life, in self-sacrifice, in loving kindness."

"The forces of evil are unquestionably of great power," he said, "but not so much so as the invincible forces of the spirit. With consciousness of all we hold in common, with high purpose and consecration, the Churches of Christ can build a nation and a world under God."

The service at which Bishop Sherrill spoke included a colorful procession of church dignitaries and a roll-call of all Churches of the national and world councils. The combined choirs of 22 churches in Cincinnati furnished the music.

UNION SEMINARY COMMENCEMENT

★ The largest graduating class in the history of Union Seminary, 200, received their degrees on May 22. There were 19 Episcopalians among the 36 denominations represented. The Presbyterian Church had the largest number, 53, with the Methodist second with 41. There were five Episcopal clergymen to receive

degrees: the Rev. James A. Pike, chaplain at Columbia received a B.D., as did the Rev. Alexander Stewart of Boston. The Rev. Paul M. Suzuki of Japan received the S.T.M. and the Rev. Harold Bassage of Webster Grove, Mo., and the Rev. Charles R. Stinnette Jr. of Rochester, N. Y., received doctorates.

DANIEL BAKER COLLEGE HAS GRADUATION

★ Commencement at Daniel Baker College, Brownwood, Texas, was held May 30 when 22 seniors received degrees. Two of them are to enter theological schools, Ronald Dunham, postulant of Dallas, to General, and Masao Fujita of Honolulu to the Church Divinity School of the Pacific. The bishop and suffragan bishop of Dallas as well as many of the clergy of the dioceses of Dallas and North Texas participated in the commencement which marked the first year that the college has operated under the Episcopal Church.



THE REV. CHARLES D. KEAN, president of the Episcopal Evangelical Fellowship and rector of Grace Church, Kirkwood, Missouri, calls upon Miss Henrietta Scheetz, one of his parishioners, on her ninetieth birthday. An article by Mr. Kean is featured in this issue

CHURCH SCHOOL OFFERING

★ The missionary offering of the Church schools—for 1950 has reached a total of \$526,679, with final return not yet in from three dioceses. The offering for 1949 was \$509,393. The 1950 offering has been exceeded but twice since it was started in 1877. The largest offering ever received was the year of the jubilee observance, 1927, when the total was \$553,252.

EVANGELICALS TO HAVE PAPER

★ The Evangelical Education Society and the Episcopal Evangelical Fellowship will be joint publishers of a monthly newsletter beginning in September. The publication will be edited by the Rev. Robert O. Kevin, of the Virginia Theological Seminary, assisted by the Rev. W. Russell Bowie, the Rev. William R. Clebsch and the Rev. Clifford L. Stanley.

The purpose of the newsletter is to provide a medium through which news of importance to Evangelicals can be presented to the Church. Each issue will, according to present plans, contain one article treating some development in the life of the Church.

Dr. Kevin and his staff will be assisted by a nation-wide board which will keep it informed of news developments in various parts of the country.

All dues-paying members of the Episcopal Evangelical Fellowship will be automatic subscribers to the newsletter. Other persons may subscribe directly through the office of the Evangelical Education Society.

BISHOP WYATT-BROWN IS HONORED

★ Bishop Hunter Wyatt-Brown, who retired as bishop of Harrisburg in 1943 because of illness, attended the convention of the diocese, meeting at St. Stephen's Cathedral, Harrisburg, to mark the 20th anniversary of his consecration. He

participated in the services and sessions and addressed the convention.

Bishop Heistand in his address said that "we are in danger not only from communism but also from corruption and evil in our national and political and social life, on all levels." Declaring that the Church must not be passive in this time of crisis, he added that "the danger lies in any desire to withdraw from the area of conflict."

The Rev. George Wieland, director of the home department of the National Council, addressed a mass meeting on the first evening of the convention.

The size of the executive council was reduced in the interest of efficiency. A committee was appointed to study methods of fixing assessments and quotas for the diocesan fund and the field work fund.

JUNIOR COUNCIL OF CHURCHES FORMED

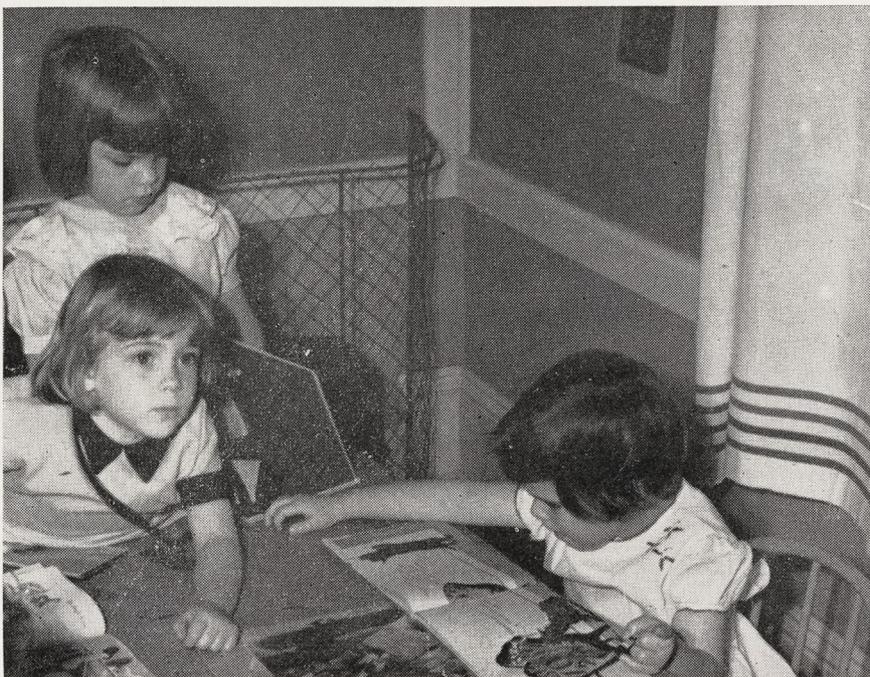
★ The youth organization of St. James' Church, Greenfield, Mass., has joined with youth groups of eight other Protestant churches in the city to form a junior council of churches. The

council will conduct its own meetings and activities. Plans are being made for a rally in the fall, a radio show in February and a dance next April.

MISSIONARIES RETURN FROM CHINA

★ The Rev. Robert E. Wood of Wuchang has been in New York on the way to Batavia, N. Y., where he was born March 29, 1872. After his graduation from the General Theological Seminary and ordination to the diaconate in 1897, he was ordained priest in 1898 and went directly to China. He has been there ever since except when he was with a Chinese labor corps in France 1918-20. He retired officially in 1940 but has continued to be almost as active as ever.

From St. James Hospital, Anking, Blanche Myers, hospital manager, and Emeline Bowne, superintendent of nursing, left Shanghai on May 7 for Hongkong and were to sail from there June 1 on the President Cleveland, Miss Myers stopping off in Honolulu, Miss Bowne coming on to the States. Miss Bowne



LITTLE TOTS like these present a major problem in Christian education as told by Professor Randolph Crump Miller in this issue

has been in China since 1922, Miss Myers since 1924.

The Rev. and Mrs. Charles P. Gilson, who have each been helping with special work at Church Missions House since their return from Shanghai, have gone to Carolina, R. I., where Mr. Gilson will have charge of a group of missions.

Lillian Weidenhammer, chemistry teacher from Huachung University, Wuchang, was looking for a place to teach when she was offered and accepted an industrial position with a chemical firm in Niagara Falls, N. Y., at a salary, it might be noted, about three times her missionary salary.

MAN BITES DOG IN COLORADO

★ Snow and freezing weather in June is a "man bites dog" item—and that was what the weatherman provided for the 65 lay persons from seven dioceses who went to Evergreen, Colo., June 1-3, for a conference on Christian education. All attending agreed however that the inspiration and warmth of Christian fellowship which was experienced was in no way hampered by the weather. The affair was conducted by the National Council's team of the Rev. Walter Williams, Mrs. Dora P. Chaplin, Canon and Mrs. Theodore O. Wedel.

CUTTINGTON COLLEGE IS GROWING

★ Cuttington College, Monrovia, Liberia, now has 31 students. One is studying theology and five others are looking forward to preparation for orders when their college work is completed. One of the five is a Methodist, the others Episcopalians.

A recent visitor at Cuttington was Mr. LeTourneau and five members of his company. He is the well-known manufacturer of earth-moving machinery, who is an ardent lay evangelist. He is studying Liberia with the pos-

sibility in mind of building a plant there. He addressed the students at Cuttington on giving themselves to God.

The Sunday School Union of Mesurado County has pledged support for one of Cuttington's theological students and has also offered employment at Caldwell of a teacher to be paid by the Union. St. Thomas Sunday school is contributing toward the support of another student preparing for the ministry.

St. Paul's Sunday School of Sinoe County has presented to the parish 300 steel chairs, an organ and a carpet for the aisle. St. Paul's congregation completed its new church building in time to entertain the convocation.

NATIONAL EPISCOPAL PARISH

★ An Episcopal chaplain stationed at an army installation in this country has set up "The National Episcopal Parish," his explanation being that the people to whom he ministers "come from so many dioceses and so many different states."

"During my first week here," the chaplain wrote in a news

report to Episcopal Church people at the installation, "34 Episcopalians have come to my attention and I have personally met many of them. We hope that presently we can have a line on every Episcopal churchman here. It is my prayerful hope and plan to make my new military congregation a 'Church home away from home,' with as many of the organizational features and teaching programs in action as possible, so that the Church may mean as much as possible to as many people as possible."

In his "organizational parish setup" the chaplain has named a general as senior warden, a colonel as junior warden, a lieutenant colonel parish lay reader, a corporal as organist.

BISHOP SWIFT TO BE ENTHRONED

★ Bishop A. Ervine Swift of Puerto Rico is to be enthroned in the Cathedral of St. John the Baptist, Santurce, on June 24. His first official act in the district was to speak at the first graduation exercises at Colegio San Justo, boys' school at St. Just, on May 30.



LEADERS OF WORKSHOP in Diocese of Lexington on the new study course on faith and order, referred to in the article in this issue by Dr. Kennedy: Mrs. Cecil Cantrill; Mrs. William A. Turner; the Rev. Frederick C. Grant, Witness Book Editor; Bishop Moody, the Rev. James W. Kennedy; Mrs. Margaret Johnson

EPISCOPALIANS IN CONGRESS

★ There are 41 Episcopalians who are members of the House of Representatives. Methodists lead with 84; Roman Catholics are second with 72; Baptists third with 56; Presbyterians fourth with 48. There are 50 members who specified no Church preference.

ST. LUKE'S HOSPITAL IS BUSY

★ St. Luke's Hospital, Tokyo, has had its hands full with a variety of work and responsibility. The directors' report to the board of trustees in May told of final repairs or replacements after fire damage in the previous year, addition of some new modern equipment provided through the National Council, new books and journals received from the Church Periodical Club, increased staff salaries in keeping with rising cost of living, larger number of patients cared for by various agencies in accordance with national health insurance, continued health supervision for St. Paul's and St. Margaret's Schools, public health activities at the rural clinic at Kyosato, cooperation with government agencies to improve hospital administration, nursing, and medical social service throughout Japan, and demonstrations and conferences on hospital problems with medical men from all parts of the country.

In October, 1951, the hospital will lose its government recognition as a general hospital unless more than one hundred beds are available. The present number is twenty-six. It is therefore felt to be essential that either the "real St. Luke's" (the big main hospital building which has been occupied by the U.S. army since 1945) be released after a peace treaty is signed, or a temporary building of 120 beds be erected without delay. Clinic treatments are around 500 daily.

The staff of doctors, nurses,

and others, totals 145. Of these, 71 were Christian at the time of the report. The baptism of six senior physicians, reported some months ago, has been followed by their confirmation by the Bishop of Tokyo.

SUGGEST MacARTHUR FOR JAPAN

★ A plea for General MacArthur to return to Japan to work for the Church highlighted the convention of the diocese of Central New York, held at Trinity, Binghamton. The convention accepted the suggestion of Bishop Peabody that plans be made for an adequate diocesan center.

NEWARK PRESENTS OFFERING

★ The United Thank Offering for the diocese of Newark was presented at a service on May 18 which was attended by about 650 women and clergymen of the diocese. The Rev. John E. Large, rector of the Heavenly Rest, New York, was the preacher at the communion service with Bishop Washburn celebrant assisted by Bishop Ludlow. At the luncheon it was announced that the offering was \$14,732, about \$3,000 more than 1950.

ENGLISH DEAN SPEAKS ON WORLD STRUGGLE

★ Dean Garfield Williams of England, told a large group of Episcopalians meeting at the Church of the Saviour, Syracuse, N. Y., that "a world revolution is on" with the people "ad-

vancing under the urge of a divine discontent." He added that "they are seeking for a new economy; they will build a new way of life, but will need help, inspiration and guidance."

Speaking of communism, the dean declared that "the mistake of the western world has been to underestimate its effects. It has raised the level of life for people living at a primitive level."

WITNESS EDITOR GOES TO ENGLAND

★ The Rev. William K. Russell, a member of The Witness editors board until he went to St. Louis to be the minister of St. Andrew's, and is now a contributing editor, is one of seven American clergymen of various Protestant Churches to go to England this summer on the "exchange of preachers" program of the National Council of Churches. An equal number of English clergymen will visit the United States.

INDIA CONFERENCE STUDIES REVISION

★ Proposals for a revised Prayer Book for the Church of India, Pakistan, Burma and Ceylon (Anglican), were discussed at a two-week conference sponsored by the denomination's liturgical committee, meeting at Bombay. It was announced that the proposals will be submitted to the Episcopal Synod of the Church which will meet at Calcutta from October 15 to 21.



AMONG THE MANY BISHOPS who are members of the Episcopal Evangelical Fellowship are Bishop Barton of Eastern Oregon; Bishop Keeler of Minnesota; Bishop Carruthers of South Carolina

EDITORIALS

The EEF View

THIS issue presents the views on some contemporary issues of the Episcopal Evangelical Fellowship, whose purpose is "to unite for common prayer, study, counsel and practical activities members of the Protestant Episcopal Church in the United States of America, who, valuing greatly the unbroken heritage of the Anglican Communion as part of the historic Catholic Church, value equally the evangelical character restored to it at the Reformation." There are no narrowly restrictive formularies to which members are required to give assent. The Fellowship invites to membership all who value the Protestant nature of our communion equally with its Catholic heritage and wish to share in adventurous action under the guidance of the Holy Spirit.

A fuller statement of its purpose will be found on page nineteen which is called to the attention of our readers, with the suggestion that they respond to the invitation it contains.

Spiritual Tonic

THIS is the open season for Church conferences, a happy invention indeed. Presently in almost every diocese groups of lay people will be off to a country retreat to work, play and pray for a week or a week-end. Selected clergy will teach the faith and offer courses in dozens of related subjects. A good time will be had by all, for that is the inevitable way at all summer conferences. Fortunate is the parish that is sending several of its members, for they will return enriched and inspired in almost every instance.

Obviously we are enthusiastic about Church conferences and heartily recommend them to our readers. For a brief week or less they offer an experience of Christian community such as too few of our lay people ever know or ever forget. It has been said that a few days at a good summer conference achieves more in the life of a

young person than a year of Sunday school. He learns much more and also gets much more of a sense of the fellowship and the faith of the Church in the concentrated treatment. In our busy world with its infinite distractions, a week or even a week-end given over to study, worship and recreation in a quiet place can be a spiritual tonic indeed. We know from experience that Church conferences have been turning points in the lives of many Churchmen, occasions always to be remembered and prized.

If perchance you are thinking of attending such a conference this season—by all means don't let it remain just one of those good intentions!

"QUOTES"

MANY people are afraid of evangelism. I know a lot of people who cannot talk about their religion because they feel it is too personal and sacred. You tell your friends about your new clothing, about a new neighborhood store, about the advantages offered in the civic music course. If you can talk to them about these things, why can't you talk about the Christian way of living? All of these things are ours because someone, somewhere, felt they could talk about Jesus Christ.

—MRS. RALPH E. REULING
President of Auxiliary
Sixth Province

Boost for Press

ON the inside of the back cover of the summer issue of "Forward Day By Day" there is a plug for the Church press, with readers urged to read one of the five independent Church papers. The editors say that it is as important for a Churchman to read a Church journal as it is for a doctor to read a medical journal, or a lawyer a law review. They suggest that summer is a good time to start the habit of regular Church reading. The independent papers are listed and readers are urged to write for a sample copy and to subscribe to the one that appeals the most.

We thank the editors of Forward for their interest. We will even do better than they suggest. If you will send the names of people whom you think would be interested in The Witness we will send them not one but several copies.

To the best of our knowledge, and we are quite familiar with the religious press, all denominations are having difficulty in maintaining circulation. You can help us and increase the effectiveness of The Witness if you will give a few minutes of your time to jot down on a postal or a note the names and addresses of one or more persons and mail to The Witness, Tunkhannock, Pa.

Evangelical Faith And Modern Needs

BY

CHARLES D. KEAN

President of the Episcopal Evangelical Fellowship

SOMEONE has said that religion can be defined as "God, man and the relation between them." The Christian faith has an understanding of all three aspects, based not only upon man's efforts to comprehend intellectually, but even more upon his living experience. The New Testament is an assertion that the relationship between God and man is a living, vital thing—not something rigid and static, and furthermore this relationship is to be appreciated in the everyday affairs of human existence.

You and I understand that God is to be thought of primarily as loving Father, not because we have worked it out logically in a world where this is self-evident. As a matter of fact, there are moments which all of us know too well when this seems to be the very contradiction of the truth—since life is so often raw and difficult. We understand God to be like a loving Father because, when we come to see our own experience at home, in the business world and in contact with the larger affairs of men and nations, in the light of Christ, we know ourselves to be living in a world with purpose and meaning.

The Christian religion is an assertion that unless everything which concerns us is seen through the lens of the Cross, it is not accurately seen. The Christian religion is a claim that the Cross not only concerned Jesus on Calvary, but also concerns you and me with our wives, our fellow-workers and those whose actions affect our lives and whose lives we, in turn, influence.

Secrets of Reality

RETURNING to the original definition, "God, man, and the relation between them," as Christians we are saying that Jesus Christ provides the relationship between us and the deepest secrets of reality. On the one hand, in terms of this relationship we live in a fundamentally friendly universe which man's cruelty, greed and pride distort. On the other hand, again in terms of this relationship we are able to accept this understanding and live by it daily in the fellowship of those who share the same point of view

in spite of the continuing frailty of our human nature and the confusion of the world.

The essential note of Christianity is this understanding of life's meaning, apprehended primarily by faith, and appreciated only as it is lived in the setting of a fellowship which shares the faith. Everything else about the Christian Church is to be valued in terms of whether it serves as a means of advancing the fundamental purpose of the religion. While some things may have a sentimental appeal on other grounds, and they may even have a certain secondary utility, they are not essential unless they are specifically and clearly related to the main task.

When we stop to think of the implications of what we have been saying, it will be obvious that although the basic principle is constant, it can only be appreciated in the context of our changing daily lives. The outreach of God's love to us with forgiveness, release and new power is reality itself. But the appreciation of its significance is a matter which living men and women have to work out continually in the course of their own advancing years and in the setting of the world circumstances in which they live.

No human institution can eliminate the necessity for ever-new appreciations of the heart of the Christian faith made concretely relevant to the situations of changing men in a changing world. The Church rather serves to provide the setting in which this ever-fresh application of the truth of the Gospel to the circumstances of daily life becomes a co-operative project as it is meant to be. The Church as an institution serves to provide a framework for the task, but it cannot perform it. The sacraments focus it and emphasize its importance, they are not machinery for doing it.

Evangelical Christianity

WHEN we talk of Evangelical Christianity, this is what we mean. There is a truth in which Whitehead's dictum that "religion is what a man does with his solitariness," is true—in that this relationship between God and man through

Christ must be intensely personal if it is to be real. The point is missed, however, if solitariness is taken to mean isolationism. We do these personal tasks in fellowship with others who are engaged in the same personal tasks for themselves—and our effort binds us together in a unity which gives power to each of us for the continuing job, and without the unity, the work collapses.

Since Christianity is essentially a business of relating the reality of God's forgiving love to our actual strivings at home, in business, in our neighborhoods and in our reaction to world forces, nothing else can be allowed to obscure the job at hand. Rather, everything which we undertake in connection with the life of the organized Church has to be tested as to whether it is relevant or not.

Christian missions, for example, are a concrete means of making our acceptance of God's outreaching love concrete—by showing that we recognize our need for his forgiveness and that we place our real confidence in his purpose. But this can never be an abstract proposition if our recognition is underlined by our desire to share what we know to be of supreme value with others who need it just as we do. But the machinery of Christian missions can sometimes obscure the connection between the underlying faith and the resulting act.

Christian education, for another example, is the specific means of enabling those who are born into the families which comprise this fellowship to grow up to appreciate their heritage. It is also the means by which those who share the faith are enabled to explore more widely and more deeply its meaning and implications. It is not indoctrination. It is not the transmission of theoretical propositions. Poor machinery and an inadequate grasp of the function of Christian education can often obscure the connection between what people do and the faith which is supposed to underlie their actions.

The administrative apparatus of the Christian Church—our parochial and diocesan system, to take still another example, exists to be concrete, practical embodiments here and now of the very fellowship which we have been discussing. Without such concrete embodiments in space and time, the whole Christian understanding remains abstract. But the structure can be made to assume an unwarranted importance, as if it had value for its own sake, rather than as the means to a greater end.

First Things First

EVANGELICAL Christianity knows these things to be true, and insists upon putting first things first in the relative scales of values which individuals accept and in the corporate life of the Christian group. Unless first things are given their due priority, Christianity becomes a business of gears and wheels. The antiquity of the apparatus we use does serve to connect us with the struggles of those who have gone before us, and it does help us to profit by their experience, but antiquity by itself justifies nothing. The first consideration for a New Testament faith is whether I know God to be confronting me through the real circumstances of my daily life, with myself responding in fellowship with those who understand the issues in essentially the same way.

Such an understanding of the Christian religion sets a high value upon individual opinion. Men not only have the privilege, but rather they have the duty and responsibility to work out the implications of their religious convictions with "fear and trembling," and do it for themselves since no power on earth can do it for them. But as against a capricious individualism, this personal responsibility is subject to the searchlight of God's judgment and love as focused in the Cross, and it is also necessarily checked against and by the life of the fellowship.

A New Testament faith, however, will necessarily subject all institutions to questioning, and there is no institution which is exempt from scrutiny. Neither can any individual, regardless of his ecclesiastical office, stand in such a privileged relationship to central truth that his statements and opinions are beyond challenge. The fellowship has room in it for wide diversity. Indeed, the suppression of diversity is in itself the destruction of the New Testament kind of fellowship, because no longer are men bound together through faith in Christ Jesus, but are associated in a different way. Christians, then, are essentially free men who dare to question anything, and who respect each other's right to do the same thing on the same premises.

Christianity can only be the living faith of free men and women who, because they look at their own hearts through the lens of the Cross and appraise the world of human affairs by the same light, have a different relationship to God and to each other than anything else the world knows. The essential note of that relationship is freedom—a free acceptance of the judgment, forgiveness and restoring power of God, and a free acceptance of other people as brothers in Christ.

Personal Values

In a world where so many mammoth forces tend to ignore personality entirely and to reduce men and women to things, this kind of Christianity is not an elective, but an obvious essential. Collectivization is not only a trend on the other side of the "iron curtain." It is not limited to Communism. In a real sense, the trend toward collectivization is part of the price western civilization is having to pay for its high material standard of living, since the organization of many people and great supplies of material is necessary to achieve and maintain such a standard. The control of this trend is not to be found in some fond hope, however, of setting back the clock of technology, but rather in an understanding of ourselves and our fellowmen in the light of Christian faith.

Christian institutions by themselves will not serve the purpose of maintaining the personal values which this world so desperately needs. While any fellowship in a real world must express

itself in some kind of institutional life, the faith of the fellowship is the important thing—the faith of free men, who because they dare to look at life through the lens of the Cross cannot be made afraid by anything they see. This is what our modern world really needs more acutely than it needs either political peace or economic stability.

The Episcopal Evangelical Fellowship exists to foster this kind of an approach to life within the Protestant Episcopal Church. Our Fellowship believes this to be a historic Christianity, as found in the New Testament, as re-awakened in the Protestant Reformation, as continued down to our own day. Because we believe that only such a faith of free men in the fellowship of shared conviction can be relevant to the needs of our day or any other time, we are bound to resist any lesser form of Christianity within our Church. And above all we are bound to resist any attempt to suppress our right to question individuals and institutions on the part of those who prefer institutional harmony to vital faith.

Evangelical Education

IF the predominant theological flavor of today is neo-orthodoxy, there are going to be some real problems facing the division of curriculum development. The dilemma is frankly this: children learn naturally from their experience, and "doing what comes naturally" is considered a "passing stage." It is normal for children to be un-cooperative, or non-communicative, or little liars. On the other hand, our theology is frankly supernatural, and it is therefore sinful for these same children to act normally and within their childish capacities. So the little child who finds God in the bees and the flowers and who refuses to tell the teacher what he saw is both normal and sinful at the same time.

Or put the dilemma on a different basis. No child under ten can think historically, or under eighteen can think in abstract terms; and yet to be a Christian he must have faith in Christ who is revealed in a book written almost two thousand years ago, and to be a theologian he must accept the abstract concepts and symbols of the faith.

The best statement of this dilemma is by Mrs. Edith Hunter in "Religion in Life" (winter, 1950,

51), where she examines the materials of the new Presbyterian curriculum in an article entitled "Neo-Orthodoxy Goes to Kindergarten." She shows that all theories of learning are based on naturalistic theories about man, while the end-result is to be a neo-orthodox view of man which is too highly sophisticated for the kindergarten child. Both the articles for teachers and parents, and the stories for children, alternate between these two views, but there is no real reconciliation.

Our Problem

BUT if the Presbyterians have not solved the problems, as Mrs. Hunter suggests, can the Episcopalians do any better? The answer is three-fold: First, Episcopalians will be more broadly evangelical, to include neo-orthodox, Anglo-Catholics, and Liberals. The new volume on "The Church's Faith," while not nearly so comprehensive as "Doctrine in the Church of England," does not sell out to any dominant theological view, although it is highly flavored with neo-orthodoxy.

Second, some members of our editorial staff, especially those who have been on the College of

Preachers faculty, are acutely aware of this problem. By putting the emphasis on what Canon Wedel calls a "relationship theology," they have found ways of making theology relevant to the experience of the various age-groups. Prof. Reuel Howe, for example, is able to make clear the most profound aspects of sin and redemption in terms of the relationships of the kindergarten child to his mother. Mrs. Dora Chaplin shows how theology is relevant to the questions of the smallest child, although the answers will be provided by parental attitudes as much as by what is said, and this is illustrated on many age levels in her "Children and Religion."

Third, the study of the religious readiness of children is more thorough than that of the Presbyterians. It is here that the crux of the problem of the dilemma between naturalism and supernaturalism can be solved. If the four-year old's misbehavior is a "passing stage" we need to know what Christian resources are available to him at that time. The basic question is not, "When does a particular doctrine become applicable?" but, "What resources of Christian faith are relevant to the situation?"

The Episcopal Church began with the assumption that Christian faith is a religion of maturity. The first question it asked was, "What should a Christian know to his soul's health when he grows up?" That answer in brief is found in the six volumes of the "Church's Teaching Series." The problem of the relevance of Christian truth to adults is the primary theological question. Whether it be answered in terms of neo-orthodoxy or some other "doxy" is not the main point. A "relationship theology" is always in terms of the situation in which man finds himself; it is highly personal and social; it is not abstract in the philosophical sense at all, although it is subject to abstract analysis.

Religion of Maturity

NOW if Christianity is a religion of maturity, we can face the additional problem of how to relate it to the immature, so that they will grow up as Christians. Theology as such will drop into the background, and we will expect that children will grow in faith and grace, for these are attitudes by which every child is surrounded from the time he is born. His religion begins with his trust in his parents, and in their gracious love to him. It carries over into the life and worship and teaching of the Church, as he becomes capable of experiencing the relevance of Christian truth. There comes a time when his non-social behavior is no longer simply a "passing stage" and becomes his "willfulness" or "sin." There comes a time when

he can think historically about Jesus and the Church, when the Bible takes on meaning, when he can worship sacramentally, when he can take responsibility as maturity approaches. But this is a long and slow process, and we cannot expect it to happen all at once in the kindergarten. The old idea of "nurture" implies a great deal of patience on the part of parents and teachers. Yet in the difficult process of growing up, more and more of Christian faith will become relevant in terms of genuine religious needs.

What then, happens to the dilemma of naturalism and supernaturalism? They grow together, for the difference is not so great as imagined. The purpose of revelation is always to illuminate the natural; we love men on the natural level simply because God loved us first from a transcendent perspective; and thus God is reaching down to the child at the same time as the child is reaching up to God. It is the proper understanding of the relationship of content to method in a religious framework which is the clue to Christian education.

The goals of such an educational program cannot be accomplished within the framework of the conventional Sunday school. If the Christian Gospel is relevant to the life of children and adults, it is an everyday affair. Thus, the place of parents and the family in the new educational program is of the greatest importance. An attempt will be made to have pre-marital and post-marital instruction along the lines of what it means to have a Christian family. Baptism will be considered in its functional aspects in the life of both home and Church. Parents will cooperate with the Church school program. All of this will take time, but the time for it will be allowed before the first Church school materials as such will be published.

Importance of Leaders

THE crucial element in any teaching program is the leaders. The program of the College of Preachers for the clergy has received enthusiastic acceptance and wide publicity. Off-setting the paucity of instruction in Christian education in the theological schools, these brief sessions are bringing the clergy face to face with their responsibility as Christian educators. Church school teachers and parents are already receiving instruction, and the leadership training division has a team touring the various dioceses, with another team about to be enlisted. By the time the first lesson materials appear, most of the leadership will have some training.

How does all this tie in with the avowed purposes of the Episcopal Evangelical Fellowship?

Theologically, the Church's teaching series will satisfy most of the members, who are both liberal and neo-orthodoxy. Educationally, it will challenge them all to do a better job. And evangelically, the emphasis on a "relationship theology" means that no Christian education is complete until it brings the mature believer into a personal faith in the God of Jesus Christ. The membership of the E.E.F. on the division of curriculum development is representative, as is that of other points of view within the Church. The E.E.F., therefore, should be enthusiastic about the projected curriculum, and its members should take pains to acquaint themselves with all developments. The new curriculum is a big task, in terms of time, money, and personnel; and it needs the support of every segment of the Church. In the last analysis, the new curriculum will be no better than the people who write, edit, and teach it. We already know we can have confidence in the editorial staff and the division of curriculum development. We must develop leaders who are capable of using these materials to lead their pupils to faith in the living Christ in his Church.

Ecumenical Movement From an Evangelical Position

BY

JAMES W. KENNEDY

Rector, Christ Church, Lexington, Kentucky

AN Evangelical is exactly what the name implies—one whose chief Christian concern is to live by and to make known that which belongs to, is contained in, is agreeable to, is in the spirit of, the gospel or the teachings of the New Testament. He seeks to know and to pass on, the relevant application of that which the Holy Scriptures contain, in contemporary terms, to the life of each generation.

It is this Reformation emphasis on the authority of the Bible which the Evangelical seeks to implement under the tuition of the Holy Spirit. While he values the Catholic heritage of the Church, especially as contained in the Book of Common Prayer, and holds to the continuity of that heritage found in Apostolic Succession, he never loses sight of the Prayer Book emphasis as to the fundamental meaning of this order (polity), namely, "Apostolic; because it continues steadfastly in the Apostles' teaching and fellowship." (page 291)

Quite naturally the Evangelical is interested

in the modern ecumenical movement and that for which it is striving—the restoration of the Christian fellowship to oneness in the application of our Lord's teaching to the Church as the family of God on earth, as a fellowship of those who dwell in the household of the world; insisting on the recognition of this kinship, and acknowledging the relationship of all Christians who accept Christ as God and Saviour as children of the same Father.

The current emphasis throughout the world in the ecumenical movement, both among theologians, clergymen and laymen is on the themes of faith and order—in preparation for the third world conference on faith and order in Lund, Sweden, in 1952. A word about these themes and trends, as material for use by Evangelicals, where they live in their parishes and communities; for their avowed task is to spread this and all other good news in line with their Christian faith.

Meaning of Church

FOLLOWING the first assembly of the World Council of Churches, which met in Amsterdam in 1948, there has been the continuing struggle on the part of the theologians of the representative Churches to define the word "Church." *

For the Evangelical this subject is important because it touches on the main stumbling block to Church unity throughout the world, namely, order, the ministry, the method of continuity. The major emphasis, from the Evangelical point of view, is that "the Church is the body of all baptized people who believe in Jesus Christ as Lord and Saviour"; that "non-episcopal ministries which have been manifestly used of Christ are true ministries of the Word and Spirit in the fellowship of the Catholic Church." So at least the Evangelical should zealously seek for a widespread understanding of the doctrine of the Church and the ministry, especially as found in the New Testament. One way to do this is to read the official statements on the subject, for example, two booklets already mentioned; and to sponsor study groups and make readily available literature which is easily understood by the average Christian. The simplest and most practical study approach obtainable on this subject is the new booklet, "Exploring Paths of Church Unity," published by the World Council of Churches for use at the grass roots level. (35c, or 25c in quantities of five or more copies).

Another major emphasis and concern follows

* See the leaflet issued by the Central Committee of the World Council last fall, "The Church, the Churches and the World Council of Churches." (5c). See also Chapter IV in the new study book by Oliver S. Tomkins, "The Church in the Purpose of God." (50c). Both may be procured from the office of the World Council, 156 Fifth Avenue, New York 10, N. Y.

from this concept of Church and ministry, that is the highly controversial subject of intercommunion. It is not a simple question of "Yes, we'll have open communion" or "No, we won't." The Evangelical should recognize this and be as clear as possible in his statements on the Evangelical position, which is "open communion to all confirmed members and of those of other communions who have professed Jesus Christ as Lord and Saviour."

To know of the difficulties involved in this issue an open minded study of the problems and the opportunities must be pursued. This is possible now in that new study booklet "Exploring Paths of Church Unity" just mentioned. The other theme of faith and order, "Traditions of Worship," is also dealt with in this same booklet.

The recent battleground between the so-called Protestant and Catholic emphases within the Anglican communion (the Episcopal Church) has been the vital tension on this point, and the sharp dagger point centers on the phrase "valid ministry." The Evangelical's job is to patiently seek to discern the Word of God for this generation of Christians, and to follow wherever the Spirit of God leads. The Holy Spirit may lead the Evangelical to maintain a position, which he holds uncompromisingly, tenaciously and boldly; but in each case the love of God must be manifest in his attitude and relationship, or how else can the Spirit of Christ enter to heal our unhappy divisions?

Witnessing to Others

BECAUSE the post-Reformation divergent lines of Protestantism are merging, and because the evidence of such merging and cooperating together must at last be manifest at the local level, Christians and Christian congregations everywhere must "commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be his servants and witnesses among their neighbors." Here is where the Evangelical will furnish zealous leadership, for witnessing is his meat and drink, and the ministry of reconciliation is of paramount concern. The witness bearing of our more Catholic minded friends is based on the idea that we are the true Church because we have Apostolic Succession. There is often too much of condescension in this won't budge an inch, you-come-to-us approach. The Evangelical accepts the sincere and consecrated life of all Christians as outward and visible evidence of God's Holy Spirit at work within, and his concept of that which is "essential" is the commitment, the identification, of men with the Lord of life and the complete yielding in faith to his law and his will as revealed in the Bible. That

is why there is a major concern with conversion as an absolute necessity. "When thou art converted, strengthen thy brethren." (St. Luke 22:32).

But Evangelicals as well as Catholics can err on the side of narrowness and closed-mindedness. The great purpose of the ecumenical movement is to draw together the extremes of both, and under the guidance of God's Holy Spirit, to seek together his will for his world and his Church today.

In the method of conference, the willingness to sit down together and expose the mind processes which lead to the several convictions, the holding to basic agreements while wrestling seriously, earnestly and humbly with wide disagreements, lies the hope of the Church unity. In the Church of South India we find an example of Catholic and Protestant fragments of the Body of Christ brought together, and by the grace of God staying together, as evidence of the miracle of organic union in a day which promises more and more of the same.

We as Christians have much in common, whether we be high, low, medium or broad Anglicans, Presbyterian, Methodist, Lutheran, or Orthodox. The ecumenical movement tries to high-light our common heritage and treasure. It holds to continuity, sacraments, creedal statements and liturgical worship on the one hand; while it holds to a spirit centered fellowship, prayer consciousness, the preaching of the Word and free worship on the other. But at the heart of both is oneness with Christ as Lord and Saviour, or as St. Paul's poem puts it:

"Christ, I am Christ's, and let the name suffice you . . . Christ shall suffice me for he has sufficed. Christ be the end for Christ was the beginning; Christ the King, for the end is Christ."

Rallying Points

FOR the Evangelical, the modern ecumenical movement, as found in the World Council of Churches and the newly formed National Council of Churches, with our own Presiding Bishop as the head, furnishes a rallying point, a vehicle, for furthering the cause of Christ in this generation and to help heal our divisions. So our immediate task is to be busy with study, and attempt to understand the other Christian's point of view and basis of faith. This works in every community where there are two churches of different traditions of worship, concepts of "Church," and disagreements over ministry and sacraments. And the Evangelical must be as busy learning about the opposite viewpoint in his own Church as with the differences and similarities of other communions.

Parishes Help One Another

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

EVERY parish and mission should work and pray and give to keep itself strong and active. The diocese is strengthened as parishes and missions are strong. The Church as a whole in our nation is strong as the separate units within it are strong. This strength is obtained, however, not by a parish thinking only of itself, anymore than an individual develops strength by being overly self-centered. As our interest goes out to others, so do we ourselves grow.

As parishes and missions we are indebted to one another. Try this test and see. In your own parish, go over in your mind the list of the members of the vestry. How many of them were baptized within the parish where they are serving as vestrymen? How many were confirmed in the parish? How many were baptized in some other parish of the Episcopal Church, or in some other Christian body? How many were baptized and confirmed in some other parish, probably a long ways from your own, and have moved into yours? Try this same test so far as your Church school teachers are concerned, and the leaders in the Woman's Auxiliary. Was your rector married in the parish he now serves, or did he come from some other parish, and possibly from some other diocese?

These inquiries will probably reveal that a large percent of the leadership of any parish was not originally produced by that parish. Similarly, think of the people who have moved from your parish who are now leaders perhaps in some far-distant parish. This is very true of small missions, some of which show little numerical growth through the years, because so many of their members move to the cities, but it is out of small missions that some of the most eminent leaders in large parishes have come. All of this illustrates the fact that any individual parish has been helped by other parishes, and in turn has helped others.

We do not live to ourselves alone, but we depend upon one another. Since that is so, we ought to be concerned about the welfare of the Church as a whole, because when the whole Church thrives its individual units share in that health. Large parish churches should have a vital con-

cern for the welfare of the little missions, mainly because such concern is just plain Christianity, and also because the missions are feeders for the large city parishes. The missions, too, should have a concern for the large parishes. It is due to fine financial help from the parishes that they are able to have priestly ministrations.

Work for strong parishes and missions but in doing so we must be generous towards others, for we depend upon one another, and we grow together.

Charity

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

WHY should I serve and obey God?" is a common question to which several answers have been given.

Some say if you don't serve and obey, you will suffer either here or hereafter or both. But much of the terror of that threat is gone these days.

Another answer proclaims that God will greatly reward those who serve him. It appeals to our selfishness as the motive for doing what is right. But if we do right only because it pays, we will not stick to it when it hurts. We'll be unprofitable servants as are all employees whose thoughts are on wages before work.

The right answer is that we serve and obey God because we love him. Love drives us to look for and do the things that please God and to find joy in the process.

Now the curious and wonderful fact is that the love which moves us is not of our making. It is God's gift for the taking. It is a distinctive mark of a Christian. Without it, however remarkable we may be, we are no good to God. For the only thing we can do for him that he cannot do for himself is to respond to his love, both directly and by expressing it for others of his creatures.

Love is the greatest of the three cardinal virtues. Faith ends in full knowledge. Hope is ultimately fulfilled. But love grows deeper in its consummation and is renewed by each act which expresses it. It is not surprising that we find this to be true for we know that, after all, God is love.

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NEWS OF OTHER CHURCHES

PRESBYTERIANS HAVE GENERAL ASSEMBLY

The General Assembly of the Presbyterian Church (north) meeting in Cincinnati adopted a record budget of \$18,950,564 for 1952, with 85% for missions and education. In addition to the record budget, the Assembly approved a 30-month campaign for \$12,000,000 for building churches in new areas and for improving theological seminaries.

Delegates adopted a report which recommends that the remarriage of a divorced person be allowed "when sufficient penitence for sin and failure is evidenced and a firm purpose and endeavor after Christian marriage is demonstrated." Another section of the report advised ministers against marrying divorced persons whose Churches prohibit such marriages. A committee on Christian marriage is to be established in each presbytery to aid clergy in their decisions. Euthanasia (legalized killing) was condemned on the ground that it is contrary to the sixth commandment.

Delegate J. P. Love, seminary professor, set off a burst of applause when he said that Church people should have the courage to tell both President Truman and General MacArthur: "A plague on both your houses." He described militarism as "the greatest enemy of the present age" and called upon pacifists and non-pacifists to "join hands within the Church to renounce once and for all the whole militaristic method as a way of trying to solve the modern problems of the world."

A pronouncement, similar to the pastoral of bishops of the Episcopal Church, was adopted at the closing session. It scored corruption in high places, condemned loyalty oaths "which stifle freedom of thought and inquiry" and which lay "the groundwork for a police society which would destroy the very freedom we seek to save."

CHURCH WOMEN MAP PEACE PROGRAM

President Truman was urged by the board of managers of United Church Women, meeting at Buck Hill Falls, Pa., to reaffirm his pledge that the US shall not become the aggressor in any war. They also ask the President to promise "that our resources will be used for the building of peace through all the channels at our disposal, including the UN." The board also adopted a program for peace which includes support of the UN; use of the country's resources as

weapons for peace; creation of a "spiritual democracy" through living "democracy in their communities"; a strengthening of spiritual resources.

EVANGELISTIC CAMPAIGN BY NATIONAL COUNCIL

A country-wide evangelistic campaign will be launched by the National Council of Churches on October 7. It will last 15 months, with the nation's armed forces a major concern. Missions will be held in army camps, air and naval bases, with conferences planned with chaplains. Other special targets will be migrant workers, high school and college students and inmates of penal institutions. In local communities the campaign will include religious censuses,

visitations, singing and preaching missions. Institutes are to be held to teach clergy how to be better preachers.

MINSTREL SHOWS RAISE ISSUE

A resolution condemning minstrel shows as offensive to Negroes was tabled by the conference of R. I. Congregationalists, meeting at Bristol, after the Rev. Frank Crook of East Providence urged that a committee prepare a "much stronger statement if we want to take a stand on social issues." No substitute was offered for the tabled resolution which said that "much misinformation comes from the stereotyped conception of the American Negro, a conception which is built up and passed on from generation to generation by such seemingly harmless means as a minstrel show."

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

WILLIAM B. SCHMIDGALL, rector of the Wyoming County, Pa., churches, has accepted the rectorship of St. Stephen's, New Hartford, N. Y., effective August 1.

FRANCIS R. BELDEN, formerly rector of St. Andrew's, Akron, O., is now assistant at Christ Church Cathedral, Hartford, Conn.

THOMAS V. BARRETT, chaplain at Kenyon, whose acceptance of the rectorship of the Robert E. Lee Church, Lexington, Va., was previously announced in this column, is also to be chaplain to Episcopal students at Washington and Lee University and the cadets of the Virginia Military Institute.

GORDON G. NAKAYAMA of Coal-dale, Alberta, Canada, has been loaned to the Episcopal Church by the Church of England in Canada to work in the Okinawa mission field. He did evangelistic work there two years ago and is familiar with the people and the language.

M. LEWIS MARSH, vicar of the Transfiguration, Evergreen, Colo., is now also rural dean of the diocese of Colo.

STANLEY FULLWOOD, field officer of the National Council stationed at Omaha, Nebr., has accepted the rectorship of St. Paul's, Riverside, Ill.

R. A. KIRCHHOFFER JR., formerly in charge of Christ Church, Tracy City, Tenn., is now rector of Christ Church, Whitehaven, Tenn.

LIONEL E. BEAUDET, formerly vicar of St. Andrew's, Harris, R. I., is now rector of St. Mary's, Warwick Neck, R. I.

WALTER L. F. HAYLOR, formerly in charge of Grace Church, Lyons, N. Y., is now rector of the Church of St. John the Evangelist, Newport, R. I.

HAROLD N. ARROWSMITH, for 35 years canon in charge of the Cathedral of the Incarnation, Baltimore, Md., has resigned effective Aug. 31. He plans to take a parish in the diocese with less exacting demands.

BOYD R. HOWARTH, rector of Memorial Church, Baltimore, Md., has accepted the rectorship of St. Mark's, Gastonia, N. C.

ORDINATIONS:

WILLIAM A. GLENN was ordained deacon May 16 by Bishop Heistand of Harrisburg at St. Luke's, Washington, D. C. He is to do missionary work in Costa Rica.

EDMUND S. MATHEWS was ordained deacon by Bishop Peabody on June 2 at Christ Church, Sackets Harbor, N. Y. He is to work in the northern district of the diocese of Central New York.

ORGANISTS:

ANGUS R. DAVIDSON has been appointed organist and choirmaster of St. John's Church, Chicago.

HONORS:

ROBERT M. REDENBAUGH, rector of St. Thomas Church, Denver, has been elected president of the Colorado Clericus, an organization of all the clergy in the state.

PERCY G. HALL, head of the National Council's army and navy division, was elected first area vice-president of the Military Chaplains Ass'n at their meeting in San Francisco, May 15-17.

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BACKFIRE

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

ZOHORA ISMAIL, M.D.
Laywoman of New York City

There may come a time when I stop having opinions. However The Witness of May 10 arrived so I laid aside all else while I perused it. My feeling is that Margot the Social Worker married a dumb-bunny and is having hysteria over it. The article about St. Stephen's, Philadelphia, was excellent. I've detected on more than one occasion that The Witness goes in for bombastic writing, sarcasm, good humor and bad humor. I don't know whether sarcasm and satire should be a part of Christian writing—its definitely a weapon—but the end results very often lead to the same thing—more sarcasm. It's nice for the laity to know about the inner workings of many things, but I wonder if one should expose them to knowing too much about the misguided among the clergy. I think there should be at least one devotional piece in each issue.

A. A. CARRIER
Layman of Detroit, Michigan

Is it to be understood from the recent interchange of interest and concern between Screwball and Wormwood in The Witness (March 1) that the Episcopal Church is really desirous of removing all partitions between the white and Negro races? Are we, besides working with him, bowling with him, and traveling with him, to have him at the house for Sunday dinner? It is difficult to draw the line between a general and an intimate social contact.

There are basic differences in the races which both divine and natural law have ordained and which should not be transgressed. Failure to observe certain distinctions in these regards may lead to serious evils, and miscegenation is scarcely the least of them!

Artemus Ward has said that though the colored person may be our "brother," he is not also our "aunt, sister, wife, grandpa and every other relative that certain overly enthusiastic whites want to make him." John Wilkes Booth also had some pregnant words to say about the white-Negro relationship in the brief diary he kept following the Lincoln assassination even tho' that dire deed was prompted by his own fanaticism.

Fielding has said that "men are fire and women tinder." For that reason, social relationships with Negroes must be restricted; intimacy

beyond a certain point is dangerous. We cannot properly have them in our living-rooms or at our dinner-tables. Had William Lloyd Garrison had daughters, he would not have been so ardent an abolitionist!

WILLIAM JOSEPH BARND'S
Clergyman of Lincoln 2, Neb.

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