

# The WITNESS

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A COPY

NOVEMBER 26, 1953



## ST. ANDREW'S, FT. THOMAS, KENTUCKY

**A** LARGE class of confirmands receive congratulations following the service which climaxed a highly successful preaching mission by Bishop Moody. The large class was prepared by the rector, the Rev. Allen Person.

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## The Pastoral Letter Of The Bishops

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## SERVICES In Leading Churches

NEW YORK CATHEDRAL  
(*St. John the Divine*)  
112th & Amsterdam, NYC

Sundays: H. C., 7:30, 8, 9, 9:30 and Sermon; 11, M. P., H. C. and Sermon. 4, Evensong and Sermon. Weekdays: H. C., 7:30. 8:30 Choral Matins (followed on Holy Days by Choral Eucharist). 10, H. C. (Wed.) 4, Evensong.

THE HEAVENLY REST, NEW YORK  
Fifth Avenue at 90th Street  
*Rev. John Ellis Large, D.D.*

Sundays: Holy Communion, 8 and 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days; Holy Communion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH  
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*Rev. Anson Phelps Stokes, Jr., Rector*  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

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*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.

THE CHURCH OF THE ASCENSION  
5th Ave. and 10th St., New York  
*Rev. Roscoe Thornton Foust, D.D., Rector*

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Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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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, Rector*  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail  
Student and Artists Center  
*The Rt. Rev. J. I. Blair Larned, Bishop*  
*The Very Rev. Sturgis Lee Riddle, Dean*  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

ST. STEPHEN'S CHURCH  
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Where the Protestant Episcopal Church was Founded  
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Church Open Daily 9 to 5.

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Oklahoma, City, Okla.

*Very Rev. John S. Willey, Dean*  
Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as announced.

## SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH  
Cambridge, Mass.

*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.  
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL  
Denver, Colorado

*Very Rev. Paul Roberts, Dean*  
*Rev. Harry Watts, Canon*  
Sundays: 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, 10:50.

CHRIST CHURCH  
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CHRIST CHURCH  
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*Rev. Peyton Randolph Williams*  
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: H.C. 10 a.m.

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ST. GEORGE

Saint Louis, Missouri  
*The Rev. J. Francis Sant, Rector*  
*The Rev. William Baxter*  
*Minister of Education*  
Sunday: 8, 9:25, 11 a.m. High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

ST. PAUL'S CATHEDRAL  
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*Very Rev. Philip F. McNairy, D.D., Dean*  
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Sunday Services: 8, 9:30 and 11.  
Daily: H.C., 12:05 noon; also 7:30 a.m.  
Tues. Healing Service, 12 noon, Wed.

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## STORY OF THE WEEK

# Pastoral Of House Of Bishops Asks Renewal Of Faith

### NOMINAL MEMBERSHIP CITED AS A DIFFICULTY THAT CHURCH FACES EVERYWHERE

★ Only a renewal of faith can ultimately solve the troubles and tragedies of this confused world, the bishops said in a pastoral letter issued at the close of a meeting in Williamsburg, Va., reported here last week.

"No peace can be had, no concord established, until men come to accept the truth of the Gospel. The burden of evangelism has never been laid more heavily upon the conscience of the Church. A suspicious, disillusioned, and bewildered age must be made to look into the face of the Risen Christ."

According to canon law, the pastoral must be read in every Episcopal church within a month after it has been issued.

From a Christian point of view, the bishops said, the outlook for Christianity and the world has rarely been more serious. "There are mighty forces without and weakness within, inimical to Christianity."

The pastoral said that Communism, with its basic philosophy of materialism, is the greatest avowed enemy of Christianity. Closely allied to this foe of Christianity is another form of totalitarianism "which defies the state, expressing itself in various forms of national state socialism."

In this connection the pastoral referred to a statement made earlier by Henry Knox Sherrill, Presiding Bishop, which was unanimously adopted by the House of Bishops. The statement, denouncing both Communism and creeping Fascism, was reported in full last week.

The bishops also deplored "the suspicion in many areas that Christianity is a creature of western imperialism."

"Winds of revolution have been blowing briskly in all the world in our generation," they said. "Everywhere subject peoples are striving for their independence and natural sovereignty. Not only has this trend done much to strengthen the national religions in their opposition to Christianity, but it has tended to associate Christianity with the forces that resist these people's natural desire for independence."

Related to this, the bishops said, is the problem confronting the Church in the prevalence of racial discontent in large sections of Africa and Asia.

The bishops said they "rejoiced" at the stand taken by the Anglican bishops of South Africa in a recent statement issued in Johannesburg condemning as morally wrong Prime Minister Daniel F. Malan's apartheid (racial segregation) policy.

In the United States racial issues also have aroused bitterness and prejudices "which have posed difficulties in amazing proportions."

But besides "foes without" the Church, there are problems "within," the bishops said. They named nominal church membership as one of the chief difficulties the Church must face everywhere.

"This," they continued, "is reflected in irregular church attendance, infrequent communions, in perfunctory giving, and in worldly living. Nearly one-half the people of the United States do not have so much as a nominal relationship to any religious body."

Another concern, the pastoral said, "is the morals of our people."

"Corruption appears in high places," it said. "Criminals overcrowd our prisons. Juvenile delinquency is a mounting problem."

"Our country seems to be losing that faith and confidence in itself which has characterized our life in other days, and shown itself in a devotion to human rights and liberties. We have become anxious and worried, the victims of our fears—our fear of war, of military service, of insecurity, and of Communism."

In the face of these perils and problems, the bishops said, "Christians see clearly that the ultimate solution of the troubles and tragedies of this confused world is found in the Christian faith."

In reviewing the state of the Church today, the bishops pointed out that while there

were reasons for sober concern, there also were encouraging signs.

The gain in communicant strength has been steady and continuous, they said, "and the increase while small exceeds the percentage of growth of the population of our country."

They noted that in the field of Christian education and laymen's work "notable advances have been made." The number of men who are offering themselves for the ministry is encouraging, they said, "but it is obvious that the increase must continue."

Also, in spite of great losses in certain areas, the bishops said, Christianity is stronger numerically and more widespread geographically than ever before.

"With its roots struck deep in every continent," they concluded, "it has continued to advance in the face of the calamities of two great world wars and of unrelenting oppression in all Communist countries . . . Our Christian faith has survived and will survive."

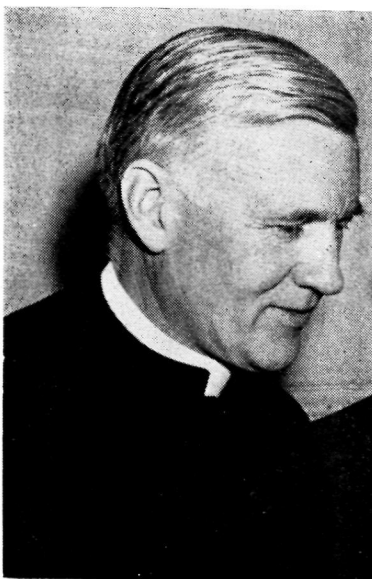
### HOBSON DEFENDS UNION CHURCH

★ As reported last week, the House of Bishops tabled a resolution, presented by the diocese of West Missouri, which would censure Bishop Hobson and the diocese of Southern Ohio for permitting the formation of two Episcopal-Presbyterian parishes in the diocese. The resolution declared that it was "an affront to the loyalty and devotion of Church members" and scored any attitude which regarded Presbyterians and Episcopalians as "equal" communicants.

The two congregations are Indian Hill Church in suburban Cincinnati and St. Barnabas Church in downtown Cincinnati.

"This action," the resolution said, "has shocked and amazed members of the Episcopal Church whose desire is to be loyal to the teachings of this Church, greatly disturbed the consciences of many church people, added to the forces of division within the Church, and turned away some from the Episcopal Church."

In an hour-long speech before the House, Bishop Hobson defended the experiments at the two churches as "a spirit-



HOBSON—gets vote of confidence

ual adventure and a demonstration of Christian people working together."

He said the Indian Hill Church "grew in a very healthy way," from the desire of Episcopalians and Presbyterians to worship together although retaining their respective religious affiliations.

He said that the rector of the church, the Rev. Luther Tucker, is an Episcopal minister accepted by the local presbytery, and, although the Episcopal services are occasionally "adapted," he is "most careful not to violate the true principles" of the Church.

St. Barnabas, whose minister is a Presbyterian, has a

congregation of Negro and white families. "So far as I know," Bishop Hobson said, "it is the only interracial church in Cincinnati. Neither church alone could have succeeded in achieving that unity."

He denied that the Cincinnati "experiments" were unique. "There are literally thousands of churches throughout our communion," he said, "which are administering to people from other communions. It is fantastic to deny that the practice exists."

The action of the House in tabling the resolution of censure was interpreted as a willingness on the part of the bishops to allow Bishop Hobson to continue the experimental parishes.

### BISHOPS GIVE ADVICE ON ORDINATIONS

★ The House of Bishops said that participation in ordination services of the Church should be confined to Episcopal priests "and priests in full and official communion with this Church."

The bishops expressed this view in an "advisory statement" adopted in executive session.

Certain bishops, the statement said, "over a period of many years," have occasionally invited other ministers to join with priests in the "laying on of hands" at an ordination service.

While asserting that those bishops "did not interpret this action as providing a joint ordination," the House contended that "these deviations from the regularly intended usage of the ordinal are plainly disturbing to many in our Church."

"Without any intended censure and without questioning the abundant way in which God has blessed and used other ministries," the bishops said,

"we are of the opinion that the unity of our Church as an instrument of witness will be best served if participants in ordination services are limited to those of their own Church and Churches in full communion with the Episcopal Church."

The statement also said that since Church regulations provide that there should be a sermon at an ordination outlining the duties of priests, "we believe that it is suitable that the preacher be one who speaks from within our own tradition and allegiance."

## BISHOPS BACK HOUSTON FOR CONVENTION

★ The House of Bishops reaffirmed its confidence in the selection of Houston as the site for the 1955 meeting of the General Convention.

Selection of the Texas city was a controversial issue at the 1952 General Convention in Boston because some delegates felt that meeting there might raise racial issues.

Bishop Quin of Texas, who has promised the Boston convention that the invitation would be withdrawn if he was not satisfied that there would be no discrimination in the city, answered questions put to him in Williamsburg by a Witness reporter, by saying simply: "Everything is under control."

## CONFERENCE ON THE MINISTRY

★ A conference on the ministry was held at Bexley Hall, seminary of Kenyon College, Nov. 6-8, with fifty men attending, representing eleven widely scattered dioceses.

Speakers were Dean Percy Rex of the Cleveland cathedral; the Rev. Stuart Cole of Lakewood, Ohio; Prof. W. C. Seitz of Bexley; Layman Edwin A. Howe of Shaker Heights, Ohio; Prof. Oscar Seitz of Bexley.

## PRESBYTERIANS HAVE NEW UNION PLAN

★ Leaders of the three major Presbyterian Churches have approved a new revised plan of union which will be presented to the assemblies of their Churches next year.

Should the plan be approved the name will be the Presbyterian Church in the United States with a combined membership of about 3,500,000.

## Protestant Church Literature Free From Anti-Semitism

★ Half-way through its two-year study of U. S. Protestant church literature for evidences of racial or religious bias, Yale Divinity School has found "only one small denomination" issuing materials that are "definitely anti-Semitic and more fitting of the middle ages than the 20th century."

That was the report made to the Boston chapter of the American Jewish Committee by the Rev. Bernhard E. Olson of Waterbury, Conn., who heads the Yale intergroup research project. The survey was launched last December when the American Jewish Committee gave the school a grant to finance such a study.

Mr. Olson, a Methodist, said Protestant literature editors have shown "a great appreciation of Judaism and its contribution to Christianity and American culture."

He said the literature of 14 Protestant denominations — having a membership of more than 38,000,000—and of two major publishing houses is under examination by the researchers.

"Most editors and writers for these religious publications have welcomed our help to avoid spreading prejudice and to promote goodwill and understanding," he said. "These editors have unanimously wel-

comed and approved the study we are making.

"They are just as interested as we in finding out whether they are giving fair and objective treatment in teaching about Jews, Roman Catholics, Negroes, Orientals, non-Christian religions, other nations and even other Protestant sects."

Mr. Olson added that the "one small denomination" found issuing objectionable matter "seems to be a lone exception" among the Protestant bodies surveyed.

Morris N. Kertzer, director of interreligious activities for the A.J.C., told the meeting that the average American is "vitaly interested in religion."

"He is just as curious about his own religion as about the faith of his neighbor," Kertzer said. "This new trend contains possibilities that are, at the same time, dangerous and desirable. Our zeal for religion, translated into narrow provincialism, may heighten inter-religious tensions.

"But when it leads to an increased sensitivity to the great moral values and ethical truths inherent in all major religious traditions, we'll be better neighbors within the borders of our own land and better neighbors in the family of nations."

# Anglicans Urge Union Moves In New Zealand

★ A resolution urging the general synod of the Anglican Church in New Zealand to appoint delegates to the committee on Church union was adopted by the synod of Christchurch. The committee is now composed of delegates from the Presbyterian, Methodist and Congregational Churches.

The assembly of the Presbyterian Church has already approved the eight final steps toward union, submitted as follows by the committee:

(1) Adoption of a common baptismal certificate and a program for united services, fellowship and study.

(2) Holding of a retreat for combined study and fellowship at which "the purpose and vision" of Church union would be considered.

(3) Launching of an educational program to include observance of a "Church Union Year" during which the Presbyterian general assembly, the Methodist annual conference and the Congregational assembly would meet simultaneously in the same city and "share in a united service of witness."

(4) Closer coordination of the Presbyterian "New Life" movement and the Methodist "Spiritual Advance Crusade," both of which are currently promoted.

(5) A vote by all Church members at an early date to determine whether they "seriously desire further advancement of union." If the vote is favorable more union steps could be taken.

(6) Some committees of the negotiating Churches could then be merged and an exchange of ministers for "a

limited time" arranged, and more local union congregations could be established.

(7) A second vote to decide for or against final union.

(8) Consumation of final union if the second vote is favorable.

It is expected that action similar to that adopted by the Presbyterian body will be taken at the annual conference of the Methodist Church in New Zealand which is to be held shortly.

## NEW PROFESSORSHIP AT GENERAL

★ The General Seminary has established a professorship of apologetics in honor of the late Rev. Charles L. Gompf, for many years rector of Grace Church, Newark, who left his residuary estate to the seminary. To this was added a bequest by his sister and a sum raised by alumni in the diocese of Newark, bringing the total fund to approximately \$120,000. First to hold the professorship is the Rev. Norman Pittenger, a faculty member since 1935.

## TRINITY COLLEGE SEEKS FUNDS

★ Trinity College, Hartford, Conn., is seeking \$8,200,000 "to strengthen its service to the cause of liberal arts education," according to an announcement by President Albert C. Jacobs. He stressed that this would be only the first phase of the program.

Added endowment to provide more adequate salaries calls for three million; increased endowment of two million is down in the program for scholar-

ships; and a million and a half is sought for general operating expenses. The total also includes \$750,000 for a student union; \$200,000 to renovate the faculty and administrative offices; \$750,000 for the repayment of loans.

## SEMINARY CONFERENCE IN SOUTHWEST

★ The Anglican Seminary conference is to be held at the Seminary of the Southwest, Austin, Texas, Dec. 28-30, with the religious attitudes of laymen the theme. Speakers are to be the Rev. W. G. Pollard, nuclear physicist, and the Rev. Charles D. Kean, newly elected rector of the Epiphany, Washington.

There are twenty-one seminaries in the U. S. and Canada that plan to send delegates. It is expected that representatives will also be present from Yale, Union, St. Margaret's House, Windham House, St. Andrew's Seminary, Mexico, and the seminary in Cuba.

## CHURCH CONTRIBUTIONS HIT NEW HIGH

★ Contributions to forty-six Protestant and Eastern Orthodox Churches reached a record total of a billion, 401 million for all purposes in the past year. The figures, released by an agency of the National Council of Churches, represents a gain of 8.9% over the previous year.

Tops was the Methodists, followed closely by the Southern Baptists, with the Presbyterians (north) a poor third. On a per capita basis the Seventh-day Adventists were again in the lead, with an average annual contribution of \$165.26. The average church member increased his per capita contribution from \$38.99 to \$41.94.

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# EDITORIALS

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## A Certain Sound

YOU and I are living in a day which can best be described by the word "apprehensive." We are all aware that the world is in the agonies of a momentous social upheaval. Furthermore, we are conscious of the fact that certain dangers threaten us, and that unless we are constantly on the qui vive, these dangers would conceivably overwhelm us.

By these dangers, I mean the possible breakdown of international cooperation; the threat of totalitarianism, in the guise of Communism or of neo-Fascism, within our own borders; the possible loss of our cultural tradition, which we used to take for granted; and finally, the conceivable blotting out of all the values inherent in the moral and spiritual tradition which we call Christian, a tradition to which we bear witness. If we look below the surface of specific events, we can see ever more clearly that the basic struggle in society is not political or economic or even sociological. These factors are superficial and peripheral. The basic problem in society is a moral and spiritual one.

Though I rarely venture into the realm of the future, I am going to make a prophecy, which is that in the next few decades we shall see increasingly the world turning either to the worship of Almighty God or to the worship of the state. During the past few decades, we have seen a great many of our "cousins" embracing totalitarian religions of their own creating. No thoughtful person can fail to realize that Communism and Fascism alike are religions—full-blown, equipped with dogma, having an elaborate ritual, and with a true evangelical zeal among their laity. However evil and perverted these totalitarian religions are, they testify to one incontrovertible truth—man's deep-seated hunger for some object to worship and adore. Every living person has to have at the center of his life an altar to something. Will it be an altar to Almighty God, or to something else? Men and women crave the assurance and strength that come from some kind of faith. Will it be faith in the state as divine, or will it be faith in God as revealed in his blessed Son, Jesus Christ?

Today Christianity and paganism stand face to face as they have not done since the days of Charlemagne. More people are being martyred in our generation, for both Judaism and Christianity, than have been for many centuries. Though we speak of the United States as a Christian country, less than half our people are really identified with religion, and of those so identified, how many take it very seriously? We are drawing upon a spiritual capital which even in our country is giving out. This is a time of crisis for Christianity and the Church. We may be tired of the word "crisis," which we have heard for so long. Immediately after I was graduated from the university, the country was plunged into a depression. Then we began to see certain madmen strut across the human stage—Mussolini, Hitler, Stalin. Then we began to hear rumors of war to come; then we went into the agony of war itself. Since we have won the war, we have discovered that difficult and costly as it is to win a war, it is even more difficult and costly to win a peace.

A crisis is a time of danger, but it is also a time of great opportunity. Out of this period of testing there may come a re-vitalized Christianity and a greatly strengthened Church. If the Church is to have increased vigor, if it is to bring the Christian gospel to those who are indifferent or incredulous or actually hostile, every person who has been marked with the sign of the cross in Holy Baptism must speak forth. From its first to its last page, the Bible challenges us to be prepared to speak forth with a certain sound. We must follow the example of Moses and of Elijah, who left no doubt as to where they stood. In the Book of Revelation, the Church which received our Lord's rebuke was the one which was "neither hot nor cold." If we are going to speak forth with a certain sound, we cannot be lukewarm. The place in history of Pontius Pilate warns us of the fate of those who are indecisive on the basic issues of life.

Our great responsibility as laymen is for witness. Evangelism can better be carried out by us lay people than it can be by priests or bishops. As one of the great saints of the Church once said, at Confirmation the layman is given power and responsibility, not only to

effect his own salvation but also to act as an apostle of the Holy Spirit in the salvation of the world. At Confirmation we were all ordained to the priesthood of the laity, and it is as holy and as real a priesthood as that represented in the chancel. One of the great paradoxes of our religion is that one cannot keep the faith unless he tries constantly to give it away. As one brings others to the faith, he finds his own religion increasingly more vital, taking on undreamed-of-significance.

Our Presiding Bishop has asked the Church to give itself to evangelistic effort in this day of testing. You and I have been baptized; have we brought anyone to Holy Baptism? You and I have been confirmed; whom have we brought to Confirmation? You and I receive Holy Communion, the greatest of all human privileges. Whom have we helped to be converted so that he might be able to receive Communion?

Is the world going to be brought to Christ or

will we sink into a new Dark Age? Are we going backward or forward? Is our apprehension going to give away to defeatism or to confidence and victory? Despite the threats of the times, there is every reason for encouragement. Everywhere I go, I sense a feeling of dependence upon God and a realization that therein lies our only hope.

These are days of testing, but they are also days of real opportunity. I hope that you and I, who are lay members of this Church which is the Body of Christ, will ask for the grace to perform our function. Grace will give us the extra strength we need. We cannot earn it, but we can have it for the asking. We do not act in our own strength. Let us have the courage to speak forth with a certain sound. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Corinthians 14:8).

—Clark Kuebler

*President of Ripon College*

## THE REV. SAMUEL ENTWHISTLE

### Both Water and Champagne

By Thomas V. Barrett

*Rector of R. E. Lee Memorial Church, Lexington, Va.*

"Isabel," said the Rev. Samuel Entwhistle who was scribbling something on his desk calendar, "don't let me forget that I have a baptism next Saturday afternoon. I always have trouble remembering things on Saturday afternoon."

"You aren't too reliable on other days either," Isabel said from behind Life Magazine. "Who's being baptized?"

"The two grandchildren of Mrs. Harrison."

"I didn't know she had grandchildren," Isabel observed.

"Her daughter's children. They live in Michigan somewhere. I think their name is Parrot. She says they should have been baptized a long while ago, but they never could get everybody together."

"How many people did they want to get together?" asked Isabel, dropping the magazine onto the coffee table.

"Well, I don't know exactly, but I judge it's one of those cases where Grandma has had to put the pressure on to get anybody together. She said George doesn't go to church much,

and that Arnold has objected to the whole idea, and they were waiting for sometime when Mamie could be here."

"It's all very clear," Isabel complained. "Who for instance is George—husband, child, or second cousin?"

"I really don't know," Samuel ruminated, "but it's Arnold that worries me the most. I don't like the picture of some grim, atheistic Uncle glowering over the font."

On the Wednesday before the baptism Mrs. Harrison called to ask if the godparents should be Episcopalians. Isabel took the call.

"I'm not positive of Samuel's position in the matter," she said trying to make it sound as if Samuel was never caught out of position, "but I think it's all right . . . I mean if they aren't Episcopalians."

"I think Mamie is a Baptist," Mrs. Harrison said apologetically, "but I'm not sure that Ernestine is anything. I mean does it matter if they don't go to any Church?"

"You mean, she isn't a Christian?" Isabel



blurted, visualizing a female Hindu making the baptismal vows.

"Oh, of course she's a Christian," Mrs. Harrison bristled, "and a very, very, good Christian too. She does all sorts of community things, and has a lovely family . . . but I mean she doesn't belong to any Church. She thinks Church people are hypocritical, and while I know that must be a shock to you Mrs. Entwhistle, there are many people who feel that way. But she's just as kind as can be, and she's such an old friend we do want to have her for Gordon's god-mother."

"Well," Isabel said, "I'm afraid you'd better talk to Samuel when he comes home. I know he usually does have god-parents who belong to some Church."

"Of course the other god-parents are good Church people," Mrs. Harrison pleaded.

"Imagine having a Hindu for a godmother," exclaimed Isabel, after she had relayed the phone call over the dinner table.

"Now Isabel," Samuel reasoned quietly, "she didn't say this woman was a Hindu. You shouldn't jump at conclusions." He peered into his coffee like a fortune teller. "My," he said wearily, "I do wish the Church would re-think this business of baptism and confirmation. It's quite difficult to know what to do in this day and age without offending good, devout people like Mrs. Harrison." He peered into the cup again. "I suppose if the majority of the godparents are Christian one Hindu wouldn't do much harm. I mean even if she is a Hindu."

On Thursday Mrs. Harrison called again.

"I forgot to tell you yesterday, Mrs. Entwhistle, but we're having a little party after the christening. Just a few friends in you know. We'd like very much to have you and Mr. Entwhistle drop in."

"Thank you," Isabel replied. "I'm quite sure we can. It's nice of you to invite us."

On Friday Mr. Entwhistle answered the phone.

"I wanted to explain something to you Mr. Entwhistle," Mrs. Harrison said in a rather embarrassed voice. "You see Arnold objects to the idea of being christened. He hasn't had any experience of it, and the whole idea is rather strange and . . ."

"Who," Mr. Entwhistle asked patiently, "is Arnold?"

"What? Oh. Why, Arnold is the oldest

child . . . he's five. And you see my daughter and her husband have had quite a problem with Arnold. He's really a very sweet, sensitive child, but George has been away a good deal, and he's rather easy-going with the children, and Arnold is a bit, well, sensitive, and highstrung."

"Oh, one of those." Mr. Entwhistle muttered under his breath.

"What did you say," Mrs. Harrison asked.

"Nothing," Samuel answered cheerily. "Perhaps I could see Arnold, and try to explain what baptism is."

"Well," Mrs. Harrison said dubiously, "I'm afraid that will be rather difficult, because they won't arrive until a few hours before the baptism. Elspeth says she'll talk to him, and explain that it doesn't hurt or anything. I just wanted you to know that he's . . . well, he may be a little bit high-strung."

"How old is the second child?" Samuel asked holding his breath.

"Gordon is only three." Mrs. Harrison said as if some special virtue was attached to the age. "He's quite a calm child."

"I'm sure we'll get along all right," Samuel said, soothingly, reflecting on the number of white-lies a clergyman was morally obligated to tell during an eight hour day. He tried to form a mental picture of Arnold and Gordon, but found it quite fruitless. His image of Arnold was of a Pinocchio like little creature with a touch of Picasso around the mouth and eyes. And Gordon was a pale, placid and dough-like mass behind Arnold.

The fact, Samuel reflected when everything was over, was worse than the fancy.

Already keyed up by the unknown elements in the whole affair he had just begun to instruct the Godparents, when Arnold, a pale little whirli-gig of demonic ingenuity, was in the pulpit, turning the desk light on and off, and shrieking . . . "Look Mommy, see me . . ." Mr. Entwhistle glanced sympathetically at George who was evidently accustomed to Arnold's sensitivity, and refused sympathy. Samuel appealed to George's wife Elspeth, but she was vainly struggling with Gordon (whose calmness was apparently of evanescent quality), who was un-necessarily obstructing a small baby from crawling up the chancel steps. Mrs. Harrison finally came to the rescue, dragged Arnold from his pulpit, and coaxed Gordon back to the pew. The baby, whose

identity remained a topic of disagreement in the Entwhistle household for months to come, continued his (or perhaps her) journey up the steps, and by the time Samuel was ready to start the service, was lost in the dark spaces beneath the choir stalls. Since nobody seemed to care one way or the other, Samuel began the service.

Both Arnold and Gordon stood in reverent calm for exactly two minutes. Then Arnold's high tension little personality snapped like an E string. "I don't wanna be baptized," he hollered. This was sufficient to shatter Gordon's tranquillity, and he immediately retreated to the back of the church and hid behind a pillar. Samuel Entwhistle, unnerved by this sudden persecution, stopped, looked helplessly from the stolid George to the slightly strained face of his wife, and finding no succour turned beseechingly to the godparents. Three of them smiled sheepishly, two looked at a stained-glass window back of the font, and Ernestine, the "Hindu", looked definitely alarmed. After a brief reconnoiter by Mrs. Harrison and Isabel, Gordon was brought back to the fold, and Arnold was shushed into temporary quiet. Samuel proceeded rapidly with the service, calling on the spirit of Stonewall Jackson to strengthen his resolve. He had finished two paragraphs when a long wail went up from the direction of the organ console.

"It's Gertrude," somebody said, sotto voice. Samuel paused, and decided to wait it out. The wailing continued. Two of the congregation started for the chancel reluctantly, and at that moment Arnold squirmed free of his father's hand, went off tackle between his mother and Mamie, and with a nice bit of broken field running went for the distance. Gordon shot out of a pew after him, evidently intent on running interference, but Isabel blocked him off nicely, and managed to hold him while Arnold and three adults extricated Gertrude's foot from between the organ pedals.

"This couldn't possibly happen," Samuel kept muttering to himself.

Finally, in what seemed like the fourth quarter of a long game, Arnold and Gordon were sprinkled, validly if not willingly, and the "Hindu" godparent thanked Samuel for a beautiful service.

At the Harrison's home later, Samuel reached with a shaky hand for a glass of champagne,

and slumped into an over-stuffed chair with a long-suffering sigh.

"Well, here's to you, Reverend," George boomed in a surprisingly cheerful manner. "Those two kids of mine are all boys aren't they? Never a dull moment."

Samuel felt strongly urged to disagree with the proud father. To think of Arnold and Gordon as "all boys" seemed to him a gross over-simplification of a complex problem. It wasn't quite facing the facts. But he controlled his tongue, and raised his champagne glass, smiling weakly.

"Hands up or I'll shoot!" sounded a clarion voice in his left ear. Samuel jumped, choked, and blew bubbles of champagne all over his new silk vest.

"Now, Arnold," Elspeth said with what seemed to Samuel open admiration, "You mustn't startle people like that. Go into the other room and play."

"I don't like him," Arnold said with a wither-look. "I don't wanna play in the other room. BANG! BANG! BANG!" Samuel pretended to die, eyeing Arnold suspiciously through an eyelash.

"He's a little high-strung isn't he, Mr. Entwhistle," Mrs. Harrison said nervously, as she passed him the cookies.

"Have another glass of champagne Reverend," George boomed. "Arnold take that fire-truck into the playroom."

"Wanna play here," Arnold announced crawling over Isabel's feet.

"It's really a lovely service, Dr. Entwhistle," Ernestine purred, advancing with a tray of glasses. "So spiritual."

Mr. Entwhistle took another glass of champagne, and remembered the title of a pamphlet he had once seen: "You Too Can Be an Alcoholic."

"I'm just thrilled to pieces," Ernestine went on, "you know I've never been a godmother before. Is there anything I have to do?" Samuel, his patience wearing threadbare, was on the point of asking Ernestine to dunk Arnold in the bowl of champagne, when the Baby appeared from nowhere and began crawling up into his lap.

"Whose Baby is this?" Samuel asked Isabel who had fled to him in order to avoid Arnold.

"It's nobody's," said Isabel solemnly, "it just wanders around from baptism to baptism."

How many glasses of champagne have you had?"

"Two. How many have you?"

"Two and half. I'm going to have another."

"There isn't much to lose, is there?"

"How about another glass of champagne, Reverend?" boomed George. "This is the best part of a christening, I always say."

"Half," said Samuel, smiling tautly.

A half hour later, Mr. Entwhistle and his wife were driving back to the Rectory.

"There is much to be said," remarked the Rev. Mr. Entwhistle for the practice of INFANT baptism."

They drove in silence for four blocks.

Isabel said: "She wasn't really a Hindu."

"My dear," her husband replied compassionately, "you had too many glasses of champagne."

"It isn't possible," said Isabel. Then her face brightened noticeably. "It's too bad," she reflected, "that Arnold couldn't have been christened the way you christen a ship."

"The Church," Samuel answered dourly,

"ought to re-think the whole problem of baptism. Either we should baptize them at six weeks, or let them go until they are mature."

"Arnold," said Isabel demurely, "is quite mature, according to his mother. He's just high-strung." They drove another four blocks.

"I've had nightmares," Samuel announced flatly, "that were pleasant compared to this afternoon."

"But just think," Isabel said hopefully, gazing out of the window, "suppose Gordon had not been such a calm child. You would have had your hands full."

"My dear," Samuel told her firmly, "let us talk no more about it. Arnold and Gordon have been brought into the fold. Mrs. Harrison is well pleased; the Hindu person thought it was a beautiful service, and you acquitted yourself nobly with as fine a tackle as I have seen since Notre Dame played the Army in 1933."

He paused and then shuddered visibly. "As for me," he added, "I count myself fortunate that I have but one life to give for my Church."

## To Die And Keep On Living

By Frederick Ward Kates

*Dean of St. John's Cathedral, Spokane*

THE man who aspires to be fully alive while he is living has assigned himself a task which will challenge and test every resource he has within himself and that he can possibly muster to his aid. What commends itself to everyone as a worthy ideal is a vastly different thing to perform. That so very few remain through the years in love with life and living and firm in their resolve to be always and at all costs thoroughly alive indicates how hard it is to be glad for all that life does and brings.

The lover of life is most severely tested by catastrophe, tragedy, disappointment, and defeat. When these, one or all of them, strike him, he is called upon to demonstrate both the measure of his manhood and what skill he has acquired in wrestling dividends from defeat, in transforming catastrophes into triumphs, and in turning disasters into victories. To be overcome and vanquished yet not defeated is victory. How to win this victory is the art the man who is in love with life must learn or

fail in his resolve to be 100% alive all the time he is living.

The art of transmuting evil into good or wrestling dividends out of defeat is a skill every man must learn or fail in living. And the earlier in life we learn this art, the better, for the harsh and crushing blows that seem to be part of human experience come sometimes when we are young, not always in the middle or later years.

Another way of expressing what we mean is to say we must learn how to die and keep on living. Every parent who has left a son buried in the soil of some distant battlefield or who has stood by helpless as his child lay stricken with polio knows that is meant by that phrase. Every man who has witnessed the collapse of his dreams, every person who has stood by in numbed silence as his highest hopes were cruelly shattered, every person who has beheld in despair his private world crash in ruins about his head—every such person, be sure,

knows what it is to die and yet have to keep on living.

Unless a man is living under some special dispensation of Providence, and we have never yet met a man who is, he will in the course of his span of years suffer blows of fate and fortune which can be described in no other way than personal catastrophes. What then?

### What Happens

**WE KNOW** well what happens. Either he is so beaten and overwhelmed that he never rises again, or by virtue of some secret he possesses he is enabled, slowly but surely, to rise and stand erect once more. Either he fails or he wins. Either he is defeated in the game of life or he proves himself a victor. Either he triumphs over life or life triumphs over him. It's one way or the other. There is no in-between.

Life offers no choice. Either we master the art of dying and somehow keep on living or we fail to discover the secret that will equip us to deal victoriously with the devastating blows life deals all men alike. There is no sterner assignment in life than this, and here, if nowhere else, we need all God's grace that we can summon to our aid in order to achieve success.

To die and keep on living—how does one manage to do it? How does one even make a beginning in learning how to do it?

By way of answer, first of all, pray God to keep you from bitterness and resentment and to preserve you strong in faith, when disaster rolls in on you like a tidal wave or crashes down on you like a lightning-bolt out of the sky.

To keep free of resentment when disaster strikes we must somehow get beyond blame. One way to do this is to regard our misfortune as a man views trouble, not as a child. When trouble or worse than trouble comes, our childish impulse is to place personal blame on some object or person. If we stumble over a stool walking through a dark room at night, we stop and turn and kick the stool, as if it were at fault for being in our way. And when we can't single out a person to blame for our hurt, we curse God or whatever it is that we look upon as the power behind our lives and the universe.

The mature man, however, seeks always to understand if possibly he can and tries not to blame. He sees that evil is not directed victively at him. He detects certain laws

operating in a larger sphere in which he happens to be involved. With the detachment and objectivity of maturity he moves beyond his childish tendency to blame God or fate for his hardship, striving to view his personal catastrophe from a long-range perspective, that is, in the light of all that he knows about God's purpose and will. Thus he is enabled better to understand and to adjust to the new situation and by getting beyond blame to begin bringing good out of evil or grievous loss.

No man can ever get completely beyond the inclination to blame some one or some thing when catastrophe strikes him low, but surely the more we can escape it, the less our faith will suffer in time of crisis or despair.

### Nothing Unique

**THE** second thing to do when disaster sweeps in on us is to realize that nothing happens to us as a unique experience leveled at ourselves alone by some special design of malvolent fate.

Of course, when trouble comes our self-consciousness is heightened and our vision is apt to become warped. We think we alone are called upon to suffer, to bear disappointment or loss, and that upon us alone has evil fallen. But the mature man maintains his emotional balance and realizes that others are suffering too and that countless others are in far worse plight than he himself. There is an Oriental proverb worth remembering when we feel self-pitying and resentful because misfortune has overtaken us: "I was without shoes, and I murmured, till I met a man without feet."

God is not petty or peevish or mean and certainly he is not cruel. In time of trouble, remember this, and also that God loves us with a love surpassing our knowing, despite any and all apparent evidence to the contrary. Christmas Day and Good Friday and Easter Day and Ascension Day should never let us forget this. Christ was born and died and rose again that we might know the measure of the Father's love.

### Good From Evil

**THE** third step in redeeming a disaster is to discover during or after it what good values we can wrest from it, what dividends, so to speak, we can produce even from our loss or defeat.

It seems to be a law of life that only through the direct experience and patient endurance of pain we may come into knowledge of the

wondrous secrets of God. Our destiny is glory, but the route we must travel to our goal is suffering gallantly borne. Our hearts must be baptized with fire and our wisdom purchased at the cost of sorrow and tears. Suffering and sorrow are the knives life uses to whittle off our sharp edges, but our spirits, if steadily enough whetted on adversity, in turn become knives "keen enough to challenge agony to yield life."

Spiritual development through disaster manfully endured—this is what we mean by wresting dividends out of defeat. Growth through the patient bearing of pain is another way of saying the same thing. Defeats, misfortunes, disappointments, set-backs, suffering — these are not things to be ashamed of. They happen to everyone alike and they are, if we handle them aright, literally the making of us. It's difficult to see it, but the blows we are reeling under right now may well be just what we need, as God views us, for our further spiritual development and growth into the full stature of a real man. It must be said: we need all we get in life and we get all we need.

A man I shall never forget mastered the art of how to die and keep on living, the skill of drawing dividends out of defeat. About every disaster that could befall a man hit him in a space of only a few short weeks. But in the midst of it all and though his eyes were yet blinded by their own tears he wrote a letter in which was this magnificent line: "My palace of dreams has collapsed, but I'm building a cathedral out of the ruins."

It is by the way it endures suffering that a soul bears witness to itself. By the way we bear our heartache and pain, by the spirit in which we carry our cross, we give notice to the whole world what our souls are. Courage, you see, is not just to bear one's breast to receive the quick sword-thrust. Courage is rather to feel "the daggers of relentless steel and keep on living."

True courage is to die and keep on living. That man is a victor in life who surmounts his life's disasters by the nobility of his own manhood and by the help of God's grace and who, though he dies a thousand deaths in his heart, keeps on gallantly living.

" . . . . . One adequate support  
For the calamities of mortal life  
Exists, one only, an assured belief  
That the procession of our fate, howe'er

Sad and disturbed, is ordered by a Being  
Of infinite benevolence and power,  
Whose everlasting purposes embrace  
All accidents, converting them to good."

*Excursion, William Wordsworth*

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

THE late Bishop Rhinelander used to say that no two conferences at the College of Preachers were ever alike and it may be that no two vestries are ever alike. There are vestries that inspire and vestries that depress. I have known the latter and some have known the former. Can there be a vestry that inspires the parson and that the parson inspires. After all, two logs burn better than one.

I remember a vestry where the treasurer was opposed to everything but luckily a question about finances would immerse him in his books. I remember another where the burning question was coal versus oil. That vestry would dig up that question the way a dog digs up a bone. In later years they went in for oil but what then did they talk about?

There were vestrymen elected for the sake of their names and very little good they were. There were some who were nominated in desperation after several men had withdrawn their names and often they were remarkably good. It was a great relief when the parish changed its by-laws to allow the election of women. There's something about women. They combine mystery with action. I cannot always follow their thought but I rarely fail to admire their conclusion.

From vestrymen to women. How much action in the parish follows that course!

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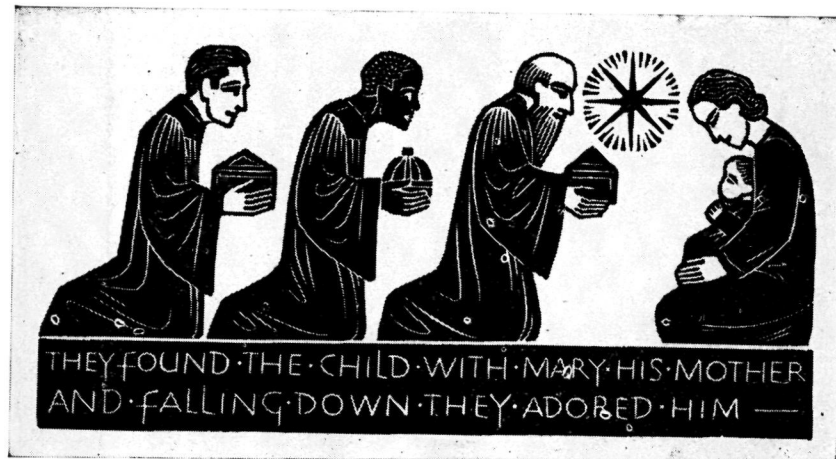
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PENNSYLVANIA

## BENNETT SCORES RED FEAR

★ John C. Bennett, professor at Union Seminary, New York, said last Sunday in the seminary chapel that "we are so afraid of playing into the hands of the Communist opponents or of encouraging subversion that we are no longer able to be self-critical as a nation. Perhaps the most serious aspect of this tendency to discourage self-criticism is the effort to credit those who advocate any social or economic changes with being under the Communist influence."

"It is essential for the Church to cut through this fog of fear and misrepresentation, to defend people against intimidation and unjust charges," he asserted.

## SEES TRIBUTE TO RELIGION

★ If Communism has tried to infiltrate the Church it is a tribute to the power of religion, said Ralph W. Sockman, noted Methodist of New York. Such an endeavor, he said, "shows that the professedly atheistic Communists recognize the force of the Church."

He warned however that if charges of subversive infiltration makes churchmen afraid to join good causes, then Communism is winning its point.

## CONSECRATED BISHOP OF GIBRALTAR

★ The Rev. F. W. T. Craske, liaison official of the British Council of Churches with the Evangelical Church in Germany has left Berlin to become Anglican Bishop of Gibraltar.

His appointment in 1950 as representative in Germany of the British Council of Churches was part of a program to bring about closer contact between the churches in the two countries. The program was sponsored by Anglican Bishop Leslie S. Hunter of Sheffield.

Bishop-elect Craske will be consecrated on Nov. 30 in Canterbury Cathedral, England, by the Archbishop of Canterbury. As Bishop of Gibraltar he will be responsible for Anglican parishes in southern and south-eastern Europe.

The new bishop has been education secretary of the overseas council of the Church of England, chairman of the youth department of the British Council of Churches, and international secretary of the British Student Christian Movement.

## AUSTRALIA CLERGY CRITICIZED

★ Clergymen who attended a recent peace conference are being criticized in Australia, with a meeting recently held in Melbourne, attended by clergy of a number of denominations, to discuss how they can best promote peace.

The Rev. C. E. Tapp, Congregationalist, said: "A form of American McCarthyism is

becoming vocal here and to have peace on one's lips is almost being treacherous."

At the synod of the Church of England a delegate said that "the synod should do something to protect faithful men of God who try to work out the detailed application of the Lambeth peace resolutions in public life." He charged that "public opinion muzzles Christian leaders who try to speak out on the question."

The peace conference that is under attack in some quarters is charged with being "communist-inspired" and also with being dominated with pacifists.

## LOWRY APPOINTED CONSULTANT

★ The Rev. Charles W. Lowry, former rector of All Saints, Chevy Chase, Md., has been appointed consultant on liaison with the Churches by the federal civil defense administration. It is a move to secure more participation by religious groups in defense preparations.

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# THE WITNESS

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PENNSYLVANIA

# THE NEW BOOKS

*War, Communism and World Religions*, by Charles S. Braden. Harpers. \$3.50.

The chairman of the department of history and literature of religions at Northwestern University reports on a personal tour of investigation. Japan, China, Southeastern Asia, India, Islam, Judaism and Christianity are given separate treatment. Passing reference is made to the effects of war, the obvious ones, with some emphasis on Christian disapproval, but the impact of Communism is fully and convincingly described.

The conventional picture of Asia as the home of ancient, powerful, and unchanging religions needs readjustment in the light of Dr. Braden's findings. The ancient faiths of China have disappeared as influences on national policy or life, Japan has produced over 200 vigorous new sects since World War II, and Indo-China is the home of two sects of equally recent origin with a total membership in excess of two million.

Hinduism is too loosely organized to permit generalizations, Islam is self-conscious and antagonistic to Communism, and there are Buddhists who have identified their faith and Communism, although the majority of them are unfriendly or neutral to it. The study of Judaism is confined to Israel, so there is no information on its survival within the Iron Curtain. Christianity is seen as an obstacle to Communism, especially where it emphasizes social responsibility, although Russian Orthodoxy is said to have bought survival at the price of absolute submission to the Soviet government. The study ends with an excellent comparison of Christianity and Communism compiled by the Garrett Biblical Institute in 1937.

—W. S. S.

*Life In The Early Church*. A. E. Welsford. Seabury Press. \$3.00.

Here is an extremely well written account of the first three centuries of Christianity. The book is intended for lay people who do not

have easy access to the costly standard works. This standard material is condensed in this delightful book and is the basis for its accuracy.

The chapter on the catacombs, the account of the background of the Book of Revelation, and the work and significance of the early Church fathers is exceptionally good. Along with a talent to write popularly and accurately, the author has the ability to turn a phrase. This volume will make a splendid addition to any Church School teacher's library. Although intended for laymen this book also will prove an excellent refresher for busy parish clergy.

Reading this book will encourage 20th Century Christians to keep the faith. As the author says: "Our task is no easier than that of any previous generation, but at least it is no harder. Christians in the first three centuries erred, failed, lapsed and repented, just as we do. They struggled against material-

ism, indifference, and blind hostility, and for the most part saw little sign of victory in their day. Yet through them the Holy Spirit worked out his purpose and achieved the glory which is their crown."

—G. H. M.

*The Spiritual Maxims of St. Francois De Sales*. Edited by C. F. Kelley; Harpers, \$2.25.

One owes a debt of gratitude to the editor of this devotional book for his practical wisdom in classifying these spiritual maxims under headings that appeal to the reader's curiosity and interest. "Be On Your Guard," "Man's True Calling," "The Little Virtues," "Living With Our Neighbor" are some of them.

This is a book to recommend heartily as valuable and suggestive for fruitful subjects for daily meditations.

—K. R. F.

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9:30, EP 5

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48 Henry St.

Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri &  
Sat 7:45



## URGE WITHHOLDING OF AID TO SPAIN

★ Withholding of government funds from Spain "until freedom of public worship is granted to all non-Roman Catholics" has been asked by the inter-board commission on social and economic relations of the Methodist Church in Minnesota.

The board sent its protest to President Eisenhower and to Secretary of State John Foster Dulles.

Its resolution said the commission's members "have grave reservations as to the support of the present regime in Spain."

The commission is made up of the board of world peace, the board of temperance and the board of social and economic relations elected by the Minnesota Methodist Conference.

A similar protest on aid to Spain was adopted earlier by the Methodist ministers' association of the northwest sub-district of the Mankato, Minn., district.

Another resolution adopted by the inter-board commission called on Minnesota Methodists to put "Christ back into Christmas" by avoiding liquor served during the Christmas season and by not giving liquor as Christmas gifts.

## RUSSIANS RELIGIOUS SAYS REPORTER

★ An encouraging sign behind the Iron Curtain today is the deep religious feeling of the ordinary Russian, according to Eddy Gilmore, Associated Press correspondent who spent the last 12 years in Moscow.

Speaking before a large crowd in the Michigan State college auditorium, the veteran newspaperman gave a first-hand account of what things

are like in Russia, as he observed them.

"The churches are still open," he said, "and the Russian people flock to the services." Of course, the state controls the churches, and so the preachers cannot say very much, he said, but still the people come by the hundreds.

"On special days such as the Russian Christmas, or Easter, he said, "you cannot even get near the churches, the crowds are so large."

## NEWARK AUXILIARY FALL MEETING

★ The fall meeting of the Auxiliary of Newark was held at Buck Hill Falls, Pa., Nov. 12-13, with Mrs. Arthur M. Sherman, national executive secretary, the headliner. She outlined the need for spiritual growth as well as for action, and gave practical suggestions for missionary work on the parish level.

The Rev. John B. Coburn, dean of the Newark cathedral, spoke on college work and the Rev. R. S. Bilheimer of the staff of the World Council of Churches told of plans for the 2nd assembly in Evanston next year.

## COLLEGES PRESENT A CHALLENGE

★ The challenge of college work was highlighted at the synod of the synod of Washington, held at Christ Church,



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N. Peabody of Baltimore told Easton, Md. The Rev. John the 300 delegates that there are 130 colleges in the thirteen dioceses in the province. He said that the battle today is for men's minds and souls and the colleges present a great field and challenge. He was supported by Bishop Crittenden of Erie who said that the campus is one of the many important areas where Christ is denied or ignored.

Bishop Pardue of Pittsburgh told of work in his diocese with management and labor.

## ACTING DEAN AT ETS

★ The Rev. Charles W. F. Smith is to be acting dean of Episcopal Theological School during the second half of the academic year, when Dean Charles Taylor is on sabbatical leave, spending the time in England.



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# PEOPLE

## Clergy Changes:

JUNIUS J. MARTIN, formerly rector of All Saints, Brookline, Mass., is now rector of Christ Church, Frederica, Ga.

HOMER P. STARR, formerly rector of St. John's, Whitesboro, N. Y., is now ass't at St. Michael and All Angels, Baltimore, Md.

JOHN W. ZULCH, formerly vicar of St. Paul's, Blackfoot, Idaho, is now rector of St. Andrew's, La Junta, Colo.

LOUIS A. HASKELL, formerly rector of St. John's, Florence, S. C., is now rector of St. John's, Charleston, W. Va.

ALBERT N. DAUNT, formerly rector of Trinity, Cheneyville, Ia., is now rector of Prince George, Georgetown, S. C., and All Saints, Waccamaw.

EUGENE J. WEST, formerly rector of Trinity, Myrtle Beach, S. C., is now rector of Grace Church, Merganton, N. C.

DONALD R. WOODWARD, formerly rector of St. Peter's, Bennington, Vt., is now rector of St. Paul's, Burlington, Vt.

THEODORE R. LUDLOW, retired suffragan of Newark, is now interim rector of St. Clement's, Honolulu, during a nine-month leave of the rector.

F. A. McDONALD, rector of St. Clement's, Honolulu, will spend the year at Central College, Canterbury, England, recently opened for graduate study for clergy of the Anglican communion.

ROBERT SHEERAN, Holy Apostles, Hilo, Hawaii, has been appointed archdeacon of the Island of Hawaii.

G. ASTON OLDHAM, retired bishop of Albany, is to be in charge of the Ascension, New York City, as of Dec. 1.

THEODORE A. BESSETTE is now rector of St. Clement's, Harvey, Ill., admitted as a parish at the last Chicago convention.

ROBERT L. GREEN Jr., formerly rector of St. Luke's, Worcester, Mass., is now rector of St. Matthew's, Wilton, Conn.

RICHARD S. KNIGHT, formerly of the cathedral staff, Boston, is now rector of Grace Church, Amherst, Mass.

MICHAEL E. MARTIN, formerly headmaster of Cassidy School, Oklahoma City, is now ass't at Christ Church Cathedral, Springfield, Mass.

HAROLD B. BOUGHEY, formerly of Holy Trinity, Baltimore, Md., is now vicar of St. Francis, Holden, Mass.

## Ordinations:

GERALD M. McALLISTER, ordained deacon by Bishop Jones on Sept. 30, is now in charge of the Epiphany, Raymondville, Texas.

EDWIN L. HANCHETT, vicar of Holy Innocents, Lahaina, H. I., and NORMAN C. AULT, vicar of St. John's, Kula, were ordained priests at Holy Innocents by Bishop Kennedy. The former is the first of Hawaiian ancestry to be so ordained. Ault, son of the late dean of the Honolulu cathedral, is the first son of a clergyman of Hawaii to be ordained priest.

## Deaths:

THOMAS A. SPARKS, canon at the New York cathedral, died Nov. 9. He was on the cathedral staff for 15 years and became canon pastor in 1943.

LIGHT S. MAEKAWA, bishop of South Tokyo, died Nov. 1 after a long illness.

ETHEL M. ROBERTS, executive sec'y of publicity for the diocese of Mass., died Nov. 13 of a heart attack.

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Rector of St. Alban's,  
Washington, D. C.

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# BACKFIRE

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**JAMES R. YOUNG**

*Layman of New York*

The Witness for Nov. 19 has just arrived and I want to thank you for the excellent report of the meeting of bishops. I really do not see how you do it, with a full report of a meeting that closed only on the 13th.

It lead me to look through numbers for the past two months, and to compare them with two other Episcopal news magazines that I take. I find that you are well in advance of them with the report of the National Council meeting; also with the report of the important conference in Cleveland on Christian Faith and International Responsibility.

In addition to the excellent reporting, the articles you have been giving your readers seem to me outstanding. I refer particularly to the one on Electing a Bishop by Bishop Barnwell; Presenting Our Church to Catholics by the Rev. Carl H. Gross; Archdeacon Johnson's article on Absentee Communicants; The Hour of Choice by Nicholas Berdyaev; the one on Evangelism by Canon Wedel; Archy Revisited by Douglas Sampson. Added to these are the always exciting Adventures of Mr. Entwhistle and the humorous one on How to Preach a Sermon by Layman Frederick Allen.

You are giving us at \$4 a year and at 10c a copy a magazine that I consider superior to those that cost considerably more. I am therefore enclosing the names and addresses of five Church friends, asking you to enter their subscriptions as a gift from me for Christmas. If any of them happen to be subscribers please use the money to enter a subscription for some missionary.

ED. NOTE: Many thanks. We hope that many other readers will wish to enter gift subscriptions. A form is found elsewhere in this number for the convenience of readers. In sending it to Tunk-

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hannock, Pa., please write your name and address at the bottom so that we may send the Christmas Card announcement.

**NORMAN A. DAVIS**

*Layman of Waterford, Conn.*

It is my belief that the Christian Church should work in every possible way for the benefit of its members and the community in general. By improving the social environment we aid the welfare of our members. In particular I refer to the detrimental influence of the liquor traffic on young people. We are all familiar with the work of Alcoholics Anonymous in seeking to reform drinkers. However I believe the Church should seek to remove temptation from the youth by favoring legislation to restrict the hours for liquor sales. Grills and taverns should be closed all day on Sundays and holidays and early in the evening on other days. They would thus not be places where our youth congregate under evil influences. If such legislation were passed I believe it would have a pronounced influence for the uplift of young people.

**G. A. E. ROWLEY**

*Vicar, St. Matthias, Grafton, W. Va.*

I am enthusiastic about the Story of the Week, published in the October 8th issue. I think that the story of St. Stephen's, Ferguson, with respect to tithing, is one that should be pondered carefully by bishops, clergy, and laity throughout the Anglican Communion. I believe that if all the facts were known that we would find only a

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**MRS. HAROLD B. ALLEN**

*Churchwoman of Claremont, Cal.*

The Hour of Choice by Nicolas Berdyaev (Oct. 29) is disturbing but it is the truth. May I congratulate you on the magazine you are sending out into the ranks. Your courage is admirable.

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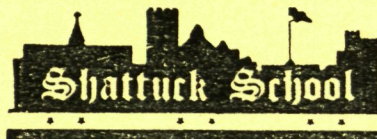
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*Historiographer of the Church*

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Edited by WALTER H. STOWE

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*Professor of Church History*  
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