

# *The* WITNESS

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JANUARY 15, 1948



THE CHAPEL TOWERS  
DOMINATE CAMPUSES  
OF OUR SEMINARIES

## More News of Our Seminaries



## 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 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A. M. and 4:30 P. M.

Thursdays and Holy Days: Holy Communion 11:45 A. M.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.

Thursdays and Holy Days: Holy Communion, 11 A. M.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A. M. Holy Communion.

11:00 A. M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 9:30 A. M.

Thursdays and Saints' Days at 10:30 A. M.

The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

The Rev. Arthur L. Kinsolving, D.D., Rector

8:00 A. M. Holy Communion.

9:30 A. M. Church School.

11:00 A. M. Morning Service and Sermon.

4:00 P. M. Evening Prayer and Sermon.

Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

### THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 a.m. Holy Communion.

11 a.m. Morning Prayer, Sermon.

p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.

5:30 Vespers, Tues. through Friday.

This Church is open 11 day and all night.

### ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles,

M.A., Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A. M.—Holy Communion.

Wednesday: 11:00 A. M.—Holy Communion.

### ST. LUKE'S CHURCH

Atlanta, Georgia

435 Peachtree Street

The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.

10:45 A. M. Sunday School.

11:00 A. M. Morning Prayer and Sermon

6:00 P. M. Young People's Meetings.

### THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A. M.; 8 P. M.

Daily: 12:05.

Thursdays: 11:00 and 12:05.

## THE WITNESS

### For Christ and His Church

EDITORIAL BOARD: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



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## Clergy Notes

ADAMS, ALGER L., formerly of the diocese of Long Island, is now vicar of St. Augustine's, Yonkers, N. Y. and St. Francis, Elmsford, and on the staff of the diocesan Bulletin.

CRAWFORD, DONALD W., formerly rector of St. Christopher's, Detroit, is now assistant at Christ Church, Lexington, Ky., in charge of religious education.

EYLER, ARMAND T., has resigned as rector of St. Margaret's, Washington, D. C., because of ill health.

HARRIS, T. VINCENT, was ordained deacon on Dec. 29 by Bishop Barnwell at St. Mary's, Augusta, Ga., where he is vicar.

HUNTINGTON, CHARLES E., chaplain at St. Luke's, Tucson, Ariz., retired from the active ministry on January 1st.

KENNEDY, DANA F., formerly assistant at St. Stephen's, Lynn, Mass., is now rector of St. Barnabas, Springfield, Mass.

LAYLOR, LEON N., formerly canon of Trinity Cathedral, Newark, N. J., is now chaplain at St. Luke's, Tucson, Ariz.

MERRY, ROBERT E., canon of St. Paul's Cathedral, Buffalo, N. Y., becomes the rector of the Nativity, Crafton, Pa., on February 1st.

MILLER, A. CURTIS, in charge of St. Mark's, Detroit, becomes rector of St. Christopher's, Detroit, on February 3rd.

MILLER, ROBERT L., was ordained priest on Jan. 4 by Bishop Mitchell of Arkansas acting for Bishop Scarlett at Grace Church, Kirkwood, Mo., where he is assistant.

SCHUTZE, WILBUR R., was ordained priest by Bishop Scarlett on Dec. 14 at St. Paul's, Palmyra, Mo., where he is rector. He is also rector of St. Jude's, Monroe City.

TAYLOR, EDGAR C., was ordained deacon by Bishop Scarlett on Dec. 28 in Christ Church Cathedral, St. Louis. He is to remain in the educational field but will assist the bishop and clergy as called upon.

TWINEM, LEO L., formerly of the diocese of Long Island, is now rector of St. Margaret's, Bronx, New York City.

### THE CHURCH OF THE ADVENT

Indianapolis

Meridian St. at 33rd St.

The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

### CHRIST CHURCH Cambridge

Rev. GARDINER M. DAY, Rector

Rev. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.

Weekdays: Wed. 8 and 11 A. M. Thurs. 7:30 A. M.

### TRINITY CHURCH Miami

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

### TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.

Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

### ST. PAUL'S CHURCH

Montecito and Bay Place

OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.

Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

### GRACE CHURCH

Corner Church and Davis Streets

ELMIRA, N. Y.

Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.

Daily: Tuesday and Thursday, 7:30 A. M.

Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.

Other Services Announced

### CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.

9:30 and 11 A. M.—Church School.

11 A. M.—Morning Service and Sermon

6 P. M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion, 10 A. M.

### CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

Sunday: 8, 9:30, 11 a.m.; 8 p.m.

Canterbury Club, 5:30 twice monthly.

### CHRIST CHURCH IN PHILADELPHIA

Second Street above Market

Cathedral of Democracy

Founded 1695

Rev. E. Felix Klonan, S.T.D., Rector

Sunday Services: 9:30 and 11 A. M.

Church School: 10:00 A.M.

Weekdays: Wed. noon and 12:30.

Saints' Days: 12 noon.

This Church is Open Every Day

### CALVARY CHURCH

Shady & Walnut Aves.

Pittsburgh

The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.

Holy Communion—Daily at 8 a.m.

Fridays at 7:30 a.m.

Holy Days and Fridays 10:30 a.m.



## Seminaries Present Statements On Varied Activities

*Churches Throughout the Country Are Urged  
To Make Large Offerings for their Support*

**New York:**—The Presiding Bishop has urged the entire Church to collect offering on Sunday, January 25, to aid our eleven theological seminaries in their important work. The plea is further supported by Bishop Angus Dun, chairman of the joint commission on theological education, whose statement appeared on this page in our last number.

Statements from a number of seminaries also appeared in that number. Others appear this week, together with an editorial by the Rev. Clemens Kolb on why the seminaries should be supported, and an article by Dean Rose on theological education. It is the hope of WITNESS editors that these two numbers may aid somewhat in making for a more generous offering than in previous years.

### EPISCOPAL THEOLOGICAL SCHOOL

**Cambridge:**—An Army sergeant, applying for admission to the Episcopal Theological School, wrote: "Until the war it had never been in my thoughts to enter the ministry. Then, all of a sudden, it seemed as if the world war were a huge reflection of all the jealousy and ugliness of our individual daily lives. It seemed as if a few more people might go out of their way to strengthen and better people's every-day motives, and I might be one of them."

A Navy lieutenant, writing at the same time, said: "Essentially, during the war years, I came to find nothing so important, and, in a peculiar way, so satisfying as the work of the ministry as I saw it in civil and military life—and nothing which analyzed the conditions of the day and attacked them at their focal point quite so thoroughly and so realistically as the Christian teaching."

Such statements are typical of the

feelings of the more than 60 veterans who now make up over three-quarters of the student body of the Episcopal Theological School.

In a day of world crisis, when our leading scientists and statesmen are warning us that the achievement of a peaceful world depends not so much on the solution of scientific or political problems as it depends on the solution of the fundamental

missions, or 11% of the total number of Episcopal Churches, were closed down. In too large a proportion of these instances the decisive factor was a matter of simple arithmetic: there were more churches than there were clergy to staff them.

It becomes increasingly obvious that the Church must make the gospel of Christ heard above the noise of the false gospels of this age and take practical steps to insure that that gospel shall not lack ministers to proclaim it.

In 1925 a noted scientist, Professor J. Arthur Thomson, wrote the following prophetic words: "In certain elements like uranium, radium, thorium, there is a spontaneous disintegration of the nucleus of the



EPISCOPAL THEOLOGICAL SCHOOL depends upon students to help run things well. Here Dean Charles Taylor meets with a number of student leaders

problems of human existence, the Christian Church must offer vigorous leadership in thought and action. Nevertheless, only 22% of the American clergy, both Catholic and Protestant, have had both college and seminary training, an additional 29% have had either college or seminary training, and the remaining 49% have had neither!

In the Episcopal Church in the ten years between 1935 and 1945 no fewer than 1090 parishes and

atom, which gives off various kinds of rays at high velocity. This radioactive production of energy may come to be of value to mankind, though one cannot help hoping that the discovery may be delayed till man is more worthy of it."

The Episcopal Theological School believes that the challenge of the world must be met by a Church duly supplied with an informed and courageous ministry, capable of clear thinking and vigorous action



and devoted above all else to the gospel of Christ.

## BERKELEY DIVINITY SCHOOL

*New Haven:*—In 1928 the trustees moved the Berkeley Divinity School from Middletown to New Haven. They did so because of certain strong convictions. These were ably expressed at the time by Dean William Palmer Ladd when he said "We believe that the best education for the Christian ministry is to be secured not in cloistered seclusion but in the stimulating environment of a great university. In the intimate fellowship of the divinity school, the student receives his training in the principles of the Church and of Christian faith, worship, and conduct. In the university, he has the opportunity for a wider fellowship, and for such contacts with modern problems, social, philosophical, literary, and artistic, as will help fit him for an effective ministry in the modern world."

During the last twenty years, much of this vision has been realized. Berkeley is one of six seminaries of our Church now accredited by the National Association of Theological Schools and Colleges. With the recent election of a professor of New Testament, the school has a full complement of professors in all of the major departments of theological study, and all chosen during these years not only because of scholastic attainments, but because of their ability to bring to their classes a wide range of educational and parochial and even international experience. In addition each year a

visiting professor from the old world brings to both students and faculty a rich spiritual and intellectual contribution from the Church of England, and many visiting lecturers also, including the Bishop and Bishop Coadjutor of Connecticut, with their wisdom and experience strengthen the courses, especially in pastoral theology.

Physically Berkeley is still a collection of nine substantial, but reconverted buildings on Prospect place in New Haven, set amidst the architectural splendors of Yale University. But actually Berkeley is a community of some seventy persons, faculty, staff, and students, all deeply concerned with the tremendous responsibility of preparing intellectually, morally, and spiritually fit persons for the sacred ministry of Christ's Church, while enjoying the advantages of its affiliation with the Yale Divinity School and the resources of one of the world's great academic centres.

The idea of Berkeley as a community of persons is the result of a rich inheritance from great personalities. Bishop Berkeley, one of the intellectual leaders of the Church of England, is still a presiding genius of the School. The splendidly sane churchmanship of Bishop Seabury, whose altar is preserved in the chapel of the School, the statesmanship of Bishop Williams, founder and first dean, the scholarship of Dean Binney, the spiritual charm of Dean Hart, the bold and courageous pedagogical insights of Dean Ladd, still live on. Characteristic of this communal life of persons at Berkeley are the daily morning and evening chapel services which are the

centre of the School life, the famous Saturday morning classes in public speaking in Chapel Hall, where every Saturday morning for three years students face the ordeal of criticism as well as helpful appreciation by the faculty and their fellow students, and the Thursday evening faculty nights in the common room in Brewster Hall, where visiting bishops, churchmen, university professors, and men of science and letters, lecture formally or enter into informal and intimate discussion with the students and faculty on the great problems of man and his world.

In 1954 Berkeley faces the end of a century of existence. There is much that must be done before then. A new library and a new chapel must be built, not because Berkeley believes in buildings, but because her present valuable library of forty thousand volumes is housed in a non-fireproof building and is at the mercy of accident, and her chapel is overcrowded and inadequate. And there is much to be done to improve and re-invigorate theological education in our Church, to produce better preachers and wiser pastors. Berkeley has no delusion of grandeur. She is against "bigness" in the things of the spirit. She is on the side of quality rather than quantity, but she is determined not to live in the past, not to be merely the inheritor of a great tradition, but to be the progenitor and creator of a still more abundant life.

## SEABURY-WESTERN SEMINARY

*Evanston:*—Seabury Divinity School was founded at Faribault, Minnesota, in the year 1858 by that

BERKELEY DIVINITY SCHOOL has a fine building recently purchased which is called Bishop Brewster Hall in memory of the late Bishop of Connecticut.





noble apostolic missionary, James Lloyd Breck. For over three quarters of a century Seabury continued to send out a stream of devoted clergy and missionaries into the northwest. Western Theological Seminary was founded in Chicago in 1883 by a physician, Dr. Tolman Wheeler, at the urgent request of Bishop William E. McLaren. From the very outset it was intended to represent the whole Episcopal Church, not any particular party or group. For forty years the Seminary progressed, at a site on Washington Boulevard. In 1923 the trustees accepted the joint offer of Northwestern University and of Garrett Biblical Institute, of a site in Evanston at the corner of Sheridan Road and Haven Street, opposite the University campus. Here were erected in Tudor Gothic the present group of buildings, which were opened for classes in the fall of 1929. Living quarters and commons are provided for fifty students in the dormitories; class-room, refectory, and chapel capacity is considerably larger.

In 1933 old Seabury was removed from Faribault to Evanston and united with Western Theological Seminary to form the present institution.

Located in close proximity to a great modern University and enjoying the full advantages of association with it in pursuing the aims of higher education, the Seminary nevertheless preserves the distinctive atmosphere and the intimate fellowship of a small group devoted to a common interest: theological study and preparation for the sacred ministry. Through the Seminary's affiliation with Northwestern University and its close relationship to Garrett Biblical Institute additional library facilities, elective courses, work in special fields leading to advanced degrees, health services, and athletic programs are readily available to all students.

Spiritual life at the Seminary is centered in its beautiful chapel, a memorial to the Rt. Rev. Charles Palmerston Anderson, for thirty years Bishop of Chicago, and at the time of his death Presiding Bishop of the Episcopal Church. The regular daily chapel services are the Holy Communion at seven-thirty, Morning Prayer at eight forty-five, and Choral Evensong at five-thirty. There is a special preacher at Evensong on Thursdays. Additional services are held from time to time, with meditations and other helps to the spiritual life. A quiet day is pro-

vided once each term. A small oratory is also in the chapel building. It is used frequently for private meditation and devotion.

There are two libraries, the Hibbard Oriental Library which was the gift of Mrs. Lydia Hibbard, and the Robert Bowman Gregory Memorial Library which was the gift of Mrs. Robert B. Gregory. The Hibbard Library contains more than 7,000 volumes, including much material of rare value on Egyptology and Assyriology. It has also a small

philosophy, psychology, Greek and Latin classics, biography, history, and social science are well supplied.

Classes are conducted by lectures and recitations, usually three hours weekly. More advanced courses are given as weekly seminars, two hours in length. The class-room instruction is supplemented by the tutorial and the field work plus conference methods.

Each student on entering the Seminary is assigned to a tutor, with whom he spends an hour each week



*SEABURY-WESTERN SEMINARY has one of the most beautiful chapels in the country*

museum, mainly Egyptian, facsimiles of the chief New Testament manuscripts and files of the most important periodicals on Semitic and Oriental subjects. The Gregory Library on the main floor is the general library and reading room and, including books in the basement, contains over 30,000 volumes. In this library all the regular theological subjects are fully represented. In addition, the sections on

during his junior year in individual conference. Assigned papers in the various courses are prepared each week by the student under the direction of the tutor.

In the middle year the students are assigned in twos to meet with a tutor once a week for an hour. During this time the emphasis is on the reading and understanding of "primary sources"; historical, doctrinal, ethical, and devotional.



In the senior year students in groups of two or more meet with the tutor for assigned papers and general discussion. The emphasis is on the development of ability to coordinate as well as master the main ideas and problems that arise in the various fields of theological study. Members of the faculty of the Seminary act as the tutorial staff.

Each student on admission to the Seminary is assigned by the director of training to some practical outside work. Throughout the Seminary course he meets the director or his assistants in regular conference for the discussion of problems arising in connection with this work. The summer months are designated as the Trinity term and students are expected to work in churches, missions, social service institutions, etc., as directed. The summer work is part of the requirement to be fulfilled in the department of pastoral theology.

The Seminary is fully accredited by the American Association of Theological Schools and is certified by the Veteran's Administration under public laws No. 346 and No. 16 for the reception of veteran students.

## CHURCH DIVINITY SCHOOL OF THE PACIFIC

*Berkeley, Calif.:*—The important date of the latest era in the history of the Church Divinity School of the Pacific is January 1, 1935. The fortunes of the School were at a low ebb, with only one building, practically no funds, and a faculty of visiting lecturers. It was the middle years of the depression when it was difficult to raise money, and people were doubtful of the future of the School. In the face of this challenging situation, the Rev. Henry H. Shires resigned as rector of a prosperous parish and undertook the task of dean.

The immediate need was for a deanery, the money for which was borrowed. A tennis court for the benefit of the students was constructed next to the deanery. Two years later, in 1937, with funds contributed by friends of the late Dr. George Francis Weld, All Saints' Memorial Chapel became the center of the School's devotional life. At the end of another two years, the library was built in memory of Prof. James Otis Lincoln who, for forty years, had been a beloved resident member of the faculty of the School. The addition of these buildings released space in Gibbs Hall for class rooms and a new refectory. In 1941, a faculty residence was bequeathed by

a former student, Schuyler Seager, and is now occupied by the Whiston family. In 1943, a large fraternity house adjoining the campus was purchased with funds from the Charlotte Denniston estate, providing adequate dormitory and refectory space for the post-war influx of students.

Beginning with the "unit" system in 1935, the School was able to operate without going into debt during the first difficult years. Low

joined the faculty in 1936, and in 1940, following his retirement as diocesan, the Rt. Rev. Edward Lambe Parsons rejoined the faculty as a permanent member. In 1940, the Rev. Pierson Parker was added. Prof. Charles Francis Whiston joined the School in 1945, and Prof. E. Dargan Butt in 1948. Lecturers during this time included the Rev. Henry M. Shires, the Rev. George W. Morrel, and various other experts.



*THE CHURCH DIVINITY SCHOOL OF THE PACIFIC has fine buildings in a tropical climate*

salaries were accepted to make possible a full staff of teachers. In 1940 and 1945, the appeal for "units" brought additional income. Various bequests for endowment, buildings, and scholarships aided the dean as salaries were raised and new members were added to the faculty. Beginning in 1941, the "Theological Sunday Offering" contributed \$887, which by 1944 had risen to \$3604, and for the past two years has totaled over \$6000. Many missions and parishes now include the School in their budgets for amounts ranging from \$20 to \$2000 per year.

The Rev. Randolph Crump Miller

In 1945, another milestone was passed when the School was certified as an accredited institution by the American Association of Theological Schools, which means that every standard had been met. The standards had been adequate since 1935 except for the fourth full-time faculty member.

The year 1943 marked the 50th year of the founding of the School at San Mateo in 1893. It was located in San Francisco from 1911 to 1930, when it was moved to Berkeley. To celebrate the 50th anniversary, a

*(Continued on page 16)*



## Why Support Seminaries?

THE clergyman is one of the people in the community to whom everyone looks for leadership. Regardless of a clergyman's denomination, people look up to him in a way that they don't look up to others. And because they look up to a clergyman, they also expect more from him. It also happens that this is the precise moment in history when more people are alive to the need for religious and moral leadership than they have been for a long time. One needs only to look over the reports of educational institutions to realize that they see very clearly this need and, with considerable soul searching, are trying to revise their curricula to provide it.

Another thing, too. Without the most adequate preparation, scholastically as well as spiritually, a clergyman is at a great disadvantage today. In the old days, if he went to a college—any kind of a college—and a seminary—any kind of a seminary—he had more than almost anyone else in town. But today there are plenty of college graduates. Every sixteenth high school graduate in the United States today goes to college. That statistic is pre-war; the proportion is even greater now. Without the best of seminaries, the ministry is certainly handicapped.

I regret to say that our seminaries are not the best, most of them, anyway. Only four of our eleven seminaries are accredited by the Association of American Universities. They are not recognized as schools worthy to be called graduate schools. The reason is basically financial. They are not receiving the support that enables them to provide the facilities needed for graduate education.

If a man sent his son to a medical school and found out that that school was not accredited, he would say, "shocking!" Everyone takes it for granted that we need trained physicians and that the best training is none too good. It was not always so. Strangely enough, people were convinced that they needed seminaries long before they were convinced that they needed medical schools. Harvard College was founded in 1636 in order that the colonies might have a trained and educated ministry, but the first medical school in the country did not come until 129 years later. In 1765, the University of Pennsylvania founded the first medical school in the colonies. Before that anyone who wanted to be a doctor apprenticed himself to a physician, started out as an office boy and groom, went the rounds, read and observed, and when he felt competent he went into business for himself.

No one would dream of calling in a physician today who wasn't a graduate of a medical school. The same ought to be true for a much more difficult profession. For the doctor only tries to bring the body back to physical health, but the minister has the more difficult as well as more important task, the task of bringing the soul back to moral and spiritual health and reconciling sinful man to a righteous God. If we need the best medical schools for the training of doctors, a fortiori we need the best seminaries for the training of clergy.

Now I believe that there were a few churches, perhaps there still are, where a man didn't go to seminary in order to be ordained. My grandfather was a member of such a church, the Mennonite Church. When he was a young man, they followed the apostolic tradition. Four men were selected by the congregation and, after prayers, lots were drawn and the man on whom the lot fell was ordained and became the minister of the congregation. One day my grandfather was chosen and the lot fell upon him; whereupon, he did a rather unheard-of thing. He went to a seminary. Then he gave himself to the ministry of his church for some 69 years and, incidentally, never took a cent from his church, the Mennonites not believing in a paid ministry. Now even the Mennonites have seminaries. They find it makes a difference in the excellence of their clergy.

OUR seminaries need more than financial support; they need an interested laity. They need a laity so interested that they will demand the best of their seminaries. We have been too complacent with the generosity of men of the past and with the interest of men of the past. Now, here is what we face: Financially, rising costs and lowered income; spiritually, a Church that has but few more clergy than it had years and years ago, but a much larger number of churches and communicants. Most people can't see this. They say, "We have a rector and the churches around us have rectors." But the bishops are crying for more men, just to fill up the bare necessities. And here we are talking about expanding and mission fields and industrial work and college work. We haven't the manpower.

Another factor, and quite possibly the basic factor, is the lack of interest in the ministry itself. I do not believe that the average layman wants his son to go into the ministry, that he ever holds up the ministry as a great ideal. Too many of us want our sons to "be successful." We want them to make money. We don't hold up the ministry as an ideal for our children and consequently we



don't make much effort to have ideal seminaries. Everybody seems to maintain a sort of hands off policy. Even our vocational guidance centers won't advise men about the ministry. They say the tests are too varied. Nobody has even taken the trouble to find out what kind of man would make a good clergyman. So a G.I. can go to a vocational guidance center and find out whether he would be a good machinist, or a good architect, or a good doctor, or a good advertising agent, or most anything else, but he will never find it suggested that he might enter the ministry.

In the final analysis, I suppose it comes down to this: If a man believes in God, he believes it is

necessary to have leadership to do God's work. And if he needs leadership, he needs places where these leaders may be trained; therefore, the support of seminaries. Because I believe in the first, I believe in the last. From the time of ancient Israel, we have been told that God has a right to the best. Our clergy will be adequately-trained men of spiritual power if we insist that they be just that. They will be mediocre if we permit them to be. And the responsibility for the state of the Church does not rest on General Convention; it rests upon every communicant.

—J. CLEMENS KOLB

*Chaplain at the University of Pennsylvania*

# The Task of the Seminaries

*by Lawrence Rose*

*Dean of the General Theological Seminary*

IT WILL be recognized that there rests upon our seminaries a two-fold responsibility. There is on the one hand theological study, the painstaking, disciplined appraisal of God's revelation of himself and of what the Church has made out of that revelation—an appraisal to which his own gift to us of freedom commits us; on the other hand is religious faith—confidence and trust centered upon the God himself who has spoken to us—without which the burden of our freedom would be intolerable.

There seems to be no necessary proportionate connection between the two. If we dared to assert that faith or its increase depended upon theological learning, the figures of the Centurion, the Syro Phoenician woman and the little children of the gospels would rise up to rebuke us along with the recollection of untutored souls known to all of us who have penetrated to the heart of Christian reality and are possessed of its secrets. But the temptation to set a low valuation upon theology also finds its answer in the gospels, in the patient leading of the disciples and the gradual opening of their eyes to the point where the questions, "Whom do ye say that I am?" and "What think ye of Christ?" become natural and appropriate. Indeed, throughout Israel's history as well as in the ministry of our Lord we see these two elements in a relationship of tension and dynamic interaction; the *immediate demand* for unconditional commitment, and the

*process* of disciplined education; the necessity for an all-at-once relating of life to the reality of God and also for the step-by-step learning of him through his creation and our history.

This is the essence of our problem if we are to fulfill our responsibility of sending forth men who will be at once evangelists and pastors, teachers and prophets for their generation. To be a seminary, a seed-plot, at once of theological learning and of religious faith is the mission of seminaries. To speak of it as a problem is to recognize the element of truth in the statement of a modern theologian that "There is a fundamental disparity between the forms of communication expected in our academic world and those used in the Bible, an irreducible opposition between a scholarly thesis and an apostle's witness." It is good to be reminded, as we have been so sharply in recent years, of the radical difference between the biblical and the classical strands in our Christian tradition, but if we admit that the difference amounts to "irreducible opposition" we are declaring first, that the man of faith has nothing to say, not even a mode of communication, to the contemporary world, but further, that theological discourse has no meaning, except an antagonistic one, to the fundamental religious response of faith.

It is not possible here and now to do justice by reasoned argument either to the important truth concealed in such an uncompromising position, or to the more difficult reconciliation of scholarly pursuits with apostolic witness which we dare to hope can still be practically illustrated, whether or no a completely satisfactory theoretical accord be found

Dean Rose has devoted most of his ministry to theological education. He was professor at Central Theological College, Tokyo, Japan, from 1934 to 1941; associate professor at Bexley Hall, 1941-42; Dean of Berkeley Divinity School, 1942-47 and was installed as Dean of the General Seminary on October 20th, 1947. This article, with a few minor changes, was the sermon he preached at the installation service.



between them. This is an occasion rather for an expression of convictions and ideals.

Theological training must reach to ever wider horizons and to ever deeper levels if it is to prepare men for a vital ministry of guidance and leadership in a world which is never likely to pause again in its own intellectual vigor and ferment and offer the Church leadership by default. We may make our own the plea of a Roman Catholic Archbishop in a sermon preached in Rome in 1900: "The theologian and the preacher, and the apologist, who are ignorant of the best that has been said and thought by the makers of the world's literature cannot have the culture, the intellectual vigor, the openness and pliability of mind, without which, short of miracle, it is not possible rightly to commend truth to an enlightened age . . . If we hope to commend and enforce truth with efficacious power, we must be prepared to do so in the full blaze of the light which research and discovery have poured upon nature and history." The enlightenment of which the bishop speaks has become almost blinding and stupefying in our time, but there is no remedy in shrinking from it and denying that it is light and not darkness or that it comes from the "Father of lights." If theology is to be the queen of the sciences, her attitude toward her subjects must not be that of fear and isolation; and if the minister is to be the "persona" of the people, his education must be in a real sense "normative for all education."

That this principle has practical implications for a wider field than the seminary curriculum itself is obvious. The preparation for theological study which our applicants have been receiving has been a matter of increasingly serious concern. Real progress has been made by the American Association of Theological Schools and by the authorities of our seminaries in reaching back and exercising a healthy influence on college preparation; but much remains to be done. If the colleges continue, despite hopeful signs, to present a general picture of chaos and irresponsibility, then the seminaries will be forced to take far more serious measures to make up deficiencies in the breadth of their students' familiarity with the world's store of knowledge and in their capacity for disciplined thinking and effective communication. One is inclined to say that the further removed "pre-theological" courses are kept from theology proper the better; not that theology cannot be taught and learned at the college level, but that there is not time for it. Premature specialization involves too great cost. To be prepared adequately for their work here and for their responsibility in the future our students must come to us with more than a smattering of literature and philosophy; they cannot be content that the generalizations of historians and

of natural and social scientists do service in their minds for knowledge of concrete events and forces and of the scientific method of their investigation; they must be led somewhere, somehow, to a reverent appreciation of what has been called "the vast, anonymous work of art" which is their language, and to a will and capacity to use it worthily; in this connection, but in many others as well, they should be able to use readily one or more of the other languages of our culture. The very possibility of an adequate theological education is at stake and if our schools of theology were to press their campaign to these ends with sufficient vigor they would not only be working for a solution to their own problems; they would be exercising an influence which might reach back throughout our educational system and support those within it who are groping for some principle of coherence and direction.

IT GOES without saying that our curriculum and method of instruction should be under constant, critical scrutiny, and that our theological faculties must exhibit in an eminent degree that "openness and pliability of mind," that vision of truth in its wholeness, which prevents necessary specialization from leading to intellectual parochialism. If theological study is not to degenerate into indoctrination there must characterize our teaching a transparent honesty and rigorous accuracy in scholarship, an acute sensitiveness to the temptation to bend evidence into line with our presuppositions, and a constant intolerance of the suggestion that there is in our religion, to paraphrase von Hügel, any "nucleus of undiscussible truth."

There rest upon us certain special responsibilities which I can only enumerate. Our primary task being the preparation of men for an effective ministry, we are bound to seek a right balance between the goals of professional competence and theological literacy, resisting pressures which would make of us either a trade school or merely a graduate school of theology. The educational standard set in this institution should continue to be worthy of proving normative for the Church.

One cannot be widely acquainted throughout our country with the devoted work of alumni of all our schools, nor know several of these schools from the inside, without having it borne in upon one that theological education in our Church is one task; our institutions are members one of another, each owing a duty to all the rest, and all standing to gain much by closer and closer co-operation. In particular ought it to be a matter of course that no competitive spirit arise among them in matters like recruiting students, placement of alumni or filling faculty vacancies, especially when such a spirit tends to



prostitute a fine loyalty to the reinforcement of unwholesome partisanship in the Church.

Fruitful, productive scholarship directed to the stimulation of life within our Church or to the sharing of our rich Anglican heritage with other Christian brethren, or yet again to the task of compelling the respectful attention of secular scholarship, and leavening it with at least a sense of responsibility and some reverence with respect to the Christian tradition in its present-day vitality and greater potentiality, is all too scarce a commodity among us. Our seminaries are too scantily staffed to guarantee the necessary leisure to their faculties; we have pitifully few theologically trained philosophers, scientists and historians in our colleges and universities; and it is nothing less than a desperate business keeping seminary teaching ranks at the minimum strength necessary to sound and balanced instruction in the various branches of theology.

In our concern, however, for the promotion of theological study in all its exciting breadth and depth, and for the careful training of men in the techniques of their profession, we do well never to forget the judgment under which human wisdom and competence stand. "Knowledge puffeth up," said St. Paul, and a Kempis asked, "What doth it avail thee to discourse profoundly of the Trinity, if thou be void of humility and art thereby displeasing to the Trinity?" We recognize here the paradox that the better we apparently perform our task of instruction and training, the more acute may become the spiritual peril, always great in the ministry, to which those who go forth from this place are exposed. If theological study leads to a sense of mastery as of a closed subject matter; if it gives a comforting possession of answers in an area where everyone has questions; if it lends support to pride in familiarity with Divine things and in command of techniques for mediating Divine grace; if the wonder and mystery are here wrung out of God's revelation of Himself and of His abiding mercy towards us, then our Lord's judgment upon the rulers of the Gentiles comes home to those who have learned from us, and to us the more, and we are damned together.

The calm assurance, the buoyant confidence, the abounding joy which ought to characterize the work and life of the minister of the gospel can nowise come through intellectual equipment or mastery of the tricks of the trade. They are nowise related to the easy complacency of a comfortable set of convictions, nor to the cheap cleverness of trading upon a special vocabulary or ritual. That which we possess through study, research, thinking or through our will to believe—"poor surrogate of our time" it has been called "for a living faith in God"—can lead only to disastrous sense of security and

superiority. It is what possesses us through faith that can alone intercept and frustrate the pervasive current of pride that tempts us all to deny our creatureliness and strive to overcome it.

Faith in the living God—the "infinite opportunist" in His Providence—our glad willing that He be Lord indeed and have His own way with us—can redeem even our appraisal of His ways and His Works in our theological studies and our exercising of the prerogatives of priests in His Church:—"Through Jesus Christ our Lord" who gave Himself to be seen, heard, handled, questioned, but who poses always for us the critical question: "When the Son of Man cometh shall He find faith on the earth?"

Faith is no short cut to sacred learning, no substitute for the costly discipline of it for those who would be teachers and pastors to a generation such as ours. It is the saving ballast to the soul through the process of acquiring and handling knowledge, and the necessary condition of its being true and saving knowledge of God. It comes, not through effort, but through patience, in the original sense of the word—through a suffering of ourselves to be objects rather than subjects, creatures and children rather than lords and creators. It lends to all teaching and all ministration something of the quality of living "demonstration of the Spirit and of power," personal testimony to the "greatness and the power and the glory and the victory and the majesty" of the living God. If it does not itself impart understanding, it does give us the confident assurance that we and all things are understood, and enables us to stand in the succession of witnesses to God's visitation and redemption of his people.

## The Presiding Bishop Says—

SUNDAY, January 25, I hope will be the occasion for addresses in every church upon the importance of the work of our theological seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the seminaries. Our theological schools are vital to the continuing life of the Church for in them are trained our clergy, who are responsible in large degree for the leadership of our parishes. Thus the seminaries are of immediate and practical significance to every lay person. The seminaries are in serious need of financial aid. I hope that there will be a generous response by a wise and strategically minded Church.



# Talking It Over

By  
W. B. SPOFFORD

A FEW news items, just in case you missed them.

The Rev. L. Nelson Bell, former missionary and now associate editor of the Southern Presbyterian Journal, has a solution for U.S.-U.S.S.R. relations which he calls "Christian realism." Writing in that journal last week he declared "Let the American government issue notice to Russia that she is to start the immediate evacuation of all territories into which she has expanded since 1942. Further that at the end of one week one atomic bomb will



be dropped in a sparsely settled area of European Russia and another in a like section in Siberia—to prove that we can and will carry out our ultimatum. Then unless there is clear evidence that our demands are being carried out, at the end of five more days the next bomb will be dropped on the Kremlin with immediate and continued use of the bomb until the present Communist regime is replaced by men who are willing to comply with our demands."

The Rev. Ralph W. Sockman, distinguished Methodist of New York, has another approach. Speaking at a banquet of educators in Columbus the other evening, he stated that the "present war hysteria" concerning Russia can be changed into "mutual understanding if we give one-half the thought, ingenuity and devotion to peace that we gave to winning the war." He urged full support of the United Nations.

But the Rev. Edward Lodge Curran, president of the International Catholic Trust Society and editor of the Brooklyn Tablet, doesn't like the United Nations. So he filed a suit to prohibit the U.N. from taking over its headquarters in New York. He contended that the city had no right to convey any property to a "foreign sovereignty" and charged further that the U.N. "has aroused and is arousing international discord and that a considerable portion of its time is expended in acting as a sounding board for Soviet Russia to insult, abuse and slander the United States." He claimed further that the U.N. is "incapable of achieving international amity or any of the purposes set forth in its charter."

The suit was dismissed last week by Justice L. Barron Hill of the state's supreme court.

MR. STASSEN wrote a piece for THE WITNESS (March 6, 1947) setting forth his reasons for believing that the much discussed veto must remain in the U.N. He declared that "if the veto were simply removed it would be possible for a few of the smaller nations to outvote the United States and Russia combined. Clearly this would not be a sound basis for future peace nor would it be reasonable representation for the people of the world, and after all, we should think more in terms of people and less in terms of national sovereignties."

He took this all back in an address in New York on January 5 when he called for a United Nations Convention since the U.N. "requires a new voting method to end the single-power veto."

But Peter Kihss, N.Y. Tribune reporter at the U.N., points out that while Russia has used the veto twenty-two times in the Security Council, the tally actually is misleading since a number have involved the same issue. For example Russia has used the veto four times on matters concerning Spain, since the U.S.S.R. has a different slant on Franco's government than does the U.S. and Great Britain. The veto also was used six times on matters concerning Greece. Russia insists that it is unilateral action and a violation of the U.N. charter for us to give ever increasing military aid to the admittedly corrupt and reactionary Athens government. There may be something in the Russian viewpoint since on the day Mr. Stassen made his speech the papers carried pictures of 1,000 marines being hustled off to the Mediterranean in full combat gear, with the state department announcing that Britain is to transfer U.S. lend-lease military supplies and equipment to the Athens government, and also transfer 2,100,000 rounds of U.S. ammunition to Turkey where we are also giving aid to what we call "a democratic and freedom-loving people."

But to get back to the veto: it has also been used ten times by the Russians on membership applications, where, to quote Mr. Kihss, "the Soviets asserted applicants were unqualified or others just as qualified should be simultaneously admitted."

Finally, just in case you missed it, Chiang Kai-shek, having already spent billions of American dollars with the promise "to crush the Communists in three months," told his followers in Nanking that it is now the intention of his government "to crush the Communists within a year"—assuming, of course, that Representative Walter Judd gets for him that additional sixty million from Congress. And on the same day the United Press reported from Shanghai that the U.S. dollar reached a new high of 165,000 Chinese dollars in the black market, whereas it was 6,000 just a year ago. So if you think you have problems think of the poor Generalissimo.



# Students at Mission Conference Disagree About China

*Controversy Started at Life Work Meeting  
When Congressman Judd Urged Military Aid*

Edited by Sara Dill

Lawrence, Kan.: — Congressman Walter N. Judd of Minnesota, considered by many as Chiang Kai-Shek's number one champion in the U. S., and certainly in Congress where he is working for a new grant of sixty million to the Chinese Nationalist Government, found the going a bit tough at the conference of students meeting here to consider Christian Frontiers. As chairman of the gathering of 1,800 delegates the Congressman had introduced the controversial subject in his opening address by urging economic and military aid to Chiang Kai-Shek. He followed this up with a "fireside chat," attended by about 300 of the students, in which he said there could be no world order until the growing strength of Chinese Communists had been checked. He urged the students to send a statement to China pledging their support to the Nationalists; and that they urge Congress to send funds to help stabilize China's shaky financial structure and that surplus weapons, military equipment and training aids be immediately placed at the disposal of the Generalissimo.

The Congressman's remarks brought a fire of questions from the students: "What about the United Nations?"; "Shall we take up our guns and start marching?" and others of a similar nature. The legislator replied that as presently operated the UN is unworkable because of lack of cooperation on the part of Russia, and revealed that he would soon introduce into Congress a "workable" plan for other nations "to go it alone."

Students also proposed that General Feng Yu Hsiang, formerly with the Nationalist Government but who has recently broken with it, be invited to address the conference to give the other side of the story. Hsiang was at the time in Kansas City where he went to give an address at another Church conference, and so was easily available. This prompted the Rev. Winburn Thomas, secretary of the Student Volunteer Movement, under whose auspices the conference was held, to state that "to bring onto our platform a speak-

er such as General Hsiang would so involve the students in political discussion that the cause of the conference would be lost. This is a conference to study the world challenge to Christian missions and we will only invite speakers to address these students who are motivated by Christian principles, regardless of their politics." The reply to this on the part of several student leaders was that General Hsiang was known popularly as "the Christian general" and was a member of the Methodist Church.

The controversy continued the second day of the conference when a group of delegates sought to "disassociate" the conference from statements made by Congressman Judd. A letter was published in the conference paper, signed by two of the delegates on behalf of "a group of students" which said they were concerned over "the note of international power politics that has been sounded here and with the apparent identification of the Christian Church with one side in such politics" and went on to urge the delegates to repudiate Judd's opinions and to ask for "a fair statement by some person who is known to take the view that the civil war in China can be ended without assistance by the American government on the side of Generalissimo Chiang Kai-Shek."

The letter prompted Mr. Thomas to say that the controversy had been built up by a minority group of "very leftish" delegates, and that "this is a missionary conference and we have no desire to turn it into a political sounding board." To which the student leaders gave the obvious answer: "It was Congressman Judd who turned it into a political sounding board at the opening meeting and we are merely asking that the delegates be allowed to hear the other side."

The controversy died down somewhat after the first two days so that the remaining three days was largely devoted to missions. A number of the delegates, in statements on the final day, said that the conference had been a success, with their convictions strengthened that there is a

need for Christian missions everywhere today, with the need ranging from students on the campus to the economic and social realms at home as well as abroad. The Rev. Leland S. Albright, one of the leaders, said the five-day conference "had demonstrated the value of prayer, worship, Bible study, discussion and consultation with experienced counsellors."

## Oppose Conscription

Cleveland: — More than 10,000 young people of the Methodist Church, delegates to a conference representing two million young Methodists, adopted a resolution asserting that peacetime conscription is "a denial of the spirit of the United Nations" and warned that "indoctrination of the military mind into the youth of America will greatly speed this nation on the path to war." They also pledged themselves to help the Church wipe out racial prejudice and to champion the cause of the poor and underprivileged.

Newspaper headlines went to Barbara Jo Walker, 21-year-old Sunday school teacher of Memphis, though she tried to avoid them. But since she had won the title of Miss America last year it was inevitable. She nevertheless won her way into the hearts of the delegates, all from 12 to 24, through her modesty amounting almost to shyness, interest in the welfare of others and her qualities of leadership. She stayed in an improvised dormitory where cots had been set up for 1,600 girls, and when asked by one of the other girls how best to help the church at home, she replied: "By personal example. If we are tolerant, clean

## LAMBETH IN LENT

\*\*\*Devoting a large part of our space this week to our Seminaries prevents us from running a news story about the series of articles to be featured this coming Lent. We believe however that the announcement on page fifteen speaks for itself. All of the authors are Bishops and of course known to all our readers, including Bishop Oxnam of the Methodist Church who is a leading authority on the Relation of the State to Education and Freedom. The subjects are all taken from the Agenda of the Lambeth Conference in which there is worldwide interest—interest which will increase as the time for the world conclave approaches. We hope that the articles may be widely used in parish discussion groups and otherwise distributed in parishes. We urge that orders be placed early to assure the delivery of the February 5th number when the series starts. Please use the form on page fifteen.



living and try to follow the golden rule, others will begin to take an interest in your church and want to join."

### Bishop George P. Gunn

Norfolk, Va.:—The Rev. George Purnell Gunn was consecrated Bishop Coadjutor of Southern Virginia at Christ and St. Luke's Church here on January 6th, with many Bishops and clergymen taking part in the colorful service. Presiding Bishop Sherrill was the consecrator with Bishop Brown of Southern Virginia and Bishop Jett, retired Bishop of Southwestern Virginia, the co-consecrators. The candidate was presented by Bishop Goodwin of Virginia and Bishop Phillips of Southwestern Virginia. The epistle was read by Bishop Gray of Mississippi, and the gospel by Bishop Wright of East Carolina. Bishop Darst, retired bishop of East Carolina read the litany and Bishop Powell of Maryland preached. Other bishops to take part were Bishop Tucker of Ohio who read the consents of bishops and Bishop Strider of West Virginia who lead the *Veni, Creator Spiritus*. In addition to the bishops a total of nineteen presbyters and three laymen took official part in the service.

Bishop Gunn was the rector of the Good Shepherd, Norfolk. He was born in Winona, Miss., in 1903 and is a strict Virginian as far as education is concerned, being a graduate of Virginia Episcopal School, the University of Virginia and the Virginia Theological School. The newly elected bishop has been particularly active in diocesan affairs and was the chairman of no less than eleven diocesan committees at the time of his election and was a member of seventeen others, mostly having to do with Church activities.

### Visits Venezuela

New York:—There are advantages in having a job with the Federal Council of Churches at this particular time of the year. Episcopalian Beverley Boyd, director of social service, flew out of the worst weather New York has seen in years to attend the Pan-American child welfare conference, meeting this week at Caracas, Venezuela. After a week there he will visit a number of southern cities before returning to his office here.

### Hall Consecrated

Concord, N. H.:—The Rev. Charles F. Hall is being consecrated Coadjutor Bishop of New Hampshire

today, January 15, at St. Paul's Church here where he has been rector since 1945. Presiding Bishop Sherrill is the consecrator with Bishop Nash of Massachusetts and Bishop Dallas of New Hampshire the co-consecrators. Bishop Hart of Pennsylvania and Suffragan Bishop Heron of Massachusetts are the presentors; Bishop Bennett of Rhode Island leads in the litany and Bishop W. Appleton Lawrence is the preacher. Attending presbyters are the Rev. Harry H. Hall of Needham Heights, Mass., and the Rev. Robert H. Dunn of Portsmouth, N. H.

### World Council Delegates

New York:—The following have been appointed delegates of the Episcopal Church to the World Council meeting in Amsterdam this coming summer: Presiding Bishop Henry K. Sherrill, Bishop Angus Dun of Washington, Dean William Nes of Nashotah House, Mr. Charles P. Taft of Southern Ohio. Alternates are Bishop Sturtevant of Fond du Lac, the Rev. Theodore P. Ferris of Trinity Church, Boston, Mr. Clifford Morehouse of New York, Miss Leila Anderson, an executive of the YMCA.

### Bishop Celebrates

Philadelphia:—Bishop William P. Remington, suffragan of Pennsylvania, celebrated the 30th anniversary of his consecration on January 10th. He is the oldest active bishop, in point of consecration, in the House of Bishops. The event was commemorated on January 9 with a service at the Church House in Philadelphia at which he was the celebrant at holy communion.

### Relief Campaign

New York:—The Rev. Almon Pepper and Mr. Robert D. Jordan of the staff of the National Council, together with Mr. Herbert Rice, a broadcasting company official, are holding a series of conferences to discuss the world relief campaign, with special emphasis on the Presiding Bishop's radio broadcast on February 29th. The plan proposed is that collections be taken in all the churches on that day and the full million dollars be raised in four hours.

### Discuss Unity

Washington:—A conference to explore "the extension and deepening of cooperative Christian unity" was held at the College of Preachers over the New Year holiday. There were 34 churchmen present. Following

the three day conference, Canon Theodore Wedel, host, stated that it was "strictly a study group" and that no statement of findings would be released to the press.

### Bishop Randall Retires

Chicago:—Suffragan Bishop Edwin J. Randall retired last week after more than a half century of notable service to the diocese of Chicago. A native of Wisconsin, he moved to this city early in life and spent his entire ministry here. After serving St. Barnabas' Church for many years, he was made executive secretary of the diocese in 1922; superintendent of city missions ten years later, and was consecrated Suffragan Bishop in 1939. Bishop Conkling has announced that in spite of retirement Bishop Randall will continue to fill confirmation engagements from time to time.

### To Preach in Europe

Lexington, Ky.:—The Rev. James W. Kennedy, rector of Christ Church here, is one of 12 American clergymen to be chosen by the Federal Council of Churches and the Church Peace Union to fill preaching engagements this summer in England, Scotland and France. A like number of English clergymen will fill preaching engagements in the United States.

### Stowe's Directory

New York:—The new edition of Stowe's Clerical Directory has been distributed to subscribers by the publisher, The Church Pension Fund. The Clerical Directory contains the biographies of the 6,400 clergy of the Episcopal Church, and includes in the new edition, for the first time, the biographies of 150 deaconesses.

The new volume supersedes the 1941 edition and a supplement to this, which was printed in 1944. Normally the Clerical Directory is published every three years, but plans for a full 1944 edition had to be cancelled, because of prior war considerations.

No other directory contains individual biographical material on the entire clergy in the Episcopal Church. Biographical data has been obtained from the individual in each case. The book is thus a valuable and accurate source for anyone who wishes specific information concerning the work and interests of both active and retired clergy and bishops, as well as deaconesses.

The information in the biographies includes up-to-date data on



churches served, officers and positions held, important writings and other facts. The book is considered to be a work of considerable historical importance, besides being of current reference value. The publisher suggests that libraries, universities and societies which have not ordered copies do so now, since the edition is limited and the book will not come out for another three years.

Orders may be placed by writing to The Church Hymnal Corporation, the publishing subsidiary of The Church Pension Fund, 20 Exchange Place, New York 5, N. Y. There are over 400 pages in the book and the price is \$5.

### Install Canons

*Washington*:—Bishop Dun of Washington and Dean John W. Suter of the Cathedral installed three new canons at a special service on January 6. The Rev. George J. Cleveland is canon librarian; the Rev. G. Gardner Monks works chiefly with the three cathedral schools; the Rev. Crawford W. Brown is canon precentor.

### Organ Recitals

*New York*:—A series of organ recitals are being held on Tuesday evenings through Epiphany at St. Thomas Chapel. The organists are Walter Baker of the First Baptist Church, Philadelphia; Mary Crowley of Cambridge, Mass.; Rupert Sircom of Westminster Presbyterian Church, Philadelphia; Luther Noss of Yale; William Self of All Saints', Worcester; Clarence Watters of Trinity College, Hartford.

### Hits "Ecumaniacs"

*New York (RNS)*:—Geographical representation at the assembly of the World Council of Churches has caused the provisional committee, at the request of Lutheran Churches, to recommend an amendment to the proposed constitution under which seats in the assembly, and membership in the central committee, will be allocated with "due regard being given to such factors as numerical size, adequate confessional representation and adequate geographical distribution."

The Council at present is operating under a constitution adopted at Utrecht in May, 1938, which sets the total number of seats in the assembly at 450. Of these 85 are allocated to Orthodox Churches throughout the world, while the rest are apportioned on a geographical basis, as follows: churches on the Continent, 110;

Great Britain and Eire, 60; U. S. and Canada, 90; Africa, Latin America and the Pacific Islands, 50; South Africa, Australia and areas not otherwise represented, 25; minority churches, 30.

In discussing the proposed amendment, the Rev. S. C. Michelfelder, executive head of the Lutheran World Federation, declared that churchmen who seek to unite Protestantism without taking into consideration the differences between various denominations were "ecumaniacs." He said that at the first Assembly in Amsterdam next August there will be "ecumaniacs" who will want to make a "puree" out of the World Council, "in which Anglicans, Lutherans, Methodists, Greek Orthodox, Presbyterians, and so forth will all lose their identity."

"Let those who have no convictions than that it is expedient to unite do so," he declared. "That there are too many denominations and unnecessary divisions every one will admit. But this is no time for superficial thinking. Now is the time for all men, clergy and laity, to restudy the word of God and their own confessions. If this produces loyalty to confessions it is of God and no temporary advantage for expediency's sake dare change such convictions."

Dr. Michelfelder added that Lutheran delegates to Amsterdam "should come as Lutheran delegates representing their churches officially and not some nebulous, non-existent invisible body of geographic sections."

"Let the World Council of Churches be a council of churches," he said. "As churches we can work together and study together without sacrificing our identity or our confessions. This is ecumenical as we understand the word."

### Notable Ordination

*St. Louis*:—One of the better-known personalities in the fields of education and public affairs, Edgar C. Taylor, was ordained deacon at the Cathedral here on December 28 by Bishop Scarlett. The head of a

school for boys, Dr. Taylor has long been an active churchman as a communicant of the cathedral. Because of the shortage of clergy Bishop Scarlett requested him a little over a year ago to take services at St. Mark's here. He did so until the Rev. Murray Kenney was called this past summer as rector. The lay-reader then went to St. Stephen's, Ferguson, also temporarily without a rector. In both churches Dr. Taylor's ability as a speaker attracted large congregations and inspired the members to a more vigorous maintenance of parish life.

The Rev. Edgar C. Taylor, the "youngest" clergyman of the diocese of Missouri, will continue to direct his school for boys but will also assist the bishop and clergy of the diocese in many ways.

### Goes to Alaska

*New York*:—Miss Gladys A. Shreiner has been appointed for missionary service as a nurse at Hudson Stuck Hospital, Fort Yukon, Alaska. A graduate of the school of nursing of the Episcopal Hospital, Philadelphia, she has continued there as a staff nurse since 1946.

### Profits to Charity

*Lawton, Okla.*:—The Rev. Perry McArthur, Methodist preacher here, is using 50 per cent of the profits from his 17 new oil wells for charitable purposes. Mr. McArthur and


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# LAMBETH IN LENT

THE WITNESS Articles for Lent are based upon the Agenda of the Lambeth Conference which brings together the Anglican Bishops throughout the world this coming summer in London. As in former years we hope the articles will be widely distributed in parishes and used in discussion groups. The series will start in our issue of February 5th with all presented in the eight numbers of Lent.

## AUTHORS AND SUBJECTS

BISHOP STEPHEN BAYNE

*The Christian Doctrine of Man*

BISHOP G. BROMLEY OXNAM

*Relation of the State to Education*

BISHOP SUMNER WALTERS

*Relations Between the Anglican Church  
and other Episcopal Churches*

BISHOP EDWARD L. PARSONS

*Relations Between the Anglican Church  
and non-Episcopal Churches*

BISHOP WALTER GRAY

*A Conference Midway Between Lambeth  
Conferences*

BISHOP EVERETT JONES

*Ideals and Forms of Worship of the  
Anglican Church*

BISHOP WALTER MITCHELL

*A Program of Development for the  
Anglican Church*

BISHOP CHARLES HALL

*Problems Concerning Sex Behaviour*

BISHOP LANE BARTON

*Discipline in Marriage Questions*

BISHOP KARL BLOCK

*The Church's Duty of Witness*

BISHOP W. A. LAWRENCE

*The Relations of the State to Personal  
and Communal Problems*

BISHOP JOHN WALKER

*The Social Responsibility of the Church*

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his wife have already bought three buildings for use as a Negro hospital and nurses' school. The hospital, a 50-bed institution, will be the only one for Negroes in Lawton.

"My wife and I once saw a Negro woman nearly lose her life because we could not get her into a local hospital," the clergyman said. "We knelt down after that and made a vow to help the Negro race if ever we had the opportunity. This is our opportunity."

Effective January 1, 1948, the McArthur Foundation will be operating as a corporation. The foundation, and its five-man board of directors, will spend McArthur money for charity.

First of the minister's new oil wells came in on February 12, 1947. He is now drilling the 18th well on the farmlands inherited by his wife.

## CHURCH DIVINITY

(Continued from page 6)

volume was edited by Dean Shires and Professor Miller under the title, *Christianity and the Contemporary Scene*. Articles and books have stemmed from the pens of various members of the faculty, including *The American Prayer Book*, *What We Can Believe*, *Christian Perfection*, and many others. Three members of the faculty contributed to the second volume of the Interseminary Series, *The Church and Organized Movements*.

During the war the student body dropped to a very small number, but the influx of students since the war has raised the total to an all time high of 40, most of whom are on the "G.I. Bill." Students attending classes from other seminaries raise the total to 82 students.

The main task of a Divinity School is to train men for the ministry. The curriculum, both in classes and in the school life of devotion and recreation, is geared to this primary task. Unique in the curriculum are courses on the devotional life, which includes actual practice in the life of prayer; a three-year course for the wives of students on "What every clergyman's wife should know," begun in 1946; a course on the church in town and country. Steps have been taken to initiate a training school for missionaries planning to go to East Asia, in cooperation with the neighboring seminaries; and plans are being laid for a more extensive clinical training program.

Other functions of the seminary

## Please Help Kimber Den



Mr. Den and a group of workers  
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Those who read the report by the Rev. Kimber Den of his many-sided work in China (WITNESS, Dec. 18) will surely want to aid his great work. It covers work with lepers, the blind, orphans, refugees, cooperatives, and we believe that there is no Christian minister today carrying on such tasks. It is being done in the face of wild inflation which makes the American dollar all the more necessary. Church organizations and individuals are urged to do all that they can to help.



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include the stimulus and opportunity for the clergy and students who have aptitudes for advanced study. Spiritual resources in the exploration and practice of the devotional life are made more readily available to the whole Church. Libraries are built up beyond the capacity of individual effort. New learning, as in education and psychology, is able to be tested for its use in the service of religion. And wherever the Church creates superior theological resources, inevitably there are attracted more capable men for the ministry.

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### GENERAL THEOLOGICAL SEMINARY

*New York:*—Results achieved during the summer of 1947 have convinced the faculty of the General Theological Seminary that its provisions for the practical training of students in some of the major techniques of their profession has passed

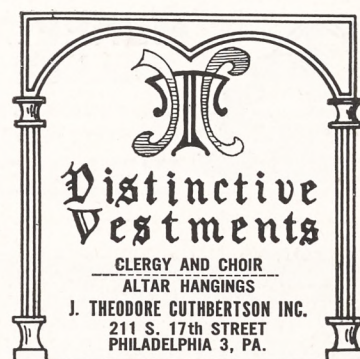
the experimental stage. Throughout most of the long vacation undergraduates were engaged as follows: 7 under the Council for Clinical Training, studying psychiatric problems and ministering to mental patients, under expert direction; 13 in camp, settlement, or other welfare activities, serving as chaplains or counsellors, and assuming varied responsibilities for the care, instruction and guidance of children; 28 in parishes or mission stations, assisting parish priests, or working more independently under diocesan officials; of this number, 6 attended the sessions of the National Town-Country Institute, held at Parkville, Missouri, before going to their appointments in rural or missionary districts.

A few students were for urgent reasons permitted to take secular positions, or were advised to make up deficiencies in their academic background by attending the summer session of some college or university.

Members of the middle and junior classes are called into conference in the Easter term for planning their summer projects. A considerable measure of freedom is allowed in the formulation of these plans; but

only proposals which have the Seminary's approval and endorsement, and which look toward the utilization of at least two-thirds of the vacation period, may be carried out.

On their return to the Seminary in the fall, men are asked to submit to the faculty by October 15 a full report of their summer field-work. After describing the nature of their commitments, they are expected to discuss in detail some of the typical problems they have encountered; to assess their equipment for handling such problems, noting in what respects their Seminary training has so far been of use, and wherein they may feel that it has been inadequate; and finally to express a definite



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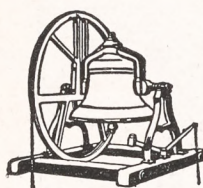


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opinion as to how their recent experience has extended and enriched their preparation for pastoral service. Although a report may sometimes be superficial, the average student takes pains to analyze objectively the work he has done, finding more often than not that his reactions are clarified and his appraisals sharpened, as he puts them in writing. The faculty also receives reports on the students' work from many of the agencies supervising the summer programs, and finds them very helpful in assessment of the capacities and needs of the men.

Obviously the program of intensive field-work, limited as it must be to two summers, cannot secure to each student a practical training which is ideal in its range, and in its relevance to all of his individual needs; but it is a provably important contribution to his development, broadening his interests, quickening his perceptions, maturing his judgments, and not infrequently awakening a sense of special vocation to the type of ministry or the area of missionary endeavor which he has been privileged to explore at first hand.

In addition to the summer program, students are helped to find useful work during term-time in parishes near at hand so far as that is consistent with the requirements of their academic preparation for the ministry. Released-time schools, Sunday schools, boys' clubs, young people's groups and the normal activities of parishes in and around New York, all afford further valuable insight into the practical application of the knowledge gained in the classroom and the life that is lived in Chelsea Square.

The picture on the cover of this number of THE WITNESS is of the campus of the General Seminary.

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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.*

RT. REV. THOMAS JENKINS  
Retired Bishop of Nevada

The two recent articles on the Offertory by Prof. Shepherd are deserving of wide attention and would serve a good purpose if printed as a tract. It is distressing to see so many priests careless about the alms. The practice of putting a plate at the entrance of the church, or sometimes at the chancel, for people to put their money in either as they enter or go up to make their communion is plainly contrary to Prayer Book teaching and rubrical direction. It strikes a blow at the liturgical process at the very beginning. If clergy who do this only realized that, at least historically, there could be no oblations without alms they would doubtless conform to the clear teaching of the Book of Common Prayer.

Professor Shepherd's previous article on the use of the Offertory sentences was likewise timely. One hears all too often that of 'letting your light shine' as though the few coins dropped casually in were by any token representative of 'good works' which would glorify our heavenly Father. The sentence as an offertory message is entirely out of its context and I feel quite sure that one's light would shine no less brightly if the sentence were seldom or never used.

\* \* \*

MR. E. T. LAWRENCE  
Layman of Tillicum, Washington

I have been a reader of THE WITNESS for several years and for a time I was favorably disposed toward it for what seemed to be its frank open-minded policy but more and more of late I look upon it as a medium for the propagation and dissemination of all kinds of isms and policies which certainly do not make for either world peace or domestic harmony but space will not permit me to go into detail here. I may say, however, that my remarks are directed not only against THE WITNESS but also the Council of Churches and those who agree with them regarding our foreign policy and the question of national defense, a policy by the way which has involved us in two world wars and taken the lives of many thousands of our young men.

What I am getting at is this. Just as long as there is a powerful nation in the world led by a man of the Hitler type whose ambition and determination is to take whatever he covets by force, just so long will the freedom loving nations have to band themselves together and arm themselves for their own protection in order to survive.

The whole world knows, with sorrow, the result of Hitler's war. We also know that in the period between the two wars it was the policy of this country to scrap our armaments while Hitler, Mussolini, and the Japs were arming to the teeth, and when our late president tried to point out the danger you people called him a warmonger. Well, we all know what happened. Now you are preaching the same doctrine, in spite of the fact that Hitler's successor, Stalin, and his atheistic cohorts have forcibly taken control of all neighbor states, have made it impossible for the U.N. organization to function and are trying by

every means in their power to bring the whole world under their sway. Surely for professing Christians, you choose strange bedfellows.

There is little doubt that Stalin's spies know of the good job you are doing for him and how he must chuckle. You no doubt have heard the saying that "God helps those who help themselves" but your policy seems to be to appease Russia at all costs. Why don't you face facts and call a spade a spade? Russia has made it abundantly clear that she is hostile both to Christianity and democracy, and don't forget that Stalin offered to fight with Germany against us but that Hitler would not agree to share the spoils with him. As for your propaganda encouraging men to become so-called "conscientious objectors" to avoid fighting for their country, we could find several names for such conduct, maybe contemptible is as good as any.

I think it is generally agreed by people of discernment that our country is largely pagan. I suggest, therefore, that those people occupying positions of leadership in the churches concentrate on the saving of souls and leave politics alone, as do those real Christians who are doing such a noble work in the slums of our great cities.

\* \* \*

MRS. E. H. RAYMOND  
Churchwoman of Washington, D. C.

THE WITNESS for Dec. 25 gives the report of the diocesan commission of Western Massachusetts which was indorsed by Bishop Lawrence. I turned the page and was shocked to see the item quoting the Rev. Hans Asmussen of Germany that "It is impossible for a Christian to wage war with Adolf Hitler to the death and to make peace with Stalin."

May I ask whether this was deliberate or a proof reader's mistake? For I am quite sure the discrepancy between the statement that a desirable thing is impossible, and that it is undesirable, is obvious. To say "Wants no peace with Stalin" seems to me not only inexcusably unfair to Mr. Asmussen, but a type of the confused thinking on the part of so many of the clergy, which has led to the notable falling off of the influence of the Church in the past fifty years. May I suggest that those who cried "Peace, peace where there was no peace" in Jeremiah's time were not counted as among the noblest or most helpful of men.

ANSWER: We were presenting news, not expressing an editorial opinion. We reported both facts accurately: an accurate quotation from the address by Mr. Asmussen made in Philadelphia and an accurate report of the statement on American-Soviet relations issued by the commission of social service of the diocese of Western Massachusetts.

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