

THE

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Witness

November 11, 1948



PIPE MAJOR COPLAND PLAYS "THE LAMENT"

(Story on Page Four)

INTRODUCING CHRISTIANITY INTO CHRISTENDOM

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion;
10, Morning Prayer; 4:00 Evening Prayer;
Sermons, 11 and 4.

Weekdays: 7:30, 8 (also 9, Holy Days
and 10, Wednesdays) Holy Communion;
8:30 Morning Prayer; 5:00 Evening Prayer.
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Thursdays and Holy Days: 11:45 a.m.
Holy Communion (Chantry)

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A.M.
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11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
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Communion.

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a.m.—Morning Prayer; 1st Sunday, Holy
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Thursday and Holy Days: 11 a.m.—Holy
Communion

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11 A.M. Morning Prayer, Sermon.
8 P.M. Service of the Open Door; Ser-
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10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Ser-
mon.
6:00 P.M. Young People's Meetings.

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For Christ and His Church

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SERVICES In Leading Churches

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Weekdays: Holy Communion Wed. 7:15,
Thurs. 10:30.
Holy Days: Holy Communion at 10:30

SERVICES In Leading Churches

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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.

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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.

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

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Sundays: 8:30, 9:30 (All Saints'
Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: 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.

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

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The Rev. Laman H. Bruner, B.D., Rector
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Rev. Payton 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 Com-
munion, 10 A.M.

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St. Louis, Missouri
The Rev. J. Francis Sant, Rector
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Fridays at 7:00 A. M.
Holy Days and Fridays 10:30 A. M.

STORY OF THE WEEK

World Relief Problems Considered by C.W.S.

Mrs. Harper Sibley Says Church in Germany Teaches Omnipotence of Government

★ Church World Service held a plenary session in Asbury Park, N. J., attended by representatives of over twenty Protestant and Orthodox Churches which make up this relief agency. Episcopalian Harper Sibley was the chairman.

The Rev. Herbert C. Lytle, Jr., an executive of C. W. S. pointed out that contributions in cash through the constituent Churches had decreased approximately 25% as between 1946 and 1947, or from \$28,587,179 to \$21,206,603, while there had been an increase of approximately 33 1/3% in contributed supplies, or from 33,973,110 pounds in 1946 to 50,783,926 pounds in 1947. For the first nine months of 1948 3,398,000 has been contributed by the Churches through Church World Service and there have been 26,900,000 pounds of contributed supplies.

It was depressing to hear some urge as a basis for support of relief programs the argument that food and clothing from us are instruments for stopping the spread of Communism. Most refreshing, however, was the address of Mrs. Harper Sibley who called on Church World Service to re-think its support of what is in actuality a state Church in Germany. She pointed out that the proportion of women to men in Germany is three to two and that women are taking a large part in affairs, but

that the door of the Church is closed to them. This same Church has taught and still teaches an uncritical obedience toward government. The Church in Germany today still believes in and teaches the omnipotence of government. Said Mrs. Sibley: "It is still a state Church. A real consideration before us is this: How much should we strengthen its hands?" This challenge was not met by the gathering or by the report of the committee on recommendations.

Roswell Barnes, a Federal Council official, lifted the sights of the meeting when he said that the relevance of what the Churches and Church World Service are doing is to bring to men a realization of God's concern for the world and to restore to people some sense of the value of the individual. It is only this which can give to the world a certain basis for hope in these times. Our objective must be the restoration of hope and the conviction that God cares, and in this there must be a combination of the word and the deed. He emphasized that C.W.S. must so define its work as not to give the impression that we are supporting our government in its objectives. We are not an adjunct of any Marshall Plan or Truman Doctrine. Church World Service is not to be thought of as giving a religious sanction to national policy in a power clash.

The session recommended to the board the adoption of the financial campaign plan which was outlined by Mr. Robert Jordan of the National Council of the Episcopal Church who has been assigned the task of directing the Church World Service campaign.

The plan calls for a united one-day giving by all the Protestant Churches which make up the agency. It is called "One Great Hour" and calls for every church member to be in Church on Sunday, March 20th, and at that time present his contribution for the relief and rehabilitation needs of the world. It is planned through this "One Great Hour" project to raise \$10,000,000. Extensive use of radio, newspapers and every possible channel of publicity and organization is involved. It should be the largest and most extensive project in which Protestantism has yet joined.

Mr. Jordan's presentation was extremely well organized and the response was enthusiastic. The idea of the Churches working together, concentrating on one objective on the weekend of March 19-20, had real appeal, and the feeling was expressed that in a successful project of this sort possibly in talking of a \$10,000,000 financial goal Church World Service was being conservative, that a good deal more could be raised.

THE WITNESS

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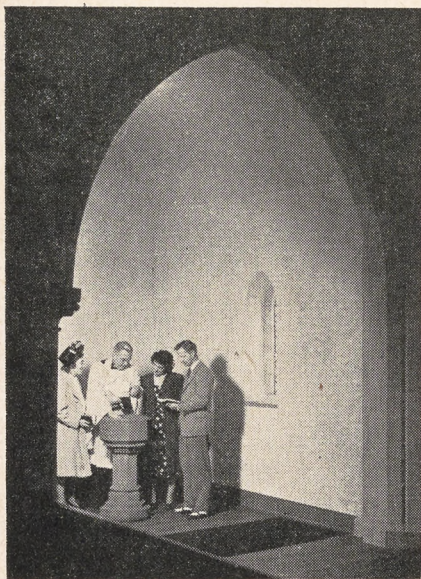
ZONE

STATE

NEWS OF THE EPISCOPAL CHURCH

CHURCHMEN PROTEST BAN ON WORKERS' COURSE

★ The Rt. Rev. Richard S. Emrich, bishop of Michigan, and the Rev. Wm. B. Sperry, rector of Christ Church, Detroit, and chairman of the Detroit chapter of the Michigan Committee on Civil Rights, have been in the thick of a fight to save a Workers' Education Service which, for four years, has been sponsored by the University of Michigan. The educational service, which was designed to teach union



First baptism at Calvary, Hillcrest, Delaware, is of Susan Ward, daughter of Mr. and Mrs. John Ward. Caroline Pearce is godmother.

people everything from art appreciation to techniques of labor organization, was recently reorganized out of existence by the board of regents of the university because of its reputedly teaching courses with "Marxist tinges."

The whole issue blew up last spring when a General Motors' official attending one of the courses at the school objected to the use of a C.I.O. pamphlet as an example of educational material in an economics

course. The supporters of the workers' education service, however, claim that material from the N.A.M. was used for the same purpose and that the instructor was attempting to show what kind of educational and propaganda material was being produced on all sides.

Since then, the issue has been brewing and boiling. Most recently the Board of Regents announced the revamping of the service and the dismissal of Mr. Arthur Elder, director of the program. It was then that the citizens — union leaders, women's groups and church members — who had been keeping their fingers on the pulse of the matter, spoke up under the direction of the Detroit Chapter of the Michigan Committee on Civil Rights. Representing the Episcopal Diocese, the diocesan department of social relations passed a resolution condemning the precipitate and undemocratic action of the board of regents.

On October 27th, a group representing some two dozen organizations was scheduled to meet with Governor Kim Sigler, who many accuse of being responsible for the whole affair at the behest of the General Motors Corporation, in Detroit. Assembled to give the official their views on the matter were such individuals as Bishop Emrich; Archbishop Francis J. Haas, Roman Catholic prelate of Grand Rapids and president of the state. Comm. on Civil Rights; Rabbi Leon Fram of Detroit and Brandon Sexton, director of Region 1-A, U.A.W.-C.I.O. But Gov. Sigler never kept the appointment. Later, after the group held their meeting, addressing their remarks to the governor's empty chair, Gov. Sigler claimed that he could not make the meeting because bad weather held up his plane. Remarks that the tele-

phone service had not been out of order and the production of weather reports showing generally favorable weather throughout the state that day brought no audible come-back from the governor's office. Some unkind souls even went so far to point out that the Detroit Free Press, local paper, ran the story of the aborted meeting on its front page side-by-side with a release announcing General Motors' greatest profits of all time.

After the meeting, Mr. Sperry declared that Gov. Sigler's failure to appear was a "direct insult to 1,500,000 Michigan citizens" and pledged a continued fight to see that educational facilities are supplied the working men and women of Michigan.

CONNECTICUT DIOCESE "RECEIVES" 146

★ Without Clair-Booth-Lucian histrionics a bulletin comes from the Diocese of Connecticut: "During the year, it may be of interest to you to know that 146 persons were received from the Roman Catholic Church into our Diocese."

THE PICTURE ON THE COVER

☆ Each year an Empire Service is held at St. Paul's Cathedral, Detroit, when representatives of the British Commonwealth attend, and colorful Canadian troops march to the cathedral. The cover pictures the color guard dipping their flags before the altar, while Pipe Major John Copland marches through the lines playing "The Lament." And if you think it is easy to play "The Lament" or anything else on a Scotch bagpipe, dressed up in kilts, with a tight leather band under your lower lip, just take a look at the Major's face.

ARIZONA CLERGY MEET IN CONFERENCE

★ A full attendance of the clergy of Arizona greeted Bishop Kinsolving for the annual two-day conference at Trinity Cathedral recently. The Bishop presented a detailed account of the Lambeth Conference which he attended. Some of the principal debates and resolutions of Lambeth were outlined, not only with their reference to the present world situation but also as touching upon local conditions. His enthusiasm over the results of Lambeth were contagious and the clergy felt that this local conference was well worth attending. Bishop Kinsolving had the pleasant experience of introducing Ambassador Lewis W. Douglas, a native of Arizona, to the American bishops and others. "Ambassador Douglas," said Bishop Kinsolving, "is one of the most active and highly respected representatives this country has ever sent to England."

Still further high-lighting the clergy conference as a report on the Assembly at Amsterdam given by the Rev. W. Don Brown, rector of Trinity Church in Los Angeles. Mr. Brown had attended the Assembly as an unofficial observer. He spoke in high praise of the work of this Assembly which was made against a background of frightful devastation and disorder, with the tension of the Berlin crisis pulsing in the very streets of Amsterdam.

The second day of the Clergy conference was devoted primarily to mapping plans for the ensuing year and the discussion of the Every Member Canvass to be held in all of the parishes and missions in the district in November. The clergy approved of an increased quota and budget which will be presented to the next convocation in February for final action. Gradually the district is assuming more and more of the expense of witnessing and maintaining the Church in Arizona.

NEW AUXILIARY OFFICERS NAMED TO BOARD

★ New chairmen for the coming year are announced by the new chairman of the Woman's Auxiliary national executive board, Mrs. William R. Taliaferro of Edgewood, Pa., for the board's four standing committees: United Thank Offering committee, Mrs. Edward G. Lasar, St. Louis; personnel committee, Mrs. William T. Heath, Buffalo; finance committee, Mrs. Rollin T. Chamberlain, Chicago; committee on preparation and follow-up of Triennial meeting, Mrs. H. W. Whinfield, Sheboygan, Wis.



Bishops Dagwell of Oregon, Block of California, Barton of Eastern Oregon and Bayne of Olympia have their fun at the synod of the Pacific.

CHARLES TAFT TO SPEAK IN BOSTON

★ Charles P. Taft, the 14th president of the Federal Council of Churches of Christ in America and the son of the 27th President of the United States, will be one of the featured speakers at the 75th anniversary assembly of the Union of American Hebrew Congregations to be held in Boston from November 14 through 17. Mr. Taft, an active Episcopalian layman who has recently returned from the meetings in Geneva of the World Council of Churches, will speak at the Assembly luncheon on Monday, November 15. A Cincinnatian,

Mr. Taft served during the war as Director of the Office of Wartime Economic Affairs in the Department of State.

BRITISH THANKSGIVING URGED BY CHURCH

★ The Convocation of Canterbury, meeting in London recently, moved toward petitioning a "more recognized and definite status" for the annual Festival of Harvest Thanksgiving in England. The action came on a motion which asked that the festival be associated with a public holiday, "thus combining the spiritual and social elements in thanksgiving."

U. T. O. INCREASES BUT NOT ENOUGH

★ Recent reports of the amount now in hand for the next United Thank Offering have given the impression of a large increase over the amount at the comparable period in the previous triennium. The national office of the Woman's Auxiliary calls attention to the fact that the increase, about \$263,000, is actually not keeping pace with the increase in living costs. It is hoped that a considerable gain in this last year of the triennium will enable the Offering to meet the largely increased demands to be made upon it.

EPISCOPAL CHURCH NEWS

ARCHBISHOP GARBETT ON ACADEMIC FREEDOM

★ **Incessant vigilance against encroachment by the State on the liberty of the universities** was urged by Dr. Cyril Forster Garbett, the Archbishop of York, speaking at the opening of the fall term of the University of Nottingham. The Archbishop warned that universities dominated by the philosophy that man is merely a cog in a machine would turn out "useful and efficient robots" — who would readily obey the omnipotent state that controlled their lives. Dr. Garbett declared that universities should not be content with making man an encyclopedia of disconnected facts or a machine for the use of an economic or political system. The main purpose of such institutions, he said, is to teach men how to serve God according to conscience.

OPEN STUDENT CENTER IN COLORADO

★ **The latest property to be acquired by the Diocese of Colorado is the Fred Ingley Episcopal Student Center**, a house adjacent to the campus of the University of Colorado at Boulder. This house is to be used for the student chaplain's residence. It is well adapted for small meetings, and for personal conferences. Directly behind this house, is a smaller house, which will be called the Hattie Eckhardt House. This will be used for student gatherings and social purposes. One room will be made into a small temporary chapel for weekday services and where students may come for quiet prayer and meditation at any time. It also contains a well-appointed kitchen, so it is ideal for student purposes. Mrs. Eckhardt, the widow of a professor at the University of Colorado left the Diocese a bequest which provided the

money for this purchase.

Now the need is provision for the salary and expenses of a resident chaplain. The hardest burden financially will be during the first years while the chaplaincy is being established, for there is no reason why over a period of years this work cannot become largely self-supporting. The students at the University are from every single part of this state, which makes it a diocesan matter. The college commission of the Diocese has, with the endorsement of the bishop and council, made request of the board of trustees for the inclusion of a thousand dollars in the diocesan budget towards this chaplain's salary.

In 1947-1948 the number of Episcopalian students registered at the university was 862.

BISHOP-ELECT GREETES CANTERBURY DEAN

★ **Dean Donald J. Campbell**, recently elected suffragan bishop of Los Angeles, now dean of Christ Church Cathedral, Springfield, Mass., is one of the speakers at the dinner November 14 in New York to greet the Dean of Canterbury. Other speakers will be Professor William Hocking of Harvard, Rabbi Louis I. Newman and of course the Dean. Two Episcopalians are listed among the sponsors of the dinner, the Rev. William Howard Melish of Brooklyn and Miss Mary van Kleeck of New York.

NEGRO CHURCH HONORS BISHOP GILBERT

★ **St. Phillips Church**, New York City, the largest Negro Protestant Episcopal congregation in the United States, observed jointly the 18th anniversary of the consecration of the Rt. Rev. Charles Kendall Gilbert as a bishop of the Protestant Episcopal Church, and the

25th anniversary in the ministry of the Rev. Shelton Hale Bishop, rector of St. Philip's.

Four hundred persons attended the celebration at a dinner in the church school auditorium.

Bishop Gilbert, who spoke at the dinner, was consecrated Suffragan Bishop of New York on Oct. 28, 1930, in the Cathedral of St. John the Divine. He was elected Bishop of New York on Jan. 28, 1947, and installed April 26, 1947.



Bishop Walters of San Joaquin having the Cross of St. Thomas conferred upon him by Mar Shimun, Patriarch of the Church of the East. It was rendered in recognition of the Bishop's work on behalf of the persecuted people of Iran.

St. Philip's Church is now occupying its fifth building since it was founded as a Negro congregation in Centre Street in 1818, as an outgrowth of a Sunday school established by Trinity Church. The Rev. Fr. Bishop has been one of the ministers of St. Philip's Church for 25 years and rector of the church for 15 years. His father, the Rev. Dr. Hutchens Chew Bishop, was rector of the church from 1886 to 1933.

Service of Thanksgiving Marks Bishop Sterrett's Anniversary

★ At the Cathedral Church of the Nativity, Bethlehem, Pennsylvania, November 9th, at five p. m., church people of the Diocese of Bethlehem and visiting churchmen honored the Rt. Rev. Frank William Sterrett in a Service of Thanksgiving marking the 25th anniversary of his consecration. The sermon was preached by Presiding Bishop Sherrill.

An Anniversary Dinner followed the service at Hotel Bethlehem, at which the toastmaster was Wellington M. Bertolet, Esq. of Reading, Pa. Speaking at the dinner were Bishop Oliver J. Hart, Diocese of Pennsylvania, and the Rt. Rev. Walter H. Gray, Bishop-Coadjutor of Connecticut. Bishop Gray formerly served under Bishop Sterrett as Dean of the Bethlehem Cathedral. Mr. H. N. Miller, chairman of the finance committee of the Diocese, presented the Bishop with gifts, among which was a new car.

Bishop Sterrett, being among three of the bishops longest in active service of the Church, was consecrated November 9, 1923, as bishop-coadjutor of the Diocese of Bethlehem and became Diocesan in 1928. Previous to his consecration, he was rector of St. Stephen's, Wilkes-Barre, a leading church in the diocese. He therefore spent his entire ministry in the Diocese of Bethlehem.

In addition to his Diocesan duties, Bishop Sterrett has served as chairman of the Episcopal delegation to the Federal Council of Churches ever since the Episcopal church has had membership in that body. He has been a tireless worker in the movement toward unity among the churches. He is also a member of the Executive Committee of the Federal Council. For many years he has also served as American Chaplain of the Nucomen Society.



BISHOP STERRETT

SEVENTH PROVINCE MEETS IN SYNOD

★ The Presiding Bishop was asked to appoint a special committee to study and analyze the Church Pension Fund and the adequacy of its procedures by a unanimous resolution adopted by the Synod of Province VII, the Province of the Southwest, meeting at Christ Church Cathedral, St. Louis, on October 28 and 29.

The resolution, introduced by the Rev. W. W. S. Hohenschild of St. Louis was the result of the discussion of the missionary problem of the general church in the session of missionary department chairmen with the Rev. George E. Wieland, secretary of the Home Department. The Synod felt particular attention should be given to protection of widows of clergymen. Bishop Scarlett told the gathering that he felt the present provisions very inadequate.

The Rt. Rev. Henry Knox Sherrill, the Presiding Bishop, told the Synod that the national church would need greatly enlarged income if it is to be able to meet the real demands placed upon it—both in the field of education and missions. "It is not either missions or religious education," he said. "It must

be both if we are to measure up to our opportunities."

Bishop Everett M. Jones of West Texas was elected President of the Province; with Bishop Hines, coadjutor of Texas, vice president; the Rev. Harold C. Gosnell, rector of St. Mark's Church, San Antonio, secretary; and D. C. Howard of Kansas City, treasurer. The Rev. C. Gresham Marmion, rector of the Church of the Incarnation, Dallas, was elected representative on the National Council.

The Provincial Council will include besides the officers Bishops Mason of Dallas and Stoney of New Mexico; Dean John Warren Day of Kansas and the Rev. Roger Blanchard of Missouri and Messrs. Loren W. Garlich of West Missouri and J. A. Shahan of Salina.

The Court of Review will include Bishop Mitchell of Arkansas, the Rev. Edward H. Eckel of Oklahoma, the Rev. Alfred L. DuDomaine of West Missouri, and Landless Shannon of Texas; and Messrs. A. D. Cochran of Oklahoma, Fancher Upshaw of North Texas, and Vernon Cox of Dallas.

CHARLES W. SHEERIN MEMORIAL FUND

★ Setting a goal of \$50,000 for a memorial to the late Charles W. Sheerin, the national board of Episcopal Service for Youth met last month to form a sponsoring committee for the fund. Representatives were chosen from every part of the country, with the Rt. Rev. Henry St. George Tucker as chairman. Income from the fund will be used to provide an annual award of a fellowship for graduate study of social work. Donors have commented on the appropriateness of this type of memorial, because of Dr. Sheerin's gift for helping troubled souls everywhere, and because of his belief that social work and psychiatry are necessary tools for the Church's work today.

ECUMENICAL NEWS

MILLIONS FOR RELIEF IN GERMANY

More than 100,000,000 pounds of foods, clothing and medicines with an estimated value of about \$50,000,000 have been shipped to Germany by the 16 member agencies of CRALOG since this voluntary relief program was launched on Feb. 19, 1946. Bulk of the supplies was contributed by church agencies, namely, Church World Service, War Relief Services of the National Catholic Welfare Conference, Mennonite Central Committee, American Friends Service Committee, and Lutheran World Relief.

A total of 285 shipments had been made to Germany as of Sept. 30. These consisted of 85,452,896 pounds of food; 17,058,434 pounds of clothing; 228,754 pounds of medical supplies; 848,123 pounds of health and recreational supplies; 1,115,393 pounds of vocational and educational supplies; 40,842 pounds of equipment for hospitals, schools and health centers; 337,073 pounds of industrial and agricultural equipment, and 657,656 pounds of miscellaneous goods.

No shipments have been made to the Russian zone, agreement with military authorities not having been reached.

CHURCH COUNCILS TAKE POLITICAL ACTION

Legislative procedure is being watched more carefully by the churches in Montana and Florida. In the western state, recently, the Montana Council of Churches and the Montana Council of Church Women will have an active lobby of clergymen and laymen at sessions of the state legislature. A program has been inaugurated for contacting all prospective office holders and finding out where they stand on issues in which

the church is interested. One particular objective is that Montana take its full quota of displaced persons, under the national government's new program.

In Florida, the State Council of Churches has named a committee on legislation which will study proposals submitted to the next session of the Florida legislature and will keep all religious groups informed on measures which affect the church and civic welfare.

PAROCHIAL SCHOOLS INCREASING

Elbert W. Conover of New York, director of the Interdenominational Bureau of Architecture, predicts that "there may be a great number of Protestant parochial schools in the near future since religion cannot be taught in public schools." Dr. Conover said the trend of Protestant churches to establish schools for their children was to be seen in the "increasing use" of Sunday school rooms for week-day religious instruction given by the various church groups. (RNS)

FUNDAMENTALISTS HIT FEDERAL COUNCIL

Those "radicals" in the Federal Council were given a good going-over by representatives of fifteen "Bible-believing sects" who met in conference recently in Philadelphia. In a resolution they charged that the Federal Council had become "subversive of Biblical Christianity and the American system of free enterprise," and was seeking "a changed social order in terms of collectivistic economy." One of the "ring-leaders" singled out for personal attack was John Foster Dulles, who was said to be "an effective tool of pacifists and radicals." One of the leading speakers at the meeting also

said that the "first intent" of the recently formed World Council of Churches is to set up a "super church organization which will dominate world politics."

MISSIONS COUNCIL GETS JEEP GIFT

A jeep station wagon to be used for religious and social work among migrant farm workers in mid-western states has been presented to the Home Missions Council of North America by the Women's Board of Domestic Missions of the Reformed Church in America.

Outfitted with a portable organ, motion picture supplies, slide projector, phonograph, typewriter, Bibles, books and recreational equipment, the station wagon will be assigned this winter to the Rio Grande Valley.

RELIEF FOR REFUGEES IN PALESTINE

Various voluntary agencies operating in the Near and Middle East have formed a continuing committee to provide assistance for Jewish and Arab refugees made homeless by the strife in Palestine. Coordination of an appeal throughout the U.S. for funds to aid a program of emergency relief was approved by the committee. It was emphasized that the committee would distribute relief funds without discrimination as to race, religion or politics, and refrain from any action of a political nature. Distribution of all relief will be made in the name of American voluntary organizations in consultation with the UN mediator and representatives of the voluntary agencies in the field. The meeting which saw the formation of the committee was held under the chairmanship of Dr. A. L. Warnshuis of the Church World Service. (RNS)

NEWS OF OTHER CHURCHES

QUITS BUSINESS FOR CHURCH

Ray Hausted, 35, Medina, O., sold a quarter of a million dollar business to devote all his time to Church work. "I guess you'd say I had to," he said when asked why he'd taken the step a year ago. "You see, I made a bargain with the Lord years ago. I told him that if I ever prospered in business, I'd give it up as soon as I'd made a stake and devote my full time to his work. I'm keeping my end of the bargain now."

In Cleveland to promote a series of lectures sponsored by the Seventh-day Adventist Church, Hausted said he had never regretted the move. "My friends thought I was crazy to do it," he grinned. "They couldn't understand why I'd be willing to give up a prosperous business to work for the Lord. By my wife and daughters knew. They've given me 100 per cent support and encouraged me in every way possible."

Hausted said he goes about his religious duties just as he used to carry on his business concern, "hustling . . . every minute."

LAYMEN GIVE LABOR TO THE CHURCH

Taking a cue from early disciples who worked with their hands as well as proclaimed Christ's word, about 20 laymen of the Covenant Presbyterian Church, Buffalo, saved \$25,000 in the last five years by doing all maintenance work of the church themselves. Business and professional men without previous experience in plumbing, heating installation and carpentry donated thousands of hours of labor. Partly as a result the church reduced its debt from \$87,600 to \$24,927. A former minister once proposed closing the church because of the heavy

debt and dwindling membership. Today the church is gaining members steadily due largely to the zeal and long-term program of the laymen.

Delbert Gardinier, an elder, explained the laymen's attitude thus: "Jesus called to follow him men who worked with their hands — carpenters, farmers, fishermen — as well as doctors and teachers. These men weren't preachers, but they could work and Christ gave them work to do. It's the same way now. There isn't one man in our community who hasn't some kind of ability which Covenant church needs and can use."

Although the men often lacked both "the know-how and the tools," they repaired two furnace boilers, installed five new radiators and repaired 70 others, tarred the roof, cut in extra entrances in several rooms, painted the church and large community house and erected new ceilings and walls. They saved \$7,200 by doing all the painting themselves and about \$6,500 by repairing boilers which professional steam-fitters said were beyond repair. Wilson P. Perkins, church treasurer, crawled into the boilers and relined cracks with iron cement.

URGES END OF MINOR CONTROVERSIES

The Rev. Joseph Cantillon, Roman Catholic priest, told the directors of the National Conference of Christians and Jews, meeting in New York, that there should be a "one-year moratorium" on minor controversies. He deplored the tendency of many clergymen to "worry about brush fires while the world is on fire," and recommended that R. C. priests should "stop defending Francisco Franco" and that Protestant ministers ought to "forget the Spanish inquisition in dis-

cussing Spain." He also said that Rabbis should denounce anti-Christianity when they discuss anti-Semitism.

DEDICATE LUTHERAN RADIO STATION

A religious service, attended by about 2,000, was held when the new office and studio building of radio station KFUE was dedicated in St. Louis. The station, owned and operated by the Missouri synod of the Lutheran Church, is supported entirely by listeners and members of the denomination, without benefit of any commercial programs. The new annex is the first and major part of a \$500,000 expansion program. Future plans call for a 10,000 watt output (now 5,000) both in AM and FM, a television department, and a series of amateur short wave stations in foreign countries.

METHODISTS ASK DRAFT REPEAL

Opposition to the peace-time draft was voted by the annual conference of Kansas Methodists, meeting at Emporia. The resolution also stated that "it is still possible to achieve peace with Russia without resort to the methods of war." It urged also that "our government desist from those policies of exploitation and domination which create fear and distrust in the minds of the other people of the world."

BAPTISTS OPPOSE CONSCRIPTION

The New Jersey convention of the Northern Baptists unanimously expressed opposition to peacetime conscription. A resolution opposing recognition of the Franco government was withdrawn when delegates objected that it was "not wise" to single out Spain when Protestants "are persecuted in some South American countries."

NEWS OF CHURCHES OVERSEAS

DE GAULLE'S SUPPORT QUESTIONED

Six French Cardinals recently met in Paris to discuss whether the hierarchy should switch its support from MRP, the country's predominantly R.C. political party, to DeGaulle. Observers point out that should the assembly decide that public schools should be cleared of Church influence, the prelates will make the change and if so would probably give DeGaulle a parliamentary majority. It is said here that DeGaulle has given his pledge to Cardinal Suhard of Paris and Cardinal Gerlier of Lyons that if the Catholic Church supports his program, he would, when in power, issue a Christian education decree "giving satisfaction to all Catholics."

WORLD COUNCIL MAKES PROTEST

The World Council of Churches, from headquarters in Geneva, has made a protest to the Hungarian government against the imprisonment of Primate Louis Ordass of the Lutheran Church. He was sentenced for two years by a workers' court on charges of having received money from the U.S. without clearing through the national bank of Hungary.

The protest was signed by Bishop Bell of Chichester who is the chairman of the Council's central committee, who declared that the charges against the primate were "pure fabrications."

ROMANIA REJECTS VATICAN NOTE

The Romanian government announced it had rejected a Vatican protest against a resolution by a number of Greek Catholic priests to break all ties with the Holy See and reunite

with the Orthodox Church. The announcement said the protest, filed by Bishop Gerald P. O'Hara of Savannah-Atlanta, Ga., regent of the Apostolic Nunciature, was considered "meddling in Romania's internal affairs."

According to the government, the protest was "further evidence of the unfriendly attitude which the Nunciature has systematically adopted" towards Romania. The government note stated further it was "difficult to understand how Catholics can speak of religious liberty while they take an oath to fight and destroy non-Catholics." The note added that the Nunciature, in saying that the violation of religious liberty would alarm world opinion, had taken "a campaign line of imperialist circles and against democratic Romania."

Meanwhile, Bucharest newspapers reported that "thousands of former Greek Catholics, including priests and laymen" had met in Alba Uilia, Transsylvania, on October 21 and had declared the break with Rome to be permanent. The Greek Catholics, according to the newspaper reports, pledged their loyalty to Patriarch Justinian, head of the Romanian Orthodox Church, who was present along with other high Orthodox leaders.

SOUTH AFRICAN RACIAL POLICY HIT

The Congregational Union of South Africa, at its annual assembly, denounced the racial policy of the government. The Christian Council of South Africa, representing all Protestant Churches, is now being asked to organize a deputation to see the prime minister on the subject. The resolution stated that the assembly viewed with deep concern the government's proposal to

abolish representation of the Negroes in parliament and to remove Negro voters from the rolls. The resolution also vigorously opposed the government's policy of segregation.

DIVORCE IS UPHELD BY CHURCHMAN

Divorce is "necessary social surgery" in the eyes of the Congregational Church of So. Africa. The Rev. D. W. Ross, chairman, in addressing the annual assembly, said the denomination adopted a friendly attitude towards divorcees and readily admitted them. Declaring that some Churches took a "rigid" view of divorce, refusing any recognition of it, Mr. Ross added that the result was loss of members.

"We who have adopted a freer attitude need to come out into the open and be less apologetic," he said. "Let us say plainly that we regard divorce as a serious piece of social surgery, as serious as any other major operation, but equally as necessary under certain conditions. Let us have done with hair-splitting nonsense about legally guilty or innocent parties, which only sets a premium on collusion and hypocrisy of every kind. So long as anyone comes with a sincere intention to start afresh I incline to think we should help them, and tell the ordinary man how anxious we are to befriend him in this serious business."

EXECUTIONS HALTED BY THE CHURCH

Church leaders in Germany have succeeded in halting the execution of 45 persons, now in prison, all of whom were Hitler bodyguards. An effort is now being made to have the testimony reviewed. General Clay halted the executions following the meeting with the Church leaders.

EDITORIALS

The Sacramental System

AS we read the religious press of our own and other Christian bodies, as we do quite thoroughly week by week and month after month, we find ourselves wondering just what most lay persons actually make out of some of the theological terms, phrases and references which constantly appear in both articles and editorials. To take a few such terms at random—"The Holy Trinity," "The Atonement," "The Deposit of Faith," "The Merits of Christ," "Regeneration," "Conversion," "Sacramental System." Our guess is that the average reader—active and devoted Church member though he may be—has very little notion of the significance of such phrases for his own spiritual life or for the problems of the world in which he lives. We fear that all such theological terms are an actual snare to the average believer because they tend to make him think that Christianity is something very like an automatic scheme for the culture of individual souls, quite apart from the experiences and problems of the ordinary man in this miserable and naughty world. And for the mere outsider who may happen to dip into such literary waters, the language is an offense and a scandal to him and his reaction to it is a scornful retort, "More silly shibboleths that these Christians seem to dote on!" As a matter of fact it is our conviction that the Christian world needs a thorough revision of religious terminology much more than it has ever needed new translations of the Bible.

None of us Witness editors is a theological expert nor a specialist in ascetic theology, but we do presume to suggest that there is no more profitable mental and spiritual exercise than to make a meditation on one of the commoner theological slogans, trying to think out its basic significance for the great secular world and its peoples, with an imaginary interlocutor asking

embarrassing questions.

Just as a sample of what we mean, let's take the common phrase, "The Sacramental System." The professional theologian would perhaps define its meaning as baptism and the holy communion—and, if you please, the other five "so-called Sacraments"—as God's method of bringing the human soul into personal relations with himself. This is, of course, true enough as far as it goes, but it doesn't go nearly far enough. It's not a missionary-minded definition, because it means little or nothing to the bewildered outsider looking for light in a dark, confused world dominated by force and greed.

The question such an outsider—and many a nominal insider too—would be sure to ask first is "Why did the Lord of life—as you believe your master to be—choose a little water, a bit of bread and wine to get himself into the lives of human beings?" It's a fair question and a searching one, and surely it's an easy query to answer.

Our Lord chose "a little water, a bit of bread and wine" to give himself to us humans because the Creator made all this little planet and its inhabitants according to this same plan. It's the very nature of the world we know. It is always through the physical world that God gets some part of himself into the minds and hearts of men. The artist realizes this as he sees

beauty in the world about him and expresses it; an eternal, spiritual reality not measurable by physical standards. The lover, in physical intimacy with his beloved, finds himself overwhelmed by a spiritual reality, hitherto unknown, that is timeless fellowship. Every explorer of un-reached territory—whether a scaler of mountain heights, a searcher of dark continents or polar wastes, a scientist seeking yet unrevealed secrets of the creation, an economist or statesman or inventor pursuing the holy grail of a freer, juster, more abundant life for mankind—all these are workers in God's universal sacramental system, all alike assured of an "inward

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"QUOTES"

THE Incarnation, the coming of God in Jesus into human life, is the divine invasion of history; God entering his world to recreate it. Jesus was no weak visionary intoning beautiful, consoling words. He was the torrent of the life of God flowing into history—strong, turbulent, sweeping.

—YOUTH EDITION
OF FORWARD

★

and spiritual grace" transmitted to them through the "outward and visible sign," if only their hearts are pure and their wills centered on the blessing of mankind and not upon wrenching the secrets of God's universe for selfish or destructive purposes. For all such explorers do walk inevitably a dangerous as well as a thrilling road and the solemn warning of the Apostle to the primitive Christian fellowship gathered for the Lord's supper—"he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body"—applies equally to this modern gathering of bold spirits exploring the physical world which is, as St. Athanasius realized and declared truly "The Body of God." It is a warning that scientists, economists and statesmen must take heed of very humbly and determine that their discoveries shall not be permitted to lead to destruction, to poverty, to oppression, and to their own souls' condemnation instead of to an ever-broadening fellowship and to an abundant life for mankind which our Lord made possible.

This sacramental principle obtaining through all God's creation is as intimately related to the religious reality described by the ecclesiastical slogan, "The Sacramental System," as a man's eyes and ears are related to his heart. They cannot be separated, even in thought, because they both alike concern vitally all human personalities

living together on the planet, earth. The Christian Church's two—or seven—Sacraments are the inner-most of an infinite series of concentric circles of which God is the focus. In that inner-most circle God gives himself more intimately, more vitally, more enduringly than in any of the outer circles of his imminent life because there his incarnate life abides in family relationship with his individual children by keeping the covenant or plain agreement given for all time by our blessed Lord Jesus. But the triune God is one God and his sacramental principle of life is a universal one. He presses in on our little world of sense continuously, ready to give to mankind everywhere enduring spiritual gifts as they seek him through the multitudinous aspects of the physical world—even to those children of his who, like so many of our modern scientists, economists, statesmen and adventurers, are not yet aware of him as a person who is the lord of their life and the master of the world.

Here, then, is our simple meditation on one of the common theological slogans of the Christian religion. There are many more, some of which we have already listed. We invite our readers to try their hand—and their heart and mind—on some of them and send us their attempts to elucidate their significance for the world at large so that "the wayfaring man, though a fool, may understand."

Gammack, Turnbull & Co-eds

BY THOMAS V. BARRETT
Chaplain of Kenyon College

W. A. Personnel Executive Ellen Gammack has been whispering in our ear for a long time about the importance of vocational conferences for women. We have always held that a woman's place was at her dressing table, or in front of a washing machine, but having a tolerant temper we took in one of these conferences at Orleton Farms, London, Ohio. Orleton Farms (for the benefit of those who have been excluded from one of life's richest experiences) is Miss Mary Johnston's delightful, fabulous, food-stocked manor situated on several thousand acres of good Ohio land southwest of Columbus. There is a fireplace in every room, except the living room which has two fireplaces, and a grand piano. We had a breakfast of bacon and eggs, gold as a sunrise, and cream on our wheaties that had to be ladled out of the pitcher.

This put us in a genial frame of mind and we

listened with interest to the discussion of twenty or thirty co-eds concerning professional Church work. We gave a short talk on Christian vocation followed by several top-notch speeches on various kinds of work in the Church open to women. Capable, devout, missionary-minded executive Irving Swift presented overseas work with statesmanlike vision. Ellen Gammack reviewed the mechanics and qualifications, Helen Turnbull's eager, intense, compelling knowledge of the dignity and scope of women's work in the Church was so forceful we found ourselves signing up to go to Windham House before we realized we were already working for the Church.

The importance of the conference was apparent. The Church has hundreds of places for well trained women workers. In overseas hospitals, schools, missions, at-home Church schools, parish offices, diocesan headquarters and organ lofts.

And college campuses like Vassar, Ohio State, South Carolina, Texas and twenty others. Procedure of the conference: worship, recreation, specialized talks by experts like ourselves on college work, Negro work, rural work, nursing, teaching, counseling, evangelism and personnel work. After two days together, the co-eds went back to college, some planning definitely to go into Church work, and all richer for having learned much about the Church they didn't know before.

We are now in favor of vocational conferences, and believe the whole Church should be grateful to the W.A., and for the U.T.O. which helps to support such conferences, provides scholarships for training, and pays salaries of a score or more trained workers in various fields. Further thanks are due to Mary Johnston and others like her who generously provide places for holding such conferences for students—with non-pouring cream gratis.

Possibilities, of interest to the parish priest: a trained woman worker, young, energetic, with

good-housekeeping-seal of approval of the W.A. and "281". Pay the worker yourself or apply to the W.A. for a salary. Also to be kept in mind: Untrained college graduates (in limited number) who might serve apprenticeship in Church work, take training in graduate school after a period of service. The Church owes a debt of gratitude to college pastors, W.A. officers, training school directors, like Turnbull and Grammer of Berkeley, for promoting women's work in the church, and following through with conferences, personal recruiting, careful selection, training.

We left Orleton Farms licking the cream off our lips, and resolved to read the booklet on *Women's Work* published by "281".

"After all," we said to ourselves, "what if some of them marry the curate after two or three year of service. If a woman takes her place in front of the washing machine, or the dressing table she may not be doing Church work for a living. But a home is a good place for a woman who knows something about Christian religion."

Introducing Christianity Into Christendom

By Arthur C. Lichtenberger

Professor of Pastoral Theology, General
Theological Seminary

WHEN a man is ordained priest in the Episcopal Church the bishop says to him, "You have heard of what dignity and of how great importance this office is, whereunto you are called." As the service proceeds it becomes evident where the dignity and importance of the office are to be found. Not in the person of the priest, in his abilities or his achievements; certainly not in his pretensions. The ministry is so weighty an office and of so high a dignity not because of



what we bring to it or

make of it but because of him who has called us—called us to be his servants and stewards.

but because we could not do otherwise. It is unthinkable that any man should say, casually and offhand, "I am going to be a servant of Christ and steward of God's mysteries." When we offer ourselves for the sacred ministry our offering is a response. That is what vocation means. The initiative is not ours but God's. And when we are persuaded in all seriousness that we have been called by God to the ministry, then we answer because we are compelled; that pressure upon us in the pressure of God's love. In the days of Frederick Denison Maurice a clergyman's life was very different from what it is today, but even then he spoke of "the responsibilities" and "the terrors" of the ministry. No man can make the effort to meet those responsibilities or live serenely with the terrors unless he has unshakable conviction—not only on the luminous day of his ordination but on the dark days of his failure and his disappointments—the unshakable conviction that he did not choose

Christ but that Christ chose him.

With that conviction we are here. Some of us preparing for the ministry, some of us guiding and directing that preparation. The seminary is, in a common phrase, a place where men study for the ministry. To study for the ministry, obviously, does not mean only to study. There is much more in a three year seminary course than the work in lecture room and library and tutorial hour. But to study for the ministry does mean to study; to study the Bible, Church history, dogmatic theology, apologetics, Christian ethics, Liturgics—to study pastoral theology.

Old Definitions

From the earliest days in this place, as in all seminaries presumably, there have been courses called pastoral theology. In the General Seminary catalogue of 1834-35, which is the earliest bulletin preserved in the Library, there is printed this requirement—"All classes on one day each week, . . . and as often on the day appointed as he may require, attend the professor of pastoral theology and pulpit eloquence, for the performance of the services of the Church, the delivery of original sermons, and the instructions and recitations, or other exercises, to which he may think proper to call their attention." In 1854 the catalogue states that "The design of the course in this department (pastoral theology) is, specially to prepare the student for the duties of the desk and pulpit, and for all other pastoral offices." Fifty years later the professor of pastoral theology and the dean were having an uneasy time. "Fortunately or unfortunately in the old days of the seminary," we read, "the demands upon the incumbent of this chair were not as great as they are now, or as they ought to be and must be in our later day, provided the chair is not lumbered up with those various ephemeral educational experiments of our period which threaten to take up its time and which deal with very small matters and matters of very questionable ultimate value."

The present incumbent of the chair of pastoral theology is also somewhat perplexed. Coming to the seminary from many years in the parochial ministry I will not presume in this inaugural sermon, after four weeks of residence to give the proper specifications of the chair. There is no doubt it could easily be adorned with excess lumber. Everybody has an idea or two about what should be taught in pastoral theology and how to teach it. Experiments are in process in many places. Both the content and method of teaching the courses are under careful scrutiny. What, precisely, should be taught in the department of pastoral theology? How much field

work should be required of students? How can such field work be supervised effectively? Can clinical training properly be part of the three year course? Every seminary in the country is asking those questions and seeking the answers. And that is good. It would be better if we had found the answers, but since we haven't it is good that we are determined to press the search.

Must Be Critical

We must, therefore, be very critical of what we teach in this department; critical of how this part of a man's training for the ministry is given. Without such criticism we are likely to find ourselves dealing with the subject in a way which is quite unreal, quite irrelevant to this historical situation in which we stand. There is a constant change in the social and cultural patterns of life, in our day such change moves at a rapid pace; we must be aware of this process as we train men to be pastors. Pastoral theology as taught in 1948 can bear little resemblance to pastoral theology as taught in 1900 and in 1958 another approach may be required. This does not cause confusion and uncertainty. This makes for order and definiteness. Only in this way can we train men adequately for the pastoral ministry and such training, certainly, is a necessity which must be met if the Church is to be the redemptive community.

Now whatever explorations and experiments we may make we shall have one fixed purpose: to enable the men to go from here into the ministry to relate the given element of the faith to the life of a Christian community so that the Christian community can be an effective witness of the gospel of the world.

This is implicit in the title of the department. It is pastoral theology. The emphasis is upon both words. It is not pastoral care nor practical theology, for pastoral care in all its aspects finds its ultimate reference in theology, and theology that is of any use to the pastor is bound to be practical which means it is applicable to life. We do not study theology without being involved personally, for theology is the study of the living faith of the Church. So why speak of practical theology? I should not want to be asked to teach that, for the overtones of such terminology are that the theology taught in the other disciplines in a seminary is impractical, academic, abstract; and that since such subjects as counseling, parish administration, preaching and Christian education are practical, therefore they are only accidentally and remotely connected with theology. Terminology here, as often, is important: we have a department of pastoral Theology.

Does Christianity Matter?

SO we are concerned both with the faith by which the Church lives, the given, and with men and women, social beings in this present day. The task of the minister in this situation is an extremely difficult one, requiring as Kierkegaard put it, the introduction of Christianity into Christendom. When we think of what it means to do, we think first of all, I suppose, of the great numbers of men and women who cannot see how Christianity has any relevance for their lives. We think of the people who cannot see where Christianity matters at all. They live in one world, the Church lives in another. In one of the reports presented at Amsterdam the question is asked, "What does the world see, or think it sees, when it looks at the Church?"

Answer from the world: "It is a Church that has largely lost touch with the dominant realities of modern life, and still tries to meet the modern world with language and a technique that may have been appropriate two hundred years ago." Whether that be true or not, that is what many people think of the Church. Between them and us there is a great gulf fixed. If that gulf is to be bridged the clergy must have a real grasp of the meaning of Christian faith and a profound understanding of people where they are.

The priest then must know theology but he must also have a working knowledge of the psychology of personality and an understanding of social structure. He must know people and he must know what happens to people in our secular culture, our "demonically distorted" secular culture. It is quite useless for a priest, no matter how orthodox his theology and how sound his churchmanship, to stand on one side of the gulf which separates him from perplexed and needy people and tell them that they have no business being over there, they should be where he is. Our Lord cannot be served in that manner. The servant of Christ, the pastor, meets people where they are in their predicament and helps them find a way. He walks with them in a rediscovery of the way made for us all by the Lord Christ.

But when we ask what it means to introduce Christianity into Christendom, we cannot think only of those outside the life of the Church. Christianity must be introduced into Christian churches. There are of course many devoted men in the ministry, there are great numbers of faithful lay people; but if we are going to take seriously the words which everyone used so freely a few years ago—"let the Church be the Church"—then the parishes of the Church must be rebuilt.

Dr. Visser 't Hooft has said that the rebuilding of parishes in continental Europe means three things. 1) "To help each parish overcome the spirit of the bourgeois secularism and to rediscover its specific calling as part of the body of Christ. This means realizing anew the fundamental difference between the Church of Christ and an association to promote the religious interest of its members." 2) To bring lay people into a full, active share in the tasks of the parish. 3) To create a real fellowship within the parish. Are not those the essential needs of every one of our parishes here in America? It is required of a faithful steward of the mysteries of God in our day that he do at least this: lead the people in his care toward those goals.

Not a Refuge

We cannot conserve the Christian faith and the tradition of our Church if we use this heritage as a comfortable refuge for ourselves and the faithful few gathered about us. That is to bury the talent with which we have been entrusted. You will remember what our Lord said about that kind of stewardship. One has the impression at times that we Episcopalians think we may escape his condemnation because of the careful and orderly way in which we preserve what has been given us. It was remarked long ago that "the Episcopal Church embroiders the napkin in which it lays away its talent." But we are still unfaithful no matter how we bury it.

Clergy and people must see what has been given them, use it to make the parish a center of Christian faith and witness in the midst of common life.

Can a man in his theological course learn how to be that kind of a pastor? Can he learn how to care for individuals and "to provide for the Lord's family"? To minister to persons and to lead in rebuilding the life of the parish? To stand, as Archbishop Temple said, "To stand for the things of God before the laity that the laity may stand for the things of God before the world?" I believe he can. That of course is the end to which all he studies and does here is directed. He will not emerge from Chelsea Square on graduation day with a diploma and a burning conviction and a complete set of perfected techniques. We trust he will have the diploma and we pray God he will have the burning conviction. What else? This, I think: Enough understanding to know that he is only a beginner and has much to learn. A man with that equipment will be a good pastor. He will never cease to learn. He will seek in the diaconate, in the exercise of his priesthood, in clinical courses or wherever it can

be found, further training. For if a man learn here that he enters the ministry as a disciple, a learner, and that he goes among people not as a master but as a servant, not as a ruler but as a slave, a slave of the Lord Christ and their servant for his sake, then he understands the true dignity and importance of his office. Then he will be indeed "a servant of Christ and a steward of the mysteries of God."

A sermon preached in the chapel of the General Seminary on October 18 at the inauguration of Prof. Lichtenberger to the chair of pastoral theology.

What Is Truth?

BY ALSON J. SMITH

of the Methodist Federation for Social Action

THEOLOGICALLY speaking (which we seldom are) one of the most curious observations to come out of the World Council of Churches meeting in Amsterdam last summer was Prof. Reinhold Niebuhr's remark that Communism was more dangerous than Fascism because it contained more truth. This is a typical, tortured Niebuhrism, representative of the kind of Luce thinking Reiny has indulged in ever since the day he discovered that the wages of sin is a check from Life.

This reminds us vaguely of something Toynbee said in "Civilization on Trial"; that Communism is a page torn from the book of Christianity and misread. And also of Mr. John Foster Dulles' statement before the General Conference in Boston that Communism and Christianity sought the same ends. Communism seeks these ends by fair means or foul. Christianity, of course, seeks them only by such means as are sanctified by Christian ethic and current capitalistic practice (atomic war, for instance) although historically it has used all the means it now professes to abhor when the Soviets use them. But let's not talk about that. Toynbee, who knows that the Inquisition and the Crusades, as well as the burning of the witches, are a part of contemporary Christian history, shows an awareness of the dimensions of the whole problem of truth and error which neither Niebuhr nor Dulles do.

Is the truth so dangerous that even the little bit of it that Niebuhr, Dulles, and Toynbee grudgingly grant to Communism constitutes a threat to that western "Christian" civilization (the one that created and used the atomic bomb) and which, they allege, has a great deal more of it? And just how much of its does western civilization have, anyway? And just how little do the godless Soviet have? What are the dimensions, the proportions of truth?

Prof. Hromadka of the Prague theological faculty told the Amsterdam Conference, in reply to Mr. Dulles' attack on the *Menace In The East*, that it was high time the West realized that it had no monopoly on truth, justice and freedom. In the smug self praise and the allocation of all virtue to their own side of the Dulles and Niebuhr speeches at Amsterdam there was more than a trace of that blind Pharisaism which led Jesus to denounce the self-styled chosen people of his day as "kalsomined tombs" who would get into the Kingdom of Heaven only after the thieves, murderers and harlots had been admitted, if at all.

The truth, of course, is that nobody has the truth. This is a secret which theologians, educators, scientists, politicians, bishops and corporation lawyers guard with their lives and deny from the housetops.

Brotherhood Now

BY PHILIP H. STEINMETZ

SUSUMA Fuyita, a Japanese, a leper, died at the age of twenty, horribly disfigured and after terrific suffering. He said:

O wondrous God
By whom my life was blest,
I yield to thee again
This body torn with pain,
And find my rest.

The first public prayer of a Negro from a primitive African village near Mompono was:

Lord Jesus, you be the needle and I
will be the thread. You go through
first and I will follow wherever you
may lead.

An Italian youth living 250 years before Columbus wrote:

Lord, make me an instrument of your
peace; where there is hatred, let me sow
love; where there is injury, pardon;
where there is doubt, faith; where
there is despair, hope; where there is
darkness, light; where there is sadness,
joy.

O Divine Master, grant that I may
not so much seek to be consoled as
to console; to be understood, as to
understand; to be loved as to love; for
it is in giving that we receive, it is in
pardoning that we are pardoned, and
it is in dying that we are born to
eternal life.

There are no national or racial lines in the fellowship of those who know and love God.

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—Helen Grant

* * **A Call to What Is Vital**
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THE PRESS

THE REVEREND: In his diocesan paper Bishop Stephen F. Bayne unburdens his soul in this fashion: "If you have any respect for the Bishop's blood pressure, PLEASE do not use the word 'Reverend' as a title. It is wrong. It is sinful. It is against Emily Post. It is ungrammatical. It is everything that is loathsome and horrible. There, 'Reverend' is an adjective, like 'Honorable' which is used to modify a noun—as 'The Reverend Mr. Brown' or 'The Reverend John Brown.' It is NOT a title. It is always prefixed by 'the.' It is never used with the last name alone. Archbishops are 'The Most Reverend'—that includes Bishop Sherrill in our book—Bishops are 'The Right Reverend,' Deans are 'The Very Reverend,' Archdeacons are 'The Venerable,' Parish Priests—those peasants—are 'The Reverend.' End of annual blast on the subject." — Olympia Churchman.

NO EVANGELISM: Following the exhibition (the first broadcast of Great Scenes from Great Plays), an invitation was given to the hearers to join the Episcopal Church. Bishop Sherrill had high hopes, for he sent a long telegram to the 87 Episcopal bishops in the United States, asking them to be prepared to welcome into the church "many thousands" of non-churchgoing Americans expected to seek spiritual sanctuary after hearing the new program. We have long had the feeling that a lot of church people are using the term evangelism without thinking what its content ought to be. There can be no evangelism without the "evangel"—which is the gospel of Christ. There can be no "spiritual sanctuary" unless sinners admit the spirit of God into their hearts and repent of their sins, accepting the provisions made for their redemption in our Lord Jesus Christ. Dramatics cannot be separated from that which is unreal. —Watchman Examiner (Baptist).

FOLLOW YOUR BEETLE: "Truth or Consequences" has condemned four young men to an annual forfeit. In cars provided, with attendants to see they don't cheat, they are to drive from the West Coast to Chicago. The first one to arrive will receive a brand new car. But their routes will be determined by an accompanying beetle, who will crawl where he will on a state map, and the car's driver must follow exactly: where the beetle stops, there he must tarry; should it proceed only backwards, or exclusively sideways, so must he drive. Should the beetle sulk or sleep, the

driver must not tease or goad it into action; should it die, replacement beetles are provided by the management. Perhaps this is the real answer to all our problems, such as: What is the world coming to? or where do we go from here? Be beetle-led, bet your bottom beetle, follow your beetle and forget your fears. Not on the turn of a card, or the throw of a dice, not even on a girl's variable favor, but on a beetle's progress shall hang our fate and future.—Commonweal (R. C.)

AS IF THEY WERE: Drive-in theatres are springing up all over the country, and their popularity seems

to be an assured fact. Inevitably there should be a drive-in church. Now the resort town of Rockford has provided one under the auspices of the First Baptist Church. A "congregation" of 200 or more now go to church without even getting out of their cars on Sabbath evenings. Services are conducted on the high school grounds by means of a public address system. They include about 45 minutes of religious music and a 15 minute sermon. Ushers go from car to car collecting the offering with their plates. The decorum of the drive-in congregation is said to be as reverent as if they were in church. —Union Herald (Pres.)

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VENTURE OF FAITH

The Birth of the World Council of Churches

BY JAMES W. KENNEDY

AUTHOR OF "THE MAN I WANTED TO KNOW"

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Dr. H. S. Leiper, in a foreword to this eye-witness account by an accredited visitor to the 1st assembly of The World Council of Churches, says:

"Mr. Kennedy has used excellent criteria for his selection of materials, genuinely reflecting the substance as well as the spirit of the plenary sessions, the commissions, the sections, and the worship services. His descriptions are accurate, restrained, and in proper perspective. They will help those who were not present to catch something of the color and drama of a great event in contemporary history."

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CHURCH AND DRAMATIC ARTS

BY WM. B. SPOFFORD, JR.

WE have continually pointed out that drama has always had a close affinity to religion. Worship, whether in Egypt, Greece, Palestine or in the modern world, has, of necessity, used dramatic forms. We think this relationship is natural and that a lot more should be done about it. We believe that the Church should take its responsibility seriously and help to foster experimental dramatic groups aimed at putting on simple, but sound, drama for the local church.

Many attempts have been made. A few years ago, a group in the diocese of Massachusetts failed, despite the backing of the diocesan department of education, to establish a group called the Diocesan Players. The aim was to have them on call for all diocesan parishes, ready, willing and able to put on good performances of such plays as "Murder in the Cathedral," "The Terrible Meek," "Awake and Sing," etc. More recently, the Vesper Players, operating on the same principle in the diocese of Michigan for a period of three years, passed into the realm of secular children's dramatics.

Now comes word of the Opportunity Drama Guild of Toledo, O., which started in June, 1946, as a result of a group of housewives and manual laborers interest in some medium of self-expression. In September of the same year they made their debut in St. Paul's Church, at the request of the rector, Howard Graham, in the chancel play, "The Wanderer." It was a three-act, hour-long production dealing with the Prodigal Son theme. Since then, the play has been presented 72 times before 18 denominations and non-denominational groups, at two summer resorts and on the local county fair midway. (Any sim-

ilarity to the performances the Miracle Play groups gave in the town market place in the Middle Ages is, we are sure, strictly intentional.) Last Lent, the group prepared a new version of The Rock. This has been presented 18 times so far and both dramas are booked solid for the rest of this year.

Many people, apparently, have this idea. Perhaps the national Church can do something about getting them all in one place to find out what can be done in this field. Some exploratory discussions that have already been held show that such persons as Dorothy Sayers, T. S. Eliot and W. H. Auden would not be hostile to the idea, with some of them willing to travel all the

way from England to tell what is done at Canterbury Cathedral and elsewhere.

There is certainly a real need to get Church drama off of the level of the "poor starving missionary" theme (both in plot and staging). The "Great Scenes from Great Plays" is a good start but good theatre starts on a somewhat lower level.

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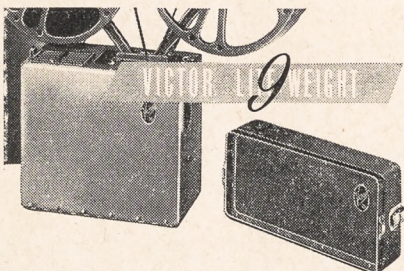
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PEOPLE

CLERGY CHANGES:

Jose Vega, former Roman Catholic priest, is assistant to the dean of the Episcopal Cathedral, Mexico City.

John Henry Lehn, rector of St. Mary's, Reading, Pa., becomes rector of St. Mark's, Mauch Chunk, Pa., Dec. 1.

William F. Corker, former rector of Good Shepherd, Scranton, Pa., becomes rector of St. Michael's, New York City, on Dec. 5.

Frederick Q. Shafer, rector of St. John's, Barrytown, N. Y., becomes rector of St. Mary's, Cold Spring, N. Y., Feb. 20, 1949.

Albert E. Rust, Jr., formerly of the diocese of Mass., is now assistant at St. Paul's, New Rochelle, N. Y.

William P. McCune, formerly rector of St. Ignatius, New York, has moved to Columbus, O., and is to be addressed at 52 Lexington Ave.

F. Sydney Bancroft, formerly rector of Grace Church, Jersey City, N. J., is now rector of St. Agnes, East Orange, N. J.

W. Hubert Bierck, formerly rector of Zion Church, Greene, N. Y., has been called to army duty and is now stationed at Fort Monroe, Va.

Norman L. Burgomaster, formerly on the staff of St. Luke's, Minneapolis, is now rector of the parish.

Lee Graham, Jr., formerly in charge of St. Andrew's, Panama City, Fla., is now in charge of St. James', Port St. Joe, Fla.

William S. Hill, formerly assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich., is now rector of St. Peter's, Uniontown, Pa.

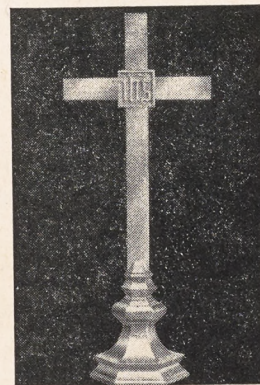
William G. Greenfield, formerly of the Church in Canada, is now canon of St. John's Cathedral, Spokane, Washington.

Charles W. Findlay, formerly assistant at St. Philip's, Wiscasset, Me., is now rector of the Epiphany, Walpole, Mass.

Henry R. Fell, formerly assistant at St. John's, Elizabeth, N. J., is now rector of Trinity, Ottumwa, Ia.

Warren I. Densmore, former General student, is now chaplain at St. Peter's School, Peekskill, N. Y.

Samuel J. Hutton, at present rector of Kingston Parish, Mathews County, Va., becomes rector of St. John's, Glasgow; Christ Church, Buena Vista; Grace Church, Buchanan, diocese of Southwestern Va., Jan. 1.



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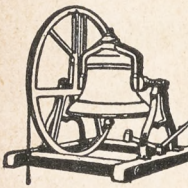
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PEOPLE

James Cosbey, Jr., formerly rector of St. Mark's LeRoy N. Y., becomes canon of Trinity Cathedral, Cleveland, O., Nov. 15.

Walter P. Hurley, formerly rector of St. Mary and St. Jude, Northeast Harbor, Me., becomes rector of the Good Shepherd, East Dedham, Mass., Nov. 15.

Armand T. Eyler, formerly on the staff of St. Margaret's, Washington, D. C., is now in charge of St. James', Greenville, Tenn.

Appleton Grannis, retired, is now locum tenens at St. Andrew's, Clifton Forge, Va.

D. W. Cosand, formerly at St. Stephen's, Spencer, Ia., is now serving at the Holy Comforter, Kenilworth, Ill.

Hume Cox, rector of Grace Memorial Church, Lynchburg, Va., becomes rector of Nelson Parish, Arrington, Va., Dec. 15th. The parish consists of Arrington, Massies Hill, Norwood and Schuyler.

David E. Evans, formerly rector of St. George's, Newport, R. I., is now rector of St. Thomas', Dover, N. H.

HONORS:

Frederick W. Foerster, one-time German Ambassador to Switzerland under the Kurt Eisner regime, now an American citizen, received the honorary degree of doctor of theology this month from the Theological School of the University of Leipzig. His article on "The Treatment of Germany" in The Witness of March 13, 1947, was a warning that the U. S. should not again build up a strong Germany as we did following W. W. I.

James W. Kennedy, rector of Christ Church, Lexington, Ky., has received the honorary degree of doctor of divinity from Seabury-Western.

ELECTIONS:

Edwin A. Penick, bishop of North Carolina, has been elected president of the Province of Sewanee to serve out the term of the late Bishop Jackson of La.

Malcolm E. Peabody, bishop of Central New York, has been elected President of the Province of New York and New Jersey, succeeding Bishop Reinheimer of Rochester.

DEATHS:

C. A. Brocklebank, 43, one-time rector of St. Mark's-in-the-Bouwerie, New York, and more recently in secular work, died at Tannersville, N. Y., on Nov. 1.

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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.

DONALD W. CRAWFORD
Vicar, Christ Church, Lexington, Ky.

The review of "A Greater Generation" surely calls for further comment. How anyone so sensitive to "content" could have read this book and so completely miss its content is well-nigh inconceivable. The 27 churches now in the project—four of them Episcopal parishes—evidently have found something to learn about teaching the Christian religion that fills an unmet need in religious education. Only one YMCA group has tried the program in part.

The weakness of Christian conviction as evidenced by the amount of "dead wood" that clutters up the communicant list of the average parish in our church surely makes the thinking person question the effectiveness of the educational methods the church has used heretofore. Indeed it is high time we paid a little attention to how we are to learn the content of our religion and translate it into effective Christian character. Was not Jesus himself moved to protest, "Why call ye me, Lord, and do not the things which I say?"

Let us have done with this belittling of things we do not understand.

MRS. EVANS HAMMOND
President of Auxiliary of California

Can you send me five copies of the Oct. 14 issue? I forward my copy through the Church Periodical Club but do not want to let it out of my hands until I am sure of getting another. Thank God that through The Witness we can have a true picture which shows more than one side of some of our missionary problems. Answer: We are completely out of Oct. 14. If there are those who have extra copies they would like to send to Mrs. Hammond, her address is 134 York Avenue, Berkeley 8, Cal.

MRS. EDNA C. McELWAIN
Churchwoman of Washington, D. C.

I was quite surprised to see the Progressive Party advertisement in the Witness (Oct. 21), especially since Wallace urges a full separation of Church and state. Why does the party choose a religious publication for its ad? Does the Episcopal Church endorse Mr. Wallace and his platform? Answer: We carried the ad of the Progressive Party because it was sent to us, and paid for. We would

have been delighted to have had the ads of any of the other ten parties' running candidates, providing they paid for them. A number of church weeklies did, as a matter of fact, run full page ads of the Republican and Democratic Parties, but none were offered us, worse luck. As to why the Progressive Party ad was placed in a religious publication, we presume it was because they think Church people are interested in the separation of Church and state issue. As for the last question, the Episcopal Church does not endorse any candidates or platforms.

L. ELIZABETH NOURSE
Churchwoman of New York

Congratulations on the "new" Witness. I think it is wonderful and should be a big success. The editors have done a lot of hard work and this new magazine shows the fruits of their hard labor. Keep on giving us a truly progressive Christian paper as you have been doing over the years. The world certainly needs it.

GERALD H. LEWIS
Rector at Gas City, Indiana

Congratulations on the new format of The Witness. The cover is more attractive; the printing and headings are easier to read; and that editorial about getting rid of parochial mechanics was most heartening. I wonder what would happen if we stopped raising money in the Church and gave our whole time to feeding the sheep.

JOSEPH F. FLETCHER
Professor at Cambridge Seminary

The issue on China is great. Nobody could ask for better Church journalism. It's tops.

SIN MAY TING
Chinese Student in New York

I think you did a wonderful job with the China number (Oct. 14).

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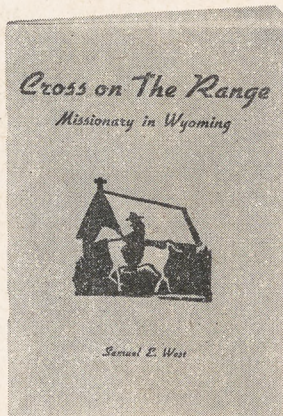
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