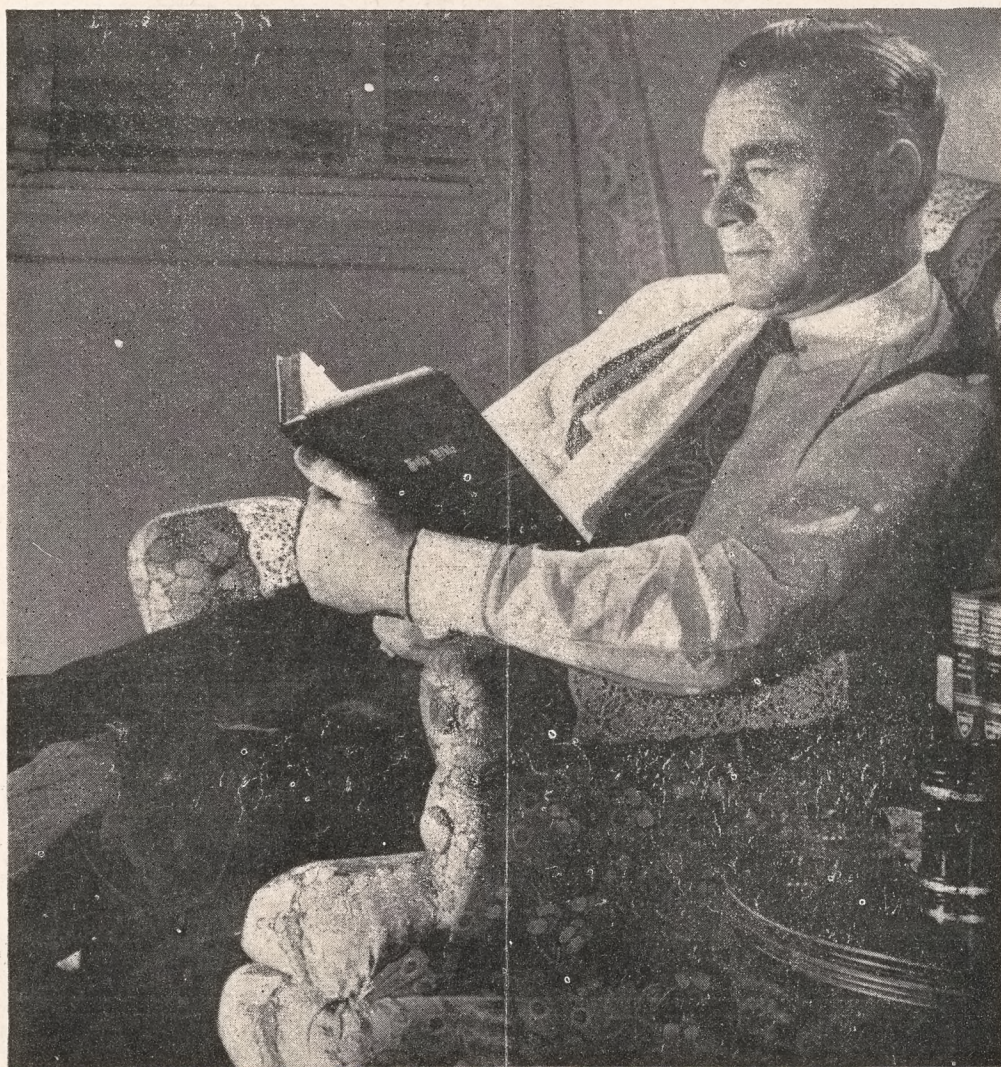


THE

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Witness

November 25, 1948



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For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, 135 Liberty St., New York 6.

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STORY OF THE WEEK

Worldwide Bible Reading Is Being Promoted

American Bible Society Is Urging Millions To Plan Regular Bible Reading

★ Seeing an unused Bible lying about in his home, a small boy asked his mother whose book it was. "It is God's Book," she is reported to have said. "Well," replied the boy, "don't you think we should return it. Nobody seems to read it!"

Stories like the above do not apply to all the homes of America, according to Frederick Cropp, secretary of the American Bible Society, who has spent a considerable amount of time investigating just this situation. "People are wrong who say that while the Bible may be the world's best seller, it is the least read book and the book that nobody knows," continued Cropp.

The use of helps for reading the Bible and lists of suggested Scripture passages is way above pre-war years as indicated by the figures of religious publishing houses. "The Bible Society alone," declared Cropp, "distributed last year on request more than 15,000,000 copies of the bookmark containing a list of readings for the worldwide Bible reading between Thanksgiving and Christmas. In addition the list was reprinted more than 20,000,000 times. An even larger response is expected this year in observance of the program, which has as its theme, 'The Book of All Nations.' One million copies of a reading list, made up of passages to be read daily throughout the year were

circulated also by the Bible Society."

Commercial and religious publishing houses continually bring out "new" Bibles, new in the sense they contain outlines, explanations and many references to help the reader in understanding obscure and difficult passages. The Bible, that used to appear in nothing but a sombre binding of black, can now be found in attractive, colored bindings, appealing to the eye in format and readability of type.

Uncounted millions of Americans listen every Sunday in their churches to ministers reading from the Scriptures. One of the most popular radio programs of its class, according to a Hooper rating, is the half-hour broadcast on Sunday evening of "The Greatest Story Ever Told," based entirely on incidents taken from the Bible.

At the last annual convention of the Rabbinical Council of America, Rabbi Uri Miller of Baltimore, Maryland, spoke for his colleagues when he said that "the Bible is our greatest source of prestige. We must continue to be a Bible loving and Bible studying people."

This phenomenon of increased reading of the Bible is not confined to our own land. A recent visitor to Japan has reported seeing the Japanese reading copies of the New Testament on park benches and while riding

in buses and trains. The Student Christian Association there operates makeshift sidewalk Bible stalls in Tokyo where the passerby may secure a copy of the Scriptures, so great has been the demand for the books.

DIOCESE OF CALIFORNIA PRESENTS MISSIONS

★ More than fifty parishes, missions and church institutions in the Diocese of California contributed exhibits to three convocational programs in San Francisco, Palo Alto and Alameda in the weeks preceding services and meetings for the Foreign Missions Program of Advance, November 14-17.

An amazing variety of colorful exhibits presented vivid scenes and graphic portrayals of the Church's work in missionary fields in the United States and overseas. All departments and divisions of the National Council were represented at a literature table at each of the convocational programs, which included movies, filmstrips and also a children's pageant in Christ Church, Alameda. Brief talks were given by the Rev. A. Roland Merrix, National Council Field Officer, and the Rev. Frank L. Titus, Assistant Secretary of the Overseas Department. In Alameda one person at each booth told in turn the story of each exhibit in a two-minute speech over a travelling sound kodescope.

Visiting speakers at services and meetings for the Foreign Missions Advance Program included the Right Rev. Reginald Heber Gooden, Panama Canal Zone; the Rev. Charles W. Ranson, General Secretary, International Missionary Council; Dr. Paul W. Harrison, "desert doctor" from Arabia.

NEWS OF THE EPISCOPAL CHURCH

ARCHBISHOP GARBETT AGAINST HOLY WAR

★ "The Church has no right to look forward to the end of Marxian Communism unless it is doing all in its power to hasten the time when human rights will be reorganized throughout the world and peace and justice firmly established." So said the Most Rev. Cyril F. Garbett, Archbishop of York, addressing a service sponsored by the British Industrial Christian Fellowship. Warning against unwarranted hostility, he said, "we would be unjust to many communists and do lasting disservice to Christianity if we engaged in a so-called Holy war against all forms of Communism and branded as atheists all who accept its economic and political teaching. This would mean a breach with millions of fellow Christians in Russia and elsewhere who are loyal to the Christian faith and the communist state under which they live. If the Church at the time of the industrial revolution had denounced social wrong and demanded justice for the working class in days of weakness and oppression, the evils against which communism is a revolt would not have arisen."

Dr. Garbett defined Communism as a classless and equal society made possible through ownership by the community of the means of production and distribution. He said this system is open to criticism as "impractical, politically unworkable, and economically unsound," but added that its ideal is "not un-Christian and ought not to be condemned as such." The Archbishop asserted that "different as modern Communism is from the Communism described in the Bible," it need not be inconsistent with the Christian faith and life. "Many Christians," he said,

"are convinced there is much more in common between Christianity and Communism than between Christianity and Capitalism. In Russia, millions of Orthodox are loyal citizens of the Communist state. In Poland, convinced Communists regularly attend mass. In Czechoslovakia, members of Reformed churches are convinced Communists, and the same is true of China and Australia." Stressing that the Church should avoid indiscriminate condemnation of Communism, Dr. Garbett said otherwise they "would compel many, especially of the younger generation, to choose between Christianity and Communism."

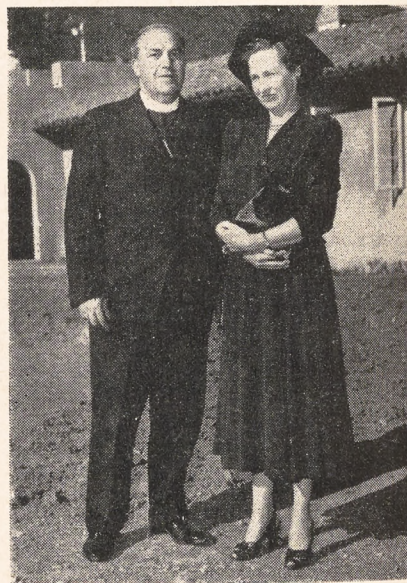
Describing the line of cleavage between communism and Christianity, he said:

"This dialectical materialism describes progress as due to incessant economic warfare which is governed by iron laws, and is remorseless and inevitable in its results. Such a deterministic and materialistic philosophy is openly and avowedly atheistic. It is the most dangerous rival to Christianity and directly and uncompromisingly challenges its faith and morals. It does not necessarily persecute the Church, for in Russia Orthodox and Protestant Churches are given today as much freedom as under the Czars, but on the implicit understanding of no opposition to the State. Thus it is possible for Russian Christians to live quietly in a Marxian state while rejecting its philosophical ideology."

DIOCESE OF NEW JERSEY ADDS 1,893 MEMBERS

★ Bishop Gardner reported to the Diocesan Convention of 1948 that during 1947 he and Bishop Banyard had confirmed 1,820 persons, and received (because they had been confirmed

in some other Church) 73; making a total of 1,893 for the year: 164 had been previously members of the Roman Catholic Church, 17 of the Greek Catholic, four of the Russian Orthodox, and two of the Polish National Catholic Church. Further, 253 had been Methodists, 145 Presbyterians, 106 Baptists, 69 Lutherans, 24 Congregationalists, with 32 reporting no previous church connection and two stating that they had been of the Jewish religion. Thus, the bishop reported, approximately 46 per cent of our new communicants had a background other than that of the Episcopal Church.



Bishop Karl Block of California and Mrs. Eric Bloy, wife of the Bishop of Los Angeles.

STATUS OF THEOLOGUES UNDER DRAFT

★ Requests are being received by the Army and Navy division of the National Council from theological students, asking for the procedure with regard to Selective Service deferment. The division has secured full information about this, and supplied the follow-

ing: The Selective Service Regulation 622.19, Class IV-D; Minister of Religion or Divinity Student reads: Section (a) in Class IV-D shall be placed any registrant (1) who is a minister of religion; (2) who is a duly ordained minister of religion; (3) who is a student preparing for the ministry under the direction of a recognized church of religious organization and who is satisfactorily pursuing a full-time course of instruction in a recognized theological or divinity school; or (4) who is a student preparing for the ministry under the direction of a recognized church or religious organization and who is satisfactorily pursuing a full-time course of instruction leading to entrance into a recognized theological or divinity school in which he has been pre-enrolled.

In order that a seminarian or student in a college or university may receive deferment, he must make application to the Local Draft Board when called, advising them that he asks for deferment under the Selective Service Regulation 622.19, Class IV-D, Section (a) 3 or 4, and informing them that he is preparing for Holy Orders and giving the name of the institution where he is pursuing his studies. The Bishop of his diocese and the dean of the theological seminary or college or university must also write the Local Draft Board asking for deferment for the student or seminarian from Selective Service and the statement must be made that he is satisfactorily pursuing a full-time course of study.

MAKE MERRY CHRISTMAS FOR GERMAN PARISH

★ Parishioners of St. Peter's Episcopal Church, Springfield, Mass., have already wished parishioners of the Reformed Bethlehem Church in Berlin-Spandau, Germany, a merry Christmas. St. Peter's has sent the in-

gredients for 24 large fruit cakes to the German church. But the local church knows Christmas is more than just cake. They're sending the decorations for a Christmas tree, too—gold and silver paper for paper chains, tinsel, candles and candle holders. Mrs. Martin S. Payne, a member of the committee, said the "German people have contributed so much to our observance of Christmas that we thought it only right that we should do something to insure plenty of Christmas cheer among at least one whole parish in Germany." The German church includes 200 adults and 90 children in its membership. Its building was destroyed during the war, and since the parish hall is not large, the Christmas party at which the fruit cakes will be the feature will be held in three installments.

FATHER HEBERT SPEAKS OF CHURCH AND UNITY

★ The annual Kingsbury Lectures at the Berkeley Divinity School, New Haven, were delivered by the Rev. A. Gabriel Hebert, S.S.M., of Kelham, England, last month. The Bishop of Connecticut presided and two societies of Connecticut clergy and several visitors from Yale Divinity School were present. Father Hebert took as his subject the Doctrine of the Church and Christian Unity, and spoke first on the Biblical Doctrine of the Church. His thesis was:

We have substituted for the idea of "the Church" that of "denominations." In the New Testament the Church was first of all regarded as a "nation"; the Israel of God, reconstituted by the saving work of Christ and enlarged to include people of all races; hence the name *ecclesia*. But the *ecclesia*, though it is God's creation, is always imperfect, so that salvation can be worked out only through the Remnant. Such is

the Church always; when our Lord was crucified he was the faithful Remnant; in his death and resurrection judgment and salvation are seen as being worked out at the same time, and we are baptized into his death. Because we men are sinful and our deliverance from sin is being worked out in the Church, the Church is necessarily a complex fact; and while the divisions of Christians are shameful and scandalous, it is not any greater problem to faith that the Church should be divided than that it should be sinful.

Resuming in the afternoon, the lecturer spoke on the Way of Christian Unity:

The Church of the early centuries had the task not merely of converting individuals, but of redeeming and transforming the whole civilization of the Greco-Roman world. It did not come through its conflict unscathed; the medieval Church was so distorted and one-sided that the efforts of the reformers to return to the pure gospel resulted in further distortions and in schisms on a scale hitherto unknown. In our day a great movement towards Christian unity is taking place; what is on the way is a deep inner understanding between Catholic and Protestant sides of Christendom. True reunion will come only through this, and cannot come by that ecclesiastical diplomacy which assumes that sufficient doctrinal agreement can be taken for granted. The result of this would not be Christian reunion but only an amalgamation of denominations.

PRESIDING BISHOP AT PRESENTATION

★ Bishop Sherrill preached at the Diocese of Pennsylvania's Fall Presentation Service of the United Thank Offering. The service was held on November 4th at Holy Trinity Church in Philadelphia, where the Rev. Frank Salmon is rector.

EPISCOPAL CHURCH NEWS

LONG ISLAND DIOCESE HEARS MOREHOUSE

★ The Czechoslovakian and the Hungarian government allow freedom of religion, according to Clifford P. Morehouse, editor of the Living Church, in a talk to the social relations department of the diocese of Long Island at the Diocesan House, Nov. 15, 1948.

Between the Lambeth and Amsterdam conferences Mr. Morehouse visited Czechoslovakia and Hungary. He found no hindrance to his movements or censorship of his reports sent out of the two countries. A high Roman Catholic official in Czechoslovakia said there was no interference with the church and that the government had offered to increase the support of the churches. This offer has been essentially rejected by both Roman Catholic and Protestant churches.

The people look to Russia because it liberated them and offered immediate help. They are dejected and tensely waiting for something, said Mr. Morehouse.

In Hungary he found no rationing though prices were high. Cardinal Mindszenty, primate of the Roman Catholic Church, is in open and avowed opposition to the government. The cardinal, however, said the government had not interfered on the ordinary parochial level. The church opposed the government because it nationalized the schools. Even though the government stated there should be compulsory religious teaching of both Protestants and Roman Catholics, the cardinal has pulled all religious orders out of the schools. Only the church, he said, had the God-given right to teach religion. Bishop Beretzky of the Reformed Church had signed a twenty-year concordat with the government providing for de-

creasing government support. Eventually the church would maintain some of its own institutions, especially its four seminaries. Lutheran Bishop Ordass who opposed nationalization of the schools was now in jail.

Matthew Rakosi, leader of the Communist party in Hungary, granted an exceptional interview to Mr. Morehouse and told him that the Calvinist Church had paved the way for democracy in Hungary. Mr. Rakosi also felt that the church must keep out of politics and that the press in his country was too free. He believed there would be local wars in the next ten years but no world war.

Mr. Morehouse said he believed that communism was regarded as a religion and that it was a judgment on the shortcomings of our system.

The Rev. George H. MacMurray, reporting on a conference on Church and Industry sponsored by the Economic Justice committee of the Brooklyn division of the Protestant council and three formal church

bodies, said that industry and labor both stated neither looked to the church. In regard to clergy in picket lines labor said it was glad to have anyone join them. Industry said it assumed a clergyman didn't know all the facts if he took any part in any conflict.

MORE MEN GOING INTO THE MINISTRY

★ The Rt. Rev. Charles K. Gilbert, Bishop of New York, has announced that there is a great increase in the number of men who wish to study for the priesthood of the Church in the Diocese of New York. He said he regarded it as "a matter of deep significance to know that during the past year I have interviewed fifty-six young men who wish to study for Holy Orders, and this comes at a time when the Episcopal Church throughout the United States is faced with a pressing need for additional clergy. This also comes at a time when young men are supposed to be under the influence of prevailing secularism."



Early lessons in reading for this Indian child are from the Bible. The American Bible Society supplies large numbers of Bibles and Portions to Indians throughout the country.

Dean Johnson Asserts That Russia Is Friendly

BY
ROBERT M. COOK

★ "There are some who maintain that war is inevitable; others, and I amongst them, who maintain that peace is possible," said Dean Hewlett Johnson, of Canterbury, at a dinner of welcome in New York Sunday, November 14.

Mr. Olin Downes, the noted music critic, who was master of ceremonies, stated that he with others was taking part in the welcoming because they refused to be red-baited and because he believed it to be an historic moment. Dean Donald J. Campbell, of Christ Church Cathedral, Springfield, Mass., and Bishop Suffragan-elect of Los Angeles, welcomed him as the dean of the parent see of the Church of England of which the Episcopal Church in the United States is a daughter Church. Both capitalism and communism are under the judgment of religion which is under the judgment of God, said Dean Campbell.

William E. Hocking, professor emeritus of Harvard, said the national Committee of Welcome had as its one concern, "that the traditional hospitality of this country—its mental hospitality—to responsible expression of opinion—shall be maintained."

The alternative to peace is a type of war more terrible than the world has yet known, said Dean Johnson. "But we must not delude ourselves into thinking that an atomic war can be a press-button war." Germany's industrial potential was not destroyed under all the bombing it received. Hiroshima was damaged only to the extent of six per cent of its industry. According to the Franck report, two countries and perhaps two alone are invulnerable in atomic warfare—Russia and China.

The rights of the West which

include freedom of speech and press and association and the rights of the East which include the right to work, the right to adequate pay for work, the right to rest after work, the right to health, to education, to full security for all regardless of sex, religion or race are complementary, said the Dean.

"In their concern for world peace, peoples all over the earth view with grave misgivings the encirclement of the Soviet union by 434 American air bases." He asked "Why should not the great religious bodies in your great country take a foremost place in this campaign to which they are really pledged as bearers of the name of the Prince of Peace."

The disagreements and misunderstandings between the U. S. and the U. S. S. R. are three, he pointed out. "Russia's obstinacy with regard to the solution of atomic bomb problems, the solution of the Berlin problem and Russia's relationship to the six republics of Eastern Europe." Russia is essentially interested in atomic energy for civil development. If one regards the United States as having one hundred horsepower per capita then Britain has seventy-three per cent while Russia has only one-sixth of this amount. She naturally desires these fresh sources of energy, since wealth and prosperity stand in direct ratio to the power per head of population.

Russia has never asked the Western powers to leave Berlin but simply to return to the principles of the original agreements. She views with alarm the setting up of Frankfurt as a capitol, the introduction of the new currency, and the lack of de-nazifying activities.

Dean Johnson referred his listeners to an essay of Dr.

Arnold Toynbee where Dr. Toynbee shows that historically Russia has always been attacked from the West.

Dean Johnson quoted Jan Masaryk, "My people love Soviet Russia and any policy which could threaten to divide my people from Soviet Russia is doomed to failure."

In conclusion the Dean said he believed the mass of the people of America desire peace: "We have seen evidence of the peoples' power in the proposed Vinson mission but it was not enough. We hope that the voices of peace may grow and take concrete form."

Rabbi Louis I. Newman welcomed Dean Johnson as a clergyman desiring reconciliation between nations.

His first public appearance since arriving in the States was at Holy Trinity, Brooklyn, where the Rev. John H. Melish is rector. More than 1500 persons, and several hundred who were turned away, came to hear the Dean at the regular eleven o'clock service on November 14. In welcoming Dean Johnson to Trinity Church, Dr. Melish said he was repaying a similar courtesy extended to him by the Dean when he was at the Manchester Cathedral.



Mrs. Donald H. Putnam of Ashland, Kentucky, is the new president of the Woman's Auxiliary in the diocese

ECUMENICAL NEWS

MISSIONARY TRANSLATES BIBLE INTO NAVAJO

One stubborn clergyman and one hundred determined Indians are making Bible history in the West. For a people who have no written language, the nomadic Navajos, they are putting into print the New Testament. The Rev. William Goudbert has been at the job for 18 years. Translations of Mark and John have been printed, and a third book, I Corinthians, now is ready for the American Bible Society to publish. In explaining the difficulties of translation, Mr. Goudbert said: "Sometimes one verse takes a whole day for us to work out. Take the word Baptism, for example. The Navajos have no word for that. They have one that means water on the head, which might suit my Methodist and Presbyterian friends all right. But how about the denominations that believe in immersion? We studied and studied and finally decided on the Navajo word 'Na'aelaago' which means ceremonially washed."

The Navajo language has very few nouns. All of the translating is done from the original Greek. The reason for this is that the Navajo language has a syntax similar to the Greek. Mr. Goudbert reads a verse to the Indians, putting the translation into idiomatic Uavajo. The Indians then tell him the way they would say it to their people to make them understand.

PRESIDENT STRESSES RELIGIOUS LIBERTY

President Truman, in a letter to the Union of American Hebrew Congregations, described the American formula of religious liberty and freedom for persons of all faiths as "a contributing factor in the development of the American way of

life that we call democracy."

The President's message, addressed to Jacob Aronson of New York, chairman of the executive board of the Union, was released here prior to the opening of the group's 75th anniversary convention.

"Separation of Church and State on the one hand," Mr. Truman wrote, "and the encouragement and support of religious organizations by individuals on the other hand, has successfully answered the problem that in other countries, and in other times, has plagued humanity. Strong voluntary organizations, such as the Union of American Hebrew Congregations, are a distinctive aspect of American life."

DIVORCE LAW CHANGED

South Carolina has lost its unique position as the only state completely outlawing divorce. An amendment to the constitution has been approved by the voters which will permit divorce for adultery, physical cruelty, desertion or habitual drunkenness.

AGENDA ANNOUNCED FOR FEDERAL COUNCIL

The biennial meeting of the Federal Council of Churches will be held in Cincinnati, December 1-3. Six issues of major concern to the 25 member churches of the Council are scheduled for extensive consideration at the sessions. These are: the development of a greater lay participation and leadership in the Church; ministry to older people; plans for the United Evangelistic Advance; programs and policies of the Church in the field of human rights; responsibility of the Church in dealing with juvenile delinquency; and responsibility of the American

Church for displaced persons and overseas aid.

Reviews of the international situation from the Church standpoint will be given by John Foster Dulles, foreign policy expert; and Leighton J. Stuart, Ambassador to China. Another highlight of the meeting will be a report on effecting the merger of the Federal Council and seven other interdenominational groups into the proposed National Council of Churches. This report will be given by Dr. Luther A. Weigle, chairman of the planning committee. Charles P. Taft, Council president, will preside at the meeting. It will be the first time in the history of the Council that a layman has presided at a biennial session. Delegates to the meeting will also elect a successor to Mr. Taft, and another to Bishop John S. Stamm, Harrisburg, Pa., senior bishop of the Evangelical United Brethren Church, retiring vice president of the Council. Applications of at least two churches for membership in the Council will be acted upon. These are the Religious Society of Friends of Philadelphia, and the Romanian Orthodox Church in America.

Speakers who will discuss the six major issues at the meeting will be Francis S. Harmon, vice president of the Motion Picture Association of America; the Rev. C. E. Krumbholz, executive secretary of the department of welfare of the National Lutheran Council; Dr. Edwin T. Dahlberg of Syracuse, N. Y., former president of the Northern Baptist Convention; Prof. William G. Mather of Pennsylvania State College; Dean Leonard W. Mayo of the School of Social Work, Western Reserve University; and the Rev. A. R. Pepper, executive vice president of Church World Service.

NEWS OF OTHER CHURCHES

OPPOSE EXTENSION OF CONSCRIPTION

Quakers meeting in annual convention in Philadelphia were urged by their officials to start preparations for opposing the extension of conscription beyond 1950. Lloyd Baily of the legislation committee said it was useless to work for repeal but "we can lay the groundwork to oppose its extension." He also said that Quakers and other peace Churches would oppose any move to raise the present military appropriation or to reintroduce universal military training. Various speakers appealed to Americans of all creeds "to live without suspicion or prejudice toward any nation." Visitors attending the meeting came from four foreign countries and from at least eight other Friends bodies in the U. S. and Canada.

MORE DOCTORS FIRED

Two more doctors have been fired from the staff of a Roman Catholic hospital in Greenfield, Mass., bringing the total to date to four. They had approved the proposed amendment in the state law which would permit physicians to give married women contraceptive advice when, in their judgment, pregnancy would endanger their life or health. The amendment was vigorously opposed by the R.C. Church, who were supported also by the Lutheran Church. The amendment failed to pass.

QUAKERS THANKED BY RUSSIANS

The Friends Service Committee has received a cable from the Russian Red Cross thanking them for a gift of streptomycin valued at \$25,000. The Russians reported that the drug

was distributed among children in tuberculosis hospitals and sanatoriums in the USSR. A message on the 4,000 packages stated that the gift was "a testimony of good will and friendship from the American Friends Service Committee to be used to promote the health of the people of the USSR."

CHURCH MADE INTO BOWLING ALLEYS

Fairhill Baptist Church, once a flourishing congregation in the heart of Philadelphia's textile district, has been turned into a Church sponsored athletic center. It will serve as headquarters for 42 bowling teams, all members of the Baptist Union Athletic Association. The old church now contains eight bowling alleys and a basketball court.

ORTHODOX ACADEMY IS OPENED

The theological seminary of the Russian Orthodox Church, housed in an annex of the Union Seminary, New York, has been opened, the first of that Church to be established in the U.S. Dean George Florovsky of the Seminary in Paris, who will teach at the new school, presided over the inaugural ceremonies.

TAKING PRISONERS TO CHURCH

John A. Flaska, candidate for sheriff of Bernadillo County, New Mexico, said he planned to take some of his prisoners to church on Sundays if elected. "Sermons are good medicine for some of the wayward ones. I plan to have some of the prisoners listen to the radio on Sunday morning too so they can absorb good teaching from sermons." We have not learned whether or not he was elected.

SENATOR JOHNSON WANTS MORE RELIGION

Senator Johnson of Colorado, speaking at the convention of the Seventh-day Adventists held in Denver, was sharply critical of the nation's armament program. Declaring that the world needs more religion, he urged delegates to devote all of their energies to building up a worldwide spiritual ministry. The convention adopted a budget of \$13,446,800.

BAPTISTS TO SPREAD FREEDOM HERITAGE

Baptists were challenged to carry their heritage of freedom into the country's political, social and economic life, at a ministers' conference held in Cleveland. D. R. Sharpe, head of the Baptist Association, told them that "we must work constantly for racial brotherhood, seek greater justice in the economic order and fight for a regeneration of our political life."

PRESBYTERIANS OFFER SCHOLARSHIPS

The Southern Presbyterians are to award 20 scholarships, ranging from \$200 to \$2,000, in colleges of their church. Applicants must be members of that Church and high school seniors or recent graduates. With the application must be submitted an essay of not less than 500 words on "why attend a Christian college" together with an autobiography of 1,000 words or more.

CONGREGATIONALISTS MISSION BUDGET

The mission board of the Congregational Christian Churches, with work in 10 countries carried on by 403 missionaries, has adopted a 1949 budget of \$1,519,254.

NEWS OF CHURCHES OVERSEAS

MICHAEL SCOTT CARRIES FIGHT FOR NATIVES

Michael Scott, Anglican clergyman of South Africa, and a militant champion of Africa's non-white races, has cancelled an air trip to London and Paris rather than surrender his passport to an official at Johannesburg airport. He had planned to go to Paris to present a petition to the U.N. on behalf of the Herero natives, who are opposed to South Africa's proposal to incorporate South West Africa in the Union. The petition from the tribesmen, which Scott had been asked to present, asked that South West Africa be made a mandated territory under trusteeship. The action of the government official however prevented Scott from leaving Africa.

He will be remembered by many in the Episcopal Church since he was in the U.S. last year when he did present, though with great difficulty, a similar petition to the Assembly when it met at Lake Success. Fairly recently he served a prison sentence for joining Indian passive resisters who had defied the Union government's new land tenure laws.

VATICAN AGREEMENT IS POSSIBLE

The possibility of eventual understanding between the Vatican and the government of Czechoslovakia has come to the front in Prague as a result of the visit of Archbishop Beran of Rome. Issues that have to be settled include compensation for Church land seized by the state; whether or not parochial schools will be allowed; subsidies by the government for Church personnel; whether priests shall be allowed to hold political office. This latter question was headlined in Prague when the Rev. Joseph Plojhar

refused to give up the post of minister of health when ordered to do so by the Church. He was suspended by the Church for six months and will probably be excommunicated at the end of that period unless an agreement is arrived at on this issue between the Vatican and the government.

CHINA MISSIONARIES IGNORE PLEA

Missionaries in the areas of China which may be taken by the Communists have refused to follow the recommendations of consular officials that they evacuate. Increasingly stories are coming from China that Christian missionaries are well treated in the Communist areas and are being urged to carry on their work.

WOMEN URGED TO AID

English women were urged to aid in a campaign aimed at obtaining higher salaries for clergymen of the Church of England. The laymen's committee said it was appealing to the women "because the responsibility of budgeting for your household and of making ends meet is largely yours. You can therefore sympathize with the wives of the Church of England clergy who are bearing in these days an increasingly heavy burden."

UNIVERSAL CHURCH IS PREDICTED

Prof. T. C. Chao, speaking at the meeting of the national Christian Council of China, meeting at Shanghai, predicted that the "universal Church may come within 30 to 50 years." Dr. Chao is one of the six presidents of the World Council of Churches. "We in the Churches

are unsophisticated perhaps," he said, "but we cannot understand why each sect cannot carry over into one Church the riches of its own heritage. In times of peace diversity is a luxury. In times of trouble disunity is a menace and a sin against God."

Dealing with the present crisis in China, Dr. Y. T. Wu, considered the foremost Chinese theologian, stated that "we miss the whole point unless we realize that the present situation is a symptom of a dying order and the birthpangs of a new order." He set forth this point of view in a special article for *The Witness* (Oct. 14). Dean T. H. Sun of Chelco University said that the Church in China is leaning "too heavily" on western Churches and has not yet produced a leadership capable of "integrating the riches of the Chinese culture with the Christian faith."

GREEK PROTESTANT CONVICTED

Elias Paraskovopoulos of Greece has been sentenced to three and a half months in jail, plus a heavy fine, for giving a band of gypsies clothing, sent by an American missionary organization, in an attempt to convert them to Protestantism. He has been set free pending appeal to a higher court.

JAPAN UNION CHURCH ADOPTS CREED

The Apostles Creed was made the official creed of the United Church in Japan at an assembly meeting in Tokyo and attended by hundreds of delegates. The Church, which comprises a number of Protestant denominations, not including the Episcopal, was formed during the war and had the backing of the government.

EDITORIALS

A Thoughtful Thanksgiving

THE words "think" and "thank," etymologists say, come from the same root. It makes sense. One who gives thanks is a person who thinks. Consider the relationship of these two words in some of our everyday experiences—the food we eat for instance. Only in exceptional cases do we produce it. It has been cared for by many persons, in many ways, before it reaches our table. The person who thinks gives thanks for his bread.

So, likewise, one who thinks is thankful for friends, for family, for home, for church, for community. As we celebrate the national holiday of Thanksgiving, those who think will give thanks for our nation; not only for the fruits of the harvest and for the great natural resources with which our country has been endowed, but also for the leadership this nation has given the world. The thinking person will also realize the crisis of our day and will give thanks for the opportunities we have to establish justice, equality and peace, not alone for ourselves but for the nations of the world.

This is not alone a time for greatness. It is even more a time for thinking and for thanking. May our Thanksgiving be a thoughtful one.

The Same Ditch

THE convocation address of the Archbishop of York is one which may well bring dismay to Christian people who are looking for leadership and intelligent coping with facts in these critical days. After spending many words on the horror and futility of war he becomes victim of the muddled thinking which is characteristic in this realm. What can one make of this: he endorses the findings of the two Lambeth Conferences that "as a method of settling disputes war is incompatible with the teaching and example of our Lord Jesus Christ" but then

continues, we "cannot stop there" (sic!) and proceeds solemnly to re-state the dreary old cliches that "there are occasions when war is just" and "war is not the worst of all evils." We leave it to him who can to explain how an act can be incompatible with Christ's teachings and example and yet "just."

After the first world war a devastating book was published, "Preachers Present Arms" from which the Church should have learned a lesson. But here it is again; the same futile, crass cry: to Archbishop Garbett there is apparently little choice between appeasement and bigger and

better weapons for the destruction of human life. He says, to be sure, "the Christian must do his utmost to preserve the peace and remove the causes of war." But in this trumpet call to arms he spends only two short paragraphs on what he acknowledges is one of the chief dangers to peace: national sovereignty. Rampant and uncontrolled national sovereignty is without doubt one of the most obvious causes of war; it is one which we in all countries have to deal with at the moment. Here is the point where the Christian can immediately and best throw his weight. There is nothing startling or new about this—nor yet impracticable. The renunciation of sovereignty is the early history of our own country; it

"QUOTES"

IN an age when the foundations seem to be slipping, it is well for us to remember the pithy saying of the poet Lowell, "The Ten Commandments will not budge." Take the very first Commandment, "Thou shalt have no other gods before me," which means, stated positively, "Thou shalt have one God." When asked what it means to have a God, the reply has been made: "Whatever thy heart clings to and relies upon, that is properly thy God." What does America rely upon? Do you think the American people would vote to recall the first Commandment? The charter signed in the cabin of the Mayflower, before the Pilgrim fathers landed on American soil began with the words: "In the name of God, Amen." Do you think our people want to revoke that appeal? Do you think we are ready to strike from our national hymn the words: "Our fathers' God to Thee?"

—Forward, Youth Edition

is the story of the achievement of such civilization as we have; it is the very basis of Christianity. For there cannot be brotherhood in any sphere without the giving up of sovereignty; it is the meaning of love.

Wherever public opinion has been tested in the United States (not alone through polls but through balloting in several States) there has been a marked majority in favor of the giving up of sovereignty on our part; concretely for the centralizing of military power and the establishment of a world police force in a strengthened United Nations. And sentiment is as great among many of the other western nations. To the ques-

tion, will Russia go along with this, the answer is, obviously, no one knows until it is tried. But there is a reasonable and two-fold reply; it is hardly likely that Russia could afford to stand out against the other nations of the world and, if she did, it is certain that we would not be in any worse condition than we are at present. She should be given every opportunity to come in—but someone must start. At any rate we commend this alternative to greater armament to the Archbishop before he visits this country

to address the General Convention when it meets next fall in San Francisco. No less than in his own country the American people are sick to death of hearing reiterated the old methods that have always resulted in dreadful agony. They have a right to expect something else from their spiritual leaders; they yearn for light and hope. But as they read the convocation address the words of the two gospels come to their mind: "Can the blind lead the blind? Shall they not both fall into the ditch?"

Our Common Biblical Heritage

By RANDOLPH CRUMP MILLER

Professor at Church Divinity School of the Pacific

IF no Bible, then no Christianity. With these words, Prof. Edgar Brightman makes clear the common Biblical heritage which is the property of all Christians. We do not have the same ministry or prayers or fellowship. The World Council of Churches, expressing the unity that now exists, had separate communion services. It is the Bible which is our common Christian heritage, shared by Protestants and Catholics alike, even though we may differ widely in our interpretations of the Bible.

The Bible is inescapable, even when men have no acquaintances with it. It pervades our life and our culture. Its literary, moral and religious influence is part of our everyday living. Hall Caine probably was not a great novelist, but his stories often had good plots. He writes: "Whatever strong situations I have in my books are not my creation, but are taken from the Bible. 'The Deemster' is the story of the Prodigal Son, 'The Bondsman' is the story of Esau and Jacob, 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl, and 'The Manxman' is the story of David and Uriah." Not only plots but titles of books and motion pictures are taken from the Bible, such as "Green Pastures," "Seven Pillars of Wisdom," "The Promised Land," "The Way of a Transgressor," "Jezebel," "The House of Mirth," and "A Far Country."

But more often literary phrases and embellishments are from the King James version. Daniel "saw the handwriting on the wall," our youngsters "drive like Jehu," nobody in my church lives off "the fat of the land," my daughters are "the apple of my eye," Job was not the only one who got along "by the skin of his teeth." And quotations such as these are only

"as a drop in the bucket" as II Isaiah would say.

The Bible's moral significance is also inescapable. It is like Roman or British common law. It is so taken for granted in our culture that we accept it without knowing its source. The Ten Commandments, for example, are the product of primitive Jewish society, yet they are basic to modern society. We act in accordance with them and call such behavior "good." We break any of them and call such action "bad." It is true that a man may refuse to follow the first four without getting into trouble, but his neighbors will be suspicious of him if he does not believe in God, if he worships images, if he is profane with a loud voice, or if he desecrates the Sabbath. And the law steps in if he dishonors his parents, kills, commits adultery, steals, tries perjury, or covets his neighbor's wife or property too openly. It is hard to escape this ancient code handed down from some 3000 years ago.

Thomas Jefferson was convinced that a Christian needed only to follow Jesus' moral code, and he entitled his private Bible, "The Life and Morals of Jesus of Nazareth." When he had selected what he thought were Jesus' authentic teachings and had cut out all the rest, "there will be found remaining," he wrote, "the most sublime and benevolent code of morals which has ever been offered to man." This document he called "proof that I am a real Christian, that is, a disciple of the doctrines of Jesus."

Much in American democracy has reflected that moral interpretation of Jesus as found in one of America's greatest leaders. We cannot escape the "common Biblical heritage" in the field of morals.

The impact of the Bible on religious belief we also cannot escape when the Gideons have put it in every hotel room and in as many school rooms as possible, and when the American Bible Society prints portions of it in a thousand tongues for reading at any time. The Bible has been a missionary for the Christian religion wherever men have been able to read it. It is the biggest seller because of natural demand.

Good preaching of Christianity has always been Biblical. It may not be textual, and sometimes Biblical preaching has been dull. It has been put this way: "The preacher may have mastered all the devices for winning friends and influencing people, he may be as jovial a mixer as ever crossed the threshold of a fraternal organization, he may even give his body to be burned out in shaking hands, knocking on doors, and joining orders; but when he stands up to preach, unless he can take his place in the line of succession as a biblical prophet and speak with an authority greater than his own, it will profit him nothing. He will still be a man's man; he will not be God's messenger."

God in History

WE come now to the chief reason that the Bible is our common heritage. It is not a best seller because of promotion methods, for men risked their lives to own it long before modern advertising became a racket. The Bible's claim to unique status lies in the story that it tells; and it tells of the mighty acts of God in history. It does not tell the whole story, but it reveals a cross-section of humanity in its search for God.

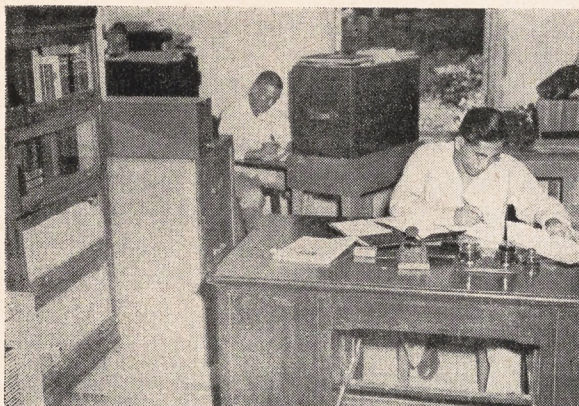
It is no accident that story tellers use the Bible for their pattern, for every kind of man is pictured in the Bible. In reading of the little near Eastern tribe called the Israelites, we discover that we are reading about ourselves. Change the date, the geography, and the plumbing, and there is very little difference between the characters of the Old and New Testament and those in our immediate neighborhood. We still have our Josephs and his brothers, our Jezebels, our Uriahs, our Davids, our Solomons, our Amoses, our Jeremiahs, our pessimistic writers of Ecclesiastes, and our Proverb-ial columnists.

We suffer with Job and doubt with Jonah. We vacillate with Peter and we brag with Paul. We are indifferent with the Pharisees and we are cruel with Salome. We stumble with Magdalene and we are forgiven with the harlot who is unnamed. Our husbands are as long suffering as Hosea and our wives are as loyal as Ruth. We drive like Jehu and we are as curious as

Lot's wife. We are as tempting as Eve and as gullible as Adam. We travel farther than Abraham and we conduct war with the courage of the Maccabees.

Then we praise famous men with the author of Sirach, and we know the list in the letter to the Hebrews of those whose faith made them better servants of God. We rejoice in Scripture with Paul and we love with the unknown Elder. And finally we share the faith of the disciples that Jesus was the Messiah come to save us, and that this is not just the story of a primitive Semitic tribe but the drama of God's salvation for the world. Here are the mighty acts of God revealed in a people and condensed for us in a capsule, Jesus Christ our Lord.

The chief actor in this drama is God. The Bible gives us the picture of our world in which men are important and in which their discoveries



The Tokyo office of the American Bible Society is a busy place these days.

of truth are necessary in order to live meaningfully. But there would be no discovery without the prior act of God. God intends that we should know him, and in giving himself we have revelation as well as discovery.

"But why," some will say, "did God reveal himself to the Jews?" The answer is fairly easy. Each culture develops its own genius and makes its own contribution to mankind. The Greeks gave us philosophy, and in that area they were the chosen people. Western Europe gave us industrial progress. The Roman Empire gave us justice based upon law; China gave us the broad humanitarianism of Confucius. But only the Jews developed a distinctively religious consciousness which could reveal God's nature in a unique way. God acted through the Jews because that was the best way to reveal himself. God sent us Jesus Christ as a Jew because only the prophetic insights of the Jews made this possible.

The Bible is our common Christian heritage, then, because it is the sole historical record of the most important acts of God in history. In the life and death and resurrection of Jesus Christ, we have the high water mark of God's revelation and man's discovery. We believe that "the Bible contains all doctrine necessary for salvation through faith in Jesus Christ."

Whenever the Bible has been neglected, Christianity has fallen into disrepute. The great event of the Protestant Reformation was the giving of the Bible to the people, for the Bible is the one document which gives meaning and purpose and significance to life. "If no Bible, then no

Christianity." But the Bible is not to be worshipped; it is not infallible; it is not inerrant; it is not a relic . . . not a playground for fanatics.

When the Bible is intelligently and reverently read and studied, with all the aids of modern scholarship which a lay person can grasp, it becomes the great source book of God's revelation; it is a record of some of the acts of God in that unique historical process by which he made himself known to the Jews. The Bible speaks to us of God, or it does not speak at all; the Bible tells us about ourselves, or it tells us nothing. God is made real to us now, because the Bible speaks to our day.

Fiorello and The Bible

BY

ANTIONETTE M. BUCHANAN

MR. La Guardia was, unexpectedly, an Episcopalian—a very nice thing to be by the way, but how this rough-and-tumble, individualistic Latin with an Italian father and a Hungarian mother should be associated with something so "Anglo," correct, and orderly was a never-ending subject of wonder to me. That so self-willed and independent an individual as he was should be connected with any formal religion was surprise enough.

I sometimes amused myself considering what he would have made of the Thirty-nine Articles if he had ever read them; or how he would approach the general confession (imagination failed me at this point), or whether he ever went to church at all.

So I was entertained and greatly interested when Newbold Morris told me once of a memorable Church holiday. It was Christmas, and Newbold said he was picked out of bed early by the telephone and he found the mayor on the other end of it.

"What are you doing?" queried Fiorello.

"I was sleeping," retorted Newbold.

"Get up and come to the early service with me at the Cathedral," went on the mayor.

"What!" shrieked Newbold. "Look at the weather. There will be no service."

"Yes there will," returned his honor. "The bishop is taking the service and you and I are going."

Needless to say, the honorable President of the Council forsook his warm room and went out in the cold and snow—to church.

"Was anybody really there?" I inquired.

"The Bishop and Fiorello and I," said Mr. Morris.

When I first met and was thoroughly charmed by the little giant who ruled city hall, he certainly gave no suggestion of being religious. Any one who listened very long to his business vocabulary would have no suspicion that he would be anything but a mild atheist or a comfortable agnostic, if he bothered to "be" anything in particular. I imagine a possible "hereafter" was something very remote to the mayor at that time.

I soon found out that he had a curious admiration and respect for the Bible, curious because Fiorello was a student of life rather than books; also, in his childhood and impressionable days when he probably made his first acquaintance with formal religion, the higher criticism had penetrated to the provinces and the more hasty readers of the Darwin-Huxley serial considered the Bible pretty outmoded.

Bible and Economics

The first surprise he gave me was when I happened to question his all-absorbing preoccupation with economics.

"You speak as though economics were the whole of life," I objected.

"It is," he retorted. "Ever since God said to Adam, 'in labor and toil shalt thou eat' economics became man's entire concern."

I was taken too completely unaware to remember to chirp up with "man does not live by bread alone." I was surprised that the little

mayor had quoted Genesis instead of Marx to justify the faith that was in him—social economics, humanitarianism, simple charity, or what you might call it.

I remember early in his administration he made the front page in connection with Holy Writ when he spoke at some affair, making his subject ("text" he would have liked to call it—he loved to dress up) "Give us this day our daily bread." "That is my doctrine," he said in effect, "and if that be radicalism, make the most of it."

I dare say all the world—his radio world at least—knew how he loved the Christmas gospel. I think he enjoyed the dramatic simplicity of the story and its great implications, tremendous and terrible as an army with banners. It was best written by St. Luke who, all things considered, was his favorite evangelist. He quite liked both his style and subject matter.

One day he was giving his frequently expressed opinion on lawyers, swearing like a pirate meanwhile.

"I like lawyers," I protested. "What is the matter with the law?"

"'Woe unto you lawyers,'" he quoted readily and eloquently, "'for you have taken away the key of knowledge—you yourselves have not entered in, and those that were entering in, you have hindered.' St. Luke says so."

Generally speaking, Mayor La Guardia was no literary or scholastic adventurer, and it was the well traveled roads in the great journey that he knew best; but he had an unexpected, if highly sketchy, knowledge of the scriptures, especially the gospels; also Isaiah whom he greatly admired, Deuteronomy and other books of the Old Testament. He could nearly always find words to back up his own social philosophy, which was a very definite one. But he could not always recite chapter and verse or have the time and patience to look for it.

He complained bitterly of the many copies of the Bible that were not substantial enough to stand the physical wear and tear he gave them. He liked to mark them up, score them with pen, pencil, or fingernail, whichever happened to be handiest.

He liked to have a Bible on his desk, sometimes two. In the later years of his administration he had a handsome, bright blue Masonic one, also a limp leather, black, ecclesiastical-looking Revised Edition, with a Douay and "The Bible as Living Literature" within easy reach. He occasionally amused himself with certain of the simpler differences of interpretation, fluctuating between approval of the King James "peace

on earth, goodwill to men," and the Douay version of "men of good will."

Children were his passion and charity, by any of its names—generosity, social service, tolerance, feeding the hungry, and paying proper wages to workmen—was his law. The bits that he could quote on such subjects were legion. He liked St. James' epistle, and much valued his saying, "if a brother or sister be naked and want daily food, and one of you say to them, 'be ye warmed and filled'; yet give them not those things that are necessary for the body, what shall it profit?"

He approved of that one. He said it was no use to preach to a man and expect him to listen on an empty stomach. One of the few texts I heard him read with bitterness and anger, because of a provocation which now slips my memory, was:

"It were better for him that a millstone were hanging about his neck, and be cast into the sea, than that he should scandalize one of these little ones."

An injury to a child, any injury, was to him the unpardonable sin.

He was, of course, especially devoted to the Sermon on the Mount, quoted it frequently, and liked to have it where he could lay his hand on it instantly. The ironic comments on the over-ostentatious doers of penance and givers of alms amused him greatly and he found frequent use for them.

He found many ready uses for his scriptural language in his ordinary, utterly fascinating conversation which, of course, was quite spontaneous, but I generally knew in advance more or less what he was going to say in his scheduled public utterances. However, on one occasion he surprised me, and probably a good many other people by bursting forth with a large portion of the second chapter of the Second Timothy, in a mood of somewhat tragic earnestness.

There is a fresh attraction for me in reading the Bible now. An active and interested Fiorello seems to pop in and out of the text, pointing up the lines that he liked to use, and also I run onto many another one that reminds me of as vivid and charming an individual as I ever knew.

I remember in the difficult days of the first term of his long administration when through death and disaster he had lost his majority on the Board of Estimate, I sometimes thought of him fighting, like the storied prince, with a broken sword. And pretty gallantly at that. If I had known him better then I should have been reminded of Proverbs: "If thou faint in the day of adversity, thy strength is small." Fiorello Le Guardia's strength was not small.

Talking It Over

BY

W. B. SPOFFORD

A behind-the-scenes scrap has been going on for some time in the relief agency, "Care". It was brought to a head at the recent meeting of the board when the Rev. Herbert C. Lytle Jr.,



representing Church World Service, read a statement expressing "no confidence" in the executive secretary of "Care", Paul C. French. Lytle's motion asking for the resignation of Mr. French was seconded by the representative of Catholic

War Relief Services. It has been these two Church agencies, together with United Jewish Appeal, that have been gunning for French for over a year, with a number of insiders believing that they resent "Care's" success and the strong nationwide appeal and aggressive campaigns which it has carried on. There is little doubt but that the wide popular support of the organization, which is the only package service which can guarantee delivery in the areas in which it operates, has drawn off funds which otherwise might have gone to the Church agencies.

At this recent meeting resentment was expressed by representatives of some of the smaller relief agencies (which have for the most part supported Mr. French in these months of controversy) at the manner in which the demand of the resignation was brought up, particularly since it was quite evident that there had been a pre-meeting caucus of the anti-French forces. Leo Perles, CIO representative, moved an amendment to the Church World Service resolution which called for a committee to receive any charges against Mr. French and to give him an opportunity to answer them. This motion was passed, though both Church World Service and Catholic War Relief Services opposed it.

"Care" is a non-profit agency and is the only package service recognized by the State Department and Military Government. It enjoys such widespread confidence and support that the public is entitled to know what this internal battle is all about. It certainly has to be said that the agency has been eminently successful under the leadership of Mr. French. There are those who question his ability to bring others along with him, and he is said to lack tact. But the question

also arises as to how much self-interest had to do with this move on the part of the Protestant and Catholic Relief agencies. In any case it is a fact that "Care" has been very successful in presenting its cause to the people, whereas the voluntary relief agencies, over the past year and a half, have had one campaign after another with little success.

It is tragic, with the tremendous need in Europe, that this scrap should come at the very time that Charles P. Taft, chairman of President Truman's advisory board on voluntary relief, following his tour of Europe, calls for a tremendous increase in the "Care" program. Mr. Taft, incidentally, is also president of the Federal Council of Churches which is closely associated with Church World Service.

Practical Procedure

BY J. LINDSAY PATTON

Rector of Grace Church, Colorado Springs

THE Prayer Book states: "My bounden duty is to follow Christ, to worship God every Sunday in his church; and to work and pray and give for the spread of his kingdom." This is the program for Christian living inaugurated by our Lord Jesus Christ two thousand years ago. It is not metaphor; it is not sentiment; it is practical procedure. It will influence not only our individual lives, but extend to the community, the nation and throughout the world.

Worship comes first, service follows. And they come in that order. Worship is our obligation to God. Service is our duty to our neighbor. Service is working and praying and giving; we can accept it as a duty but we can also accept it as a privilege.

Giving of our money for the work of the Church is becoming one of the serious matters in the life of future generations both in our own country and among all peoples the world over. There can be little moral progress in our own nation unless the Church has sufficient influence to counteract the forces of evil that are so rampant among us. And the Church cannot successfully teach the principles of Christianity unless she has the financial means to carry on and enlarge her work. Giving to the Church becomes a patriotic duty. We have learned that there is no such thing as racial or national or social isolation; the whole human race lives in the same street, in the same neighborhood.

Each one of us is to some extent writing his own destiny in the signing of his pledge for the work of the Church in 1949.

YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

WHAT young people accomplished in one church is the thrilling story of the Sunday school that today exists in a Presbyterian Church in Columbus, Ohio. It exists because seven people, all in their 30's, agreed ten years ago that needs of people their age were not being met. They decided: (1) That young couples should be encouraged in bringing their children to Sunday school with them. (The innovation of nurseries in churches hadn't taken place then, generally); (2) They wanted a class which would be a feeder into the church and religious work; (3) They wanted a teacher to lecture about the Bible, applying it to everyday living; (4) They wanted a class to be an influence in the community and to take an active interest in world affairs from a Christian viewpoint.

Then they did something about it. They founded such a class with one of their members, Jack Sensenbrenner, as its teacher. Today the class numbers 300 members.

"We were sitting around talking, settling world problems from sex to


politics," said Sensenbrenner, explaining how the seven young people decided to start the class. "The conversation got around to religion. Most of us were Sunday school members, but we agreed that most young people had grown away from the habit of attending Sunday school because their needs weren't being met."

Within a few weeks after the class started, its membership increased. People liked its principles. Word of its objectives spread. And individual class members worked to get new members. As the class grew, its activities likewise expanded. Socially, the class now holds parties once a month, its activities ranging from square dances in the church basement to high school football attendance. The class leaders keep in close personal contact with members. When a member of the group is in a jam—financially or otherwise—the first people at his side are members of the class.

Possibly, somewhere in the Episcopal Church there is such a group. If so, tell us about it. The fact is that

the Church periodically gets very worried and talks about evangelism. The result is a few spurts that last a few years at most.

The factors of success in the Columbus venture seem to be: (1) A small group of lay young people took the trouble to analyze their bewilderment and frustration. Too many Church young people reaching this point in college or in their family community just quit, or go elsewhere to find an answer. A willingness to take time to find the correct starting point is a prerequisite; (2) The group came up with principles others could understand. The principles were a self-imposed discipline which prevented the fellowship from turning inward on self-enjoyment to the exclusion of wide community responsibilities; (3) The key principle was "bearing one another's burdens." No Christian group can hold together for Christian activity without this principle as a written or unwritten law; (4) They "did something about it." God only knows how much "good intentions" are used as a justification for the Church. A parish which expresses its fellowship in the Incarnation with cold, hard cash when "a member of the group is in a jam" has some reason to talk to the Church and to the whole world about its economic pattern.



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THE PRESS

NO ATOM IS PASSIVE: As the power of gravitation is made up of the influence of atoms, so the public sentiment of the community is formed by the character of the individuals who compose it. As no atom is passive in the world, so no person is passive. There are deep philosophies in the old Saxon law that fined every member of the community in which a crime was committed. Every person in a community helps to determine its character, and the sum of these in turn determines the character of the many. If each person could live alone in his goodness or perish alone in his iniquity, life would not be so important. But it takes on unmeasured value when he knows that every thought leaves its impress on those it reaches and so it moves out through the neighborhood, the state and the world. — United Presbyterian.

CONVENIENT TARGETS: Parsons who are determined to live their religion are invariably in for hard sledding. Whether they are in a large

city parish or a small town parish, they and their families are convenient targets for the small minds of those laymen and women who think clergy and their families should conform to their own small-minded and usually ignorant concepts of Christianity. If the clergyman, of whatever communion, is liberal either theologically or on the social front or both, he is bound to be condemned as a "radical" and therefore "dangerous," the critics conveniently overlook the fact that the founder of Christianity was executed on the same charges, and that the early Christians were condemned for "turning the world upside down."—Churchman (P. E.)

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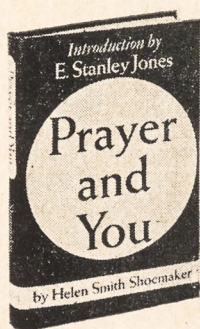
—S. A. T.

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—H. M. G.

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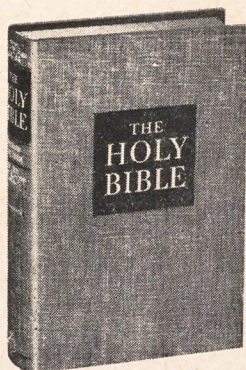
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PEOPLE

CLERGY CHANGES:

Thomas McCandless, formerly rector of St. Michael's, New York City, is now living at 1050 Amsterdam Ave., N. Y. 25.

Francis S. Danzoll, formerly assistant at St. Michael's, New York City, is now assistant minister at Grace Church, New York.

Gilbert Darlington, officer of the American Bible Society, is now assistant minister at the Heavenly Rest, New York, where his brother, Henry, is rector. He retains his position with the Bible Society.

David A. Pyle, formerly assistant at St. Thomas', New York City, is now a master at St. Paul's School, Concord, N. H.

William T. Heath, rector of Trinity, Buffalo, N. Y., is temporarily on the staff of Grace Church, New York. He continues to be rector of the Buffalo parish.

Charles A. Weatherby, formerly assistant at the Transfiguration, New York City, is now assistant at St. Ignatius', New York City.

Henry N. Renfrew, formerly assistant at St. Ignatius', New York, is now assistant at St. Clement's, New York.

Ernest D. Vunderburgh, formerly rector of St. Mark's, Philmont, N. Y., is now assistant at Holy Trinity, New York.

Jordan Liu, a clergyman of the Church in China, has been licensed to officiate at All Saints', New York City.

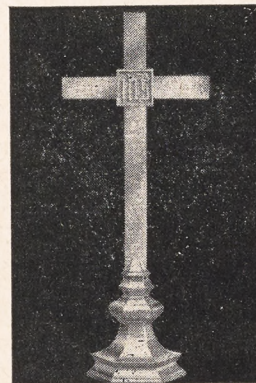
Donald S. Gausby, clergyman of Canada doing graduate work at General Seminary, has been licensed to officiate at St. Paul's Chapel, New York.

John E. Hines, bishop coadjutor of Texas, now has offices near All Saints' Chapel, Austin. The carriage house of the Bishop Kinsolving Home has been renovated and contains offices also for the professor of the Bible and the counselor of Episcopal women students at the University of Texas.

Harold H. Kelley, who did such notable work as director of the Seamen's Church Institute, New York, is now assistant at St. Mark's Church, Berkeley, California.

VISITOR:

Paul Harrison, medical missionary to Arabia, was the guest speaker at a foreign missions conference held November 14 in San Francisco.



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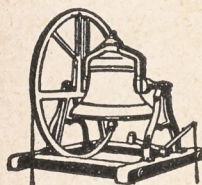
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PEOPLE

DEATHS:

Arthur W. Parsons, 48, son of Bishop Edward L. Parsons, retired bishop of California, died recently in Athens, Greece. Mr. Parsons was a brilliant archeologist and was engaged in research work in Greece at the time of his death.

O. Roy Greene, 52, associate rector of St. George's, Newburgh, N. Y., died of a heart attack on Nov. 14. He was ordained deacon in 1945 and priest the following year. He became organist and choirmaster of St. George's in 1931, a position which he held at the time of death, in addition to being associate rector.

Alexander Mann, 87, retired bishop of Pittsburgh, died November 15 at Geneva, N. Y., where he had lived since 1943. He was the rector of Trinity, Boston, at the time of his election as bishop in 1923, a position he filled for 21 years. He had previously declined elections to be bishop of Washington, Newark and Western New York, in each instance because he thought his work in Boston was incomplete. He was president of the House of Deputies of the General Convention from 1913 to the time of his election to the diocese of Pittsburgh. He was a member of the Advisory Board of The Witness from the founding of the news magazine in 1918.

R. Maxwell Bradner, 74, rector of St. Margaret's, Staatsburg, N. Y., died November 15 in a hospital in Poughkeepsie. He had previously been curate at St. George's, New York City, and rector of the Nativity, Brooklyn.

LAY WORKERS:

Agnes Hickson is now a member of the faculty of St. Margaret's House, Berkeley, Calif., and is the director of supervision. Her home is Cheraw, S. C., and she has worked in North Dakota, Greenville, S. C., and Maton Rouge, La.

MARRIAGE:

David R. Covell, Jr., was married on November 13 to Miss Carolyn Louise Daley at St. Andrew's Memorial Church, Detroit. Mr. Covell is assistant at St. Paul's Cathedral, Cleveland Heights. Address: 10312 Shaker Blvd., Cleveland 4, Ohio.

ACCEPTANCE:

Jonathan G. Sherman, recently elected suffragan bishop of Long Island, has accepted the election.

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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.

A CLERGYMAN Retired

After a little over 21 years in the Church I have retired. Being a late ordination, with my pension conditioned by years of service and amount of stipend, I am to receive \$490 a year. I have saved \$2,000 but having helped my son get started in a small service station, which failed to give him even a living, I am broke. I have no home, and even if I had a trailer to shelter me it would cost \$20 a month for location and light.

I am blind in one eye, have arthritis which is spreading and a heart condition which calls for rest.

I have written all this not to complain but to explain why I have to cut things to the bone. I still get your esteemed and vastly improved paper, but of course have to give it up. I am sorry to do so, but I am buying nothing I can possibly do without.

A BISHOP Retired

I cannot tell you how much I regret, due to the high cost of living and the paying of income tax, together with the necessities of life out of my small pension, that I will not be able to renew my subscription. I have taken The Witness for years and it is with real regret that I am obliged to give it up. All during world war two, and since, I have had to get a loan from the bank to pay my income tax and will have to do so again within a short time. I am in the same condition as thousands whose income is several times larger than my pension, which is my sole income.

A BISHOP Retired

I have to ask you to discontinue my subscription. My income is so greatly reduced that I have to give up a good many things that I have prized. The Witness is one of them and particularly now when it is so greatly improved.

Answer: To both retired bishops and to the retired priest, we merely say that The Witness will be continued. If there are those among our readers who care to help with these subscriptions, and others in a similar situation, we will be glad to receive their donations. Please send to Subscription Fund, The Witness, 135 Liberty St., New York 6, N. Y.

JOHN B. LOVE Curate at Christ Church, Indianapolis

Since the death of the Rev. W. A. Powell we have been unable to find his file on the Lenten preachers at Christ Church, Indianapolis, for 1949. We know that he had made definite arrangements with five people to come for this next Lent. Will you kindly print this in hope that those five will see it and let us know what arrangement Mr. Powell made with them?

CHARLES G. HAMILTON Clergyman of Aberdeen, Miss.

That the Witness could swallow the myth of a Republican victory (Oct. 28) is alarming evidence that the Episcopal Church does not understand the American people. We are a democratic people with a big D and have proven it for 20 years, and seven out of the last ten presidential elections. No Republican Church can possibly reach the people of this nation.

HANNAH L. BATTY Churchwoman of Hardin, Montana.

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FESSENDEN A. NICHOLS Rector, Christ Church, Suffern, N. Y.

You are publishing a wonderful magazine. Reprints are desirable for Bruce Collier's review of "China, Twilight or Dawn." I can use them in a study class.

JOHN B. MORRIS Layman of New York City

I have been getting the Witness from the chapel at Columbia University. It is my Sunday afternoon reading and I enjoy it immensely. May I say simply, more power to you, especially to the editorial line. I hope to make several of my Christmas gifts subscriptions to The Witness.

MRS. EDGAR G. WANDLESS President of Auxiliary, 2nd Province

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