

THE Witness

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July 27, 1950



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The WITNESS

For Christ and His Church

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—STORY OF THE WEEK—

World and Federal Councils Endorse Korean War

Opposed by Fellowship of Reconciliation And Number of Other Groups

★ The World Council of Churches, through its central committee meeting in Toronto, declared that the UN "has attempted to establish a free, united and independent Korea within the community of nations" and called for support of "a police measure which every member nation should support." The statement stressed however that "governments must press individually and through the United Nations for a just settlement by negotiation and conciliation."

Endorsement of the Korean war was opposed by two members of the committee; the Rev. Edwin T. Dahlberg of Syracuse, former president of the Northern Baptists, and Prof. A. I. Newlin of Guilford College, N. C., a Quaker.

On July 7 the Federal Council of Churches gave full endorsement of the UN's "prompt and vigorous action" in the conflict.

Intervention by the U. S. in Korea was scored however by other religious groups. The Fellowship of Reconciliation stated that the U. S. course in Korea is "a continued application of the Truman doctrine" which "has not proved a road to peace but one which has brought us to the point where all over the world Russia and the United States are locked in a conflict of power in countering military might with military might" and the statement concluded by calling for a policy of "mediation

and persuasion." The statement was signed by a number of religious leaders, both Protestant and Catholic.

Likewise the Peace Information Center, 222 West 23rd St., New York City, continues to circulate the World Peace Appeal, the so-called Stockholm Appeal, which commits signers to:

"We demand the outlawing of atomic weapons as instruments of intimidation and mass murder of peoples.

"We demand strict international control to enforce this measure.

"We believe that any government which first uses atom weapons against any other country whatsoever will be committing a crime against humanity and should be dealt with as a war criminal.

"We call on all men and women of good will throughout the world to sign this appeal."

Dr. W. E. B. Dubose, anthropologist, who is chairman of the Center, stated in a lengthy letter to Secretary of State, Dean Acheson, on July 14th that the Appeal had been signed by more than a million Americans "and in the next few weeks several millions more will sign because the American people in overwhelming majority want peace."

To the charge made by Acheson, and likewise the committee of the World Council, that the Appeal is "Communist inspired," the Peace Center issued a letter on July 17 over the signatures

of Dr. Dubose, the Rev. Joseph F. Fletcher of the Episcopal Theological School, and Fred W. Stover, president of the Iowa Farmers Union, that stated that "The World Peace Appeal is an unequivocal and simple statement calling upon all governments to outlaw atomic war. The question is not who first proposed it or last agreed to it, but simply, is it right? Is it civilized? Surely all of us who earnestly desire peace can agree on this, no matter how we may differ in our political or religious beliefs, no matter what our race and nation."

The letter states that "millions upon millions of men and women" throughout the world have signed the Appeal, and it lists a few of the more notable ones, including many Church leaders.

Also the Committee for a Democratic Far Eastern Policy, 80 East 11th St., New York City, last week issued a document "Facts on the Korean Situation" which contains information not found in newspapers or heard over the radio. It is available for the asking.

World Council

In addition to the pronouncement on Korea, the committee of the World Council meeting in Toronto, took action on a number of other subjects. Opposition was expressed to "the exploitation of non-self-governing peoples and violations of human rights, discriminations or segregation on the ground of race or color." During debate on the matter however two Negro leaders criticized the Council for lack of leadership on this matter. Bishop Walls of the African Methodist Church asserted that "we either have Christianity to bring to bear on this situation or we have not. We can

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have Christianity or we can have segregation. But we can't have both at the same time." President Benjamin B. Mays of Morehouse College, Atlanta, said he felt the central committee was "too timid" and should make a stronger statement.

Governments were asked to make legal provision for conscientious objectors, the committee expressing the belief that "the conscientious decisions of Christians with regard to participation or non-participation in war are to be respected."

All practices by which governments, Churches or other agencies curb religious freedom were condemned in a series of resolutions. Members of the committee heard the Church admonished for failure to use the services of women. The address was by Sarah Chakko of India who is on a leave of absence from teaching to head the Council's commission on the life and work of women in the Church.

It was agreed that the second assembly of the Council, to meet in Evanston, Ill., the last two weeks of August, 1953, shall be composed of 600 delegates. In a departure from the procedure at the Amsterdam assembly, it was decided not to allow alternates. The theme will be based on the affirmation that "Jesus Christ as Lord is the only hope of both the Church and the world."

It was stated that the Council has 156 member Churches, with Bishop George K. A. Bell of Chichester, England, declaring that it serves as an instrument of "common action, common study and mutual support in the task of evangelism" for an estimated 160 million Christians in 44 countries.

A budget was adopted for 1951 which totals \$365,000, which does not include \$600,000 anticipated to aid refugees. \$240,000 is expected from

Churches of the U. S.; \$75,000 from Churches in the other 43 countries; \$50,000 from the Rockefeller Foundation.

WOMEN DO SERVE IN DELAWARE

★ With most of the news relating to women serving officially in parishes and dioceses being in the negative, we are glad to report that Mrs. Ernest May is a member of the vestry of the Cathedral Church of St. John, Wilmington, Del., and Mrs. Ellason Downs, communicant of Christ Church, Chris-



MRS. WARNER W. PRICE JR.

tiana Hundred, was elected a member of the executive council of the diocese of Delaware at the last convention.

Also for the first time in the history of St. Peter's, Smyrna, a woman, Mrs. Warner W. Price Jr. was elected to the vestry.

CONFERENCE FOR LAYMEN

★ The Rev. Paul T. Schultz of Westfield, Mass., led a conference on evangelism of 80 men of the diocese of Massachusetts, June 23-25, at the diocesan center at Meridith, N. H. Bishop Nash also took an active part.

FAITH AND ORDER PLANS

★ American members of the commission on faith and order of the World Council met in New York on June 28 under the chairmanship of Bishop Dun to discuss plans for the conference to be held in Lund, Sweden, in 1952. The Lund meeting will deal mainly with three topics: the nature of the Church; ways of worship; inter-communion. The American members also urge a special meeting to follow the Lund conference to discuss Church unity moves now under way among several of the "younger Churches," most notably in Ceylon, North India and Persia.

UNIQUE CONVOCATION IN PARISH

★ A fine evangelistic convocation was held recently at Christ Church, Martinsville, Va., arranged by Rector Charles C. Fishburns Jr. Running for a full week, the visiting lecturers were Prof. Reinhold Niebuhr and Prof. Paul Scherer of Union Seminary and Prof. C. H. Dodd of Cambridge, England. Prof. Edward D. Myers of Washington & Lee conducted the seminars; Bishop Phillips and Bishop Carruthers took turns presiding; the Rev. Charles J. Smith, provost of Roanoke College was the banquet speaker, his subject being "Why Can't We Behave Ourselves?"

CANON SMITH SPEAKS FOR MIGRANTS

★ Canon Robert D. Smith, head of social service of the diocese of New Jersey, deplored conditions faced by children of migrant workers in appearing before President Truman's commission on migrant labor at a hearing in Washington July 17. He said that action in New Jersey to improve conditions had been feeble at best, and he rap-

ped Governor Driscoll for eliminating \$75,000 from the state budget for welfare work among migrants.

Another speaker, the Rev. G. G. Higgins of the National Catholic Welfare Conference, told the committee that trade unionism in the agricultural field offered the best hope for improving conditions.

YOUTH CONFERENCE FOR 7TH PROVINCE

★ A conference for youth of the 7th province was held at Chichasha, Okla., with the Rev. Gerhard Stutzer the dean. Courses were given by the Rev. A. H. Benzinger of Coffeyville, Kan.; Bishop Quarterman of North Texas; Lynette Giesecke of Houston; Harriet Anderson of Claremore, Okla.; Don Jackson of Kansas City, Kan.

RETIRES AS HEAD OF GRADUATES

★ Miss Eliza Ridgway has retired as president of the society of graduates of St. Mary's Hall, Burlington, N. J., after serving for 20 years. She was the recipient of many tributes from people at the reunion in June, including those of Bishop Matthews, retired, and Bishop Gardner.

She is succeeded by Mrs. Henry G. Siegrist of Borden-town, N. J., one of whose daughters was in the graduating class.

YOUTH CONFERENCE IN CENTRAL N. Y.

★ Young churchmen of Central New York closed their two-week conference at Manlius School on July 14, with a total of 241 junior and high school students registered during the period. Featured speakers were Bishop Peabody; Dr. Milton Kepler of Fayetteville, N. Y., who is to go to the Hudson Stuck Hospital in Alaska; Elizabeth Myers of Waverly, N. Y., who told of her experiences in youth hostels in Europe.

YOUTH CONFERENCE FOR BETHLEHEM

★ Youth representatives of 33 parishes of the diocese of Bethlehem attended the conference held June 25-July 8 at the summer camp of St. Stephen's Church, Wilkes-Barre, located at Tunkhannock, Pa. The Rev. Theodore T. Johnson of Sayre was the director, with courses given by the Rev. A. August Kuehl of Reading, Dean Webb of Bethlehem, the Rev. W. Paul Thompson of Reading, the Rev. Walter A. Henricks Jr. of Scranton, the Rev. W. B. Schmidgall of Tunkhannock, the Rev. Lyle E. Scott of Athens, the Rev. Fred W. Trumbore of Wilkes-Barre and Robert K. Chapman, organist of the cathedral in Bethlehem.

The featured speaker the first week was Virginia Atienza of the Philippines and the Rev. Tolle L. Caution of the National Council the second week. The chaplain the first week was the Rev. Arthur M. Sherman Jr.,

professor of religion at Lehigh, with the Rev. W. R. Williams of Dallas, Pa. serving the second week in that capacity. The address at the opening service was given by Bishop Sterrett and the second week began with a service at which the Rev. Burke Rivers of St. Stephen's, Wilkes-Barre, was the preacher.

RECTOR'S SON AT HENLEY

★ Paul R. Rouillard, son of the rector of Bethesda Church, Saratoga Springs, N. Y., sailed for England immediately after graduating from Dartmouth, to captain the college crew in the Royal Henley Regatta.

CHURCH CONFERENCE AT ASILOMAR

★ The annual Church conference of the Pacific coast will be held at Asilomar, Calif., August 4-9. The president is Bishop Walters of San Joaquin; the dean is the Rev. Willis Lamott

(Continued on Page Ten)



LEON McCAULEY, head of Oxford University Press religious department, greets Canon George W. Briggs, noted hymnologist, and his wife. Canon Briggs came to consult with Oxford on school hymn and service books and to lecture in the United States and Canada

EDITORIALS

A Dead Religion

BY coincidence this year the eighth Sunday after Trinity follows after St. James' Day. Why the compilers of the Prayer Book failed to honor St. James by assigning to his feast day that magnificent second chapter of his epistle by which he is best remembered—"faith without works is dead"—is a great mystery. Could it be that such a forthright social manifesto was considered too strong meat for the powers-that-were and so discretely excluded from any of the Prayer Book epistles?

The gospel of the eighth Sunday after Trinity, in less pungent manner, stresses the same issue; "beware of false prophets." We need to remind ourselves that these false prophets were not heretics at all; they were the orthodox scribes and Pharisees. Under cover of their vociferous proclamation of their loyalty to the externals of their religion they practiced a false morality. So it is today; the most serious threat to the Church is not an external one (as from the sincere humanists); it is from those within who fail to carry out in their lives, perhaps do not even see the significance of, what they enthusiastically profess with their lips. These are the practical atheists who expose us to the jibes of the sceptics. Wasn't it Samuel Butler who, with characteristic cynicism, remarked, "A Christian is one who is equally shocked at hearing Christianity doubted and seeing it practiced."

"Faith without works . . . beware of false prophets." One cannot help but be bewildered (dismayed is perhaps a better word) by those in the Church who berate the pride and possessiveness of the materialists, reminding them that the earth is the Lord's, and yet practice that same possessive pride in their particular branch of the Church—which is no less the Lord's. It is the utmost presumption to bid men share their material wealth and at the same time fail to share freely and unstintingly, without qualification, the

spiritual wealth of the Church which we possess. False prophets is mild word for such parochial narrowness; if materialism is false, this is both false and blasphemous.

Why must certain groups feel they must guard too jealously the privileges with which they are blessed in Christ's Church? Analysis would probably disclose two reasons; the same compulsions in the material and the spiritual realm. One is a deep-seated sense of inferiority, a sort of guilt feeling, that must needs be allayed by achieving an artificially inflated self-confidence. The other is a lack of confidence in God's great-

ness; a mistaken buttressing of one's faltering ego by doughtily coming to his aid. As if he were dependent on our protective efforts for his existence!

The answer to this is a dual one; to feel oneself as a son of God possessing a measure of his spirit—to be as freely and generously shared as he shared it and continues to share it. And, concomitantly, to gain that deeper sense of God's majesty and munificence which Jesus felt so acutely and so humbly. Or, in St. James' words, "God resisteth the proud, but giveth grace unto the humble. Submit yourself therefore to God."

"QUOTES"

AS the Pope said two years ago, no one with a true sense of humanity can approve the use of modern weapons which strike indiscriminately at soldiers and civilians, and which blindly spread death over areas that daily grow wider and wider, with man's increasing scientific knowledge. For our part we condemn them with all our strength, as we had no hesitation in condemning the mass bombings during the last war, which, in attacks on military objectives, killed old men, women and children at the same time. We are convinced that mankind will be disgracing the intelligence God gave it, if it perverts to evil ends scientific knowledge which could so fruitfully be used for good.

—from a Pastoral Letter of
the Cardinals and
Archbishops of France

Tax and Spend

THE American pocketbook is beginning to show the strain. Taxes are on the increase especially for the middle income group. The proportion of the national income received by churches and charitable institutions is an indication of how much the taxpayer is being pressed as only 1% of what our people have spent has been given away. Yet we are told that never before has there been so much prosperity and the national economy on such a sound footing.

There are those who, in the face of this strain, advocate measures of economy. They would cut down the post office requirements for example, and in various ways clean out a large number of

government employees particularly in the welfare services. If this group is sincere in its zeal for cutting the taxes it is strange that it should not mention the amount of money that is being spent on wars, past, present, and future. There is where the national income is being spent. Our prosperity, therefore, is an artificial prosperity based on the manufacture of arms and the giving of huge grants to the European nations for the same purpose so they may buy in the United States. The situation has reached a point where we dare not cut back this type of spending for fear of wrecking the national economy. Despite our vaunted prosperity the fact is that the majority of our people, in relation to the cost of living, are unable to maintain our national industries by their own purchasing power. It is a situation that can only lead to a shooting war which will destroy so much goods that industry may have a further market. The pump may be primed by various devices but it is usually necessary, at the last, to dig a new well in order to keep the water flowing. This is the history of the first and second New Deals and yet when national defense was proclaimed no Republican had the courage to call it the third New Deal.

It is this sort of thing that is the background

of our current insecurity. On the one hand, it is felt that the American economy may blow up at any moment; or, on the other, it will plunge itself into an even greater destruction by leading to war as the only solution. There seems to be no way out of this dilemma except by changing our so-called free enterprise system and this we have been efficiently conditioned to avoid at all costs. If our policy makers think that they are stopping a planned economy by this kind of insane spending and taxing they are in for a rude awakening. They are simply playing into the hands of one of the chief Marxist dogmas which is that capitalism contains inner contradictions which will ultimately bring about its own ruin when subjected to sufficient strain. That strain is now being provided and our economy is leaping toward it with suicidal glee. This would all be very interesting and perhaps amusing if it were not finally to be written out in human lives. Things being what they are we do not know the solution but we think it is the function of the Church to point out the obvious fallacies of the course we are taking. The last absurdity is that most of our Church people in the United States do not even see the writing on the wall, let alone pausing long enough to understand its true meaning.

On the Liberty of Prophesying

By EDWARD L. PARSONS

Retired Bishop of California

THE technical questions of the bishop's relation to the parish priest as set forth in the canons concerning his call and his tenure are important. They are indeed vastly important because the Church, while it must possess recognized codes of procedure, must have such codes always under review. New conditions of life must be met justly; the great Christian values must be preserved. The canons are made for the Church; not the Church for the canons.

Now one of the great fundamental Christian values involved in all this matter of call and tenure is that of the "liberty of prophesying." I have used the phrase which Jeremy Taylor made familiar. The more common phrase, "freedom of the pulpit," covers only part of the freedom which belongs or ought to belong to the minister's office, whether he is bishop or priest. He must be free to interpret his priesthood in the light of his call to prophesy. He cannot forget that in a sense his whole life is prophetic. Hosea revealed

God in his relations with his faithless wife; Isaiah when he named his sons.

Jeremy Taylor was, it is true, using the term especially in reference to preaching and in preaching especially to its doctrinal content; but his wise words, a bit ponderous one must confess, are well worth re-reading in these days. Although it is not theological heresy about which most American Christians are concerned, but social heresy, the principle is the same. A good word for Russia; a suggestion that Communism has something to tell us; a suspicion that once upon a time a man or woman had been associated with a so-called subversive organization—that is the kind of heresy which today terrifies many good Americans and that is the kind of heresy for which the Church, if it is to protect its prophetic task, must find room. If that is so it needs no argument to prove that whether the liberty of prophesying has to do with theology or with the impact of the Christian faith on social conditions,

"tenure" is of vital importance. There is not, there cannot be, that free and joyous acceptance of the guidance of the spirit of truth, where at any moment the fiat of a superior (even his godly admonition) or the unchecked judgment of the congregation has authority. Tenure I say is of vital importance to both bishop and priest if there is to be liberty of prophesying; and liberty of prophesying is essential.

Prophets Are Essential

THE immediate grounds for that last assertion lie in the two complementary facts that on the one hand the growth and vigorous life of the Church, on the other the Christianizing of the world depend upon it. The Church can go on living, existing, bringing consolation and help to individuals in worship, in sacrament, in teaching with little or none of the prophetic spirit. It is bringing God to men through the formal channels of his grace. That the Holy Spirit comes to men in these accustomed ways the Church has always made clear; but it is equally clear that when the emphasis changes from the charismatic ministries to the feeling that the gifts of the Spirit in baptism or confirmation or ordination are the only vital things, something happens to the very life of the Church. Prophets are essential. It is the prophets, not the bishops and priests, whom the *Te Deum* couples with the apostles and martyrs. It is the prophets to whom the word of the Lord comes to lead, to be disturbers of the peace, to find new ways to meet new conditions, to reach out to the pagan world with the message of the gospel.

It seems unnecessary to remind ourselves that the greatest of the prophets, our Lord himself, was a disturber of the Church of his day. The righteous of his people, the good, the respectable, the hierarchy brought him to his death; but of his death and life the new Church was born. So Paul in his time shocked the first disciples as he broke the barriers of narrow Judaism. So Athanasius stood against the world; and Francis brought new life to the vast ecclesiastical structure of his day. So Wiclif and Hus and later Luther stirred men's hearts in days when the freshness and new life of the gospel had been so widely forgotten. And what of Wesley and what of the circuit riders who followed the pioneers to the west here in America? But I need not go on with a catalogue. It is "the goodly fellowship of the prophets" which stirs the moribund Church to life, which points its way in new conditions, which proclaims the word of the Lord where the Church has grown cold or indifferent or complacent in accepting the standards of society. One

must remember too that while the Church, to use one of the clichés of today, stands in judgment over against the "world" and the "world's" social order, it makes that judgment effective for the most part only through those clergy and laity to whom God has vouchsafed the prophetic charisma, the men and women whose hearts are stirred, whose minds are open, whose courage is unwavering. Men do not become Kingsleys and Maurices and Dollings, Rauschbusches and Williamses through the gift of the Spirit in ordination. It is the Spirit, coming as the wind, which sweeps them along. They are helpless (to change the figure) when the flame from heaven rests upon them. They must speak. They come, these prophets, from all kinds of Christian bodies; small marginal groups of whom most of us have never heard, great historic Churches, Roman, Orthodox, Anglican, Catholic, Protestant. The wind bloweth where it listeth; the Spirit where God elects.

But if it is true that the immediate grounds for the liberty of prophesying lie in the fact that on the one hand the dynamic life of the Church, on the other the Christianizing of the world depends upon it, the fundamental ground lies in the very nature of the Christian faith. The New Testament breathes from first to last this spirit of freedom. It would be far beyond the scope of this paper to enter into a discussion of what such freedom means—the glorious liberty of the children of God. It is enough to suggest that God comes to men whether in or through the Church or in the wider context of the world (the light that lighteth every man) always ultimately in a personal relationship. The "divine—human encounter" however mediated must always partake somewhat of the uniqueness of the individual. And thus St. Paul emphasizes the diversities of gifts in the same Spirit. And, thus from generation to generation the interpretation of the gospel is enriched by new emphases, new experiences, new revelations of its adequacy to the infinite variety of human needs. When there is no vision the people perish, the Church becomes the slave of its traditions, the mouthpiece of a system of doctrine. Its arteries harden. It is no longer what the Body of Christ should be, living, growing, adventurous. The letter killeth; the Spirit giveth life.

Liberty Is Not Anarchy

OF course this liberty is not anarchy. It is not license. It is exercised within the great affirmations of the historic faith of the Church. It is exercised in this Church by the clergy with loyalty to the vows taken at ordination. It is

exercised with a deep sense of the responsibility of the bishop or priest to the total life of the Church and the Church's mission to the world. But it is likewise exercised with full recognition of the wide and generous spirit of the Church, the diversity of interpretations and of emphasis everywhere acknowledged; but most important of all with recognition that the ultimate responsibility of the minister is to God in Christ, the head of the Church. The bishop as chief pastor (himself secure in his tenure except for causes which would warrant a trial) has of course the duty to advise, to give guidance, to warn. His "godly admonitions" (if we speak of those modern social "heresies") will properly warn enthusiastic young liberals to be sure of their facts and still more sure that their prophetic message finds warrant in the gospel. But understanding how vital this freedom is to the Church and to Christianity he will realize how much it depends upon that tenure which for him is so secure. There are I think few congregations which, if assured of their rector's good faith and given a full opportunity to understand what this liberty of prophesying means, will not be ready to accept it. It is one of the chief pastor's opportunities. But he will always be himself a man under authority and that the authority of the Lord of the Church. He will never forget that his essential relationship is not to the boards and committees and vestries which represent his people for purposes of common action, but to his people themselves. He will never forget that the canons are made for the Church and not the Church for the canons. He will never forget the apostolic precept, "quench not the Spirit" nor the apostolic word that "where the Spirit of the Lord is there is liberty."

NOTE: My attention has been called to the fact that in discussing the election of a rector (June 29th issue) my use of the phrase "made their choice" in connection with the vestry's notification to the bishop of the man they want to elect, is slightly confusing. I should have used the phrase in the canon "purpose to elect." For this is the point in the procedure at which the bishop enters officially, with thirty days to consider the qualifications of the man the vestry desires. It is not the final action of the vestry in sending to the bishop word that the candidate has been elected and accepted.

Preceding all this formal action is the bishop's pastoral conference with the vestry on the whole matter. It is only if they persist after he has disapproved that the possibility of a veto, which is fully discussed in the paper, would enter in. Really the most important part of the whole procedure is the informal pastoral conferences between bishop and vestry concerning possible choices.—E. L. P.

Garden Variety Faith

By WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln, Nebraska

LATELY I had my garden ploughed and I have planted potatoes, peas, radishes, lettuce and set out some onion sets. The whole prospect is pretty uninteresting looking at the moment—just dark, rough, ploughed ground. But in the

light of past experience in a few weeks the garden will be covered with green plants, and it will be a struggle to keep the weeds from choking the plants. Then in due time I will dig the potatoes and gather the tomatoes and other vegetables.

Gardening is a kind of parable of faith. There are many times in life when the outlook on the face of it is dull, uninteresting, and monotonous. We are beset with the sameness of things and we become discouraged. But the situation does not always stay the same. There are hidden possibilities of change, like the seeds planted in a garden, which need but time and work to grow and come to fruition. When we do something, expend a little effort, and cultivate our lot in life we find that life is on our side. Things begin to blossom and in time the harvest comes. So if life is monotonous and hard, have faith, do your part, and you will see that your faith and work will be justified. The garden will grow!

Let Freedom Ring

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

FREEDOM comes in four styles. First there is the freedom of slaves which lacks some of the features of other styles but has the most attractive characteristic of including freedom from responsibility. When we say "they" instead of "we" in talking about our family, church or nation, we are bidding for this style.

Then there is the freedom of soldiers. It offers more personal rights while still keeping a lot of freedom from responsibility with plenty of room for "passing the buck." When we accept orders or laws without thinking whether they are right and just, we buy this style.

The third style available is freedom of sinners. This style involves accepting the responsibility for our acts but recognizes no rule superior to our own desires and needs. The trademark is "I'll do as I please."

The final style is the freedom of saints. Here we come back toward the first style for we have to give up our own will in order to have it. But we give it up to God and not to other men or to our government. In return God gives us wide open opportunity and full power in his service together with really great joy.

Slaves, soldiers, sinners and saints are all mixed up in each of us, in our country and in the world. We move toward higher freedom as we think and pray and see just where we stand each day and refuse to be satisfied with any substitute for style 4.

EPISCOPAL CHURCH NEWS

(Continued from Page Five)

of San Anselmi, and the chapel leader is the Rev. Graham C. Hunter of Fullerton. The vesper services are to be taken by the Rev. John E. Skoglung of New York.

INFORMAL LECTURES AT ST. JAMES

★ The Rev. Gray M. Blandy, professor of Bible at the University of Texas, is giving informal lectures followed by discussion each Wednesday evening at St. James, New York. They are planned particularly for men.

MARK ANNIVERSARY OF FORMER CHURCH

★ An unusual ceremony marked the 100th anniversary of St. John's, Harpers Ferry, W. Va., when members of the parish went to the ruins of their original church, destroyed during the Civil War. The walls remain partly in existence and the outlines of the altar are still visible. Bishop Strider spoke at the service, pleading for revitalization of the faith of the pioneers who built the original church.

CHANCELLORS PORTRAITS ARE PRESENTED

★ Bishop Pardue accepted and dedicates on behalf of the diocese of Pittsburgh the portraits of three members of the Burgwin family who served as chancellors of the diocese: George C. Burgwin Sr.; Hill Burgwin, and George C. Burgwin Jr. who died recently after holding the office for a short time.

WINDHAM HOUSE GRADUATES

★ Eight students have finished their work at Windham House, New York and have received their master's degrees from Columbia University or Teachers College and certificates from General Theological Seminary. They have accepted the following appointments:

Polly Telford of Sarasota, Fla., has received her master's degree in Christian education from

Union. She has accepted a position as field worker in the department of education of the diocese of South Florida. She began work there the end of June.

Margaret McBride of Enosburg Falls, Vt., has accepted a position as director of education for Eau Claire and began June

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15. She has received a degree of master of religious education from Teachers College.

Mary Elizabeth Bell of Washington, N. C., has received a master of education degree from Columbia. She has accepted the position of director of religious education at the Church of the Advent, Brownsville, Tex. She starts her work there September 9.

Mary Parker of Beaufort, S. C., has received a master of education degree from Columbia. She will be parish worker at the churches of St. Thomas, Reidsville, and the Messiah, Mayodan, N. C., starting in August.

Marion Burton of Philadelphia, formerly a teacher at St. Mary's Mission School in South Dakota, has received her master's degree in education of Columbia. She has accepted a position as diocesan director of education and youth work in the diocese of West Missouri, beginning September.

Moina Ware of Opelousas, La., has accepted the position of director of education at St. James' Church, Alexandria, La. She received her master's degree in education at Columbia University.

Sarah Matthai of Chundikuli Girls' College, Jaffna, Ceylon, has received her master's degree in education from Teachers College. She will return to Chundikuli Girls' College where she was formerly on the teaching staff.

Virginia Atienza of Manila, Philippines, received her degree of master of science in nursing education from Teachers College. She will return to Manila to take a position at St. Luke's Hospital, of which she is a graduate.

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GRADUATE SCHOOL OF THEOLOGY

★ The graduate school of theology is being held at Sewanee, Tenn., July 24-August 26, with Prof. M. Bowyer Stewart of the General Seminary the director. He is also giving a course on the Atonement. The Rev. Elmer J. Cook of Hartford Seminary is giving a course on the Synoptic Gospels and Prof. Massey H. Shepherd Jr. of the Episcopal Theological School presents a course on the history of Christian worship.

QUINCY OPPOSES REVISION

★ Prayer Book revision was opposed at the synod of the diocese of Quincy on the grounds that it would create a controversial atmosphere "causing genuine distress among the laity"; the present book is satisfactory; expense for new books; absence of any general demand for revision.

The resolution was nearly identical to those which have been presented at a large number of diocesan conventions.

CANADIAN INDIANS VISIT DETROIT

★ The choir and many parishioners of St. John the Baptist, Walpole Island, Ontario,

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visited St. Andrew's, Detroit, on a recent Sunday. The congregation is composed of Indians of several of the Algonquin tribes. In the summer, vacationers to the island attend the services at St. John's but in the winter when they are alone they use the Ojibway hymnal and at St. Andrew's they sang several numbers in their own tongue.

On June 11th the visit was returned, with Rector Albert R. Marshall, choir and members of the parish going to Walpole for a service, picnic, ball game.

DAGWELL PLEADS FOR SEXTONS

★ Fair play for the church sexton was urged by Bishop Dagwell of Oregon in a new letter to people of his diocese. "Too many of us take our sextons for granted," he wrote. "We rarely give them much thought except when the church is cold or dusty or a fuse blows out during the

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SEMINARY RECEIVES CONTRIBUTION

★ The School of Theology of the University of the South has received a gift of \$10,000 for its building fund. It was made by a member of Dean F. Craig-hill Brown's former parish. It is planned to erect a building to contain an assembly room, class rooms and dormitory to take care of the 75 students entering this fall, which is practically double that of any year prior to 1945.

SUNDAY SCHOOL BUILDING AT DAYTONA BEACH

★ St. Mary's, Daytona Beach, Fla., is to have a \$50,000 Sunday school building; it has been announced by Rector C. W. Fleming. The edifice will be so constructed that it will be in harmony with the new church, planned for the future. It will also be so built that it can be connected with the church.

UNIQUE GIFT TO LIBERIA

★ A new flagpole in the form of a ship's mast has been presented to St. John's School, Robertsport, Liberia, by John

Lewis Jones, English designer of ironwork. It is in appreciation of the kindness shown him when he was shipwrecked in April with his wife and two children. The flagpole is the mast of his yacht.

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PEOPLE OF THE CHURCH

ORDINATIONS:

WILFRED HOLMES-WALKER, assistant at St. Matthias, Detroit, was ordained priest by Bishop Emrich July 8.

THOMAS B. ALDRICH was ordained deacon July 9 by Bishop Emrich at St. Mary's, Detroit. He is assistant at St. James, Birmingham, Mich.

JOHN F. RUSSELL was ordained deacon by Bishop Nash at St. Michael's, Milton. He is curate at St. Stephen's, Lynn, Mass.

ROBERT L. THOMAS was ordained deacon on June 29 at Grace Church, Radford, Va., by Bishop Phillips. He has been assigned to mission work in the western part of the diocese of Southwestern Va., with residence at Norton.

FREDERICK J. BUSH was ordained priest by Bishop Gray on July 2 at the Chapel of the Cross, Rolling Park, Miss., where he is in charge.

DONALD C. SCHEIDER was ordained priest by Bishop Higley on June 29 at St. Matthew's, Moravia, N. Y., where he is in charge. He is also in charge of St. Ambrose, Groton, N. Y.

HARRISON SASSCER was ordained priest on June 14 by Bishop Powell of Md., acting for Bishop Emrich of Mich. at St. Anne's, Annapolis, Md. He is in charge of St. Thomas, Omer, Mich.

WILLIAM H. MEAD was ordained deacon by Bishop Emrich on June 23 at Christ Church, Cranbrook, Bloomfield Hills, where he is assistant.

MOULTRIE H. McINTOSH was ordained deacon on June 29 by Bishop Carruthers at St. Paul's, Summerville, S. C. He is a missionary in Nicaragua.

ALBERT W. EISENHauer was ordained deacon June 24 by Bishop Barry at Trinity, Albany, N. Y. He is assistant at Grace Church, Orange, N. J.

ROBERT E. MEGEE JR. was ordained deacon by Bishop Jones at St. Mark's, San Antonio. He is assistant at the Good Shepherd, Corpus Christi.

The following were ordained deacons on July 6 at St. Paul's Cathedral, Los Angeles, by Bishop Bloy: WILLIAM C. BILLIG, assistant at St. James, Los Angeles; WILLIAM A. BLONDON JR., on the staff of St. Paul's Cathedral; ROBERT E. JUERGENSEN, in charge of St. John's, Needles; WILLIAM F. LICHT, in charge of St. Elizabeth's, San Diego; JOSEPH E.

LIVINGSTON, unassigned; LOWELL B. McDOWELL, in charge of the mission at Gardena; CHARLES W. SCOTT, in charge of St. Paul's, Pomona.

JOHN D. WORRELL JR. was ordained deacon on June 24 by Bishop Jones at the Redeemer, Eagle Pass, Texas. He is assistant at St. Luke's, San Antonio.

LAY PEOPLE:

JAMES N. GILCHRIST, formerly on the staff of a firm of certified public accountants, has been named acting comptroller of the National Council.

ELIZABETH EDDY, director of religious education at St. Andrew's, Wellesley, Mass., has resigned to take a similar position at Christ Church, Winnetka, Ill.

DEATHS:

HENRY A. McNULTY, assistant at Christ Church, Rye, N. Y., and missionary in China, 1909-41, died July 10. During the war he directed a refugee and relief center for Chinese of the Soochow area. He is survived by four children, two brothers and a sister.

CHARLES L. MILLER, 62, chancellor of the diocese of Harrisburg, died suddenly on June 13. He was a vestryman of St. James, Lancaster, and a deputy to the General Conventions of 1940 and 1949. He is survived by his wife, five children and five grandchildren.

LOUIS A. DOUGLASS, 82, senior warden of St. Andrew's, Newark, N. J., died on June 11. He is survived by two sons.

CLERGY CHANGES:

ANSON PHELPS STOKES JR. dean of St. Andrew's Cathedral, Honolulu, becomes rector of St. Bartholomew's, New York, at the end of Sept.

ARTLEY B. PARSON has resigned from the staff of St. George's, New York. He expects to take up new parish work in the fall.

WILLIAM A. GILBERT, formerly rector of St. Paul's, Walla Walla, Wash., is now rector of St. Paul's, Ventura, Cal.



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M. G. NICOLA, vicar of St. David's, Pittsburg, Cal., becomes rector of St. John's, Capitola, Cal., Aug. 1.

GEORGE E. WHARTON, vicar of St. Andrew's, Phoenix, Ariz., retired from the active ministry July 1.

HAROLD KNIGHT, formerly in charge of St. Mark's, Clark Mills, N. Y., becomes rector of the Epiphany, Rochester, N. Y., Sept. 1.

LEE W. BURNETT, formerly rector of St. Paul's, Bellevue, O., and in charge of Grace, Clyde, is now rector of St. John's, Donora, Pa.

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by, O., is now rector of St. Matthew's, Cleveland.

ARTHUR A. BESSEY, formerly assistant at St. Mark's, Mount Kisco, N. Y., is now vicar of St. Paul's, Pleasant Valley, N. Y.

JOHN G. MILLS, formerly curate at St. Mark's, Glendale, Cal., is now rector of Christ Church, Ontario, Cal.

WILLIAM J. SPICER, rector of All Saints, Syracuse, N. Y., becomes rector of Trinity, Oshkosh, Wis., Sept. 1.

ARTHUR T. REASONER, formerly chaplain and superintendent of the Episcopal home for the aged, Alhambra, Cal., has resigned to retire from the active ministry.

DALLIS L. HARRIS, formerly rector of Trinity, Litchfield, Minn., and in charge at Hutchinson and Paynesville, has been appointed archdeacon in charge of Indian work in Minn.

SYDNEY S. BYRNE, formerly rector of the Good Shepherd, Fitchburg, Mass., is now rector of St. Thomas, Detroit.

HAROLD B. ADAMS, formerly rector of St. Mark's, Coldwater, Mich., is now rector of St. Barnabas, Rumford, Maine.

DEATHS:

JEFFERSON RANDOLPH ANDERSON, 88, senior warden of Christ Church, Savannah, Ga., died July 17. He was chairman of the committee on dispatch of business, House of Deputies, General Conventions, 1919-1937.

NEW BOOKS

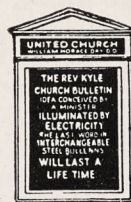
I Want To Live! By J. N. Thompson.
Morehouse. \$2.10.

Convinced that many young people today, cut off from religion by indifferent parents, are interested in the Church but too shy to ask questions, the Rev. J. N. Thompson, vicar of Hampden, New Zealand, has written this book as the Christian answer to their cry for life. He sets forth simply and plainly the faith and practice of the Church. Although somewhat stilted, it is a good book to give to those groping for the Church.
—C. L. Willard Jr.

Responsible Christianity. By Justin Wroe Nixon. Harpers. \$2.50.

"The conviction animating the pages that follow is that the spiritual climate of today has become increas-

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ingly affected by modes of thought that are not favorable to the realization by man of his highest possibilities." These words define the setting in which Dr. Nixon develops his redefinition and defense of an intelligent, forward-looking, evangelical Christian faith.

The new and unfavorable "spiritual climate" is interpreted in terms of the displacement of an idealistic outlook by the dominant naturalism of today; this is the thesis of the introductory diagnosis. Subsequent chapters set forth the Christian alternative through a vindication of the Christian belief in God, an examination of the significance of Christ, and a plea for "a new apostolic age."

The themes are not new, but they are fundamental. And the presentation is fresh, clear, engaging, balanced and convincing. No less important, it is always held firmly within the context of the contemporary lay mind in language in which that mind is at home. Dr. Nixon has read widely and well. Here is a book to stimulate and satisfy the intelligent layman, and to confirm the minister harboring half-confessed misgivings.—Henry P. Van Dusen.

The Gospel in Hymns. By Albert Edward Bailey. Scribner. \$6.00.

This is the story of public praise of God in the English language. As such, it begins with the first English translation of the Prayer Book, and the accompanying publication of the psalms in English. High Church and low, the developing social consciousness and the revived classicism of the Church in the several periods have found expression in the hymns. The author has a particular bias, as all writers must have, but he is eminently fair in presenting the positive contributions of each school. After reading this volume, one feels that by reading Church history or trends in theological development, he has missed the real meaning of recent movements in Christianity. And once the reader starts Mr. Bailey's valuable work, he will find it difficult to put down.

—Sidney A. Temple Jr.

The First Book of Maccabees. English Translation by Sidney Tedesche; Introduction and Commentary by Solomon Zeitlin. Harpers. \$4.00.

This is the first volume of a series called Jewish Apocryphal Literature which is to appear under the auspices of Dropsie College. If the rest are anything like the first, the series deserves wide and constant support. This volume contains the Greek text of I Maccabees, with a clear and idiomatic translation and valuable historical notes. To understand the New Testament one must know something

about the Maccabean period. In this volume we find the best historical narrative of the time. Zeitlin argues that chapters 14-16 were added later, but Thackeray's suggestion still seems relevant: the reason Josephus used only the first 13 chapters is that his manuscript was incomplete. Critical questions like this do not detract in the least from the value of this book, which we highly recommend.—R. M. Grant.

Preaching in the Great Tradition. Neglected Chapters in the History of Preaching. By Ray C. Petry. Westminster Press. \$2.00.

Dr. Petry's book is a companion volume to his anthology of sermons (No Uncertain Sound), published two years ago. Here he enunciates those basic principles of great preaching which have characterized the Christian pulpit in all ages—its teaching quality, its relation to the common life and to Christian worship, but above all, its central proclamation of the gospel. Though many are prone to forget it, the period since the Reformation has had no monopoly on pulpit effectiveness; and this fact Dr. Petry makes abundantly clear in his exposition of patristic and medieval sermons and sermon technique. Such a book as this helps to give us a just sense of perspective upon one of the primary duties and privileges of the Christian ministry.—Massey H. Shepherd Jr.

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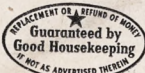
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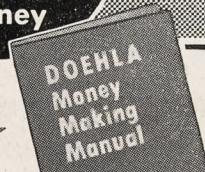
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