

THE Witness

10¢ A COPY

February 8, 1951



HARVEY S. FIRESTONE JR. & GENERAL W. J. DONOVAN
Head Committee for Brotherhood Week
(story on page four)

BLESSED ARE THE POOR IN SPIRIT

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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4:30 Vesper Service—Music
Weekdays: Tues.-Thurs., Prayers—12:30.
Thurs., and Holy Days, H.C.—11:45
Fri., Organ Recital—12:30.

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

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Morning Service and Sermon, 11 a. m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

ST. BARTHOLOMEW'S CHURCH NEW YORK Park Avenue and 51st Street

Rev. Anson Phelps Stokes Jr., Rector
8 a. m. and 9 a. m., Holy Communion.
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Weekdays: Holy Communion Wednesday at 8 a. m.
Thursdays and Saints' Days at 10:30 a. m.
The Church is open daily for prayer.

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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Daily: 8:30 a. m., Holy Communion.
Thursday and Holy Days: 11 a. m., Holy Communion.

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., NEW YORK Rev. Roscoe Thornton Foust, D.D., Rector

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5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH Lafayette Square, WASHINGTON, D. C. The Rev. C. Leslie Glenn The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. JOHN'S CHURCH Colonial Circle—Lafayette Av., Bidwell Pky. BUFFALO, NEW YORK

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Tuesday: Holy Communion, 10:30.
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Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

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Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11—4:30 p. m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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

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Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

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Sunday Services: 8, 9:30 and 11 a. m.

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The Rev. Benjamin F. Axleroad Jr., Ass't.
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Tues.-Fri. (October-May): 12:10 p. m.
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The Rev. C. George Widdifield
Minister of Education
Sunday: 8:00, 9:25, 11 a. m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA Second Street Above Market

The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant
Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH Shady and Walnut Aves. PITTSBURGH

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Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector
Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

STORY OF THE WEEK

Plans For a United Church Discussed By Leaders

Bishop Keeler As Observer Tells Delegates Views of Episcopal Church

★ A plan to unite several Protestant Churches into a "United Church of Christ" was presented at a convocation held in Cincinnati, January 24-25, with sixty representatives present from ten denominations. The plan grew out of a conference on union held at Seabury House in December, 1949, at which the Episcopal Church was represented by observers. Bishop Keeler of Minnesota, chairman of the commission on approaches to unity, was present as an observer at this second meeting.

The plan, as now presented, was divided into three parts. The first stresses the "divine imperative" of organic union. The second contains a statement of "the ecumenical evangelical faith" to which such a united Church should bear witness. The third outlines the organization: the local church, the ministry, the presbytery, the conference and general council. Represented by official delegates were the following Churches: Congregational-Christian; Disciples; Evangelical and Reformed; Methodist; African Methodist; Colored Methodist; Presbyterian, North; Presbyterian South; Community; Association for a United Church, founded recently by E. Stanley Jones.

ORGANIZATION

The type of organization proposed is summarized briefly. Each local church would retain its freedom and determine its mode of worship and of admin-

istering baptism and communion. They would retain title to property they now own. Ministers would be ordained "to the ministry of the Church of Jesus Christ" and not to a single denomination. Ordinations would be performed by the presbytery on recommendation of the local church and a presbytery examining committee. The bishop would preside at the ordination, "thus signifying that the one ordained is a minister of the whole Church."

Presbyteries, constituted by ten or more "contiguously located churches," each represented by a minister and a lay person, would meet annually. They would recruit, prepare and ordain ministers, have oversight of ministers and churches, elect delegates to the conference and general council.

The conference would embrace at least three presbyteries and would be comparable to a diocese with an annual convention. It would elect a moderator and a bishop, the latter "a spiritual counselor and guide of its churches and ministers and its administrative superintendent." The function of the conference, as outlined, would be very similar to that of a convention of a diocese of the Episcopal Church.

The general council would correspond generally with the General Convention: "To do and promote the work of the whole Church in its national, international and ecumenical rela-

tions." It would be composed of about 1,200 delegates, with ministers and laymen in equal numbers. Newly elected bishops would be consecrated by the general council. Bishops would be ex officio members with the right to speak but not to vote. Meeting would be every other year, with an elected moderator presiding. Among work which the council would coordinate and administer would be evangelism, mission, ecumenical activity, education, stewardship, publishing, pensions, social action, with power to appoint boards and commissions for the purpose.

EVANGELICAL FAITH

The section of the report on "the ecumenical evangelical faith" to which the united Church should bear witness, cites a common belief by the participating Churches in God, Jesus Christ, the Holy Spirit, the Holy Catholic Church, the Scriptures and life everlasting. It also recognizes "diversity of gifts, concerns and administrations, for whose exercise the freedom of the Christian man must always be assured in forms of worship, modes of operation and ways of life."

OBSTACLES CITED

The discussion which followed the presentation revealed at least three difficult hurdles that will have to be overcome if Protestant Churches are ever to merge. One, on the organization level, the difficulty of satisfying the loosely organized Churches, like the Congregationalists and Disciples, with the more highly organized like the Methodists and Presbyterians.

Two, the question as to whether the proposed United Church could accomplish more than the new National Council of Churches can do through coop-

EPISCOPAL CHURCH NEWS

eration. Methodist Bishop G. Bromley Oxnam bore down particularly hard on this point.

Three, the possible legal barriers, particularly in view of court action that has, temporarily at least, prevented the merger of a number of denominations.

EPISCOPAL CHURCH

Bishop Keeler, asked to state his views, deplored the fact that the merger plan "dismissed the whole matter of sacraments in a line and a half. I think that's dismissing a great deal" and went on to say that it was "not a plan in which the Episcopal Church could have a great share." He declared that Episcopalians "have much to learn, too," and that "probably no body would have to give up as much in any ultimate scheme of union as the Episcopal Church."

At the final session of the conference the plan went back to a drafting committee for further revisions before the participating Churches receive it for study, comment and suggestions. The official representatives expressed the hope that the revised plan will be transmitted to the Churches "by a reasonable time next fall." However it was emphasized that Churches as such will not be asked to express their approval or disapproval of the plan at that time, but that commissions of the denominations will study the document before submitting it to their denominations as a whole. It was clear, following this two days of discussion, that it will be a considerable time before rank and file Church members are asked to express their opinions of the plan.

Both the urgency and the difficulty was well expressed by Bishop Keeler when he told the representatives: "We must move fast, but we must also take into consideration the great historic traditions."

ELSA ANNOUNCES PROGRAM

★ The annual meeting of the Episcopal League for Social Action will be held at St. John's Cathedral, Wilmington, Delaware, on Washington's Birthday. Following a meeting of the executive committee at eleven, there will be a plenary session at one to discuss the present situation in China. The address will be by Prof. Dirk Bodde of



ROSCOE T. FOUST, rector of the Ascension, New York, and Witness Editor will chair the meeting on the Civil Liberties situation at the annual meeting of the Episcopal League for Social Action

the University of Pennsylvania, author of "Peking Diary" who was last in China in 1948-49. During world war two he was a specialist on China with the office of strategic information and the office of war information. Chairman of the meeting will be Mary van Kleeck, vice president of the League.

A paper on the Church's function in civil liberties by Bishop Parsons will be read at 2:45 at which the Rev. Roscoe T. Foust, rector of the Ascension, New

York, and Witness editor will preside. At the same time another group will discuss migratory labor with Philip Robb, student at Princeton, as leader and with the Rev. Dillard H. Brown of Washington presiding. Still another group will discuss personal practices of the Church, with a paper by Mrs. Benson Harvey, social relations secretary of Western Massachusetts, and with the Rev. William M. Weber of Littleton, N. H. the chairman. Following these meetings the three groups will meet in joint session for study and adoption of reports. The annual business meeting will then meet, with the Rev. W. Russell Bowie of the Virginia Seminary, a vice president of the League, presiding. The conference will close with a meeting in the evening when the Rev. A. T. Mollegen of the Virginia Seminary faculty will speak on the faith for a world in social change.

The Rev. Andrew M. Van Dyke, executive secretary, announces that anyone interested, whether a member of the League or not, will be welcomed.

THE PICTURE ON THE COVER

★ Harvey S. Firestone Jr., Episcopalian of Akron, Ohio, and Maj. Gen. William J. Donovan, who headed the office of strategic services during world war two, are co-chairmen, along with Rear Admiral Lewis L. Strauss, formerly of the atomic energy commission, of the religious organizations committee for Brotherhood Week. They are busy enlisting the cooperation of church leaders in the observance, February 18-25, when there will be sermons, radio addresses, articles in the religious press, panel discussions, joint meetings on intergroup problems. The sponsoring organization is the National Conference of Christians and Jews.

CONFERENCE ON URBAN WORK

★ Problems of the urban church were discussed at a conference at Seabury - Western Seminary on January 23rd, with the Rev. Bernard Iddings Bell the chairman, and with Bishop Street of Chicago and the Rev. William B. Sperry of Detroit the speakers. A feature was a panel discussion with the Rev. Almon Pepper of the national social service department, the Rev. T. Malcolm Jones of Grand Rapids, the Rev. Francis B. Sayre, newly elected dean of Washington Cathedral, and the Rev. G. E. Brant of Eau Claire, Wisconsin taking part. A summary was given by the Rev. Joseph G. Moore of the seminary faculty who specializes in urban church work.

GOVERNOR BYRNES HITS THE KLAN

★ Governor James F. Byrnes spoke out vigorously against the Ku Klux Klan and for equal educational advantages for all when he was inaugurated as governor of South Carolina. He stated to reporters later however that he stood for segregation in the schools. There were over 100,000 persons in the capitol grounds and lining the streets for the occasion, the largest crowd ever assembled in the state. Bishop Gravatt of Upper South Carolina opened the ceremonies, and accompanying the new governor from his home in Spartansburg was his rector, the Rev. Capers Satterlee of the Church of the Advent.

BI-RACIAL COMMITTEE HAS MEETING

★ The bi-racial committee of the home department of the National Council held a two-day meeting last month at Seabury House, with a number of reports presented. The Rev. Tollie L. Caution said that \$43,000 in property for work among Negroes had been recently erected, with grants from the Council of but \$6,400. He also stated that

twenty-two Negro theological students were now enrolled in seminaries. Plans were also developed for conferences for Negro workers to be held this summer at St. Augustine's College, Okolona College and Voorhees College.

Ellen Gammack, personnel secretary of the Auxiliary, told of the work of Negro women religious workers and urged greater emphasis upon recruiting to fill growing needs.

Miss Ursula Osterman of Berlin, Germany, who is in the U.S. in the interest of civil liberties, told the delegates of the tense situation existing in her country.

BISHOP ATWILL HONORED

★ Bishop and Mrs. Atwill were honored at a dinner held at Fargo, N. D. on January 18, when a sizable purse was presented to help toward buying a home upon their complete retirement. The bishop, who retired January 1, is to remain in charge of the district until his successor is consecrated.

Previously the clergy of the district and their wives gave Bishop and Mrs. Atwill a dinner, held at the cathedral in Fargo.

LAYMEN'S WORK COMMITTEE

★ The part laymen can have in ministering to men and women of the armed forces was one of chief matters considered at the meeting of the Presiding Bishop's committee on laymen's work, held January 19-21 at Seabury House. Dean Rose of General Seminary spoke on theological education, stressed the necessity for increasing the income of the seminaries, and approved the plan for a tie-in of theological education with the laymen's training program for the fall of 1952.

SCHOLARSHIP OFFERED BY SEWANEE

★ A \$4,000 scholarship to cover a full college education at the University of the South is available for each of four high school seniors. The offers are made from a \$50,000 gift from the George F. Baker fund of New York. Selection will be made on a basis of intellectual capacity, maturity and leadership potential. The offer is not limited to Episcopalians says Bishop Mitchell of Arkansas who is chancellor of the university.



LEADERS of the diocese of Los Angeles: Suffragan Bishop Donald J. Campbell; Bishop Bloy; Bishop Gooden, retired suffragan; Dean John M. Krumm of the Cathedral

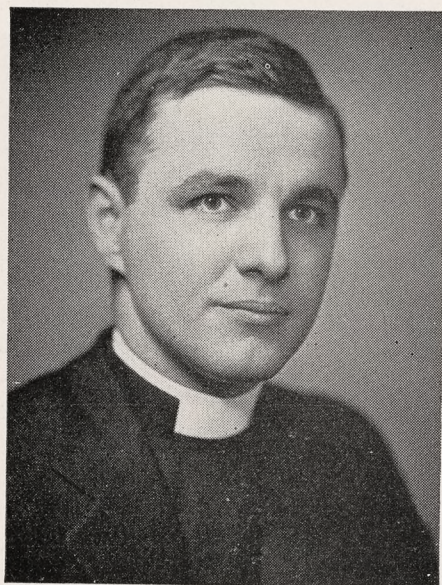
NEWARK Y. C. S. HAS ANNUAL MEETING

★ The annual meeting of the Newark Youth Consultation Service was held at Trinity Cathedral with about 300 present. Miss Daphne Hughes, executive secretary, presented a report on the local work; Miss Edith Balmford, national secretary, told of the work elsewhere; Mrs. Marion Steel, consulting psychologist of the agency, spoke on the general theme: "It is a big job today to help young people deal with their increasing anxieties, for our present situation presents many problems."

Col. Charles Kappes of Montclair was elected president, succeeding the Rev. C. P. Trowbridge of Morristown.

FREDERICK C. GRANT IN LEXINGTON

★ The Rev. Frederick C. Grant, professor at Union and Witness book editor, was the speaker at the institute on Anglicanism recently held at Christ Church, Lexington, Ky. It was sponsored by the Auxiliary of the parish as a follow-up of an institute on Judaism held last year



ROBERT M. HATCH, rector of St. John's, Waterbury, Conn., was elected Suffragan Bishop of Connecticut, January 30th, at the diocesan convention meeting in Hartford

at Adath Israel Temple. One on Presbyterianism will be held at their local church next year.

All churches of the city were invited to send representatives, with most denominations, including the Roman Catholic, being represented among the more than 200 present. Dr. Grant gave two addresses, each followed by questions; one on the Protestant nature of the Episcopal Church and the other on the fact that it is also Catholic.

INTERRACIAL PARISHES FOR LOS ANGELES

★ Clergy and laity of Los Angeles were urged not to favor any one racial or cultural group in their parishes. The action was taken by a resolution which was overwhelmingly approved at the convention of the diocese, meeting at St. Paul's Cathedral on January 29-30. It was an answer to a growing realization on the part of the 650 delegates present that pressure is being exerted, in some parishes, to exclude certain groups from congregations.

BISHOP DONEGAN IS HONORED

★ The annual dinner of the Church Club of New York was held February 5, with Bishop Donegan the guest of honor. In addition to the address by the bishop, one was given by Judge Harold R. Medina.

OKLAHOMA SEEKS COADJUTOR

★ The processes for electing a coadjutor was initiated at the convention of Oklahoma, held January 22-23 at St. Paul's Cathedral, Oklahoma City. A committee headed by the Hon. A. D. Cochran of Okmulgee was elected to assemble information about persons suggested for the office. It was directed not to include the names of any clergymen canonically resident in the diocese. As soon as the necessary steps are taken a special convention will be held for election.

NEW CENTER AT UPI

★ Bishop Norman S. Binsted of the Philippine Islands has announced that the Sisters of St. Anne of Wuchang, China, will establish a house of the order at the Mission of St. Francis, Upi. "We regret," Bishop Binsted said, "that the sisters were forced to close their house in China due to the political situation but rejoice that we are to again have their assistance in this field. Many remember with gratitude the splendid service they rendered at Easter School until it was forced to close because of the war."

MORE CHAPLAINS ARE NEEDED

★ The armed forces division of the National Council has received an appeal for 35 additional Episcopal chaplains. Information about requirements may be had from Church headquarters in New York.

ALABAMA CHURCH BUYS SITE

★ St. Luke's, Mountain Brook, Alabama, has bought five acres adjoining the country club, and a campaign is soon to be launched for church buildings. The parish has been in existence but two years, with the first service held in an old house on Easter Sunday in 1949. The Rev. George C. Anderson became rector in March, 1950. Communicant membership is now 240, with over 200 in the Sunday school. The new tract is on a hill towering above the golf course.

UNIQUE CONFIRMATION IN MONTANA

★ Bishop Daniels of Montana recently confirmed a class of six young adults who had travelled a combined total of 600 miles to get to St. James, Dillon, and return home again. All of them are engaged in cattle ranching in the Big Hole section of Beaverhill County. They were presented by the Rev. Arthur B. Ward, rector at Dillon.



HARRISON WALKER, choir-master and organist at St. Andrew's, Wilmington, Delaware, is one of the leading musicians of the Church

CLINICAL TRAINING FOR CLERGY

★ The diocese of Los Angeles is to have a clinical training program for clergymen interested in serving institutions as chaplains. The program, designed to provide hospital training, was announced by Canon Richard Lief, director of the city mission society, following his trip to the east where he made a survey of similar programs. The training will be provided in general hospitals, mental hospitals and penal institutions.

NEW PARISH HOUSE DEDICATED

★ Several years ago Bishop Phillips of Southwestern Virginia had a happy thought—that it would be an excellent scheme for the diocese to select each year one special advance work objective, to be financed chiefly by the Woman's Auxiliary, the Laymen's League, the youth commission and, corporately, by the men in such churches as do not have chapters of the Laymen's League; though the congregation could chip in too. Everybody liked the idea and the bishop's plan was organized in 1945 with a parish house for St. Mark's Church at Clifford as the

first objective. The product of the plan that first year was about \$3,500.00.

For various reasons actual construction had to be postponed until 1950. Now the building has been completed. Interest had brought the amount to \$3,939.02 and the remainder of the cost was borne by the congregation.

On a recent Sunday the parish house was dedicated in an impressive service conducted by the Rev. Richard Henry Lee, rector. There has been great need for this parish house for community as well as church activities and Sunday School and the new building will prove most helpful in very many ways.

St. Mark's is an interesting and historic old church in Amherst County, about four miles from the town of Amherst and some twenty miles north of Lynchburg.

SEWANEE FACES A PROBLEM

★ A reduced enrollment may become necessary next year at the School of Theology of the University of the South, Dean F. Craighill Brown has reported. Because the proportion of single to married applicants is rising rapidly and dormitory space for single students is insufficient, it appears now that the school may have to cut down

the number of men to be admitted for the 1951-52 session.

"Such a prospect," commented Dean Brown, "is most distressing, especially now when the school has reached a new peak of usefulness to the Church and when so many men are eager to study for the ministry here."

This possible reduction in the number of men who can be admitted is a matter of grave concern to the Church people of the Episcopal dioceses in the South, he added. "It points up sharply the need for an additional building for their seminary."

The fund for the erection of a building to contain dormitories, an assembly hall and classrooms now amounts to a little under \$11,000. Cost of the required building is estimated at around \$300,000.

A CALF CLUB AT GREELEY

★ Trinity Church, Greeley, Colorado, has a Calf Club. It all started when Layman John Lett set aside one of his herd for the church. He also announced that he would pasture four more if any others would buy them and put them in his care. Calves set aside for the parish are branded with the Trinity brand, and when marketed the money goes into the building fund of the church.



TRINITY, Apalachicola, Fla., serves luncheons regularly to the Rotary. Guild members are hard at work

WELLESLEY CONFERENCE ANNOUNCES PLANS

★ The keynote speaker at the Wellesley Conference, June 24-30, will be the Rev. John Oliver Nelson of Yale Divinity School. The director is the Rev. Vincent Bennett of Fitchburg, Mass., and the chaplain is the Rev. Benjamin Minifie, rector of Grace Church, Orange, N. J., and a Witness editor. Courses are to be given by the Rev. T. P. Ferris of Trinity, Boston; Prof. Massey H. Shepherd Jr. of Episcopal Theological School and Witness columnist; the Rev. Robert M. Hatch, rector of St. John's, Waterbury, Conn.; the Rev. Robert L. Curry, rector of Lenox School; the Rev. Shelton H. Bishop, rector of St. Philip's, New York; the Rev. Charles W. F. Smith, rector of St. Andrew's, Wellesley, Mass.; the Rev. Alfred B. Starrett, former missionary in China, now rector of St. Paul's, Stockbridge, Mass.; the Rev. Richard Williams, chairman of social service in Washington; Marion Kelleran, head of religious education in Washington; the Rev. Victor Hoag, head of education in the diocese of New Jersey. The music school will be directed by Lowell Beveridge of the music school of Columbia University.

PARISH PRE-PAYS ON MISSIONS

★ "Pre-paying Missions" is a term coined by the Rev. Andrew E. F. Anderson, rector of St. Andrew's, Louisville, Ky. He explains the plan, with the idea that is might spring other parishes into similar action:

"I proposed and purposed to raise sufficient funds within the parish to pay the 1951 missionary pledge on or about the first of January, 1951, in cash. Thus St. Andrew's would make immediately available its 1951 pledge and it would begin working to collect the funds for its 1952 pledge."

Mr. Anderson's letter to the National Council continues: "I am delighted to tell you that the parish, through its vestry, is

paying at this very moment, its missionary pledge for 1951 in full. Actually it is overpaying its missionary pledge by approximately 12%. The movement that has begun in St. Andrew's, with this forward-looking step, has caught fire in the diocese. As you know, the diocese of Kentucky is enthusiastic to implement its 1951 pledge almost immediately. I can visualize the time when the diocese will pay its missionary pledge in full on or about the first day of January, in the year in which the pledge is made."

ARKANSAS LAYMEN HEAR KUEBLER

★ President Clark G. Kuebler of Ripon College was the speaker at the annual meeting of the churchman's association of the diocese of Arkansas, held January 23rd at Christ Church, Little Rock.

COLLEGE WORKERS HAVE MEETING

★ A conference for women college workers was held at Parishfield, Brighton, Michigan, January 15-19, with the Rev. Roger W. Blanchard, head of college work of the National Council, and the two directors of Parishfield, the Rev. Francis O. Ayres and the Rev. Gibson Winter, serving as chaplain and Bible study leader respectively. Sixteen out of a possible twenty-one workers were present to discuss the job of a woman college worker; how to balance devotional life, study, work and recreation; training schools and a prospective plan for apprenticeship training; the newly formed national Canterbury Association; the national association of faculty Episcopalians.

BISHOP HUSTON AT ST. MARK'S

★ Bishop Huston, the retired bishop of Olympia, was the preacher at St. Mark's Cathedral, Seattle, on January 28th. Dean Watson was at Oxford, Ohio, attending a meeting of the national youth commission.

PRAY FOR UNITY IN PARIS

★ The American Pro-Cathedral Church of Holy Trinity, Paris, France, was filled to capacity the afternoon of January 21 for an ecumenical observance of the day of prayer for the unity of the Churches. The principal address was given by Pastor Marc Boegner, president of the Reformed Church of France and one of the presidents of the World Council of Churches. Bishop Chambers of the British Embassy Church and Bishop Cassian of the Orthodox Institute took part in the service and Dean Sturgis Lee Riddle welcomed the many Protestant and Orthodox clergy who were a part of the large congregation.

BISHOP SHERRILL HONORED

★ Presiding Bishop Henry K. Sherrill is to receive the "bowl award" offered annually by the Yale club at Montclair, N. J. to an outstanding alumnus who has become a leader in his particular business or profession. It is the first time in the eighteen years of the award that the honor has gone to a clergyman.

PRAYERS FOR PEACE IN COLUMBIA

★ Prayers for peace are said in brief services each Wednesday at Trinity, Columbia, S. C. at noon and five, with ministers of various churches sharing in them.

CONVENTION IN ARKANSAS

★ Bishop John B. Bentley, head of overseas work of the National Council, was the headliner at the convention of Arkansas, held at Christ Church, Little Rock, January 24-25. Others to speak were Catharine C. Barnaby, former missionary in China and the Philippines, and the Rev. Sheldon Davis who reported on the conference on children and youth which was held recently in Washington at the invitation of President Truman.

EDITORIALS

The Central Reality

REMEMBER, O MAN, that dust thou art and unto dust shalt thou return." This ancient refrain in the Church's observance of Ash Wednesday is like an Introit for the whole Lenten season. Its meaning is plain and Christians today are in grievous need of pondering it. Our physical bodies, like the animals, will shortly return to dust, along with the physical world which is our common environment. (And if the pompous, futile policies of our militarist world leaders persist, it may be a very sudden return indeed, thanks to our deadly toy, the atom bomb). The Ash Wednesday refrain summons us to face these facts and order our lives accordingly. Things that are of so great concern to the world at large — heaping up little or great riches, struggling over trade and industrial dominance, agonizing over rival economic and social systems — are of minor consequence to the spiritually-minded man, Christian or other who regards this world in the perspective of eternity. The fact of overwhelming importance to him is that he is a spiritual being, made in the image and likeness of God (a microscopic and distorted image, to be sure), but, nevertheless, a possible heir of eternal life. That is the great central reality in all Christian thinking and living. If we forget it, we forget our birthright, just as tragically as Esau forgot his, long, long ago.

All this is not, of course, to say that the duty of Christians is to get themselves to their prayers and let the world go hang. That would be the very reverse of what our Lord taught and a denial of the beauty and significance of his earthly life. "God so loved the world" that he came to live in it, dust though it is. No, this Ash Wednesday emphasis on the transitory nature of physical human life is the startling reminder that we are in this world to grow souls, slowly and painfully, souls that can, by God's grace, develop into "the

measure of the stature of the fulness of Christ." And because we are souls enshrined in physical bodies, everything in our worldly environment either helps or hinders such spiritual growth.

So we shall not, if we are intelligent Christians, be content to let the world alone. Every physical or social condition that threatens the growth of any human soul into the likeness of Christ is something to be fought relentlessly. It's the Church Militant we are living in, not the Church Complacent. So, where cruelty lifts its head, we shall crack lustily at that head. Where greed or blindness or fear deprive God's children

anywhere of the means to live a more abundant life, we shall combine our energies to defend the oppressed. Where worship of military force threatens to wipe out countless physical lives before they have a chance to grow themselves souls, we shall set our faces like a flint against such blasphemous policies, in the name of the Prince of Peace.

Persecutions we will get, of course, as our Master did. But our own souls will inevitably grow on just such strong meat. And in it all we shall "remember, O man, that dust thou art and unto dust shalt thou return," but our dust, we're also confident, shall have enshrined a growing, immortal soul getting fitted, little by little, for life in that place that God has prepared for them that love him.

"QUOTES"

WHEN we set up to judge our allies and friends in the UN, we must remember that they have never agreed with us on the crucial question of Chiang, that our actions and attitudes about Formosa have never been submitted to, much less approved by, the United Nations. In relation to China we have played a lone hand, and, as things are going now, we appear bent on playing a still lonelier one. If that is what we must do, let us at least do it with dignity. Let us not go shouting around that everybody is out of step but father.

—WALTER LIPPMANN

Totalitarian Church

THE papal blast against Rotary International temporarily stole the headlines from the war news. Americans, in general, were shocked to read that Roman clergy must give up membership in the organization. Even a few bishops and priests of that Church were taken back by the announcement and were quoted in defense of service clubs. The only explanation given for this unfortunate ban was the charge that Masons had taken over some Latin-American clubs.

Rotary is a typically American institution, re-

flecting the conservative slant of successful business and professional men, but actually quite innocuous on matters political and religious. Controversial subjects are generally taboo, and the weekly luncheon is a light occasion of genial discourse. It brings together Jews and Gentiles, Protestants and Catholics, in a bond of community fellowship. It lays stress on individual and public service among its members. One can not help but ask if Rome really knew what it was doing in condemning Rotary, and if it has not made a strategic mistake.

This latest action only goes to point up the dictatorial character of an institution which can

never be at home in a democratic climate. The top level hierarchy speak, and there is no possible redress from their pronouncements. We regret such a divisive step at this time, but perhaps it does some good in throwing further light, if any is necessary, on the true nature of the Roman Church. It also suggests that while American Catholics pay the bill, they have less to say at court than Cardinal Spellman might like. There may be some restive stirring eventually on this score within the Church here at home. At least the reaction of certain Roman Catholic clergy and laity to the Rotary interdict points to such a possibility, but we shall not expect too much.

The Beatitudes—

Blessed Are The Poor In Spirit

BY

W. ROBERT HAMPSHIRE

Rector of St. Thomas', Farmingdale, N. Y.

and a Witness editor

THE amount of glib lip-service paid to the Sermon on the Mount, and particularly to the Beatitudes, has served to camouflage the essentially radical nature of these words of Jesus. To let sufficient fresh air in to remove the smoke-screen of poetic appreciation but practical neglect of the character study known as "The Beatitudes" is the intention of The Witness staff in publishing this Lenten series. It is our hope that these eight readings will do something to reveal the figure who became the outlaw of Galilee, and to demonstrate what he looks for in us, called to be sons of the Kingdom.

The Sermon on the Mount

THE Sermon on the Mount is without doubt a good sample of the Messianic preaching of Jesus. Doubtless much of what he said in this masterpiece, this Everest of preaching, was repeated as he traveled as an itinerant preacher. Apparently this particular sermon, masterfully given, well received, stood out in memory and, to the core of what was said, Matthew took the liberty of adding other authentic sayings which seemed to him to fit in. We find it recorded in his Gospel in chapters 5, 6, and 7.

Jesus began his preaching where the fore-runner, St. John Baptist, left off. He began with the herald's themes—repentance; and the Kingdom of Heaven is at hand. Beginning at the growing-edge of the preparation of his hearers, our Lord expanded and developed these themes

in countless directions. He drew on all that was pertinent in the history, law, prophets, and wisdom of Israel. True, he frequently pointed out to the legalistic that they had managed to obscure the real intent of the ancient and eternal words. But he did not chuck out laws and ceremonies, as many have wrongly been led to suppose. He breathed new life into the heart of the disregarded code. He turned their water into wine. He placed a cap-stone upon the incomplete arch of that which was prior.

His development of "eye for an eye" ethics into the pure and high law of love is a case in point. The earlier law, all too often broken today, was not an invitation to vengeance, but a remedy for vindictiveness. It sought to prevent the wronged person from launching upon a campaign of the total destruction of the wealth and the very being of his adversary. It sought to put a limit to his righteous wrath. It was intended to see that the punishment was in scale with the crime. Our Lord's injunction to love this person instead of seeking the legal revenge was a radical change, so it seemed, in the very character of God. Justice was being not tempered but transformed into mercy. Jesus was seeking to lead the righteous remnant to the higher step of total forgiveness based upon total love. It was not the destruction of the older law which made for equal justice. It was the fulfillment of the law in bringing it into full agreement with the will of God.

The desire to "get even" must be replaced with the desire to redeem.

This teaching would have been meaningless without the self-oblation of Christ on the cross. His pure and complete offering of himself to take away the sin of the world was the complete demonstration that he believed and practiced what he taught. His prayer of forgiveness for all, whose sin was made vivid in the cruelty of nails through his hands and his feet, this above all made clear his total forgiveness and total love. Had these things not happened, probably his teaching, if ever written down, would have become a worthless fragment in a Near East ash heap. Had God not raised him up on the third day he would have been thought a visionary and courageous teacher, but very, very wrong. The Christian Church is the testimony that these things are true. But is the Christian Church true to the testimony?

God in the Flesh

WE are led to wonder and praise for the great Sermon because it came from a life consonant with the words. Moses had sinned and, though he was permitted to view the promised land of plenty from Mount Pisgah—he could not enter in. Instead, he besought his followers, notably Joshua, to go in and possess the land. It was as far as Moses could go. But now Jesus, the second Moses, the true Joshua, draws about him multitudes of the oppressed and fearful peoples of the promised land and leads them up into a mountain. Whether consciously or not, Jesus found a scene capable of reinforcing the spiritual heights of his teaching. There in the mountain he preached the law and the prophets with the blessings and the curses as the prologue and epilogue. As he talked of a different promised land, a kingdom, it was very plain that he was no Moses pointing to something and somewhere he had never been. It was clear that he talked not as the Scribes and Pharisees, he talked not as Greek philosophers dreaming of a utopia, but he talked as the king of the kingdom he described.

The people believed him; believed in him; heard him gladly; and followed him. Why? Because he backed up his teaching with healing miracles and exorcisms? Partly. But taking all things together; what he did and how he did it; what he said and how he said it; what he seemed to be even when silent—all contributed to make a believable picture to the people. Surely if ever and if in anyone God was going to send his ambassador into the world, this must be the time, and this must be the man. He threw in his lot with the common people. He understood and loved and forgave. He was one of them. He was

one of them; and one for them; and yet, clearly, he was also one far above them. He was tapping resources they knew not of. Here was the wisdom and power of God in the flesh. When Jesus of Nazareth talked about the Kingdom of Heaven it was evident to those who had eyes to see and ears to hear that he knew whereof he spoke. And his invitation was gracious and winning—associate yourself with him, and you were in the kingdom.

In St. Matthew's Gospel the Sermon on the Mount comprising chapters 5, 6, and 7 has 111 verses in all. St. Luke's Gospel has a much briefer version in chapter 6, verses 17 through 49. It is possible that this Sermon on the Plain, as it is called, may have been a different occasion altogether, with Jesus repeating some of the same things as we find recorded in Matthew. However, it is tempting to think of them as being different recollections of the same sermon, with Matthew adding other genuine "sayings," and omitting the "curses"; and Luke trimming off some things that seemed superfluous, but leaving in the words calculated to give the rich a hard time.

Some Bible students think that in Matthew verses 13 through 37 in chapter 5, all of chapter 6, and verses 6 through 14 in chapter 7 are interruptions of the sermon. Look these up and see for yourself. Those who prefer to think of the Sermon on the Mount and the Sermon on the Plain as essentially the same, and merely differing accounts of the same event, point out that the so-called "plain" in St. Luke's Gospel could easily be a level place up on the side of the mountain. We are familiar with such places ourselves—a sort of lookout, often a favorite picnic area. This shelf or level place, part way up the mountain, would be a natural theatre for the multitude. In any event it seems to me that when Jesus was giving the kingdom sermon the idea must have got across to some at least of his hearers: "This is a demanding king, and a kingdom that demands much. You have to climb a mountain just to hear the entrance requirements taught."

The Beatitudes

THE late Dr. S. S. Drury, great rector of St. Paul's School, Concord, N. H., told a story once of questioning a Sunday school class as to what the Beatitudes are. After a period of sustained silence a young girl's hand shot up and she said, "The Beatitudes are the attitudes that we ought to be at." For centuries the Church has read for the Gospel on All Saints Day, St. Matthew 5:1-12a, the Beatitudes. Back in the days of St. Ignatius and St. Polycarp they referred to great-

souled Christians, especially the martyrs, as "blessed." They are the ones who, in every age and every land, have known the happiness of taking "the attitudes that we ought to be at" consistently.

We have in the Beatitudes a full octave of the various notes—all essential to the character of the sons of the kingdom. Our Lord did not intend to list eight different types of people, specialists in a peculiar field of goodness, who would reap eight different rewards. There is conscious poetic structure here. The second clauses are all synonyms for "theirs is the kingdom of heaven," with which the series begins and closes. The first section of each Beatitude is a different aspect of the one type the Lord desires for his kingdom.

In the Beatitudes Jesus gathered all the colored rays of the spectrum of Old Testament piety and Messianic hope into the white light of their fulfillment in the new Israel. The kingdom of heaven was at hand because Jesus was there. He was in and of the kingdom. Yet it had still to be realized on earth, and increased as others joined themselves to him and thus came into the kingdom. It is worth recalling that the petition for the realization of the kingdom on earth as it is in the heavens is number one in the Lord's Prayer.

It was clear that this was not a kingdom with particular geographical boundaries like the old promised land. It was and is the realm of God's sovereignty. It is not static, not local, not coterminous with old Israel. From the old Church Jesus drew the oppressed and truly pious to form the nucleus of the new Israel, the Church Catholic. The Beatitudes were, at least in a sense, to be the keys of that kingdom of righteousness. The sons of the kingdom were not bound together with the blood of Abraham their father. They were and are red with the blood of the Lamb.

Jesus wanted adherents, members of the body, to propagandize for his kingdom. But he let it be known immediately that the cost was great. This was a kingdom of character. If it were to be won only by those who achieved perfection in character themselves it would be a lonely kingdom for the Christ. But generously he extends his character, his person, to all who seek his rule of love. It is he in us; we in him. Obviously our Lord did not have prepared a handbook for the kingdom of heaven but by the time the gospel was circulated in the form in which we have it there was in practice a system of indoctrination, initiation, a kingdom meal in which the King was sacramentally present, secret symbols, and the feeling of one for all, and all for the King. The kingdom-workers had become a persecuted, hated, pursued underground and the Beatitudes were embodied

in the heroic people whose blood became the seed of the Church.

Blessed are the Poor in Spirit

IN our day to be termed "poor in spirit" or "poor spirited" is far from praise. It would seem to describe people who have become vegetables, who don't respond to stimuli, who cower in fear where there is nothing to fear. The words on our Lord's lips had a far different connotation. He was speaking of, and at the same time speaking to, a class of people who, since the time of Second Isaiah had been a very definite stratum in Israel's society.

The term "the poor" (as St. Luke has it) or "the poor in spirit" was a technical term in Judaism to describe a special class of Jews who were in a state of passive rebellion to the status quo. They were poor in earthly goods but not all the poor were "poor in spirit." It was possible for a wealthy person to be "poor in spirit" but it was as likely as for a camel to get through the eye of a needle.

In Isaiah 66:2 we read "... to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Here the Lord was speaking as one surfeited with semi-heathen sacrifices. In God's name the prophet thundered against those who had substituted these sacrifices for godly living. He cried out against those who had killed his hopes of a great universal religion of righteousness and peace. Better it was for the temple to lie in ruins than that it should be raised to house a divisive, nationalistic, selfish sect.

But still the Lord had hope for the future. He would look upon with favor and take unto his own the little poor man with his reverence and integrity and his heart broken by the betrayal of God's will. In Israel a little group was found in each generation—truly devoted to God, sensitive to his will, preparing for the kingdom, looking for the Messiah, "the quiet in the land," the poor in spirit.

Centuries later when Messiah came, the child Jesus was born of Mary and was guarded by Joseph. The holy family was representative of the poor in spirit. They were truly pious and very poor. When Mary sang "Magnificat" she showed where she stood.

"He hath showed strength with his arm;
He hath scattered the proud in the imagination
of their hearts.

He hath put down the mighty from their seat,
And hath exalted the humble and meek.
He hath filled the hungry with good things;
And the rich he hath sent empty away."

In a sense there was fulfillment of this pro-

phetic battle-song when God chose one of "the poor in spirit" to give flesh and blood to the Son of God. But until all was fulfilled, until the rich and mighty and proud were only a memory, this song of Mary must serve as the hymn of the kingdom for those who love her Son.

The Poor Despised

THE official classes disdained and despised all of these poor. They were called "the people of the land," as though somehow they were beneath contempt. The hate of the rabbis toward this ostracized and outcast class of people was venomous and bitter. "... this people who knoweth not the law are cursed." So did the chief priests and Pharisees explain the fact that "the poor in spirit" heard the outlaw prophet of Galilee gladly. He, Jesus, was the worst of a bad lot because he gave leadership to them. He made articulate their protesting prayers. And he was the answer to their prayers. They had made the offertory of their lives, not content with the formal, measured, purchased piety of the Church of their day. Their lives were a constant rebuke to the officials of state and Church. But as Mary offered, as the contemporary "poor in spirit" offered, the Real Presence was not withheld from them. "He came unto his own, and his own received him not." That was, the official, formal, respectable Church that rejected him. "But as many as received him, to them he gave the power to become the Sons of God." And it was the poor in spirit (his very own because he was tabernacled with them) who made him welcome.

What of Today?

WHO are the poor in spirit today? It is difficult to know because they are not advertized, least of all self-advertized. But could not the late Mahatma Gandhi be numbered among them? Did not Father Huntington in his days in Holy Cross Mission in New York's lower east side strive to be just that? And today, Father Michael Scott by flaunting the discriminatory law and living among the wretched Negroes of South Africa identified himself with the poor of the modern world. One a non-Christian, others Christians, choosing to live with and as the poor, but all hard workers by peaceful means to better the lot of the neediest. What of the many social workers, slum priests and sisters, physicians and nurses, school teachers, and others who have deliberately thrown in their lot with the poor and lived with them, striving in every way not only to make the individuals better people but to make the general conditions more agreeable to the kingdom of heaven. Saints may come out of the slums, rarely or frequently is no matter, but we cannot thereby say that the slums are a breeding ground for sanctity. Pov-

erty, crime, filth, disease, twisted minds, distorted values—these things we know are part of depressed areas, whether rural or urban. All praise to those who make common cause with those so situated. We think immediately of the "France Alive" movement, of our own "priest workers" of Jersey City, and Roxbury Crossing. But this is a hard saying, that the servant should be as his Lord.

The poor in spirit were once the bad conscience of the Church? Does the Church today ever treat courageous leaders as expendable? Perhaps that is to be expected since we are no longer primarily a society of the dispossessed. But do the others of us share the shame, pray for God to cleanse his Church and work for relief or restitution for the injured? Are we silent for safety's sake?

The poor in spirit were once an embarrassment to the state as its legislation or practice directly contravened the revealed will of God. Are we alert to learn the facts about doubtful bills? Do we do all we can to relieve injustice through our elected representatives? Do we let them know that certain conditions—no room for Jews—no Negroes hired here—are intolerable for Christians? Do we try to right the wrongs done in our "reformatories" which teach criminal procedures, sex crimes, and hate for society through medieval treatment? Are prisoners and all who are discriminated against our concern? Or do we pass by on the other side?

Once Christians refused military service. Were they wrong? The reason was a "poor in spirit" reason; they would not render allegiance to a state which claimed rights in areas where only God could tell them what to do. Do we sometimes aid in wars which are only to "save face," which are against the common people, which make the rich richer and the poor poorer? Does the Church sometimes play along with the state on such things without protest and without even a call to corporate penitence? Do we value too highly our tax-free churches?

The poor in spirit were and are those in whom pride is dead. If that is being "poor spirited" then they are that too. The pride of position, of influential friends, of large income, of special privilege, of possessions, of self-esteem, of recognition by others, of pleasing oneself: all of these are gone. The poor in spirit learn to value people and things without clutching at them and destroying them by possessiveness. They learn to care in an eternal way—but when the demands of the kingdom are heard, the loss of goods or even good friends (who cannot 'go along') is not difficult to bear.

It is a large order, to try to be poor in spirit

in our age and our society. It is bound to be looked upon as subversive in some ways and of course it is. There are bound to be times when one wonders whether this isn't being futile when all the rest are going the other way. This is the devil's word, don't listen. Remember that the way has been blazed by the outcast Nazarene. Its his work, his kingdom, his glory, and he gives his power to see it through. If it is only for a remnant, he may yet save our world in our time.

QUESTIONS FOR DISCUSSION

1. Why did people follow Jesus?
2. Compare the Sermon on the Mount (Matthew) with the Sermon on the Plain. Discuss the differences.
3. What was the meaning of "the poor in spirit" in Jesus' day?
4. Name a few persons today that you think can be said to be "poor in spirit." Give reasons.
5. What do you think people should do today to be "poor in spirit"?
6. Discuss the author's statements on the above.

Lenten Training

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

THE word means "spring," and spring suggests work.

But it suggests work that is profitable and for which there is a harvest in which we will reap that which we sow.

Lent is a season in which we are to break up the hard soil by penitence, and so let the word of God be sown in our hearts that our lives may be fruitful.

And the fruits of the spirit are love, joy and peace.

Just now the world is reaping its harvest of selfishness, hate and recklessness, and if experience is worth anything, men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours, and they will never bring forth good fruit unless we are willing to till the ground.

Let us then tend to our spring planting and ask ourselves what we must do.

And first we must break up the soil. "Repent" comes first in spiritual gardening. What is repentance? What is conversion? What is it to be poor in spirit?

The Greek word for repentance means to change your mind.

Not once, but frequently. St. Peter had to repent several times. He repented whenever his assurance made him feel that he was self-sufficient. So many people have one spasm of repentance, after which they settle down to a life of

inflexible prejudices. There is just one spring-time in their religion and after that hardness of heart and lack of sympathy.

Repentance is a daily need, but especially in the springtime of our Church year, when we need to discover our hardness and do violence to it.

Jesus Christ loved publicans and sinners in spite of their faults; but a religion which repents but once is so hard toward sinners that, having been themselves forgiven, they forgive none who differ from them. We need to break up the heart and mind by penitence whenever it begins to harden.

A purely emotional religion lacks the sympathetic note after it has become assured that its own soul has been saved.

Conversion is to turn around. Every time we find that we have our back toward God's will, we are to be converted and turn to God.

To be poor in spirit is to realize the poverty of our own resources and the inexhaustible resources of the true riches which Christ bestows only on the humble and the meek.

Those who fancy that they are rich, he sends empty away.

Sow the Seed

NEXT we must sow the seed. And the word seed means something that men cannot manufacture. All the wisdom of this world cannot fashion one grain of wheat.

Mr. Burbank may take the potato and make it larger, more edible, more profitable, but Mr. Burbank cannot make a potato out of the elements of the earth. "I believe in the Holy Ghost, the Lord, and the giver of life" and I believe that "the seed is the word of God."

Now it is the grace of our Lord Jesus Christ that he sows the seed of eternal life in our souls.

What is the word of God?

It is not only that the New Testament contains the word of God, but the ambassadors of Christ were entrusted with that word.

When a minister of Christ baptizes a child, he uses the word of Jesus Christ, and that word is the same by which all things were made.

Christ gave his Church not merely the written word, but he gave the spoken word to his ministers. Whoever uses the word of Christ to baptize a child acts as the agent of Christ and therefore conveys to the child the power of his word.

So when a priest of the Church celebrates the Lord's Supper, he does not use his own language, but the very words that Christ used in the institution of that sacrament.

This also is the word of God.

So also when one sent by the Master pro-

nounces the words of absolution over a penitent sinner he is merely carrying out the word of Christ, who both forgave sin himself and distinctly commanded his representatives that they should bind and loose the sins of men.

"Whosoever sins ye remit, they are remitted and whosoever sins ye retain, they are retained."

So when men are ordained, they are sent forth with the very words of Christ.

Lastly, we must cultivate the life that he gives us.

Weeds grow without man's effort, but grain brings forth fruit only as man labors.

Soil that is neglected is far worse than virgin soil.

When men neglected the soil once broken, then came weeds which were of value to neither man nor beast.

The sins of civilization are the sins of neglected opportunities. They are far worse than the sins of the savage.

Now the work of the husbandman is not exciting, but it is most important. So the means of grace which Christ has provided for the cultivation of spiritual fruits are not attained by hectic efforts, but rather by steady industry.

I wish that Christian people would learn that Christ is more concerned with the little virtues of life than with its heroics.

He who talked of the woman sweeping out her home and the man tending his sheep was more concerned with the faithfulness of everyday acts than he was of the unusual dramatics of life.

It isn't so much that we need always to be rescuing the perishing from horrible damnation as it is that we are to let our light shine steadily, brightly, persistently.

Cultivate the Soil

IF the Church could only produce men and women who were constant in prayer; who were quick to forgive; who were loathe to wound others; who were kindly interested in others, neither talking cant nor cultivating a stony stare; who felt that every one in God's house was a member of God's family entitled to decent courtesy; who gave their share to support the Church; who did some one thing for Christ and did it faithfully; who confessed their own sins regularly, not the sins of others; who refused to manifest bitterness toward personal injury or neglect; who were instant in season and out of season, not with excuses but service; then indeed would the Church be doing the will of her divine Master, and the lives of Christians would preach louder and better than the most eloquent preachers; and the cause of Christ

would not need apology, but would command respect.

Worldly people are dull enough, but worldly Christians are not only dull, but vicious.

Then let us use Lent as a period of training in which we strive to sow the seed which Christ gives us, and carefully to cultivate the soil for which we are responsible. We know that we will never regret it; we are merely too inert to secure the blessing.

Let us not foolishly think that we are some extraordinary soil that produces crops without travail.

There is no alibi for service. You either do it or you don't.

You are either a faithful husbandman or a lazy, shiftless farmer.

Why delude yourself with the idea that you are a special exception to God's universal law?

EDITOR'S NOTE: The quotations from Bishop Johnson's writing that appeared in the editorial of February 1 resulted in several letters suggesting that we reprint some of his essay this Lent. We are happy to comply.

Talking It Over

BY

W. B. SPOFFORD SR.

SADAKO MORIYAMA of Nagasaki, Japan, had but recently graduated from high school in 1945 when our atom bomb fell. She writes this paragraph of an experience in an air raid shelter: "A little light was coming in the entrance. As I watched, two things that looked like great big hideous lizards crawled in slowly, making croaking, groaning sounds. Others followed. I was paralyzed with horror for minutes. Then the light got a little stronger and I could see that they were human beings—skinned alive by fire or heat."

Fujie Urata was at Koba when our bomb fell—three and a half miles from the center of the explosion: "The pumpkin field was blown clean. Nothing was left of the whole thick crop, except that in place of the pumpkin there was a woman's head. I looked at the face to see if I knew her. It was a woman of about forty. She must have been from another part of town—I had never seen her around here. A gold tooth gleamed in the wide-open mouth. A handful of singed hair hung down from the left temple over her cheek, dangling in her mouth. Her eyelids were drawn up, showing black holes where the eyes had been burned out."

Most of us have read John Hersey's "Hiroshima." These are but two brief quotes by survivors of our bomb to be found in "We of Nagasaki," a book of but 189 pages written by Dr.

Takashi Nagai (Duell, Sloan & Pearce, \$2.75). It is a story of the survival-guilt on the part of those who lived because they "ignored their friends crying out or shook off wounded neighbors who clung to them, pleading to be saved." But it is much more than that. Many good people are quite casual about the bomb. I heard a number of business men discuss it at breakfast the other day at a club in New York. One said that he thought he should move his family out of the city—say thirty or forty miles. Another thought that was silly—"after all we have our subways to duck into."

Well this book tells the story of the horrors of our 1945 atom bomb. Now we have a bomb ten to twenty times more powerful. And it is in the hand of a very tired man who can be angered to white heat because a music critic says that he does not think his daughter sings too well.

We the people of the USA are supposed to have something to say about our destiny. Read this book and I think you will agree that, if such weapons are to be made at all, their use should not be determined by one man or even by a considerable group of military-minded men. Whether the present Congress would be an improvement I am not prepared to say, but it would at least afford time for debate which would, I hope, result in the greatest public protest this country has ever seen.

Sunday Calm

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

ON a warm Sunday afternoon the university campus was calm and there were plenty of places to park. The situation was so different from the usual swarms of students and the cars parked in all available stalls. The open spaces and the Sunday calm of the place gave a charming effect and the fever of life was lessened by the relative stillness.

Sunday should be a time of restfulness and peace for us. Our weekdays become so full and sometimes hectic. We need refreshment for body, mind, and spirit. Some people crowd their weekends full of arduous work and many engagements. Some refuse to rest or to change the pattern of their customary work even for the Lord's Day. No wonder they feel increasingly the tensions of life. A well kept Sunday can send us back to our work renewed and strengthened for the week ahead.

Sunday is a day to rest our tired bodies and

nerves. Through worship in church our souls are refreshed. The busier we are during the week and the more tired we are at its end, the more we need the worship of God in church on Sunday morning. Some religious reading on Sunday afternoon can give us a clearer perspective on life and help us all the more to distinguish the unimportant things for those that really count.

Multitudinous interests of life work against the Christian use of Sunday and this holy day is becoming increasingly secularized. Business and pleasure encroach upon it. It is the part both of practical wisdom, however, and of religious obedience to keep the day holy, and by the right use of it find that it was made for our good. Thus it can help us to have rested bodies, quiet minds, and hearts more peaceful even than the campus that Fall afternoon.

Justification by Faith

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

YOU claim to be a "good Christian" or "as good as those who go to church" or "doing your best to lead a good life." I have yet to meet anyone who does not make some such claim. There may be people who are trying to be vicious and wicked, but I am not talking to them. If you are such a one, stop reading here.

What I want to know is how you justify or prove your claim.

Most of us think first of some of the things we have done—kind, thoughtful unselfish acts. In other words, we claim to be justified by our works. We do not agree with Paul and Luther but with the Epistle of James.

But some of us answer by saying that our claim rests on the promise and gift of God which we have accepted through we in no way deserve it. We are justified by faith.

Those of us who make such an answer had better be sure we really do trust the promises of God and accept the job he gives to each soul he forgives and recognizes as belonging to him. For with the status of Christian goes the commission of showing, passing along the love of God by every possible means. When we are in fact justified by faith, we are moved by love to many good works.

That is part of the message we receive from our ancestors and protest or proclaim as "protestants" since the Reformation, as it was proclaimed by the Christians of the first century.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Abyss of Despair. By Rabbi Nathan Hanover. Translated by Rabbi Abraham J. Mesch. Bloch. \$2.25.

The first English translation of a famous 17th century chronicle, depicting Jewish life in Russia and Poland, and the massacres that took place there. It is part of the tragedy of modern Judaism that it has never been able to forget these awful things that have happened in Jewish history. Modern Judaism, in many ways, is still anchored about where some old-fashioned Protestants were tied up—Protestants for whom Foxe's Book of Martyrs was almost on a level with the Bible, or those for whom the Battle of the Boyne was a more important religious festival than Christmas or Easter. For their own sake, as well as for the health and well-being of religious life generally today, we could wish our Jewish friends would lay less emphasis upon the tragedies in the past, and more upon the great Hope of Israel which shines like the rising sun in all their sacred literature.

The Church's Year. By Charles Alexander. Oxford University Press.

A charmingly written, beautifully printed, quaintly illustrated little book on the church's festivals, high days and low days. Many persons will find it an attractive book to give to children.

Today is Mine. Compiled by Thomas Curtis Clark. Harper. \$1.50.

This is a handbook of devotions for everyday in the year, with quotations from various Christian writers, ancient and modern—and even from Marcus Aurelius, with appropriate scripture passages, poems, and prayers.

Gospel Gleanings. By Thomas Nicklin. Longmans. \$4.50.

This is a book by a good, earnest, pious and godly man who is troubled by the unbelief that has centered upon the scriptures in recent years, and who is determined to do something about it. He would like to maintain the complete accuracy of the gospel records, and find explanations of difficulties which will make it possible to maintain the old-fashioned attitude of simple acceptance of every statement in the Gospels. But he has not read widely enough to grasp the positive contributions of the new approach; and he cannot, apparently, see that other men can view the Gospels differently, but none the less devoutly, religiously, even spiritually. It is a

book that was out of date before it was written! Perhaps it may appeal to a certain level of students in England, who never read American books—or Continental books, either—but it will not have much to say to students of the Gospels on this side of the water.

Divorce and Domestic Relations. Virginia Law Weekly. \$1.00.

A compilation of original Dicta, published in the Virginia Law Weekly, and dealing with many different aspects of marriage and divorce legislation.

Bible History Digest. By Elmer W. K. Mould. Exposition Press (251 4th Avenue, New York). \$3.00.

This is a very brief and simple abridgement of Professor Mould's important book, *Essentials of Bible History*. It is simplified down to the point where it could be practically transferred to the blackboard; an excellent book for beginners.

Gandhi's Letters to a Disciple. Harper. \$2.50.

This book will be welcomed by multitudes of admirers of the late Mr. Gandhi, but the general impression it leaves is one of dissatisfaction. There are some good things in it, but it should have been cut down, and pages and pages of trivia omitted.

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How Love Grows in Marriage. By Leland Foster Wood. Macmillan. \$2.50.

An interesting book on a vital subject, but too often stopping short with a romantic solution of problems. Some of the difficulties in married life require a profounder understanding and solution—for example, those involving the art of medicine and/or moral theology.

Everyday Religion. By Joseph Fort Newton. Abingdon-Cokesbury. \$1.25.

A beautiful little book by the late Rector of St. Luke and the Epiphany in Philadelphia. It is compiled from his "Saturday Sermons," published during a number of years in the Philadelphia Bulletin.

Meditations. By Toyohiko Kagawa. Harper. \$1.25.

One hundred and ten meditations by the world-famous Christian leader and saint in Japan.

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CHURCH and DRAMATIC ARTS

By WILLIAM B. SPOFFORD JR.

TWO years ago, a new film company was established to produce documentary pictures of significance. Their first venture, *The Quiet One*, rapidly proved that the company was meeting a need well.

The picture won the following awards and citations: it was voted the best picture of the year by the New York Newspaper Guild and was listed among the ten best films by Time Magazine, the New York Times and the National Film Board of Review. It was nominated for the Academy Award. It won the Critics Award and the First International Award at the Grand International Film Festival at Venice. It won recognition as the outstanding film at the Edinburgh Film Festival and won the first annual prize of the City College of New York Film Institute. Finally, it was given a special award by the Protestant Motion Picture Council and the Christian Herald.

We usually leave the listing of pedigrees to devoted members of the D.A.R. but, in this particular case, the citations are significant. They relate to a movie made by amateurs using amateur actors. And, in competition with professional Hollywood, the amateurs emerged victoriously. Why?

The Quiet One is an important film which, to sound like Hollywood, is colossal. It is both horrible and sensitive. It deals with ten-year-old Donald Peters, an only child, who is vic-

timized by a broken home and a violent, impersonal environment. Donald needs love—certainly, we would say Christian love—but above all love. When he doesn't get it, he becomes enraged, desperate, fearful, lonely and quiet. His eyes shine with the glare of a jungle beast peering through a thicket.

Then, taken to the Wiltwyck School (which was founded, praise be to God,

by the Protestant Episcopal Church), Donald is met with understanding, comfort and love and is started on a process which, theologically, we would call redemption.

It's a simple story told in psychiatric terms. It's, likewise, a simple story told in real religious terms.

Once, in the past, the national Church made available an excellent movie to dioceses and parishes to help with the Presiding Bishop's Reconstruction and Relief Fund. It could do worse than do the same with *The Quiet One* which deals with human need with which the Church must be concerned.

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 Wed., 5:30 p.m., Preaching service
 Thurs., H.C. 10:30 a.m. and 12:30 p.m.

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The Rev. H. Ross Greer, Rector
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 Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

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 Sunday: 8, 9:30, 11
 Weekdays, Wed. 10; Fri. 7

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 615 S. Figueroa St.
Very Rev. John M. Krumm, Ph.D., Rector
 Sunday: H.C. 8 and 9; 11 Morning Prayer
 and Sermon; 7:15 Evening Prayer
 Tues., H.C. 10; Thur. 10:30
 Daily service, 12:05

ST. JOHN'S CHURCH
Rev. George Davidson, D.D., Rector
 Sunday: H.C. 7:30, 9, 10, 1st & 3rd S.
 Choral at 11. Baptism 12:30. Vespers 7:30
 Weekdays: Daily, 9; also Thurs. 10
 Litany, Fri. 12
 Office Hours: Daily at 9

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 Daily: 7 & 5:30; Wed. 10

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 Friday: 12 H.C.
 Evening, Weekday, Lenten Noon-Day, Special services as announced

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Rev. Carleton Sweetser, S.T.B.
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 (2 & 4), Cho. Ev. 5
 Weekdays: M.P. 9, E.P. 5:30; H.C. Wed &
 Fri. 8, Thurs. 10; H.D. 8 & 10; College
 supper-discussion Fri. 6; Lenten address,
 Rev. Prof. P. M. Dawley, Ph.D., Fri. 7:30

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NEWS OF OTHER CHURCHES

NATIONAL COUNCIL APPEALS FOR NEGOTIATED PEACE

An appeal that the U.S. conduct negotiations "both within and without the United Nations" in an effort to secure peace was voiced by the general board of the National Council of Churches, holding its first meeting in New York. The statement stressed however that "a just and durable peace cannot be fully achieved except as people everywhere become responsive to those moral and spiritual imperatives which are of the essence of our faith in Christ." A warning was also given that negotiations should not result in appeasement "nor sacrifice justice solely in the interests of peace."

Steps were taken to mobilize churches to meet the spiritual needs of the American people arising from the war emergency, with a committee of 30 appointed to recommend a special ministry to armed forces and defense workers. It was reported that by June there would be 3,500,000 men in uniform and that some areas already are feeling the impact of expanded industrial activity.

A resolution was also passed setting forth the need of guaranteeing the right of conscientious objectors.

WILMINGTON SURVEY NOTES CHURCH WEAKNESSES

About half of Wilmington's metropolitan area population of 204,000 are not connected with any church, it was reported to the council of Churches following a survey that covered a year. The Episcopal and Lutheran Churches were singled out for having failed particularly to expand to the suburban perimeter of the city.

RACE RELATIONS SUNDAY

Race relations Sunday has been announced for Feb. 11 by the National Council of Churches. Services, often with a pulpit exchange, will be held in churches throughout the country and individuals are urged to "create a

group which will seek God's leading through Bible study, prayer and fellowship for maintaining the standard of Christian brotherhood about race in the Church and the community." They are also asked to help break down racial, creedal and national barriers in employment, housing, education, health, recreation, hotel accommodations, community services, legislation, courts, churches.

MARRIAGE IS TOPIC FOR STUDENTS

High school students in Peoria, Ill., chose inter-faith dating and marriage as the topic they were most interested in discussing at a religious conference to be held this week. Of the 6,000 votes, the overwhelming number went to that topic. Next four were: Can Christianity prevent war? How about this thing, prejudice? What can we do to make America more conscious of Christianity? Is the Bible true?



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DISCUSS EDUCATION IN FLORIDA

★ The first of a series of conference on education, sponsored and led by a team from the National Council, was held at the Good Shepherd, Jacksonville, Florida, January 25-29. There were conferences with parents, teachers, clergy. There were also classes, each closing with question and answer periods. Those on the staff from headquarters were Eleanor Snyder, Mary Villaret and the Rev. Walter Williams.

BISHOP ROBERTS SPEAKS ON CHINA

★ Bishop William P. Roberts, retired bishop of Shanghai, was the leader at a conference for both clergy and laymen held at St. Paul's Cathedral, Boston, January 24th, and sponsored by the Church Service League of the diocese of Massachusetts. The Auxiliary met the same day when there were addresses by

Mrs. Douglas Horton on the newly formed National Council of Churches; Bishop Heron who reported on the recent mission conducted by Byran Green of England; Gardiner M. Day, who reported on plans so far developed for the General Convention to be held in 1952 in Boston. The young people of the diocese held a supper meeting the same day with the Rev. Charles Long Jr., former missionary in China and now assistant in the overseas division of the National Council, the speaker.

FLORIDA NOW HAS CATHEDRAL

★ St. John's, Jacksonville, was made the cathedral of the diocese at the convention held there January 23-25. Highlights of the convention were addresses by Bishop Louis C. Melcher of Brazil and the Rev. E. Rolling Robertson, missionary in Liberia. Speakers at the conven-

tion of the Auxiliary were Mrs. Alfred M. Chapman, who spoke on the outlook for women's work in the Church, and Marguerite Henry of Fort Defiance, Arizona, who told of the work among the Navajo Indians.

MISSIONARY HOSPITAL IN AFRICA

★ On the Uganda shore of Lake Victoria, in east central Africa, the English Church missionary society's hospital at Kampala has on its staff Charles J. S. Sergel, M.D., whose father, now retired, was for 40 years a missionary of the Brazilian Church. The 200-bed hospital where the son is working is 50 years old and is the parent institution of many other medical centers in east Africa. Dr. Sergel writes, "East Africa is making great strides in every direction but spiritually is in desperate need, for materialism is a potent competitor for the soul of the people. A revival is going

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Over a three-week period THE CHURCH FIRE INSURANCE CORPORATION received from policyholders over 200 reports of damage to Church property resulting from the great Northeast Storm of November 25th and 26th. Immediate steps were taken to speed adjustments of claims and make possible early restoration of damaged properties.

Often Extended Coverage is requested by property owners who think only of windstorm insurance, and the other hazards this insurance covers are overlooked. Smudge by faulty oil burning heating equipment, heavy damage by explosion of accumulated gas—these are examples of losses **not** covered by a fire insurance policy. They are covered, however, by Extended Coverage. The rate for this added protection is very low in most localities.

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on, however, slowly but surely." Dr. Sergel's father was a young Londoner working in New Zealand when he married a Swiss girl who was born in Italy. They went to Brazil where the Rev. Dr. Sergel built many churches and Mrs. Sergel was volunteer head mistress in the early years of St. Margaret's School, Pelotas. Their three sons became respectively a priest, a teacher, and a medical missionary.

CLERGY VISIT PLANTS

★ Clergymen of Wilmington, Delaware, combine their monthly luncheon meetings with visits to industrial plants and welfare institutions. Rector Henry N. Herndon of Calvary Church, president of the ministerial association, said that the purpose of the tours is to enable pastors to serve more positively in their communities through a first-hand knowledge of institutional and industrial conditions.

AMERICAN LITURGY IN SCOTLAND

★ According to a letter from Bishop Herbert William Hall of Aberdeen and Orkney of the Episcopal Church in Scotland, addressed to Presiding Bishop Sherrill, the American liturgy will be used at the cathedral in Aberdeen at certain times.

Said the Bishop's letter: "The American liturgy will be used in the Cathedral of St. Andrew, Aberdeen, at 8 a.m. every Wednesday from May 15 to mid-October, and I am sure that every American visitor will be heartily welcome. My provost, a charming, scholarly man, although like many Englishmen, a little reserved at first, is the Very Rev. G. T. Kennell. He will always be glad to meet any member from the U. S. A. who gets in touch and will gladly show them the Seabury Memorial chancel and chapel, the States' coats of arms on the

roof, the memorial communion vessels, the silk battle flag presented by General Eisenhower and dedicated by the Bishop of Albany.

"We are gradually thawing out from a three weeks' hard frost and some inches of snow; and my 60-year-old bones do not like it. I hope you have fully recovered from your illness. Judging by the record of your days in the Church papers, I think you must have made an excellent recovery."

NEW JERSEY SEEKS ADVANCE FUND

★ The diocese of New Jersey is seeking \$120,000 for a revolving fund for mission work in the diocese. The first churches to benefit will be St. Alban's, New Brunswick; St. James, Paulsboro; St. Luke's, Union; St. Andrew's, Camden, and a new work to be established at Sunnyfield, located near Linden.

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BENJAMIN M. WASHBURN
The Bishop of Newark

It is with great interest that I note on the honor roll for 1950 the names of the Rev. C. Kilmer Myers, the Rev. Paul Moore and Mrs. Moore. Their work at Grace Church (Van Vorst), Jersey City, has been of a very high order and well deserves commendation.

In addition to the two whose names are on your honor roll, the Rev. Robert Pegram is equally deserving of commendation. The three clergymen work as a team, and each of them would feel that their efforts could not have succeeded without the other two. Very likely those who nominated the two whom you include in the honor roll were not aware that there is a third member of the team.

ANSWER: That Mr. Pegram was not cited is solely the fault of the managing editor, who offers his apology. The entire team was nominated and approved by the editors, so we herewith give our belated salute to the fourth member.

FRANCIS J. MOORE
Editor of Forward Movement

The daily readings in the Lenten issue of "Forward—day-by-day" are based on the First Book of Samuel, and I shall be grateful if you will kindly allow me to draw the attention of our readers to the fact that the First Book of Samuel can be obtained for five cents from the American Bible Society, 450 Park Avenue, New York 22. It is a paper booklet No. 551. These small separate editions of the books of the Bible put out by the American Bible Society are not so well known as they might be, and I think most people would probably like to have them.

WILLIAM GILMAN
Committeeman of Jewish War Vets

I read with interest your honor roll of 1950, and was unusually pleased to see among the names of the recipients, those of Revs. Warren McKenna and Robert Muir. Your editorial award has been the first to substitute bouquets rather than brickbats for the above mentioned courageous ministers, and has thereby strengthened my conviction that The Witness is one of the most liberal and truly democratic publications of these turbulent and confusing times.

I shall always be grateful to Rev. Morris Arnold, of Christ Church, Cincinnati, Ohio (formerly of Grace Episcopal Church, Medford, Mass.) for introducing me to The Witness. I have read it carefully for several years and

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OWEN C. THOMAS
Clergyman of New York

The ministry of the church to Episcopal students at Sarah Lawrence College, Bronxville, N. Y., is making a new beginning. Since the college cannot supply the names of Episcopal students, I wish all clergy who have parishioners there or anyone else who knows of Episcopal students there would send me their names, giving their status in the Church, their parish connections, etc. This would be of great help in this important work. Thank you very much. My address is 600 West 122nd St., New York 27, N. Y.

STEPHEN C. WALKER
Rector of Trinity, Portsmouth, Va.

As this point there are a great many wounded and frost-bitten armed forces personnel in the U. S. naval hospital here in Portsmouth. We should like to be able to care for them pastorally. Our problem is that it is impossible to get a definitive list of Episcopalians from the chaplains. They just do not have such a list and feel unable to acquire it. We are working on this and hope we may be able to accomplish something. Until such time as lists will be available we have found that much the best way to find the Episcopalians is for their clergy to inform us.

Our hope is that you will publish this letter in your columns, urging that the clergy send the correct names to us who are near these military installations. All the other pertinent information we will be able to obtain after we have the proper names. This will aid us immeasurably in our pastoral work among the hospital patients.

R. W. COOK
Layman of Roseville, Calif.

Thanks to Helen Mears for the courageous article, "Post Christmas Thoughts—It's Me, Oh Lord" in the Witness of Jan. 11. The failure of the Church to satisfy "that general and wide-spread longing for reassurance and hope—the universal desire for peace and good will" is a fact which many of us, her fellow laymen, are deeply conscious.

There is something disappointing and disheartening, leaving one with a sense of frustration rather than reassurance, to go to church on Sunday, after a week of sights and reports of "man's inhumanity to man," and with sinking hearts and jaded spirits, seeking solace and surcease, to sing the confident strains of "O God our help in ages past," the joyful canticles, hear in the lesson the tender and gracious words of the Prince of Peace,

"But I say unto you, love your enemies, do good to them—pray for them—," to wait, expectantly, to a sermon of platitudinous generalities, and as a climax to the offertory, to see the national flag whisked from its standard by a starry-eyed acolyte, who strides with it in strict military fashion before the altar, standing there in strict military pose, while the congregation lustily sings in the best patriotic manner (two-thirds of them can't sing the Doxology through by heart) as the organ booms forth with all stops open, "O say can you see—the rockets red glare, the bombs bursting in air—," then finally, to kneel while the priest intones "O Lord God of Hosts (armies), stretch forth thine almighty hand to strengthen and protect the soldiers of OUR country—and grant in all things they may serve without reproach"—a far cry from him who said, "the Son of Man came not to destroy men's lives, but to save them." "From hardness of heart, and contempt of thy word and commandments, good Lord, deliver us."

LOGAN MOSS
Layman of Topeka, Kansas

To me The Witness is more valuable now than it has ever been. Since I am the editor of a weekly bulletin for our church I derive from The Witness much rich material for inclusion in our bulletin. Since I am the only one in our church who takes The Witness I make it possible that the other members read it through the bulletin. I hope that your contributing editors, such as W. P. Barnds, Philip Steinmetz, Corwin Roach and others will stay on the job for a long, long time.

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