

The WITNESS

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A COPY

March 22, 1951

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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.

GRACE CHURCH, NEW YORK Broadway at 10th St.

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

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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.

Sundays: Holy Communion, 8 and 10 a. m.; Morning Service and Sermon, 11 a. m. Thursdays and Holy Days: Holy Communion, 11 a. m.

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Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion. 11 a. m., Morning Service and Sermon. Weekdays: Holy Communion Wednesday at 8 a. m.

Thursdays and Saints' Days at 10:30 a. m. The Church is open daily for prayer.

ST. JAMES' CHURCH

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

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

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

Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer—1st Sunday, Holy Communion.

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

Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer and Sermon; 8 p. m., Service of Music (1st Sunday in month). Daily: Holy Communion, 8 a. m. 5:30 Vespers, Tuesday through Friday. This Church is open all day and all night.

ST. MARY THE VIRGIN 46th Street, East of Times Square NEW YORK CITY

The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE
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.

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Rev. Walter P. Plumley

Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11. Tuesday: Holy Communion, 10:30. Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL

Shelton Square

BUFFALO, NEW YORK

The Very Rev. Philip F. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11. Daily: Holy Communion at 12:05 noon. Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO

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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

CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

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.

CHRIST CHURCH CAMBRIDGE

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Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m. Weekdays: Wednesday, 8 and 11 a. m. Thursday, 7:30 a. m.

TRINITY CHURCH MIAMI

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

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

TRINITY CATHEDRAL NEWARK, NEW JERSEY

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The Rev. Richard Aselford, Canon

The Rev. Benjamin F. Axleroad Jr., Ass't.

The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.

Tues.-Fri. (October-May): 12:10 p. m.

The Cathedral is open daily.

ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

TRINITY CHURCH

Broad & Third Streets

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Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Week-day, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH

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7:30 a. m., Holy Communion; 9:30 and 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.

Thursdays and Saints' Days: Holy Communion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector

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.

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Sunday: 8, 9:30, 11 & 4:30.

HC: Mon., Tues., Thur., Sat., 7:15.

Wed., Fri., 7:15 & 10:30.

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FOUNDED IN 1698

Rev. James R. MacColl, 3rd, Rector

Sunday: 8 H.C.; 11 M.P.

Wed. & Holy Days, H.C. 11

STORY OF THE WEEK

Good Friday Well Observed Throughout Country

Committees In Many Cities Work For Weeks In Advance on Various Plans

By Religious News Service

★ A more reverent observance of Good Friday was promoted by joint committees of Protestants and Roman Catholics across the country. The joint movement, which originated in San Francisco in 1914, sought wider recognition and greater attendance at services held between 12 noon and 3 p.m.

Cities in which joint committees operated included Philadelphia, Buffalo, Toledo, San Francisco, Indianapolis, Washington, D. C., Detroit, Helena, Mont., Dubuque, Ia., Duluth, Minn., San Antonio, Tex., Reading, Pa., and New Rochelle, N. Y. Joint committees were organized this year for the first time in several cities.

Philadelphia Plan

In Philadelphia, the citizens' Good Friday observance committee sent letters to Catholic dioceses and Protestant church councils throughout the United States urging those who are not already doing so to sponsor joint Catholic-Protestant activities for a wider general observance of the holy day. The letters told of the success of the "Philadelphia plan" over the past 23 years and sought to learn what is being done elsewhere. The Philadelphia committee is headed jointly by a Catholic and a Protestant layman and comprises about 100 representative businessmen and clergy. As a result of the letters, the committee said it had received nearly two dozen inquiries for more information.

In the Philadelphia area, several thousand commercial establishments, including chain groceries and chain movies, tap-rooms, and other business and public places, observed at least a three-hour closing. This closing has been one of the prime objectives of the committee, and the practice has increased every year.

The committee also distributed 50,000 signs and posters. The signs say, "Closed Good Friday," or "Closed 12 to 3 p. m." Neighborhood merchants associations and businesses with delivery routes distribute the posters.

Several thousand large banners of purple crosses on white background were prepared for display on office, public and hotel buildings. The tower of city hall carried banners on all four sides overlooking the downtown business section.

A labor union group contributed a large lighted, plain white cross for Reyburn Plaza opposite city hall during Holy Week.

Ten radio stations of the area carried appropriate announcements. For the first time this year, a number of banks and commercial institutions used a cross and the slogan, "Observe Good Friday," on their postage meters.

Washington

In Washington, three bishops were co-chairmen of the committee on the three-hour religious observance of Good Friday. They were Patrick A.

O'Boyle, Roman Catholic archbishop of Washington; Angus Dun, Episcopal bishop of Washington; and Charles W. Flint, Methodist Bishop.

The Rev. Joseph E. Gedra, pastor of Immaculate Conception Catholic church and executive director of the committee, said he received excellent cooperation from labor unions. He praised CIO president, Philip Murray, and AF of L president, William Green, for their efforts in promoting the observance. Both labor leaders were members of the Washington committee.

As evidence of progress, Father Gedra cited the fact that when the committee first started to function ten years ago, only 35 churches in the Washington metropolitan area were holding full three-hour Good Friday devotional services. The number this year, he said, will exceed 80.

In addition, there will be a service at the defense department sponsored by the chiefs of chaplains of the three armed services. Worship services for government employees will be held at the department of agriculture and the department of the interior.

About 70 secular organizations expressed their cooperation with the Washington committee. Veterans organizations assisted in planning a service to be held for wounded veterans at Walter Reed General Hospital. A similar service was planned for Bethesda Naval Hospital. Congress will not be in session on Good Friday, and government departments are expected to release employees who wish to attend religious services.

Good Friday services will be carried on television in Washington for the first time, with four

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stations participating. All radio stations in the greater Washington area plan to carry at least one special Good Friday religious program.

Father Gedra said the Washington committee this year is stressing the need in the present world crisis for a better public appreciation of Good Friday.

Buffalo

In Buffalo, N. Y., where the more reverent observance of Good Friday committee is in its seventh year, the observance has been proclaimed by 25 outdoor billboards and 5,500 posters in stores and other public places. The posters show a large cross and the slogan: "Attend Church Good Friday—A Worshipping Community 12 to 3 o'clock."

The city buses, which are giving free rides to churchgoers every Sunday during Lent, are displaying Good Friday posters.

Some 2,300 business places in Buffalo and Erie County received a letter signed by the Rev. Harlan M. Frost, executive secretary of the Council of

Churches of Buffalo and Erie County, and the Rev. Raymond F. Herzing, director of the confraternity of Christian doctrine of the Catholic diocese of Buffalo. Mr. Frost and Father Herzing are co-chairmen of the joint committee. The letter said the committee has been greatly heartened by the growing response to the Good Friday observance.

"We live in times of tension which threaten values," it added. "For keeping the spirit confident, courage steady, and vision clear, it is important that the torch of religious devotion burn brightly."

Other Cities

In Toledo, O., a joint committee of Protestants and Catholics sponsored plans for that city's 31st more reverent observance of Good Friday. Ninety thousand persons are expected to attend services in two downtown theaters and in Protestant and Roman Catholic churches throughout the city. As in other cities, the committee distributed thousands of Good Friday plac-

ards for window display. In addition, it prepared 300 placards for the city's bus system and 200 bumper cards for taxicabs.

At one of the theaters, a special Good Friday youth service will be held in which six youth choirs will participate. At another theater, Protestant pastors will preach on the Seven Last Words.

While the church and theater programs are in progress, an inspirational Good Friday radio program will be broadcast for shut-ins and others who cannot attend the regular services. Protestants and Catholics will collaborate in the presentations.

A feature of the San Francisco observance this year will be a service conducted in the financial district by Protestant laymen's committees and one in the Civic Auditorium, which will be converted into a temporary cathedral church, for Catholics.

In Indianapolis Protestants and Catholics have joined for the 30th year to assure a "reverent city on Good Friday."

Among other projects, a poster contest is being conducted among public and parochial high school pupils.

CHILDREN'S OFFERING FOR MISSIONS

★ An estimated 500,000 children of the Episcopal Church will make an offering of approximately a half million dollars as a result of their Lent mite boxes. This offering was started at St. John's, Cynwyn, Pa., in 1877 and since that time the children of the Church have contributed a total of \$11,608,808.10 to missions through this special offering.

WRITE YOUR OWN HEADLINE

★ The bulletin of Trinity Church, Staunton, Va., recently declared: "The women of the Auxiliary, and the men in the choir, are carrying on."



CHILDREN in churches throughout the country will present their Missionary offering Easter and the following Sunday

A. C. LICHTENBERGER CONSECRATION

★ Arthur C. Lichtenberger, professor at the General Seminary and former editor of *The Witness*, will be consecrated bishop coadjutor of Missouri at Christ Church Cathedral, St. Louis, on April 5th. The Presiding Bishop is to be the consecrator, with Bishop Scarlett of Missouri and Bishop Gilman, formerly bishop of Hankow, the co-consecrators. Lichtenberger began his ministry under Bishop Gilman in China. The presentors are to be Bishop Dun of Washington and Bishop Nash of Massachusetts, with Bishop Welles of West Missouri the litaniist. The attending presbyters will be the Rev. J. Frank Sant of St. Michael and St. George, St. Louis, and the Rev. Louis Van Ess of Oneonta, N. Y.

PRAYER VIGIL IN HOUSTON

★ The prayer vigil for peace, instituted in the diocese of Texas by Bishop Quin, was held in Christ Church Cathedral on March 8, opening with a celebration of the holy communion at seven, with prayers continuing for a twenty-four hour period. The vigil, started some months ago, is observed each day in some parish or mission of the diocese.

GLADYS FALSHAW HAS RETREAT

★ Dr. Gladys Falshaw of England conducted a retreat for women at the Redeemer, Houston, Texas, March 13th, to which women of other parishes were invited. She spent many years in India in missionary work and has won a wide following here and abroad for her meditations.

THANKS GOD FOR HER BLESSINGS

★ Miss Anna Johnson of Milwaukee, Wis., is deaf, blind and arthritis-ridden and has only one leg. The Rev. Bernard Buley of St. James on a recent visit took with him several members of his choir. Also along was Gil

Leisman, a violinist, who is the son of the Rev. A. G. Leisman, minister to the deaf. Anna, sitting on her bed, placed one hand on Mr. Buley's throat and the other on the violin. The violin played and Mr. Buley and his choir members sang, and into her heart, by way of her hands, went the music. When it was over she explained how touched she was and how thankful she was for all of God's blessings.

LAYMEN STAGE THE DINNER

★ Over 160 people of Milford, Pa., attended a dinner on March 10th given by the laymen of the Church of the Good Shepherd. The moving genius of this most successful affair was the senior warden of the parish, Mr. Frank Brink. No one worked harder than he, yet he was the first to say that the dinner would not have been the success that it was without the help of the women of the parish.

CONFERENCE ON MUSIC AT EVANSTON

★ A conference on church music was held at Northwestern University on March 12th with lectures by Van D. Thompson, head of the school of music at DePauw University, and Thomas Matthews, organist at St. Luke's, Evanston, who is also instructor in organ at the university. There was also a recital by Wilbur Held, head of the organ department of Ohio State University.

BIRTHDAY THANK GIVING AT NINETY-THREE

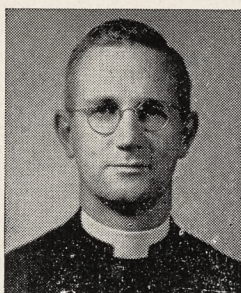
★ Miss Elizabeth Buss of St. Paul's, Holyoke, Mass., recently celebrated her 93rd birthday and to her surprise got a front page, plus, story in a local paper. The reason it was news is because the highlight of the day for her was when she handed her birthday thank offering to her rector, the Rev. James F. Madison. Miss Buss, the oldest member of the parish, has been active in its affairs since she came to this country from England at the age of 32.

LENTEN SERVICES IN GRAND FORKS

★ Each Wednesday evening in Lent members of three other congregations in Grand Forks, N. D., joined with the people of St. Paul's for Lenten services. Ministers of two of these churches alternated with the Rev. H. R. Harrington in giving the meditations. A fellowship hour was held following each service, with the rector commenting, "We are getting to know each other better week by week."

VOCATIONAL CONFERENCE AT LENOX SCHOOL

★ A conference for college women to consider vocations was held March 16-18 at Lenox School, Lenox, Mass. On March 9-11 one was held on the ministry at Lincoln, Mass. Both were sponsored by the province of New England.



CHURCHMEN IN THE NEWS: Bishop Dagwell was one of the sponsors of the Peace Pilgrimage to Washington on March 15th; Francis Ayres announces summer plans for Parishfield, retreat center of the diocese of Michigan; Arthur C. Lichtenberger will be consecrated Bishop Coadjutor of Missouri on April 5th

Peace Pilgrimage To Washington

★ Among the sponsors of the peace pilgrimage to Washington on March 15th were Bishop Dagwell of Oregon, Bishop Moulton, retired bishop of Utah, Bishop Mitchell, retired bishop of Arizona, and the Rev. Kenneth DeB. Hughes, rector of St. Bartholomew's, Cambridge, Mass. A large number of leaders of other churches sponsored the enterprise, designed to impress members of Congress and the administration that the people of America want peace.

The call for the pilgrimage stated that "We must abandon the needless, futile sacrifice of American lives in Korea and the destruction of that country. Let us negotiate peace with China. Here at home, we must call a halt to the 'emergency' mobilization which is provoking widespread dislocation, has frozen wages and is threatening living standards. We must end the war atmosphere which is undermining basic civil liberties, above all resulting in a heightened assault on the already unequal position of the Negro people. It is time for Americans to lay aside their differences—political, religious, social—for the supreme objective of saving America from the catastrophe of wars with the people of Europe and Asia. We are convinced that the American people, Negro and

white, Catholic, Protestant and Jew, are ready to unite and act for peace."

The religious committee of the sponsoring organization invited religious leaders throughout the country to pray for peace, and provided the following prayer which was said at the religious service held in Washington on the 15th:

Our God, who art the Father of the human family and who lovest all thy children the world over, abide thou in our hearts in this time of stress.

We are saddened and disturbed in conscience by the tumult of our days, the growing ill-will among the nations, the awful destruction displayed in a war of limited scope and the horrifying prospect of the death a greater war would bring.

Save the nations, we pray thee, from the stupidities and tragedies of further strife. Help us to abandon the preparations for war that will only result in war. Make us to see the evil of the holocaust in Korea where no clear objective is to be discerned and where men of many nations are being asked to sacrifice their lives to less and less purpose. Give us the wisdom to know that we must call a halt.

Deepen in our leaders an insight into the true needs of humanity around the globe. May they make less resort to threats and show a readier willingness to confer about the differences that do exist.

We praise thee, our God, because more and more people in our great land are being quickened in conscience and are uniting in action to secure the peace. We are grateful for men and women going to Washington to voice to their leaders their fervent desires for peace.

Strengthen in us, we pray, a resolute will to join hearts and hands with all those who love peace in this nation and through-

out the world. Lead us together toward that day when men shall beat their swords into plowshares and nation shall not lift up sword against nation any more.

Draw us by thy spirit into the brotherhood of man and the true family of nations. Amen.

The prayer was sent out over the signatures of 24 Protestant clergymen and rabbis.

BISHOP HALL PREACHES AT COLUMBIA

★ Bishop Charles F. Hall of New Hampshire was the preacher on March 4th in St. Paul's Chapel, Columbia University. On the 7th E. M. Cahaniss, president of a manufacturing company, spoke to the interfaith society of the university on religion at work in industry, and the next day the Rev. Donald Maither of the Church of Scotland spoke on the Iona Community. Chaplain James A. Pike has also announced that there are now 561 students taking courses in religion, directed by the chapel staff.

NOW ADD "311" TO "281"

★ The National Council has leased a two-story-and-basement building at 311 East 23rd Street, New York, to house the shipping and receiving departments; the mechanical departments which handle mimeographing, addressing and allied operations and the business offices of "Forth." This releases space at "281" to allow for expansion of several departments, including education and social relations. Also space has been released at the Church Missions House to provide a bomb shelter—this on the insistence of the Presiding Bishop.

PICTURE TO BE MADE IN ALASKA

★ A new documentary motion picture of the Church in Alaska will be ready for release October 15, for use in connection with the every member canvass, according to announcement by

THE BEATITUDES

THE final article in the series on the Beatitudes will appear in the March 29th issue of The Witness. Those who ordered bundles for Lent will therefore receive that issue, bringing the total to eight, the numbered ordered. It is our hope that many who took bundles in Lent will continue. If so kindly send a card to

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the National Council's department of promotion. The picture will be made by Mr. Alan Shilin, head of Alan Shilin Productions, Inc., who produced "Window on the Sky" last year. The film on Alaska has not been given a title as yet, but it will tell a comprehensive and interesting story of the activities of the Church in Alaska. It will be in full color, with sound, and will run approximately 25 minutes.

LABOR-MANAGEMENT FORUMS IN NEWARK

★ The Episcopal and Presbyterian Churches of Newark are joining with the Rutgers institute of management and labor relations in sponsoring four Monday night forums on labor-management relations. Dean Warnecke of Trinity Cathedral will be the moderator at the first on April 2nd when the Rev. H. N. Morse, national officer of the Presbyterians, will speak on "Why are our Churches concerned?" Mark Starr, educational director of a CIO union, will speak on the 9th on what labor wants. Bishop Washburn will chair the meeting on the 16th when Charles H. Watts, president of the New Jersey chamber of commerce, will present the point of view of management. The April 23rd meeting will feature a panel discussion when representatives of Church, government, labor and management will discuss "New Jersey's problems; a pattern for action."

ANNIVERSARY OF S. P. G.

★ The Rev. C. Rankin Barnes, secretary of the National Council, is to represent the Episcopal Church at the 250th anniversary of the founding of the Society for the Propagation of the Gospel. He and Mrs. Barnes will sail on May 25th to take part in the celebration in London, June 16-18. He will preach at Westminster Abbey on June 17 and at the pro-cathedral in Paris on the 24th.

MUSIC SCHOOL FOR SMALL CHURCHES

★ A school of Church music designed primarily for organists and choirmasters of smaller churches will be held at Seabury-Western Seminary, Evanston, Ill., August 27th-31st. The school will be conducted by members of the joint commission on Church music.

The undertaking of such a venture on the part of the commission has been prompted by the desire to be of active service to the Church's musical leadership. If sufficient interest is evidenced it is the hope of the commission to conduct a similar school another year in a different part of the country.

The school is not an attempt to compete with the music conferences in various parts of the country but the experience of the individual members of the commission has been such as to indicate a need existing among the musical directors of small parishes and missions.

The workshop method will be followed. Classes will be held to present the theory of plainsong and Anglican chanting but the students also will receive practical training through "choir rehearsals"—the choir being constituted by the entire student body. Classes also will be held for the discussion of repertoire for small choirs and also the repertoire for small organs. Material thus considered and studied will be used in the serv-

ices held during the school period. The Hymnal 1940 will constitute the text book, since sufficient service material is contained in the supplementary material for small churches.

Members of the commission who will serve on the faculty will include Ray Francis Brown, instructor at General and Union Seminaries; Newell Robinson, instructor at the Philadelphia Divinity School and the Eastern Baptist Seminary; Paul Allen Beymer, director of Wa-Li-Ro choirmasters' conference and camp; Edward B. Gammons, organist and choirmaster at Groton School. The Rev. John W. Norris, rector of St. Michael's Church, Brattleboro, Vt., and secretary of the commission on the revision of the hymnal will serve as registrar for the school. Further information may be obtained by addressing him.

CHAD WALSH LECTURES AT BISMARCK

★ Prof. Chad Walsh of Beloit College, a contributing editor of *The Witness*, is to conduct a school of religion at St. George's, Bismarck, N. D., April 8-13.

RELIGIOUS BROADCASTS AT MINOT

★ The Rev. T. A. Simpson, rector of All Saints, Minot, N. D., is taking part in a series of religious broadcasts given daily over a local station. The station covers practically all of the state and part of Canada.



STANLEY WILSON of the work camp at Lilbourn, Mo., stops digging ditches to play with a few of the children

CHURCH SCHOOLS HEAR ABOUT MEXICO

★ Throughout the diocese of Pittsburgh the Church school children are giving their mite box offering to the Church in Mexico this year. To stir up a little interest in that neighbor, Archdeacon William S. Thomas Jr., made arrangement for the Rev. Kenneth Heim, a professor at the Virginia Seminary, and three students of that seminary to come to the diocese and tell of their experiences in Mexico.

Heim is a former navy chaplain who was aboard the U. S. S. Admiralty Islands during the last war. In addition to teaching Church history he spends his summers doing liaison work between the National Council and the Church in Mexico. Last summer he took three Virginia Seminary students with him to Mexico: Gerlad McAllister of San Antonio, Texas, Alanson Brown of Austin, Texas, and Herbert Tucker Jr. of Suffolk, Va., a nephew of the former Presiding Bishop.

These men made two trips to the diocese of Pittsburgh. Each time each spoke in two different churches in the morning and in the afternoon all four spoke at a regional rally. Thus eighteen churches were covered.

YOUTH MEETING AT CRANBROOK

★ Young people from all parts of the diocese of Michigan filled Christ Church, Cranbrook, Bloomfield Hills, on March 4th for the "Cranbrook reunion service" sponsored by the diocesan youth council. While planned primarily as a get-together for young people who have attended the Cranbrook summer conferences, the service was open to all young people. Mr. Jack Goodrow, president of the youth council, took part in the service.

Bishop Emrich was the preacher, and in his address stressed the point that the present age may well become one of the greatest and most significant in history, depending upon the behavior of those who live

in it. He urged his young hearers particularly not to indulge in defeatist attitude, but to do, each day, with all their might, the duties which come to hand, and leave the future to God.

The offering taken at the service was given to St. Peter's Home for Boys, Detroit, a diocesan institution and the only Protestant home in the diocese for boys between the ages of 14 and 17.

GUILD OF THE DEAF IN JOHNSON CITY

★ A guild for the deaf meets regularly at All Saints, Johnson City, N. Y. the third Saturday evening of each month, when there is a business meeting followed by a social. The Rev. William M. Lange, missionary to the deaf, holds a service there the third Sunday of each month.

CHURCH TO AID IN GREECE

★ From the World Council of Churches comes the story of the organization of an ecumenical Christian team of reconstruction technicians to aid distressed refugees in the rural villages of northwest Greece. This is of special interest to Episcopalians, because our Church made a grant of \$15,000 to the Church in Greece during 1950, and will make another grant through the World Council this year.

Known as "Christian village service," the reconstruction team's relief activities will represent an ecumenical gesture of Christian love and concern by a group of non-Orthodox Churches over the plight of Greek Orthodox refugees who have lost nearly every worldly possession because of the devastating effect of two large-scale wars which have passed over their rural villages in the past decade.

The service group will be made up from five to seven workers of several denominations and nationalities, and will function under direction of the organizing committee, formed in Geneva recently.

Site chosen for the team's operations, slated to begin in the spring, is the Jannina vicinity, an area described by Greek Orthodox Archbishop Spyridon as the "most needy" in the country. The C. V. S. team will aid refugees returning to deserted villages to replant their crops and rebuild damaged and destroyed farm buildings.

Through Christian Village Service it is also planned to distribute agricultural tools and implements, food and clothing to refugees in the sorely-stricken Jannina area. If possible, the team will cooperate with material-relief organizations like C.A.R.E., the Christian Rural Overseas Program (C.R.O.P.), and the heifer project committee.

CONFIRMATION AT KIYOSATO

★ Bishop Maekawa of South Tokyo confirmed fifteen and baptized three on March 4th at the rural community center at Kiyosato, Japan. Starting two years ago with a few communicants, it is now a self-supporting parish.

An interesting feature of the growth of this congregation is that several whole families have come into the Church at the same time. This greatly increases the opportunities for teaching and building up Christian family life, and the young rector, the Rev. A. J. Uematsu, and his wife, Mrs. Kikue Uematsu, who is a doctor of medicine and highly regarded in medical circles, are taking full advantage of these opportunities, and in their own home providing an excellent example for the community.

Besides the growing congregation of St. Andrew's Chapel, the secretary of the Brotherhood, Mr. Tatsuzo Yagi, has started Christian work in Oizumi, which is the next station on the railroad line from Kiyosato. He has started a Sunday School, is holding Bible classes for men, and other evangelistic meetings for all who are interested.

EDITORIALS

Easter Faith

A MOST interesting book has recently been published, "You Will Survive After Death," by Sherwood Eddy. It is the result of the author's research and exploration into the realms of psychic phenomena over a considerable number of years. It gives the evidence for his conviction that man can and does live after death. The weight of the facts reported is impressive.

But Dr. Eddy assures the reader that he is only attempting to add certain other bits of truth in support of that great truth which he has long known by faith, that "in Christ shall all be made alive."

This is the Easter truth for which we rejoice and give thanks. The triumph of Easter is not the assurance of immortality independently of faith. When the fourth evangelist writes that the beloved disciple "saw and believed," the belief was faith's perception, and he records the blessing of those who have not seen and yet have believed. St. Paul's assurance that certain of the original disciples, whom he knew well, saw their Master alive after death may reasonably be accepted as decisive, but from those experiences, which lasted for only a few days, only faith could rise to the affirmation that Christ is "alive for evermore." Historical events can afford grounds for faith, and confirmation of it, but never can render faith superfluous.

Survival after death is a question of fact—a fact not specifically religious. As a fact, it is no more determined by religious or moral belief than is birth into earthly life. Apart from beliefs about God and his creation which cannot be determined without faith, and which the demonstration of life after death could not itself establish, there are no reasons why life should not be a poor, wretched thing on both sides of the grave and equally undesirable as just on-going existence.

But Easter doesn't concern itself with phe-

nomena of mere human survival meant to impress or console the languid, the weary, and the defeated. It is the announcement that God reigns, and that all may live unto him, beginning here and continuing hereafter, in righteousness and in beauty. The resurrection is the seal of God—not upon any sort of life, but upon the kind of life embodied in Jesus, and the risen life stands in relation to earthly life not only as wondrously transcending it but also on its natural development and therefore its true vindication. This we know by faith in him who is the first born of many brethren, and who died and rose again that we may have life, and have it more abundantly.

"QUOTES"

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

—SAINT PAUL
to the Colossians

Food No Weapon

INDIA, as a result of natural catastrophe, is faced with a food shortage of 6,000,000 tons of grain. The Indian government has purchased 4,000,000 tons, and has asked the United States for the remaining 2,000,000 either as a grant or on a long term loan. We have the wheat, in such quantities that its storage is actually an embarrassment.

India has consistently refused to follow the United States in our policy in the Far East, sometimes abstaining and sometimes voting against resolutions in the United Nations favored by our country.

Should we use food as a political weapon? President Truman, ex-President Hoover, and the vast majority of responsible editorial opinion are united in saying "No. We cannot allow millions of Indian men and women and children to starve as a reprisal for Mr. Nehru's policies." Surely, this must be the position of the Church, and it will, we hope, be the position of the Congress. The only danger is that Congressional action may be delayed by a small minority so long that many lives are needlessly sacrificed. It takes time to ship grain from Minneapolis to Calcutta. Time is the essence of the problem, and time can be saved by immediate expression of public opinion. Will you do your part?

Lenten Observance

LENTEN observance has seemed to us to have been declining in recent years, striking this season a new low. Our contemporary culture with its wars and rumors of wars has pushed Lent

pretty well into the background. Perhaps this may be all right from the point of view of a new beginning for Christianity. At any rate, as far as the Church is concerned, we have to think seriously about the effectiveness of conventional devotional techniques in the face of the totalitarianism of the modern world.

The Beatitudes—

Blessed Are the Peacemakers

BY

ROSCOE THORNTON FOUST

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and Editor of *The Witness*

IT was foretold, long ago, that when the Messiah should come, his name should be called the Prince of Peace. When he was born, angels sang of peace on earth to men of good will. And after awhile, he opened his mouth and taught them saying "Blessed are the peacemakers for they shall be called the sons of God."

Nowadays, some 1900 years later, many of the sons of men still search for a peace of mind and heart they do not know, making best-sellers of books promising to reveal the secret, and paying a heavy price to those surgeons of the soul who may lead them back into the paths of peace their wandering feet have missed. Others cry peace, and mean not peace but war; the rest cry war, for fear that peace may come.

Where is the reign of peace, so long desired, so long delayed? Is there now any hope that man may claim Christ's blessing and know at last that peace that passeth understanding?

There is an Easter hope that springs eternal in the soul of man, a promise planted there by God himself. To that we give our thought again, knowing that he is faithful who gave the promise—who is our peace.

Blessed are the peacemakers, Jesus said. And in this, as in all else he was what he taught. We shall not get far in our search for peace unless again we learn from him what we must do to make peace, unless indeed we watch him at work making the peace, that we may know what to do to inherit a belated blessing.

Power of Love

THE theologians call what Jesus did redeeming love in action. He came into a world where evil flourished and killed the peace to show men how to overcome their ancient foe. It was through the exercise of love unlimited and undeserved.

The only thing that could hope to outmatch the sin of the world was, not a might that could destroy, but a love that could not be destroyed. God did not send forth his Son because all other plans had failed. Love came down at Christmas because only love without an ally, or alibi, could accomplish the task in hand. Jesus is not God getting desperate, but God bent on victory. He is the secret weapon of man's warfare; he can save and he alone. Alone he bore the full fury of the enemies' attack; alone he was scourged and spit upon, alone he was nailed to the Cross for holding fast to a love that poured out pity and compassion on all, in life and now in death, and would never let go. He knew what would be effective against the sin of the world and what would fail. And so he let loose the battalions of an inexhaustible love, and we, looking at the lowly man upon his Roman gallows may know that there is no other power quite so powerful, no other wisdom quite so wise, no other glory quite so glorious, for it is the power and wisdom and glory of God.

If we should try to say what Jesus did in language less theological and poetic, this would be the story of his life—he was not overcome by evil, but he overcame evil with good.

If the doing of an evil act justifies the performance of yet another evil act in reply, then the world has become morally a poorer world, poorer by two evil acts now done. If a man resolutely refuses to allow some evil done to him to provoke him to an answering evil, the world is still a poorer world, for the evil action done to him still remains. But if, in reply to the evil done, there comes an unexpected deed of goodness, then the world, made poorer by the first wrong action, has had its lost wealth restored, and because a

good act is a more potent thing than evil, the world has become positively enriched. And if a man be ready to pay the full price of goodness, even to life itself, then the victory is won and peace assured.

If we now know no peace, it is because we are still men of violence seeking "an eye for an eye, and a tooth for a tooth," adding insult to injury in the devil's alchemy that distills a poison that can only bring death to victor and vanquished alike. The death rattle can already be heard in the Satanic presumption that inspired the writer of the Christmas editorial in our most widely read picture weekly to say, "We do not need to pray that God will be with us. He is already marching with our battalions—to war."

The Good Samaritan

SURELY, if we have been truly taught of him, we have not so learned Christ. It is not Jesus the scourger, but Jesus the scourged, who has beaten his way into the hearts of humanity. There shall we find him who is our peace when we choose the paths of redeeming love that leads to peace.

Just what that path is we may see more clearly and remember more easily if we will call to mind again the story Jesus told to those earlier disciples who also aspired to be peacemakers. It is the matchless story of the Good Samaritan, the God-possessed humanitarian who rushed to the side of the unfortunate traveller who had been robbed, wounded, and left dying by the side of the road. Then and there he did what he could to comfort and heal the suffering victim of some other man's cruelty, asking no questions except what more he might do, demanding no reward and setting no price. Here was love in action, meeting a need, and restoring peace to a broken body and a heavy heart. Here we have a program of Christian action if we would be peacemakers in a war-torn world.

There are five key words which will serve us well as we seek out, in Jesus' name, the hiding place of peace.

First, it is said of the Good Samaritan that "he came where he was." Already, you remember, a Priest and a Levite had passed by—on the other side. They couldn't be bothered, not by the uncouth countryman who might make all sorts of impossible demands on them. Charity begins at home. Besides, he's probably infected with some strange religious or political or economic motives that had better be quarantined. No use exposing ourselves to contagion. If he dies, well, the world is too full to people who can't take care of themselves, expecting others to fight their battles for them—and pay their bills too.

But the Good Samaritan, after the manner of Christ, knew that the world is a brotherhood in which it is the privilege of the strong to bear the burdens of the weak, to share in love a human comradeship and neighborliness that is no respecter of race, or class, or creed. There can be no such barriers in a peaceful world. Men must know each other in love, each going to meet the other where he is for "he is our peace who hath broken down the middle wall of partition between us."

The next key word is this: "He saw him." Not just another wounded traveller to add to the already heavy "case-load," not another anonymous displaced person, needing a sponsor; not the object of a pious "work of mercy." Here was a man, with a tortured body, to be sure, but also with an immortal soul, one of the precious individuals for whom God cared so much that he sent his Son to "see him," that he might know that he was somebody. Perhaps he started out as a nobody that day to join other nobodies in a march on Jericho demanding to be somebody. Perhaps he was the first of countless nobodies on the march today seeking to become somebodies. Misfortune overtook him, but the Samaritan saw him, as Christ sees every man, and when he knew he was no longer alone, his heart knew peace. If we would know peace, and bring it to others, our eyes must be able to pierce through the trappings and defenses behind which the world's lonely men seek to hide until we see the man who is our brother, equally loved by our Father.

The story continues—"And when he saw him, he had compassion on him." Not pity that condescends to look down, but a love that shares the suffering, and stoops down to lift the fallen to his feet. Just like Christ who made the burdens of his people his burden, their hurts his hurts, their shame his shame.

Peace in Sharing

THE compassionate Samaritan knew that it was no virtue of his that permitted him to minister to this poor man's needs. Neither patronage nor condemnation could chill his solicitude; together they stood in need of God's grace, being men, and the one needed to give love as much as the other needed to receive it. Peace came to them both in the sharing, that same peace which always possesses the hearts and minds of those who humbly know that they are bound together in the same bundle of life.

It is also said of the Good Samaritan that "he bound up his wounds." Bandages and oil first, of course, that the bleeding might stop and the dangers of infection allayed. But even more serious, if neglected, are the wounds of the spirit

which the merciless inflict in a hateful selfishness which preys on others by making them objects of violent aggression or willful neglect. Man against man is really the overt expression of man against himself; knowing no peace within, he despises himself, and so robs another of his peace in heedless self-pity. Both need the fellowship of love by which the souls of both might be healed, but few there be who really find it.

The Good Samaritan knew it, as Jesus did, and went the second mile with the wounded man which made him his friend and brought peace to his heart. How rarely do men discern the truth about the real sickness of men! How little do they yet realize that the pitiful ailings of the body are so often lonely man's escape from a world in which love is denied, or a pathetic bid for attention that is otherwise withheld. Small wonder that men with bitterness and hate in their hearts embrace war almost eagerly to avenge themselves with unrebuked violence against a world which seems too full of Priests and Levites caring only for the preservation of their entrenched privilege. The world has grown too small for anyone to pass by on the other side ever again. The road is crowded with men on the march, seeking love, though they may not know it, and searching for peace which still eludes them, for in their anger they have chosen the old familiar blood-soaked path of their oppressors

that leads only and always to war. The "middle wall of partition" is being built higher and higher, and he who is our peace is crucified afresh.

The Prince of Peace

AND why? Because his disciples, as the years have gone by, have been seduced by the blandishments of preferment and possessions, persuaded that they might have all that and heaven too. They have too often fallen in step with those who passed by on the other side, violating their Lord's plan for peace which always means searching out those in need, wherever they are, that their real need may be properly understood. It means seeing men as men, regardless of color, class, or creed. It means sharing a sympathetic compassion willing to stoop, not to conquer, but to lift up. It means binding up the wounds of men, and not only their bloody heads but their bleeding hearts as well. It means doing all this in the name and for the sake of him who was the Good Shepherd, the healing physician, the loving brother, the loyal friend, the dying Saviour of all mankind—in fact, the Prince of Peace.

If we now have no peace, it is because we have not used the fifth key which his parable offers to unlock the hiding place of peace. "Go thou and do likewise." But the offer is still good, the key still fits the lock, and peace still waits to be freed by men of good will who are brothers to all men because they are sons of God.

Self-Consecration

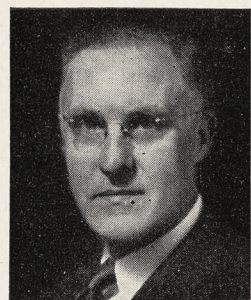
BY

FREDERICK C. GRANT

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and Book Editor of The Witness

THERE is profound truth in the title of a book written by a spiritual giant of the 19th century and widely read today: "Purity of heart is to will one thing." Of course it is not a new truth.

In fact, all truth is very old as the Church fathers observed; only, it becomes recognized and expressed over and over again, in generation after generation, often in new and different words, often in different patterns, or with different backgrounds; but it is the same truth.



For example, the closeness with which Kierkegaard parallels Thomas a

Kempis is so striking that one wonders if he did not often read the "Imitation of Christ"—which has been a Christian classic for hundreds of years, and is read and reread devotionally by multitudes of Catholics, Lutherans, and Anglicans—and by many others. Book II, Chapter IV is entitled: *De pura mente et simplici intentione*, and begins, *Duabus alis homo sublevatur a terrenis: simplicitate scilicet et puritate*—By two wings man is enabled to soar above the earth, by simplicity and by purity. Simplicity, Thomas continues, belongs to the intention (or purpose, i.e. the direction of the will), purity belongs to the affections . . . If your heart is right, then every creature is a mirror of life and a book of holy doctrine—no creature is so tiny or so lowly that it cannot represent the goodness of God. If you are inwardly good

and pure, then you will see everything without difficulty and eagerly take hold of it. A pure heart penetrates heaven and hell. Thomas might have added that only a pure heart can penetrate hell unscathed.

But the doctrine is far older than Thomas a Kempis and the spirituality of the late Middle Ages: you can find it in St. Paul. "One thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13f). And it is not only in Paul that we find it: the Gospel of John represents our Lord himself, in the utter purity of his intention, willing one thing—from his incarnation in the flesh to his triumphant return to the heavenly glory that was his before the world was. In the majestic high-priestly prayer in ch. 17, Jesus says: "For their sake I consecrate myself." Could there be a higher sanction for this principle of the undivided will, the achievement of purity of heart through willing one thing and one thing only, with all one's heart, mind, soul, and strength.

It is like the words of the Jewish saint and martyr Akiba on the rack, while they pulled away his skin with hooks, and he said to his disciples, dying with him, "All my life I have wanted to love God not only with all my heart, and mind, and strength, and I have done so; but I did not know what it meant to love him with all my soul (which means life); now I know, and I love him with all my soul." And eventually the teaching goes all the way back to our Lord himself: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." "If your eye be single, your whole body will be full of light." "Blessed are the pure in heart, for they shall see God." "Blessed are the poor in spirit, for theirs is the kingdom of God."

The Lesson for Us

OUR Lord consecrated himself for the sake of those he loved, his disciples, his Church, his elect. The word for consecrate, *hagiadzo*, is not adequately translated by either "consecrate" or "dedicate"; the old King James verb, sanctify, is much better. For the whole point of the passage, as Dr. Bultmann makes clear in his new commentary on John, is that it is the sanctifying of himself as a sacrificial offering, the sacrifice of which he himself is the priest, his own life which he gives for the life of the world. The thought of the Gospel of John at this point is not far removed from that of Paul or even that of Hebrews. Indeed, it seems nearer to Hebrews in some respects than to Paul.

And here is the lesson for us. The goal of our

existence is not the study of theology, admirable as that is; nor the acquirement of skill in preaching, conduct of services, pastoral work, or whatever, as an end in itself, as the cultivation of the first class modern minister. Such an aim is really unworthy. Our true aim is to serve and help God's people: for their sake we must consecrate, nay we must sanctify, ourselves. Their need is the measure and the standard of our preparation. You will have to help people in trouble, probably ten times as often as you will have to help them face intellectual problems. Can you do that? Have you the stuff it takes, really to help people in trouble, and give them something they did not have before they came to you? All around us there are people who are carrying such crushing, heart-breaking burdens, often without mentioning it, as would completely annihilate many others. One wonders how they can go on—but they do. And you, who haven't seen trouble yet, will have to help them!

But you can do so, if you will keep your heart pure and will one thing—if you forget yourself and try only to mediate the pure will and mind of God to them; if you forget that their case presents a problem in theodicy, and if you try only to mediate something of the grace and wisdom, the light and the strength of the gospel to them. Yes, you can do it—provided they know that your heart is pure, and that you are willing only one thing, supremely and all-inclusively, i.e. the self-oblation of a man of God, completely devoted to the love and goodness of God.

If they know you are not trying to make a name for yourself; that you are not looking on them as merely one more potential family of members—and contributors—to your parish; if they know that you look upon them as persons, not cases, as children of God, not just the occupants of a dingy flat on a back street; if they know that a holy flame of the pure love of God—which is love for others—burns constantly and inextinguishably upon the altar of your heart, then they will love you and trust you and you can do something for them—you may even do things that will astonish you—of course you won't do them, but God will do them, through you, if your heart is really pure and your mind set upon just one thing. And then you will thank God for using you as an instrument of his purposes; and you will bless him that he has called you to such an office and ministration—the holiest privilege any man can enjoy in this world.

A chapel address from the text, "For their sake I consecrate myself, that they also be consecrated in truth." John 17:19. Published in *Union Seminary Quarterly Review*, Jan. 1951, and reprinted by permission.

Soliloquy on Calvary

BY

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I'VE just come back from the Place of a Skull. It's getting quite dark up there now and a strange and strong wind has come up. There isn't anything left to see anyway. Practically everyone has left; just the Roman guard on death-watch is about all that's staying around. I wouldn't want their job, although I suppose someone has got to do it. Yes, it's just about all over now.

I don't ordinarily attend executions and I certainly don't want to attend another for a long time to come. They aren't very pleasant things to see. But I went today because I was rather interested in this man Jesus of Nazareth. I've followed his career somewhat these last three years. Of course he spent a lot of time in the outlying districts so my personal observations have been limited. He seemed to centralize most of his activities in Galilee, where I understand his home is, or was, I guess I should say now. But I've had occasional word about him from friends who live in that area. I just haven't been able to make up my mind about him somehow and, even after what I've just seen, I'm still sort of mixed up.

I try to be a good Jew but still I don't hate the Romans and no one can blame them for what happened this afternoon. Not that very many people are, mind you. I guess most of the people in town don't even know anything at all about what went on at Golgatha today. Aren't there an awful lot of people here? With Passover coming tomorrow there's so much excitement, family reunions and that sort of thing. People just haven't time to keep up with what's going on. It's always this way every year about this time, although, come to think of it, there seem to be more Passover pilgrims this year than last. That's all right too—it will help business.

But as I was saying, I don't hate the Romans. I don't want to be disloyal to our nation, you understand, but if we have to be governed by somebody I'd just as soon it was the Romans. They keep their nose pretty well out of our religious affairs, you have to admit. And they keep good order too. Why, just think that you can travel today anywhere in the world in comparative safety. Sure there are complains about the brigands occasionally but you can't expect the road patrols to be on the right spot all the time.

And a couple of quick executions like the two highwaymen I saw crucified a little while ago clean things up for some little time. Yes, some people think they're quite harsh on the radicals too, but open revolt isn't any way to solve our problem. The uprisings never get any place; they just put more carpenters to work making crosses. The fanatics do us much more harm than good. We can get along with the Romans since we have to.

Tribute to Rome

YOU know, sometimes I think that the businessmen of Palestine have too much sympathy with the extremists, just because they consider it a matter of national honor or something. They're liable to forget what Rome has done for our trade. You don't hear much these days about pirates stealing our cargoes and sinking our ships, do you? Well, a few generations back under the Greeks it was a different situation. And our caravans almost always get through, don't they? Give the devil his due, our foreign commerce has certainly expanded under the Romans. Taxes are high, but were they ever low? And you know perfectly well the average business man today is doing all right. We're getting something for our taxes. I'm sorry for the poor—I guess we're all sorry—but we've always had them in society and always will. Maybe we ought to do more for them to keep them out of the clutches of the radicals, but still if they behave themselves they haven't much to worry about from Rome.

A Subversive

IT is kind of hard to figure out just why Pilate condemned this Galilean, Jesus of Nazareth. Yet, he might have been a subversive. How do we know? How do we know that Pilate didn't have some information that isn't being given out? I understand the trial was a pretty confused mess but Pilate has his troubles. He's got to uphold law and order. Just what would happen, do you think, if we didn't have a system of justice? Our business, our homes, our whole life wouldn't be worth very much, I can tell you that. I understand that the Procurator really wasn't very anxious to have the man crucified. From the reports I've gotten he tried to make some kind of a deal but it didn't work. The crowd insisted that Jesus was subversive; some even said that he had called himself a king and had taught disloyalty to

Caesar. He seemed gentle enough and I didn't catch anything unpatriotic in what little I've heard of his teachings, but you just never know. Certainly society has got to be protected against these extremists and leftists and Pilate was only doing his job. As a business man I firmly believe that law and order and the stability of society are absolutely essential and they've just got to be preserved. That's what we have a government for—even if it isn't our government. Just remember that if we did have self-rule and independence the government's job would be just the same.

So while I was rather sorry about what happened a little earlier, I don't think Pilate is to blame, if indeed anybody has to be blamed—and I'm not at all sure of that one. Maybe this Jesus was just a dynamic and inspiring rabbi, and he always seemed that way to me, still Pilate did what was best as he saw it. And you know we have had and we could have again worse Procurators.

The Pharisees

WHILE I admit I feel a bit queer about the business at Golgotha—and that could be only because it was such a grim piece of business—I don't blame the Pharisees either. As I guess I've already said once, I try to be a good Jew. But I certainly don't fast twice every week; sometimes I don't even do it once—you know how those things are. And I don't mind telling you that I don't give a tithe of everything I take in. I wish I could afford it, but living isn't cheap these days and the temple taxes are getting pretty steep. I'm not the best kind of a churchman but I suppose I'm as good as the next fellow. I do my best to keep the law pretty well and I see that my children learn it, but there's something else in life beside religion.

Well, you really don't care about my confession, but I just want to say that I'll hand it to the Pharisees. They do a good, conscientious job. And they aren't stuck up like the Sadducees. Why they're just a bunch of dilettantes with their fancy notions that they picked up from the Greeks and the Romans. But the Pharisees will talk to the average man. They've done a lot for the church and for the cause of religion generally. We all have to admit that, even though they are a bit straight-laced. They believe in the law of Moses and they really love it and you can't honestly say that of a lot of the rest of us. We may try to follow it but we don't really love it. If everyone took his religion as seriously as the Pharisees this would be a lot better world, I'll tell you.

And as a good business man I believe in re-

ligion. We could certainly stand a lot more ethics in the trade. You have to watch yourself every minute these days or you'll be taken. The Pharisees may be strict, and I guess that a lot of us think they bend over backwards too much, but we can stand a little of that sort of thing. It makes people honest and reliable and you have got to have that when you run a business. It's the old law of Moses that we've got to depend on. As I say, my children are certainly getting it and you know, you can hardly keep Samuel away from the synagogue. That boy might turn out to be a rabbi—certainly wouldn't be any disgrace and his mother is encouraging him, I think. It would be all right with me. Amos seems to have the better head for business anyway. He's good at arithmetic, you'd be surprised. And there's another thing—these Pharisees are great on education and how would our youngsters learn anything if it weren't for the synagogue schools.

A Blasphemer

SO about this Jesus, the Pharisees could be right about his teaching. What I've heard of it sounds all right to me but I'm no expert in these things. They said he was a blasphemer and called himself the Messiah, the Son of God. That's a pretty wild claim to make, even though I suppose everyone of us had that kind of a dream when we were boys. But if this Nazarene was trying to get a new religion across, that's serious. If the law is destroyed, then what will happen to morality? There are enough divorces and crimes now. I never actually heard that this Jesus wanted to overthrow the law, but as I say, technical religious matters aren't in my line. That business at the temple last Monday just wasn't good. We all know things aren't strictly right there but that was no way to go about making them better. The church has to be kept going—we can't have the temple falling to rack and ruin—and if we did away with a few of those harmless booths the temple tax would go up again. I can't really blame the Pharisees for being angry—not even the Sadducees. If the Sanhedrin had anything on Jesus at all, that scandalous affair wouldn't help them to forget it. After all, the man was tried by the Sanhedrin and they ought to know about religious questions. If they said he was dangerous and a blasphemer I'm certainly in no position to argue.

But I tell you that it is pretty hard to see the wrath of righteousness. All that railing and spitting at Golgotha isn't easy to excuse. The man was being executed and that should have satisfied them, but, no, they had to taunt him and make fun of the poor fellow. It sort of turned my stomach. Why do righteous people when they win always have to rub it in? Sure, that sort of thing

goes on at every execution—not that I've attended many of them—but this Jesus wasn't a bandit, he hadn't stolen anything, killed anybody or been mixed up in any revolt. I suppose the Romans and the Pharisees were right as they see it, and they do have a case, but the man was being put out of the way. Why couldn't they let it go at that?

A Bad Experience

I'VE done a lot of talking. Maybe it's because I'm still nervous and disturbed. Might have been better if I hadn't gone at all. As I've been saying, to protect society and religion probably this thing today at Golgotha had to be done. The Romans and the Pharisees acted in our best interests. They thought so and I have to admit it looks that way. But still I'm disturbed and it's because I was near enough to hear the first thing this Jesus said as they started to drive the nails. You know what he said? It was: "Father, forgive them for they know not what they do." "Father, forgive them for they know not what they do." I've been trying to figure out ever since just what he meant.

Suppose he was the Messiah, the very Son of God? Suppose we crucified our Messiah today? Suppose he represented a higher goodness than the justice of Rome and the righteousness of the Pharisees? Do you think that they both could have been wrong in their judgments about this Jesus of Nazareth? Could it be that they were so anxious to protect what they saw to be good that they were blind to something higher and better? I'm no philosopher but I've been trying to think out if it's possible to be so proud of what in one way we have a right to be proud of that we shut out of our hearts something even better. Is this love that Jesus talked about something far more important than just plain righteousness after the law? We see so very little after all and we see it from only one viewpoint and we're so afraid to see something else that might upset our neat little schemes of what's right and proper.

"... and they know not what they do." The Romans and the Pharisees are good people, I suppose, and they've done a lot of good things. But did they know what they were doing? Did they kill the Messiah to save what they thought was good but what wasn't good enough for the holy God, blessed be his name? It makes my head ache to think about all the problems that come up when you think about our human goodness. These thoughts make me dizzy. Does righteousness turn into self-righteousness and cease then to be righteousness? Is love, as Jesus said, the heart of true righteousness? The Romans and the Pharisees, decent, respectable people, did they know what they were doing a little while ago?

Was that man on the cross indeed the Messiah? "... they know not what they do." I'm not convinced, don't misunderstand me, but I wonder—yes, I wonder!

What Do You Expect?

BY

PHILIP H. STEINMETZ

FEW of those in Jerusalem recognized Jesus on Palm Sunday. "Just another prophet with his followers. From Nazareth of Galilee did you say? Huh! Nothing of importance can come from that place."

Similarly most people passed off the crucifixion as just another radical getting what he deserved.

To people then these events were not notable. They expected God to work in a more spectacular manner. But then as now he works in the people and events of ordinary life, unnoticed except by those who have eyes to see and ears to hear.

His word of judgment on the injustices which abound today can be heard in the mouths of Communists though they do not follow his way of righting the wrongs they see.

His suffering may be seen in the faces of Jews and Negroes, D.P.'s and others who get more abuse and trouble than they deserve though they may not always bear it in love.

His presence can be felt in the silence of solitude, the sacrament of communion, the message of a sermon or the kindness of a neighbor though the people involved are sinful.

Have you learned to see and hear him in the ordinary events of life or do you still expect great signs and wonders and go around wondering whether he will ever come and show himself clearly as he did so long ago? Think over again just what you do expect and consider whether perhaps in looking for what you think should happen you miss seeing him in what he is doing right in front of you this very minute.

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THE WITNESS

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Science and English Poetry. By Douglas Bush. Oxford. \$3.50.

These brilliant lectures, delivered at Indiana University, contain a historical sketch of the relations between English poetry and science during the period 1590 to 1950. What modern science has done to religion we all know. What it has done to art, music, poetry is also considerable. In the areas of food, medicine, transportation, lighting, hygiene and sanitation—everyone knows and recognizes this too. It is the phase of its impact upon Western Civilization seen in English poetry that concerns Professor Bush. The tale is a sad one. But at least there is one note of hope. The boundless enthusiasm for a sooty, smeary realism seems to have given way now to a loss of confidence in complete secularism and naturalism—and this may possibly be a harbinger of a brighter dawn, a religious revival, a return of confidence in life itself and joy in its living. Let us hope so! The book is delightful, humorous, penetrating, even philosophical, and should be widely read.

The Christianity of Main Street. By Theodore O. Wedel. Macmillan. \$2.00.

All those of our clergy who have been fortunate enough to spend a week at the College of Preachers know how its Warden has over the years drawn the distinction between the classic Christianity of the Bible and the Church and the dilute, man-centered Christianity which has replaced it in many quarters. Now his searching analysis is made available in this convenient small volume, and in a form which laymen no less than clergymen can understand.

Particularly graphic is his "Two Biographies of Jesus" which contrasts the humanist and the New Testament views of Jesus under the suggestive tags "log cabin to White House" vs. "White House to log cabin."

It is good that Dr. Wedel furnishes an appreciation as well as a critique of "The Christianity of Main Street." This is something that many of us, in our zeal to convince men of "the real thing," sometimes fail to do. —James A. Pike.

Fifty Years of Protestant Theology. By Carl F. H. Henry. W. A. Wilde Co. \$1.50.

This is an analysis of theologians and trends of theology by a fundamentalist professor of Philosophy of Religion at Fuller Theological Seminary

in Pasadena, California. Dr. Henry rejoices at the death of "liberalism" which had such popularity during much of the era surveyed. He criticizes the prevalent neo-supernaturalism because of its compromise of "scriptural authority." The confusion in western Christianity could be simply resolved if all theologians would set themselves to recovering "that word which lifted the West out of paganism and set men's enslaved spirits free."—A. M. Van Dyke.

The Gospel in the World. By Godfrey E. Phillips. Macmillan. \$1.25.

The author, who is Professor of Missions at Selly Oak College and with a long experience as a foreign missionary, given here an abridgement of a longer work of the same title published in 1938. This small book is, on the whole, a well-balanced presentation of what Christian Missions really are. He stresses the fact that Missions must ever spring from God's unchanging revelation in Christ Jesus; but he shows why those who are engaged in this great task of winning men for Christ across the world must have a sympathetic understanding of the people among whom they labor. He points out especially that the tremendous changes that have recently taken place in the lives of people call for a serious restudy of old methods of approach and the types of work most effective in the new situation.—A. K. Reischauer.

Monk in Armour. By Gladys H. Barr. Abingdon-Cokesbury. \$3.00.

The author has written many historical stories, and this latest one deals with the life of Martin Luther from boyhood until his marriage. Considerable imagination has been employed, and it is deeply emotional in many parts. The great figure of Luther almost has something taken from him by being over-glamorized. Yet he does live in these pages, and his vital message comes through.—A. M. Van Dyke.

This Little While. By John W. Lynch. Macmillan. \$3.00.

This book presents the life of Jesus in a series of short narrative poems, based upon passages from the Gospels. Blank verse, the poetic form which the author chose, is well suited to the contemplative mood which the poet sustains throughout. Psychological insight, deep religious feeling, and true poetic power characterize the poems. They are built upon Roman Catholic theology; they do not concern themselves with the historical criticism of the New Testament; but both the Protestant theologian and historical critic will find value here in the true poetic and spiritual quality of the book. The beautifully reproduced paintings of Dr. Marguerite S. Cockett enhance the beauty of this excellent piece of book-making.—Mary Ely Lyman.

The Lord's Prayer. By E. F. Scott. Scribners. \$2.25.

A very useful little book on a subject that ought to be preached about a great deal more than it is.

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THE PRESS

Edited by
GEORGE MacMURRAY

THE SOBER TRUTH:—The Colorado Episcopalian, an exceptionally newsy and well done diocesan paper in tabloid form, recently picked up a newsletter written by the Rt. Rev. Benjamin Dagwell, Bishop of Oregon. It calls for a fair deal for sextons. Truth is truth, whether it be in Colorado, Oregon, Brooklyn or the Bronx. Here is some sober truth. We who call ourselves Christians may well take it to heart.

"Is the church sexton someone you automatically associate with a mop and broom? Is he the incarnation of everything that goes wrong at Sunday morning services? Too many of us take the sexton for granted. We rarely give him much thought except when the church is cold or dusty or a fuse blows out during the singing of an anthem.

"We want them on hand 24 hours a day and believe they can do without vacations. As for their ultimate retirement on a pension, such a thought smacks of radicalism in many quarters.

"The sober truth is that sextons are human like the rest of us, and must be treated accordingly. Anything that dignifies their position and their estimate of themselves as workers for God in His temple is greatly desired."

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REASON ENOUGH: We like pictures and we like cartoons. We like them in the religious press. The Church News (diocese of New Jersey) recently had a real good cartoon. It showed a couple standing outside a church looking at the bulletin board. It announced Morning Prayer and the sermon:

Two Reasons People Are
Leaving the Church—
I. B. Dull, Rector
Otto Tondeff, Organist.

WHAT'S IN A NAME:—One of the well known theological seminaries has

recently changed the title of one of its professors. He is no longer known as professor of homiletics. He is now professor of preaching. To the Christian Century this makes sense. A prof. of preaching is one who helps young men learn how to preach. One does not need an unabridged dictionary to find out what subject a department of homiletics deals with. It is even possible that some of the students in the seminary may acquire a new respect for a course which is plainly called—preaching. There is really something tangible and measurable about preaching which homiletics lacks.

SERVICES IN LENT

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The Rev. Joseph S. Minnis, D.D., Vicar
Sunday: H.C. 8 and 11; M.P. 10:30
School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

COLUMBIA UNIVERSITY ST. PAUL'S CHAPEL

The Rev. James A. Pike, J.S.D., Chaplain
Daily (except Sat.): 12 noon
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Tues. 10, Wed. 8

WASHINGTON, D. C. — CHURCH OF THE EPIPHANY

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The Rev. Warren Mace, Assoc. Rector
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Mon. through Fri., 12-12:30 p.m. Noonday
preaching services
Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

SOUTH ORANGE, N. J. — ST. ANDREW'S CHURCH

The Rev. H. Ross Greer, Rector
Sunday: H.C., 8; Service, 11
Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

SAN ANTONIO, TEXAS — ST. PAUL'S MEMORIAL

Rev. H. Paul Osborne, Rector
Sunday: 8, 9:30, 11
Weekdays, Wed. 10; Fri. 7

LOS ANGELES, CALIF. — ST. PAUL'S CATHEDRAL

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

AUSTIN, TEXAS — ALL SAINTS' CHAPEL

The Rev. Joseph Harte, Rector
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Daily: 7 & 5:30; Wed. 10

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Rev. F. P. Williams
Rev. W. E. Weldon
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9:30; M.P. and Ser. 11
Weekdays: H.C. daily ex Wed. & Fri. 7;
H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

POUGHKEEPSIE, N. Y. — CHRIST CHURCH

Rev. Robert Terwilliger, Ph.D.,
Rev. Carleton Sweetser, S.T.B.
Sun.: H.C. 8, 9:15, 11 (1 & 3), M.P. 11
(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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Rev. John B. Walthour; Rev. Canon Alfred
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Sunday: H.C. 8, 9:30, 11, 1st S.: M.P.
9:30, 11. Litany 5th S.
Weekdays Wed., Fri. & H.D. 10:30
Intercessions at noon as announced
Office Hours 10-12

OKLAHOMA CITY, OKLA. — ST. PAUL'S CATHEDRAL

Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School,
10:50; M.P. 11
Weekday: Thurs. 10. Other services as
announced.
Office Hours, Mon. thru Fri. 9-5

PROVIDENCE, R. I. — GRACE CHURCH

Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H.C. 8 and 9 a.m.; Church School
9:30 and 11; Morning Prayer and Sermon
(H.C.) first Sunday) 11; Y.P.F., 5 p.m.;
Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday
services, Mon. thru Fri., 12:10 p.m.

NEWS OF OTHER CHURCHES

CHURCH TO STUDY ECONOMICS

A survey to determine what Americans think of their economic system has been launched by the National Council of Churches. Discussion groups in a number of cities and a national opinion poll will attempt to gauge the fundamental values sought through economic activity. It is part of a three-year study on the relation of Christian ethics to economic life, made possible by a grant of \$100,000 from the Rockefeller Foundation.

GROUP REFUSES TO PAY "WAR" TAXES

Fifty-nine men and women, including four clergymen, announced on March 12th that they were refusing to pay their income taxes. "We are particularly concerned at this time about the situation in Korea, where a civil struggle has been provoked and aggravated by two power-states to the point where it is already a major war—one which may be the spark that will set the world afire. We find it impossible to support policies and activities of this kind with our allegiance and our money. We must,

therefore, refuse to give money for such purposes of conquest and massacre, and must give it instead to causes which build understanding and world community."

The Rev. A. J. Muste, one of the group, wrote the collector of internal revenue for the third successive year, saying he was not going to pay his tax. He sent along a copy of the Gospels and Henry Thoreau's "Essay on Civil Disobedience" as supporting material.

CONSTRUCTION CONTROL FOR CHURCHES

Churches must apply for permits before erecting any type of building other than one designed exclusively for worship, the national production authority has ruled. The agency added however that it would give "sympathetic consideration" to requests from religious groups.

MISSIONARY REFUSES TO REGISTER

Dr. R. H. Pickard, Methodist medical missionary, has refused to register under the selective service act.

He is said to be the first doctor to refuse. "I feel that it is increasingly evident to Americans," he said, "that the American military program should be supplemented by a positive program of economic and spiritual aid to the devastated peoples of the world—if they are to resist the promises of Communism. And in that expanded program there is much that I could do." He said that he could register as a conscientious objector and "still not serve in any military capacity" but he refused to do so because "I believe in both democracy and Christianity. As I see it, neither is based upon compulsion. Rather compulsion can destroy both."

He declared that he would accept the possible penalty of \$10,000 fine and five years imprisonment without resentment.

NEW EXECUTIVES NAMED FOR NATIONAL COUNCIL

Four new executives have been added to the staff of the National Council of Churches: Fred F. Goodsell, Congregationalist, head of foreign missions; C. Arild Olsen, Danish Lutheran, associate secretary of the division of Life and Work; David Barry, Presbyterian, director of research; Paul L. Tilden, Methodist, associate director of Pastoral Services.

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NEWS OF CHURCHES OVERSEAS

CATHOLICS OF INDIA ON SOCIAL ISSUES

An institute of social order has been inaugurated by the Roman Catholic Church in India. Its chief purpose is to help solve problems arising from religious and caste differences, and to seek to reduce capital-labor conflicts. The director is the Rev. Jerome D'Souza, a Jesuit, who was until recently a delegate to the UN.

ITALIAN POLICE CLOSE WALDENSIAN CHURCH

A protest has been lodged with the Italian ministry of the interior following the closing of a Waldensian church in Avola, Sicily. Police say that action was taken under a 1930 law which prohibits the opening of places of worship without their authorization. The moderator of the Church says that the law, issued under the Fascist regime, contravenes articles in the present constitution concerning freedom of religious worship and assembly. It is the first time Waldensians have come under a ban, though other Protestant Churches have suffered similar prohibitions.

PRAGUE REGIME BANISHES ARCHBISHOP BERAN

Archbishop Beran of Prague, head of the R. C. Church in Czechoslovakia, has been banished because of his "negative attitude" toward Church control laws. At the same time the announcement was made that the Rev. Antonin Stehlik, described as a "patriotic and democratic priest" has succeeded Dr. B. Opatrny as capitular vicar of the archdiocese of Prague.

Previously four new state-approved canons were installed in St. Vitus cathedral by Bishop Eltschkner, who is the auxiliary bishop, and ranked among the clergy who are pro-government. The service was attended by

civic authorities and large numbers of priests who have pledged loyalty to the government.

Speaking at the reception following the services was Josef Plojhar, minister of health, an excommunicated priest, who said: "In some places they won't be overjoyed with this installation. First and foremost, there's the Vatican radio, through which Czech and Slovak priests who have betrayed their nation and people, will attack and criticize us. But we are expecting that. We are on the right road, and we don't care what they think. What we care about is what our working people think."

UNITED SUDAN SYNOD IS HELD

Delegates from North and South Sudan met at Khartoum for the first time in the history of the Anglican Church. Guests included the Coptic bishop of Khartoum, the Greek Orthodox archimandrite, a representative of the Presbyterian Church and pastors of the Evangelical Church of Egypt and Sudan. Delegates included both British missionaries and native Sudanese clergy and laymen. Of the 12 native pastors from the South, nine had never before been outside their native villages. North and South Sudan are separated not only by great distances but also by language and customs.

CHURCH-SPONSORED COOPS PROPOSED FOR INDIA

Establishment of a network of consumers' coops under Church auspices has been proposed to the national Christian Council of India by E. I. Chacko, former director of industries of the country. He said the coops would provide the people with an alternative to large-scale capitalism or Communism.

BRITISH PAPER HITS EMBASSY ACTION

Action of the American embassy in London in distributing an official state department pamphlet on U.S. foreign policy to Anglican clergymen with the suggestion that it be used for sermon material was sharply criticized by the Church Times. "We deplore this attempt to make use of the Church of God for political propaganda. We are not here concerned with the merits either of this publication or of American policy. But the embassy appears to need a sharp reminder that the pulpit is for the proclamation of the word of God and for his word alone."

BISHOP OTTO DIBELIUS IN ENGLAND

Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, is now in England preaching under the auspices of the Council of Churches. He is also giving a series of recorded addresses over the British broadcasting system on international peace and justice and on moral conditions in his country.

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E. STANLEY JONES IN JAPAN

E. Stanley Jones, Methodist evangelist, told an overflow audience in Tokyo that the "Christian religion and modern science are following parallel lines of thinking concerning the way man should live today." He quotes authorities in psychology, medicine, sociology, economics, political science to prove that writers in these fields echo the Christian message. Doctors at the Mayo clinic, he said, have told him recently that a large percentage of their cases had roots in mental problems and could not be cured by medical science. Jones is in Japan for three months to hold meetings in 30 cities.

CHINESE PLAN TRIALS OF PRIESTS

Large numbers of R.C. missionaries are to be expelled from China and mass trials of priests are scheduled for Peiping and other provinces, according to the Vatican radio. Meanwhile the Shanghai radio announced that the "eradication of reactionary religious sects in Shantung province was highly successful" during 1950.

TO ORDAIN WOMEN IN GERMANY

Ordination of women as pastors has been approved by the Evangelical Church of Berlin and Brandenburg. While they will be authorized to preach and administer the sacraments, the order stresses that in practice they normally will be restricted to positions for which they are particularly fitted—work with women, youth and children.

LAYMAN GIVES MILLION TO RAISE SALARIES

Senator Norman Paterson, wealthy merchant and shipowner of Fort William, Canada, has given \$1,000,000 to the Presbyterian Church in Canada to supplement low salaries of many of its ministers.

MERGER NEGOTIATIONS CONTINUE IN CEYLON

Continuance of merger negotiations with Anglicans was voted by the synod of the Methodist Church in Ceylon.

HUNGARIAN CHURCH TRIES NEW LITURGY

A new Hungarian Reformed liturgy is being tried out in the Central Calvin Square church in Budapest. Among features is a confession of sins in prayer form. Departing from past customs, the congregation will remain seated while the minister offers the main prayer of intercession shortly after the sermon; silent prayer is introduced; the congregation says the Lord's Prayer aloud with the minister. The new liturgy is expected to be approved by the general synod which meets this spring.

THIS WE BELIEVE!



By Eric Montizambert

Assistant Warden, School of the Prophets,
Canon, Grace Cathedral
San Francisco, California

CHAD WALSH says in the Foreword:

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PEOPLE

CLERGY CHANGES:

W. CLINTON BILLIG, formerly prof. at the University of Southern California, is now executive assistant to Bishop Bloy of Los Angeles.

MILES W. RENEAR, formerly of the Los Angeles city mission staff, is now chaplain at Bellevue Hospital, New York.

ROBERT L. BONHALL, rector of St. Peter's, Santa Baria, Cal., becomes rector of Trinity, Los Angeles, March 30th.

SIDNEY S. ROOD has relinquished charge of St. Paul's, Gladwin, and Grace Church, Standish, Mich., in order to devote full time to All Saints, Houghton Lake, Mich.

HENRY H. HADLEY, locum tenens at St. Thomas, Hamilton, N. Y., is now rector of that parish.

ORDINATIONS:

EDWIN deF. BENNETT was ordained priest by Bishop Higley on March 16 at Trinity, Binghamton, N. Y., where he is curate.

ROBERT S. MORSE was ordained priest by Bishop Block at St. Paul's, Burlingame, Cal., where he is curate.

HOBERT E. DAUGHERTY and FRANK B. TROY were ordained deacons March 3 at St. John's, Donora, Pa., by Bishop Pardue. The former is a senior at Seabury-Western; the latter is to be in charge of Calvary, Jerome, Idaho.

LAY WORKERS:

LOUIS J. LONG, treasurer of Allegheny College, trustee of the diocese of Erie and vestryman of Christ Church, Meadville, Pa., has been elected president of Wells College, Aurora, N. Y.

DEATHS:

STEPHEN GARDNER, 66, retired rector of St. Peter's, Washington, N. C., died March 7th of a heart ailment. He was a deputy to six General Conventions and a member of the standing committee of the diocese of East Carolina for 28 years.

EVELEYNE PROPHET, 84, of New York, died on March 12. She was widely known throughout the Church as an enthusiastic visitor to General Conventions, of which she attended eleven. She also was a regular visitor at the meeting of the National Council. ALLEN O. BIRCHENOUGH, rector of Grace, Ravenna, O., died March 3. He is survived by his widow and a son.

ANDREW E. DUNHAM, 90, died in Florida March 4. He was the rector over the years of a number of parishes in Central New York.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

E. P. DANDRIDGE

The Bishop of Tennessee

Clergy from whose parishes there are members located either permanently or temporarily in any army, navy, or air force installation in Tennessee (including Ft. Campbell, Ky., which is on the border and closer to Clarksville than to any Kentucky town), are requested to send the names and military addresses of such persons to the Rev. Joseph B. Tucker, Trinity Church, Clarksville, Tennessee, chairman of the armed services committee of the diocese, in order that he may pass this information on to the local clergyman.

MR. A. C. BOERS

Layman of Louisville, Ky.

I am somewhat disappointed in The Witness. It appears to have a decided American Church Union flavor, which most laymen abhor. This group has done more to block Church unity than any other group by their narrow concept of Christianity. I regret that your publication has failed to stand for the principles of the Protestant Episcopal Church.

Answer: It has been our policy to allow organizations of the Church to present their programs in special issues. We were glad to offer the ACU this opportunity but it does not mean that we agree with the point of view presented, in this or other special numbers. Our purpose is stated on our renewal notices: "to witness to the Gospel; to maintain evangelical faith; to attain ecumenical fellowship. We believe that God wills the Church to be Catholic in its inclusiveness; liberal in its essential spirit; Evangelical to the Gospel of Christ. We believe in the interpretation of the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life; in simplicity and dignity of worship; in immediate action toward Church unity."

To the best of our ability we try to stand for this program.

C. W. KIRKPATRICK

Minister, Congregational Church, Cummington, Mass.

It is hard to believe that a good Christian journal like the Witness could carry such an expression and attitude of spiritual snobbery as that shown in comments on hitch-hikers in Press of Feb. 15th. It would have been virtually impossible for me to complete my theological training had

I not been able to hitch-hike from parish to seminary each week. In my numerous contacts with hitch-hikers I have found many who are really down and out or travelling for an essential reason, being "on the bum" simply because they are without funds.

They are simply a cross section of America, being no more nor less "responsible" than the average. Quite obviously you'd rather look over the end of your nose at them than pick them up and really get acquainted as so many are doing with profit and interest. Your attitude hardly jibes with that of our Master who was interested in the meek and lowly.

Of course there are many of the type you describe. But you are doing the thoroughly un-Christian and unfair thing to categorically throw them all in the same class. How you can reconcile such an attitude with the teachings of Jesus beats me.

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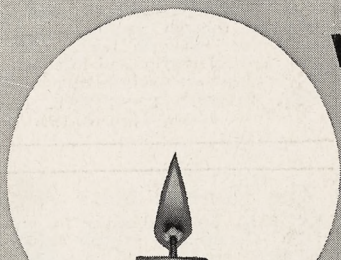
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