

THE Witness

10¢ A COPY

April 5, 1951



CARING FOR A PET
To Raise Fund at St. Matthew's Parish School
(Story on Page Four)

Forgiving Our Enemies by Frank J. Moore

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

Sundays: 9 H. Comm.; 11 Sermon.
4:30 Vesper Service—Music

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

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. John Ellis Large, D.D.

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

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion.
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

Madison Ave. at 71st St., New York

Rev. Arthur L. Kinsolving, D.D., Rector

Sunday: 8 a. m., Holy Communion; 9:30
a. m., Church School; 11 a. m., Morning
Service and Sermon; 4 p. m., Evening
Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12
noon, Holy Communion.

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

Rev. Roeliff 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

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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; Eve-
ning 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

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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

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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

Very Rev. Paul Roberts, Dean
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 Com-
munion; 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

Rev. Gardiner M. Day, Rector

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

The Very Rev. Frederick J. Warnecke, Dean

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

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

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

CHRIST CHURCH

NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

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 Peo-
ple's Meetings.

Thursdays and Saints' Days: Holy Com-
munion, 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.

CALVARY CHURCH

Shady and Walnut Aves.

PITTSBURGH

Rev. William W. Lumpkin, Rector; Rev.
Eugene M. Chapman; Rev. E. Laurence
Baxter.

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

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

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

TRINITY CHURCH

Newport, Rhode Island

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

Baptism Sponsors Questioned As To Qualifications

**Rector Concludes That More Stringent Rules
Are Needed for Them to be Effective**

By **ROBERT S. TRENBATH**
Rector of Trinity Church, Washington

★ Every parish priest and probably most families have at some time in their life been disturbed over the question of choosing godparents. Shall they be chosen because they are good friends or with some other criteria in mind? Because I have been somewhat disturbed over the way godparents are being chosen I have recently made a survey of godparents of some 43 baptisms that were held at Trinity. We asked the godparents in each of these cases to fill out an application blank with the following statements:

"I desire to become a godparent to and submit the following information:

1. I was baptized in the Church.
2. I am a full member of the Church.
3. I attend my Church times a year.
4. I have read the vows that I am to make."

The answers received to the first three numbered questions were most revealing and show the job that confronts us today. In answer to question 1, of 96 godparents less than one-third were baptized in the Episcopal Church, 3 had never been baptized and were admitted as godparents only to save an embarrassing situation at the baptism itself. The others came from 9

other churches, including 12 from the Roman Catholic Church.

Church Membership

In answer to Question 2, of 91 godparents claiming full church membership 35 were Episcopalians and 5 claimed no Church affiliation.

In answer to question 3, of 94 replies 6 never went to church at all, 30 went less than once a month so that over one-third of these godparents were attending church less than 12 times a year. Nine claimed they went numerous times, 8 went from 13 to 26 times, 13 went from 27 to 40 times, and 28 from 40 to 52 times.

If one analyzes these figures he is rather appalled and the first thing that comes to his mind is a hearty assent to the program of the department of Christian education of the National Council which is stressing the importance of the Christian education of parents and godparents at the time of baptism. For example, from the results of question 2 we are asking two-thirds of our godparents who don't belong to our particular Christian community to act responsibly for the religious upbringing of our Episcopal children. We, of course, are not saying that they are not Christians but their Christian tradition in many cases is quite different, and we must admit that the child is being welcomed into a very broken kind of Christian community.

Again what can we really expect from one-third of these godparents who aren't really in the Christian fellowship by their own admission of church attendance, or from another one-third who are not too closely related to the Church community through its worship. We must ask ourselves to what it is we are welcoming new members through the service of baptism.

It has been my own practice of late, if possible, to talk with parents and godparents of each person to be baptized about the importance and the implications of the service. While all of us realize that God gives something through baptism, the instrumental side of the sacrament, we also realize that such gift must have good soil to grow in, and if those chiefly responsible for the soil know little or nothing about the care of it, the gift of God may be stifled.

Does this point to the fact that our Church ought seriously to consider laying down more stringent rules on who shall be admitted as godparents?

In answering our question as to why he did not give the results to question four, Mr. Trenbath replied:

"I'm afraid I just assumed that the readers would know that all people had read the vows they were to make. Whether or not they had all absorbed the meaning of those vows is something else again. The best possible solution would be to see godparents along with parents, but the difficulty is that most godparents live hundreds of miles away and if they do come to the baptism are only here for the day. Some of course are godparents by proxy, which I have never thought such a good idea, yet is something we can't do away with at the moment."

EPISCOPAL CHURCH NEWS

ST. MATTHEW'S SCHOOL MAKES CHEST GIFT

★ A lot of bed making, dish washing, pet feeding, errand running and baby sitting went into the gifts presented by the children of St. Matthew's Parish School, Pacific Palisades, California, to the Los Angeles area community chest. Under a plan developed by Miss Jeannette M. Hall, principal, and the Rev. Kenneth W. Cary, rector, each child undertook to earn personally his own contribution to the red feather agencies.

For two weeks before the gifts were presented different aspects of the project were emphasized in the daily chapel services. Letters were sent to parents asking their cooperation in arranging special tasks about the home for their children, the pay being set aside for the community chest.

"We wanted to make support of the community chest an educational adventure," said Miss Hall, formerly of the Episcopal Academy, Philadelphia. "We are pleased with the success of the project because it gave our children an opportunity to learn in a practical way their responsibilities as Christian citizens."

The picture on the cover is of one of the pupils of the school earning his bit for the fund by looking after someone's pet dog.

GRASS ROOTS MOVEMENT IN WASHINGTON

★ St. Alban's Church, Washington, D. C., is having a grass roots movement under the leadership of the Rev. Felix Kloman. He is inviting people of various professions to meet with him to discuss what the parish can do to serve their particular needs. Recently he met with twelve physicians—with eight others prevented from attending by emergency calls. They agreed that more liaison between church and hospital was needed. The doctors also appointed a committee of their own to or-

ganize a corporate communion and breakfast three times a year.

Other professional groups to meet have been lawyers, who are having a series of luncheons; newspaper men and educators; housewives; merchants.

CHURCH CLUB BARRED FROM CAMPUS

★ The Canterbury Club, along with the student organizations of all Churches, have been forbidden to use buildings at the University of Delaware. The chairman of a faculty committee stated that "the holding of sectarian services is not in keeping with the non-sectarian character of a state university, and the use of its property for such worship services does not accord with the spirit of the university's charter."

The spokesman said however that "the university is pleased that the churches of Newark have undertaken to sponsor these student groups, and it is pleased to have its students associated with any church of their own choice." He added that "university officials are of the opinion that off-campus facilities for holding meetings of the individual clubs should be provided by sponsoring churches."

CLERGY CONFERENCE IN TEXAS

★ Prof. Clifford Stanley of the Virginia Seminary was the leader at a conference of the clergy of Texas, meeting at Camp Allen, April 2-4, when he delivered a series of five lectures.

BISHOP BOYNTON HONORED

★ Bishop Charles Boynton, suffragan of New York, is to be the guest of honor at a dinner of the Church Club of New York, to be held at the Union League Club, April 10th. He will be the only speaker.

ATOMIC EXPLOSIONS SHOCK RECTOR

★ The Rev. Reginald G. Rosson, rector of Christ Church, Las Vegas, Nevada, writes the following about the recent atomic explosions in southern Nevada:

"As for the bomb blasts, the effect of them on me was to make me more appreciative of the power of God in the world of nature and how dreadful such power is in the hands of unredeemed mankind.

"The first two or three blasts awakened us by shaking the house such as no wind or earthquake in my experience ever has.

"Quite by accident I saw the light of the next explosion and I must admit that the effect of it actually made me feel ill in the stomach region. It happened, just as day was making up its mind to break in the east . . . the whole black sky in the northwest to west lighted up like day. The light heightened to a peak after the style of a monstrous Roman candle and died out the same way turning from daylight brightness to a vanishing red glow, I . . . stood there a moment waiting to see the mushroom cloud. But the blackness settled over the scene again and I realized that it was much too dark to see it . . . It was some three or four minutes after all this that the house began to shake like fury. It seemed like shock after shock hit it until it must needs fall apart. Then everything stopped and stillness settled over all again.

"Again—to think that selfish, egocentric, sinful mankind has such awful power in his hands! I must admit that when contemplation of it comes to my mind, I feel utterly baffled, and I find myself taking Scarlet O'Hara's way out in the words, 'I mustn't think about that now, I'll think about it tomorrow'."

SPRING CONFERENCES ANNOUNCED

★ Robert D. Jordan is setting up a series of meetings with bishops and promotion chairmen in each of the provinces with the exception of the eighth, in which the meeting will be held during the synod at Salt Lake City, May 1.

The provincial conferences are for a full day and to be presented for discussion is a complete outline of the 1951 every member canvass and the layman's training program. A time schedule and synopsis of all materials available from the National Council will be given to those who attend, and suggestions will be offered as to ways in which dioceses and parishes may use the laymen's training program to the greatest advantage.

Conferences scheduled are as follows: first province, April 3, Statler Hotel, Boston; second province, April 4, Prince George Hotel, New York; third province, April 6, Statler Hotel, Washington, D. C.; fourth province, April 19, St. Luke's parish house, Atlanta, Georgia; fifth province, LaSalle Hotel, Chicago, April 11; sixth province, (To be announced); seventh province, April 13, Muehlebach Hotel, Kansas City (for Kansas, Missouri, Oklahoma, Salina and West Missouri); seventh province, April 17, parish house, Incarnation, Dallas (for Arkansas, Dallas, New Mexico, North Texas, West Texas and Texas).

NATIONAL COUNCIL BUYS PROPERTY

★ The Presiding Bishop has announced that the National Council has signed a contract of sale for the purchase of a property in Greenwich, Conn., formerly occupied by the Deering Milliken Research Trust Company.

The property consists of a two-story brick colonial building in the heart of Greenwich. Before the purchase of this new property, the inadequacy of the facilities of the national head-

quarters in New York and the expansion of the program of the department of Christian education had made it necessary to divide the staff of the department. With the new building in Greenwich, the entire department can be housed in one place. Other units of the National Council will also have offices in the Greenwich building. The building provides 15,790 square feet of floor space.

HOLY TRINITY SEEKS W. H. MELISH

★ The Rev. William H. Melish was nominated as rector of Holy Trinity, Brooklyn, by a vote of 119-11 at a meeting of the congregation on March 26th. Also at the meeting the two vestrymen who had remained opposed to the Melish regime were replaced with two pro-Melish men, thus making the vestry 100% Melish. It is expected that the vestry will carry out the wishes of the congregation by electing the younger Melish to fill the post left vacant by his father. They are expected to act at a meeting on April 16th.

The congregation also voted to recommend to the vestry that Dr. Melish be named rector-emeritus and be permitted to continue living in the rectory.

NEW BUILDINGS IN FLORIDA

★ Holy Trinity, Gainesville, is having an addition to the parish house, and St. Paul's, Jacksonville Beach, is to have a new educational unit as a part of its building program.



CHURCHMEN IN THE NEWS: Dean Paul Roberts of Denver backs FIP Bill; William H. Melish overwhelming choice of Holy Trinity, Brooklyn, congregation to succeed his father as rector; Theodore P. Ferris, rector of Trinity, Boston, to teach at Wellesley Conference

CHAPLAINS RECEIVE AWARDS

★ The National Council's armed forces division has received notice of the award of the Legion of Merit to two Episcopal chaplains. This award is made by direction of the President and it has been given to Chaplain (Colonel) John C. W. Linsley, air chaplain in the far east air forces, and Chaplain (Colonel) Wallace I. Wolverton, also air chaplain in the fifth air force.

CHURCH AFFILIATIONS OF SENATORS

★ There are 19 Methodists, 14 Episcopalians and a like number of Presbyterians in the United States Senate. Of the 96 senators, 85 are Protestants, ten are Roman Catholics and one is a Jew. The House likewise has more Methodists than any other Church. The proportion of Protestant and Roman Catholic members is about the same as in the Senate.

SOMETHING NEW IN MEETINGS

★ Something new in the way of meetings was sponsored by the diocese of Washington recently—one for parish secretaries; those girls who do so much of the work and get so little of the credit. It was held at Church House. Virginia Patton, secretary of Bishop Dun, spoke and there were also addresses by department heads outlining their work. But the chief purpose of the luncheon and meeting that followed was fellowship.

CANTERBURY CLUB SERVICES

★ The Canterbury Clubs of the dioceses of Maryland are sponsoring Sunday afternoon services at the Epiphany. Speakers of successive Sundays, starting April 1st, will be Douglas Turnbull, former president of the Brotherhood of St. Andrew; Frances Young, director of education at the Redeemer, Baltimore; the Rev. C. Edward Berger, rector of St. Anne's, Annapolis; J. H. E. Catlin, president of the council of lay readers of the diocese; the Rev. Leonard Detweiler, Congregationalist who is head of the YM at Johns Hopkins; the Rev. Hunter Wyatt-Brown, rector of Holy Nativity, Baltimore.

LECTURES IN LENT AT DUNDEE

★ Prof. Noah Fehl of Seabury-Western Seminary gave a course of five lectures on "personalities from five great religions" on Tuesday evening in Lent at St. James, Dundee, Ill. He is a former Baptist minister who was ordained deacon last November by Bishop Conkling. The Rev. Murray W. Dewart is the rector of the parish.

BUFFALO CATHEDRAL PLANS CHAPEL

★ St. Paul's Cathedral, Buffalo, is raising \$55,000 for improvements in the cathedral house. A children's chapel, seating 80, is planned for the first floor and five new classrooms and two new parish offices for the second floor. A part of the sum has already been raised and it was hoped by Dean McNairy that the balance would come in the Easter offering.

CHRISTIAN EDUCATION EXPANDS

★ The department of Christian education of the National Council, now with a staff of seventeen executives, headed by the Rev. John Heuss, plans to expand before this year is over. A new person will be added to the children's division; an associate

editor of the preparation of high school materials will join the staff; a clergyman will be added to head the preparatory school division, and three persons will form another leadership training team.

It is also announced that the department will have its own division of publications to print, promote and distribute all of the educational publications of the department.

NEW CHURCH PLANNED FOR HOUSTON

★ The Church of St. John the Divine, Houston, Texas, where the Rev. Thomas W. Sumners is rector, is now raising \$600,000 for a new church. George N. Allen is the chairman of the committee to raise the money.

PARISH HOUSE AT WABAN

★ The Church of the Good Shepherd, Waban, Mass., is now constructing a \$60,000 addition to the parish house, the growth of the church school and other activities making it necessary. The Rev. Stanley W. Ellis is rector.

E. E. F. MEETS IN BOSTON

★ The Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship, was the speaker at a meeting of the Massachusetts chapter at St. Paul's Cathedral, Boston, on April 3rd. His subject was "Some vital questions facing the Church."

COLLEGE WORK PLANS FACULTY MEETING

★ The college work division of the National Council has announced three institutes for faculty members this year, to be held at Prescott City, DeKoven Foundation at Racine, Wis., and at Hampton College.

BISHOP SCARLETT LEADS RETREAT

★ The Auxiliary of the diocese of Missouri will have a retreat May 23-24 at Steelville, with Bishop Scarlett as leader.

EPISCOPAL CHURCH NOW HAS 102 CHAPLAINS

★ There are now 102 Episcopal clergymen who are serving as chaplains with the armed forces. A number of others have been endorsed for active duty and are now in the process of reporting. "Endorsed," according to Bishop Louttit, chairman of the National Council's armed forces division, means that applicants are screened so that a considerable time elapses before he can report. He also told of anticipated increased expenses for pension premiums, discretionary funds, portable altars, printing a new edition of the armed forces Prayer Book, service crosses, travel.

MISSION SALARIES INCREASED

★ The cost of living has reached such a high level that the council of the diocese of Los Angeles raised the salaries of mission clergy, retroactive to March 1. The new rates are in addition to the 20% increase paid last year. The council also voted to pay travelling expenses for clergymen being brought into the diocese from eastern points to fill 14 mission vacancies.

RELEASED TIME SCHOOL

★ An excused-time class of 90 children from nearby public schools meets at Grace Church, Syracuse, N. Y. The directors are the Rev. Walter Parker of St. Philip's and Kenneth Kindelsperger, instructor in sociology at Syracuse University. Ten students of the University are teaching.

NASHOTAH CHOIR MAKES RECORD

★ The schola cantorum of Nashotah Seminary has made a recording of the Missa de Angelis in English. The record will assist choir directors and organists in illustrating the proper method of singing plainsong. The entire setting is on one record (78 r.p.m.) and may be ordered from the seminary, Nashotah, Wis., for \$2.50.

NOTED COMPOSER IS CONFIRMED

★ Roy Harris, one of America's leading composers, and Mrs. Harris, concert pianist, were confirmed recently at the chapel of the University of the South, Sewanee, Tenn. The rite was administered by Bishop Hunter Wyatt-Brown, retired bishop of Harrisburg, who now lives at Sewanee. The composer is the director of the Cumberland Forest Festival.

SUMMER SCHOOL AT SHATTUCK

★ Shattuck School, Faribault, Minn, is to have a school this summer, June 18- July 28, which will be a combined school and camp. It offers boys an opportunity not only to strengthen themselves academically and of broadening their horizons under the stimulus of regular Shattuck masters, but of enjoying almost every type of summertime recreation as well.

FEP BILL BACKED BY ROBERTS

★ Dean Paul Roberts of St. John's Cathedral, Denver, was one of a hundred Colorado clergymen to back a fair employment practices bill for the state. The legislature approved a measure setting up such laws for state, county and municipal governments, and there is hope that the law will be extended to private business when the legislature reconvenes in January.

SEWANEE ANNOUNCES CONFERENCE

★ The Sewanee summer conference will be held July 1-8, with "the Church's faith" as its theme. This affair, primarily for lay people will be immediately followed by a clergy conference. The Rev. Clarence R. Haden Jr. of Durham, N. C., is the director.

PARISH CONDUCTS SURVEY

★ Trinity parish, Norfolk, Nebr., has undertaken a complete survey of the city to discover the sections where people

are not being reached by the church. It is hoped that from it will come a plan for local missionary work.

LEXINGTON PLANS NEW WORK

★ Bishop William R. Moody of the diocese of Lexington has announced plans for new churches in promising and fast-growing areas. Study is now being made concerning the establishment of new congregations in the city of Lexington, in northern Kentucky, and perhaps in the Ashland area. One new congregation has already been established at Hazard which is receiving support from the diocese.

CONCORD CONFERENCE AT LENOX SCHOOL

★ The conference of the province of New England, usually held at Concord, N. H., will meet this year, June 17-23, at Lenox School, Lenox, Mass.

BAPTISMS IN PRISON IN JAPAN

★ An interesting and valuable piece of work is being done in the Osaka Prison by the Rev. John M. Kikawada. Mr. Kikawada, who is director of the Toko-Gakuen orphanage, Osaka diocese, was appointed visiting chaplain of the prison after the war, by Bishop Peter S. Yanagihara. Since that time, Mr. Kikawada has been visiting the prison regularly and taking the gospel to the prisoners, of whom there are now about 5,500, and giving spiritual guidance and comfort wherever possible. Many of the prisoners are very young men, and many will still be quite young when they have paid their debt to society and take their places in the world outside. The influence of the Christian teaching received while in prison will unquestionably help and strengthen them at that critical period.

Mr. Kikawada held his first service of baptism for the prisoners in 1949 when 8 were baptized; the second service was in

May, 1950, when he baptized 11, and on January, 1951, he baptized 10 more prisoners.

An unusual feature of these services is that the baptisms are by immersion, at the special request of the prisoners, and are conducted in a pool within the prison grounds. The months of December and January are quite cold in Osaka, and even May, while mild is by no means always warm, so that these services require considerable fortitude on the part both of the prisoners and the chaplain.

CONFERENCES AT CUTTINGTON

★ Over one hundred teachers visited Cuttington College, Liberia, for the teachers' institute of the central province. Each year teachers gather for two weeks at the close of the department of public instruction for refresher courses in teaching. Cuttington College was the host. About 60 of the teachers lived on the campus. Several faculty members of the college were asked to serve as faculty for the institute.

A clergy conference was also held recently at Cuttington. Episcopal clergy were joined by



ARCHDEACON HANSON of Lexington and his step-son, Curt Winson, display their prize catch made on a vacation to Honolulu

Methodists for a joint conference, which included lectures and discussions on topics chosen for their helpfulness and interest. Bishop King of the Methodist Church spoke on the prophets, and Bishop B. W. Harris spoke on preaching.

The school year of 1951 opened with a larger student body and faculty. The student body now numbers 29, including one theological student and several pre-theological students. Since the new Cuttington has been in operation only three years, there is as yet no senior class. The first class to graduate will be in 1952. The teaching faculty now numbers 11.

NEBRASKA RAISES MISSION SALARIES

★ The department of missions of the diocese of Nebraska has increased the minimum salary for mission clergy from \$2400 to \$3000, plus a house, and made it retroactive to January 1st. It was said that a man who in 1940 made \$5000 a year would now have to get \$9,030 to maintain the same living standards.

RELIGIOUS INSTITUTIONS EXEMPTED FROM FREEZE

★ Religious, educational and charitable institutions which are tax-exempt under federal law will be exempted from the present nation-wide "wage freeze," the wage stabilization board has ruled.

The exemption means that religious groups can raise the salaries of their ministers, parish workers and other employees, without consulting the board for approval.

In addition to affecting churches the exemption applies to hospitals, schools, colleges and other religious-affiliated organizations.

Wage Board chairman, Cyrus S. Ching, in making the announcement, said that members of the board had unanimously approved regulation No. 7 embodying the exemption. The action received the blessing of Economic Stabilization officials.

WELLESLEY CONFERENCE ANNOUNCES PLANS

★ Two Witness editors are on the faculty of the Wellesley Conference which will be held this year from June 24th through the 30th. The chaplain will be the Rev. Benjamin Minifie, rector of Grace Church, Orange, N. J., and Massey H. Shepherd Jr., Witness columnist, will give a course of the worship of the Church.

Others to give courses are Prof. John O. Nelson of Yale Divinity School; the Rev. Theodore P. Ferris of Trinity, Boston; the Rev. Shelton Hale Bishop, rector of St. Phillip's, New York; the Rev. Alfred B.



SHELTON HALE BISHOP to give course at Wellesley Conference

Starrett, rector at Stockbridge, Mass.; the Rev. Charles W. F. Smith, newly appointed professor at the Episcopal Theological School.

Also the Rev. Robert L. Curry, headmaster of Lenox School; Canon F. Richard Williams of Washington; and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge.

In the Christian education division the courses will be given by the Rev. Victor Hoag, director of education for the diocese

of New Jersey; Mrs. Harold C. Kelleran, director of education for the diocese of Washington; the Rev. David R. Hunter who heads the department in Massachusetts. Youth activities will be in charge of the Rev. James F. Madison, rector of St. Paul's, Holyoke, Mass.

The school of church music, always a feature of the Wellesley Conference, will have courses by Lowell P. Beveridge, organist at Columbia University; Ray Brown, director of music at the General Seminary; Edward B. Gammons, director of music at Groton.

SELF-CRITICISM IN PARISH

★ St. Paul's, Waco, Texas, has been going in for self-criticism. Each Monday evening a group of leaders of the parish meet for a round-table seminar on various phases of parish life. The result is that the parish is building up facts on which to plan a long-range and well-thought-out program.

CANTERBURY CLUBS MEET IN NEW YORK

★ The Canterbury Clubs of the diocese of New York met March 31-April 1 at the synod house to organize a student commission to represent the diocese in the newly-formed national association. In charge of the program were Prof. Adelaide Simpson of Hunter College; Katharine Duffield, secretary of college work for the province; John Morris of Columbia; the Rev. Norman Spicer, chaplain to Episcopal students for the diocese.

DEAN PAUL ROBERTS TO SPEAK

★ Dean Paul Roberts of St. John's Cathedral, Denver, is to be the speaker at the annual dinner held in connection of the convention of the diocese of Nebraska, meeting May 9-10 at Fremont. Bishop Brinker will give his annual address the evening of the 9th at a service at St. James Church.

EDITORIALS

Unholy Week

GAMBLING took over the headlines Holy Week and thereafter as millions in the east watched Costello and company the TV way. It was an unholy week in its exposure of the extent of gambling in this country and its tie-in with politicians. Churches might be having their seasonal services, and the open sore still running in Korea—but this other was the real show on the American stage. Coming as it did on top of the basketball scandals, the average citizen had plenty to think about. How far into the body of the nation does this kind of corruption reach? Are we suffering a moral breakdown in America?

The Church might feel some justification in having long since refused to have any traffic with gambling as an easy way to raise funds. Some of us have been called cranks and narrow-minded because we banned door prizes, raffles, bingo and the like at church fairs. We have been asked more than once, "what is the harm of it?" Today the answer is plain to everyone. Gambling puts a premium on the acquisitive instinct and a get - something - for - nothing philosophy of life. It causes the weak brother to fall into an insidious habit. It winds up in police corruption and gangsterism. To encourage it in even so-called harmless ways is to do a disservice to

our people, and to foster a malignant growth in our national life. Let all clergy please take note.

It should also be confessed, of course, that we too share in the responsibility for what has come out in the open of recent weeks. We together with other citizens have been generally apathetic and indifferent. If the Christians of this country did not want organized gambling and meant it—they could go a long way towards stopping it very quickly. Such a decision would cost something in the way of money, moral determination and co-operation, but it could be done. Meanwhile let us have nothing to do with gambling of any kind in our churches and in our communities.

Legal Gambling No Cure

TO legalize gambling still would not eliminate the accompanying abuses, vices, and racketeering. This is the conclusion drawn by Virgil W. Peterson, operating director of the Chicago crime commission, in his new book, "Gambling—Should It Be Legalized?," just released.

According to Mr. Peterson history reveals that wherever widespread gambling exists, lawlessness is general and official corruption commonplace, whether gambling is licensed or is operating under cover.

Writing in the book's foreword, Fred E. Inbau, Northwestern professor of law, says, "The factual information revealed by Mr. Peterson affords uncontrovertible proof that the existence of organized gambling in any community is incompatible with the existence of good government in that community."

Legalization of gambling in the United States has failed completely, Mr. Peterson asserts. In many instances, he says, the gambling business operator under the sanction of law got completely out of hand.

"The racketeer element obtained vast political power and wealth. In most instances the abuses under gambling license laws enacted by various

states were so great that the people repealed them. Police departments that could not efficiently suppress the business of gambling when it was illegal were, if anything, even more helpless under a licensing setup. On some occasions metropolitan areas attracted criminals from all over the United States, and lawlessness generally prevailed on a large scale."

The crime commission director points out that over a period of years Chicago and other cities which have been the center of extensive gambling activities have also had generally a high murder, robbery and burglary rate. If gambling could be licensed, Mr. Peterson argues, it should be com-

★ "QUOTES"

THE fear of heresy arises in periods of great social and institutional change. In such periods, dominant elements in a society develop a morbid fear of ideas. To them any discontent, any protest, any resistance cannot be bona fide; it must be caused by "agitation." This fixation leads to a drive for total conformity achieved by the suppression, as heresy, of non-conforming ideas, opinions and attitudes.

—CARY McWILLIAMS
in Witch Hunt

★

pletely controlled and operated by the state with all the profits accruing to the people. He adds that a state agency should then be set up to operate and control the gambling business and a commissioner of gambling elected directly by the people.

But even a plan of this kind would fail, Mr. Peterson asserts. "Sooner or later political machines would gain control and operate state gambling for the benefit of politicians. State gambling would encourage mass gambling with its

attending social and economic evils in the same manner as other forms of legal gambling."

The solution to the problem, according to the crime expert, is not to be found in anything as simple as a correct determination of the licensing question. "Strong, virile, progressive law enforcement agencies that are not subject to the control of the dominant political organization are absolutely essential if any society is to receive adequate protection against gambling and corruption," Mr. Peterson concludes.

Forgiving Our Enemies

BY

FRANCIS JOHN MOORE

Editor of Forward-Day-by-Day

THE forgiveness of sins is one of the fundamental doctrines of the Christian creed. It is found in the Apostles' Creed stated in just those simple terms. It is in the Nicene Creed, and is there associated with baptism. It was part of the Apostolic gospel that forgiveness of sins was to be had through and in Christ. It was also fundamental in the teaching of Jesus; he gives it a place in the prayer he taught his disciples, and he himself dispensed forgiveness acting on God's behalf.

But it is to be remarked that our Lord never taught forgiveness in unrelated simplicity: without limitations or conditions. There was one condition especially attached to it, and very gravely attached to it: the temper or the spirit of forgiveness in the one who prayed for it. Immediately after he had taught them his prayer, and on several other occasions, Jesus solemnly warned the disciples of the futility of praying for forgiveness unless they themselves had forgiven or were willing to forgive those who had done wrong to them. I need not labor this point. God's forgiveness of us, and our forgiveness of our fellow-men, are inextricably bound together; to be forgiven we must forgive. And there can be no half-measures. If God is to wipe the slate clean for us, we must wipe the slate clean for others. "If you do not . . . neither will your heavenly Father . . ."

Meaning of Forgiveness

SO we come to the inevitable question: what is it that is really demanded of us? What does forgiveness on the human level mean? What is involved in it in one man's relations with another,

in life in society, in the larger field of international conflicts?

There are some who appear to take the view that forgiveness is a very simple thing. A man asks you to forgive him, and you forgive him. Indeed, whether he asks to be forgiven or not, you forgive him or have forgiven him already; and there stands nothing between you; as if he had never offended you at all. But forgiveness is not really as simple as all that.

Let us look at it first from the private or personal side. The word "enemies" is perhaps a little harsh for all the people who offend us; but our Lord used it, and we may regard it as inclusive of all shades of offense from mere misdemeanor to positive animosity. An "enemy" might be no more than an offending relation, or anybody on the other side in a quarrel, or (to use the Psalmist's word) a blood-thirsty man who is seeking our ruin. The forgiveness of our enemies applies to one and all alike.

Very well, if it is not a simple matter, what is it? We should have been spared a good deal of loose thinking on the subject if it had always been recognized that forgiveness is not a one-way affair. It does not consist in the mere overlooking, the forgetting, the regarding as not-having-been-done, the wrong that has been done; it has to do not only with the restoration of human relationships when divisive behavior on one side has broken them, but also with an effective check upon moral evil and the regeneration of personal character. There is nothing in Christ's teaching on forgiveness, as I read it, that calls upon us to

regard any evil-doer as if he were not an evil-doer; to look upon inflicted suffering whether of mind or body, upon crime and cruelty, as something never to be reprimanded or punished; to regard it as a duty never to hold anything that has been done to one as an obstacle to friendly relations, quite irrespective of any apparent or admitted change of heart or mind on the part of the offender. Whatever that way of dealing with offenses may be called, it is a complete misunderstanding of forgiveness in the Christian sense, and it is also, I believe, a quite mistaken way of dealing with offenders.

C. F. Andrews

THERE is a very interesting and illuminating commentary on the point I am trying to make in C. F. Andrews' book on the Sermon on the Mount.* Andrews was a pacifist, and a saint if ever there was one. I knew him, and I don't think I am wrong in saying that at one time his view of forgiveness would, in the main, be the one I have rejected. He was working at the time in the slums of London, and was doing his best to regenerate a man "who had sunk to the lowest depths of intemperance." Everything that could be done was done to help the man, but without success. One day a silver communion set, given to Andrews on his ordination, was missing, and it turned out later that this man had stolen it. On this discovery, says Andrews, he decided, after search for guidance, to turn the man over to the police. After a month in prison the man came back, and later, rapid consumption having set in, he was put in a hospital. Andrews visited him, and on one occasion asked him, no doubt in agony of mind, whether he thought he (Andrews) had done the right thing that night in taking him to the police station. The man said "Yes, sir; that was the turning point of my life." He died not long afterwards. Andrews records the incident, he says, "in order to explain quite simply how the keeping of the letter of Christ's commandment has at times to be carefully avoided if we would seek to fulfill his spirit . . . If I had attempted that night . . . to take Christ's words too literally, I should have done more harm than good . . . The Truest way to 'forgive' . . . was really to put him under restraint and charge him with theft and then bear the burden of the punishment as far as I could along with him. Yet what a strange way of forgiveness!"

Not One Way Affair

THIS story makes clear what I said a moment ago: forgiveness is not a one way affair; there are, and always must be, two sides to it: there is the side of the offender as well as the side of the

*The Macmillan Co., New York.

offended. Our Lord said so much about the offended's side, and said it so emphatically, because he knew that to be forgiving is about the hardest thing the human heart has to learn. But he never said anything to suggest that forgiveness was simply a matter of forgiving: that the offender was not involved in the act and had no part to play in it. On the contrary, it is definitely stated, and always implied, that the offender has something to do before forgiveness can be made actual, before the offended can fruitfully forgive. In other words, forgiveness is conditioned; and its condition is repentance, which means, in the New Testament, not only a sincere acknowledgment of a wrong done, but also a moral change in heart and mind. Where this is absent, complete forgiveness is impossible, as well between man and man as between God and man. To try to do otherwise—to forgive without repentance—is neither required of us as Christians, nor is it good religion or sound morals. To do that is to condone evil, to encourage the blurring of distinctions between right and wrong.

St. Luke sums up the teaching of our Lord on the subject in a sentence: "If thy brother repent, forgive him. And if he turn to thee seven times in a day saying 'I repent,' thou shalt forgive him." (17:4).

Forgiveness follows repentance: repentance is the condition of forgiveness.

I think that perhaps the point at which confusion has arisen has been the identification of a readiness to forgive—a forgiveness already given in the heart, so to speak—and the completed act which depends not on one party alone but on both. Our Lord, of course, did insist on his disciples having the spirit of forgiveness always in their hearts. Neither grudge-bearing nor animosity nor a spirit of revenge could have lodgment there. Already the enemy must have been forgiven in the will, for only so could repentance on his side bring actual forgiveness. But we need to distinguish between forgiveness in the will—waiting to be completed—and the act of forgiveness which involves, and can only follow upon, repentance.

It is the will to forgive which is in view in the Lord's Prayer, and is the Christian's primary obligation. It is in that frame of mind that we ourselves can ask to be forgiven.

Public Aspect

LET us now turn from the private to the public aspect of our question. What is involved here in the forgiveness of our enemies? Part of our difficulty in discovering an answer is that all the teaching of Jesus on forgiveness is addressed to the individual, and has to do with the individual's

personal relationships. It does not deal directly with the problem of society with respect to the criminal and the disturber of the public peace.

So we are left to work that out for ourselves—as we are left to work out so much else for ourselves, living as we do live under conditions very different from those in which Jesus lived. And in society, in community, we have developed a criminal code, a system of protection, of law and order, by means of which we deal with offenders, and punish offenders for their anti-social deeds. As a community we have found that we had to do that for the sake of the community. There could be no free, no safe community-life without it. You and I as individuals might be merciful to an individual criminal who steals our purse or burgles our house or even murders a member of our family. But society cannot be so merciful, not even if the criminal repents and prays to be let off. Society must be sure that the repentance is sincere—that there has been a definite change of life—and can only forgive (set free as in parole) when it is satisfied that the criminal has learned his lesson.

And there is really nothing inconsistent in all this with the Christian principle of forgiveness of the wrong-doer, provided that our criminal law is free from the spirit of hatred and revenge, which was, after all, the thing that our Lord was condemning and which he wanted to uproot. So long as our courts serve the ends of justice, and so long as our prisons are places of reform and rehabilitation, so long have they a rightful and a necessary place in a Christian society.

International Enemies

NOW apply this to the question as to what we as Christians ought to do with regard to our international enemies—as to what our attitude ought to be, say, towards the Russians and the Chinese if they plunge the world into a third world war.

Society has the right, and indeed the responsibility, to protect itself against “international gangsters,” as it has against any other kind of gangster: to withstand, to bring to trial, and to punish, the leaders and their supporters who have brought so much suffering upon the earth. To talk about forgiveness here, before they have repented, as if such forgiveness would or could regenerate their unregenerate hearts, is to use the word without meaning. Forgiveness is not for them now, because they are not ready for it. And until they are ready for it society cannot give it, because society would be lost if it did so. Society—Christian society—must certainly stand ready to forgive, must, by good-will, seek to effect reconciliation and even, perhaps, be prepared for some

humiliation in the achievement of reconciliation. But, as I see it, there is nothing in Christ's teaching or the rest of the New Testament to demand that society shall take no account of wrongs done, or regard an enemy as if he were a friend. To “love” our enemies, surely means to have irrepressible good will towards them, in spite of the fact that they are our enemies.

Here again, the essential thing is the will to forgive—a good-will that bears no malice and seeks only reconciliation and harmonious relationships. This, I believe, is the emphasis that the Church should make at the present time, and should always make whenever there are dangerous currents in our international relationships. We should not, I think, refuse to recognize our enemies, nor close our eyes to their offenses; in fact, it is only as we recognize them and see what they are doing that we can exercise that Christian spirit of good-will and reconciliation in which lies the hope of the unity of mankind. Here, I cannot but think, is the point of St. Paul's injunction in Romans 12:20—“if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head.” In other words, you will get at his conscience and bring him to repentance.

Before I close, there are two passages to be considered lest it should be thought that I had lost sight of them in working out this view of the meaning of forgiveness. I refer to our Lord's Prayer for the forgiveness of those who were nailing him to the cross (St. Luke 23:34), and Stephen's prayer for those who were stoning him to death (Acts 7:60). In each instance the request was that the evil deed should not be counted against those who had perpetrated it.

Moral theology has a word for such situations as these: invincible ignorance, in cases where a man does not know, and cannot reasonably be expected to know, that what he is doing is wrong; vincible ignorance, in cases where a man could have known better if he had taken pains to inform himself. Neither our Lord nor St. Stephen, of course, was thinking about the niceties of moral theology; but the prayer in each instance is based upon the belief that what was being done was in ignorance; that if those who were committing this crime had only known what they were doing they would not have done it. We must, therefore, take the question of ignorance into account in the consideration of forgiveness of our enemies. Where the ignorance is invincible no guilt can be attached to the evil done; and even where it is not, allowance must be made for attendant conditions.

But even so, it must be pointed out, that the

evil deed—and particularly so in the case of Stephen—was the result of passion and ill-will; and before the forgiveness could have any meaning for those who were prayed for, they would have to see that their deed was evil and be so stricken with remorse for what they had done that they would repent of it and seek to be forgiven. This is, in fact, exactly the line taken by the Apostles from Pentecost on. They did not regard the crucifixion as something already forgiven our Lord's enemies because he had offered his prayer on their behalf. Far from it: they accused those responsible for it of sin against God, and urged them to repent so that their sin could be blotted out. They did, indeed, allow that if their enemies "had known, they would not have crucified the Lord of Glory." But that did not keep them from preaching the necessity of their repentance as a condition of forgiveness; so evidently they did not regard those responsible for the crucifixion as entirely guiltless.

Certainly, I see no ground in these two passages for the assumption that their plea should and must be carried into every situation where wrong is being done. To do that, as I have said earlier, would be neither good religion nor sound morals. The thing that is important, and that we must carry with us always, is that divine spirit of good-will and mercy which both passages exemplify, and which is the essential mark of Christian character.

The Great Forty Days

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

THE period between Easter and Ascension Day is known as "The great forty days in which Jesus taught his Apostles the things pertaining to the kingdom of heaven." What these things are, are known only in part, because the record of his teaching during this period is very meager.

What there is, seems to indicate that he was planning for the future organization of the Church.

The longest record of any definite teaching during these forty days is that recorded in the twentieth chapter of St. John.

They were assembled in an upper room for fear of the Jews and no doubt bewildered by the turn things had taken since the resurrection of Jesus.

He had appeared to St. Peter and St. John and to Mary in the garden, but there had been

no definite conference with Jesus as to the future.

So into this bewildered group of Apostles, Jesus suddenly came and said unto them, "Peace be unto you." And when he had so said he showed them his hands and his sides.

Then were the disciples glad when they saw the Lord.

Then said Jesus unto them again, "Peace be unto you: as my Father hath sent me even so send I you." And when he had said this he breathed on them, and said unto them, "Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

This statement must have been as startling to that little group of bewildered and discouraged disciples as was his sudden appearance.

What did it mean? What does it mean?

A good many people are so bewildered by it that they just skip over it and attach no particular significance to it.

But significant it was and vitally important it must have been.

Two Kinds of Power

HE certainly was not bestowing upon them a personal power which they were to exercise as individuals. The thought is too palpably absurd.

There are two kinds of power bestowed upon men in the Gospels.

The one is called "dynamic" in the Greek and means the power possessed by a person who has particular talent that is his personal possession. A prophet might be said to be "dynamic."

The other was a derived power given to one who exercised some official power. This was called in the Greek—"exousia." Such is the power possessed by a sheriff in the state or by a priest in the Church.

It is evident that Christ was here bestowing a derived power upon those whom he had appointed as officers in his kingdom.

"As my Father sent me, even so send I you," could mean nothing else than this "exousia."

So we are here admitted into a glimpse of what was going on when our Lord was teaching them the things pertaining to the Kingdom of God, while they were with him during those forty days.

What then does it mean?

Purpose of Church

THE creed of Christendom has been very specific in stating the purpose of the Holy Catholic Church.

We believe in the Holy Catholic Church, in

which we hope to receive the forgiveness of sins, the resurrection of the body and the life everlasting.

I do not know how we could ever hope to receive these blessings unless God gave them to us through Christ, and so far as the forgiveness of sins is concerned, he encountered the anger of the Pharisees by claiming this power.

His Father had sent him to take away the sins of the world and he on this occasion was sending his apostles to do the same thing that he had been sent to do.

In other words, that is what the Church was intended to be in the world. It was to be a place to which the sinner might go in order to receive the remission of sins.

The only trouble with this view of the Church is that it is too good to be true.

Of course those who are not conscious of being sinners themselves, and who are particularly censorious toward others who commit many actual transgressions, are firmly convinced that the way of our transgressor is hard and that their forgiveness is unfair.

This was exactly the attitude of the elder brother in the parable and I am very much afraid that it is apt to be the attitude of all those highly respectable folks who justify themselves that they are righteous and despise others who are not.

This was one of the greatest obstacles which Jesus encountered. Because he ate and drank with publicans and sinners, the Pharisees murmured against him, and in the same way those who are pretty sure of the rectitude of their own conduct are very jealous of prodigals and any favor which may be shown them.

Yet, if the Church is to be that which her divine Master was to the world, then she must not scold prodigals but be ready to forgive them. In the words of the Master, "They that are whole need not a physician but they that are sick" and since ye say ye know, therefore your sin remaineth.

Up to the time of the Reformation there can be no question that this conception of the Church was universally held.

However badly the Church may have administered the grace of absolution, there was no question in the minds of all the faithful that she possessed this power.

The Church was the one institution in the world that was ever merciful to sinners and prodigals and lepers and outcasts.

Conditions the Same

THE conditions are the same; there are the elect and the outcasts, now as then. The elect look

at the Church from a cultural standpoint. They have arrived at a certain stage of spiritual culture and they would like to progress further.

Like the elder brother in the parable, they have little use for those who have wasted their substance with harlots. They want to enjoy the estate of Christ's Church.

But Christ is still thinking more of the one sheep that is lost than he is of the ninety and nine who need no repentance or think that they do not.

And it is just here that the Church must confess its greatest failure.

It does not appeal very strongly to those who have gone out into a far country. The Church today isn't winsome to sinners as he was.

And the reason I fear is that we make too light of what our Lord said when he gave this commission to his apostles—and of what the Church says when she ordains us to the priesthood; for the Church is faithful to her trust even if her members are incapable of living up to that standard.

The pity of it is that priests who have been commissioned with these words, often make light of their significance.

I am not advocating here the system of the confessional as the only way in which this mission of our Lord's can be carried out.

The Church existed many centuries without that penitential system by which the reception of the holy communion must be preceded by auricular confession.

To me that is one method by which the Church met a tremendous emergency, when she was swamped by the semi-barbarian converts in the days of Charlemagne, and it remains a permissible method of dealing with sinners today.

But for good and excellent reasons the Anglican Church refused to enforce this penitential system and left it voluntary with the sinner, nor would I recommend its restoration as practiced before the Reformation, and as practiced by the Roman Church today. It has its advantages, especially in the case of those whose sins are grievous and who cannot satisfy their own conscience, but it also has its disadvantages as a mechanical system and these disadvantages are grievous.

But this is not the question which I am discussing.

The primitive Church made much of the fact that "God hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins."

We also perpetuate the principle in the words

that I have quoted, which we read sonorously every Sunday.

The Church is a hostel to which sinners are invited by our words but repelled by our failure to make these words seem real.

It is the mission of the Church to forgive sins—it is the mission of the priest to seek out the sinful that they may be forgiven. It is the mission of every Churchman to be a vehicle of pardon to the sinner with whom he comes in contact.

On Preaching To Men

BY

RICHARD R. BEASLEY

Rector of St. John's, Roanoke, Virginia

IT is needless to say that there is a vast potential of men in our parishes who are often not being reached. The women come to church regularly but not the men. Yet when the parish men are awakened and active the parish is in sound health. Therefore, it would seem wise for us preachers to aim at reaching and holding the men. But there is a technique in this and thought must be given to this matter. Incidentally, it seems safe to say that St. Peter in Acts and St. Paul in Acts and his Epistles were preaching to men. Their message is clear, pungent, hard-hitting, purposeful—the sort of message that might well appeal to men. The early Church thus went after the men, why should not we?

I count myself fortunate in facing each Sunday a congregation in which men predominate. I have often pondered on this matter of preaching that is aimed at men and I offer the following considerations for what value they may possess.

Men are not normally philosophers. They deal in their business with tangible matters and they bring that same mentality to church. Therefore, the message they respond to is a practical, livable message. What they want is preeminently something to live by, something they can use, something that helps them live up to their highest idealism. That means, first, that the sermon should start where they are. It should be transparently something with which they deal in their actual life. Pretty, philosophic themes leave them behind. In fact, I am convinced that men are wary of rhetoric. Indeed, I recall three instances where parish preachers were gifted men of high literary learning and skill and their sermons were literary masterpieces and they were each followed by a man with a more blunt message and delivery, not so polished but earnest and hard-hitting, and in each instance the second man drew larger congregations than the first.

Common Ground

What we are referring to is what Beecher called "the common ground"—a theme or subject that is rooted in persons' lives and immediately common to them. A sermon with that solid, practical, realistic beginning is bound to accomplish a worthy result. That means that the subjects are known and familiar ones, not some rare and esoteric matter that might tease the curiosity of a scholar or an academician but is seldom tangential to an average, cross section congregation. One recalls here a comment of Robert Browning: "The real God-function is to provide a motive and power for doing what we already know." That sermon should be clear; it should get somewhere; it should get to the point and make that point inescapably luminous. "What's he driving at?" should be an unnecessary question. Richard C. Borden in a book called "Public Speaking As Listeners Like It," not without drollery, flavored with wisdom, states that this should be the outline of the speech—reflecting the attitude of the audience. 1. "Ho hum!" 2. "Why bring that up?" 3. "For instance!" 4. "So what!" If that be true, a sermon for men should seek to elucidate one large point, not many. When the development of a speech becomes involved in rhetorical or logical niceties it is obvious that men lose interest. Their whole training and experience is not for that kind of audition.

Bible Centered

THEN I am convinced that men respond to, indeed devour Bible-centered preaching. They want, then, expository preaching, for this is tried and tested, comes with immense authority and strikes at their soul's center. Men say to the preacher, "By what authority sayest thou these things?" If that authority is the Bible, they are content. What could be a sounder instinct than this fondness for the Bible? Tragically, Bible centered preaching is all too seldom heard from our pulpits.

Now how shall the theme be developed? There has been no more effective preacher in America than Henry Ward Beecher. He early made a study of the great masters of speech. In his studies he found Cicero's classic "De Oratore," surely one of the best discussions of homiletics! Cicero said that an address should appeal to the mind and intelligence; to the conscience and moral faculty; to the heart and sentiments and emotions. That is a wonderfully effective division of a sermon, instead of the stale and unrealistic "three point!" For thus the sermon touches the whole personality. Yet so many sermons aim only at the mind. The moral faculty is unchallenged and the emotions are unaroused.

Let the preacher then follow the sequence—elucidate his theme carefully and clearly, expounding its Biblical meaning, indeed having a broad scriptural opening. Then let him apply it to himself and his people showing how far they are from its realization, how they repudiate it or ignore it. A hard blow at the conscience, this is, and no sword thrusts any deeper. The sermon has left a sting, as Coleridge would say, and that is one way to guarantee its being remembered. More than once I have heard people say, "I go to church to be waked up, challenged, humbled and told how far away I am from the path I ought to be walking." That is a sound and healthy insight.

I recall attending a large and nationally famous church in a great metropolis. The preacher is widely known. I was struck first by the large number of women—middle-aged women—who were present and the modicum of men. Then as I listened to the sermon I could understand why. It was the "comfortable gospel" in essence. It was tender and full of grace, and all sermons should possess that heavenly quality, but there was no appeal to the masculine or red-blooded, no thrust at the Christian conscience, nothing in it to "rebuke" or "exhort," to use St. Paul's words. Virile men were repelled by that presentation of the manly gospel of the Christ of St. Mark. And surely no young people would be captivated or held. Again I heard a friend of mine make this incisive observation of a national radio preacher after attending his church. "It was the palatable gospel."

Strong Diet

MEN want stronger preaching diet than that. For if the truth be known there is no accident in the vocabulary of the athlete and the soldier that writers in the New Testament employ. "I keep under my body and bring it under subjection" (wrestling). "So fight I, not as one that beateth the air" (boxing). "So run that ye may obtain a heavenly prize," (track). "We are compassed about (as runners in the stadium with a vast crowd looking on) by so great a crowd of witnesses." "The peace of God stands sentinel over your hearts"—and, "Put on the whole armour of God"—both references are to soldiering.

So there will be a challenge to the manhood, to the heroic in men and women. There is a steel-element in the gospels. "Are ye able?" "Take up thy cross and follow me," etc. The sermon should take this into account and following Cicero's second point is a good way to do that.

But a third element is an appeal to the heart, the emotions, the sentiments. Every human being is full of sentiment and men particularly. The emotions are the great drives of life. Life is

motivated chiefly by the emotions—how dare we preachers overlook this elementary fact? This element will bring what Beecher would call "the lunge" into preaching. It drives the sermon home. It is the element of grace as the second is the element of judgment. Jesus' parables possessed both. If we are deeply moved, our men hearing us will be deeply moved. Remember Romeo and Juliet?: "Thou canst not speak of that thou dost not feel." What does Horace say?: "Si vis me flere, dolendum est, primum ipsi tibi." This is a priceless opportunity for illustrations. And where should they derive?—from life, not from books. Our illustrations are sure to be vivid and valid if we draw them out of the life of the everyday, work-a-day world.

Authority

FINALLY, this is axiomatic, men want the preacher to preach with authority. They want him to deal with that which he is absolutely familiar and about which he is absolutely convinced. They do not want to hear his doubts but rather his faiths. So many of us, as Dwight Moody sagely observed, preach as though a sceptic were looking over our shoulder. Men want to hear our convictions. So Beecher's advice is good: "Don't preach on themes about which you are half-convinced." And Emerson is right, too: "Don't argue; repeat the assertion." There is abundant material in the gospel about which a man Sunday by Sunday can be utterly positive without his having to deal in hesitations or uncertainties. David Hume, the agnostic, used to arise at day-break to hear George Whitefield preach to the colliers. "I thought you didn't believe in Christ," someone said to him. "I don't, but this man does." That is what men want, for the truth is that all through the week their doubts and their weaknesses and hesitations are constantly appealed to. On Sunday they want certainty and faith proclaimed; they will respond to that, too.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Roman Road. By George Lamb. Sheed & Ward. \$2.25.

This is the story of an intelligent son of a Manchester "working class" family who, winning a scholarship to Cambridge, felt frustrated by the alleged absence of roots and convictions among his fellow-students and generally in pre-war Britain. On graduation he was unable to find employment as a qualified teacher. Lamb was a conscientious objector during the war. There is no tangible hint of his somewhat sudden interest in the Roman Catholic Church and subsequent conversion until almost the end of the autobiography. He finally became a teacher after years of inner turmoil and market gardening.—L. C. Tombs.

The Aeneid of Virgil. A Verse Translation by Rolfe Humphries. Scribner. \$3.50.

Virgil is the most beloved pagan poet known to Christians—his was a "soul naturally Christian." For those who do not read Latin readily (which is 999 in every 1000!) this swift-moving modern verse translation is just the thing. No educated person should be kept from knowing Virgil by the mere barrier of language!

Spiritualism, Reincarnation, and Immortality. By Marcus Knight. Macmillan. \$1.25.

This book offers a careful discussion of the problems involved. The author starts from the sad fact that today "God is dead for many." Can "spiritualism" restore faith? Opinions, arguments, evidences are sifted. However, this is not only and not mainly a question of scientific experiment, but of religious conviction. Spiritualism is a kind of peculiar religion which has something in common with Christianity, but on the whole is much inferior and outright superstitious. "Where a man has a convinced Christian faith, he does not feel any desire to gain further assurances from spiritualism" (p. 104). But "Christians have failed to teach and live their own faith: spiritualism (i. e. communication with the deceased by the instrumentality of mediums) is in part a judgment of God upon them for this omission" (p. 107).—Richard Kroner.

For Goodness Sake. By William Lawson. Sheed & Ward. \$2.25.

This is an engaging book on the old theme, so often discredited that virtue is its own reward and a rich one. The

author wrote the book, he says, because he "wanted to test a theory that the beauty of revealed Truth is more attractive to modern eyes when she is in modern dress. She would be allowed a new outfit oftener than has been the custom." Our thanks to Father Lawson for a good dress-making job.—R. T. F.

Deep is the Hunger. By Howard Thurman. Harper. \$2.50.

A richly rewarding book of meditations of deep spiritual insight. In an intimate, personal way the author is able to make simple words and homely illustrations glow with new meaning, bringing the reader into the presence of God and revealing God as always near to heal and to bless.—R. T. F.

The Theology of Albert Schweitzer. By E. N. Mozley. Macmillan. \$2.00.

A summary of Albert Schweitzer's theology in the form of quotations from his works. The second part of the book is an epilogue by Dr. Schweitzer himself, on "The Conception of the Kingdom of God in the Transformation of Eschatology."

By the Finger of God. By S. Vernon McCasland. Macmillan. \$2.75.

This is a brilliant study of demon possession and exorcism in early Christianity, in the light of modern views of mental illness—a subject of immense and increasing interest at the present time. The volume has an introduction by David Cole Wilson, who is Professor of Psychiatry and Neurology at Virginia University.

Gospel Picture Books. Macmillan. 25c each.

Here is the "gospel in art." These booklets contain nothing but beautiful colored pictures with a minimum of explanation. They were done by an artist (Elsie Anna Wood), who has studied Palestinian scenery, costume, and customs. For example, the characters all have their heads covered—

people in Palestine never go bare-headed. The series is a valuable addition to current religious education literature.

BOOKS RECEIVED:

Francois de Fenelon. By Katharine Day Little. Harper. \$3.50.

A study of the personality of this spiritual guide.

Chats from a Minister's Library. By Wilbur M. Smith. Wilde. \$2.50.

Radio broadcasts from the library of a learned and catholic-minded fundamentalist.

Dynamic Worship Programs for Young People. By Letitia W. Wood. Wilde. \$1.75.

Edifying "life-raft" type—we prefer the Prayer Book.

A Solovyov Anthology. Edited by S. L. Frank. Scribners. \$3.50.

A well-rounded anthology drawn from the writings of one of the great seminal minds of the 19th century.

St. Paul's Gospel. By Ronald Knox. Sheed and Ward. \$1.75.

What St. Paul tells us of Christ, the exalted Lord.

Moses. By A. A. Williamson. Philosophical Library. \$4.75.

The Word Accomplished. By A. B. Christopher. Philosophical Library. \$3.75.

The Story of St. Francis. By Elizabeth Grierson. Morehouse-Gorham. \$1.50.

A simply written, beautifully printed, and well-illustrated account of the life of St. Francis.

A Shorter Service Book of the Christian Faith. By G. W. Briggs. Oxford Univ. Press. \$1.00.

A beautifully printed short Prayer Book with Psalms and Hymns, and an Order of Service based upon Morning Prayer.

Our Family Worships Together. Natl. Council of the P. E. Church. 25c.

This is a beautiful little manual of family devotion—including hymns and tunes—and ought to be widely useful.

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NEWS OF CHURCHES OVERSEAS

EASTER MASS IN MOSCOW

Roman Catholic diplomatic personnel attended an Easter Mass in Moscow, celebrated by the Rev. John O. Brassard, American-born member of the Assumption Fathers. It was held at the Italian embassy. Other members of the diplomatic corps attended Good Friday and Easter services in the American embassy, where the services were conducted by the Rev. Sidney Linto, chaplain to the British legation in Helsinki, Finland, who was visiting in Moscow.

TREND TO MOSLEM STATE IN INDONESIA

The Christian community in Indonesia is becoming increasingly concerned over a government tendency to favor Islam above other religions. It is feared that the government is aiming at the creation of a Moslem state. Charges have been voiced by Christians that the religion ministry has freely allocated funds to Islamic institutions. Christian representatives are expected to assail this policy when the budget of the religion ministry comes up in parliament in about a month.

The government also has been charged with failing to suppress the Darul Islam, a militant Moslem group that has been making the eastern part of West Java unsafe for Indonesian Christians.

The Darul Islam fighting unit, reportedly many thousands strong, comprises fanatical Moslems who seek to achieve an all-Mosley Indonesian state by illegal and revolutionary means. Reports here said the unit continuously burns down villages, kidnaps local authorities and perpetrates murder on a large scale.

ARCHBISHOP LEHTONEN OF FINLAND DIES

Archbishop Aleksii Emanuel Lehtonen, Primate of the Lutheran Church of Finland since 1945, died at the age of 59 after a long illness. He was known for his efforts to strengthen the ties of the Finnish Church with the Lutheran Churches of the Scandinavian countries and the Church of England. He also was active in social work, and was the author of several volumes on liturgy and Church law.

POLAND, ABOLISHES FOUR HOLY DAYS

A new law has been enacted in Poland abolishing four Roman Catholic holy days, a report revealed. Holy days are days on which Catholics are bound in conscience to attend Mass.

The holy days affected by the law are Candlemas Day on Feb. 2; Ascension Day; the Feast of SS. Peter and Paul on June 29; and the Feast of the Immaculate Conception on Dec. 8.

Following the adoption of the new law, Archbishop Stefan Wyszynski of Warsaw, Primate of Poland, issued a statement declaring that evening instead of morning services will be held in Catholic churches on the four holy days, "depending on local conditions."

It was reported that Archbishop Wyszynski is planning to visit the Vatican shortly to discuss problems of Church-state relations in Poland. He is expected to request the Pope to grant a temporary indult which would release Polish Catholics from their Mass obligations on the four state-outlawed feast days.

POLISH CATHOLIC HIERARCHY IS ATTACKED

A sharp attack on the Roman Catholic hierarchy for its failure to carry out terms of an agreement with the government was made last week in a Warsaw paper. The paper declared that the agreement, made last April, had committed the bishops actively to oppose the revisionist campaign which, it said, is being led by "the reactionary Catholic clergy in Western Germany" in regard to the so-called "recovered territories" in western Poland formerly belonging to Germany.

HUNGARIAN CATHOLICS GET WARNING

A warning has been served on the Roman Catholic hierarchy in Hungary that the government cannot continue "to shut its eyes to offenses by priests" against the Church-state agreement signed last year.

PROTESTANT MISSIONARY EXPELLED FROM CHINA

Henry A. Poppen, Reformed Church in America missionary, has been expelled from China, according to an announcement by the Peiping radio. He was director of Palmage College and Union Hospital in Changchow. The radio charged that Mr. Poppen, who comes from Sioux Center, Iowa, had "a long history of venomous opposition to the Chinese people," and said his expulsion had been demanded at a mass-meeting in Changchow attended by 10,000 persons.

Listing "offenses" committed by Mr. Poppen, the station said he used his position as chairman of the international relief commission during the Sino-Japanese war to help the Japanese and was responsible for forcing "several hundred young people to

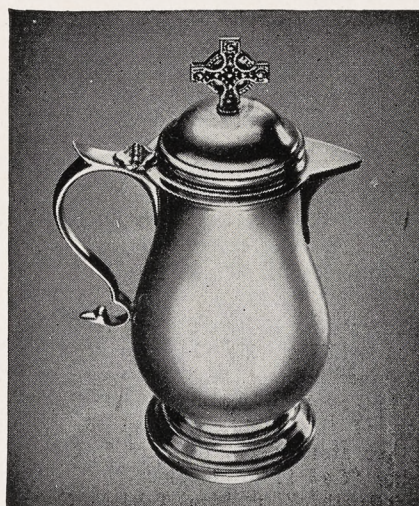
serve them as gunfodder." The station also claimed that he handed over "six patriots whom the Japanese wanted to kill."

In addition, the radio went on, Mr. Poppen violated the law of the new People's Republic of China by selling and transferring part of the property of Palmage College.

It said the missionary spread rumors that a third world war was imminent and opposed the movement for an independent Christian Church in China by removing one of the movement's supporters from Changtung.

ORTHODOX CHURCH PLANNED FOR CZECHOSLOVAKIA

The government of Czechoslovakia, according to Vatican sources, is working not merely for a schism in the Roman Church but hopes ultimately to create a Latin rite Orthodox Church. It would be affiliated with the Russian Orthodox Church.



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THE RELIGIOUS PRESS

Selected by **GEORGE MACMURRAY**

A GUY NAMED JOE:—Simeon Stylites, the fictitious "letter to the editor writer" in The Christian Century tells a good story. An Armenian named Joe had the finest lamb in all Armenia. It had the longest and softest fleece. It was such a prize lamb that Joe's wicked neighbors tried to steal it. Joe saw them coming, took the lamb and barracked himself in his cabin. In defending himself and his prize lamb he began shooting at the robbers, first from the window on the east, then from the window on the west, then back to the east again. Each time he crossed the room he tripped over the lamb and fell. Finally in desperation he kicked the lamb outside and went on fighting.

Mr. Stylites tells us that it is a good story for the United States to remember. He then pointed up:

From where I sit it looks like an accurate picture of a democracy in a war situation. For one of the aspects of becoming a garrison state is a swelling move to throw out of the door the very things that are to be defended as a priceless heritage. Our "American way of life" is threatened, we are endlessly told. Hence we must defend it by throwing away the things which make it most worth defending—respect for individuals, freedom of speech and thought, and the continuing concern for our whole spiritual culture. That is the lamb that is kicked out of the door.

A BIG JUMP:—Presbyterian Life, official fortnightly magazine of the Presbyterian Church in the U.S.A., has increased its circulation from 80,000 to 322,000 in the last eight months. This increase is due to making the magazine available at half price to churches subscribing for all their resident member families. Under this "every home plan" copies are delivered to individual homes.

The content of Presbyterian Life is excellent. A special issue was recently devoted to Korea. An interesting historical note on Korea is brought to our attention. Perhaps it helps us understand why we are in Korea today.

Korea was "opened" to the western world in 1882, when a Korea-United States treaty was signed. The diplomatic language of this treaty pledged each nation to come to the aid of the other if trouble developed. When Japan attacked their country in 1903, the Koreans sent an envoy to Washington to secure American aid. President Theodore Roosevelt refused to see the Korean representative, and the Japanese conquest was completed.

LIKE A BARKING DOG:—The United Presbyterian gives us a good interpretation of the meaning of prejudice.

Prejudice means judging beforehand, and there is nothing more mean and unsportsmanlike than judging a man or a movement before we give him or it a chance to reveal what he or it really is. Prejudice is a barking dog that runs out of our mind every time a new idea approaches and drives the idea away before we have a chance to listen to it. Consequently, the man with a prejudice is of necessity a narrow-minded man. It stands to reason that one will not be of much use in helping a man whom he despises. And is a Christian not obligated by the fact that he is a Christian to help everyone he can?

NAMESAKE:—The Missouri Synod of the Lutheran Church has a bi-weekly called The Lutheran Witness. It is the official publication of the synod, and contains an interesting feature. Each issue of the national paper has a district supplement containing Local

news and articles. The procedure is most likely effective, but leads to editorial complications as there are 26 district supplements in each issue.

A WORD OF THANKS:—Crossroads, the journal of the Rural Workers Fellowship of the Episcopal Church gives a word of thanks to the "Witness" for the issue dedicated to R.W.F. "Our thanks to the editors for giving our organization this publicity, and for their contribution to their readers in bringing the rural Church into special prominence."

CHURCH IS BEHIND:—Watchman-Examiner, Baptist, reports that President Liston Pope of Yale Divinity School recently said over the radio that one of the important areas still in need of racial "housecleaning" is the Church. "The racial barriers that have divided this country for so long are tumbling down, and America is on the march toward more democratic racial practices." He described this trend—everywhere apparently but in the Christian Church—as "one of the few bright spots in a very discouraging world."

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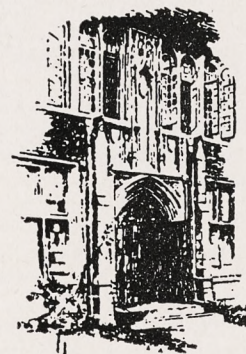
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NEWS OF OTHER CHURCHES

RELIGION-LABOR FOUNDATION OUSTS SECRETARY

The Rev. Willard Uphaus has been ousted as executive secretary of the National Religion and Labor Foundation by its executive board because of his participation in the World Peace Congress at Warsaw last fall.

A board announcement here, signed by the Rev. Francis W. McPeck of Chicago and John G. Ramsay of Atlanta, Ga., co-chairmen of the Foundation, charged that, in a principal address on behalf of the 63-member American delegation to the Congress, Uphaus made remarks "wholly condemnatory of American domestic and foreign policy," while offering "no criticism of Russian leadership or policy."

The board also censured Uphaus for accepting an invitation from the Soviet Peace Society to spend ten days in Russia following the Congress.

Uphaus, in a prepared reply to the board's announcement, said here that his trip to Europe was undertaken to "add to my knowledge of world affairs and my ability to work for peace and justice."

"To have been at Warsaw and in the Soviet Union," he said, "does not mean that one accepts the political systems of the peoples there, or that he has any less appreciation of our traditional political and civil liberties."

He defended the Warsaw Congress on the grounds that its sponsors sought "the widest possible representation" at the meeting, and that participants were not restricted in their expression of opinion.

In explanation of his own address, Dr. Uphaus said he objected to "the American habit of confessing other people's sins." He denied, however, a board charge that he had drawn a picture of "the aggressive nature and intentions of the American people." Dr. Uphaus said he told the Congress that in the Bible "we find a tremendous potential for peace that must be awakened and organized into action."

Referring to his visit to Russia as a guest of the U.S.S.R. delegation, he said that "it is difficult to see what was un-American or un-Christian about trying to understand the culture and historic backgrounds that govern the life of the Soviet people."

RELIGION IN THE NEWS PRODUCED BY STUDENTS

A radio commentary on political and social issues is produced by graduate students of Yale Divinity School and presented in a 15-minute broadcast over a New Haven station. The Senate crime investigation, income tax

and inflation, the farm aid plan, the 22nd amendment to the constitution, drafting of 18-year-olds, the recent railroad strike are some of the issues that have been dealt with.

THREATS TO FREEDOM LISTED BY QUAKERS

Trends in the U.S. that are threatening civil liberties and freedom were listed last week by the peace committee of Friends. The committee

cited the following: local and national loyalty oaths; politically-inspired trials; plans for regulation of manpower; increasing censorship and control of press and radio; exclusion and deportation of "unreliable" foreigners; attempts to fasten conscription and universal military training upon youth; use of civil defense to create a war psychology; labeling of liberal ideas as subversive; increasingly frequent attempts at thought control.

CHAPLAINS CAMPAIGN AGAINST HASTY MARRIAGES

Clergymen of all denominations in the area of Camp Rucker, Ala., are

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Wed. in Lent: Vicar's Evening, 8

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Wed., 5:30 p.m., Preaching service

Thurs., H.C. 10:30 a.m. and 12:30 p.m.

SOUTH ORANGE, N. J. —

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Tues., H.C. 10; Thur. 10:30

Daily service, 12:05

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Rev. George Davidson, D.D., Rector

Sunday: H.C. 7:30, 9, 10. 1st & 3rd S.

Choral at 11. Baptism 12:30. Vespers 7:30

Weekdays: Daily, 9; also Thurs. 10

Litany, Fri. 12

Office Hours: Daily at 9

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The Rev. Joseph Harte, Rector

The Rev. Gray Blandy, the Rev. Keith

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Sundays: 8, 9:30, 11 & 6

Daily: 7 & 5:30; Wed. 10

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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

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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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Hardman; Rev. Canon F. E. Eckel

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9:30, 11. Litany 5th S.

Weekdays Wed., Fri. & H.D. 10:30

Intercessions at noon as announced

Office Hours 10-12

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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. —

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(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.

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.

JAMES F. LINCOLN

Pres. Lincoln Electric Co., Cleveland

There is much question at the present time as to what should be done about the mess in Korea. Has anyone thought of approaching the matter in a perfectly honest and straightforward way?

First, admit that we are the aggressors and that we have no business invading Korea or any other country. Second, bring back our army to America. Third, pay for the damage that we have done in Korea.

In order to do this, the following program would be necessary?

First, impeach Truman as a war monger who ordered the invasion of Korea by illegal action, without reference to Congress who, under our constitution only, can declare war.

Second, if the dangers of invasion from Communistic Russia are in any sense true, which is doubtful, build up our home defenses and don't weaken ourselves by a war on the other side of the world.

Third, go to China and Russia, after showing our honesty by the above action, and tell them we are not war-like; that the one thing we want to do is to live at peace and in cooperation with all nations. State the fact that the invasion which took place was contrary to the desires of the majority of the American people who, under our representative form of government, should have, and will in the future have, control of our acts.

In doing this we will not lose face, we will not kill our sons, and if we are fearless in our honesty, we will achieve a lasting peace with all the world.

WILLIAM E. SPRENGER

Director, City Mission Society
New York

In the March 22nd issue of The Witness, there is a notice to the effect that Miles W. Renear is now chaplain at Bellevue Hospital, New York. Would you please correct this for us by stating that Renear is taking the Clinical Training Course at the Episcopal City Mission Society's training center at Bellevue Hospital. The students in this course are given the title of Chaplain-interne but Mr. Renear has no official responsibility for any phase of the Chaplaincy work at Bellevue Hospital, which is conducted by four full-time Chaplains of the Episcopal City Mission Society. Our center, as you probably know, is oper-

ated in cooperation with the Council for Clinical Training, Inc.

I do not wish to seem to be meticulous, but we think that the statement will be confusing to many people who know of our work at Bellevue Hospital.

JOHN COLE McKIM

Clergyman of Peekskill, N. Y.

Mr. A. C. Boers, in your Backfire of March 22, says that "most laymen abhor" the American Church Union. This he puts forward as if it were a statement of known fact.

A few years ago I made a casual reference to the A. C. U. in conversation with a vestryman of a rather "high church" parish which I was visiting. He had never heard of it. Neither had any others of the vestry save the senior warden. Far from "abhorring" the Union, he liked it and was thinking of joining it. A few weeks later, remembering this experience, I made casual references to the A. C. U., talking to lay deputies during buffet luncheons at a diocesan convention. One was a member. Most of the others could not remember having heard of it. None abhorred it.

Such experiences incline me to think that, far from abhorring the A. C. U., a vast majority of our (say) 3,000,000 lay folk have either never heard of it or have forgotten having done so.

Clergymen, most of whom read Church papers, may find it difficult to believe this, but the editors, pondering their lay circulations, may think it plausible.

J. P. TAYLOR

Layman of New York

Soliloquy on Calvary was an excellent article. I can well imagine a citizen of Jerusalem reacting exactly that way to the events of Good Friday. I hope we may have something more from the Rev. Kenneth Cary.

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