

The WITNESS

10¢
A COPY

January, 10, 1952



JOSEPH WITTKOFSKI GREET'S PARISHIONERS

At St. Mary's, Charleroi, Pennsylvania

Story of the Week Tells of Industrial Mission

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

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

THE HEAVENLY REST, NEW YORK

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Wednesdays: Healing Service, 12 noon.

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Park Avenue and 51st Street
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8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

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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
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Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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

PRO-CATHEDRAL OF THE HOLY TRINITY

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

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. PAUL'S CATHEDRAL

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

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
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The Rev. Alfred W. Price, D.D., Rector
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H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.
Two hundred hearing aids available for every service.

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

CHRIST CHURCH

CAMBRIDGE
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.

CHRIST CHURCH

INDIANAPOLIS, IND.
Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.
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

TRINITY CHURCH

Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, 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 People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
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

"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

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PITTSBURGH
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
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

STORY OF THE WEEK

The Society for the Promotion Of the Industrial Mission

Organization Plans a Nationwide Attack On Problem of Industrial Work

BY

JOSEPH WITTKOFSKI

Rector of St. Mary's, Charleroi, Pa.

★ Like individual people, the Church often fails in its duty and it requires repentance. No one can look at the present world and not realize that the Church has failed to cast its nets among the industrial masses. Here is the present problem above all other problems and very little organized effort is being spent to cope with the situation.

The World Council of Churches, in the Ecumenical Review of Autumn 1949, pointed out a fact which should be burned deep into the minds of all Churchpeople; "The industrial worker is a portent: he is the type of modern, machine centered civilization, and he is to the western world what the peasant still is to the rest of the world—the basic unit on which the whole vast structure of human life rests. Any movement which leaves him aside is necessarily superficial, in the sense of belonging to the surface layers of society, and any movement which begins on the surface must get down to the depths if it is to be permanent."

If the Episcopal Church is to have a vital relevance to the modern American scene, it must find a way to go below "the surface layers of society." The

great Archbishop William Temple sternly set his face against the bourgeois outlook which was long common in the Anglican Communion. Too long has the Church been in a position in which it could not effectually reach the working classes.

In spite of many historic advantages, there is hardly an industrial center in the United States in which the Church is not pitifully weak. True, in some regions the number of communicants may appear relatively large until they are focused against the population figures for their respective areas. Generally speaking, the Church has developed little strength in the industrial sections of the United States.

Until recent years, the strategic diocese of Pittsburgh has been typical of the Church's failure to make any substantial progress in winning laboring people. Even today, among more than two million people, the diocese does not yet count twenty-five thousand communicants. Under the vigorous leadership of Bishop Austin Pardue and of his carefully selected clergy some gains have been made among the miners and mill workers and these augur well for the future. Bishop Pardue and his associates, after five years of intense study, however, have reached the conclusion that the diocese

has come face to face with a problem which requires a nationwide cooperative effort.

A careful survey indicated that nearly every industrial diocese faced the same problem as that found in Pittsburgh. There is not the trained personnel nor sufficient funds to carry on any really enlarged missionary program and there are very few discernible techniques of successful evangelism for working people. The first set of problems may be partially met by an educational program for all Churchpeople while the second challenge demands a nation-wide pooling of successful missionary approaches to the problem in the forms of conferences and by the printed word. The technique for wider evangelization, in other words, should not be a purely a priori one but an organized program to carry the Gospel to people of industrial areas should find its first fundamentals in the methods of those who have been engaged in this field of the Church's mission.

Both to share its successes and to help create a Church-wide attack on the problem of industrial work, the convention of the diocese of Pittsburgh, at the request of Bishop Pardue, instituted The Society for the Promotion of the Industrial Mission (SPIM). Already effectually functioning in Pittsburgh, the organization will attempt to league the industrial diocese into a common approach to the problems of Church extension; it will seek to make Churchpeople conscious of this vital and neglected field; it will serve to create, exchange, and promote successful methods by which laboring people may be interested in the Church, and it will attempt to provide a degree of security for the comparatively

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underpaid clergy in this field.

Evangelization

The primary emphasis of The Society for the Promotion of the Industrial Mission does not deal with the problems of management and labor, nor with the present uplift of the working classes, but the new group, above all else, looks to the evangelization of the basic element in our American economy. SPIM will endeavor to maintain an over all soul viewpoint toward the working man and his family. There are several other groups in the Church which directly seek to better the present conditions of the working masses. SPIM realizes the importance of good relationships between employer and employee and it understands the necessity of security for the worker but SPIM has evangelism as its first object. The society was established to make the Episcopal Church and its mission relevant to industrial workers.

By creating a more intimate relationship between the various industrial dioceses of the Church, SPIM can perform an important function for the whole Church. Too often in the past, a suitable above the door motto for the rectory in the industrial parish would have been, "All ye who enter here, leave all hope behind." The cleric who goes into the industrial mission often discovers that he is away from the main avenue of the Church's life and most generally tends to be forgotten.

Now, if a priest has worked for a period of ten years, amidst smoke and dirt, and his bishop believes that the man deserves a promotion, the head of the diocese usually has little choice but to seek a position in a non-industrial parish for the deserving clergyman. Under these conditions, when a vestry can be prevailed upon to call such a man,

his talents and experiences are almost completely lost to the Church. Moreover, today, accompanying such a transfer, the bishop finds himself with another problem. Often he will not have the slightest suggestion of a replacement for the transferred clergyman. As a result, inexperienced young men are often sent into industrial parishes although they may completely lack the qualifications for this highly specialized ministry. In spite of common misbelief, the "rough and ready" priest generally is not the man for the job. Hence, the young man, recently out of seminary, enters the industrial ministry with high ideals and little "know-how." He makes the common mistakes, he cannot cope with very complicated situations that confront him, he often becomes bitterly disillusioned, and he eventually finds that a once flourishing industrial parish has lost its vigor.

Seasoned Ministers

SPIM, by establishing a real fraternity throughout the industrial dioceses, hopes to make it possible for the bishops of these

areas to exchange seasoned ministers in this field. Then the man who goes into industrial work would no longer have to fear the monotony about being left in a particular parish indefinitely. SPIM hopes to make it possible for a priest to begin his ministry in the industrial world, to be promoted at proper intervals, and to work successfully and with some security until he reaches retirement age. This program will tend to keep what little strength the Church has in the industrial field where it is most needed.

Pastoral theology, as taught in our seminaries, is valuable but it is not a substitute for pastoral experience. SPIM believes that the Church must be brought to appreciate and capitalize upon the ministry of the clergymen who already have given much of their lives to carry the Gospel beneath "the surface layers of society." The problem is one which must be faced by the whole Church. No single diocese has sufficient resources to meet and to overcome all the obstacles which stand in the way. In the providence of God, SPIM be-



BISHOP PARDUE greeted by parishioners of St. Mary's, Charleroi, Pa., following a confirmation

believes that the Episcopal Church has the potentialities to make an effective appeal both to the classes and to the masses who together constitute one Body in Christ. Much sacrifice and co-operation, however, will be required if SPIM is to be given any chance at all to assist in this most important missionary enterprise of our time.

POCKET PRAYER BOOK SAVES SOLDIER

★ The mother of Roy Garland, a soldier from St. Luke's, St. Alban's, Vt., reports that, in a letter from Korea, he stated that his life had been saved by the armed forces Prayer Book which is given by most parishes to people entering the services.

Roy was on a tank, Mrs. Garland said, and was carrying his Prayer Book in his breast pocket—when the tank rolled over. He was pinned under it, but the Prayer Book was turned edge-wise and gave him room enough to crawl out.

When Mrs. Garland asked Roy to send the Prayer Book home as a memento, he refused, saying, "It saved my life once; it might again."

WORKING TOGETHER BUILDS SPIRIT

★ The financial problems of one of the churches of St. Paul, Minnesota, were a concern to the parish and its rector a year ago. Then a courageous, head-on attack in an unconventional manner has given St. Matthews \$4,000 raised by hard work. But most important among the results, says the Rev. Alan Humrickhouse, is "a thoroughly integrated parish—people with a purpose, who have enthusiastically accepted the idea of working together for the greater glory of God."

The venture began when the parish needed about \$40,000 to carry out a renovation and building program. There were prayers at the early services each Sunday for God's guidance and assistance. The answer came

when a member of the parish, W. J. Kroona, learned in the course of his business that a restaurant on the Minnesota state fair grounds was for sale. The price, \$17,500.

"The immediate reaction of the rector," he says, "was unfavorable because of the relatively few members a small parish could provide." Mr. Kroona continued to urge the step. Group discussion brought the idea of asking other churches of the St. Paul deanery for help with "waitress" work. Talent for such enterprises was uncovered and then came a difficult decision. That was to mortgage the church property to raise the needed \$17,500. Bishop Stephen Keeler met with the vestry. Convinced of the soundness of the venture, he gave it his hearty endorsement.

Women's groups of Christ Church, Ascension, Messiah, St. Philip's, St. Mary's, St. Paul's and St. Christopher's agreed to help.

The rector of St. Matthew's says, "it is almost impossible to single out people who were more important to the effort than others. One hundred fifteen parishioners—from church school pupils up to many over 70 years old—participated, most of them full time."

The project which put St. Matthew's ahead both financially and in morale, is thought of as no substitute for the every member canvass. St. Matthew's canvassers may have extra spring in their step as they go home to home, because of the daring stunt which taught them all they had a parish to be proud of.

PARISH STUDIES ITSELF

★ The Church of the Holy Apostles, St. Louis, wound up the last of four meetings of a parish planning council on January 8th. The council was composed of two or more members of each organization in the parish, and met to study the parish, its mission to the neighborhood and to its members. The Rev. George Easter is the rector and the Rev. Arthur Walmsley the assistant.

MRS. SIBLEY SPEAKS IN NEWARK

★ Mrs. Harper Sibley, churchwoman of Rochester, N.Y., was the speaker at the meeting of the Auxiliary of the diocese of Newark on January 9th. She spoke on unity, especially as it is exemplified by the United Council of Church Women which she served as president.



BISHOP PARDUE administers Holy Communion at St. Mary's Charlevoix, Pa., assisted by the Rev. James Frye, a deacon on the staff

CHURCH HAS STATUE OF PATRON SAINT

★ Evensong was sung at St. Columba's, Inverness, California, to mark the unveiling, presentation, and benediction of a new statue of the patron saint of the mission. The 52-inch statue was commissioned by St. Mary's altar guild. The sculptress was Mrs. Eric Montizambert, wife of the Rev. Canon Eric Montizambert of Grace Cathedral, San Francisco.

There being no representation of the Scottish saint in existence, it was necessary for the sculptress to spend many weeks in research on the personality of the famous missionary to Scotland. When asked by reporters concerning her method of determining the appearance of Columba, the artist stated, "We read every book available concerning Columba and from the descriptions of his character pictured him as we saw him. He was tall, lean, a lover of humanity and of animals. He was a man who had known great bitterness and who had turned to a life of complete self-sacrifice in atonement for his sins."

The figure shows Columba as the ruling abbot of the monastery of Iona, wearing mitre and cowed habit. Columba was not a bishop and the statue shows his stole worn priest-wise, crossed upon his breast under a chasuble with raised orphreys. The Celtic cross is shown upon his mitre and a dove, which is the literal meaning of Columba, is placed upon a medallion centered upon the orphreys of the vestment. He carries a book of the Gospels in his hands to commemorate the legendary "battle of the book." The statue was specially designed to fit a niche on the Epistle side of the sanctuary.

JOINT SERVICES WITH GERMANS

★ On January 6th a large number of parishes in the diocese of Western Massachusetts held joint services with parishes

in Germany, with the churches on both sides of the Atlantic singing the same hymns, reading the same Bible passages and using many of the same prayers.

Bishop Lawrence states that these services have meant a great deal to the people in Germany, as well as to those in his own diocese. He tells of receiving many letters from German pastors. One was from Bishop Berggrav, imprisoned by the Nazis in the last war, who wrote:

"While I was in prison a peasant woman wanted to bring me a bottle of milk. She succeeded in getting past the guards and handed the bottle through the kitchen window. Then she whispered, 'Bishop, my husband listened yesterday to the forbidden radio. The Archbishop of Canterbury has prayed for you.' She ran quickly away but the news remained. It was as if God had suddenly broken all the walls asunder, and heaven and earth were open and there was free air and Christian fellowship."

REPORT THAT JORDAN WILL RESIGN

★ Robert D. Jordan, promotion director of the National Council, will resign this year according to an unnamed official at headquarters. He has already submitted his resignation to the Presiding Bishop who urged him not to press the matter until General Convention. The spokesman said that Mr. Jordan, now on leave due to illness, "would return to 281 only for a brief period after his recovery."

JOSEPH MOORE MAKES MISSOURI SURVEY

★ The Rev. Joseph Moore, on the faculty of Seabury-Western, is to meet with leaders of the diocese of Missouri on January 16th to plan for a survey of Church work in the St. Louis area. Its purpose is to provide statistical and sociological data which can be used to plan a strategy for the building of new churches, bolstering existing ones and developing new work.

RANDOLPH MILLER GOES TO YALE

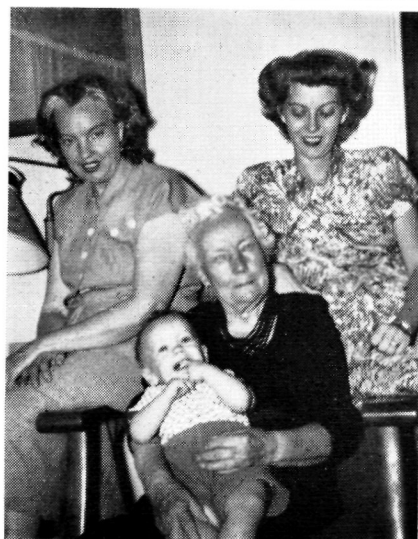
★ Randolph Crump Miller, professor at the Church Divinity School of the Pacific, has been appointed to a new professorship at Yale Divinity School, and takes up his duties in September. He is to teach Christian education, a position made possible by alumni raising funds in honor of Luther A. Weigle, dean-emeritus.

PLAN MEMORIAL TO BISHOP

★ There will be a new headmaster's house at Virginia Episcopal School, Lynchburg, if the plans of the diocese of Southwestern Virginia work out. In 1913 the school was founded by the Rev. Robert Carter Jett who served as rector until he was consecrated bishop of the newly formed diocese in 1920. The new house will be a memorial to him.

NEW PARISH HOUSE IN MIAMI

★ The Resurrection, Miami, Florida, recently dedicated a new \$50,000 parish house. A new organ was dedicated at the same service. The building was made possible by a long term loan of \$35,000 from the National Council.



FOUR GENERATIONS are represented at baptism of Lanny Brodock at the Incarnation, Great Falls, Montana

PINZA AND SON IN PLAY

★ Ezio Pinza and his seven-year-old son, Peter, were in the cast of a play presented at St. Paul's Riverside, Conn., which was written by five children in the church school. The day before, at the dress rehearsal, the young authors were alarmed because the noted singer missed his lines. However he came through perfectly before the audience of 200 children and 100 adults. He also sang several Christmas hymns, including "Adeste Fidelis", which he sang what he considered the hard way, in English instead of Latin, so that the audience could join in singing after the first verse.

CONSECRATED BISHOP OF ATLANTA

★ Dean John B. Walthour was consecrated bishop of Atlanta yesterday, January 9th, at the Cathedral of St. Philip. Bishop Sherrill was the consecrator with Bishop Penick of North Carolina and Bishop Hart of Pennsylvania the co-consecrators. He was presented by Bishop Junan of Florida and Bishop Louttit of South Florida. Bishop Henry of Western North Carolina preached. Attending presbyters were the Rev. Colin R. Campbell of Columbus, Ga. and Canon Alfred Hardman of the Atlanta cathedral.

NEW BUILDINGS AT SEWANEE

★ Five new buildings are to be built at the University of the South; two new dormitories, an apartment for married students, a home for the dean of the school of theology and one new faculty home.

SEEK FUND FOR PARISH HOUSE

★ St. Andrew's, Tampa, Florida, is seeking \$150,000 for a new parish house. Bishop Bram, former rector, launched the drive at a banquet.

NEW CHAPEL DEDICATED BY BISHOP DONEGAN

★ Bishop Donegan of New York on December 13th opened and blessed the new Chapel of the Divine Compassion at the headquarters on 25th Street, New York, of the diocesan youth consultation service. He was assisted by the Rev. Thomas A. Bigham, chaplain of the organization.

CORPORATE COMMUNION FOR LAWYERS

★ Twenty-five lawyers who are Episcopalians held a corporate communion, with Bishop Brinker celebrating, when the bar association of Nebraska met recently in Omaha. The speaker at the breakfast that followed was Howard L. Barkdull of Cleveland, Ohio, who is president of the national bar association.

NASHVILLE MISSION WELL STAFFED

★ St. Andrew's, Nashville, Tenn., is a mission with a congregation of less than 100 persons. Nevertheless, in addition to the regularly elected warden, treasurer and clergy, it boasts of two organists, a warden for acolytes, a Sunday school superintendent, three lay readers and six teachers in the school.

CHRISTMAS SERVICES TELEVISED

★ There were at least two televised programs on Christmas which showed celebrations of the holy communion; one was a service at St. John's, Washington, where the Rev. C. Leslie Glenn is rector, and the other was the eleven o'clock service at Washington Cathedral.

SENATOR SEATON CONFIRMED

★ Fred A. Seaton of Hastings was appointed December 10th to fill the seat in the Senate left vacant by the death of Senator Wherry of Nebraska. The day before he and Mrs. Seaton were confirmed by Bishop Brinker at St. Mark's Pro-Cathedral, Hastings.

NEW BELLS ADDED AT ST. MARTIN'S

★ Two new bells, of 1,200 and 1,400 pounds, have been added to the carillon of St. Martin's Church, New York. The rector, the Rev. John H. Johnson, told the congregation that "These bells will ring for peace, for brotherhood and good will."

FRY PLAY GIVEN IN DETROIT

★ Christopher Fry's "A Sleep of Prisoners", first presented in



SEVEN who are the pride of Good Shepherd Mission, Reedley, Calif.: front, 1 to r., Jim Yelton, Joan Schellbach, Diane Furlong Howard Pantaja. Back, Jerry Buckman, Pris Trimble, Pat Bollin, the Rev. Walter M. Clarke. The cat's name is Tinker.

this country at St. James Church, New York, was presented the last week in December at St. John's, Detroit, under the auspices of the diocese of Michigan.

TEENAGERS HOLD OWN SERVICES IN EAU CLAIRE

★ A December wind had howled most of the night, and the day dawned cold, raw and cheerless. It was not a morning for getting up and out any earlier than you absolutely had to. Yet through the gray in-between light came scores of teenagers—girls mainly—most of them hugging big armfuls of tablets and textbooks. They did not go into a school building but vanished into a dimly lighted gray-stone church on a corner, a block or two from the edge of the city's business district.

Inside they quietly found places in the long rows of pews. Promptly at 7:30 a. m. the sound of the organ filled the sanctuary. Youngsters clad in choir robes entered the chapel. Soon some 250 young voices were intoning: "Holy holy, holy! Lord God Almighty—Early in the morning Our song shall rise . . ."

The brief service moved quickly forward with the robed youths leading in prayer, responsive readings, more hymns. One boy delivered a sermonette. It was based on an imaginative sketch describing mankind's end and after a fearsome clash between "eastern" and "western" hemispheres, a clash which evolved, the boy explained, because men were "afraid to live."

In half an hour, the service ended. The youngsters left as quietly as they had entered and hurried off to their 8:30 a. m. classes at Eau Claire senior high school several blocks away. Aside from a reporter, the only adult present at the service was a woman who sat alone in a rear pew. She came and left as quietly as the others. That, in fact, is what is unique about these Tuesday morning services. There

is no adult supervision or guidance. Adults had no part in initiating or planning the services. They're entirely the kids' idea.

Dean G. E. Brant of Christ Church Episcopal Cathedral, where the services are held, said:

"A delegation of high school pupils came to me and asked permission to use our parish hall for the weekly meetings. The hall seats 70, and they said they expected 35 or 40 at the most. But for the very first service 204 showed up. I had to rush down at the last moment to open the sanctuary for them."

For the second service, there were 250 present, and for the third, again 250. The high school has an enrollment of about 1,750.

To get the story, the reporter went first to David Barnes, the high school principal. Although two services of the series already had been held by then, Mr. Barnes confessed he hadn't even heard of them. No students had asked time off or any other special privileges or assistance. Susan Richards, a high school senior, told more of the background. She said she and a classmate, Donald Ward, attended a Congregational Bible camp last summer. "At the camp," she said, "some kids from Amery, Wis., told of early morning services they had held in their town during Lent. Then about eight weeks ago, some of the girls here were talking about religion and things at a party. I mentioned what the Amery kids had said, and someone suggested we try the same thing."

High-school-age groups in 17 different Protestant congregations were asked to conduct one of the services along the lines of the regular Sunday morning services in their own churches. The teen-agers' services were an accomplished fact before most of the community's religious leaders knew about them.

One of them, the Rev. J. N. Quello, pastor of First Lutheran church, said: "First I heard

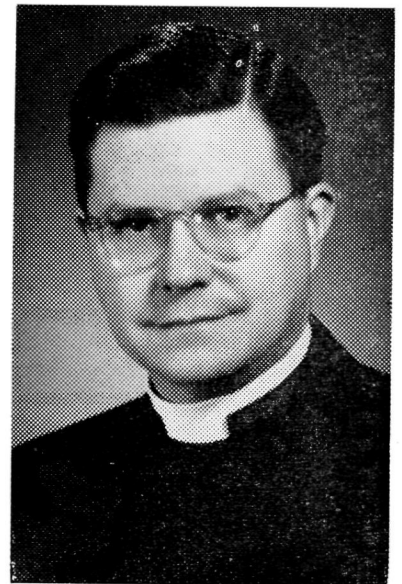
about it was in our high school league, and I think its program has been quite remarkable. I know of no other city where there is anything like it."

If you ask the youngsters themselves why they attend, the most common answer you hear is the one Susan Richards reported: "It's kinda nice—makes you feel good."

CONFERENCE CONSIDERS RELIGION IN SCHOOLS

★ Charles H. Tuttle, Episcopal layman of New York who is a member of the board of higher education of that city, and Chaplain James A. Pike, newly elected dean of the Cathedral of St. John the Divine, were among the leaders at a conference of public education, held December 15-17, in New Haven. The subject was religion in the public schools. More than 100 college educators from all parts of the country attended.

Other subjects discussed in



JAMES A. PIKE

study-workshops were religious course in the curriculum, the relation of religion to academic disciplines, relationships with local churches, moral and spiritual values in public schools, religious relationship to campus personnel programs. Practically all Protestant churches sent delegates.

EDITORIALS

An Un-American Book

THE WITNESS has repeatedly called attention to the threat from the extreme right politically speaking. On every side we are constantly warned of the danger from the left, that is, Socialism and even Communism. There are Americans, it would seem, who look for a Communist every night under their bed. They seriously believe that there has been and still is a conspiracy to deliver this country over to Russia. They refer to the so-called "betrayal" at Yalta, the unproven yet widely accepted charges against the state department, "the sell-out" in China, etc.

The men who have peddled these half-truths and distortions are heroes to many gullible people, confused and fearful in the midst of a changing world. Admittedly mistakes have been made in Washington, but it is stupid and false to conclude this administration has ever been pro-Communist. The facts are all against such a judgment, and yet still another book by that familiar Roosevelt-defamer, John T. Flynn, makes the same unfortunate insinuations.

Undoubtedly the book, "While You Slept," will sell well primarily because of a fear of Communism in America that is more emotional than reasonable. Actually we wish some of those who will read it avidly might have an equal concern about reactionary and fascist tendencies in our national life. These latter forces, more organized than we suspect, are the very ones that so loosely use the word "Communist" about any and every one of whom they disapprove. They would submit every teacher, yes, every person in public life to a rigid test in political-orthodoxy. In a word, they would disallow that most precious and central of all our liberties, the liberty to disagree with and criticize the majority opinion. It is this that we most fear in the influence of men like Flynn and McCarthy whose right to attack the government we would not question, but whose methods we condemn on grounds both

moral and democratic.

Writing in The New York Times one reviewer of Mr. Flynn's book says these significant words with which we heartily concur, "By insinuating—he doesn't quite say it outright—that those who disagree with him on a vital phase of American policy must ipso facto be suspect Mr. Flynn is actually doing a very serious thing. Though he may not realize it, he is tending to undermine the very basis of democratic government. How can we have freedom of discussion, clash of opinion, argument over policy in the United States if on every hand and at every turn those who hold an

unpopular view—or what later turns out, perhaps, to have been a mistaken view—are attacked as Communist sympathizers or dupes? What kind of reasoning is it to say that because X is anti-Communist therefore anyone who opposes X is pro-Communist? Such thinking is not merely illogical; it is destructive of free opinion . . ."

Asinine Is Right

SOME months ago, when the Fulbright Committee informed President Truman that 'influence-peddling' was a major business in governmental circles, the President replied succinctly: "Asinine." Since then, mink coats, airplane rides, free vacations, quick and large profits and football seats on the fifty-

yard line have been much in the news. Taken as a pattern, they show that corruption has eaten well into the administration and into the national committee of both major political parties. For the sake of political expediency, spokesman of the Republican Party have been anxious to find out what is going on but findings show that both the pot and the kettle are more than a little sooty.

The pattern of corruption would seem to be indicative of a general demoralization of standards of public service, and, as such, is more than a minor threat to real democracy. Recent opinion polls show that more and more people are equating the word 'politician' or 'civil servant' with the

"Quotes"

THESE days I see graft and corruption reach high into government. These days I see people afraid to speak their minds because someone will think they are unorthodox and therefore disloyal. These days I see America identified more and more with material things, less and less with spiritual standards. These days I see America drifting from the Christian faith, acting abroad as an arrogant, selfish, greedy nation, interested only in guns and in dollars, not in people and their hopes and aspirations.—We need a faith that dedicates us to something bigger and more important than ourselves or our possessions. Only if we have that faith will we be able to guide the destiny of nations, in this the most critical period of world history.

—WILLIAM P. DOUGLAS
Justice of the Supreme Court

word 'crook' and, as a result, honorable men and women are choosing to wash their hands of the whole political area of life. Such withdrawal will only leave the field to the less honest and the more grasping and assure us of mediocre leadership in times which demand persons with true and large visions.

We welcome any revelation that appropriate authorities can produce. Senators like Fulbright

and Benton for the Democrats and Tobey and Morse for the Republicans render a service to us all when they break through party lines in order to show where the evil really lies.

The word 'asinine,' according to the dictionary, means: "stupid and obstinate like an ass." Biologists tell us that mules, Missouri or otherwise, are but once removed from the donkey.

Seminaries for the Whole Church

BY

WILBER KATZ

Professor at the University of Chicago

THE key to the health and power of the Episcopal Church is in the hands of the seminaries. The Church is weak and its weakness is constant reminder that its health can not be taken for granted. One threat is from the virus of faction and partianship. This infection can be kept in check only if the seminaries are centers for the promotion of understanding and integrity within the Church.

I am not suggesting that the seminaries should promote unity by propagating a "central churchmanship" in doctrine and worship. What is needed is not uniformity but the integrity which comes from mutual respect and understanding as to the source of our differences. Without this integrity the Church is crippled and its witness is without power.

The differences within the Church are important and deeply rooted. They persist because individual churchmen, clergy and laymen, have profound differences of temperament and character affecting their approach to religion. Why is it that churchmen are touchy and defensive about questions of doctrinal statement and questions as to the place of externals in worship? We differ inevitably in these areas because in both of them the ideal eludes our grasp. And more importantly, we differ in the ways in which we shield ourselves from this painful fact. It is well to consider how each of these areas harbors a threat to the health of the Church.

Human grasp of theological truth is at best imperfect; the limits of human understanding are themselves mysterious; and humble acceptance of these limitations is painful. We all tend in differ-

ent ways to avoid this pain. Some tend in pride to press human understanding beyond its limits; their temptation is toward overelaboration of doctrine and aggressive insistence upon verbal formulae. In others, the prospect of the limits of possible knowledge engenders fear rather than pride; their temptation is to seek relief by giving up too soon the effort to use their minds in the love of God.

This is what sets the stage for crippling controversy in the area of doctrine. We all build our individual defenses against the painful limitations of human knowledge. But we are anything but secure in these defenses and we constantly threaten each other's partial security by the fact of our different reactions. Small wonder that the Church is shaken by recurrent spasms of controversy like that of the 1870's over the doctrine of regeneration.

Worship is Imperfect

HUMAN worship is likewise imperfect and the meditation of externals in personal communication is a deep mystery. We are prone either to superstitious clutching of externals or to prideful insistence that we do not need them. In the art of worship each of us struggles to work out his individual style and none of us is perfectly secure in his achievement. Here again in our differences we inevitably threaten each other. No wonder that defensive controversy over ritual often exhausts the energies of the Church.

The seminaries are in a strategic position to work against these tendencies and to promote the integrity of the Church. As already suggested,

the promotion of such integrity is not a matter of reforms in polity or elimination of differences. It is a matter of the progress of individual churchmen toward security in religious life; it is a matter of overcoming habits of reacting defensively to divergent views. The teaching and life of the seminaries can help prepare candidates for holy orders to make their individual contributions to the health of the Church. Seminary teaching can give to them an understanding of the problem and the beginning of a method for dealing with it in their ministry. Seminary life can give them an opportunity to learn for themselves that free discussion of differences requires sympathetic understanding of the views of others and critical scrutiny of one's own.

In a seminary faculty, as in the Church as a whole, there is no need for uniformity of views as to details of doctrine and worship. What is needed is mutual respect and a community of concern for the integrity of the Church. Sharing such concern, seminary professors inevitably bring the knowledge of their respective fields to bear on the problem of division and controversy. Thus in the teaching of the philosophy and psychology of religion and of liturgics and moral theology, students are led deep into a diagnosis of the sickness of the Church. Pastoral theology can hardly ignore the problems of counselling suggested by this diagnosis; apologetics and homiletics and Christian education are inevitably concerned with the related problems of teaching. Much of Jewish and Christian history is the history of tragic controversy and schism; and canon law shows the scars of many of these battles.

Communities of Faith

BUT it is through the life of the seminaries, as well as their teaching, that candidates for orders may learn how to contribute to the integrity of the Church. Here we should not gloss over the difficulties. The seminarians have come together with a great variety of backgrounds of religious emphasis and practice. With many their sense of religious urgency is associated with reaction against a tradition and practice in which they grew up. Each has come to his vocation by a path different from that taken by his fellows, sometimes through the influence of a priest more outstanding for his zeal than for his conciliatory spirit.

In this situation, it is often something of a threat for a seminarian to be thrown into intimate contact with men holding views different from his own and defending them with force and tenacity. Seminary bull sessions on theology and liturgics are not discussions of academic ques-

tions. They are testing grounds on which spiritual stability is felt to be at stake. It would not be surprising if the typical underclassman seems first to develop energy in attack and defense and only later objectivity and self-criticism.

These latter qualities can develop in the seminaries because seminaries are communities of faith and commitment. Sharing the basic security of a religious fellowship, members of the community can face the limitations of their individual viewpoints and deepen their sympathy and understanding of the viewpoints of others.

This is no imaginary goal for the seminary of the future. This is a practical objective to which the seminaries of the Church are actively devoted. They are seminaries for the whole Church. The whole Church should strongly support them.

The Lord Built the House

by

William B. Spofford, Jr.

IN the spring of 1928, the novelist Zona Gale read a poem at a special function in the crowded heart of New York City. The poem was titled "One Who Builds a House". The function celebrated the twenty-fifth anniversary of the founding of Greenwich House.

The builder in the poem's title was Mary Kingsbury Simkhovitch who, on Thanksgiving morning in 1902, moved her furniture into an old house on Jones Street in the Village . . . a house which, up until that moment, had served as a hide-out of sorts for anarchists. Thus, on a day dedicated to the praise of God, a new settlement was launched. Through the years, since, its motto may well have been the simple sentence printed on a card tacked to the door of Mrs. Simkhovitch's apartment: "Come in without knocking."

This last November, Mrs. Simkhovitch died at the age of eighty-four. During her rich life, she walked with equality among such great as Franklin Roosevelt, Jane Addams, Dr. Alice Hamilton, Fiorella LaGuardia, Al Smith and Harry Hopkins. But, although the Radcliffe-educated group worker helped these leaders to make social policy, she spent most of her time strolling, again on the basis of equality, with the less famous. To them . . . the Italian immigrants, the delinquent adolescents, the unmarried mothers, the host of lonely aged who were easy to forget in the urban jungle, the sick, the violent, the depraved . . . she was 'Mrs. Sim'.

To one and all, irrespective of station, she preached through her life, works and writings, the gospel of "neighborhood" which was based on the dignity of man and the love of God. Her whole life, which was anything but pious and quietistic, was dedicated to God and his Kingdom . . . although she would undoubtedly have said "His Neighborhood". Whether she was scrambling for fresh milk for babies; picketing for women's suffrage in 1917; struggling for an adequate federal housing act or speaking for Loyalist Spain, she was convinced that God demanded human effort for the winning of neighborhood. In her life, faith was a dynamic. It had to be since she lived in an era which featured ceaseless change.

In 1907, in describing the city worker's world, she defined religion for herself and it is a good powerful definition still:

"Religion is the giving of one's self to the group. He that loses his life finds it. Religion is this heart of life, the inner assurance of the truth that only by living into the life of others can one truly live. Everything vital bears the mark of this truth. Every lover knows it, every artist feels it, every critic recognizes it, every neighbor assumes it, every statesman is driven to it. Democracy and religion touch, clasp, unite . . . This capacity for service and surrender is seen to be more god-like than dignity and power. Humanity demands a God whose very essence is the love it alone has found serviceable for life . . . The religious person is never the solemn, stiff, formal, conventional person often calling himself religious, but he is rather possessed of humility, gaiety and simplicity. To the religious person religion and life are fused in one. The universe is friendly and out of this friendliness spring hope, energy and the capacity for hard work unchilled by that conviction of the futility of all things that eats the heart out of the man who believes he is a brief flare in a dying and indifferent universe."

It was this warm, vital type of faith which Mrs. Simkhovitch surely expressed. Whether as a leader in the profession of social work; an authority on the problems of urban housing; or as another friend in the big "neighborhood" that is human existence, she could joyously say, in the words of the title of her last book, "Here Is God's Plenty".

Many groups within the Church will miss her wise and good counsel but, as fellow-Christians and fellow-neighbors, we give thanks to God for her witness and remember the words about her written by Zona Gale in 1928:

There was one such who builded a house.
This is the house.

For twenty-five years she has made of it a center of energy

Saying these things; saying, "Come—since all of us together count up only to one,

Let us be about the health and the occupation and the education and the love of that one.

Let us do these things not for ourselves but for Ourselves."

We know what has resulted. We know what she has done,

What all have done who have learned to count by her arithmetic,

To measure by her geography, to speak in her great simple language,

To see the one face behind the disc of all faces.

For Greenwich House stands here and speaks the truth:

That the illusion of separateness need not separate,

That living is an exercise in human relationship,

That life is something more than we believe it to be,

That man is not his brother's keeper but his brother's brother.

We Want to Be Married In the Church

BY

ROBERT S. TRENBATH

Rector of Trinity Church, Washington

WHEN a couple comes to a clergyman to be married, it is presumed that they feel the Church has something to say to them about marriage. The clergyman acts in two positions when he officiates at a marriage. First, he is acting as a servant of the civil authority by whom he is legally authorized to perform the marriage; secondly, he acts as a representative of the Church of God by whom he is authorized to perform the religious service. Both of these are important. But if the legal aspect is all that one be interested in, then he might as well go to a justice of the peace. Indeed I knew one clergyman who had each couple be married legally at the city hall and then come immediately to him for the religious ceremony, which emphasized the distinction between the two. It is because you come to me, an ordained clergyman, that I feel I must speak about the

meaning of Christian marriage. We shall center our talk around the service of Holy Matrimony, found in our Prayer Book on page 300.

The first paragraph of the service sets forth the idea that marriage is an institution ordained by God, that is, that God made men and women and set within them a natural attraction for one another. Further that he created us in such a way that any children are dependent upon their parents until a rather late age in comparison with animals in general. Accordingly, it is necessary for a child to have a good home, surrounded by the love of parents in order to take his rightful place in society in years to come.

We notice that the presence of Jesus at a marriage in Cana is mentioned. He was there because he was invited, and the marriage was a happier occasion because of his presence. So can your marriage be if you ask Christ to be present all through it.

This first paragraph also sets forth the fact that marriage is not to be entered into lightly. And you might ask yourself how long you have known each other. The time element is not the most important thing to be considered here but rather if you really know one another, that is, each other's moods, reactions, idiosyncrasies, etc. Do you know what you each think about politics, education and religion? Do you know each other in periods of depression, as well as elation? One regrets that it is not always possible to have one's fiance spend several weeks in one's home as couples used to do some years ago (of course properly chaperoned), because it is only when two people are living together under one roof for a prolonged period of time that they really come to understand each other. So one of the first questions would be, do you feel that you know each other so well that any further period of waiting would add no new light to your knowledge.

Similar Backgrounds

IT is generally recognized that couples to be married happily should have some similarity of background in five areas of life before marriage. These areas are (1) financial background, (2) family background, (3) educational background, (4) leisure time activities, and (5) religious background. The reason for this is obvious. People with similar interests and abilities generally get along better than people who have divergent interests. Two college graduates can more easily converse than two people one of whom dropped out of school in the 9th grade and one of whom has a graduate degree. A Roman Catholic and a Protestant look at some areas of life differently, i.e., birth control measures. It is important that

a couple have similar backgrounds in at least three of these areas or the chances of their being married happily are slim. It is better if they can agree on all five.

The sentence at the end of the first paragraph has great meaning, for it is saying to the world, especially to your community, that if there is any objection to this marriage let it be stated here and now, or let everyone after the marriage do his best to help you in your life together.

The second paragraph asks you personally if there be any legal impediment for your union, which means that you are not related in such a way as to prevent your marriage, that you are not already married, etc.

At this point in the service the clergyman now asks each of you individually whether you will have each other for man and wife, to live together after God's ordinance. The questions that are asked are deeply serious. Will you love one another, will you comfort one another, will you honor one another and keep each other in sickness and in health, and forsaking all others, keep thee only unto each other so long as both live. We shall return in a moment to these questions. We can say now that at this point of the service the decks have been cleared for action. We have set forth marriage as a holy and serious matter. We have asked if there is any objection to the marriage or any legal impediment. We have asked each of you if you will take each other in accordance with Christian principles and willingly enter this life-long union. If such questions have been answered satisfactorily, then the service may continue.

Primary Loyalty

HERE it is that we ask who gives the woman to be married to the man. Ordinarily this would be the bride's father or someone who stands in a close relationship to her. Up to this point in the service the man who is to give away the bride has stood between the bride and groom. Now he takes the bride's right hand and places it in the minister's hand (who in turn gives it to the groom), and he steps back to his place in the left-hand front row. The significance of this giving away lies in the fact that now the family of the bride has officially approved of the marriage and by their action has intrusted the life of the bride to the groom's keeping. It is as though they were saying, "Yes, we give our child into the keeping of this man with our blessing and our confident good wishes." At this point an important change in bride and groom's life takes place. Whereas before the primary loyalty of each was to his or her parents, now it shifts to each other. From now on, if there be a conflict in loyalty to husband

or wife, or loyalty to parents, the former takes precedence. No happy marriage could be based on any other condition.

The bride and groom come together for the first time in the service. At this point the bride and groom now become the ministers at the service, exercising the priesthood of all believers, for it is they who now give and receive the marriage vows. They stand before God's altar and the congregation gathered in the church and say the words and speak the thoughts of the great vows now to come. The clergyman's part is to lead the service, and at the end to pronounce God's blessings on it.

(To be continued)

The Devil's Pruning Hook

BY

G. ERNEST LYNCH

Rector, Trinity Church, Hannibal, Missouri

IT has recently been brought to my attention (by a source that must remain nameless because it is, unfortunately, impeachable) that the carefully cultivated vineyard of Christianity is in grave danger from a new secret weapon developed by his satanic majesty, Lucifer, sometime of the defunct missionary district of Hades, but now one of the roving kind.

My original intention was to circularize the clergy secretly with suitably printed warnings of this alarming information. But, my discretionary fund being what it is, perhaps it is more practical to use the columns of this Church paper. I foresee no chance of Lucifer discovering this rather public means of transmitting top secret information since, after all, who in Hades reads it?

The weapon of which I give warning is a devilishly simple device named, after its creator, the "Devil's Pruning Hook." And, like all demonic inventions, it seems quite harmless at first. The technique of distribution for this satanic weapon is something of a mystery; but apparently it is surreptitiously slipped into the hand of practically all those contemplating work in the Lord's vineyard. And unless the worker is particularly sensitive to the full and proper weight of his sins, he is quite unaware of this slight added burden. Thus, in all innocence, he carries the devil's pruning hook into the very vineyard of his Lord.

As he goes about his heavenly business of nurturing the ancient vines and delicate tendrils of that sacred place, he rejoices at his part in the divine husbandry—all unaware that even as

God's acre flourishes, Satan plots.

In his zeal for a rich harvest our willing worker is apt to do a prodigious amount of transplanting. Where was one, now is two! What was barren, is now verdant! He waters and feeds and tends and cultivates—all to the glory of God; and by every measure, the work prospers.

But occasionally, to make room for the new, he begins clipping bits of the old vine. He notices only that the pruning hook so conveniently at hand is a very sharp one. If he thinks at all about the discarded old vine, he justifies the pruning in the name of progress. So, day by day, with swelling sense of accomplishment, he tends his acre. He contemplates the lush growth—the work of his hands, and wonders at St. Paul's shortsightedness in neglecting to mention the valuable pruning hook as a part of the whole armour of God. Satan smiles.

The more fortunate of these innocent dupes of the devil finally come to a day which at first they believe to be unrelieved tragedy. Just when they feel really proficient in wielding the pruning hook, and can point out place after place where they have improved the vineyard by clipping out gnarled old deepset vines; storms strike the vineyard. Then, as they watch with horror, they see the rootless new vines twisted, tortured, and torn out—fruit and branch. They realize the fragility of the growth they have nurtured, and weep for the rugged, tough old vines which had withstood more furious storms and could have sheltered the new growth.

In remorse they fling the pruning hook aside. They now see this thing they have so thoughtlessly used is not the innocent tool mentioned by Isaiah, but is instead the devil's imposter. They are blessed; for they will never again expect to increase the harvest by destroying the roots. Satan swears.

But not all husbandmen are so fortunate or discerning. To many the devil's pruning hook continues to be considered standard equipment for vineyard workers in our Lord's employ. Despite periodic disasters, their hands gradually become so adept at pruning that the original true vine is finally obliterated; until, at the last, the whole area produces little more than an occasional brew of cooking sherry.

The only hope of marketing such stuff rests in gaudy labels and flamboyant advertising, at which certain vintners have succeeded so well as to be able to form their own corporations. If the name of the Lord still graces their product it's apt to be printed in very small type somewhere below the firm's name. Satan serves as silent sponsor.

Master of Deceit

NOW there may be some who will consider all the above revelation as no more than a fanciful parable, somewhat far-fetched. More's the pity; for it's as factual as a clinical report.

The difficulty these doubters have in seeing these facts is precisely the blindness by which the devil has always plagued men. He is a master of disguise and deceit, never appearing where or when we expect him; always attacking us just where we thought we were invulnerable; and above all, he keeps up with the times.

It is this last characteristic that most often eludes the unwary. They would be quite prepared to resist a hooved and horned maniac wearing red flannel underwear and carrying a pitchfork. But that particular satanic masquerade has long since been consigned by Lucifer to companies whose products typify his opinion of that outdated gard: ham and physic. He knows, as only the most cunning schemer could, how unscary such a get-up would be in the modern world. So he no longer attempts spectacular frontal attacks on Christian faith. That method proved futile long ago, and he gave it up. His method today is infiltration, and the tool for that is his pruning hook.

He no longer asks men to give up the faith. He suggests, instead, that they pick and choose those parts of the faith which seem useful and pertinent to an enlightened age; pruning and discarding whatever fails to meet this subjective test. He has no objection at all to men holding certain beliefs which come from the vineyard of historic Christianity. In fact, he encourages that; providing there has been a thorough job of selective pruning before those particular beliefs were judged compatible. He assures all followers that no particular skill is required for such delicate work. Plain intuition, coupled with excessive activity is his approved system.

His satanic majesty pins his hopes on a partial gospel. He knows, as his victims do not, that when man begins to choose his own gospel, he will end by pruning the life out of the good news of Christ.

How it Works

EXAMPLES of this technique are legion. Here are a few from my own recent experience: A man is dying of cancer. He is not a member of my church, but a sort of "hospital friendship" has sprung up between us. The physician's diagnosis has shocked him into a last-minute search for religious faith. His own store is negligible, and a formidable weight of remembered sins hampers

his soul. In desperation he had called his own minister and asked, "What must I do to be saved?" To which age-old cry, the answer received was, "You'll just have to save yourself."

The pruning-hook had bitten deep in that vineyard. The strengthening word, worthy of all men to be received, that Christ Jesus came into the world to save sinners, no longer existed. Man, the measure of all things, had chosen to prune the redemption of Christianity. "Save thyself" was the only bit of the Crucifixion drama left. I trust it annoyed the devil when the Lord permitted me to do a bit of grafting from a part of the vineyard where the Atonement is still cherished.

Or consider the remarkable speech delivered by a denominational school official to our luncheon club: Among other gems of pedestrian wisdom he assured us that "the golden rule is Christianity in a nutshell." Aside from wondering why anyone would want Christianity in such cramped quarters, there were some among us who wondered how that excellent bit of ethical advice could possibly have supplanted such old vines as the Incarnation, Trinity, and Resurrection. One can forgive sophomores who seriously argue that Jesus (a brilliant son of that eminent old Jewish family surnamed Christ) was put to death for teaching the golden rule; but one expects better things from their instructors.

And then there was the ponderous confrere who expounded tirelessly on the thesis (self-evident to him) that man is naturally good, but sometimes confused. Education is the key to overcoming confusion, and thus the conquest of sin (euphemism for ignorance) is an educational problem. To know better is to do better. St. Paul's silly little conceit about being unable to do "the good that I would" was tactfully omitted; as were, of course, all references to original sin and baptism.

Or who has not met that by-product of the pruned vineyard who voices the old bromide, "I can be just as good a Christian outside the Church as most of those hypocrites inside." Here is the complete equation of respectability with religion; and its proponent never suspects that a partial gospel—attained—is just what the devil ordered.

But I need not multiply instances. The whole story is a familiar one to every clergyman. It may be enough just to point out the excessive subtlety of our old foe, Lucifer, who always keeps plugging to make sin attractive. The essential ugliness of his product has never deterred him from glamorizing it; and this latest gambit of presenting a pruning hook as his baptismal gift is the most

attractive, and most damning, since the invention of half-price pardons.

The devil has always played on and pandered to our desire to shape God's will to our own. Nothing pleases him more than a seeker after short-cuts to salvation. To such a pilgrim the pruning hook is de rigueur. With that in your hand, who needs wear a yoke?—or carry a burden?—or perish on a cross?

Certainly not Satan.

The Refiner's Fire

BY

PHILIP F. McNAIRY

Dean of St. Paul's Cathedral, Buffalo

THE ancient craftsman sits cross-legged before his little charcoal fire. Hanging from a tripod over the flame a small crucible of silver ore steams and smoulders. Patiently the workman blows the fire, and occasionally peers into the vessel. Under the heat, the metal becomes molten; the dross rises to the surface and is consumed. After many glances at the bubbly mass, the impurities begin to vanish and a smooth mirror-like surface

appears on the residue in the kettle. At last with a smile of satisfaction the workman leaves his fire and removes his product. The material has reflected to his anxious gaze the clear image of himself. Now he knows that only pure metal remains.

So it was the prophet Malachi described the work of God, the supreme craftsman. The material, a human soul—the flame, the burden and heat of life's day—the test, whether or not the purified soul reflected the image of its maker. John the Baptist was a man whose character had been submitted to the test of temptation, of trial and hardship. Living at the end of an era, when chaos and tragedy stalked his nation, this man was chosen by God to be the forerunner of the Messiah. One has but to study his ministry to know that here was not a chance selection. Somewhere in the rugged years of his preparation, the dross of selfish ambition had been consumed, the desire for power was burned away. Complacency vanished. And there appeared among the Judean villages an austere looking man who was "a prophet and more than a prophet." A leader whom God had raised up, seeing in the soul of John a faint likeness to himself. John's experience of God, his "baptism of fire" had left a residue of character sufficiently pure to meet the divine requirement in a messenger. Here is the difference between the leader and the crowd. He whose life has grown close to God emerges from the "fire" of life strengthened to serve. The others, remote from God, find as a consequence that life appears to deal them devastating blows. The one is purified, the other consumed. But the final state depends upon the soul itself.

What will the refiner's fire (life) reveal in us? Are we prostrated and embittered by sorrow? Are we warped and broken by sickness? Are we frightened and useless for fear of what may be coming to us via the airway and the bomb? Is life but a series of frightful probabilities? Then we are dross, bearing no reflection of the eternal image.

Christ came to bring to man the stuff of which character is made—to draw us close to God, that he may dwell in us—that whatever shall happen to us in the natural course of a lifetime need not undo us; but rather, reveal the precious metal which God can continue to use for his supreme purpose.

Someone has asked, "Why were the saints saints?" Because their lives reflected and revealed to their time the character and purpose of God. In the analogy of the prophet, they were purified in the refiner's fire.



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Selected by GEORGE MacMURRAY

WRONG PREMISE:—The cordial sympathy expressed by the Living Church over the appointment of an ambassador to the Vatican is hit by the Watchman-Examiner, Baptist weekly. The editor says that the L.C. made two gross errors. First, the U.N. makes no pretense of being a superstate or even a state; it is a cooperative and conference body representing sovereign states. Second, Israel is not a theocratic state in any sense comparable to the Vatican. It is a democratic state and recently held a national election, an event which never takes place in Vatican territory. The protest against the appointment of General Mark Clark is largely one that resents the hypocrisy of treating the Vatican as a state when it is nothing more than the ecclesiastical center of a religious sect.

NOT EVEN UNDER OATH!—The Presbyterian Tribune, tells the following story which is being told on Capitol Hill: The Attorney-General ordered 10 reds deported. They were

put on a ship, each assigned a separate stateroom, and the captain put Pat, a communist-hating Irishman, in charge of them. The captain warned Pat not to believe the communists, "even under oath." Half way across the ocean the communist in stateroom 33 died. The captain called Pat and said "The red in room 33 is dead. Just chuck him overboard." Pat went below and returning after a few moments reported to the captain: "Well, I did what you said with the man in 23." "Holy smoke!" said the captain, "I said room 33. The man in 23 wasn't dead, was he?" "Well, sir," replied Pat, "he argued he wasn't but you told me not to believe 'em even under oath."

WORRY ON WALL STREET:—Jacob S. Payton, writing in the Christian-Evangelist, Disciples, raises a question which is troubling a lot of the brokers and bankers of Wall Street. When peace comes to Korea the burden of rehabilitation will be scarcely lighter economically than that of war. Since Uncle Sam never

before has engaged in a conflict that ended in a stalemate, payment of bill incurred will present something different. However, restoration of homes, industries, railroads and docks for a population of 25,000,000 in a land about the size of Minnesota will entail staggering costs. Who will pay this multi-billion-dollar bill?

THE UMBRELLA FALLACY:—When Neville Chamberlain went to Munich with his famous umbrella and returned with his bogus policy labeled "appeasement" he rendered a disservice which it is quite impossible to estimate. Ever since that historic occasion, all attempts to settle differences by means short of a shotgun or a howitzer are promptly labeled appeasement, and thrown into the discard.

Of course it is not appeasement to enter into negotiations, or to engage in a conference, or to try to substitute reason for force in our efforts to reach satisfactory conclusions. To label everything except a military solution of international problems appeasement is to cut the ground from under any hope of permanent or lasting peace. The people who want to promote wars may employ such tactics, but they should be taboo for all others.—Christian Evangelist

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THE WITNESS

Tunkhannock, Pa.

NEWS OF OTHER CHURCHES

CLARENCE PICKETT SEES UPRISINGS

Clarence E. Pickett, noted Quaker leader, returning from a three months visit abroad, reported that social revolutions may sometimes be helpful to the cause of world peace.

"The United States, and, to a lesser degree, Great Britain and France, seem to want to uphold the status quo, rather than to countenance and guide the social and economic upheavals that are inevitable among the so-called backward nations," he said. "When suppressed, they'll blow up more violently and with Communistic tendencies. Through the United Nations the way must be found to provide a more orderly process for economic and social changes, peacefully, or with a minimum of violence."

"In trying to 'contain' Communism, the U.S. is now sitting on a number of explosive lids around the world, fearful that, like in China, the masses will turn to Communism. In some instances, it would be better to let the lid blow off rather than play a 'rich uncle' or protector's role that is too

often misunderstood and misguided."

Pickett admitted that it "may sound strange for a pacifist to talk in terms of revolution," but said that this was a strong feeling with him as a result of the UN sessions and close personal contact with UN delegates from many countries.

The Quaker leader also questioned the U.S. foreign policy of arming Europe, and especially rearming western Germany, as a feeble guarantee of peace, claiming that it is unpopular among the peoples of Europe, and one most likely to antagonize Russia.

TV PROGRAMS HIT BY MINISTERS

TV programs have been crude, sexy and irreligious and television generally interferes with churchgoing, in the opinion of a majority of members of the ministers association of Worcester, Mass. The opinions were expressed at a panel on the subject and were based on a questionnaire mailed to all members. One man said he felt "like an intruder when making parish calls in the evening."

STUDENT'S STAND WINS NEW RULING

The stand of a 17-year-old high school student in refusing to take a required military orientation course has brought about a new school policy. When Robert Winder, who says he is not a CO in the usual sense, refused to take the course because he didn't like "to have dinned into us week after week that war is inevitable", he was told that he could not graduate in June. He is now allowed to drop the course, with his parents' consent, with a course in physical education substituted.

CHURCHES PROMISED STEEL

Failure of the national production authority to allocate steel for new churches was due to an "oversight" and will be corrected, according to a high official of the agency. Only 73 church construction projects out of 374 applications have so far been approved for the first quarter of this year.

PRESBYTERIANS MEET ON REUNION

The three major Presbyterian Churches, Northern, Southern and United, are to meet in Pittsburgh, January 22-23, for preliminary discussions on reunion.

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CHURCHES OVERSEAS

PROTESTANT LEADERS DENY REPORTS

Protestant leaders in Hungary issued a "Christian message to world Christendom" denying "allegations in certain western newspapers" that Christmas day had been declared an ordinary working day by the government in order to prevent people from going to church. The statement was signed by eight Lutheran and Reformed bishops, the president of the Baptist union and the superintendent of the Methodist Church. The statement rebuked as "theologically unsound" the attitude of Christians who withdraw into a "holy of holies" to "avoid taking part in the life and death question confronting humanity today—the preservation of peace." It said that Hungarian Protestants stand for peace, in obedience to the gospel of peace, and call upon all Christian Churches to reject the "agitation of murderous war propaganda."

The statement urged western Christians to unite their prayers and efforts with those of the east, "who have never ceased to foster sentiments of unity with their brethren" and it appealed for "the immediate termination of the bloodshed in Korea, the prohibition of atomic weapons, a five-power peace pact, and the reduction of armaments."

BI-LINGUAL SERVICES IN MONTREAL

Two churches of the Church of England in Canada—one English and one French—use the same buildings, sponsor the same weekday organizations, and hold joint bi-lingual services on Christmas, Easter, Thanksgiving and Whitsunday. At these services French and English are used alternately. St. Thomas and du Redempteur are separate congregations but the Rev. F. J. Sinnamon, rector of the English parish, is also in charge of the French congregation.

ROMAN CATHOLICS MAKE GAINS IN BRITAIN

Roman Catholics in England and Wales increased by 25,000 last year and now total 2,837,700. The Church claims that 11,000 of the increase were conversions.

SOVIET ZONE INCREASES GRANTS TO CHURCHES

Financial support by the government of East Germany for church reconstruction has increased during

the past several years according to a report in the official organ of the Evangelical Church in Berlin and Brandenburg. In what is now the Soviet Zone, 3,000 out of 8,200 Evangelical churches were destroyed or damaged during the war.

NIEMOELLER VISITS MOSCOW

Martin Niemoeller, head of the foreign office of the Evangelical Church in Germany, left for Moscow on January 1st for a conference with Patriarch Alexi, head of the Russian Orthodox Church. He stated on leaving that he plans to discuss Church relations with Christian leaders in the Soviet Union. He disclaimed any intention of dealing with political questions.

SHORTAGE OF CLERGY IN SOVIET ZONE

The Evangelical Church in Germany has issued statistics disclosing an acute shortage of clergy in the Soviet Zone, with no prospect of any substantial improvement in the near future. The figures show that 1,777 of the 7,211 pastoral offices in the Zone have no incumbent, and already more than 1,000 parsonages have had to be permanently closed.

POLISH PRIESTS BACK GOVERNMENT

Reports received in London state that about a third of the R.C. priests of Poland attended a meeting in Wroclaw to protest against German rearmament.

MISSIONARY TO INDIA HITS U.S. FRENZY

E. Stanley Jones, having completed a preaching tour which took him to 27 U.S. cities, said: "The difference between the frantic bustle of Americans and the peace and contemplation in which much of the rest of the world lives, particularly in the East, becomes more striking with each passing year. I think it is due to the fact that the central core of our lives is missing. We have lost our belief in God and the universe and are trying to fill that central void by a constant round of activities which are designed to entertain but rarely to inspire. Americans need spiritual help more than most people on earth. We ought to send missionaries out to counteract our idol worship which now manifests itself in television."

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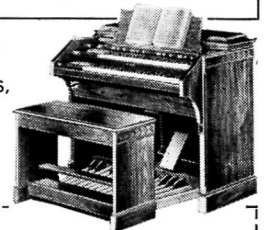
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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

LOUIS M. COOLEY
Layman of Hartford, Conn.

The continuance of the Korean war and spiralling inflation pose serious economic problems for our clergy. How to meet the increasing cost of living with the modest stipend of a minister. This subject is of increasing importance to all those interested in the welfare of the churches. As a way of meeting the problem it was recently suggested by a clergyman of Swampscott, Mass., that labor unions be formed by the clergy. Such a proposal seems drastic on the face of it but it was intended to meet an important need. Ways for improving their financial situation dictate the forming of groups with mutual interests.

In hearing an address by the bishop of Newcastle here recently I was struck by his remark that the British working class was not interested in the Church. Possibly the formation of a union of the clergy would bring them into closer relations with the American working class. Such a result would undoubtedly be of great importance to the Church of today.

CHESTER C. W. MIXER
Rector, St. John's, Kitchener, Canada

I have followed the adventures of your genial and sometimes bewildered Mr. Entwistle with deep interest and now I find that something has come up in his latest adventure that concerns me very deeply. I am not aware whether Mr. Barrett follows his "Crockford" very carefully, but he has placed the only Mixer in captivity in the whole Anglican Communion in the wrong category.

I was amazed to pick up your issue of December 6th and discover that I had been promoted ("sic"), to be the pastor of the 3rd Church of the United Congregation, and further amazed to discover that I was the President of the Ministerial Association of that wonderful community in which the Church of the Tribulation serves. However, I am very happy to be associated in any way at all with that fine confrere of mine, the Rev. Mr. Entwistle, because nearly always I am able to associate his feelings and reactions with my own.

If it is of any interest to you, I am the rector of the Church of St. John the Evangelist in Kitchener, a parish of about 1,000 families and am one of the rare avis, being American born and serving in the Canadian Church.

Would you be good enough to pass along to Mr. Barrett my appreciation of his humor and insight in the Entwistle articles and urge him to continue this fine series.

VERNON McMASTER
Archdeacon of Montgomery, Ala.

To my way of thinking the addresses by Prof. Ralph Barton Perry and C. E. Silcox (Witness, Dec. 13) are outstanding. The one by Dr. Perry is deep but clear, characteristics which are not often found together.

G. FORREST BUTTERWORTH
Chancellor, Diocese of New York

I heartily second the suggestion of Mr. James S. Good (Witness, Dec. 20) that the Adventures of Mr. Entwistle be published in book form. I should like to get copies for all members of my vestry.

MORTON O. NACE
Secretary, Brotherhood of St. Andrew

May I concur most heartily with the suggestion of Layman Good that Tom Barrett's Adventures of Mr. Entwistle be published as a book. They are delightful and he apparently knows whereof he writes.

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