

The WITNESS

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January 31, 1952



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Leaving Grace Cathedral, San Francisco, After Early Service

Another Prayer Book Anniversary by Shepherd

SERVICES In Leading Churches

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The WITNESS

For Christ and His Church

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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

Million Young People Sought For Christian Service

Various Social Service Projects Launched By Youth in Many Communities

★ Enrollment of a million young people to promote Christian faith and action is being sought during youth week, January 27th to February 3. The drive is being directed by the United Christian Youth Movement, an affiliate of the National Council of Churches, under the title of "A Call to United Christian Youth Action."

In addition to volunteering for service in their own communities, each of the young people enrolled will be asked to donate one dollar for state, national and international Christian youth work.

The week will be climaxed on February 3rd with worship services at which the volunteers enrolled will pledge participation in at least one of three phases of activity during the year. These activities include: An evangelistic mission of a week, date to be set by the volunteers, to reach non-church members among the community's youth.

A week-end work-camp project to be determined by the group involved after a survey of the community's most urgent social welfare needs.

A study of world responsibilities ending in a one-day rally dramatizing the drawing up of a charter of Christian world order.

Youth week committees in

many communities have begun surveying the field for work-camp projects. They have tentatively planned such activities as repainting and refurnishing church buildings, turning a littered lot into a playground, creating a park for Negroes in towns that afford no such recreational facilities, planting a garden for an old people's home and cleaning up alleys.

Don Shriver, 23-year-old national chairman of the organization, said that the idea back of the \$1 donation from the volunteers is that "our money goes where we can't go." The funds for and by Christian youth, ministry to youth in the armed services, the fostering of national programs overseas of Christian youth work, and the interchange of ideas at world youth conferences.

At the worship services this Sunday those answering the call to action will read the following "Covenant with God" written by young people: "Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and power of the Christian fellowship. For us there is no alternative but to serve God in every moment of our lives; to treat all men as brothers; to work toward the

day when suffering and strife will be replaced with cooperation and love, and when peace shall abide in place of war. We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world."

WASHINGTON CATHEDRAL ADDS TO LIBRARY

★ Construction has been started on a new wing for the Washington Cathedral library. It was made possible by a bequest by Mary Jesup Sitgreaves in memory of her parents. The main floor will contain the 2,400 volumes of the Sitgreaves' library. It will also provide an office for the librarian, Canon George J. Cleaveland, so designed that in the future it can be extended to make another reading room. The new wing will provide needed space for 30,000 books.

RADIO FORUMS STRESS UNDERSTANDING

★ The need for eliminating misunderstanding among religious groups is emphasized in weekly broadcasts over a station at Fresno, Calif. Dean James M. Malloch of St. James Cathedral represents Protestantism on a three-man team that includes a rabbi and a Roman Catholic pastor.

BISHOP CONKLING MEETS WITH CANDIDATES

★ Bishop Conkling of Chicago met for a weekend conference with the fifty-five postulants and candidates for orders. The diocese now has sixty-eight men testing their vocation for the ministry, twenty-nine of whom are already in seminaries.

EPISCOPAL CHURCH NEWS

PROPOSE NEW PLAN OF PROMOTION

★ Robert D. Jordan, director of the department of promotion, has announced preliminary plans for the promotion of the Church's program in the next triennium.

"For the 1952-55 triennium," said Mr. Jordan, "we plan a very radical departure from the methods used in the past. Previously, the promotion department has organized a separate campaign for each year of the triennium, whereas the new plan will provide for a comprehensive three year program. Each year will have a special emphasis, but everything in the annual program will be part of a master plan."

Mr. Jordan will invite all bishops and diocesan promotion chairmen to meet with him by provinces in the late fall after General Convention has approved the Church's program.

"All good Church promotion," said Mr. Jordan, "should be a cooperative enterprise between the dioceses and the National Council." The primary purpose of the fall meetings will be the working out of the total plan and the acceptance by both the bishops and the National Council of their respective responsibilities.

BISHOP ORDAINS HIS FRIEND

★ When Bishop Stoney ordained Charles L. Henry at the cathedral in Albuquerque last month it forged another link in a chain of circumstances which have connected two men. It began in 1922 when the bishop married Leonard Henry to Margaret Nonnemacher at Grace Church, Anniston, Ala., where he was then rector. In 1924 he baptised their son, Charles, whom he presented for confirmation twelve years later. In 1945 Bishop Stoney's brother, the Rev. William S. Stoney, who

succeeded the bishop as rector of the Anniston parish, officiated at the wedding of the young man. He attended the University of Alabama for a year before serving for three years in world war two. He later got his degree from the University of the South, and in 1949 entered the seminary at Sewanee. Last June he came to New Mexico to begin work under Bishop Stoney, first as lay pastor at Belen and now as minister-in-charge.

URGE REPEAL OF McCARRAN ACT

★ A committee working for the repeal of the McCarran Act has sent an open letter to President Truman which states that the act is "harmful to our security and damaging to the individual rights of our people" and that "we will destroy all that we seek to preserve if we sacrifice the liberties of our citizens in a misguided attempt to achieve national security." The letter states further that the act "instead of adding to the nation's internal security has added to the already prevalent hysteria and insecurity."

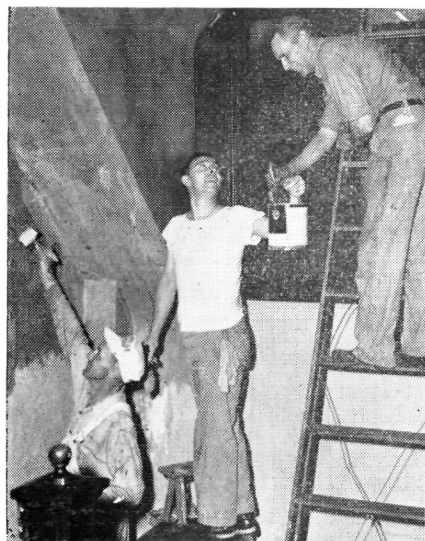
Clergymen to sign the letter were Bishop Dagwell of Oregon, Bishop Parsons, retired of California, Methodist Bishop James C. Baker, Edwin T. Dahlberg, former president of the northern Baptist convention, the Rev. John Paul Jones of Brooklyn, Methodist Bishop Gerald Kennedy, Albert W. Palmer, former moderator of the Congregational-Christian Church, the Rev. Edwin Poteat of Raleigh, Bishop W. J. Walls of the A. M. E. Zion Church.

Among educators to sign are Ralph Barton Perry of Harvard, Dean J. B. Thompson of the University of Chicago, Prof. Oswald Veblen of the institute of advanced studies at Princeton, President C. J. Turck of Macal-

ester College, Alexander Meiklejohn, former president of Wisconsin University, Frank Aydelotte, former president of Swarthmore.

NOTABLE ACHIEVEMENTS IN INDUSTRIAL AREA

★ St. Mary's Church, Charle-roi, Pa., whose rector, the Rev. Joseph Wittofski, announced the formation of the Society for the Promotion of Industrial Missions in our issue of January 10, does a notable work at the center of the highly industrialized Monongahela Valley community. The parish during the last five years has more than doubled and now has more than 400 communicants. Bishop Pardue asked each parish in the diocese of Pittsburgh to present a class each year that equals at least ten percent of its communicant strength. Over a five year period St. Mary's has presented an average of about fourteen percent each year. During this period a hundred Roman Catholics have been received at St. Mary's.



THE REV. CLARK BLOOMFIELD, rector of Good Shepherd, Lexington, Ky., hands more paint to Earl Endicott while R. S. Bennett paints industriously. The men did their own paint job in the parish hall

Music for the Opening Service Of General Convention

by
Gardiner H. Shattuck
Assistant at Trinity, Boston

★ One of the high points of the General Convention almost always is the great opening service with a sermon by the Presiding Bishop designed to launch the Convention on a high spiritual plane. The opening service of the 57th General Convention will be held in the Boston Garden on Monday, September 8th, at 10:30 a.m. Of immeasurable importance, therefore, is the music at this service.

Bishop Nash and the diocesan committee on arrangements asked the two "elder statesmen" among the organists of the diocese, Mr. Francis Snow, organist of Trinity Church, and Mr. Everett Titcomb, organist of the Church of St. John the Evangelist, to take charge of the music for this service.

The plan is to have a choir of men and boys comprised of the choirs of the Boston churches supplemented by a few suburban men and boys choirs, which will sing the anthems during the service. Because of the tremendous size of the Boston Garden, volume is important also. Therefore, the men and boys choir will be supported by a choir in which all those in the diocese who love to sing will be invited to participate. This large choir will assist in leading the singing of the hymns and the canticles. The general chairman has already written a letter to the clergy in all the parishes and missions of the diocese asking them to invite members of their choirs to sing in this great general convention choir. Each of them has been asked to have his organist notify Mr. Snow as soon as possible of the number of men and women who he believes can be counted upon to help on this occasion.

The rectors and organists

throughout the diocese will be notified in a few weeks of the tunes of the hymns and the chants for the canticles that will be used at the service so that the whole diocese should be familiar with them by the time of the opening service. Indeed, we hope that all Episcopalians in the diocese, irrespective of whether they sing in the choir or worship in the congregation, will be familiar with the hymns and chants so that when on September 8th, 1952, the Episcopalians assembled at General Convention make a joyful noise unto the Lord, they will veritably lift the roof of the Boston Garden heavenward.

WASHINGTON PLANS FOR SOLDIERS

★ The committee on the ministry to the armed forces in the diocese of Washington held the first of a series of dances, socials and Sunday evening suppers on January 5-6 at the Epiphany. Canon Charles Martin, chairman, said: "The Church in Washington is seeking to minister to those in the armed forces who are stationed in this area. This program will be developed as need and experience directs."

Throughout the week the committee maintains an information center and canteen at the Epiphany which provides information on trains and buses, amusements, sightseeing, lodging, parcel wrapping, checking of gear, wash room and shaving equipment, mending, writing materials and a lounge.

YOUTH COMMISSION TO MEET

★ The national youth commission, made up of three young people and an adviser from each province, open a meeting tomorrow at Seabury House which will last through February 7th.

Bishop Watson of Utah and the Rev. Knud A. Larsen will represent the National Council's division of youth, and there will also be present representatives of the division of college work, Girl's Friendly Society, Order of Sir Galahad, junior Brotherhood of St. Andrew and the Daughters of the King.

CHESTER PARISH CELEBRATES

★ St. Paul's, Chester, Pa., celebrated the 250th anniversary of its founding with a week of festivities beginning January 20th, when Bishop Hart confirmed. Governor Fine of Pennsylvania was the speaker at the dinner on the 24th and Bishop Stark of Rochester, N. Y., was the preacher on the 27th. Later in the year the congregation will join with those of St. Martin's, Marcus Hook, and St. John's, Concord, for a joint celebration as all were founded in 1702.

BISHOP LAWRENCE HAS ATTACK

★ Bishop W. Appleton Lawrence of Western Massachusetts has been confined to a hospital in Springfield following a slight heart attack on December 30th. He is expected to be there but a few days.



JOHN R. SHEPLEY, member of Christ Church Cathedral, St. Louis, is now treasurer of the diocese of Missouri

EDITORIALS

Follow the Spirit

IT seems to be generally agreed by Christian theologians that the doctrine of the Holy Spirit has been less carefully and profoundly developed in the Church than any of the other basic dogmas of the Christian faith. And because of this fact, we are suffering today in the pathetic struggles of a divided Christendom to set forth clearly and convincingly the will of God for a tortured, sinful world. There are, however, certain basic aspects of the truth of the Holy Spirit which are clear enough and are recognized and accepted by all schools of Christian thought and it is well for us to stress them and interpret them and apply them to the manifold problems which beset us in a fear-ridden and disillusioned world.

The Holy Spirit is Almighty God continuously present in this world as the dynamic power in all human relationships. He is that "Light that lighteth every man coming into the world",—not every Christian man alone, but "every man", even the man who denies that there is such a being as Almighty God. The Holy Spirit is God dominating the whole historical process, sometimes tragically, as when man refuses to accept his will and chooses to let the divine power work fruitfully through human agencies.

In the present era of world history we are witnessing the tragic aspect of the Holy Spirit's presence and power. Mankind, as a whole, is stubbornly refusing to accept his will and to walk in his way. Hatred, reliance on physical force, inflicting indiscriminate slaughter and devastation on those whose ways of thought and action differ from ours; these are the characteristics of today's world. We are paying a fearful price for denying the will of God which is for charity and patience and, consequently for peace which is the legitimate child of charity and patience.

For us Christians, members, as we are, of the intimate family of the Incarnate God, the Holy

Spirit is in our midst as the supreme source of enlightenment, to show us clearly the way God would have us walk and of spiritual strength to give us courage to walk in that path and to show others that way, at whatever cost. For us who are American Christians, our patriotic as well as religious duty should be plain enough. We must call to account our present political leaders who are leading our country and its associates into the fearful morass of total war by piling up armaments and already bringing death and destruction upon those whose way of life and thought is different from ours. This is not the

way to bring liberty to peoples nor to defend the dignity of the human spirit. It is the way to degeneration and defeat. Our Lord said of the Holy Spirit: "He shall take of mine and shall show it unto you." We are not following in America today any path that the Holy Spirit shows us, for it is inconceivable that our blessed Lord could walk in or bless his children for walking in a way of hatred, fear and deadly violence.

Will Christian people, before it is too late, lift up their voices in condemnation of our present foreign policy? We are all of us miserable sinners, but we are also children of the family of the Prince of Peace and solemnly sworn to walk in his way and to lead others, even our statesmen and economists and military

leaders into that path. Neither "neo-orthodoxy" nor any other orthodoxy—which means simply straight thinking—can deter the disciples of Christ from letting the Holy Spirit speak and work mightily in them by calling our present rulers back to the Christian path of charity and patience and recognition of our national sins and blunders. Only by doing so can we escape the dreadful "sin against the Holy Ghost" of which our Lord Jesus uttered such solemn warning.

There are a few prophetic voices calling for national repentance but they are all too few, and their tongues will soon be silenced unless people rally to their support.

★ "Quotes"

DURING the past hundred years, mainly through the influence of great prophets of social righteousness, such as F. D. Maurice and William Temple, we have gradually learnt the relevance of the Christian faith in the whole of human life. We have come to see that good conditions in industry is plainly the will of God, and therefore the concern of the Church. But the peace of the world is as plainly the will of God, and thus equally the concern of the Church. It is therefore truly astonishing that anyone who professes the Christian faith should be indifferent.

—T. T. ANDERSON

*Chairman of Internation House
Newcastle-on-Tyne, England*



The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

ANOTHER ANNIVERSARY IN 1952

THREE years ago the entire Anglican Communion joined in celebration of the 400th anniversary of the First Prayer Book of 1549. This year marks another quadricentennial in Prayer Book history—that of the Second Prayer Book of 1552. It is not likely, however, that this anniversary will receive much attention, certainly not much enthusiasm. For we Anglicans have developed a curious embarrassment about the Second Prayer Book. Its unambiguously Protestant character annoys us. Somehow it strayed too far to the left of the *via media* and caught us off balance. Every revision of the Prayer Book since 1552 has tried to modify or correct it.

Facts are stubborn things, however. Our Anglican Prayer Books today are much more similar to the Second Book than to the First, except for the rite of Holy Communion. And even in this case many important branches of Anglicanism still use a Eucharistic rite more nearly patterned on the 1552 model, namely, the Church in England, Ireland, Canada, Australia and New Zealand. The 1552 tradition has been highly resistant to change.

The story of the 1552 Book is wrapped in much obscurity. It is doubtful if it ever received the approval of the Convocation of the clergy. Even after it was passed by Parliament the book was tampered with by the King's Council, who inserted in it the famous Black Rubric just a few days before it was to come into use. This was done despite Cranmer's protest. The rubric declared that the requirement of kneeling for receiving holy communion was not meant to imply "that any adoration is done, or ought to be done, either unto the Sacramental bread or wine, there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood."

The Book was ordered to be used beginning on All Saints' Day. But it had a short life. With the death of the King the following July its doom was sealed. It lasted in some places until Queen Mary definitely repealed it on December 20, 1553. It is possible that, in some places, this Prayer Book was never used. Had Elizabeth not revived the use of the Book, with certain important changes, it probably would have remained a curiosity of lit-

urgical history. But because the substance of the Book became part of the Elizabethan Settlement we cannot justly ignore the tremendous influence which the 1552 Book has exercised upon our Anglican ways of thought and of worship. What, then, are some of the contributions of the Second Prayer Book that have lasted through the years?

1. The opening penitential section of the Daily Offices first appeared in the 1552 Book. The General Confession of Morning and Evening Prayer is surely one of the great prayers of our heritage. The canticle *Jubilate* is also an addition of the Book. Liturgically speaking it is probably out of place as an alternative for the *Benedictus*; but it has been a very popular piece, to say the least.

2. In the Communion rite the 1552 Book introduced the Commandments with the *Kyrie* and shifted the *Gloria in excelsis* to a post-communion position. Many have been the objections to this arrangement, but it is still with us. Whether the experts like it or not, many people have found it satisfying over the years, and will probably resist any change in this order. More significant was the shift in the 1552 Book of the Prayer for the Church, from a place within the Consecration Prayer to a position nearer the Offertory. This is a more primitive and a more logical place for our intercessions, associating as it does most intimately our offerings and our prayers for those in need. Likewise our American Prayer Book has kept the 1552 position for the penitential devotions, between the Prayer for the Church and the Consecration Prayer. In the 1549 Book and in the Scottish Book (from which through Bishop Seabury we derive our Consecration Prayer) these devotions come just before communion.

3. Our rite of Baptism is much closer to the 1552 than to the 1549 form. Especially noteworthy is the Blessing of the Font, which occurs in every service. In 1549 the Blessing of the Font was a separate service, to be used once a month when the water was changed.

4. The familiar prayer of the Bishop at the laying on of hands in Confirmation, "Defend, O Lord, this child with thy heavenly grace," was first introduced in the 1552 Book as a substitute for the signing of the confirmand on the forehead.

These are a few of the conspicuous additions of the Second Prayer Book. Some of its conspicuous omissions we have corrected through the years of successive revision—the offering of the bread and wine, prayers for the departed, and the unction of the sick. Whatever its defects, the Second Prayer Book remains a living force in our tradition of worship; and for its positive contributions we should be thankful.

Religion and the Mind

by
CLINTON J. KEW

SPIRITUAL HEALING

"I AM very interested in spiritual healing and I should like to have a few suggestions which I might use the next time I attend a healing service."

On page four of the service of divine healing at the Church of the Heavenly Rest and the Chapel of the Beloved Disciple, New York, where two healing services are held each week, there are six directives as follows:

One, relax physically. Think on God alone. Give yourself completely to him. You must trust him fully. He made you. He will care for you, if you will let him.

Two, cleanse yourself of all hate, fear, and resentment. God's healing power cannot work if you are not living according to his laws. You are privileged to abide in his love and way of life completely. The Holy Communion is available to help you in this important step.

Three, picture yourself as you want to be. Fix in your mind your illness as cured. See your problem solved. If you are praying for another, picture him in the same constructive way.

Four, ask God to send his healing power into your life. This can be done by prayers, the Holy Communion, and the laying-on of hands. It was always a favorite practice of our Lord to make physical contact, usually by the laying-on of hands. And anointing with holy oil was and is a Biblical practice.

Five, thank God immediately that his healing power is now taking place in you. There must be no doubt in your mind. Don't check to see if you are better right away. That is an act of doubt. Know in your heart that God's healthful powers have been released in you, and they will be. Don't be discouraged if your cure is not immediate. Sometimes it will take a long while.

Six, remember: healing, like salvation itself, means "wholeness" of personality. One of the marks of healing is the changed attitude towards what you have to live with, whether you have resolved your current handicap or not.

These directives are written to help the worshipper bring his whole being into harmony with God. Every element of the whole personality—body, mind and spirit—must obey its own laws. Through the music, the psalms of praise, the

prayers and the sermons, the whole personality is reached.

One of our greatest problems is that too many people think of spiritual healing as a kind of magic. Cures do not always come immediately because they are often the result of many spiritual requirements regularly fulfilled.

The important element of spiritual healing is to receive Christ. We may have to live with the same handicaps but our faith helps us to accept them. Last summer a well-known writer was ill with cancer at Memorial Hospital in New York. He was spiritually healed because all his resentments and fears disappeared. "I have doubled my output," he wrote one day, "which has far exceeded any other period of my life."

Then, too, these services in their preventive measure, practice spiritual hygiene. Many people come, not because they are ill, but because they want to become more effective Christians.

Our Lord regarded faith as the effective factor in the healing of both mental and physical diseases. Faith was the instrument which drove out the disease. Even though Jesus was regarded as a healer who possessed divine power, he told those who had been healed that it was their faith which had made them whole again.

In order to accomplish the task of getting well, Jesus said it was necessary to have first of all faith, an inward attitude, a real desire, and a conviction that a cure would be brought about. These directives attempt to create this humble active spirit within the worshipper. If there is no faith, there will be no cure. While in Nazareth, where the people refused to believe, Jesus was unable to do any "mighty work."

Faith is the important element in spiritual healing. To the poor woman who touched the hem of his garment in the hope that she would receive a cure he said, "Daughter, your faith hath healed you." To the blind man he said, "What do you want me to do? Go, your faith hath made you whole."

The more we sincerely accept and apply these principles, the more we know that Jesus is not some ghostly figure of the past, but one who still transcends the psychological discoveries of modern man and whose spirit is ever new in its creative and transforming power.

MEANING OF THE REAL PRESENCE

By

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THE WITNESS

Tunkhannock, Pa.

We Want to Be Married In the Church

by

ROBERT S. TRENBATH

Rector of Trinity Church, Washington

Part III—The Blessing

WHEN the ring has been placed on the woman's hand in one sense the couple are married, and it is fitting that one of the first acts of their married life should be a prayer to God. It is also fitting that this should be the Lord's Prayer, the great prayer of the Christian Church. One could take much time in analyzing the meaning of this prayer, but I shall only say here that if you as a couple can always pray, "May thy will be done in and through our marriage," realizing that God may work his will through you as a couple, it will be tremendously helpful as the years go by.

Then follow three other prayers, the first and third of which ask God's blessing on your marriage, emphasizing again the vows you have taken that you may love, honor and cherish each other and hence you may live together in faithfulness and patience and with wise understanding in order that your home may be a "haven of blessing and peace." As one considers the reasons for much of the juvenile delinquency he realizes that it exists in many cases because homes are not havens of peace, but rather places of tensions and these tensions show up inadvertently in the children.

The middle prayer is one which asks God the Creator to bestow upon you, if it be his will, the gift of children. This is a fitting place to talk, therefore, about the intimate relationship that marriage brings on its physical side. I shall just say three things here. First, that if one understands the meaning of this physical relationship it will always assume its proper place in married life. Perhaps a little story will help to understand the Christian meaning of sex. When two people meet each other for the first time they usually shake hands, and as they grow to like each other as time passes that hand-shake becomes a symbol and instrument of their friendship. If they don't like each other they don't shake hands. The hand shake is the outward and visible sign of an inward affection and friendship for each other. It also draws people together. So in a deeper sense may the physical relationship of marriage be considered. It is an outward and visible sign of an in-

ward and spiritual love between a couple and, therefore, it is also sacramental and not to be looked down upon as something low, but to be regarded as one of the highest symbols and instruments possible in married life. If one considers the relationship in this light, then he will know that it may never be entered upon as a means of "making up" after a quarrel, because that's putting the cart before the horse. Rather it should only be entered upon when there is complete understanding, agreement and love existing between the couple.

Adjustment Necessary

SECONDLY, I would say that many couples find that there is a great deal of adjustment necessary in this particular area of their married life. This is natural and nothing to be worried about. I would suggest that you both read a book such as M. J. Exner "The Sexual Side of Marriage" or Oliver J. Butterfield "Sexual Harmony in Marriage." Such books will give helpful suggestions in this area of marriage. Naturally I would recommend also that each of you have a physical examination before marriage in order that you both might know that you are physically prepared for this experience.

Thirdly, the subject of birth control is one which is publicized in a great many ways today. Our position on use of mechanical means of preventing birth is this. We believe that a marriage is only a full marriage when it is blessed with children. That's one of the reasons people get married. It is the way which God has ordained that the human race should continue. If you prevent the birth of children because you feel that you want a new car, or that you don't wish to be bothered with them, our Church would consider that a sin. But if for the sake of the children-to-be-conceived you postpone having them because of the fact that you feel as a couple you haven't adjusted yourself to one another as yet, or because you feel that you are financially incapable of caring for them, then the Church feels that this is permissible. But the danger today is that couples who should be having families are postponing them, and the longer one postpones such, the harder it may be to have children. As one goes into marriage with a great deal of faith, so one must be ready to exercise that faith that God will provide ways in which it will be possible for a couple to bring up their children.

After these prayers the minister joins your right hand, saying, "Those whom God has joined together, let no man put asunder," and pronounces that you are man and wife. Then both of you kneel while he pronounces God's blessings on your

marriage. I would recommend that before you rise after this blessing each of you ask God silently that he will make of your marriage one of the best, and that each of you may bring to this union the highest of which you are capable.

The Church provides help for you in this new life. Two people who can pray together will be seldom alienated. Therefore, we hope that you may become a real part of some church family attending church regularly and actively, seeking the church's help in your marriage. I would also request that you come in six months to see a clergyman and to talk to him about your marriage that he may provide you with godly advice on your future.

I Am the Lord Thy God

BY

IRVING S. POLLARD

Assistant at St. Bartholomew's, New York

OVER three thousand years ago, when it seemed as if the children of Israel were to become extinct because of dire slavery into which the Egyptians were placing them, God in various ways afflicted the Egyptians so that they were willing to have the Israelites leave their country. When they had left, God promised them that they would be led into the land of promise—not immediately, as they thought in their own minds, but in God's due time. First they were to learn many things and suffer many things.

One of the things that happened during that weary journey from Egypt to Canaan was that God called Moses up into Mount Sinai and revealed to him the precepts or commandments by which not only the children of Israel were to live, but by which all God's children through the ages must live.

We today, in this progressive era of machinery and industry and science, have laid aside those ten precepts as being primitive and no longer useful for our life. Yet any judge or lawyer will tell you that every good law is based on those ten precepts laid down by God himself. Today we say, "We are not under the law but under grace. Christ has released us from the bondage of law." But Jesus Christ said, "I am come not to destroy but to fulfill." The summary of the law, given us by him, comes from those ten precepts, which the world has forgotten or laid aside.

It is because we have laid them aside that we no longer understand God when he says, "I am the Lord thy God; thou shalt have none other gods but me." How many of us today do not

worship some one or some thing other than God? We have so many things that are more important to us, that we worship in place of God himself.

God goes on to say: "Thou shalt not take the name of the Lord thy God in vain." What a tragedy it is in the world today as we see that that precept is forgotten.

Then he goes on with a few more. You have heard them many times but you have forgotten them: "Remember that thou keep holy the Sabbath-day"; "Honor thy father and thy mother." We have to have some one and some thing to honor, and the honor must be returned. It is a knitting together of the family in perfect harmony and peace; each having respect and sympathy for each other. The moment that respect is gone, it is the end of the family, the end of the community, the end of the state, and the ultimate end of society.

Then we come to the precept: "Thou shalt not kill." Some people say, "If that is God's law, why does he permit wars to go on, and the flower of young manhood in every nation to be wantonly killed?" But we should go on to say that wars come because man has broken the five preceding commandments. When man no longer believes in God as his heavenly father; when he puts power in his heart as a graven image; when he no longer reverences the Sabbath-day; when he no longer honors his father and his mother and his fellow man, then there is nothing left for him to do but to kill in order to get that which he seeks.

And so on, down to the tenth commandment: "Thou shalt not covet." This precept seeks to get to man before he acts; it says, "Do not want that which somebody else has. It will not do you any good if you get it because in order to get it, you must destroy the person who has it." As we look at the world today, we see the graft, sin, and crime that is going on, not only in this country but in every country—man's disregard for man, man's disregard for God, because he says, "I am no longer under the law; I am under grace." But God's grace and power cannot come into the heart and mind and soul of a man who disobeys willingly and wantonly God's own law.

People say, "How shall I know the will of God?" It is all there—in the twentieth chapter of the Book of Exodus—these ten precepts which tell us what we must do. Put them into your hearts; use them as the guide posts for your life; and as you walk along the way of Jesus Christ, who came to show us how we can fulfill them, then I am sure that each one of us individually, and in turn the community, the state, the nation, and the world, in God's time, will return to him; and we will have that peace for which the world seeks.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Meaning of Shakespeare. By Harold C. Goddard. Chicago Univ. Press, \$6.

This is without doubt one of the greatest books ever written on Shakespeare, and does more to interpret the mind and art of the universal genius of the inspired Elizabethan than any other that has come our way. Dr. Goddard was professor at Swarthmore from 1909 to 1946, and devoted the last fifteen years of his life to writing it. If the book contains much of the mind of Goddard as well as Shakespeare, that is perfectly all right. No one ever interprets the poet without clarifying himself at the same time. The chapters on Hamlet and Lear are especially fine, and so is the introduction on the whole problem of interpretation. "Shakespeare is like life. There are almost as many ways of taking him as there are ways of living. From the child lost in one of his stories as retold by Charles and Mary Lamb, to the old man turning to his works for fortitude and vision, every age finds in them what it needs." Outside the Bible, it has been said, there is no book which ought to be read more by preachers. If the parson has flagged of late in his reading, here is a book that will give him new zest and enthusiasm.

History of Painting. Two vols., *Classic Painting, Modern Painting.* Paris: Hyperion Press; New York: Macmillan, \$7.95.

These two compact volumes edited by Professor Germain Bazin of the Louvre give a thorough survey of the whole history of painting in the Western world since early Christian times. The critical, explanatory text and the lists of artists with their brief biographies are readable and important; but the most attractive feature is the illustrations, 126 in full color and 480 in black and white. The work is amazingly compressed, and the size is convenient; the books are only seven and a half inches tall. Finally the price is unbelievable, for the quality of the work.

10,000 Biblical Illustrations. By Charles E. Little. Baker Book House, \$4.95

A reprint of a classified, topically arranged collection of Bible texts. It is like a book of quotations, and is more useful than a concordance for those who do not know the Bible very well. But no collection of texts can give the full rich content of biblical theology or history of religion, and so its value for most clergymen of the Episcopal Church will probably be as

a book of reference and suggestion. Anyone who has had a full seminary course in the Old and New Testament will want something more than this book provides.

Bible Readings for School and Home. Compiled by Elizabeth Matthews Wesson. Harper, \$.60

A good selection of scripture passages for various occasions, festivals (both Jewish and Christian) and also passages for memorizing, together with a whole series of graded memory verses. A very useful little book.

BOOKS RECEIVED

India, Pakistan, Ceylon. Edited by W. Norman Brown. Cornell University Press \$3.00.

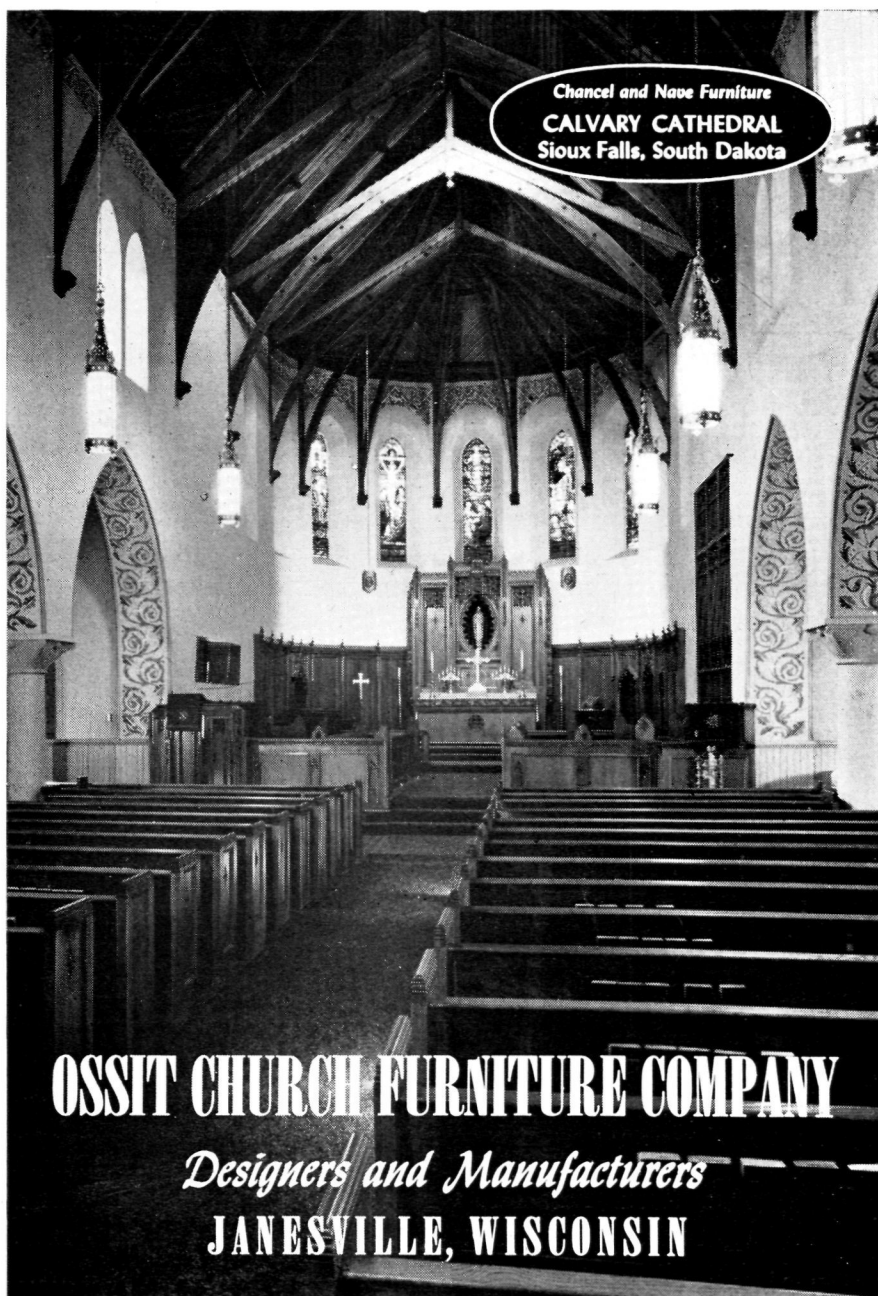
Deuteronomy. By H. Cunliffe Jones. Macmillan, \$2.

The latest volume in the Torch Commentary. A brief, up to date exposition which would be very useful as a study group text.

The Kingdom of Jesus. By John D. Stoops. Philosophical Library, \$3.75. An ultra-liberal study of the Gospel.

A Crooked Staff. By Mary L. Newton. Exposition Press, \$2.50.

A book of poems entirely out of the usual run of these slim volumes—these poems are simply exquisite in form, thoroughly musical, and deeply religious.



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EPISCOPAL CHURCH BRIEFS

PARISH HOUSE of St. James', Newport, Del., was a sad sight when the Rev. Charles F. Schreiner became rector last fall—roof leaked, beams sagged, plaster was off, front steps were falling down, floor was warped. The bricks were about the only good thing about it. Parishoners and friends dug down to save the building so that now it stands remodeled and refurbished, and free of debt. When Bishop McKinstry dedicated it there were 260 present. The rector also presented a confirmation class of twenty-eight and reported that forty-six have come into the parish by transfer.

PROF. JESSE M. TROTTER of Virginia Seminary was the headliner at the convention of Arkansas, meeting at Trinity Cathedral, Little Rock, January 22-24. The Rev. Clarence R. Haden Jr., national head of layman's work, addressed the members of the churchmen's association at a supper meeting the night before convention.

CHURCH CLUB of diocese of Pennsylvania is making available, through the clergy, services to Church mem-

bers through groups of volunteers who are experts in their fields: Educational: two college professors give advice and counsel. Financial: aiding needy people by getting help through legitimate channels instead of loan sharks. Medical: three physicians, one a psychiatrist, aid those physically or mentally ill. Industrial: aid in securing jobs and directing them to employers needing the services they are qualified to render.

FLORIDA held its convention January 23-24 at Holy Trinity, Gainesville. Prof. Reuel L. Howe of the Virginia Seminary spoke on the place of mothers and fathers in Christian education and Edward McCrady, acting head of the University of the South, addressed the delegates on layman's work.

GILBERT G. CURTIS, rector of Christ Church, El Reno, Okla., recently had a four day vacation in New York City. It was paid for by the National Association of Manufacturers who had him on a panel at their convention to present the merits of capitalism.

GRACE CHURCH, Providence, R.I., raised over \$6000 at a recent bazaar, a record for this large parish and perhaps for any parish.

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In 1943, 1,589 parishes and missions gave \$ 47,745

In 1951 2,793 parishes and missions gave \$228,978

There are over 7,000 parishes and missions of the Episcopal Church

THEOLOGICAL EDUCATION SUNDAY, JANUARY 27TH

* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

SAN JOAQUIN held its convocation January 27-29 at St. James' Cathedral, Fresno. Banquet speakers were Mrs. Robert Arneson, diocese of Oregon and a member of the national executive board of the Auxilary; Rector Russell B. Staines of St. Mark's, Berkeley, Cal., who spoke on college work; Dean Sherman E. Johnson of the Church Divinity School of the Pacific.

BISHOP SCARLETT of Missouri is moving from his home in Webster Groves, given to the diocese by the late Frank Thompson, and will live in a new home in the northern part of St. Louis county. A committee is now studying the possibility of using the Webster Groves house as a conference center.

BISHOP LANE BARTON of Eastern Oregon was the headliner at the convention of Oklahoma, meeting January 23-24 at Grace Church, Muskogee. Bishop Powell, recently consecrated, addressed his first convention.

PIPE ORGAN from St. Paul's Lutheran Church, Ansonia, Conn., was recently installed in the gallery of Christ Church, Quaker Farms. The Rev. W. E. Soule, in charge of the parish is a trained organist and assisted in taking down the instrument

and reconstructing it. He also gave the first recital.

ST. PAUL'S, Sikeston, Mo., is planning to build a new church, with a large lot already bought for the church and parish house. The congregation is now worshipping in the Presbyterian Church which they rent for Sunday afternoon. Lot has been paid for and there is \$18,000 in pledges toward the church.

BISHOP TUCKER of Ohio, retiring as diocesan of Ohio, is being honored today, January 31st, with a service of thanksgiving for his episcopate at Trinity Cathedral, followed by a dinner at the Cleveland Hotel.

REV. CHALES R. LEECH, Delaware's director of Christian education, visited Immanuel, Wilmington, on an evening this month to discuss with parents and young people on how to strengthen youth work in the diocese.

GOOD SHEPHERD, Buffalo, N.Y., raised over \$2,100 at a bazaar. Most of it will pay for a new roof on the tower.

BISHOP LICHTENBERGER of Missouri has been made a trustee of Seabury-Western Seminary.

CHURCHES OF PRESIDENTS:
Baptist: Harding, Truman. Congregational: Coolidge. Disciples: Garfield. Quaker: Hoover. Methodists: Polk, Johnson, Grant, McKinley. Presbyterian: Jackson, Buchanan, Cleveland, R.H. Harrison, Wilson. Dutch Reformed: Van Buren, Theodore Roosevelt. Lincoln was not a member of any church but attended the Presbyterian. Jefferson claimed no Church but had Unitarian leanings. Hayes attended the Methodist Church but never joined. Episcopalians had the largest number: Washington, Madison, Monroe, W. T. Harrison, Tyler, Taylor, Pierce, Arthur, F. D. Roosevelt.

EPISCOPAL STUDENTS at the University of Kentucky now have a center near the campus. Under the direction of Chaplain Bill Smith they have entered a cooperative venture with the Methodists with both sharing a building. There are offices for both chaplains and a large lounge for various activities.

BISHOP WALTERS of San Joaquin recently dedicated the new St. Mark's at Tracy, Cal., and also blessed a new vicarage. The church cost \$15,000 with \$5,000 of it a loan from the National Council.

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PEOPLE

WALTER M. BENNETT, formerly rector of St. Andrew's, Houston, Texas, is now assisting at St. John the Divine, Houston, until taking up new work.

JAMES C. HOLT, formerly rector of St. Mark's, Geneva, Ill., is now rector of St. John's, Butte, Mont.

JOHN SPEAKS, formerly curate at the Advent, Birmingham, Ala., is now rector of the Holy Comforter, Gadsden, Ala.

C. F. EDWARDS, formerly in the mission field of Iowa, has retired and is now living at Garden City, Kan.

CHARLES A. MYERS, formerly rector of St. Paul's, Lakewood, Colo., is now rector of St. Jude's, Burbank, Cal.

BAKER J. TURNER JR., formerly ass't at St. Mark's, Shreveport, La., is now rector of Holy Trinity, Fayetteville, N. C.

DANA U. PIERCE, formerly rector of St. Paul's, Staten Island, N. Y. is now rector of Our Savior, East Milton, Mass.

SHERRILL B. SMITH, formerly rector of Christ Church, Swansea, Mass., is now in charge of St. Mark's, Mystic, Conn.

WILLIAM MACBETH, formerly connected with a Church school for boys, is now rector of the Ascension, Richmond, Va.

WALTER L. SHEPHERD, formerly curate at St. Paul's, Concord, N. H., is now rector of All Saints, Attleboro, Mass.

ORDINATIONS:

WILLIAM F. CRAIG was ordained deacon by Bishop Jones on Dec. 21 at St. Thomas, Corpus Christi, Texas, where is priest in charge.

CHARLES E. SHREWSBURY was ordained priest by Bishop Block on Dec. 21 at St. Mary the Virgin, San Francisco. He is vicar of St. Columba's, Inverness, Cal.

EDWARD A. CALLANAN JR., was ordained priest January 3 by Bishop Kirchhoffer at Christ Church, Indianapolis. He is in charge of St. James, New Castle, Ind.

WILLIAM BAXTER was ordained priest Dec. 23 by Bishop Lichtenberger at St. Michael and St. George, St. Louis, where he is ass't.

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ASSISTANT WANTED

Liberal parish in New York City wants an assistant clergyman in September. Primary work with young people. Salary, \$3,600. Box T., Witnes, Tunkhannock, Pa.

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.

MRS. PAUL BRINK

Churchwoman of Palo Alto, Cal.

For quite some time, I have been thinking about the implications of Church-supported military schools and such things as the cover of a recent Witness which showed little boys in uniform entering the chapel at Culver Military Academy.

In a powerful passage from his book, "The Kingdom of God," Tolstoi describes the process of military conscription in Czarist Russia. The young recruit was brought before a group of aged officials and a doctor. He was weighed, measured and examined. If he was considered a fit specimen, he was led into the presence of the Holy Father. He knelt before the Holy Father, kissed the Cross and swore an oath of obedience to the Czar. The boy was thus given ecclesiastical approval to become a butcher and executioner of human flesh at the command of his sovereign.

Perhaps it isn't always so obvious, but it seems to me that the principle is the same in all countries, at all times and is now. I see flags in the churches, priests bless warriors and there is evidence on every hand that the Church is a willing partner of the state.

It was Jesus who said, "It were well for him if a milestone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." Shall I have my boy trained to drop atom bombs and to slaughter people he has never seen—perhaps over some stupid boundary dispute or some colonial prize?

WILLIAM E. CAMP

Layman of Los Angeles

I was glad to read the story about the organization of the Society for the Promotion of the Industrial Mission (Witness, Jan. 10). If the leaders of the Church respond to this appeal, so well stated by the Rev. Joseph Wittkofski, it gives me renewed hope for the welfare of the Church. We can claim, as some do, that we are not a class Church but I am sure the facts do not support the contention.

ALBERTA POLK

Churchwoman of New York

I was glad to read of the proposed changes in the set-up of General Convention (Witness, Jan. 17). It is high time that some scheme be worked out whereby a man with a small income is able to represent his diocese as a

deputy. As things are now a man has to have a fairly good bankroll and be able to take a couple of weeks away from his job to be able to attend. Never having attended a Convention I know nothing about the proposal to reduce the number of Deputies but if to do so will further the "expeditious dispatch of business" then presumably it ought to be done. However it will mean that fewer men—and let hope, some day women also—can have the honor of representing their diocese in Conventions.

JAMES D. WELLS

Layman of Philadelphia

I want to congratulate the Witness for featuring the articles on Religion and the Mind by the Rev. Clinton J. Kew. They are excellent and very much needed in these times. The series you have announced for Lent also promises much interesting reading. You have lined up a fine group of clergy.

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