

The WITNESS

10¢
A COPY

February 7, 1952



THE SOUTH PACIFIC

Where the Church Has Expanding Missions

Mr. Entwhistle and the Treasurer

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 ex-
cept Wed. and 10 Wed.) Holy Com-
munion; 8:30, Morning Prayer; 5,
Evening Prayer.
Open daily 7 a.m. to 6 p.m.

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

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vice and Sermon.
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Thursday and Holy Days: 11 a.m., Holy
Communion.

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ening Prayer, 8.

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TRINITY**
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Student and Artists Center
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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
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p.m.; Mon., Tues., Thurs., and Sat., 12;
Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Also, 7:30 Tuesdays; 11 Wednesdays.

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SERVICES In Leading Churches

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Office Hours daily by appointment

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Prayer and Sermon; 6 p.m., Young People's
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munion, 10 a.m.

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THE WITNESS
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STORY OF THE WEEK

The Church of South India Makes Great Progress

Committee Is Now at Work to Bring Unity Among the Churches of North India

BY

The Rt. Rev. Michael Hollis*Moderator of the Church of So. India*

★ The first big event in the diocese after we got back was the third meeting of the diocesan council, held in Madras in January. In some ways it was better than any before, particularly, as someone put it, in that, while two years before we were surprised and pleased to find how much we were one, this time we were able to take it for granted. We had with us a delegation from the Church of Scotland which was visiting India and they particularly noted the determination not to override minorities in important decisions. They also seemed to have been somewhat surprised that episcopacy is not necessarily autocracy! The trouble is that many people, of whatever tradition, are eager for the bishop to be autocratic, provided that he will decide in their favor. I believe that there are few things more important for us to learn than the true quality of Christian constitutionalism and the difference between a corporate discovery of the will of God by a

gathering of men and women who, because they are Christians, have received the Holy Spirit; and a merely secular committee in which two or more parties have come determined to get their own way or as much of it as they can. We all, and in some ways not least the Churches of the independent tradition, need to rediscover the meaning and possibility of the Church meeting as an experience of and witness to the reality of the Holy Spirit.

Developments in North India

The negotiating committee for Church union in North India had asked that the Church of South India might be represented at their meeting, both in order that our experience might be available for them and also to ensure that nothing was done which would make it impossible for the United Church there to be in full fellowship with C.S.I. The synod secretary, Mr. G. V. Job, whom some of you have met in Great Britain or at Amsterdam, was to have gone with me but unfortunately he was ill. The delegates represented the Church of India, Burma and Ceylon, the Churches associated with the Baptist Missionary Society in India and Pakistan (English Baptists), the Methodist Church (British and Australian Conferences), the Meth-

odist Church in Southern Asia (U.S.A. Methodists) and the United Church of Northern India. Unfortunately, owing to frontier difficulties, no delegates from Pakistan were able to be present. Unless the relations between the two countries can be improved, it seems more and more doubtful whether all administrative unity between bodies in India and bodies in Western Pakistan is not impossible. Foreigners can cross from one side of the frontier to the other with some difficulty but for nationals of India and Pakistan it is almost impossible. It may be that Western Pakistan will have its own united Church, in fellowship with the Churches in North and South India but administratively independent. What was encouraging was the attitude of the delegates at this meeting, no longer arguing about the desirability of union but clear that it must be and determined to face the difficulties together honestly in the certainty that God can deal with them—and will, if we let him. In the older Churches one so often felt that many people, while prepared to admit as a theoretical fact that union was right and necessary, secretly and perhaps unrealizingly added the prayer that it might not come in their time. The result of the meeting is to be found in the booklet called "Plan of Church Union in North India and Pakistan," published by the Christian Literature Society, Madras at Re. I.

India Leadership Essential

In April we went up to Bangalore for Bishop Sargant's consecration and installation. We began with a conference of bishops and commissaries of bishops on furlough, which included a

NOTE: C.S.I. is the Church of South India; C.I.B.C. is the Church of India, Burma and Ceylon; S.I.U.C. is the South India United Church which was the union of the Congregational and Presbyterian Churches that took place in the early part of this century.

EPISCOPAL CHURCH NEWS

very frank and useful discussion on the place of the missionary and on the growth of Indian leadership. It led to the drawing up, by two of the Indian bishops at the request of us all, of a memorandum on Indian leadership and the place of the missionary, which is in many ways the most plain speaking and Christian thing on the subject I know. So often what hinders the choice of Indians for positions of leadership is not the foreigner but the unwillingness of Indians to choose an Indian other than themselves. It is also true that the Indian Church is too much organized on a system which is not Indian and that people tend to forget that none can learn to lead except by leading. I am sure that we all, foreign and Indian, must take a much more positive line over all this. A Church with so many of its key positions filled by foreigners is very vulnerable in these days.

Nandyal

You wonder how the Nandyal troubles are getting on. I have had to make two trips to Kurnool to give evidence in the case which the SPG representative is having to bring in order to establish the right of that society to the management of its schools in the area. How long it will be before a decision is given no one can say. There are five people, of whom Bishop Joseph is one, who are holding up the whole matter by their refusal to agree. I think that one has to admit that there is considerable local sympathy for them in their stand against any recognition of the rights of the SPG or of the supporters of the Church of India, Burma and Ceylon in the area, but they have not yet openly set up a new Church and it has seemed best not to force the matter too much. C.S.I. has made it clear that it is entirely

opposed to their line of conduct, has removed Bishop Joseph from the charge of his diocese and has amalgamated the former dioceses of Kurnool and Cuddapah into one new diocese of Rayalaseema, under Bishop Sumitra, for whose patience and Christian humility no praise is too high. I was at a gathering of all the ministers in June and there is a much happier feeling, the diocese is becoming a fellowship and they are tackling their problems. But it all needs our prayers very much, especially in view of the bitter feelings which so easily are aroused when people so closely connected quarrel in villages. There are divisions between those in C.S.I. and those staying outside it both in the former Anglican part and in the part which used to belong to the S.I.U.C. I think that other people have formed the opinion that the Rayalaseema Telugus are not the easiest people to deal with, as I have! Matters blew up not so long ago in Nandyal over a school affair and I do not know what the end will be. I think that the acting commissary was unwise and high handed and I am sure that there will be no real progress until he has handed over to Rev. W. A. Partridge, who is due here next month. Mr. Partridge's position is interesting as he was an S.P.G. missionary, joined C.S.I. at the time of the inauguration in 1947 and has done very valuable work, was asked for by the Metropolitan as C.I.B.I. could find no one to take over the very difficult work of commissary in Nandyal and was released by C.S.I. to do this. This shows that the responsible people in the two Churches are working together in Christian fellowship. He will not have an easy task as the local C.I.B.C people in Nandyal have little desire for Christian

fellowship with C.S.I. and I fear that one could not say much more about the desire of the local C.S.I. people. The real problem is not theological to any serious extent and that needs stressing again and again. I would ask your prayers for Mr. and Mrs. Partridge and for Bishop Sumitra.

North Kerala

There is better news about our other most difficult area, the North Kerala diocese. Having failed to bring about peace ourselves in spite of all our efforts, the synod executive asked Dr. Koechlin, the director of the Basel mission, which is at work in this area, to come out and try to help. As he found it impossible to come, with the agreement of the Basel mission, we invited the National Christian Council to send an independent commission. Three men have just been in the area for about nine days. Dr. Bhatta, the convener, one of the N.C.C. secretaries, has just given me their support. Till almost the last moment it seemed that agreement was impossible and it was only on the last evening that the change came. The growing sense of responsibility for the whole Church and the way in which Christians are tackling these problems is full of encouragement for the future. These are none of them new problems or problems due to union, in their essence, but there is no doubt that union has given us a new sense of their wrongness, a new sense of our corporate responsibility for whatever hinders the work of Christ's Church and a new power of tackling these problems in fellowship.

Food Shortage Serious

Our greatest anxiety at the moment is the monsoon. For four years the North-East monsoon, on which so much of South

India depends, has failed. It ought to have started now and there is no sign of it. Wells are drying up. The hydro-electric schemes are having to cut supplies. Crops die or just cannot be planted. Fruit trees are withering away in many places. The poorer people have no work because there is nothing to do when there is no water for the fields. Many of them have sold everything they possess to buy food. There is food but the prices are too high for the poor to pay. The imported food is largely wheat and the Madrasi is a rice eater and no less conservative about his feeding habits than most human beings. The help that Christians outside India have given and are giving to all has won real gratitude but it can only touch the fringe of the problem. In any case, it is not enough to give men food: they need occupation, useful work, to retain their self-respect, and that is hard to provide in a community so largely agricultural if there is no rain and little water. I dread to think of the results of a fifth year's failure and can only hope that we shall be spared that. But it is anxious waiting.

COUNCIL SPONSORS TWO STUDIES

★ The department of social relations of the National Council has launched two studies on a nationwide basis; one on the status of social education and community action in the Church for the past fifty years. Diocesan departments, some parishes and individuals will participate in the study which will include a detailed analysis of the organization, program and activities of dioceses, and a random sampling of the 6,674 parishes and missions. The best available information indicates that no comparable study has ever been made by any church. Another study will be made of the 250 social service agencies of the Church. The Rev. John S. Higgins, rector of St. Martin's, Providence, is chair-

man and said that "out of this sharing of information and experience will develop stronger health and welfare programs and closer working relations between the agencies and the Church."

WASHINGTON PARISH BURNS MORTGAGE

★ St. Stephen and the Incarnation, Washington, on January 20th burned a mortgage of \$135,000 which it paid off in five years. The church will be consecrated in the near future by Bishop Dun. The Rev. Stuart F. Gast is the rector.

GIBSON GETS BACK HIS CAR

★ When, for the second time in two months, his convertible was stolen from in front of St. James church, Richmond, Va., the Rev. Dr. Churchill J. Gibson composed the following bit of doggerel which the local afternoon newspaper published in a front page story

The parson's car is swiped again
From right in front of the church;
His vestments, too, his cloak and book—
He's been left in the lurch.
Please—will you rescue him from this
sad fate?
Phone if you see No. 7-0888.

"It's a convertible the congregation gave me two years ago," the clergyman added. "It's really too sporty a car for a parson. Boys just can't resist it."

The morning paper the following day resorted to verse to tell the end of the story:

The parson's car was found last night,
His vestments, cloak and book intact;
'Twas hardly driven out of sight—
Its battery was out of whack.
When stealing parsons' worldly goods,
Thieves first should look beneath the
hoods.

YOUTH CONFERENCE ON WAR

★ A conference of Christian youth on war will be held in Columbus, Ohio, April 25-27, to explore "the problems of the Christian's responsibility in a world at war and a civilization in decay." The Episcopal Pacifist Fellowship is among the large list of sponsoring organizations.

BISHOP TO VISIT HAITI

★ Bishop Bentley, director of the overseas department, is to fly to Puerto Rico and Haiti later this month. He will spend



BISHOP SWIFT of Puerto Rico will entertain Bishop Bentley as head of the Overseas Department

a week with Bishop Swift, visiting missions and holding services. On March 11th he will fly to Haiti to spend three weeks with Bishop Voegeli, returning to New York on April 7th.

CLINICAL TRAINING IN LOS ANGELES

★ Los Angeles, through its department of social relations, is to have a clinical pastoral training program for clergy and theological students at the state hospital at Napa. The Rev. Miles Renear, who has completed a period of clinical training at St. Luke's Hospital, New York, will assist the regular chaplain at the hospital. Herman Eichorn, Congregational minister, in supervising.

DIOCESAN COUNCIL OF EAU CLAIRE

★ The annual council of the diocese of Eau Claire was held at the cathedral, January 27-28, with Bishop Keeler of Minnesota the speaker at the dinner.

MIDDLEBURY MEN STICK TO JOB

★ A group of men at Middlebury, Vt., who call themselves the St. Stephen's Construction Co. (Unlimited except for funds), for the past two and a half years have spent each Thursday evening, 7 to 10, working on various jobs at St. Stephen's Church. So far they have done work that would have cost around \$27,000 if hired done. Prof. Benjamin Wissler of Middlebury College is the "superintendent" of these volunteers. The first major job was resupporting the church, replacing old brick columns with steel. Next they spent a night a week for six months putting drains under the cement floor of the old parish house. Now they are at work practically rebuilding it and figure it will take a night a week for the next two and a half years. Total sum spent for materials so far is \$1,485.

There have been labor troubles. The men had been getting coffee and doughnuts after work. "They began striking for sandwiches", said the Rev. Harry H. Jones, rector. "We tried to head them off with jelly doughnuts but it didn't work." Jones is always on hand in overalls with his sleeves rolled up.

BROTHERHOOD LEADERS HAVE MEETING

★ The national council of the Brotherhood of St. Andrew met at Seabury House, January 18-20, with fourteen dioceses represented. They heard inspiring reports from Merton O. Nace, secretary, who reported on his first full year on the job.

ST. JAMES DEDICATED AT GREENVILLE

★ In dedicating St. James Church, Greenville, Miss., recently, Bishop Gray said "Let's keep the pulpit from ordeals of intimidation and name-calling" and he challenged the congregation to make their church a citadel opposing corruption in gov-

ernment and business. "Threats, sneers, name-calling, labe l-stamping are the products of indolent minds. Men's minds are for sale. Consciences are put out for sale. Expediency is the rule in politics; today men can hardly be free on the Senate floor. Our teachers are intimidated away from academic freedom."

The plant consists of church and parish house and is one of the finest in the diocese. The Rev. Albert C. Morris is rector.

WESTERN BISHOPS HAVE MEETING

★ Missionary bishops met at St. Andrew's, Amarillo, Texas, January 15-18, to discuss their problems, foremost of which was announced as money. Those attending were Bishops Barton, Walters, Quarterman, Stoney, Lewis, Nichols, Hunter, Gesner, Watson, Emery, Rhea. Also present was the Rev. G. A. Wieland, head of the home department of the National Council, and the Rev. Clifford Samuelson, head of the town-country division.

LENTEN SERVICES IN BROOKLYN

★ Interdenominational community services will be held at noon for the 34th consecutive year at Holy Trinity, Brooklyn, starting Ash Wednesday, when the preacher will be Bishop DeWolfe. Thirty-two ministers of the city, including a rabbi, have accepted invitations to preach.

LOS ANGELES ELECTS DEPUTIES

★ Deputies to General Convention from Los Angeles are: clergy: George W. Barrett, Dean Krumm, John F. Scott, David del Scovil. Laymen: Merton A. Albee, Colin M. Gair, Einar Jacobsen, L. Stuart Wing.

SPORTING EVENT IN NEW YORK

★ Young people of St. George's and St. Bartholomew's, New York, debated whether or not the new China should be admitted to the UN. The affirmative, upheld by St. George's won.



BREAKING GROUND for addition to St. Luke's Hospital, St. Louis, is the Rev. W. B. Lampe, West Presbyterian Church. Looking on are (left to right) Dr. Maynard Martin, superintendent; Elizabeth McIntosh, director of nurses; the Rev. W. F. McCorkle, Westminster Presbyterian Church; the Rev. A. Malcolm MacMillan of Ascension, hospital chaplain; Bishop Lichtenberger; Alvan J. Goodbar, on hospital board and chancellor of Diocese; Dr. O. R. Sevin, chief of staff. Behind Mr. Lampe are Robert Brookings Smith, chairman of board, and Fred H. Doenges, chairman of hospital building committee

MARYLAND HOLDS CONVENTION

★ The convention of Maryland passed a strong resolution, with only scattered negative votes, against sending an ambassador to the Vatican. A new salary standard for the clergy was adopted whereby a single man will receive \$3,000 a year and a married man \$3,600 with \$200 added for each child and \$300 minimum auto allowance. Steps were also taken whereby the cathedral will become the Church of the Incarnation, thus abandoning the cathedral plan.

General Convention deputies: clergy, Harry L. Doll, C. Edward Berger, Don Frank Fenn, David C. Watson. Laymen, Harrison Garrett, Theodore C. Waters, James A. Latane, Joseph D. Baker.

URBAN FELLOWSHIP IS FORMED

★ The Episcopal Urban Fellowship was launched January 28th when a group of clergy met in New York. Its chief aim is to reach those who are outside the Church because of the complexities of modern urban civilization. Newsletters will be issued to members; there will be an exhibit at the General Convention; stories will be released through the Church press; training institutes and conferences will be held.

NEWPORT NEWS PARISH PLANS MISSIONS

★ For the eighth consecutive year there will be a preaching mission each week during Lent at St. Paul's Church, Newport News, Va. Increasingly, among those in the congregation are workers from the nearby ship-building industry. The noon-day services are timed so that those attending may afterwards come into the parish house for luncheon served by the women of the Church at cost. A coffee-time follows the evening services. The Rev. Theodore V. Morrison, who inaugurated the missions upon becoming rector of the parish, has announced the following

preachers: Rev. J. Milton Richardson, St. Luke's, Atlanta, Ga.; Rev. Moultrie Guerry, Old St. Paul's, Norfolk, Va.; Dean N. E. Wicker, Christ Church Cathedral, Louisville, Ky.; Rev. Robt. Findlay Thomas, Holy Comforter, Burlington, N. C.; Rev. Don Frank Fenn, St. Michael and All Angels', Baltimore, Md.; Rev. James W. Kennedy, Christ Church, Lexington, Ky.

NEW YORK PLANS CONFERENCE

★ The pre-Lenten clergy day for the diocese of New York will be held at the Cathedral of St. John the Divine on February 16th. James Pike will be installed as dean the same day. The speaker at the conference will be Morton O. Nace, secretary of the Brotherhood of St. Andrew.

EDUCATIONAL WORKERS CONFER

★ The association of professional women Church workers of the eastern provinces held a two-day conference at Windham House, New York, this month. Mrs. Reinhold Niebuhr and the Rev. C. Kilmer Myers of Grace Church, Jersey City, were the speakers.

SALVATION ARMY BUILDING

★ A nineteen-room house at Hartsdale, N. Y., formerly the residence of the late General Evangeline Booth, commander of the Salvation Army, was dedicated recently by Bishop Boynton as St. Andrew's Church.

BISHOP BAYNE GIVES LECTURES

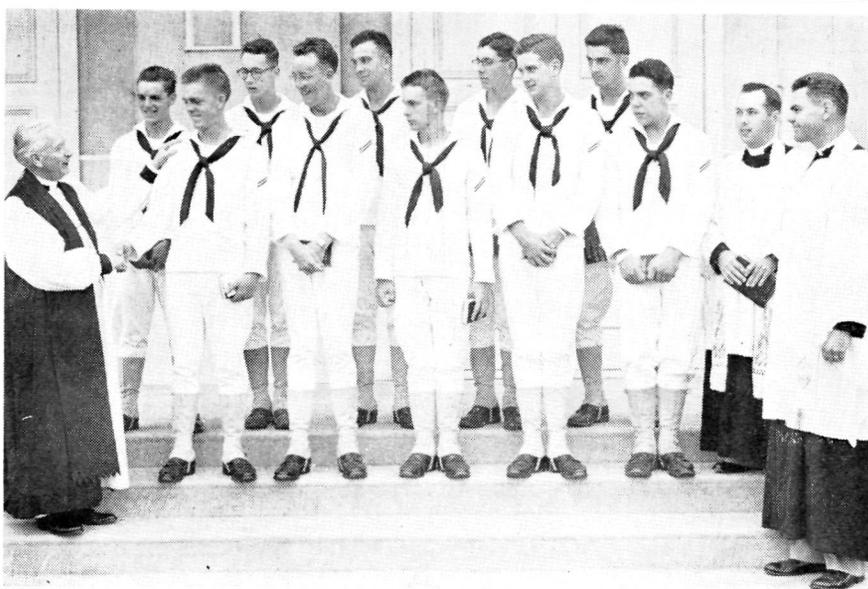
★ Bishop Bayne of Olympia delivered the first of the Paddock lectures at General Seminary on February 4th. Others are to follow next week on the general subject of the mission of the Church in a post-Christian world.

CHURCH CLUB MEETS IN NEW YORK

★ Bishop Donegan and Lt. Gen. R. L. Eichelberger, retired, were the speakers at the annual reception and dinner of the Church Club of New York,

TEXAS STUDENTS MEET RECTORS

★ An innovation in the life of students at the University of Texas is a home-town rector night. Each Wednesday evening the rector of a church in the state is invited to take a service and to confer with students from his parish.



BISHOP McKINSTRY congratulates sailors after confirming them at Bainbridge, Md. Pictured with them are Chaplain P. C. Bentley and his assistant

EPISCOPAL CHURCH BRIEFS

GENERAL CONVENTION, when it meets in Boston, September 8-19, will have a distinguished prelate from overseas at the opening service. The announcement was made by the Rev. Gardiner M. Day, diocesan chairman on arrangements, in addressing the service league at the recent annual meeting, but he stated that he was not yet at liberty to reveal his name. He will give a number of talks. Day also stated that the treasurer of the diocese, Philip H. Stafford, has \$30,000 in gifts toward the necessary \$55,000 the convention will cost. The parishes of the diocese are to have an offering May 11 for the fund.

GEORGE M. ALEXANDER, rector of Trinity, Columbia, S. C., has been elected representative of the fourth province on the National Council, succeeding James A. Smith Jr, Birmingham, Ala., resigned.

GEORGIA, for the first time in years, has raised its entire missionary budget through subscriptions by parishes and missions. It will make possible advance work in the diocese.

JOHN WEST, organist at the Holy Apostles, St. Louis, gave a recital January 13 in the Pilgrim Congregational Church. It was part of the requirements for a masters degree from the Institute of Music.

MRS. SUMNER WALTERS, wife of the bishop of San Joaquin, and a member of the executive board of the Woman's Auxiliary, spoke on the work of the supply department and United Thank Offering at a meeting of the Newark Auxiliary on February 6th.

WILLIAM G. POLLARD, director of atomic research at Oak Ridge, a candidate for the ministry, was the speaker at the dinner of the Churchmen of Tennessee, meeting January 23 in Nashville. Another headliner during the convention of the diocese was the Rev. Charles F. Penniman of St. Louis, who spoke on religious education at a meeting at Christ Church.

EDUCATION was stressed at the meeting of the Auxiliary of the fifth province, meeting January 22-25 at Racine, Wisconsin. Leaders were Theodore Switz, member of the National Council; Malcolm Knowles, coordinator of the adult education association of the U. S.; the Rev. F. P. Williams, Christ Church, Indianapolis; Mrs. W. T. Heath, formerly of the executive board of the national Auxiliary; Mrs. Frederick Linley of Berlin, Wisconsin. Bishop Page of Northern Michigan was the speaker at the closing session

PITTSBURGH PAPERS gave headlines to the Society for the Promotion of the Industrial Mission, with extensive quotes from the article by the Rev. Joseph Wittkofski in the Witness for January 10. We plan follow-ups on this interesting Church development.

BISHOP BRINKER of Nebraska observed the 12th anniversary of his consecration on January 25th. Part of the observance was a quiet day for the clergy conducted by Bishop Daniels of Montana.

ST. GEORGE'S, new church in the Englewood district of Denver, was dedicated by Bishop Bowen last Sunday. It is a remodeled building which was bought from the First Christian Church. Much of the work was done by men of the parish.

BISHOP BURRILL, suffragan of Dallas, was the preacher at the service which opened the convention of Texas, held at St. Mark's, Beaumont, January 20-22. Other headliners were Anne Guthrie, new director of the Girl's Friendly Society, and President Clark Kuebler of Ripon College.

BISHOP BARTON of Eastern Oregon spent January 20th at Roanridge, the farm of the National Town-Country Church Institute. During the summer his diocese has several seminarians and religious education workers trained at the institute.

MARYLAND held its convention January 22 at the Pro-Cathedral. Headliners were President Clark Kuebler of Ripon College and the Rev. George M. Bean, chaplain of Lehigh.

JOHN PORTERFIELD, five, of Kennett, Mo., when asked what his name was, replied, "John." "John the Baptist?" asked the inquirer. To which the boy replied: "John the Episcopalian." In a way this encounter, witnessed by his mother, was the start of Episcopal Church work in the town. Formerly organist in the Episcopalian Church in Gunnison, Colo., she felt that something ought to be done to organize Episcopals in the area. A Bible class was organized, with Bishop Lichtenberger and the Rev. Charles D. Kean of Kirkwood visiting recently for a service. New developments are awaited with interest.

SUMMER CONFERENCES are beginning to break into the news already. Thus the Rev. LeRoy Burroughs, rector of St. John's at Iowa State, Ames, has been made dean of the conference, July 7-18, at Evergreen, Colorado.

ST. JAMES, Lancaster, Pa., is to receive a tablet in memory of Charles Inglis, first bishop of Nova Scotia from that Canadian diocese on February 17th. Inglis was a school teacher in Lancaster for several years and studied for orders under George Craig, then rector of the parish. He was ordained in England and was first rector of Christ Church, Dover, Delaware, and then Trinity, New York. He returned to England after the Revolution and was consecrated bishop of Nova Scotia where he served from 1787 until his death in 1816.

BISHOP THOMAS, retired of South Carolina, has been elected historiographer of the fourth province, succeeding the late Edgar L. Pennington.

THREE RACES were represented in a confirmation class of 22 persons that was presented to Bishop Conkling at St. Mark's, Chicago. Japanese Negro and white people were presented by the vicars of three missions.

UNIVERSITY OF ILLINOIS has over 400 students who are Episcopals, according to the Rev. F. S. Arvedson, chaplain. The diocese of Chicago has \$1,000 in the budget for the work.

BISHOP GUNN of Southern Virginia is re-activating the army and navy commission of the diocese, especially in view of the personnel concentrated in the Tidewater area.

NEWCOMERS at all Saints, Omaha have been organized as the New Saints Club. They meet once a month for supper and a meeting.

CHRIST CHURCH, Tyler, Texas, will have a \$200,000 addition to the church as a memorial to Henry M. Bell, late senior warden, if present plans go through. Two laymen asked the vestry to allow them to put on a statewide campaign for \$100,000—readily granted naturally. The congregation is out for another \$100,000 for air conditioning, remodeling the present structure and furnishings.

MRS. L. J. WHEELER was on her way to Grace Church, Galveston, Texas, to be confirmed when she fell and broke her nose. Bishop Quin tried to get her to go home but she went on and was confirmed: said as soon as she received the laying-on-of-hands her nose quit hurting.

ST. ANDREW'S, New Haven, Conn., collects papers and magazines to raise funds for church work. Members collected in one day enough to realize \$112.

EDITORIALS

Articulation of Amorality

NO cry rent the heavens, no wave of indignation swept the country, but for many the moral numbness of our age was stabbed through when Mr. Harry Moore and his wife were blown up on Christmas night in Mims, Florida. For with them was blown up the American ideal; with them was blown up the restraint which Christian civilization still impresses on American life.

The facts are briefly this: Two years ago four Negroes were accused (evidence points to their innocence) of raping a white woman in Groveland, Florida. One was slain by a posse, another given life imprisonment. The two remaining defendants appealed the case to the Supreme Court of the United States, where the decision was reversed on the grounds that public sentiment ran too high in Lake County at that time to permit a fair trial. Among other things two houses had been bombed, mob action had warranted the calling out of the National Guard, and a cartoon had appeared in the Orlando Sentinel depicting four electric chairs with a caption "No compromise". An investigation of public sentiment was made on the eve of the retrial by a committee of clergy including the writer. We found that the pattern of prejudice still ran strong. For instance, a leading banker in

a nearby town said, "The boys went a little too far when they burned the houses, but you have to remember that they live in the country and they have to keep these niggers under control." A soda-jerk who thought the defendants innocent because he knew the white girl's reputation said he would have handed down a verdict of guilty at the trial. Why? "Because I hate niggers."

On the night before the retrial, Sheriff McCall of Lake County shot to death one and seriously wounded the other of the two Negroes. The act was committed while he was transporting them (alone, at night, and over a little-frequented circuitous route) from state prison to Tavares Coun-

ty court house where the trial was to be held. Walter Irwin, the survivor, goes on trial in an adjoining county next month.

Elsewhere in Florida, violence has grown with rapid and inevitable strides. In the last year there have been at least twelve dynamitings and attempted dynamitings in the state. Intended victims have included Jews and Roman Catholics as well as Negroes.

These two parallel symptoms of the disease of white supremacy united to bring forth the moral horror of the Christmas murder. For Mr. Moore, the victim, had been guilty of collecting money

for the legal defense of the Groveland men and had asked for the removal of Sheriff McCall. He was a state executive of the National Association for the Advancement of Colored Peoples, a college graduate, and a school principal. The depravity of the murderers, this twisted brutality of sick minds, are the result of the emotional pattern of white supremacy. Symbolically, they picked the birthday of our Lord to murder a man and woman who courageously fought for his kingdom.

State and federal investigations are being conducted in reference to the Moore case. State and federal investigations were carried out in reference to the McCall slaying. State and federal investigations were carried out in ref-

erence to the original Groveland violence. But not one arrest has been made. In other words, it is possible in the United States of America for cold-blooded slaughter and lawlessness to go unpunished if the political protection is sufficient. A new chapter of the "American Dilemma" has been opened in the progress of the Negro in the South, in his being admitted to schools and to the polls in many places where he never entered before. But the progress is being paid for in corpses lying beside dusty roads and in the smoking ruins of dynamited homes.

The green light which has been given to this lawlessness by the inaction of the authorities is

★

"Quotes"

ALMIGHTY God, who has created man in thine own image: Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy name; through Jesus Christ our Lord. Amen.

—THE PRAYER BOOK

★

bad enough, but the implications of the situation go far beyond. The charge of genocide brought by the Soviet against our country is being substantiated. The eyes of the world are fastened on Florida. In every cafe in Paris, in every village of India, our tentative allies are watching to see whether we care for anything but power.

There is no use in turning our backs on this. There is no use in squeaking feebly that this kind of thing happens only once in a while. There is no use in saying Russia is worse. There is no use in saying we have to go slow. Or shall we stand, as usual, with an embarrassed look as the lashes are applied one by one to the body of Jesus?

Adventures of Mr. Entwhistle

BY

THOMAS V. BARRETT

Rector, R. E. Lee Memorial Church, Lexington, Va.

MR. ENTWHISTLE AND THE TREASURER

"SAMUEL, before you go to the office I wish you'd do something about the kitchen sink. It's stopped up," Isabel Entwhistle said as she put down her coffee cup.

"You'd better call B.U. and ask him to send somebody over", said Samuel Entwhistle, pausing in the front hall.

"I just hate to call him", Isabel complained. "You know how tight he is with the money. He'll probably send his ten year old son over to fix it, so he won't have to pay a plumber."

"Oh, come, come now," Samuel chuckled. "He's not tight, he's just careful with the church's money. All treasurers are like that. And it's a good thing too. Somebody has to be saving."

A little furrow of anxiety showed between Samuel's placid eyebrows. He had been pleased when the vestry elected B. U. Dodd, president of the 4th National Bank, as parish treasurer. He was still pleased, he told himself. But there had been one or two little matters in the past six months which caused him to toy with the idea that B.U. might turn into A Difficulty.

"He's not only saving the money, he's hoarding it", Isabel said tartly. "Look at the furnace pipe he tried to fix himself in order to save the parish five dollars. It cost us thirty to get the soot out of the rumpus room after he got through tinkering."

"I know", soothed Samuel, "I wish myself he wouldn't try to fix things himself. He's not much of a mechanic. He tried to mend a chair in the Guild room last month, and at the next meeting

of the Auxiliary Miss Van Horsten fell right through it. Ha, Ha. It was funny."

"It was not funny", protested Isabel. "When she got up she blamed you for letting the church property go to pieces."

"I'll call B.U. when I get to the office", said Samuel. "It's really the job of the junior warden to look after the property, but he's always out of town; and he always has to call B.U. anyway to see if there's any money."

"Don't forget", Isabel called.

B.U. was not in a good humor when Samuel called.

"The sink was all right last December", he objected. "We went all over the house. It cost \$456 to do all the work."

"But it's out of order now", Samuel said patiently. "It's full of water that won't run off."

"I'll see if I can get somebody to go over", B.U. said. When Samuel went home for lunch, Isabel began talking before he reached the porch.

"What did I tell you? B.U. sent over the boy that washes windows at the bank. With a plunger, and . . ."

"How can you wash windows with a plunger?" Samuel interrupted. Isabel waved an impatient hand. "He brought a plunger for the drain but it didn't work, so B.U. came over and tried and said he thought it would be alright and then after he'd gone it filled up again and ran over and the man said—he sent over a plumber then—he said there's something in the pipe like roots or a squirrel or something and the ground will have to be dug up but we can't afford it."

Samuel sat down weakly on a chair in the hall.

"You mean there's still water in the sink?"

"Oh, no, it's running off now; the plumber did something with a long wire thing. But he says it will come back. The water, I mean."

"My dear, we'll consider it at vestry meeting next week. I'm sure they'll agree to fix the drain permanently."

At the meeting of the vestry the property committee resolved to dig ground, and find the cause of the drain stoppage. B.U. said he didn't know where the money was coming from, but the vestry passed the resolution anyway. V.O. suggested they borrow the money from their endowment, but B.U. said he had saved some money on church repairs and could transfer some of the balance to the rectory.

"How much balance we got?" asked old Ben. B.U. said he didn't know offhand, but it wasn't much. W. M. said he thought they ought to have a treasurer's report at the next meeting. At this surprising request B.U. protested loudly, and said he was too busy to get the report ready right away, and nobody realized how much work was involved in being treasurer, and having to prepare reports every other week or so, just to suit some of the vestry.

Samuel soothed B.U.'s feelings after the meeting. He told him the Church of the Tribulation had probably never had such a devoted, and careful, and saving treasurer. Samuel wondered, however, to himself, why being treasurer of the Church seemed to distress B.U. more than his job of being president of the National Bank.

During the Christmas season B.U. was exceptionally generous. He told the vestry that they might have a small balance at the end of the year, and gave Samuel \$25 for Christmas greens and decorations. Samuel was thrilled.

"I think B.U. is becoming human," he told Isabel the week before Christmas. "I guess the really Christian spirit of the vestry is converting him."

"Be careful", warned Isabel. "Remember St. Paul."

"What's he got to do with it?" Samuel asked.

"The south wind blew softly", quoted Isabel. "But when he set sail for Macedonia or somewhere, he ran into a storm and got shipwrecked, didn't he?"

"It seems to me it was Crete", Samuel said, tentatively.

"Wherever it was, he got fooled", Isabel announced, closing the conversation.

Until the middle of January relations between B.U. and Mr. Entwhistle were smooth as silk. Then one morning the phone rang. "Good morning Sam. This is B.U. What's this bill from the

Catacomb Press for \$26.57?" B.U.'s voice was as cool as the weather.

"Oh yes", said Samuel trying to fill his voice with spring sunshine, "It's for a few books we got for the young adult group. They've been discussing . . ."

"We don't have any item in the budget for this kind of thing you know", broke in B.U. coating the phone wire with a thin thread of blue ice. Mr. Entwhistle remembered that he was almost as old as B.U.

"There's an item for supplies and equipment", he pointed out boldly.

"Doesn't seem to me that covers this stuff", B.U. complained. "Looks to me like this is kind of a luxury. Can't the members pay for their own books?"

Samuel backtracked a few feet. "Well, I guess they could. Some of them will want to, no doubt. Couldn't we consider the item a sort of loan to the group until I can collect and—er—something from the group?"

"You'll never collect it all", B.U. said mournfully. "Ought to get the money beforehand. Don't believe they'll read the stuff anyway. Well, I'll pay it. Maybe I can get some money from the item for education. Shall I send the members of the group a bill?"

"Oh no", said Samuel hurriedly. "I'll collect it and turn it over to you."

"Bet you don't get more than 60%". B.U.'s voice was sorrowful when he hung up the phone. Mr. Entwhistle fumed and fussed inwardly for two days. After all, he told himself, a treasurer was supposed to be a servant of a Church, not its master.

The Great Showdown, as Isabel called it afterwards, came in April. The vestry voted to paint the outside of the rectory. They voted it over the articulate objection of B.U. "We painted it six years ago", he stated in rebuttal. Old Ben thought six years was too long, and the way it looked to him it might take three coats of paint. B.U. leaped a foot out of his chair. "I think one will be sufficient", he said. "Do you know how much house painters get these days?"

Old Ben, who was a carpenter, just said, "Yeah".

The vestry suggested two coats of paint ought to suffice. A month later, Samuel came home to find painters' paraphernalia all over the yard. When he entered the house, Isabel was tensely balanced between tears and laughter.

"Have you seen the color they're painting it?"

"White, isn't it?" Samuel asked.

"It's battleship gray", Isabel wailed. "It goes on white but it comes out battleship gray. The

painter says just one coat." Samuel slipped out the back door and surveyed the freshly painted back of the house.

"It looks a little gray", he called out banking the fires of his temper.

"It's the best we can do", the painter said, shaking his head. "It's real dirty. Ought to have two coats. This here coal dust shines right through one coat."

"Put on two coats", ordered Samuel, his voice touched with trumpet notes. "I'll take the responsibility". The painter looked dubious for a moment, then grinned.

"O.K. Reverend; if you say so it's good enough for me. Two coats she gets . . . and does she need it!"

The Rev. Mr. Entwhistle, encouraged by this unexpected show of allegiance to his commands, charged downtown. With every step he unbanked the glowing fires that warmed and illuminated his resolve. When he got to the bank he felt he was in good fighting trim. With all colors flying he marched into the bank.

"Where is B.U. Meizer", he asked, challenging a drooping sentry.

"In there, Father, but I think he's busy."

"Good", said Samuel Entwhistle biting the word hard. "He's messed up my business long enough. Now I'll mess up his." B.U. appeared in the doorway of his office in response to Mr. Entwhistle's loud summons. B.U. looked annoyed at being interrupted.

"Hello Sam", he grunted, "What's up?"

"Sorry to interrupt, B.U. I found the painter putting one coat of paint on the rectory. He said you told him to. It needs two coats. The vestry approved two coats. I have just told him to put on two coats. I wish to make it clear B.U., that as treasurer of the Church of the Tribulation you are delegated to hold certain funds until the vestry AND the rector wish to dispense some of the said funds. We shall spend what we see fit to spend. When we run out of money we'll go get some more. Meanwhile I MUST ask you to stop acting as though the money you allow us all came out of your own pocket."

"Now Samuel, cool down", B.U. protested looking rather bewildered. "I've just been trying to . . ."

"I have the highest respect for your intentions B.U.", Samuel said leaping to the offense again, "and also your ability, your integrity, and your zeal for the cause of the church. Also I value your friendship. But I refuse to be treated like a small boy on an allowance from his father. And I will not have the vestry treated as such. Do I make myself clear?"

"Yes . . . yes . . . quite " B.U. mumbled clearly stunned by the surprise attack

Samuel marched homeward, wounded by the violence of combat but sporting the flashing eye of the victor. Isabel was reading in the library. "Oh Samuel", she called to him, "they're going to put on two coats of paint the man says, and it will look as white as a frog's belly when they get through, however white that is."

Samuel appeared in the doorway. "Why Samuel", Isabel said opening her eyes wide with surprise.

"What's the matter", asked Samuel beginning to feel the effects of battle fatigue.

"Why you look almost heroic. What have you been doing?"

"I had a little talk with B.U. I insisted on two coats of paint."

Samuel Entwhistle spent the evening undergoing waves of self-reproach. He began to be very sorry that he had lost his temper. After all, B.U. did love his church, and he took good care of the money and . . . the phone rang at eleven o'clock. Samuel's heart sank, rose to the surface, turned over three times, and lay still when he heard the voice at the other end of the wire.

"Oh hello . . . B.U. Yes, B.U. Why yes I think so . . . yes . . . well— That's quite— Yes . . . O.K., B.U., two o'clock."

"What dear?" Samuel hollered. His wife came to the top of the stairs.

"I've been reading this book about Virginia and at last I've discovered who you look like when you get your temper going."

"Who?", shouted Samuel starting up stairs.

"Stonewall Jackson, without the beard of course. Old Blue Light, they called him."

Samuel gulped, squared his shoulders and tried to march militantly up the stairs.

"Say it again my dear. Tomorrow I'm playing golf with B.U."

God Is Holy

BY

ANSON PHELPS STOKES, Jr.

Rector of St. Bartholomew's, New York

A FUNDAMENTAL characteristic of God is his holiness. Religion is not just the response of our minds to truth, of our esthetic senses to beauty, or of our moral insights to goodness. It is the

response of our whole being to God's holiness, expressed in reverence and awe.

The beginnings of the Old Testament religion are primitive in many respects, but they show a recognition of God's holiness. We see it in the experience of Moses at the burning bush: "Put off thy shoes . . . for the place whereon thou standest is holy ground." It appears in the experience of Jehovah on Mount Sinai when the people of Israel stood in awe at the "thunders and lightnings and the voice of the trumpet." It is expressed in countless other ways. Isaiah's vision in the temple gives us a nobler understanding of God's holiness, which leads the way to the recognition of the holy God in Jesus Christ his Son.

Have we outgrown this sense of awe and reverence? We need not think of God's holiness only in terms of the cruder natural phenomena in which the earliest Israelites found it expressed. But the recognition of his holiness itself can never be outgrown. God is no mere intellectual projection of our minds. He is always the holy one before whom men must bow in reverence.

There is the holiness of his beauty. We recognize it much as we recognize the glory of a sunset, not seeking to analyze or possess it, but simply to stand in silence and behold it.

There is the holiness of his power. When men first beheld an atomic explosion, they were moved to pray. How much more should we be moved at the power of him who created the atom and who is greater than anything he has made.

There is the holiness of his law. We, like Immanuel Kant, marvel at the starry heavens above and the moral law within.

There is, above all, the holiness of his love—selfless, self-giving love. In one sense the cross is the ugliest sight in the world, and yet despite all its ugliness, there is the beauty of God's love, and whenever we behold self-sacrifice, we stand in reverence.

Real religion cannot escape the holiness of God. "A mood of awe-struck wonder and selfless adoration" must be ours.

There is danger in religion which forgets God's holiness. Too often religious people "know about God" when their vocation is to "know God". In real religion God confronts us in an "I-Thou" relationship. The Rev. C. E. Whiston warns us against the danger of our worship being in the third person. Real adoration is always in the form of direct address. It is helpful to say, "Glory be to Thee, O Father"; "I believe in Thee, O God." The 23rd Psalm starts talking about God in the third person: "He leadeth me beside the still waters." But when the psalmist faces the "valley

of the shadow of death," he turns to direct address: "For thou art with me; thy rod and thy staff they comfort me."

We need to adore the holy God if we are to be sane. We spend too much time talking to ourselves. We do not know how to be really still. In real worship we face God himself and not our thoughts about him. Much of our unhappiness comes from our concern with ourselves. "Thou hast made us for thyself, and our hearts are restless until they find their rest in thee." In turning to him men find peace.

We are not called to be mystics. Even Isaiah did not behold the face of God: "His train filled the temple." To most of us only an intimation of himself is granted, but all can approach God through meeting his moral demands. If we change one aspect of our lives because he has led us to do so, we come closer to him.

The role of the Church is to let the holy God touch our lives. The beauty of the Church can help. We can be touched through fellowship with others in whose lives something of his holiness exists. We can worship so that we truly come into his presence and help others to do so likewise.

The holy communion reveals his holiness in his great act of self-giving. We can start each day in God's presence and renew our recognition of his holiness in constant acts of adoration, throughout the day.

Is this escapism? It could be, if we should forget the moral demands made to us by God. But if we truly worship him, we shall become more like him. Our fellowship in the Church will be based not on superficial congeniality, but on a common experience of his holiness. The most practical undertakings to improve the world will be more effective if based on an experience of God's holiness.

Religion and the Mind

by

CLINTON J. KEW

PUNISHMENT—HANDLE WITH CARE

"MY husband wouldn't talk with the local psychologist about the punishment of our two boys because he thought the psychologist should be married before he came to the house to give advice. Will you give me some information about punishment? Is it good for children?"

One must not confuse punishment with discipline. Discipline is any method which is used to

guide behavior. Punishment is but one facet, a small and dangerous one at that. And yet the tragic fact remains that many teachers and parents use punishment as their only means of controlling behavior.

All studies of punishment indicate that more can be said against it than for it. Most righteous punishment is often nothing but a mask for a hostile attack on the child by the parent. The parent becomes irritated with the child. Then he relieves his hostility by attacking. This he calls "discipline". Hitting a little girl may leave a lasting scar, and hitting a little boy could more accurately be called "picking on someone half your size." It is so much easier to hit than to think.

Besides hitting, there is neglect, threat, restraint, inflicting pain, exclusion and depreciation. All are forms of punishment, and all evoke the same response—aggression, repression, inhibition, fear, anxiety, and the feeling of guilt. The response to such treatment is never a fundamental cure.

Punishment is only right when the child must be guarded against sudden, impending danger and when the parent hasn't the time to work out a more effective plan. It is an emergency stopgap—not a remedy. I recall a young man who was raised by three aunts who considered slapping a proper remedy. The hostility which he accumulated over the years has made it almost impossible for him to live with his wife. "I find myself doing things to irritate her," he told me. "For example, I left my boy at the ball park last night. I knew it would make her mad." Punishment may curb for awhile. However, it arouses hostility within the child who receives it.

Many parents when they receive personal annoyance, carry it home and take it out on their children, whenever the opportunity occurs, in the form of punishment. "My father would return home from the office and dominate the whole house. We learned to keep quiet. My mother always kept the house in order so as not to give him an opportunity to let out his accumulated hostility. I never received love from him." Thus spoke a young woman of twenty-eight.

Whenever a child becomes unhappy, he will become naughty. He is reacting against the unhappiness and frustration. The parents will make the situation worse if they punish him for his aggressive behavior. A young man of twenty-four recently said, "I was always getting into things. I was a destructive child. I shouted and yelled at people as they passed the house. I hated everyone. My father was never at home, and mother gave her attention to social activities. I had plenty of toys, but they were not a substitute

for my parents' love. I resented them leaving me with the maids. No wonder I have so much resentment today."

Some parents will harm the consciences of children by punishing them for things which they cannot control. I know a middle-aged woman who is submerged by guilt whenever she is ill, because her mother used to spank her for catching cold as a child.

Then there is the "Mama won't love you if you are a naughty boy" type of threat. This threat of loss is perhaps the most destructive of all, as the child's personality will not grow if love is withheld.

What shall we substitute for punishment? Children learn best from guidance, firmness and love. Where guidance is coupled with love and firmness, there is no need for punishment. (Some clergymen substitute in our communion service the phrase "Correction of wickedness and vice" for the "Punishment of wickedness and vice." I hope someone will write an article about this phrase). Correction means setting straight, or steering.

Our job as parents is to guide and correct our children, to bring them up in the nurture and awe of the Lord. Religion, if lived, is the most effective and dramatic discipline. Here is no warping or crushing or spading under, but the careful tending of a vine.

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BEST

SPECIAL RATES FOR SERVICE MEN

How to Listen to a Sermon

BY

GORDON T. CHARLTON

Rector at Fairbanks, Alaska

A GREAT many books have been written on the subject of preaching. Clergy and seminarians have ready access to innumerable works from tracts to tomes which will help them fulfill their homiletical duties. But who has bothered to help the layman listen? This writer is of the opinion that there are two parts to a sermon as well as to a sacrament, and that listening is quite as important as preaching. Moreover, the art of listening requires just as much skill and diligence as the art of preaching. For that reason, the following observations are offered to the man in the pew. Granted that a sermon can be impossible, but assuming that it is intelligible, what is the role of the listener in the preaching relationship?

Let's begin with what's wrong in listening to a sermon. The wrong way is always more obvious than the right way and by bringing it fully to light we will be moving toward the answer we seek. The most obvious error is to expect—to desire—to require of a sermon that it be entertaining. Now, no one expects entertainment such as he would find in a theatre, but people demand of the preacher that he capture their interest and hold their attention by the cleverness of his ideas, the vividness of his illustrations, the power and beauty of his words. They do not feel their responsibility to follow the sermon by concentrated effort when it ceases to be amusing or interesting. One can immediately see that this puts the preacher in the position of a performer trying to hold an audience. But you are not an audience, you are a congregation. The one is passive and the other active. An audience must be captured and held; a congregation participates of its own volition. The preacher is not a performer; he is not preaching for your applause, manual or verbal. Your attention should not be directed toward him, but through him to the God of whom he speaks. For the sermon is an act of worship on the part of the preacher and listeners, and, as in any act of worship, it is not a matter between people and preacher, but between people and God. The preacher stands in between like a clear glass

window that lets in the light. Your spiritual line of sight should be through the preacher; it should not stop with him. If he descends to the level of an entertainer, then he becomes the center of attraction, blocking the path to God, and defeating his purpose. Listeners should not put their preacher in this position by expecting of him entertainment.

Self Appointed Critic

A SECOND error is to be a self-appointed critic of the sermon. No preacher minds being criticized; it is simply the fact that a critic cannot be a participant. A critic must remain aloof and detached, must maintain his objectivity, must not become emotionally involved lest he become biased. This, of course, prevents the critic from entering into the sermon relationship and he neither contributes to it nor gains from it. And again, it puts the preacher in the position of a performer. One must listen to a sermon sympathetically, in faith, realizing that it is an act of worship on the part of preacher and listeners. One is not showing off his knowledge nor his oratorical ability for the others. One is speaking and the others listening, all in the hope and expectation that through this relationship the Holy Spirit might find a new entrance into their hearts. If all are sincere and dedicated people, the Holy Spirit is not dependent on the preacher's ability. He may find entrance into many hearts through clumsy, ungrammatical words. Indeed, polished oratory is too often a smoke screen to hide the emptiness of a sermon. Listeners must not expect entertainment nor be critics of the sermon. They must listen actively, sympathetically, and in faith, knowing that the ultimate success of a sermon depends as much on them as on the preacher.

So much for errors in listening. Before we enumerate rules for proper listening, let us define the sermon relationship. We have already said that it is an act of worship. It is a part of a service of worship in which every part is a kind of prayer. Psalms, hymns, lessons, prayers, and

sermon alike are avenues of approach to God. The sermon begins with a dedication and ends with an ascription; and this is done to keep it in the spirit of the entire service and to erase the human personality of the preacher as an ultimate object of attention. Phillips Brooks said that preaching was "truth mediated through personality", or he could have said, "God through human personality". The sermon should be a channel of communication between our spirits and the Holy Spirit as surely as the bread and wine of holy communion. St. Paul said, "It hath pleased God by the foolishness of preaching to save them that believe." It will certainly save no one if it reveals nothing but the preacher. The listener must do his part to see through the foolishness of the preacher to the God who saves. The sermon relationship is the mutual effort by preacher and listeners together to find new guidance from God's Holy Spirit.

Duty of Listeners

SO, if the sermon is not a one man affair, but rather the task of all combined, what are the specific duties of the listeners? Aside from avoiding the aforementioned errors, they are:

First, be attentive, of course. Realize that it is not exclusively the responsibility of the preacher to keep you listening. It is your job to concentrate.

Second, pray for the preacher and for yourselves. Just as he prays for himself and you before he preaches, so do you pray that he might be given inspiration and clarity of expression, that the Holy Spirit might shine through him without obstruction, that he might be delivered from the human temptation to show off. Pray for yourself, that you might be able to listen carefully without wandering thoughts. Seek the Holy Spirit through this relationship and be a participant and not a critic. Pray that the others around you might find a nearer approach to God.

Third, consciously and deliberately relate each point of the sermon to yourself. Do it honestly, knowing that all hearts are open to God and that there are no secrets hidden from him. Don't assume that the sermon is directed to someone else; assume that it is directed to you and honestly face each challenge presented. Don't be defensive, the preacher is not your accuser. No matter how vehemently he denounces your sins, he would be the first to say that he stands under the same judgment. In fact, most preachers speak most eloquently when deploring their own shortcomings. They know best those sins with which

they wrestle daily and they are preaching to themselves as well as to you.

Fourth, have an attitude of expectancy. Expect to find a new approach to God. Expect to feel a new assurance of the love of Christ. It is not likely that you will find anything unless you expect to do so. Don't challenge God to overcome your skepticism but offer him your belief. Be expectant.

Fifth, meditate on the sermon afterwards. Do your best to carry home the relevant points. In your meditations later, try to distil some resolution for your life. The preacher has invariably spent ten to twenty hours in preparation, trying to offer something worthy of your attention. If you give it only the twenty minutes it takes to hear it, it is largely wasted.

And last make definite decisions, commitments, pledges to God. Don't let the sermon be simply academic. Don't just hang it up and look at it, put it on and wear it. Perhaps it won't fit—perhaps the preacher is wrong, but give him a fair trial and either accept or reject his sermon. A sermon is very much like a bottle of medicine which bears a label on which it is stated that it will do something for you. It won't do anything for you setting on the shelf, you have to take it. Even so with a sermon; it is a prescription with a promise that, if taken, it will do something for you. Don't forget it has to be taken. It has to get inside of you before it can go to work.

Yes, the listener is an important partner in the sermon relationship. He is every bit as important as the preacher. For preaching is not a one man affair at all. It is the interaction between speaker and listeners who are together seeking new guidance from the Holy Spirit of God. Both proper speaking and proper listening are necessary elements in making the sermon a sacramental act of corporate worship. Take your part seriously and pray that your rector may do likewise, remembering that, halting, feeble, and foolish though we be, "It hath pleased God, by the foolishness of preaching, to save those that believe."

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NEWS OF OTHER CHURCHES

SPOKESMEN FOR RELIGIOUS GROUP OPPOSES UMT

Strong opposition to universal military training was expressed by spokesman for religious groups in testimony before a committee of Congress. The Rev. Charles F. Boss, speaking officially for the Methodist Church, presented the statement recently passed by the bishops of that Church in which they reaffirmed "a clear stand against any system of universal military training" and asserted that the present proposal is "unnecessary, undemocratic and un-American." Another Methodist spokesman said that the initial annual outlay for UMT equals the cost of all primary and secondary education in the U. S. "In 306 years our colleges and universities have amassed endowments of not quite half the cost of the first year of UMT," he told the Congressmen.

Other churches represented at the hearing, all strongly opposed, were the Baptists, both northern and southern; Presbyterian; the Fraternal Council of Negro Churches, representing 11 denominations; Quakers.

JACKSONVILLE BAPTIST PASTOR GETS THREAT

Except for 18 armed guards standing by "in case of emergency," services were held as usual in Beaver St. Baptist church, Jacksonville, Florida, following an anonymous telephoned threat to the church's pastor.

The Rev. G. E. Hodges reported to the F.B.I. that the anonymous caller had warned his sister and secretary, Mrs. Quinton Swinford, that: "We, as a group of people in South Florida, have agreed that due to your pastor's strong preaching he is not qualified to be minister. You tell him that the same thing is apt to happen to him and his church as happened in Mims, Fla."

(Harry T. Moore, executive of the National Association for the Advancement of Colored People, was killed and his wife fatally injured on Christmas night when a bomb was exploded under their bedrooms in Mims, Fla.—see editorial in this number.)

PRINCIPAL SUSPENDS UNESCO CLUB

East Pawtucket, R.I. has suspended a student club called UNESCO Thinkers with a statement that he believes the United Nations Educational, Scientific and Cultural Organization (UNESCO) is "athiestic" and "detrimental to immature minds." As an explanation for his actions the principal, James T. McGeough, referred to articles that have appeared in the

official R. C. publication of the diocese of Rhode Island which have attacked the international organization.

In Washington, Msgr. F. G. Hochwalt, secretary of the National Catholic Educational Ass'n, officially a member of UNESCO, said he was one of the original UNESCO program organizers and that he had never observed any atheistic tendencies. He also said that the language of the preamble and constitution of UNESCO was largely the work of Jacques Maritain, noted French philosopher who is a devout Catholic.

NEW YORK CITY IN LEAD

New York leads for permanent headquarters of the National Council of Churches. Pittsburgh is second and Cleveland third. Robert Moses, commissioner of parks in New York, is said to have offered space in the new building of the Carnegie endowment for international peace in the UN area. Also a group of New Yorkers have offered to help build a 30-story skyscraper in the central part of the city, designed to embody the symbolic principles of the Council.

METHODIST BISHOP OPPOSES UMT

Bishop John W. Lord, Methodist of Boston, has expressed his opposition to any program of universal military training which he says "is not in accord with American doctrine or American history." He proposed "universal peace training" as a substitute and said "it would be a national sin for America to condition the minds of her youth to more effective ways of killing when what we need is a real approach to the ways of peace, which would include economic rehabilitation where needed, a stronger UN, fair trade arrangements between nations, and a new undergirding of the forces of understanding and brotherhood throughout the world."

MINISTERS HIT EFFORT TO BAN UN FILM

Opposition to any censorship of the circulation of books and motion pictures by the Peoria public library on the basis of their possible propaganda content was voiced by the ministerial association. They did so after the American Legion had protested the circulation of a film, "Of Human Rights", sponsored by the UN, on the ground that it contained "unfair and slanted propaganda." The ministers replied that people "have a right to see the film and make up their own minds."

NEWSPAPER IS HIT FOR REPORTING

The Knights of Columbus of Anamosa, Iowa, have hit at the Cedar Rapids Gazette for reporting a speech made in that city by Paul Blanshard. In a 1,000 word resolution the R. C. laymen state that the speech "was violently sectarian propaganda and its publication was a gross violation of journalistic canons."

MILLION DOLLAR OFFER REFUSED BY CHURCH

The 300-year-old congregation of the First Presbyterian Church of Newtown, borough of Queens, New York, has refused an offer of a million dollars for its property. The Rev. Howard A. Northacker, pastor, stated that "no million dollars could ever buy the tears, sacrifices and prayers made here."

BOOKLET ON BIRTH IS ISSUED

An illustrated booklet on birth, designed to help parents teach children the physical aspects of birth and growth, has been issued by the health department of New York State and will be distributed through clergymen.

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THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

TIMBERLINE:—Occasionally in the mass of stuff we read we come across a good story or sermon illustration. Although stories may not be the proper function of religious press, they may help some tired parson and in turn help someone else. The following is from the Christian Advocate.

He was a maker of violins. He made his living by another vocation, but he found expression for his genius by making violins. He not only made them, but he played them so well that few men in all the mountain country could release so much singing music.

"Where do you get the wood you use in your violins?" someone asked one day.

"At first I went to the woodyards, and looked for logs of hard woods," he answered—"woods from the southlands, and from over the many seas. Always, when it was finished, some quality of tone had eluded me. Now I have found it. This is made from wood at timberline."

Timberline! The last stand of trees

—twelve thousand feet into the heavens, where they take on strange shapes, where timberline gives them personality! "This one is of timberline spruce—it has resonance!" said the man.

Tears came to our eyes as he played. Our nerves tingled. Resonance from timberline! Those of us who knew timberline, had heard again the wind as it blows up there. We had seen clouds blown from the skies; branches of trees tossed about like feathers. We had seen trees bended to their knees, their branches torn asunder with ice and sleet. They, the heroes of the high country!

Easy living did not put resonance in the wood that became the violin. Easy living never puts resonance into life. Dread not your timberline! God can make use of it.

A FAMILIAR SOUND?:—"Why should freedom of speech and freedom of the press be allowed? Why should a government which is doing what it believes to be right allow itself to

be criticized? It would not allow opposition with lethal weapons. Ideas are much more fatal things than guns. Why should anyone be allowed to buy a printing press and disseminate pernicious opinions calculated to embarrass the government?"

These are the words of Nikolai Lenin, delivered in an address in Moscow in 1920. They are disturbing to the Editors of the Christian Evangelist. The Editors are disturbed by the similarity between Nikolai Lenin's argument and what is frequently heard here in America in defense of the abridgement of our own liberties of press and speech. When we are doing what we believe to be right (and who admits he is not right?) why should we allow ourselves to be criticized? If we believe that our teaching in a state university is right, then why allow anyone with a different opinion to have a forum to present an opposing view?

What is so disturbing is that many freedom-loving Americans who are rightfully opposed to communism, follow substantially the same line with Lenin, and seem so utterly unconscious that they are to that extent leading our country straight on the road to the communist camp.

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CHURCHES OVERSEAS

MISSION CONFERENCE DEALS WITH RACE

American churches must meet the race issue at home if they expect to spread their message among the peoples of the world, was the warning to the delegates attending the foreign missions conference of the National Council of Churches, meeting in Toronto. The Rev. T. K. Jones, formerly a Methodist missionary to China, said; "Unless the Church can offer a solution to the race issue it may eventually become irrelevant to life. The Church needs to meet the race issue at home, otherwise there is no point in our going to Africa, because we can't solve the race question there."

He also stated that one key to an understanding of East-West relations is the West's fear of losing its possessions, and the optimism of people in the East that the future for them will be better than the past. "In the West," he said, "our prosperity has made us insensitive to the hunger and needs of peoples and our guilt has weakened us. To be successful the missionary enterprise must not be motivated by a desire to spread western culture. We are not sent as missionaries with the admonition 'Go ye and teach the English language to all peoples.' The vacuum in the world today is of the heart, mind and soul. A missionary proclamation must go to men's minds. It must be a proclamation of the community of the Christian Church."

From another speaker came the warning that Communism is out-matching Christianity in the effort to win the allegiance of the world. The Rev. M. Shaul, a missionary on furlough from Chile, said that in many countries "Communists are out-living, out-thinking and out-dying Christians." He said that Communist successes in China and elsewhere have been achieved primarily by "a keener awareness of the human situation, a clearer message and a more dynamic commitment to its task."

TRIBUTE TO SCOTT BY UN GROUP

Forty member nations of the trusteeship committee of the UN General Assembly voted to express "admiration and gratitude" to the Rev. Michael Scott, missionary of the Church of England, for his efforts on behalf of native tribes in Southwest Africa.

Because of his work for the Herrero, Damara and Nama tribes, Mr. Scott has been branded an "undesirable immigrant" by the government of the Union of South Africa and barred both from South and Southwest Africa, as

we reported previously.

The trusteeship committee's resolution also voiced regret that the South African government had not granted travel documents to the tribal chieftans represented by Mr. Scott so they could present their grievances in person to the UN. In the roll call vote on the resolution, 11 nations were absent and nine, including the United States, abstained.

Through the missionary, who has acted as their spokesman at various UN meetings, the tribes have charged the South African government with discriminatory practices and with threatening to annex Southwest Africa, which it administers under a League of Nations mandate. Scott told the trusteeship committee that the same annexation threat hung over the neighboring protectorates of Bechuanaland, Basutoland and Swaziland.

An Indian delegate warned that if the problem represented by the missionary were not solved it could develop into violence and sweep Africa "as a chain reaction."

NIEMOELLER URGES WOMEN RESIST REARMAMENT

Pastor Martin Niemoeller, head of the Evangelical Church of Hessen and Nassau, called upon West German mothers to resist West German rearmament. He spoke at the Women's Peace Congress held at St. Paul's

church, Frankfurt. Discussing the possibility of a West German military mobilization, Pastor Niemoeller said that the Bonn government had no right to pass a conscription law or to curtail in any other way the article of the constitution protecting conscientious objectors.

"The State is not the master over man's conscience, and the traditional German concept that everything which the state orders must be done as a matter of course must be finally exterminated," he said.

Dr. Niemoeller also urged a boycott of West German newspapers which have accepted loans from the United States.

(The United States High Commissioners Office announced last August that it was lending 15,000,000 Deutsche marks (\$3,570,000) to help democratic newspapers in West Germany to achieve financial and editorial independence.)

ANGLICAN RELATIONS WITH STATE

Changes in the relationship between the Church and the state are proposed by a commission's report which will be presented to the General Assembly of the Church of England this month. Major recommendations are that Prayer Book revision should be in the hands of Church bodies, rather than Parliament, which rejected proposals in 1927 and 1928; and a consultative body of bishops, clergy, and laity should be set up to consult with the Archbishops before he makes recommendations to the Prime Minister on the appointment of bishops.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Commandments of Men. By Eunice Pollard Williams. Dutton \$3.00.

Granthem Page is the eloquent Rector of fashionable St. Victoria's in downtown Philadelphia. He calls himself a "liberal", and as such is increasingly impatient with the Church creeds and doctrines.

This comes to a head when he, a fifties widower, finds himself in love with one of his parishoners, the striking Mrs. Poole, who is about to divorce her husband. Page chooses the woman he loves amidst chapters of building up a case against the institution which would deny him this privilege. He comes to a more or less Unitarian position, taking his stand by the "Carpenter of Nazareth" over against "the religion about Jesus" with which the Church spins its wheels.

This is a very readable book as far as its style goes, but it is written with a sharp pen. Frankly it doesn't like the old Church, and draws a one-sided picture that is neither honest nor just. Indeed, the book is a distortion of the beliefs as well as the members of the Protestant Episcopal Church. The tip-off to it is the fact that Eunice Pollard Williams (maiden name) is the woman whom one of our well-known priests married a few years ago after renouncing his orders and divorcing his wife. The book is thus her apologia, and is one that this reviewer read with less and less sympathy and increasingly with the wish to rebut it at every turn.

—Benjamin Minifie

Christian Witness in Communist China
By "Barnabas." Morehouse-Gorham, \$8.50.

The best analysis yet available of the actual experience of Christians in New China, especially their experience on the battle-line of ideas, this development of papers from the Study Department of the World Council of Churches is an able contribution to the whole Christian effort to face Communist ideology. While finding some merit in the Marxist challenge, the author is in doubt of the severity of the struggle—"to a state authority with absolute pretensions, love itself is subversive."

—M. S. Bates

Understanding Fear in Ourselves and Others. By Bonaro Overstreet. Harper Bros. \$3.00.

Mrs. Overstreet has written a book which might well stand on the shelf

next to her husband's popular *The Mature Mind*, since the elimination of the fearful personality is, certainly, one of the basic steps to emotional and intellectual maturity. The book is divided into two sections. The first deals with the profound problem of fear which haunts man and his society; the second deals with the kind of permissive, loving and rational environment which can be, and must be, developed in order to cope with this issue. Much of the material contained in the book was originally written in an easy, comprehensible style for the Parent-Teachers Association. Both clerical and lay members of the Church will receive benefits from reading this work.

—W. B. S. Jr.

The Christian Understanding of God.

By Nels F. S. Ferre. Harper. \$3.75.

As always, Dr. Ferre is dynamic, with brusque statements and questions, a rapid fire of reference to philosophers and theologians. The current favorite terms crowd each other, Agape, involvement, being-and-becoming, etc. There is some approval of Thomist and Barthian supernaturalism; but generally relativity (Whitehead, Hartshorne), Being-becoming-itself, self-limitation, are emphasized, because they are inherent in Love, and Love is what God is. A stimulating challenge.

The Holy Bible. Translated by James Moffatt. Harper, \$5.00.

This is the new printing of the revised and final edition of the late Professor Moffatt's marvelous translation of the Bible. To it has been added a brief concordance and also a very useful atlas with index. The maps are the American Bible Society maps, prepared by Dr. J. O. Boyd and reviewed by Dr. Albright. There is no better map of Palestine and the surrounding countries for the use of Bible readers.

—M. B. Stewart

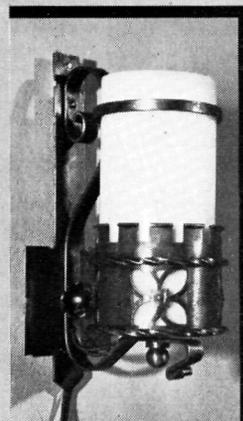
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Dearly Beloved. By M.G. Nicola. Exposition Press, \$3.

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PEOPLE

CLERGY CHANGES:

J. V. L. CASSERLY, prof. at University College of the Southwest, Exeter, England, has been elected prof. of theology at General Seminary.

HENRY B. GETZ, formerly rector of the Epiphany, Kingsville, Texas, is now rector of St. Paul's, San Rafael, Cal.

ARTHUR C. BARNHART, formerly dean of Gethsemane, Fargo, N. D., is now dean of Trinity Cathedral, Omaha, Nebr.

KEITH BARDIN, formerly chaplain at the University of Texas, is now ass't at Christ Church Cathedral, Houston. He was married Dec. 29 to Jo Ann Bennett.

WILLIAM HUTCHESON, formerly canon at Christ Church Cathedral, Houston, Texas, is now rector of the Good Shepherd, Richmond, Va.

ORDINATIONS:

LUCIAN T. JONES JR. was ordained priest by Bishop Jones on Jan. 15 at Emmanuel, Lockhart, Texas, where he is in charge.

HARVEY E. BUCK was ordained deacon Jan. 25 by Bishop Heron, acting for Bishop Lawrence, at St. Andrew's, North Grafton, Mass., where he is vicar.

DONALD M. WHITESEL was ordained priest by Bishop Heistand Dec. 21 at St. Mark's, Northumberland, Pa., where he is vicar. He is also vicar of All Saints, Selinsgrove.

JOHN C. FOWLER was ordained priest by Bishop Kinsolving on Dec. 8 at St. John's, Bisbee, Ariz., where he is now rector.

ALLAN McMAHAN, student at the Church Divinity School of the Pacific, was ordained deacon Dec. 30 by Bishop Kinsolving at Trinity Cathedral, Phoenix, Ariz. He was a colonel in world war two and later in business.

WARREN H. DAVIS Jr. was ordained priest Jan. 28 by Bishop Hart in the chapel of the Seamen's Church Institute, Philadelphia.

GEORGE L. PEABODY was ordained priest February 3 by Bishop Scarlett at Grace Church, St. Louis, where he is ass't. Bishop Peabody of Central New York, father of the candidate, preached.

DEATHS:

CHARLES W. FINDLAY, 66, rector of Epiphany, Walpole, Mass., died suddenly Dec. 17. He was rector of St. Andrew's, Albany, N. Y., 1923-46.

AGNES M. PENROSE, formerly secretary of the Church Mission of Help in diocese of Albany, died in that city January 21.

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BACKFIRE

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

BURTON E. EMERSON
Layman of Hartford

It was interesting to read in your columns that the Washington Federation of Churches has completely eliminated racial segregation in its program. It has been my belief for a long time that Protestant churches should integrate their activities by dropping the color line. The Bible tells us that we are all brothers in Christ, and that means white, black and yellow alike. Salvation may come to all on equal terms. There has been a tendency in some churches to draw the color line. That is plainly un-Christian. All races should have an equal welcome in our churches and should be given equal opportunities of participating in their activities.

MRS. A. C. FORMAN
Churchwoman of Roselle, N. J.

May I add my name to those who would like to have the articles by the Rev. Clinton J. Kew in pamphlet or book form. I have been cutting out the articles and clipping them together but in book form they would certainly be handier.

A. F. GILMAN
Layman of Chicago

The editorial Appeal to Self-Interest (Witness, Jan. 17) leads me to remark: "You don't know the half of it." Albert Schweitzer has said, "Renunciation of thinking is a declaration of spiritual bankruptcy."

The Catholic party in our Church has renounced thinking. In fact the then bishop of Fond du Lac, years ago, said point blank that a layman has no right to think; that it was of the clergy's duty to do his thinking for him. In turning back to the pre-reformation ideas of the Church of England the clergy are not doing any thinking for themselves but are letting a lot of Romish clergy to do their thinking for them.

Last summer a supply clergyman came to our church and at the invitation to the congregation to come to the communion rail held up the host and announced "Behold the Lamb of God."

Your Melish case is another good example; it all stems from following in the footsteps of Rome. Down deep it is all the outward expression of a feeling that Christianity and democracy have failed and that our only salvation is some form of totalitarianism. We fail to realize that all great world religions have turned to ritualism when they despaired of making this a better world to live in by follow-

ing the teachings of their founders. Will the Church never wake up and start thinking again?

L LIVINGSTON
Rector, Grace Church, Astoria, Ore.

Our Church magazines are very quiet on the subject of universal military training. We are in danger of having militarism saddled on this country due to our indifference.

ANSWER: Our position was stated in the issue of Jan. 24. Other statements will be in forthcoming numbers.

JAMES BANKS
Layman of New York

I was delighted to see what a really fine number you devoted to the Mission Society of Philadelphia (Witness, Jan 24). There are many church people I am sure who are not aware of the really tremendous job for humanity that is being done by this society and others like it in other cities. Our own New York Society is doing an equally able job and I hope some day you may give them also the attention they so richly deserve.

FRED DANA
Layman of Boston

The courage of the Witness astonishes me. You are no doubt paying a price for being so forthright on race relations, international issues and other pressing matters. But keep at it.

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For March

"THE CAROLINE DIVINES NUMBER"

William Laud, Prelate and Champion of Order

BY JAMES THAYER ADDISON

Joseph Hall, The English Seneca and Champion of Episcopacy

By JOSEPH H. HALL, III

Thomas Fuller, Historian and Humorist

BY JAMES THAYER ADDISON

Jeremy Taylor, Preacher and Pastor

BY JAMES THAYER ADDISON

For June

"THE GENERAL CONVENTION NUMBER"

The General Conventions of 1799 and 1801
BY WALTER H. STOWE

General Conventions Held in Boston: 1877 and 1904

BY WILLIAM W. MANROSS

The General Convention of 1880

BY JAMES THAYER ADDISON

The General Convention of 1919

BY C. RANKIN BARNES

Reviews

For September

"PLANTING THE PRAYER BOOK IN PURITAN MASSACHUSETTS"

BY THOMAS E. JESSETT

PART I—INTRODUCTION

(Four Chapters)

PART II—THE CHURCH IN COLONIAL MASSACHUSETTS

5. The Lone Outpost (1686-1700)

6. The S.P.G. Infiltrates Massachusetts (1701-1722)

7. Attack and Counterattacks (1722-1735)

8. A Steady Advance (1735-1768)

9. Divided Loyalties (1768-1776)

PART III—THE CHURCH IN THE STATE OF MASSACHUSETTS

10. The Struggle for Survival (1776-1784)

11. Episcopacy Comes to Massachusetts (1785-1797)

12. Conclusion

EPILOGUE—"Growth and Progress During a Century and a Half (1797-1952)"

APPENDICES AND BIBLIOGRAPHY

For December

Mother Church—Daughter Church—Sister Church: The Relations of the American Episcopal Church to the Church of England

BY RICHARD G. SALOMON

The Organization of the Episcopal Church in Tennessee

BY EDGAR LEGARE PENNINGTON

The Society for the Advancement of Christianity in South Carolina

BY ALBERT SIDNEY THOMAS

The Evolution and Early Years of the Episcopal Academy in Philadelphia

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