

The WITNESS

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February 21, 1952



THE LATE BISHOP I. P. JOHNSON

Reprints of Articles by our Founder Featured in Lent

Articles by A. L. Kinsolving & Thomas Barrett

SERVICES In Leading Churches

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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4
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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tu's., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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SERVICES In Leading Churches

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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—

World Council Receives Report On Women in the Church

Comprehensive Three-Year Study Is Based On Findings in Fifty Nations

★ A comprehensive report on the life and work of women in the Church, based on a three-year, 50-nation study, was presented to the executive committee of the World Council of Churches at its four-day meeting in London. Bishop George K. A. Bell of Chichester, chairman of the executive committee, said the report "marks an epoch in the life of the Church."

The report was written by Kathleen Bliss, former editor of the Christian News Letter of London and a former educational missionary in India. It will be published under the title, "The Service and Status of Women in the Churches", and will consist of six sections: women in the Church and in society; voluntary service of women in the Church; the ordained ministry; participation of women in the government of the Church, and change and opportunity.

In a foreword to the report, W. A. Vissert 't Hooft, general secretary of the World Council, pointed out that "the purpose of the report is not to offer solutions for the problems involved in the relations between men and women in the fellowship of the Church of Christ; its role is to show where the Churches stand today, at what points they may be able to learn from one

another and what questions need to be faced."

The report's final chapter quotes the following comment from a woman in Berlin: "The life of the Church is no longer carried on chiefly through its organization but in houses and families and factories and offices. What chance does the Church give women to be its representatives at home and in their work?"

Miss Bliss said the executive committee also was considering an additional publication to be called "Man-Woman Relationships."

The report, intended as an outline for discussion by the Churches, is the outgrowth of a survey instituted in 1947 by Mrs. Samuel McCrea Cavert for the Federal Council of Churches to analyze the relationship of women to the Church in 58 countries. Interest in this survey led to the setting up of a permanent commission on the life and work of women in the Church by the World Council at its first General Assembly, held in Amsterdam in 1948.

Miss Sarah Chakko, president of Isabella Thoburn College at Lucknow, India, was named in 1949 to head the study as secretary of the commission. Upon her election last August as a president of the World Council—the first woman named to this

post—Madeleine Barot of the World Y.W.C.A. was named as her successor.

Miss Barot was a founder and general secretary of Comité Inter-Mouvements Aupres des Evacués, an interdenominational voluntary aid group for refugees with headquarters in France. It carried on a service to refugees during world war two and since has expanded its work to include educational facilities for refugees.

The commission on life and work of women in the Church will report on its continuing study to the second General Assembly of the World Council to be held in 1954 at Evanston, Ill.

Niemoeller Reports

Thirty-four years of Communism have not extinguished religious feelings in the Russian people, Pastor Martin Niemoeller, in London to attend the meeting, told a press conference. The famed German clergyman reported on his recent seven-day visit to Moscow.

He said there were well over 60 churches active in Moscow, as compared to but 21 when the Soviet government's anti-church campaign ended. Priests are permitted to live and work as such, he said, young men are training for the priesthood in eight seminaries, and Protestant churches in Russia have a membership of more than 3,000,000.

Christians in Russia, Pastor Niemoeller said, "accept the regime and work within it in much the same way that early Christians accepted the pagan regime in ancient Rome."

"I do not think that the Russian Orthodox Church looks upon itself as a Church for Soviet propaganda," the German Protestant leader declared.

"I feel that a Bolshevik regime with a Church is a much

better thing than a Bolshevik regime without a Church," he said. "The Orthodox Church in Russia is not a beloved Church but it is a tolerated Church."

Dr. Niemoeller said that at a service on Jan. 6 (the Russian Christmas Day) he was permitted to share in the liturgy with Orthodox bishops, a fact which he thought significant and indicative that he was not regarded as an "outsider".

The German leader said he had met a number of Baptists in Moscow and had preached to 2,500 persons at one service.

AUXILIARY PLANS TRIENNIAL

★ Women throughout the country will have a share in determining the program of the triennial meeting of the Auxiliary when it meets in the fall in Boston. The executive board, at its meeting at Seabury House, February 8-11, is sending diocesan presidents a list of a dozen or more subjects for discussion in small groups at the convention. They are to check the preferences of women in their dioceses and electives will be planned accordingly.

It is also announced that Bishop Emrich of Michigan will give the meditations on four mornings of the Boston meeting.

First hand accounts of overseas work were presented at the Greenwich meeting by Mrs. Davis R. West of Minneapolis, just back from Hawaii; Eleanor Ten Broeck, on furlough from Liberia; Mrs. Charles E. Griffith of Glen Ridge, N. J., recently returned from the Orient, and Paul Rusch, in charge of Brotherhood work in Japan.

A number of appropriations were made by the board for missionary work at home and overseas.

MEMORIAL SERVICE IN NEW YORK

★ A memorial service for King George was held last evening at the Cathedral of St. John the Divine, New York. Diplomatic

representatives to the United Nations and consuls of foreign governments attended. Bishop Donegan presided.

SCHOOL OF RELIGION IN WASHINGTON

★ How to teach a church school; how to be a good vestryman; what makes groups interesting and how to develop leadership are among the important subjects being discussed at the annual diocesan school of religion which is being held on successive Wednesday nights at St. Paul's Church, Washington, D.C. Growing interest of adult members of the Church in their own education in better living of Christian teachings is evidenced by the total of 243 men and women registered for the school.

MEMORIAL SERVICE IN WASHINGTON

★ A memorial service to King George was held at Washington Cathedral on February 15th, the chiefs of mission of the Commonwealth of Nations having requested Bishop Dun that the service be held the same day as the funeral in England. Representatives of the Commonwealth of Nations as well as U.S. officials of high rank, attended, including President and Mrs. Truman. A second memorial service was held on the 17th. The public was invited to both services. Bishop Dun gave the address at the first service and the lesson was read by Sir Oliver Franks, British ambassador.

INTER-CULTURAL SERVICE AT WARREN, OHIO

★ The annual inter-cultural service, witnessing to the unity of Christians of varying races and denominations, was held on February 10th at Christ Church, Warren, Ohio. Ministers of the city, including the rabbi of the Jewish congregation, participated. The sermon was by the Rev. Joseph H. Evans, Congregationalist of Cleveland. The Rev. John Baiz is rector of Christ Church.

ORTHODOX SERVICE IN PITTSBURGH

★ The Russian Orthodox Church held a vesper service in Trinity Cathedral, Pittsburgh, February 6th, sponsored by a local council of Churches. The sermon was by Prof. Alexander Schmemmann of the St. Vladimir's Seminary, New York, and the service was attended by a number of Russian Orthodox and Episcopal Church priests.

AN UNUSUAL DINNER IN PHILADELPHIA

★ An event took place at Christ Church, Philadelphia, on Lincoln's birthday, that has its antecedents in pre-Revolutionary times. It was the annual Christ Church-Mikveh Israel dinner that alternates between the congregations, and this year it was Christ Church's privilege to entertain the members of Mikveh Israel synagogue.

The speaker of the evening was Will Herberg of New York. He is educational director of Local 22, Waist and Dressmakers Division, I.L.G.W.U. He was introduced by the Rev. E. A. de Bordenave, rector of Christ Church. The honored guests from Mikveh Israel were Gustav Klein of Rydal, Pa., president, and Rabbi E. Lipshutz.

This dinner commemorates an association that began in the early days of the synagogue, founded in 1740, when the Christ Church congregation went on record as approving that both Jews and Catholics be permitted to build churches. As a result the proprietors of Penn issued a permit for the synagogue of Mikveh Israel and St. Joseph's Catholic Church to be "built on an alley". And following this effort in behalf of a small group of newcomers to William Penn's Philadelphia, Christ Church congregation went to the aid of Mikveh Israel in 1782 when their synagogue was burned down, and contributed funds toward the rebuilding.

EPISCOPAL CHURCH NEWS

HOW CAN THE CHURCH DEAL WITH ISSUES

★ Social Relations commission of the diocese of New York held a workshop on how the Church can deal effectively with social issues at the synod house, February 18. The director, Leland Henry, led off by listing the issues, after which there were round table meetings on the needs of nursery school children, led by the Rev. John Bell of the Incarnation; the needs of elderly people, led by Elizabeth Evans, director of the service to the aged of the diocese; narcotic addiction, especially among the young people, led by the Rev. Charles T. Bridgeman, chairman of Bishop Donegan's committee to deal with the problem.

On economic problems, the Rev. M. Moran Weston of the National Council staff, dealt with seeking greater equality; the Rev. Marshall L. Scott, dean of the Presbyterian institute of industrial relations, told how the churches could deal constructively with areas of industrial conflict; James Mitchell, officer of a department store, spoke on cooperation between labor and management.

On the social order Judge Hubert Delany of the children's court spoke on securing integrity in government; Henry K. Kraft, state commission against discrimination, dealt with that subject; Councilman Stanley Isaacs spoke on housing for lower income families.

The world situation was handled by Walter W. Van Kirk, director of the department of international justice and good will of the National Council of Churches, who spoke on raising living standards in underdeveloped countries; Bishop Y. Y. Tsu of China spoke on maintaining contact with the Church in Asia; Anne Guthrie, new secretary of the Girls' Friendly So-

ciety, told how the Church could help secure both freedom and peace.

Bishop Donegan was the chairman of the evening session when reports were presented by the workshops, with Dean James A. Pike closing the affair with an address on the task ahead.

PROF. JOSEPH FLETCHER ADDRESSES STUDENTS

★ The possibility of a Christian ethic in a secular world was the subject of an address given before the Canterbury Club of Trinity Church, Boston, February 3rd, by Prof. Joseph F. Fletcher of Cambridge Theological Seminary.

TELLS OF WAR EXPERIENCES

★ Prof Arthur Fanta of Trinity College recently addressed the men's club of St. James

Church, Hartford, on his experiences in Czechoslovakia, under Hitler, of his escape to England where he taught political science to British soldiers, and later of his work for the U.S. army as a prosecutor at the Nuremberg war crime trials.

KENYON RECEIVES \$8,000 GIFT

★ Kenyon College, Gambier, Ohio, has received \$8,000 from the Lilly Endowment of Indianapolis, designated by the donors for the development of the library of Bexley Hall.

CENTRAL NEW YORK CLERGY MEET

★ Clergy of the diocese of Central New York met February 11th at St. Paul's, Syracuse, with Prof. A. T. Mollegen of the Virginia Seminary speaking on the task of the Church in a confused age.



BISHOP MOODY of Lexington is all smiles, as he well may be, for the new station wagon was presented by laymen of the diocese. L-R: Stanley McCracken, the Bishop, Herbert Anderson, Joe Moton, Walter Binder

Children's Behaviour at the Meeting House

Decently walk to thy Seat; run not nor go wantonly.

Shift not Seats, but continue in the Place where your Superiours order you.

Lend thy Place for the easing of anyone that stands near thee.

Talk not in the Meeting House, especially in the Time of Prayer or Preaching.

Fix thine Eye on the Minister, let it not wildly wander to gaze on any **Person or Thing**.

Attend diligently to the Words of the Minister: pray with him when he prayeth, at least in thy Heart; and while he preacheth, listen, that thou mayest remember.

Be not hasty to run out of the Meeting House when the Worship is ended, as if thou wert weary of being there.

Walk decently and soberly Home, without Haste or Wantonness; thinking upon what you have been hearing.

Children's Behaviour at the Table

Come not to the Table without having your Hands and Face washed, and your Head combed.

Ask not for any Thing, but tarry until it be offered thee.

Make not a Noise with thy Tongue, Mouth, Lips or Breath, in eating or drinking.

Spit not, cough not, nor blow thy Nose at the Table, if it may be avoided; but if there be necessity, do it aside, and without much Noise.

Stuff not thy Mouth so as to fill thy Cheeks, be content with smaller Mouthfuls.

Blow not thy Meat, but with Patience wait until it be cool.

Smell not of thy Meat, nor put it to thy Nose; turn it not the other Side upward to view it upon thy Plate.

Throw not any Thing under the Table.

Spit not forth any Thing that is not convenient to be swallowed, as the Stones of Plums, Cherries, or such like; but with thy left Hand, neatly move them to the side of thy Plate.

Foul not the Napkin all over, but at one Corner only.

Drink not nor speak with any Thing in thy Mouth.

When thou risest from the Table, having made a Bow at the Side of the Table where thou sattest, withdraw.

Persistent Personal Problems

In These Anxious Times

By ARTHUR LEE KINSOLVING

Rector of St. James, New York

The Mystery Within Human Relationships

IN accepting the request of the editor of the Witness to furnish a contribution to the series on persistent personal problems I should have had the wit to realize that I thus involved myself in one more persistent personal problem, to wit: producing the article. And yet I am happy to invite you to explore with me a few moments the mystery within relationships.

It is in the field of our relationships that we encounter today our most perplexing problems. Many of them are so perplexing that Jesus our Lord alone seems to solve them or to enable us to bring them to solution.

We delude ourselves in imagining that we manage and determine our relationships, when in fact it would seem that our relationships test and determine us and our destiny. Nowhere is this truth so forcibly put to us as in the parables of Jesus. Consider first the best known, the story of the Good Samaritan. This is perhaps the parable which has made the maximum impression upon the American mentality. We have an almost superstitious reluctance to pass by a stranger in distress on the highway. Our country has practiced a good deal of international philanthropy which is an evidence of the influence of Jesus' story. We cannot escape the memory of the priest and Levite, who for all their pretensions to religion, considered their business so important as to justify them in passing by on the other side this poor, beaten, half dead man, while a rank outsider, a stranger, fulfills the law of humanity and brotherliness toward him.

The master suggests that the priest and the Levite felt quite free to decide not to enter into a relationship with this derelict stranger, but that in fact the relationship existed and determined their destiny and showed up for all time the hollowness of their pretensions to devotion to God. Note especially the preface to this story, "and he willing to justify himself." With consummate insight Jesus detected that this man was really putting the question: Who ought to act as a neighbor unto me? Christ turned the situation so that he could not help but put the

question: Have I been neighbor to that man? Christ had circumvented his attempt to justify himself.

Bridging Gulfs

IN the sequel to the story, "go and do thou likewise", the Lord has warned us not to wait until someone else takes the initiative in being a friend or neighbor toward us, but to express the way of love by taking the first step ourselves, by bridging gulfs and getting beyond estranging circumstances. Indeed, Jesus cautioned us that our very relationship with God, indeed our access to him, would be determined by our relationships to one another. When we intend to make an offering to God we had best delay until we have restored right relationships with one another, and then come and try to approach our Father in heaven.

Acutely aware of the dangers in the present world situation, we are perhaps puzzled at the isolation of the American position at the present moment. After all our friendliness toward the Chinese how can they range themselves with the Russian Communists in such violent hostility toward the United States? Why do the peoples of Asia generally seem so unamenable to our influence? Are not these symptoms of the high importance of watching our relationships? For, over a long period of time we in the west have entertained, perhaps unconsciously, a rather arrogant sense of superiority which has manifested itself in our dealings with Oriental peoples. We have always been accustomed to demand and expect certain privileges and concessions and to treat Orientals as menials. And now the Orient, as Arnold Toynbee says, is striking back. American policy is being discussed in the Parliament of India and we anxiously wait to find what attitude they entertain toward us. Not long ago there were places in India where native people were not expected to enter a white man's club.

Jesus introduced another story by referring to those "who supposed that they were righteous, despising others." He held up to eternal opprobrium the man who thanked God that he was not as other men are. Our racial exclusiveness and condescension is obviously bringing us into in-

security. The examples of race prejudice that persist on this continent are made much of abroad and used against us as evidence of the hollow pretensions of our democratic way of life. Here is another instance of the way in which we do not determine our relationships, our relationships appear to determine us and our destiny.

Self Indulgent Chaos

IN one respect Christians of an earlier day were taught this truly. A young boy or young girl growing up was made to feel that certain holy demands of purity and restraint, which God had ordained, determined whether a person could maintain real claim to respect in his own as well as in others' eyes. With alarming rapidity the decencies, restraints and reticences of American sex life have been submerged in the self indulgent chaos of our moral confusions. Apparently our young people are learning what is to their true interest only by the tragedies that develop along the experimental way. By uncanny laws of life, the violation of that which is sacred in human relationships exacts its awful retributions as the picture "A Place in the Sun" vividly portrays. As Jesus has shown us, our relationships test us and we are not entirely free to alter our relationships. Nowhere is this so clear as in matrimony. This mysterious and sacred relationship until recently was thought to command one. Rapidly it has been reduced to a matter of calculation, personal pleasure, desire or preference. It is often regarded now as a matter of free choice whether a man or a woman shall decide to renounce the relationship with husband or wife and children. As if through these relationships they had not been bound by such subtle and entangling filaments that no breaking of the bonds could happen without shattering consequences, psychological, moral and spiritual. What of the fate of the children when they discover that either the father or mother has simply walked out on the relationship and they are left half orphaned in a cold world, bewildered and insecure?

In this secular world one is surprised at the advice people receive so soon as they have one little tiff in marriage. They are advised to proceed immediately to the divorce court and then to a new liaison, as if the vows they had made most solemnly in the sight of God "for better or worse . . . until death us do part" were not meant to protect them from ending by acting most cruelly toward the person to whom they had promised most.

This matter of relationship in Jesus' eyes is so subtle and profound that it affects even one's relationship with one's means. In secular society

people are, of course, apt to feel that they are entitled to determine this relationship with their money, which is under their control. "Shall not a man do what he will with his own?" Christ with a deeper insight helps us to perceive that we are really trustees or stewards. Money that you and I jingle in our pockets is a bundle of potentialities that can and perhaps should be translated into some desperately needed commodity upon which human need depends. Jesus' unforgettable parable of the rich fool warned that in the eyes of God this relationship can also determine our destiny.

Relationship With God

THE most curious popular notion in the secular world, and it has spread very far into the modern mentality, is that it is entirely within our province to determine whether or no we shall have any relationship with God who is our creator, redeemer, and judge. If we prefer, we may simply bow out of this relationship, and have it entirely nullified. It is largely a matter of temperament or taste whether we determine to admit and recognize any relationship with God and do anything at all about it. The New Testament concept that "we have not chosen him but he has chosen us", is pretty much erased from consciousness.

Yet all that we have or hope to be we have received. Have we no debt of gratitude? An ingrate has never had a good name in a moral society. Is there no personal responsibility to thank the giver of every good and perfect gift for all that we have received? Jesus told the parable of the great supper to deter us from taking lightly God's gracious invitations and proffered opportunities to enter into the banquet of life's privilege. It is not ours to say to God, I pray thee have me excused. And yet it is the custom, even for many religious people in the loveliest time of the year when we seem to have received most in this beautiful America, to absent themselves from the public acts of worship and adoration and thanksgiving to the author of all our liberties and privileges. Is it not clear that the religious relationship is so important, so influential, and so creative in life that it should be constantly cultivated by all men? And this above all others is the relationship that determines us and our destiny.

Jesus in the great parable of the last judgment put us on notice that he had already invaded all our relationships. Perhaps the master never did a more mysterious and consummate thing than when he identified himself throughout all the future of all men's experience with the least and lost, the stranger, the prisoner, the beggar, and

said, "Inasmuch as ye have done it (or done it not) to one of the least of these, ye have done it (or not done it) unto me." He there portrayed himself to be what he has proved in history, the inescapable Christ, ever hungry and athirst, and yearning for man to fulfill to the full the law of humanity toward his fellow men. And he warned that not only for individuals but for nations he must administer the final judgment. Therefore we may be sure that when nations and peoples in ruthless callousness and cruelty go in for the cold, inhuman treatment of the individual that characterizes Communism the judgment has already begun to operate against them. Yet it is for us first to determine whether we ourselves and our country perceive the essential sacredness, the re-

latedness to Christ, of all our human relationships.

It is not only when we intend it and are dressed up for the occasion that we deal with the Lord of Life, the living Christ; but whenever we have to do with the claims of the least and the humblest. In all life's soul-searching tests, there is he in the midst; there as God he stands at the core and center of the very stuff of life.

I have invited you to consider with me the mystery within our human relationships. Christ has revealed the mystery. He alone provides us with the solution. For as we are sensitive to his presence and true to his spirit men may take knowledge of us that we have been with Jesus and learned of him.

The Seven Last Words

Meditations by Thomas V. Barrett

Caiaphas Speaks:

I AM alone now, and by this time Pilate has pronounced the death sentence. Just a few hours now, and the man will have been crucified. . . .

It seems an age since this morning. . . . I was awakened at dawn by voices in the courtyard; a cold, dreary morning with a mist swirling about the buildings, and the men had a fire in the midst of the courtyard. He stood under guard. I knew who he was before the servant brought the word to my door. Jesus the Galileean. Judas had done his work, and Jesus was brought for trial.

I was a little apprehensive I must confess. I do not have much stomach for these investigations. I knew too much about Jesus' trickery with words to feel entirely at ease. I went down into the great hall where he was standing with some of the priests. They had come from Annas who had done his part of the work well . . . a clever fellow Annas . . . so subtle, and of course experienced in these matters . . . our plans have gone well on the whole. We shall not bear the burden of the man's death. In the dim light of the great hall he looked stern . . . even forbidding. The confidence of these heretics is amazing, which is of course one reason why they are so dangerous to the life of the Church. People believe in them. I considered my questions very carefully to give him no chance to trip me. He is an insolent, despicable fellow. When I asked what he taught he shrugged contemptuously and said, "Ask those

who heard me". One of my men hit him across the face. It did my heart good to see the mark of the blow against his swarthy cheek. But there seemed something futile about it, like a child's pebble hurled against a rock.

There is nothing so futile about a crucifixion however. He'll not show such contempt again, such impudence, such vicious disregard for the holy priesthood and the authority of the priests and the rabbis. It was imperative to get rid of him, to wipe him out for the good of the people; for the good of the Church; for the position of the priests. Allow a fanatic like him some freedom and all ecclesiastical authority would be undermined. He set himself up above the law, and the custom; above the priests, even above me, Caiaphas, High Priest of Jerusalem! But Annas and I have brought his ill advised venture to a fitting end, and we have done it legally, in perfect order . . . there is no telling what might happen to religion if it is to be left to individual judgment, without respect for the tradition, and the divinely ordered priesthood. We had to get rid of him, and what will the world lose? A country preacher . . . a wild-eyed carpenter . . . fanatic . . . heretic . . . arrogant dog with a mouth of insult and a jackal's insolence . . . claiming to be the Messiah . . . the blasphemous imposter! This will show him, this crucifixion . . . and show the people too that one cannot toy with the authority

of the priesthood . . . with the power of Caiaphas, of Jerusalem.

The witnesses did not agree confound them. . . . I thought our plans would go astray without the necessary circumstantial evidence for conviction . . . only rumors, suspicions, hearsay accusations . . . the trial had to go according to the Law. The confusion unsettled me a little when those voices dinned in my ears: he is guilty; he blasphemed; he claims to be the Messiah; over the confusion of the voices the silence of Jesus was distracting, damnably unnerving, like the silence one hears between cracks of thunder over the mountains. He stood with a sardonic smile, as though amused at our indecision . . . laughing at us as though we were prisoners . . . silly to feel that way . . . power and authority were on our side from beginning to end, on my side, I was the one with the power, Annas and I, and by now the man must realize the price of arrogance, and heresy, while he twists and turns to escape the torment of the cross. "Who do you claim to be?" I said; "Art thou the Christ, the Son of the Blessed?"

"Thou sayest it", he taunted, "Ye shall see the Son of Man coming in the clouds of heaven . . . " God of Abraham, Isaac and Jacob, that I should hear such awful blasphemy . . . to my very face . . . the man confessed his guilt . . . and according to the plan he was taken to Pilate for the sentence, Pilate the godless Roman, a weakling, a temporizer, a stupid underling; he almost let Jesus go free. . . .

I am alone now . . . and by this time Pilate has pronounced sentence. It will soon be over praise God and we can go on with the celebration of the feast-day. Yet my hands still tremble from my anger . . . the wretch almost spoiled the sacred observance of the time. But Annas and I have won. I am the highest authority in the land . . . no one is here now to challenge me . . . or there will be no one in a few hours . . . it seems chilly in this room and dark outside, the wind is rising and a draught sweeps along the floor. I can still see the face of the rascal . . . still feel his presence . . . the disdainful look of him, but I will dismiss him from my consciousness and let him rest upon the conscience of Pilate. The Church is rid of a dangerous man. My place is secure, the temple worship will go on as before without the gross interruption of carpenters playing God; the people will soon forget this bearded rebel. I, Caiaphas, will no doubt be renowned for my decisive action. Caiaphas the Great High Priest of Jerusalem, people will say . . . by whose sagacity a heretic was purged from the life of the Church.

Just a few hours more . . . and he will not haunt

me . . . "Ye shall see the son of man coming in the clouds of heaven . . ." Rubbish! Preposterous! There was no truth in the insolent swine. Steady thy hand Caiaphas . . . in a few hours he will be done with . . . his insurrection brought to nothing. In a year or so this day will no longer be remembered. The Church will be at peace.

(Next Week: Peter)

Unionized Religion

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

ONE of our leading weekly periodicals recently ran a series of communications in which various persons told the world "what the matter is with the Church."

In very few of these letters was there any adequate appreciation of the fact that the chief trouble with the Church is, the people.

The Church as a potent factor in civilization is scarcely on trial.

It has been demonstrated time and again what it could do with people.

It was the one potent factor which tamed and civilized the Anglo-Saxon savages and Scandinavian pirates from whom we are descended.

It is the only potent factor that has ever attempted to do anything with Fiji cannibals and Polynesian head-hunters.

It is the only instrument of our rather smug civilization which has ever carried its benevolent influence into Uganda or Metlakatla.

The only other stimulants, which the Caucasian race has ever attempted to give the savage, have been racial prejudices and bad whiskey.

Really the Church as an institution has done so much more for the race than the modern critics of the Church are doing that it would be more seemly for the people to confess their own sin in abandoning the one instrument of grace that the world has known and substituting generalizing negations for personal service.

The real trouble with agriculture is usually poor soil and muddled heads.

As a rule the providence of God is to be depended upon; but, strange to say, whenever a flood or an earthquake destroys the crops, it is called a visitation of God.

Why that curious name? God visits us with sunlight and rain and fertile soil, yet we emphasize exceptional acts of destruction as his visits.

Man is prone to lay the blame of things on God.

What is this Church that is so frequently discussed?

It is so easy to enter a general indictment against a mere fiction of the mind. It must be apparent that the Church is one of two things: either it is the instrument of God to convey grace to men, or else it is the creation of men to convey information to God.

Either it is an organization founded by Christ to tell men about God, or else it is an ecclesiastical union organized by men to tell God what man wants.

You belong either to the corporate body of Christ or else to the union.

If you belong to the corporate body you are apt to be long on your privileges as a member of the corporation and are apt to be looking for dividends more than service.

And if you belong to the union you are apt to be long on grievances and short on a sense of personal responsibility.

The Complainers

THE old mediaeval corporation was apt to abuse its privileges. The Reformation was a unionizing of religious workers, and they are strong in airing their grievances and shouting for shorter hours of service and better wages in the way of ecclesiastical attractions.

And the worst of it is that the shorter the hours and the better the sermon the less labor one gets in return.

The best laborers I know in the Church are not the product of fine sermons, but rather of a good conscience.

These new ecclesiastical unions want none of that "penny a day" stuff, although they are rather keen for the eleventh-hour privileges.

They hang about the market place and tell us how the Church should be run, but no burden and heat of the day for them.

It is true that no man has hired them, but not because they have received no invitation to work, but because they are on a strike for shorter hours and better sermons.

Men are very prone to complain about the weather, their religion and the policies of the administration.

This is not a sign of an enlightened conscience, nor of a constructive mind, but rather that the disease is catching. It is easy to condemn a government that you couldn't run to save your life and to tell what the Church ought to do when you yourself are doing nothing.

The only legitimate critic is the hard worker,

and he is so engrossed in his work that he forgets to criticize.

There is a quadruped who whenever he stops work begins to kick and bray. He is a fairly intelligent animal, but has an unsociable disposition.

The vineyard is here, and it is the Lord's will that we should work therein. The fact that we have poor overseers and poor grub does not justify a strike, for, after all, God is expecting us to work and isn't interested in our complaints.

A poor preacher may be his test of your sincerity, and I doubt whether he will accept your alibi when pay day comes.

Ruskin has defined a critic as "a painter who cannot paint himself."

It is a suggestive definition and fairly comprehensive in its conclusiveness.

No Quitters

WE may as well recognize that the Kingdom of Heaven includes the corporation and the workers and that the interest of one is the interest of both.

The Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the corporation are poor stuff, the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive.

We are not going to improve the spiritual force which the Church has always contained when men stir up the gift of the Spirit, by pulling out of the Kingdom.

The truth is that God made a Church which he never intended should be acceptable to quitters.

It is the grit of continuance in good works which God demands, and those who murmur are destroyed by the serpents of anger, envy and hate, and those who persist in complaining are destroyed by the destroyer.

If the Church in any particular age has been run down (as it frequently has) then it has owed its resurrection to the persistence of good men who stick to the cross of Christ, when all the rabble about is gabbing.

It boils itself down to this: Your life is your job and God is your Master.

He knows what is going on better than you do, and it is harder for him to put up with poor priests than it is for you to put up with poor preachers.

If he sends you into no man's land of spiritual desolation, he expects you to carry on with the

same fidelity to him that you would manifest if you held a title deed to the Garden of Eden.

The real answer to the complaint is to be found in your definition of the Church.

Is God a hard Master who calls you to an unprofitable job? If so, then strike, but do not imagine that you have reached the end of the question. You are as responsible as the other fellow for what happens afterward, for you have contributed to the chaos by your desertion of the forces that make for law and order.

Purity

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

PURITY is the virtue which is the opposite of lust. It is marked by out-pouring while lust is grasping. It is clean while lust is cloudy.

When you have watched a spring clear itself after mud has been thrown into it, you have seen how purity replaces lust.

The source of purity is in God. Its outpouring in this world where we can see it is in Jesus

Christ. Any channel of communication with him can bring its clearing stream to our inner spirit.

One sign of purity is the identity of various samples. What you take at one point is the same as anything taken at another. Pure love in marriage is like that. What is found in one partner is found also in the other. There are no secret areas of which we think "what he (or she) doesn't know, won't hurt him." All of each person has been given to the other and is accepted in love as belonging to both. Whenever we deliberately withhold anything, we are harboring impurity.

Purity begets trust, the sort of trust we show in the return of the sun and the seasons. We know that they may fail or be hidden, yet we count on them absolutely. With such trust are husband and wife united when there is purity in their life.

Purity is indeed a great virtue which is beyond price. It cannot be bought or sold. God gives it to those who will have it. We thank him for it as shown in Christ and received through our contact with him.

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By

G. A. STUDDERT-KENNEDY

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EPISCOPAL CHURCH BRIEFS

YOUNG PEOPLE of Missouri held a rally in St. Louis on February 3rd with the noted educator, Mordecai Johnson, president of Howard University, the speaker.

OBJECTIVITY in reporting is not always so easy. One of our Church weeklies, which is out to show up the rest of us in that regard, lower-cases the word "Negro"—like this, "negro". Ask your colored Church friends if they consider that slanting the news.

BISHOP HINES of Texas addressed the altar guild of Christ Church Cathedral, Houston, February 7, to which members of other guilds of the city attended. He led a devotional service in preparation for Lent.

WITNESS articles for Lent start in this issue. There are seven remaining numbers that will feature the Meditations by Tom Barrett and articles on Persistent Personal Problems and how they were dealt with by a notable group of experienced rectors. Send your order for a bundle today to Tunkhannock, Pa., so you will get these numbers for your people.

ACOLYTES, nine in all, were installed to the order by Dean Kellogg of Christ Church Cathedral, Houston, on a Sunday this month. The dean explains that to become an acolyte in the cathedral a boy must have reached the age of twelve, be confirmed, and serve a period of training.

GRACE CHURCH, Providence, R.I., has a fine group of preachers for the noonday services in Lent: Bishop Bennett of R.I.; Bishop Ludlow, suffragan of Newark; the Rev. Boynton Merrill, Congregationalist of Columbus, Ohio; the Rev. Paul A. Wolfe, Presbyterian of New York; the Rev. Roscoe T. Foust, rector of the Ascension, New York, and Witness editor; the Rev. James G. Gilkey, Congregationalist of Springfield, Mass.; Bishop Powell of Maryland. Rector Clarence H. Horner takes the Good Friday service.

CHRIST CHURCH, Lonsdale, R.I., has an amplifying system in the belfry to broadcast chimes from the organ. It is the gift of Percy Hodgson, warden, in memory of his father.

CHRIST CHURCH, Cambridge, Mass., has deleted the word "male" from its by-laws. The change has to be approved by the bishop and standing committee of the diocese and passed

at another parish meeting. Once done, women can serve on the vestry. Heading for this might be "Progress."

HONOLULU now pays the full salary of Bishop Kennedy, the first step toward status as a diocese.

JOSEPH G. MOORE, professor at Seabury-Western, is now making a survey of parishes and missions in the metropolitan area of Providence. He just completed a similar study in New York City which took two years.

TRINITY, Newport, R.I., had a boiler explode, spreading a thick film of oily soot over newly painted corridors and stairways up to the third floor of the parish house. Loss was covered by insurance.

WASHINGTON CATHEDRAL recently dedicated a Canada window. The address was by Ambassador Hume Wrong of Canada.

EZRA MARTINSON, recently consecrated assistant bishop of Accra, brings the number of Negro bishops to eight in Africa. One is the American-born bishop of Liberia, Bravid Harris.

ST. JAMES, Lancaster, Pa., wants to complete its collection of pictures of former rectors. Needed: Richard Locke, 1744-1748; George Craig, 1751-1758; Joseph Hutchins, 1783-1788; Elisha Rigg, 1789-1796. The Rev. Robert C. Batchelder is the present rector.

CHRIST CHURCH, Suffern, N. Y., N. Y. spent \$1,445 on rectory improvements last year and over \$25,000 in a parish house alteration project. The Rev. Fessenden Nichols is rector.

BISHOP GRIBBIN, retired of Western North Carolina, conducted a teaching mission, February 17-21, at St. Luke's Chapel, New York. Questions answered: What is your life for? What does the Episcopal Church stand for? What does Christ want you to do?

BISHOP DONEGAN is to be the celebrant at the Washington Birthday corporate communion at Trinity, Ossining, N.Y., speaking at the breakfast that follows. Men from neighboring parishes were invited.

DIOCESAN HOUSE for Western New York will be redecorated if the present fund campaign is successful. It was launched by Bishop Scaife at a

luncheon on February 10. The house was given to the diocese as a memorial in 1950 and plans are to move from the old diocesan house in April.

BISHOP BOYNTON of New York is to appear on the television program, *Lamp Unto My Feet*, on March 2 at 5:30. The Rev. John Heuss, new rector of Trinity, New York, appeared on the same program on February 10.

DEAN JAMES PIKE of the Cathedral of St. John the Divine is lecturing on Thursdays evenings this month at St. John's, Larchmont, N.Y., sponsored by the adult discussion group that was organized three years ago.

CENTRAL NEW YORK apportions \$12,000 a year from its budget for college work. It provides for full-time workers at two universities and part-time workers at eight schools and colleges.

OUR SAVIOUR, Plainville, Conn., has a new organ to replace one that was bought fifty years ago, second hand. It is the gift of Mr. & Mrs. Henry S. Washburn in memory of their son who was lost when a cruiser went down in world war two. The guild in the parish prepared for the installation by decorating the entire interior.

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PEOPLE

CLERGY CHANGES:

GLADSTONE ROGERS, formerly rector of Holy Cross, Miami, Fla., is now rector of All Saints, Jacksonville, Fla.

ELWADE HAMPTON, formerly rector of St. John's, Milton, Del., is now rector of All Hallows, Davidsonville, Maryland.

WALTER E. EDWARDS, formerly rector of Trinity, Tyrone, Pa., is now rector of Trinity, Athens, and St. Paul's, Troy, Pa.

KENNETH H. ANTHONY, rector of St. John's, Waynesboro, Va., becomes rector of Holy Trinity, West Chester, Pa., April 15.

CRAWFORD W. BROWN, canon perceptor of Washington Cathedral, becomes ass't. at Calvary, Pittsburgh, Pa., after Easter.

CHARLES M. HALL, recently ordained priest, is now rector of St. Peter's, Manton, R.I.

HONORS:

BISHOP HART of Pa. received an honorary doctorate in canon law from Temple University on Feb. 15.

LAY WORKERS:

CHURCH ARMY appointments: James R. Allen is on the staff of Trinity, Albany, N.Y.; Robert K. Hemphill is on the staff of the Good Shepherd, Ft. Defiance, Ariz.; Ralph M. Cornell is now in charge of Christ Church, Oakhurst, Cal.; John R. Hunt is in charge of Calvary, Hillman, Mich.; Alexander T. Patience is now in charge of Trinity, Lawrenceburg, Indiana.

ORDINATIONS:

STANLEY BRIEN was ordained deacon, perpetual, by Bishop Heistand, Feb. 7, at St. Andrew's, Harrisburg, Pa. He has been layreader for 25 years in charge of Trinity, Steelton, where he is employed by an industrial firm.

LUTHER W. FOLSOM was ordained priest and ARTHUR A. SMITH was ordained deacon by Bishop Bram, suffragan of South Florida, Feb. 2, at All Saints, Fort Lauderdale. The former is in charge of St. Martin's, Pompano Beach.

DEATHS:

FRANCES BARTTER, 82, retired missionary to the Philippines, died at her home in England, Jan. 26. She served as a missionary for the Episcopal Church from 1910 until her retirement in 1934.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

This is the Day. By Theodore Parker Ferris. Follet.

Theodore Ferris of Trinity Church in Boston not only stands in a great tradition and occupies a famous pulpit but is himself one of the best interpreters of Christian gospel at the present day. These twenty-three sermons are simple, straight-forward, non-oratorical expositions of Christian faith and practice. No one can read them without a renewed sense of the vitality and power still to be found in the Gospel. They are addressed to ordinary people, where ordinary people live; that is to say, faced with problems—not necessarily immersed in or overwhelmed by them, but faced with them and eager to solve them and go forward to better things. This book will be of immense value to many readers among the laity, and I wish we could get it into the hands of people who are somewhat outside of and detached from the Christian Church and its influence. It might make a great difference to many of them.

A Protestant Dictionary. By Vergilius Ferm. Philosophical Library, \$5.00.

A brief (under 300 pages) dictionary of Protestant churches, theology, and biography. On the whole the definitions are accurate though the terminology is sometime unusual (e.g. Richard Hooker "argued for the bishop form of polity"). The articles on the Church of England and of the Protestant Episcopal Church are factual enough, but some of the theological and philosophical articles are themselves in need of further explanation—e.g. the article on existentialism—but then one wonders sometimes if even those who profess it know what it means or can explain it!

Christian Faith and Practice. By Leonard Hodgson. Scribner's, \$2.25.

It is the purpose of Dr. Hodgson in this excellent book to give a description of what Christianity is. Although he has no desire to answer "Objections" to the various items of the Faith nor to argue for the reasonableness of Christian beliefs, by telling us in simple language what Christianity is, as a creed to be believed and a life to be lived he has, in fact, given us a most powerful "apologetic."

An introductory discussion of the meaning of such words as revelation and faith, is followed by chapters on the Creation of the world, the problem of evil, the person of Christ, the

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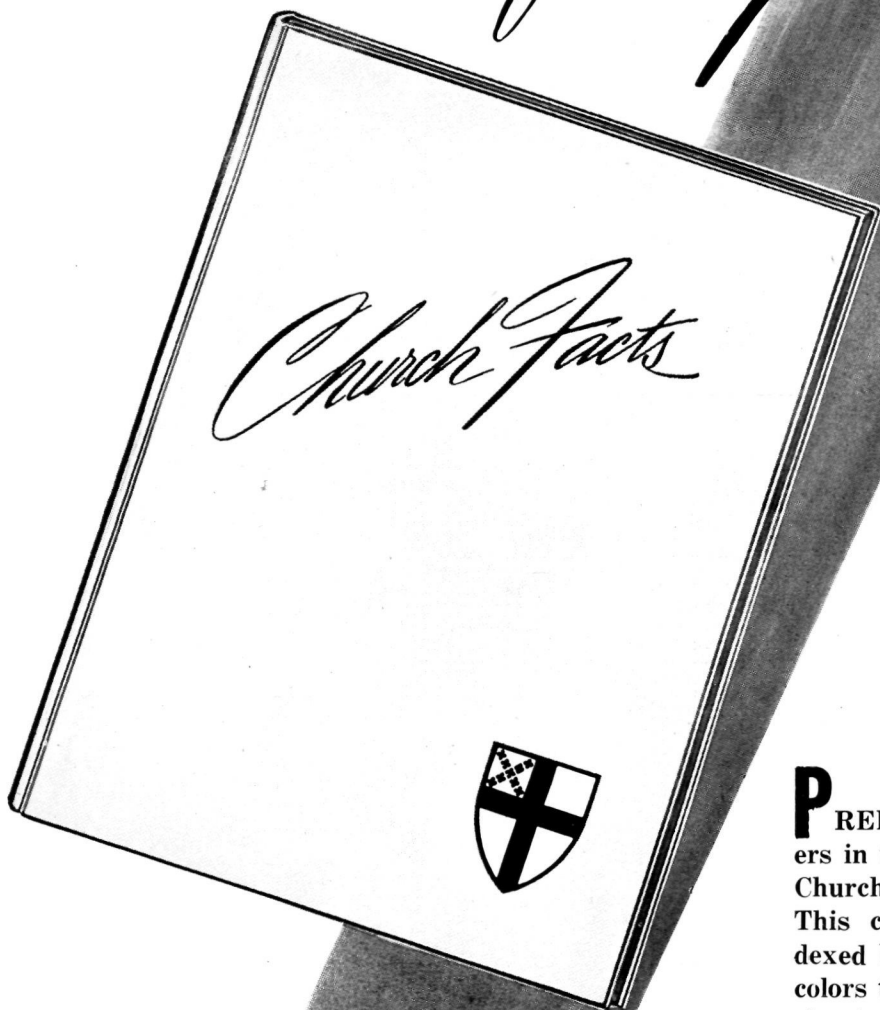
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