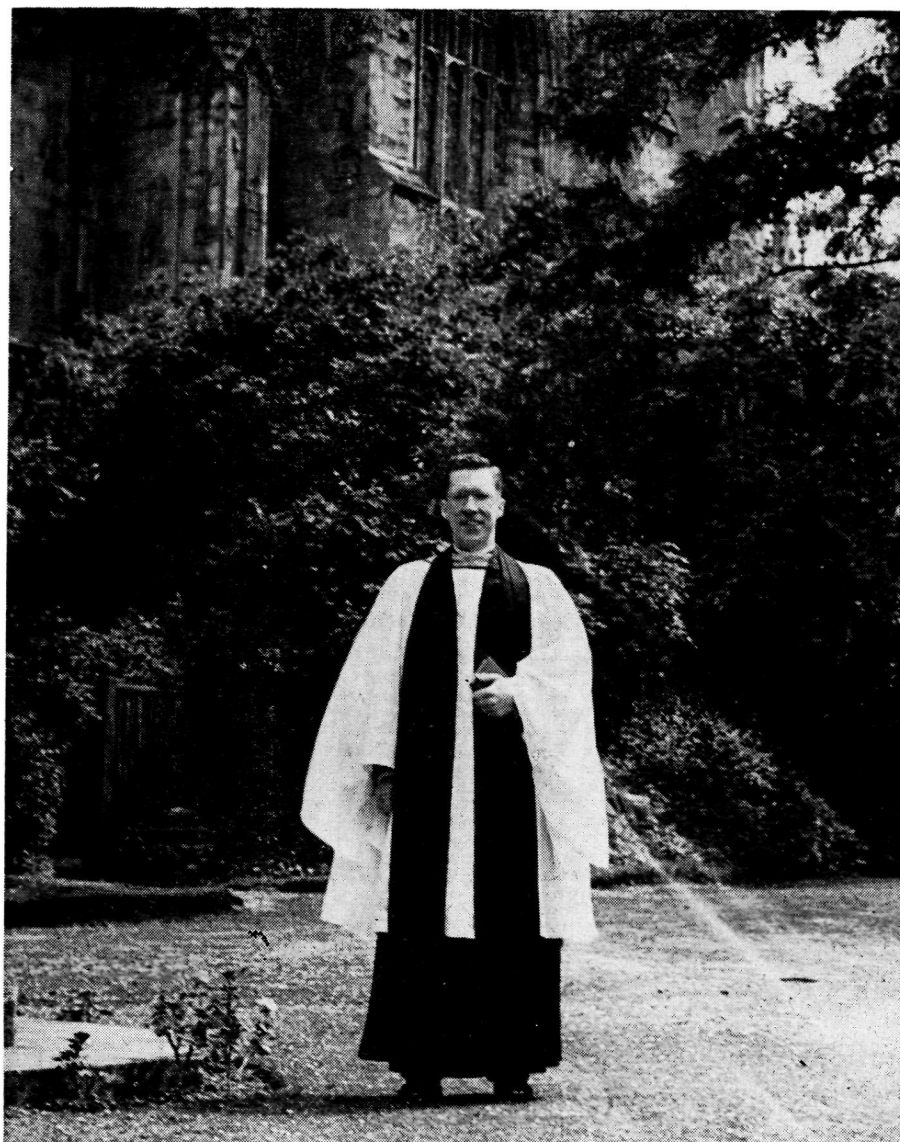


The WITNESS

10¢
A COPY

December 4, 1952



SUMNER WALTERS JR.

FOLLOWING ORDINATION AT CANTERBURY CATHEDRAL, ENGLAND

The Call Of The Advent Season

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

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

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Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION

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5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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

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Thursday, 7:30 a.m.

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Rev. Timothy Pickering, B.D., Assistant
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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—

**PROTESTANTS PETITION TRUMAN
ON SITUATION IN SPAIN****THEY URGE THAT FINANCIAL AID BE WITHHELD
UNTIL PERSECUTIONS ARE STOPPED**

★ Four hundred Protestant ministers and laymen on November 24th asked President Truman to withhold financial aid from Spain until "discrimination" against Spanish Protestants is eliminated.

They also urged that "no consideration be given to an alliance" between Spain and the U. S. "until the Spanish government establishes full civil rights and freedom of faith and worship in Spain."

A letter containing the proposals was delivered at the White House by a delegation of Protestants. Signers included: John A. Mackey, president of Princeton Theological Seminary; Charles Clayton Morrison, former editor of the Christian Century; the Rev. Donald B. Cloward, executive secretary of the Council on Christian social progress of the American Baptist Convention; Henry Sloane Coffin, president-emeritus of Union Theological Seminary and former moderator of the Presbyterian Church; Georgia E. Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, Calif., and Halford E. Luccock, professor of homiletics at Yale Divinity School.

Charles I. Stewart of New York, an Episcopal layman serving as secretary of the group, said the signers were acting as individuals and did not speak for their Churches or organizations.

Their letter urged President Truman to cleanse "the bitter contradiction of American money used to keep in power a foreign government which encourages the persecution of men, women and children because they confess the same Protestant faith as do the majority of Americans, from whom the money comes."

The group cited a pastoral letter issued by Pedro Cardinal Segura y Saenz, Archbishop of Seville, which cautioned Spaniards against "tolerance and benevolence toward Protestants."

"We have always been distressed by the cruel discrimination of the present Spanish government against our Spanish brethren of Protestant faith," the letter said. "Protestants cannot practice as physicians, lawyers, teachers or hold public office. Baptism, marriage or other spiritual comfort received at the hands of their own ministers, or in accordance with the rites of

their own communions, have no legal recognition.

"Protestants," the letter continued, "cannot advertise, call public attention to their religious buildings or make public announcement of the hour or place of their religious services. They are forbidden to organize new congregations, establish new places of worship, operate schools for the children or recreational centers for their people."

Mr. Stewart said similar appeals would be made soon to President-elect Dwight D. Eisenhower and his designated secretary of state, John Foster Dulles.

He added that 500 additional signatures had been obtained too late for inclusion in the copy of the letter delivered to President Truman. The group will continue to seek more names, he said, in the hope of delaying action on a Spanish aid agreement until after the new administration takes over.

Meanwhile the Roman Catholic hierarchy of the United States issued a statement on November 25th, following their meeting in Washington, in which they refer to "the multitude of contemporary martyrs and confessors who in these latter days have suffered for their faith in Jesus Christ. Never before in history have so many men and women fallen victims to religious persecution."

No mention was made, of course, of persecutions in Spain since that is not a country of "atheistic materialism" but rather is dominated by the Roman Catholic hierarchy.

EPISCOPAL CHURCH NEWS

DONEGAN WARNS OF ENTERING WEDGE

★ Bishop Donegan of New York, preaching at Christ Church, New York, on November 22nd, warned that the claim of Roman Catholic bishops for state aid for auxiliary services (transportation, text books etc.) could be the entering wedge for greater claims later. "Before consideration is given to the claims for auxiliary services we should have definite assurance from our Roman Catholic brethren that they do not intend to claim tax support for the maintenance of their educational system. Otherwise it is difficult, considering the pattern of the Roman Catholic Church in other countries and its political astuteness in this country, not to assume that the claim for auxiliary services is an entering wedge."

He declared further that "it is not in our American tradition for the government to finance the work of the Church, of which education is an important part. To change this tradition now would in fact give a disproportionate advantage to one grouping of our citizens, no matter how equal any such legislation might be in theory."

A couple of days before the Rev. Charles Clayton Morrison, officer of Protestants and Other Americans United for Separation of Church and State, had declared at a mass meeting in New Orleans, that the public school system "is imperilled by the designs of the Roman Catholic Church either to get control of it in communities where the Church is strong enough to do so, or to secure a portion of public school funds for the main-

tenance of its own parochial schools."

This brought a reply from Msgr. Henry C. Bezou, superintendent of Catholic schools in the archdiocese of New Orleans, who declared that "direct aid to parochial schools is not being sought by the American Catholic hierarchy. On the other hand we all know that the U.S. Supreme Court and some other state courts have given legal status to such child benefit provisions as bus transportation and free textbooks, no matter what type of school is attended. Surely in these decisions the courts were not violating separation of Church and state."

OVERSEAS PERSONNEL TO BE STUDIED

★ A committee of the National Council of Churches is to study how American businessmen and technicians abroad be chosen and trained so that they will better represent the United States in the countries where they work. A spokesman for the Council declared that the impression Americans make abroad has worried Church leaders and others concerned with international relations.

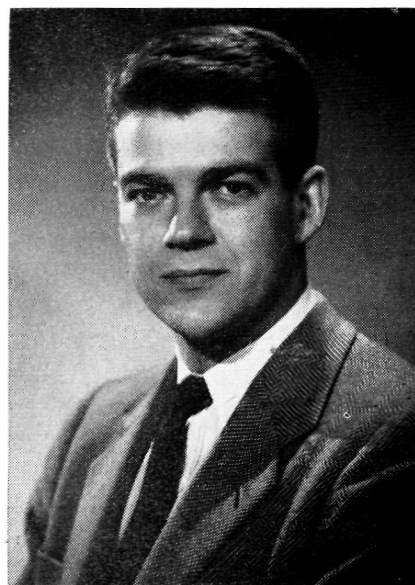
He cited a list of concerns: lack of interest shown by U. S. personnel overseas in spiritual matters; absence of Christian worship; the prevalent view abroad that Americans are concerned largely with self-indulgence and material things; their assumption that religion of people in non-Christian countries has nothing in common with Christianity; a frequent failure to apply the tenets of Christianity in dealing with people with whom they come in contact.

DEAN WARNECKE ACCEPTS

★ Dean F. J. Warnecke announced to the congregation of Trinity Cathedral, Newark, on November 22, that he had accepted his election as bishop coadjutor of Bethlehem. The consecration will probably be before Lent, though there is nothing definite on the date.

HIGGINS ELECTED TO RHODE ISLAND

★ The Rev. John S. Higgins, rector of St. Martin's, Providence, was elected bishop coadjutor of Rhode Island on November 19th. Election was on the fourth ballot. Prior to going to Providence he was rector of Gethsemane, Minneapolis. He was elected a member of the National Church in 1944, his term having expired this year. He was chairman of the department of social service while in Minnesota, and is also a member of the General Convention's commission on social reconstruction.



WILLIAM D. CHAPMAN, assistant at Calvary, Columbia, Missouri, is to be ordained priest, December 14th by Bishop Lichtenberger

EPISCOPAL-PRESBYTERIAN CHURCH IS CONSECRATED

★ On Thanksgiving Day the first church ever built by a combined Episcopal and Presbyterian congregation was consecrated in Indian Hill, Ohio, by Bishop Hobson of Southern Ohio, the Rev. John W. Lamy, moderator of the Presbytery of Cincinnati, and the Rev. Luther Tucker, minister of the Indian Hill Church.

The dedication festival began with a Communion service and breakfast for men on Saturday morning, November 22. After the service, Elton Trueblood, author and professor at Earlham College, Richmond, Indiana, conducted a meeting dealing with ways of rescuing the ministry from the hands of clergymen by developing effective Christian leadership on the part of laymen.

The church was established five years ago, and has been renting the use of a Methodist chapel for its services until the erection of its own church and parish house, now approaching completion. Prior to that there had been no Episcopal or Presbyterian church in the community. In April 1947, The Indian Hill Episcopal Church and The Indian Hill Presbyterian Church were formally organized, and each body simultaneously approved federation with the other. Shortly thereafter, the Episcopal Church was admitted as a parish into union with the Diocese of Southern Ohio. Similarly, the Presbytery of Cincinnati enrolled the Indian Hill Presbyterian Church and approved its petition to federate with the Episcopal Church.

Church membership and government and all policy and activities are the responsibility of the two denominational churches.

Property is vested in the Indian Hill Church, a corporation of which both churches are corporate members.

Federated local congregations in full union with two denominations and completely united locally, have been established in numerous places by the Presbyterian Church, but only one other case exists where the Episcopal Church has done so. This is also in Cincinnati.

In 1945 two long established churches, one Presbyterian and the other Episcopal, united to form West Cincinnati-St. Barnabas' Church. That Church is served by a Presbyterian minister, since Presbyterians constitute the majority of its members. With a majority of Episcopalians in the Indian Hill Church, an Episcopal minister serves as pastor. Close ties exist between these two united congregations, one of them located in the basin of the city, in a congested area where very

poor housing conditions prevail, and the other in a country residential area, where the summer camp for poor children which the city church serves, is located. The only other instance where such unity has been established is in the Church of South India. There the union of the Episcopal, Presbyterian and other Churches in a whole region was consummated in September 1947, the same year in which this local experiment was established in this country.

Prior to the organization of the Indian Hill Church, afternoon services had been conducted there for a period of fourteen years under the direction of the Rev. Francis J. Moore, then serving as a special assistant at Christ Church, Cincinnati, and now editor of The Forward Movement publications. His position was that of vicar both for the rector of Christ Church and the Rev. Jesse Halsey, pastor of the Seventh Presbyterian Church in Cincinnati.

The first minister called to serve the Church on a full time basis was the Rev. John U.



ST. MARK'S, HAZARD, KENTUCKY, founded a year and a half ago, presents its church school: In back row are Mrs. John S. Piper, wife of vicar, Roger Weiss, Mrs. Carl Weiss, Mrs. Fred Stewart, Mrs. Karl Tatum, and Mrs. D. E. Watts. Middle row includes Jimmy Hines, Brinda Weiss, Betty Watts, Raymond Weiss, Andy Tatum, Betty Stewart, Henry Watts, and W. H. Brock. In front row are Helen Adair Tatum, Mary Stewart, Katherine Stewart, Glinda Weiss, Anne Mitchell, and the Rev. John S. Piper.

Harris in 1946. He was succeeded in 1949 by the Rev. Luther Tucker, then serving as secretary of the Yale University Christian Association, and prior to that on the national staff of the Student Y.M.C.A. after two years service in China and Japan with the World's Student Christian Federation.

The new Church is a colonial building made of field stone and has a seating capacity of 200. The parish house which forms a T at the back of the Church, includes facilities for Sunday School of 150 children, together with the minister's study, church office and other meeting rooms.

REVISED VERSION IS BURNED

★ A copy of the new Revised Standard Version of the Bible, prepared by thirty-two scholars for the National Council of Churches, was burned in a public ceremony in the Baptist Church of Rocky Mount, N. C. The congregation denounced the revision because it uses "you" instead of "thou" in referring to Christ and because it changes "virgin" to "young woman" in an Old Testament passage. About four hundred persons, attending a protest meeting, declared the new translation was an attack on the divinity of Christ and the virgin birth. In New Haven, Luther A. Weigle, former dean of Yale Divinity School who was chairman of the committee of scholars, said that the objections were "nonsense."

GREATER COOPERATION IN EUROPE

★ Increased cooperation between French and German Protestants was voted at sessions of the Franco-German Brethren Council. The Council was established by French and German Protestant leaders in 1950 to promote better understanding

between their respective Churches and to demonstrate "the unity of the Protestant Churches beyond their national frontiers." It has so far concerned itself with arranging exchange visits by pastors, laymen and representatives of youth, workers' and students' groups in the two countries.

Leaders of the Council include Dr. Pierre Maury, president of the Reformed Church of France, Pastor Martin Niemoeller, foreign secretary of the Evangelical Church in Germany; Dr. Reinold von Thadden Trieglaff, president of the German Evangelical Church Day movement, and several West German Evangelical bishops.

ARCHBISHOP SPEAKS AT PEACE CONGRESS

★ The Budapest radio reported that Archbishop Giulio Czapik of Eger, acting head of the Roman Catholic Church in Hungary, was one of the speakers at a third Hungarian Peace Congress.

The meeting, attended by Hungary's leading government officials, adopted a resolution condemning "Anglo-American war criminals who are preparing a new war," the broadcast said. It described the meeting place as being decorated with huge portraits of Stalin and Mattias Rakosi, Communist leader in Hungary.

According to the radio, Archbishop Czapik accepted an invitation to speak at the gathering because he "wanted to affirm his efforts to safeguard peace."

"The safeguarding of peace is the great interest of my Hungarian fatherland, as it is also the wish of all its honest citizens," he was reported as saying. "Our generation spends its life clearing away ruins and trying to build something new in their stead to restore humane

living conditions. This work of reconstruction requires heroic effort, burning patriotism and readiness to make sacrifices. The soul of our people has been trained in the struggles of a thousand years. They will not start any fight but they will stand guard over peace and will always stand up to maintain it. In this spirit, I ask for God's blessing upon the successful deliberations of this peace congress."

HOW TO HANDLE A MAD MAN

★ The way to handle a mad man, according to a story out of Richmond, Virginia, is to attend a mission by Canon Bryan Green, evangelist of England, and "feel that you are with Jesus."

Mrs. John G. Armistead of that city returned home following a mission. She came upon an intruder who was brutally attacking her husband. Nude, except for an American flag draped around him, he kept shouting, "I'm a holy man." She took the man by the arm and said, "Come, then, let us go to Jesus." "His face lit up," she related, "and he came as gentle as a lamb. I don't know whether I was still thinking of Canon Green's sermon but he kept the Lord's name before us all the time, and I felt that Jesus was near."

The intruder turned out to be a former mental patient.

LAYMEN'S MEETINGS IN WASHINGTON

★ A series of meeting for laymen opened November 30th at Washington Cathedral with Prof. A. T. Mollegen of Virginia Seminary speaking on "preparation for Christ as discerned in major fields of endeavor in the modern world." Following the service he discussed the sermon informally in the common room at the College of Preachers.

EDITORIALS

Pray For People

WHEN we walk down the street or are traveling along in the car we see many people. None of them look very important to us and sometimes it is easy to feel that it doesn't matter much what happens to them. But if we stop to think, we suddenly realize that every one of them is extremely important to someone. For instance, if someone of your family is on a basketball team you want the team to win. Or if someone in your family is in an automobile accident you want to know right away if he has been hurt. How valuable people seem to us depends on how we are related to them. If they are our own family they are to us the most valuable people in the world.

When Jesus tells us that God is our Father, it reminds us that we are very valuable in his sight and that he has the same feeling toward us that a good father would have toward his children. Now if that is true of us it is also true of other people. No matter how unimportant they may seem to us, God knows and loves all of his children. All who are poor and neglected or forgotten by us are dear to him. Even the people who dislike us and whom we call our enemies are loved by God and that means that they also are our brothers. If we would take the time to look more closely we would find that people who hate us, and whom we do not know because they do, have the same longings, the same desires, the same problems that we have.

Jesus told us to pray for our enemies as he told us to pray for our friends and neighbors. He knew that it would make all the difference in the world in our feeling toward other people if their needs and their joys were on our lips in prayer. We cannot possibly have any bad temper, or show any unkind behaviour or feeling to a person for whom we are praying.

By praying for our enemies God helps us to realize that they too are his children. Jesus came into the world on the first Christmas for all of mankind.

If all Christians would practice praying for others including their enemies it would do at least two things: first, God would help us to realize that all people everywhere are his children. Second, we would be more anxious to tell all people that God is their Father.

Two Communications

WE are glad to present two communications in this space since they deal with our editorial on the Sewanee situation and a news story about the racial policies of the schools of the diocese of Washington which we received from Religious News Service. Dean F. Craighill Brown of Sewanee wires as follows:

"Your editorial (November 20th) on Sewanee was well intentioned but unfortunate. It would distract attention from the question of admitting Negroes to the School of Theology of the University of the South and would fasten it elsewhere on procedures and personalities. Our resignations from the University is beginning, we believe, to have the effect we meant it to have. That is, of disengaging the prime question of the admission of Negroes from its entanglement in subsidiary or irrelevant considerations. There have been indications lately of a disposition to lay aside grievances over procedure, whether that of the protesting professors or that of the university authorities, in favor of facing realistically our responsibility to train men for the ministry, regardless of their race. Raising again the spectre of alleged unfairness or unfitness on either side of the dispute would jeopardize these gains."

On the situation in Washington, Bishop Angus Dun writes the following:

"I am writing to correct a paragraph in your item on page eleven of your issue of November 20th regarding the admission of Negro children to the Beauvoir Elementary School. In this article you state that, 'Similar action is expected presently by St. Alban's for boys and the National Cathedral School for girls'. The exact situation is that the chapter, which is the ultimate governing body for the Cathedral Foundation, voted to recommend the admission of qualified Negro children to the lower grades of Beauvoir for the year beginning September, 1953, and the governing board of that school adopted this policy.

"At the same time the chapter expressed to the governing boards of the two upper schools the hope that they would look forward to the adoption of a like policy at a date not later than the time when any Negro children entering Beauvoir would become academically eligible for the upper schools. This would be in 1958.

"At the present time I cannot anticipate what the action of these governing boards will be or when it will be taken."

CALL OF THE ADVENT SEASON

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

ON Advent Sunday we hit the trail for another year of Christian training.

On the Sunday before Advent we pray God to "stir up the wills of faithful people" that they may "plenteously bring forth the fruit of good works."

Stir up Sunday is a call for volunteers who will go into training for the vocation to which they are called.

There is something about training that is extremely distasteful to those who put self-indulgence first and who do not care enough for the game to put themselves to the personal inconvenience of training.

If St. Paul had seen a modern football team, trained to take any amount of gruelling punishment and trained further to go through the other line for substantial gains and the final touchdown, I have no doubt he would have had the same reaction as he had when he saw the athletic contests in the Corinthian arena.

"I punish my body and keep it in subjection lest that by any means, when I have preached to others, I myself should be a castaway."

He would have seen in the football contest the effect of careful training.

It is the well trained athlete who can execute the intricacies of a difficult play and see it through.

It is the poorly trained athlete who has to be taken out of the game because he is completely exhausted.

Football is largely a matter of careful training and no one can hope to play the game well unless he is willing to take the training.

No amount of ability or strength can be effective until it has been trained to do its share in the team work which wins the victory, but as St. Paul says, "They do it to obtain a corruptible crown and we do it to obtain an incorruptible one."

The man who would win his victory over the forces of evil must first be willing to gain the victory over himself.

American Weakness

The most apparent weakness of the American people is their futile confidence that they can win spiritual victories without training.

For this reason we are forever starting things which we do not finish.

It is not at all difficult for the optimistic cheer

leader to imagine victories and to plan campaigns on paper, but it is only when that optimism is backed by a well trained team that imagination can become reality.

It is all right to hear inspirational leaders and they contribute mightily to the success of the team, but when these same inspirational enthusiastic conferences and eloquent cheers are substitutes for conscientious training and practiced plays, they miss the mark inevitably.

It is an interesting but fatuous process to mark the successive laymen's movements and interdenominational campaigns that have been started enthusiastically by men of unusual personal force; then committed to local committees who meet and pass resolutions; and then entrusted to callow secretaries who persuade themselves that their cause is mighty by the extravagant way in which they spend money to further the same.

Of course such a team never makes a touchdown, because the vagueness of the plans is exceeded only by the incapacity of the players.

It is characteristic of American religious enthusiasm that it wishes to grab the prize without pressing toward the goal.

The Episcopal Church is awfully slow. We concede it. Most of the enthusiastic people seem to prefer to follow the cheer leaders than to go into training.

Consequently our team lacks enthusiasm and their teams lack training.

Men want to get rich quickly and to get healed quickly and to get salvation quickly, and we are in the exact frame of mind to be humbugged quickly in all these enterprises.

The blue sky is the only limit to their expectations, while most of those expectations land in the cemetery.

Our religion in America lacks staying qualities. We want to "march to Zion, the blessed city of God," on our enthusiasm.

Consequently most of our players have to be taken out of the line long before the whistle blows.

We hate the tedious monotony of adequate training.

Given in a loud voice, some glittering generalities, the language of the street and a crowded tabernacle, and the devil is whipped already.

As a matter of fact he is about as scared as a well trained varsity team would be scared by the

noise and enthusiasm of an ill trained high school team.

It is about time the American people learned that these methods are ineffective.

The more instantaneous the method of making saints, the less effective is the nation in establishing righteousness.

The more noisy the salvation, the less ethical the results.

Mixed Motives

NOT that noise is wicked nor that it is wholly ineffective, but that mere noise without training will never reach the goal.

"Leaving those things that are behind let us press toward the goal for the prize of the high calling of God in Christ Jesus our Lord."

These cheer leaders have mixed up the goal and the prize most woefully.

They want to seize the prize (salvation) without ever reaching the goal (which is the righteousness of Jesus Christ).

"Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

But the Church still invites us to go into training, to gradually learn what is the unity of faith and to slowly acquire the knowledge of the Son of God in order that if possible we may attain our goal.

In order to make this training effective the Church has set forth a Church year in which we may ground ourselves in the knowledge of our faith.

Let us approach these various seasons with this intention, that we shall learn the lesson of each season so that we may have a knowledge of the Son of God and that we will take our place on the team and do our stunt faithfully in order that we may practice the unity of the faith.

The Lesser Loyalty

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

WHAT did we do with "Armistice Day"? We dare not rejoice in 1952 over a fleeting moment of "history without hostility," when our present inadequacies have made November 11th merely the anniversary of the death of a noble hope. We would do well to retain this day in our calendars as a day of penitence—a day when we examine the thought, the decisions and the actions of men and nations that have brought an end to every peace for which men died.

The fact that but a score of years elapsed between two world wars is only by coincidence the result of decisions made in the twentieth century. The same faulty decisions have plagued history since the day our Lord put the issue squarely before men.

It happened the day his enemies tried to entangle him in a dilemma. "Master", they asked, "Is it lawful to give tribute to Caesar or not?" How many times since, Christians have been maneuvered into the embarrassing position of having to make a decision for God and against government! While there have been many times when Christians have had to take a stand against a poor and misguided government, a stronger stand for God by the people of that country at an earlier date might have resulted in a good government instead of an inferior one.

The basic issue to which Christ spoke was this. The state presses a just claim within the limits of its jurisdiction. In exchange for shelter and protection, for home and a living, for the privilege of citizenship, we owe it certain loyalty and service. Jesus used this obvious judgment as a springboard for his real point—"Render unto God the things that are God's." Our heavenly Father has given us life; abilities; the earth with its treasures; minds for insight; wills, love, freedom. "All that I am belongs to God". Therefore "Render . . . unto God the things that are God's"—loyalty, service, love, trust, devotion. Render unto God the kind of life he made us capable of living.

Our decision was never meant to be "either-or;" is is "both-and." The issue is not "God or government," but "God and government." Today we pay the price of having chosen the lesser loyalty. Thus, "Church-and-State" has become Church or State—mostly state. "Education-and-Religion" has degenerated to Religion-or-Education—mostly education. A rose continues to be a rose so long as it remains on the bush. Pluck it off and it withers and dies. Strip knowledge and government from God's tree of life and they soon crumble and decay. Nations which consciously belong to God's world can live in his harmony. A nation for itself alone must live off other nations. Finally only the strong survive.

This is the sad epitaph written in human blood, upon the tombstone of every man-made armistice. Neither man nor nation can violate or ignore the law of God and live.

Coin of the realm bears the seal of its king. Man, soul and body, is fashioned of the substance of God. "Render unto Caesar the things that are Caesar's; but unto God, the things that are God's."

Three Names

BY

Anson Phelps Stokes, Jr.

WHAT'S in a name? A great deal is in a name for by names we identify objects and people. Science progresses as men can differentiate and name various items in the natural world. Individuals are distinguished from other individuals by their names.

To the Jew a name had a particular significance. It represented the person himself, and oftentimes characterized him. Names were changed to indicate new developments in life. Jacob became Israel, and Simon was called Peter. Above all, the name of God was important, for it was regarded as the key to his nature. At the burning bush Moses inquired of God what his name was, so that he might be able to tell the children of Israel. So holy was the name of God that it was not uttered. He was referred to indirectly.

The service of Holy Baptism involves names, for each of us has three names.

First of all, we have a surname or family name. God sees to it that no man is nameless. This name indicates whence we have come and our heritage. We are members of a particular family, and each of us has particular endowments. It may be a hard name to live up to and it may take the best in us to maintain it; or, in some cases, it may be a hard name to live down, and it challenges us to send it forward in a brighter state than we received it. But it indicates our basic equipment for life, whether we are male or female, whether we are English or Chinese, German or French. Our family name speaks of our heritage.

Thank God we have another name. If it were not so, we would be merely creatures of circumstance, and our lives would be entirely directed by our inheritance. You are not merely a member of the Smith family. You are John Smith. You have a Christian name that marks you out from all other Smiths and that indicates what you will do with your heritage. Many indeed choose their own Christian names. It is so today in the mission field. I think of a Japanese who added to his two distinctively Japanese names that of Barnabas. His Christian name was a perpetual reminder that he was a new man in Christ and had a new identity, which his pre-Christian life had not given him. St. Barnabas was his patron saint. In some Churches people choose new names at confirmation. The Christian names indicate a determination that their lives shall not merely be the product of their background. They will live henceforth as Christians.

In the service of holy baptism our Christian name is not the only one involved. We are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." That is, we are baptized into the name of God. We are baptized "into the protection and possession of the Godhead," and there is a vital connection between God and the believer. In addition to our heritage and our own determination to be Christians, there is another force guiding our lives. God's name, as we have seen, reveals his nature. It is expressed through all the insights granted to us in our Christian lives. God in all his fulness stands beside us.

The Church's year reminds us in Advent of the Father-God of the Old Testament, who created us. From Christmas on we remember that he is the God revealed in Jesus Christ, who lived and died and rose again; and with Whitsunday we recognize him in the Holy Spirit, dwelling in the Church and in the hearts of Christians, continuing his divine activity. When you are baptized in his name, you are bound to this God as your Father, who gave his Son for you, and who guides you through the Holy Spirit all your days.

What a source of strength and courage comes to us through his name! This is wonderfully expressed in the ancient hymn of St. Patrick: "I bind unto myself today the strong Name of the Trinity . . ." According to the preface in an eleventh century manuscript of this hymn, it is "a lorica (breastplate) of faith for the protection of body and soul against demons and men and vices." Today we do not think of it in magical terms. It is the reminder, however, that no matter what we may suffer as Christians, the full resources of God are about us to strengthen us.

How men need that today! We cannot survive by our heritage or our determination to be Christians. We need the fulness of God's grace. It is that which gives each individual a dignity that upholds him in the face of a totalitarian state and a courage that helps him to stand firm against persecution and temptation.

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WITNESS

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IMPORTANT CHURCH DECISION BY SUPREME COURT

★ A law of New York giving control of St. Nicholas Cathedral in New York City to the Russian Orthodox Church in America was ruled unconstitutional last week by the U. S. Supreme Court. The Church does not recognize the authority of the Moscow patriarchate. The eight to one decision held that the law violated religious freedom guaranteed by the fourteenth amendment. The ruling thus returns the property to the jurisdiction of the group in America that does recognize the authority of the Moscow Church.

Justice Stanley Reed, in writing the opinion of the majority, said the law violated the free exercise of religion by trying to enforce religious conformity by legislative fiat. "Here," he said, "there is a transfer by statute of control over Churches. This violates our rule of separation between Church and state. It passes the control of matters strictly ecclesiastical from one Church authority to another. It thus intrudes, for the benefit of one segment of a Church, the power of the state into the forbidden area of religious freedom, contrary to the principles of the first amendment."

Justice Felix Frankfurter, in a separate concurring opinion, said that the fact that the Russian Orthodox supreme author-

ity is in Moscow was not a legitimate issue because many American Churches, including the Roman Catholic, recognize leadership that is overseas.

Justice Robert H. Jackson, in the lone dissenting opinion, said he did not think New York had to "yield to the authority of a foreign and unfriendly state masquerading as a spiritual institution."

The decision is regarded as significant because it involves questions as to the recognition that civil authorities should give to canon law; whether real estate assumes a special character when dedicated to religious use; whether anti-subversive legislation can be justified by foreign control of a religious group.

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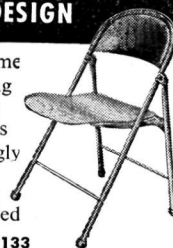
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COADJUTOR ELECTED IN FOND DU LAC

★ The Rev. William H. Brady, rector of St. Paul's, Alton, Illinois, was elected bishop coadjutor of Fond du Lac on the sixth ballot. The contest was between him and the Rev. William Elwell, rector of Grace Church, Sheboygan, Wisconsin.

CHAPTER MEMBERS ARE ELECTED

★ Six new members have been elected to the chapter of Washington Cathedral, including for the first time women, Mrs. Montgomery Blair, a leader in civic affairs, and Miss Mabel R. Cook, director of the YWCA. A non-Episcopalian to go on the chapter is Judge Luther W. Youngdahl, former governor of Minnesota, who is a Lutheran. His election was made possible by an amendment to the constitution and by-laws adopted last

March. The other new members are Nelson T. Hartson, Washington lawyer; M. K. Heartfield, businessman who is currently president of the Washington Rotary Club, and Stephen P. Dorsey, on the staff of the state department. The new members bring the total membership to twenty-nine, one less than the maximum.

BOOK ON CANONS IS READY

★ The official publication of the laws of the Episcopal Church, Constitution and Canons 1952, will go on sale on December 10th, three weeks prior to the date that canonical changes made at the Boston convention go into effect. It may be had in paper for \$1.50 and \$2.00 in cloth, with the order going to the Order Unit, 281 Fourth Avenue, New York 10. Checks: H. M. Addinsell, Treas.

BAR NATIVITY SCENE IN TORONTO

★ The mayor and board of control of Toronto have refused to permit a Nativity scene to be placed on the steps of the city hall. The request was made by university students seeking to "bring Christ back to Christmas", and was backed by Bishop Beverley, Anglican, the Rev. A. A. Scott, moderator of the United Church, and President Sidney Smith of the University of Toronto. Members of the



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control board said that each person should celebrate Christmas according to the traditions of his Church. "The observance of Christmas belongs to the Churches and is not a function of civic government," said Controller Leslie Saunders. "If all the churches can see that their people celebrate Christmas properly and don't stock up with liquor then everybody will be all right."

DIBELIUS POSTPONES HIS VISITS

★ Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, has cancelled his scheduled visit to the United States this month because of the critical illness of his wife. Three days before, his scheduled visit to Moscow had been called off on the eve of his departure when a telegram arrived informing him

"with deep regret" that Patriarch Alexei was ill. The wire told him that "we will return to the matter at a later date."

HENRY LEWIS HONORED

★ The thirtieth anniversary of the rectorship of the Rev. Henry Lewis at St. Andrew's, Ann Arbor, Michigan, was observed on November 30th. It also marked the 125th anniversary of the parish. Bishop Emrich was the preacher at a service which was followed by a reception.

UNITY ADVANCES IN NEW ZEALAND

★ Further steps toward union of the Methodist, Presbyterian and Congregational Churches of New Zealand were taken by the Presbyterian general assembly

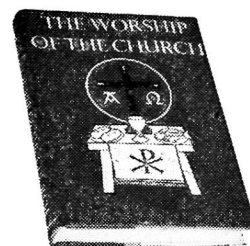
and the annual conference of the Methodists. The former declared that there are "no insuperable obstacles to corporate union" between the three Churches and affirmed that consummation of the union is "a matter of increasing urgency."

The Methodists approved in principle a simultaneous meeting of the "supreme courts" of the Methodists and Presbyterian Churches for a united act of witness.

JOHN BELL LEADS QUIET DAY

★ The Rev. John Bell of the Incarnation, New York, is the leader of a quiet day this Wednesday for the Auxiliary of the diocese of Newark.

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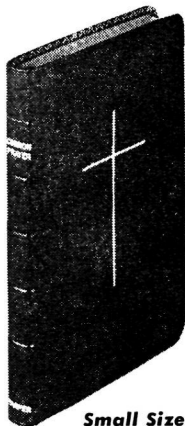
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PEOPLE OF THE CHURCH

CLERGY CHANGES

ALBERT J. CHAFE, formerly rector of St. Stephen's, Lynn, Mass., is now executive secretary of religious education of the diocese of Mass.

WILFORD O. CROSS has resigned as president of Daniel Baker College, Brownwood, Texas.

EDWARD T. SMALL, rector of St. Bartholomew's, Hartsville, S. C., becomes rector of St. Paul's, Conway, S. C. January 1 and minister of St. Luke's, Andrews.

WALTER ROBERTS, rector of St. Paul's, Summerville, S. C., is now also in charge of the Epiphany, Summerville.

CRAWFORD W. BROWN, associate rector of Calvary, Pittsburgh, Pa., becomes rector of Our Saviour, San Gabriel, Cal., January 15.

EDGAR D. BROWN, formerly rector of St. James, Fall River, Mass., is now rector of St. James, New Bedford, Mass.

JACK LEATHER, formerly rector of the Holy Nativity, South Weymouth, Mass., is now rector of St. Paul's, Stockbridge, Mass.

WARREN H. McKENNA, formerly rector of St. John's, Roxbury Crossing, Boston, is now in charge of St. James, Amesbury, Mass.

EDWARD B. KING, formerly curate at St. Andrew's, Tampa, Fla., is now rector of St. Mark's, Cocoa, Fla., and vicar of St. David's, Cocoa Beach.

FREDERICK K. SMYTHE, in charge of St. John's, Hallock, Minn., becomes priest-in-charge of Trinity, Park Rapids, Minn., January 1 and archdeacon for Indian work in the diocese of Minn.

BURKET KNIVETON, formerly vicar of St. Mark's, Venice, Fla., is now vicar of the Annunciation, new mission at Anna-Maria, Fla.

ORDINATIONS:

HAROLD E. BARRETT was ordained priest by Bishop Carruthers on Nov. 17th at Trinity, Pinopolis, S. C. where he is rector.

DEATHS:

EDGAR T. PANCOAST, rector of St. Mary's, Salamanca, N. Y., died Nov. 22nd.

BOYD C. L. PARKER, vicar of St. Clement's, San Clemente, Cal., died Nov. 9th.

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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.

GEORGE L. PEABODY

Staff of Grace Hill House, St. Louis

I respond to your editorial on World Citizens (Nov. 6th) with hope. Lest you feel too lonely in your viewpoints, I offer you now any support for the future which I can give and you can use. I add what you may well know, that in this land of fear it is hardly enough for those of like minds to stick together for mutual security. Even if we feel we are right, our Lord does not ask us first to defend ourselves and our principles, or even to attack what is clearly wrong. The question which continually confronts me is: how can we effectively meet and conquer the fear in our land?

JAMES R. NEWBERRY

Layman of New York

I presume it was important for the Witness to print that business about the holy communion at ecumenical meetings (Oct. 30) setting forth what our bishops think about it. It adds up, to me, that they think nothing at all. Is it not possible for these men, who presumably are the leaders of the Church, to come out with a "yes" or "no" on any subject?

JANE T.

Youth of Little Rock, Ark.

Some of us young people are seriously discouraged over the Episcopal youth group refusing to join the youth

department of the National Council of Churches. We know some of our members and clergy are too old to know any better, but is it their influence that causes youth to be so backward? Some of us do not appreciate this lack of cooperation with other Churches.

DOROTHY GRIMES

Churchwoman of Philadelphia

I was not present at the General Convention but I have read your reports of it and have also listened to a report by one who was there. I think Bishop Nash (Witness, Nov. 13) sums up the negative character of the gathering very well.

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