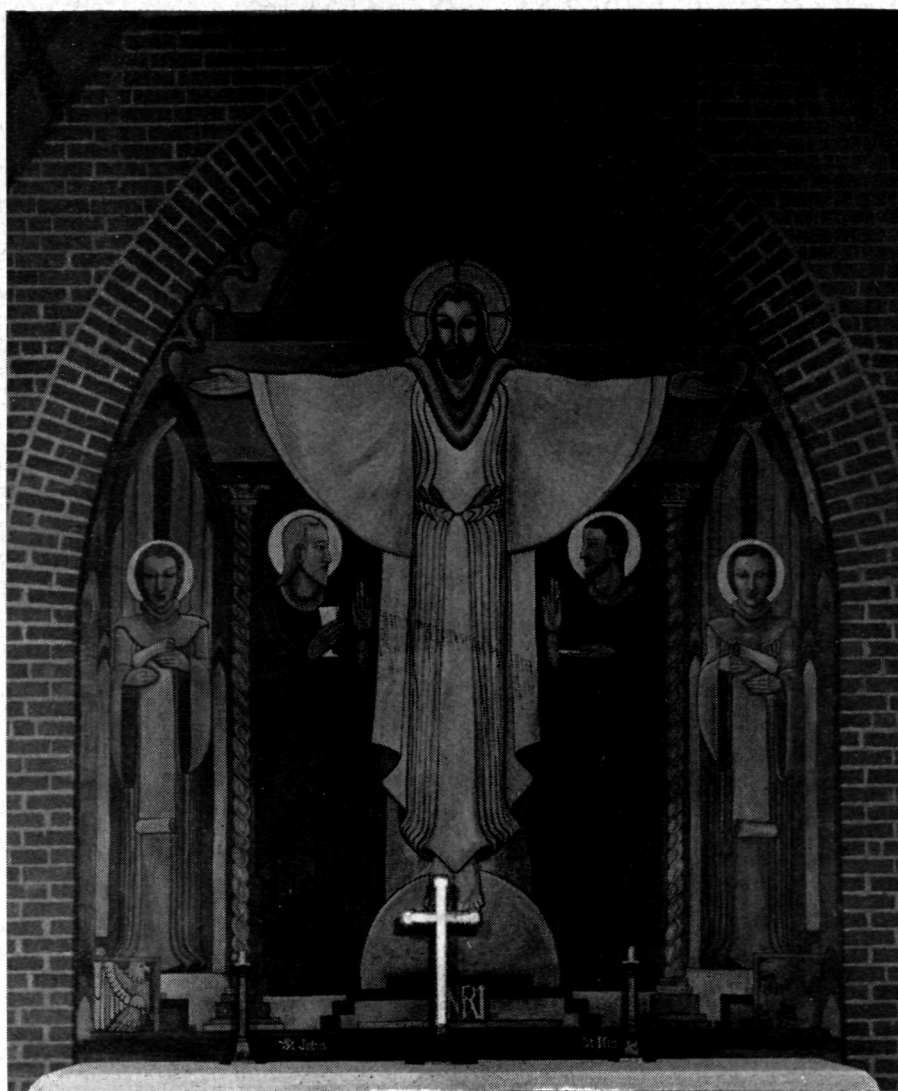


The WITNESS

January 15, 1953

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ST. JOHN'S, NORMAN, OKLAHOMA

MURAL DEPICTING CHRIST, ST. JOHN, ST. MARK AND ANGELS

Randolph C. Miller Writes On The Ministry

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.

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

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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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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly for 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

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

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Canon Mitchell Haddad
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SERVICES In Leading Churches

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COLUMBUS, OHIO
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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

URGE A THIRD FORCE TO SEEK JUSTICE IN ASIA

ASIA CHURCH LEADERS CRITICIZE POLICIES OF BRITAIN, FRANCE, UNITED STATES

★ Creation of a "third force" in world politics and adoption by the Church of "positive political action" to promote Christian social ideals were advocated by Protestant and Eastern Orthodox Church leaders at a four-day Asian study conference which met the first week in January in Lucknow, India.

The conference, jointly sponsored by the World Council of Churches and the International Missionary Council, was attended by 70 delegates representing Churches in 50 countries.

Of this number, 33 were from India, Pakistan and Ceylon; another seven were from Indonesia, Malaya and Burma; eight from Japan, the Philippines, Australia and New Zealand, and one from Iran. The rest were consultants and advisors from the sponsoring bodies.

The conference was called to give expression to Asia attitudes on Christian world problems for the guidance of the World Council's central committee which met here immediately following the study conference.

Strong criticism of British and French colonial policies was expressed in resolutions adopted by the conference delegates who also deplored an American "tend-

ency to use anti-Communism as the criterion for determining foreign policy." The latter tendency, the conference said, "generally leads to the support of conservative and reactionary political groups in the East Asian scene."

The delegates called upon France and Britain to "recognize unequivocally the right of Malaya and Indo-China to self-determination" and to set up machinery for the transfer of power in those lands.

"The perils of the present military situation in Malaya and Indo-China," they said, "are that defense against Communism may become a means of suppressing movements for national liberation and social justice, while, at the same time, leaving those movements in danger of exploitation by world Communism."

The conference said that, although the proposed "third force" is not yet a political reality, it is "a spiritual reality throughout the world wherever the Church is providing its members with the basis for spiritual freedom against ideological politics and for making prophetic judgements on national and international issues."

The resolution said: "Chris-

tians must be prepared to recognize" that changes in the structure of society can be effected mainly through political action and "to accept the necessity of political action as a means of promoting social justice."

In some cases, this will even mean the "creation of healthy secular political movements," the resolution said.

It added that "if the Church is to fulfill its function in society it must repent and be transformed in its inner life according to the word of God."

In a featured conference address on "The responsible society in East Asia in the light of the world situation," David G. Moses, principal of Hislop College, Nagpur, India, raised the question of whether the "creation of worldwide denominations" is a step toward Church unity or makes the task of unity "more remote and formidable."

"Without unity," he said, "the mission of the Church can never be complete, obedient fulfillment of the mission to which the Lord has commanded it. In the Asian countries, the rank and file of Christians long for unity . . . They hate the denominational walls that divide them from their brethren. They want to unite in one Church, not only for the pragmatic reason that union is strength, but even more because of a growing realization that Christians who are unrecconciled with one another can never be fit to witness to the gospel of reconciliation."

Moses said that the spread of Communism in India and other

lands "presents the Church with a great opportunity."

"This is the opportune time," he said, "for the Church to make a double witness: to show that the real roots of democracy are in the Christian doctrine of man and, at the same time, to show the hollowness of man's hope when it is centered in a particular form of government."

Speaking on the same subject, Metropolitan Juhanon Mar Thoma Syrian Church of Malabar also touched on the challenge of Communism. "The Church has long been concerned with the salvation of individuals while social, economic and political questions were deemed outside its purview," he said. "It was Communism which came as a judgement upon the Church

and awakened it to the salvation of the whole life of man and the society in which he lives. The idea of 'the responsible society,' rightly emphasized and taught and accepted by the Church, would redeem the Church itself as well as human society."

Metropolitan Juhanon said that four "rocks" threaten to "shipwreck" not only societies and governments in Asia but the Church as well. He listed them as "an unjust and inequitable" system of land distribution; corruption among government officials, unemployment and discontented labor, and "a vast population of neglected and poverty-stricken people."

"This situation has to be accepted as a challenge for the Church," he said.

contrary to the will of God expressed in the Christian gospel," the resolution stated.

Racial discrimination, it added, is increasing tensions in various parts of the world.

"The committee calls upon member Churches to engage in a Christian ministry of reconciliation and do all in their power to end such discrimination wherever it exists," the resolution said.

The World Council of Churches "stands before the nations" as an international fellowship "appealing for an end to hatred, suspicion and war," Bishop George K. A. Bell of Chichester, told the delegates. He said that "the nations are a single family, with each responsible for its neighbor's welfare. This we stand for and this we confess before God. Whatever political party or whatever group is in power in the countries we represent, we possess a unity in Christ transcending all barriers of race, class or nation."

The bishop stressed that this is in marked contrast to the situation in the United Nations although the more than 70 delegates to the conference here come, in the main, from the same countries as are represented in the U. N.

A Hungarian Protestant leader's assurance of his Church's solidarity with the World Council drew enthusiastic response from members of central committee.

Bishop Janos Peter, of the Hungarian Reformed Church's Trans-Tiscian district, told the 70 members of the committee that "a united Church will help the world find unity."

"The World Council is our council," he said. "We are staying with you."

Extending an invitation to the World Council to hold a study

NEHRU TELLS CHURCH LEADERS WAR IS OUTMODED

★ Prime Minister Jawaharlal Nehru met at Lucknow, India, with members of the World Council of Churches' central committee and, in an informal talk, denounced nationalism and war as outmoded ways of dealing with international problems.

"War is unnecessary today," he said, "because we now have the means of making the necessities of life available to all."

The Indian leader condemned nationalism as "a narrowing force" and said that war is "a method that never achieves results but, instead, brutalizes humanity."

He assured the Protestant and Eastern Orthodox world leaders that India's constitution guarantees complete religious freedom "although this not always is observed".

Urging a renunciation of fear in the approach to world problems, Nehru defended India's

proposal for ending the Korean war as "worthwhile" because it "has given a basis for a future way out."

He said that Africa is "the place to watch now" because it is "the most disturbing spot" in the world.

The 90-member Central Committee, governing body of the World Council in between its quadrennial assemblies, met in India to promote better understanding of the Asian situation as "the concern of Christians everywhere." Bishop Dun and Canon John Burgess of Washington represented the Episcopal Church.

The central committee unanimously adopted a resolution calling on all member Churches to do everything in their power to end racial discrimination.

"All political, social and economic discriminations based on race, wherever they exist, are

conference in Hungary, Bishop Peter said that such a conference would "open new doors, create new relations" between

East and West.

He was the only representative of the Hungarian Protestant Churches at the meeting here.

BUILDERS OF TRINITY CHAPEL HAVE ANNIVERSARY

★ Workmen who created a 20th century duplication of the gothic craftsmanship of the Middle Ages, recently marked the twentieth anniversary of completion of their masterpiece, the Trinity College Chapel.

The anniversary was observed at the annual meeting of the Trinity College Chapel builders alumni association, a group unique in both labor and college organizations.

The Chapel ranks with the Cathedrals in Washington and New York as an American showplace of gothic architectural beauty. It is also noted for its woodcarvings by J. Gregory Wiggins of Pomfret, Conn., its stained glass by the late Earl Sanborn, its organ by G. Donald Harrison, and the Plumb memorial carillon by John Taylor of Loughborough, England.

The late Rev. Dr. Remsen B. Ogilby, Trinity president, inspired the chapel workmen to the same sense of craftsmanship which produced the medieval masterpieces of Europe. Dr. Ogilby led the workmen of all faiths in a short religious service opening each week's work with the psalm, "Except the Lord build the house, their labor is lost that built it." The same service opened the meeting noting the 20th anniversary of the laying of the last stone in the 163-foot limestone tower.

The workmen inspected their work from tower to foundations. In 20 years, no flaws have yet appeared. They also remembered through prayer

the departed workmen whose names are carved in a memorial cloister, where a stone is reserved for each workman still living.

College students expressed their appreciation to the workmen at a dinner in the college dining hall at which the glee club and pipes octet sang, and at the Trinity-Williams basketball game following the dinner.

The Chapel is the architectural gem of America's oldest collegiate gothic campus constructed in the style made famous at Oxford and Cambridge, site of the English Trinitys for which the Episcopal-related Hartford college for men is named.

In the pew ends and paneling is a notable collection of woodcarvings of college life, ecclesiastical symbolism and Americana by J. Gregory Wiggins, a former classics master turned woodcarver. Subjects range from football authority Billy Langford, through Theodore Roosevelt, John Paul Jones, Paul Bunyan, John Harvard, and St. Aloysius Gonsaga, patron of youth.

Typical of the Wiggins humor on the seventy-eight pew ends is one given to a group of trout fishermen. Isaac Walton himself is carved on the main panel sitting under a tree with a book, catching a trout, while above him Sts. Peter and Andrew are casting their nets into the sea and catching nothing. On the arm is the greatest fish story of all time, when a fish caught a man, Jonah.

In carved medallions of the

chancel woodwork is America's greatest collection of medieval bestiaries, illustrated moral stories about animals such as the remora, a fish that held up ships caught in storms, the phoenix rising from its own ashes, and the salamander which can pass unscathed through fire.

A rose window by the late Earl Sanborn is the most noted of the stained glass windows of the chapel. It changes color during the day from blue in the morning to brilliant crimson and gold in the afternoon.

Set into the masonry of the chapel are stones from famous places all over the world: a square given by the people of Czechoslovakia from which John Huss preached in 1415, a fragment of the Great Wall of China, a lozenge from Canterbury Cathedral, a Mayan carving, and a pebble from the hill where Christ delivered the Sermon on the Mount. In the chapel treasury are the mitre and clock of Samuel Seabury, first American Bishop.

The friendship of college life is worked into the north chapel, called the chapel of Perfect Friendship. Fraternity flags hang overhead near six windows depicting famous friendships in college history and literature, such as Damon and Pythias, Emerson and Thoreau, Virgil and Dante. The main window is a glass masterpiece of the Apostles at the Last Supper.

Dr. Ogilby's description of the Chapel expresses an emotion built into this beautiful Chapel by its workmen: "From the beginning of the work everyone connected with it shared in adding to its beauty: by gift, by careful craftsmanship, by thought taken, by reverent prayer, above all by love . . . this Chapel is an offering to Almighty God, to be used in praise of his holy name."

YOUNG CHINESE MISSIONARY ASKS SOME QUESTIONS

★ Miss An-Veng Loh is a young woman from the diocese of Shanghai who was a student at St. Margaret's House, Berkeley, California, when she learned that she would not be allowed to return to China. She is now at work in the district of Nevada. She recently wrote Mrs. Arthur H. Sherman, executive head of the Woman's Auxiliary, to inform her that she followed the last General Convention closely and expresses her "bitter disappointment" when she learned that women were refused seats in the House of Deputies.

"I am not only bitterly disappointed in this action of the House of Deputies, but also feel ashamed that this could have happened in our Church, and at the same time I get entirely confused about democracy—where are the equal rights? The women in other country have always thought that the women in America could nearly reach the equal rights with men, if not in the political circle, at least in the Church. But, this action has

shown me that my previous understanding was entirely wrong.

"As a woman and also a member of this Church, and for the life and work of the body of Christ, I cannot keep quiet. At least I want to talk to you who is one of our women leaders and also whom I know personally. I am sure you would not mind to read this letter. I hope something must be done, in order to make the House of Deputies to think it over and vote again on this amendment during next General Convention. For centuries women have been placed inferior to men. Do they have to be treated that way always? What is the fundamental principle of Christianity anyway?

"The statement of the Hon. J. L. C. McFaddin of Texas about women was absolutely absurd to me. If a woman like the kind what he described would be elected as deputy, I would like to say, the whole group, men and women, in that diocese must be blind. Women do acknowledge their physical weakness and

some psychological differences. Because of that, no women have ambition to take over men's authority. In matter of fact, most of the women are always willing to give men the first chance, but they do need to be equally respected. I wish the opponents of the amendment could have had a careful study on our Lord's attitude towards women, even at the time of 2000 years ago. I can't see how could the talk about the equality for the God's children be presented and mentioned any more in the pulpits, since it is refused to be put into practice.

"Christianity has done a great deal in emancipating the women in other countries and raising their status all through the history; so now-a-day the women are equally accepted with men at any occasion such as General Convention. But in this free land, under the democratic system, as the leading Church of the missions around the world, the women are refused to sit and vote in the House of Deputies. I wonder how the people from abroad missions could not be confused and how would they convey the message to their peo-



BISHOP MOODY of Lexington was conductor of retreats for both clergy and laity at the outdoor cathedral at the Domain. The Cathedral of St. George the Martyr has as yet no building but its simple outdoor altar is the heart of the diocese

ple wisely without arousing their doubts and wonders in the Christian teaching, and what kind of reaction would be from the non-Christians there.

"Regardless of time and place and race, many great men who became great were not without the help of women. Women are created to help men and to cooperate with men. Since they give cooperation, they deserve equal rights. Men need women as well as women need men. Man who refused to give this right, it seems to me, are absolutely unchristian.

"This letter was intended to be written ever since I saw this news, but it was delayed by my miscellaneous work. I hope you will take it as some personal reaction on that action and I will be also interested to know about your opinions sometime. This is also with my best regards to you."

LYMAN C. OGILBY CONSECRATION

★ The Rev. Lyman C. Ogilby will be consecrated suffragan bishop of the Philippines on February 2 in Manila, with Bishop Binsted the consecrator and Bishop Wilner, suffragan of the Philippines and Bishop Gray of Connecticut the co-consecrators.

PRESBYTERIAN GIVES TO EPISCOPALIANS

★ James Fraser, business man of Wilmington, Delaware, and a Presbyterian, has deeded nearly four acres of land near the city to the Episcopal Church as the site of a new parish. He stated that "we are going to be licked" if Churches fail to stand together.

Bishop McKinstry, in accepting the gift, said that it was "characteristic of the good relations that always have existed between the Presbyterian and Episcopal communions."

FELIX FRANKFURTER LAUDS SCARLETT

★ Felix Frankfurter, justice of the Supreme Court, praised Bishop Scarlett, retired of Missouri, as "the highest representative of the tradition which binds us together and makes us a nation". He spoke at a dinner in St. Louis in honor of the bishop who retired November 1st.

"Ours is the only country in the world's history where men are bound together not by a common territory, not by a common racial source, or a single body of theological beliefs," Justice Frankfurter said. "We are bound together by a sense of the ultimate simple decency of human dignity."

W. G. WRIGHT HEADS DEPARTMENT

★ The Rev. William G. Wright, rector of St. Clement's, El Paso, Texas, is to be the new director of the home department of the National Council, succeeding the Rev. George A. Wieland who retired at the last General Convention, but who continues to serve until his successor takes over. Mr. Wright, who is 49, a

native of Texas, is a graduate of the University of Illinois and the General Seminary. He is chairman of the department of missions of the southwest province; was a deputy to the 1949 General Convention and is a member of the commission to study pension plans and clerical salaries.

He was assistant at St. Paul's, New Haven, and later rector of Trinity, Weathersfield, Conn. He was associate rector of St. Paul's, Cleveland Heights, before going to his present parish, one of the strongest in the country with over sixteen hundred communicants.

Mr. Wright was in New York on January 5th to confer with the Presiding Bishop and other executives of the Council.

MEETING PUBLIC DEMAND

★ The Rev. David B. Collins, rector of St. Andrew's, Marianna, Arkansas, is holding a service each Sunday at 3:45 a.m. to accomodate duck hunters who have to travel far to the shooting grounds. The service lasts twelve minutes and average attendance is fifteen to twenty.



REV. AND MRS. JOHNSON H. PACE JR., with Nancy and Meg, are bringing new life to St. Simon's, Fort Walton, and St. Andrew's, Destin, Florida

EDITORIALS

Features For Lent

LENT for most of our readers is some weeks away, but not for publishers of Church papers and others who are responsible for getting out material for reading and study. Ash Wednesday is February 18th, which means that the first article of our special series for Lent will be in the February 12th number in order that parishes planning study groups may have them on hand for the first week in Lent.

The title of the series is "What Christianity Means to Me", and we have invited distinguished laymen and women in various professions to contribute; a jurist, an educator, an industrialist, a physician, a social worker, a labor leader, a statesman, an actor, a scientist, a journalist. The series will run for eight weeks, with two of the numbers therefore featuring two articles, the others one.

Since we have not yet heard from all of those invited to contribute, we are not announcing their names at this time, but we hope to be able to do so next week. We can say however that they are top-ranking leaders in their professions.

In addition to this series we are also happy to announce three articles that will run in Lent by the Rev. Chad Walsh, professor at Beloit College, which deal with some of the problems that face college students today. Dr. Walsh is, of course, too well known to Witness readers to need any further comment.

Then, of course, there will be the other regular features and the reports of significant news, both at home and overseas.

In spite of increased costs all along the line, we are offering these eight numbers in bundles of ten or more at the same price as in former years. An order form will be found on page twenty of this issue, stating the prices.

It will be greatly appreciated if those planning to order bundles fill out this form and mail at once.

Brothers Of Jesus

WHEN we pick up our morning papers or listen to the radio all we seem to hear is the threat of war and the terrible things that could happen in the event of an attack on our country. As we listen and read we suddenly find ourselves asking,

how much longer can these things be? When are we going to have peace?

All of us know very well that war is not Christian . . . that it is not right. Each war seems to be worse than the one before. Our hearts faint with fear when we think of new and deadlier weapons.

When our young men are taken from home, and when the whole world seems to be in such a state that even the leaders of nations cannot agree, we are likely to think, "Well, there is nothing I can do about it. I am unimportant." But we must ask ourselves what can I as an individual do about the world situation?

When we hear that trying to make the Kingdom of God come means giving ourselves in the service of Christ, we may believe it, but we still wonder just what can we do about it.

When we do not know the answer clearly we may decide that the best that we as one person can do is to go to church and read our Bibles and say our prayers. These things are good and we must do them. We cannot work for God unless we talk to him and listen to him.

Jesus realized that the more we come to him the more we would want to do something definite in his service.

Jesus told us a wonderful story in the Bible. In it he said that if we wanted to do things for him directly we must do them for his brothers, and that would be the same as doing them for him. Jesus then goes on to tell us that his brothers are all those who are hungry and thirsty, all who are sick or in prison, the lonely and the poor.

Jesus called all these lowly people his brothers and he asks nothing more of us than to help them in their need.

The world has not yet learned that instead of spending so much money getting ready to kill people, the same amount spent in helping the downcast and the hungry would bring more peace to the world.

Each of us is important in this task because we are all sons of God. Because we are sons of God there are many things we can do. We can pray that the world will try to learn the way of peace and we can help our brothers in their need. Each of us can give of our time and our substance that all the nations may know the good news of the Prince of Peace, Jesus Christ.

THREE MINISTERIAL ATTITUDES

By **Randolph Crump Miller**

Professor at Yale Divinity School

YOU might think that this article is to be the distillation of sixteen years of wisdom, acquired in the experience of training young men for the ministry. If this is what you expect, I am afraid you are going to be sadly disappointed, for I knew much more about the subject sixteen years ago than I do now.

I can say this, however: the sixteen years have been happy ones. No one could have been part of the great expansion of the Church Divinity School of the Pacific, with its deepening of purpose and increasing effectiveness, without thrilling to the glory of God as witnessed in the works of men. It is hard to leave an institution where the morale is so high, the work so significant, and the evidence of God's grace is present.

There is no doubt, as there was no doubt sixteen years ago, that training young men for the ministry of Christ's Church is the most important task facing the Church. We are making important discoveries of how to increase the effectiveness of our educative process.

I was tempted to speak of the newly discovered insights in the field of Christian education, for we know that a clergyman promises to instruct his people and that this has become a more complicated task in recent years. But I am writing to men who are going into a ministry that involves all the skills they have learned in seminary, and many more besides, and so I have tried to think of the overall task to which we are called by God. It is the attitude that we have towards our work that is relevant to our thinking.

Dr. John Snape of Los Angeles once described three ministers as follows: "I know personally three ministers. They have been successively pastors of one Church, a strong Church of more than 1200 members.

"The platform of the first could have been expressed in these words, 'Here am I; let me do all I can for you.' And they let him. He was big-bodied, big-hearted, sympathetic, industrious—and he worked for them. He was the bond slave of his congregation.

"The platform of the second man could have set forth in these words, 'Here am I; do all you can for me.' And, strange to say, they did! They praised him to his face, bragged about him to others, sent him to Europe, and read with unrestrained delight the reports about him and his

work—which he sent regularly to the newspapers. He was the private chaplain of his congregation.

"The third minister came and said, 'Here is Jesus Christ; let us together do all we can for him.' And, strange to say, they did! Immediately their vision was enlarged, their evangelistic activities quickened, their gifts to missions doubled. He was the ambassador of God to his congregation."

Serving People

LET us look at these three men. The first one said, "Here am I; Let me do all I can for you." He found plenty of support in the gospels for this kind of ministry. It was told in most dramatic fashion in the Fourth Gospel when the Master washed his disciples' feet. It is found in walking second mile, giving away one's coat, the widow's penny going into the offering.

The congregation let him do anything and everything. They helped, of course, because they caught something of his spirit. But it was this driving power in him that made the difference.

J. B. Priestley once tried to describe the difference between himself and some other writers who were equally gifted. "The difference between us," he wrote, "was not in ability, but in the fact that while at heart they did not really much care about authorship but merely toyed with the fascinating idea of it, I cared like blazes. And I suspect that in any form of art, it is this caring like blazes, while you are still young, that counts. Because you care and the dream never fades, other things (looking like those gifts of the gods) are added unto you. The very passion of the heart draws power. In some mysterious fashion, I suspect, you orientate your being so that such gifts as observation, invention and imagination are pulled your way. This explains why certain actors, from the Irving of yesterday to the Laughton of today, who begin with the gravest natural disadvantages, with obvious weaknesses of appearance, gait, voice, have ended as masters of their art. A mere desire for the rewards, no matter how constant and burning that desire may be, will not do the trick. You have to be fascinated from the first by the art itself, and not simply dazzled by the deceptively superior life of its successful practitioners. In this matter, you have, in short, to be pure in heart before you can be blessed."

The minister who truly serves his people will be successful. They will come to love him as he gives of himself. He will be everywhere he is needed, doing all the things that make a parish effective and the people happy. He will be like that minister described in Tennyson's *May-Queen*: "It seem'd so hard at first, mother, to leave the blessed sun. And now it seems as hard to stay—and yet his will be done! But still I think it can't be long before I find release; And that good man, the clergyman, has told me words of peace."

There are at least two dangers in this position, however. The first is that the man who attempts to do everything for his people will rob them of their opportunity for a lay ministry. John Oman, out of the depths of his long and devoted ministry, says this: "Wherefore I am going to give you what may seem shocking advice. Never do yourself what you can persuade other people to do, even if you think it only half as well done. Take the other half as allowance for your little vanities; and never appear in anything unless necessary; and never take credit if it can at all reasonably be passed on to other people."

"Much distracting work, however, has to be done, and you may not evade any of life's real calls to service. It will be no praise to your ministry to have an ill-organized congregation, to limit your interest to its members, to miss any opportunity for Church at large, or even the world at large."

It is a matter of balance, and there is always the danger of robbing our people of the priesthood of the laity.

The other danger of being the bond slave of the congregation is that of relying on our own powers. Halford Luccock describes the ordination sermon that ended, "Now go out and give to your preaching the best that is in you." But that is never enough. Unless our ministry is constantly refreshed by the grace of God, it will run dry. The minister is more than a secular social service worker. He is a channel of God's grace, and must also be the recipient of God's grace before he can be of real service to the congregation.

People Serving

THE first clergyman said, "Here am I; let me do all I can for you." The second one said, "Here am I; do all you can for me." He inspired his people to a high degree of personal loyalty. They gave up important positions in lodges and clubs and labor unions in order to work in the Church. They followed his orders, raised money, and worked out many new projects. Always they were proud of their minister, who was known for his

grace and charm and popular speaking throughout the community. He was a real leader. He was the shepherd who led his flock. He was indefatigable in seeking out those who could teach Sunday school, lead Cub packs, head up committees, and call on the sick. He was a magnificent organizer, and the parish flourished.

He was the parson, the chief person in the congregation. He was the priest who instructed the people and expected to be obeyed. When he preached and said, "Thus saith the Church," the people listened and came back for more.

Such a man avoided all unnecessary meetings, for he knew that the lay people would do what he wanted and would place before him all important decisions.

This kind of ministry is effective. It often brings real satisfaction to the priest—satisfactions more important than praise by the people or trips to Europe. But such a man often runs into great danger.

The first is the danger of losing contact with the people. John Oman speaks of this in his utterly delightful book called *Concerning the Ministry*. Sometimes the separation of priest from people, he says, "is ascribed to clerical attire . . . But the main hindrance is not the dog-collar on the neck, but what has been called the dog-collary mind, which would only shout parson at you more loudly for being dressed in a kilt and pink tie. Anyone who takes his calling seriously seldom escapes the mark of it, and, within due limits, there is no reason why he should. But there is a great difference in the kind of professional parson he is taken to be, whether one who, as Selley described him, regards God as head of the clerical profession, or one who in all his ways plainly shows that he regards God as the Father of all men. Though you may never become adepts at meeting all kinds of people each on his own ground, like the Apostle, if you have the same idea of the God and Father of all, and the same interest in men as made in his image and your brethren, you will not ignominiously fail."

The man who goes through the motions often is like the preacher who has style but no content. H. G. Wells once wrote an aspiring young author, "You are drunk with Conrad. You have got a style before you have got a story, and God help you." It becomes even worse when we think we are giving wonderful sermons to the praise of the preacher. Some well organized churches run so smoothly and with disregard for the nitroglycerine of the Gospel that their sermons are like the itinerant lecturer described by Vachel Lindsay:

"You see, Louis," he wrote Louis Untermeyer, "it is all so easy; the house half full, the check promptly paid, everybody pleasant, and nobody giving a damn."

The Third Minister

ALL of us are going to be partly like the minister who says, "Here am I; let me do all I can for you." All of us are going to be partly like the minister who says, "Here am I; do all you can for me." But God help us if we are not guided by the minister who says, "Here is Jesus Christ; let us together do all we can for him."

The play, *Green Pastures*, has one of the greatest entrance lines in the history of the theater. When heaven has been portrayed with all its activities going on, there comes the cry: "Gangway for de Lawd Jehovah!" And when "de Lawd" enters, everyone is ready to do what he commands. Of course, this took place in heaven and not on earth, but it is what is demanded today.

In the same play, Gabriel tells "de Lawd," "Everything nailed down is comin' loose". Professor Urban of Yale put it another way when he said, "For some generations now man has been trying to decide whether he is merely a high grade simian or a son of God." Much that passes for religion today has been satirized by Arnold Lunn: "God so loved the world that he inspired a certain Jew to inform his contemporaries that there was a great deal to be said for loving one's neighbors."

Contrast these cynical and yet realistic remarks with the pastoral letter of the House of Bishops in 1933: "No mere re-establishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and above all else, an order which shall substitute the motive of service for the motive of gain."

"Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty."

Such a statement is obvious to anyone who understands the Christian tradition, but we hear little of it today from the pulpits of the land. And when we do, it is considered subversive. In an age where Al Capp had to let Little Abner marry Daisy May because people no longer have a sense of humor about politics, it is not likely that the Church will preach for a new social order. Yet it needs to be preached now more than ever before. Today we are called again to preach the religion

of the prophets. And when we preach we need to remember the words of Francis de Sales: "The test of a preacher is that his congregation goes away saying, not What a lovely sermon, but, I will do something!"

Preaching Christ as head of a redeemed community in which we thank God for his "inestimable love in the redemption of the world by our Lord Jesus Christ," takes us beyond the "smooth things" of much popular preaching. It carries us beyond the area of being a bond servant of the congregation or its private chaplain. It means that there are some things we cannot do for our congregations, and there are some things our congregations cannot do for us, for we are slaves not of our congregations but of Jesus Christ.

As Fenelon says, "I would have every minister of the Gospel address his congregation with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother." And he might have added that the people will react with all the unpredictableness of children.

The focal point of our ministry is Jesus Christ. Not a Christ hoary with tradition and age, not a Christ buried in the myths of the past, but a Christ who appeared in history by an act of God and who remains alive in us by the grace of that same God. We need him ev'ry hour and we serve him ev'ry hour. Our whole ministry is the expression of our faith in him.

Four Qualifications

THERE are four qualifications which I hope we have for a high quality of ministry.

First, we need a sense of personal redemption. We are going to fall by the wayside if we rely only on ourselves. Unless there is someone to pick us up and put us back on the right path, we shall stagger along to a useless end. This happens to all too many of the clergy who seem to go dry after a promising beginning to their ministry. We need to be sensitive to the redemptive power of Christ working in us at all times. How Christ works depends on each of us, but the fact of his working to redeem us is essential to our ministry.

We also need, as a second quality, a feeling for people. We are called by God to be devoted to the needs of persons. At this point we are to say, "Here am I; let me do all I can for you." For unless we can say this, we are not serving them. We remember how Jesus loved them all, "a fisherman, a tax collector, a child, a farmer, a widow, a housewife, a wayward boy, a centurion, a paralytic, a prophet." In your congregation and in your community, there will be many unlovely people, and

you are to love them as you love your friends. They are to be your friends.

In the third place, we need mental discipline. Not only must we study the word of God, but we must know God's world. Bishop Stephen Neill writes, "The assaults of the 19th and 20th centuries have not been on the body or the possessions of the Church, but on the foundations of its faith and life . . . The great danger to the future of Christianity is the secularization of the soul of modern Western man; he is preconditioned by the climate of the modern world against any serious consideration of the Christian claim, much more against acceptance of it." We need people to work for us as we minister to them. We need those who will serve Christ in the battle against the de-personalizing forces of modern society. We need to say, "Here am I; do all you can for me."

Preachers still speak to more people more often than any other single group in public life. Above

all else they need a fourth quality in their ministry, a sense of the eternal. But we really cannot preach eternal life. We live it, and seek to live it with all who are under our influence. It is the familiar "language of relationships" so well described when John Buchan spoke of Richard Haldane: "He always seemed to me to sit loose to the things of time . . . He lived his life as one who had a continuing vision of the unseen."

Let us hold up Christ, whom we behold coming "late in time," and who stands at the eternal word of God. It is he who has called us to our ministry. It is he who will lift us up when we fall. It is he who will work through us to bring redemption to all mankind.

So say to your congregations, "Here am I; let me do all I can for you, do all you can for me. But above all, here is Jesus Christ; let us together do all we can for him, for he works in us to establish his kingdom."

FOR THE TIME BEING

By John M. Krumm

Chaplain at Columbia University

THE poet, W. H. Auden concludes his poem, "The Christmas Oratorio", with some reflections on the days just after the Christmas holiday:

The Christmas feast is already a fading memory

And already the mind begins to be vaguely aware

Of an unpleasant whiff of apprehension at the thought

Of Lent and Good Friday, which cannot after all now

Be very far off. But, for the time being, here we all are,

Back in the moderate Aristotelian city

Of darning and the 8:15, where Euclid's geometry

And Newton's mechanics would account for our experience.

. . . . To those who have seen

The child, however dimly, however incredulously

The Time Being is, in a sense, the most trying time of all.

Mr. Auden is not speaking, of course, just of those few days right after the Christmas holidays. He is speaking rather of a problem which

besets at all times Christian people, who having been lifted and inspired and thrilled with a vision of God's purpose incarnate in Jesus Christ must then turn to face a world of drab routine and common-place uninteresting duties. If we could live always in the thrill and wonder of great vision, in sheer unforgetful adoration and joy, then the Christian life would be no great task. Or if we could alternatively live in the midst of a dramatic struggle against some clearly defined devilry—that is to say, if we could live in the moving and terrifying atmosphere of Good Friday—that too would be satisfying and exciting. But to live "in the time being"—that is another and more difficult task.

Our Special Task

OUR own generation has this special task: to live responsibly and effectively in a time which is neither one of great vision nor of dramatic and all-consuming struggle. And in such a time, we must be aware of the special temptations of our situation and its responsibilities and opportunities.

Such a time as our own is specially tempted to glory and to reminisce nostalgically over an unreal past. One is reminded of the complaint of the children of Israel when they came upon discourag-

ing days in their trek through the wilderness. "Would God we had died in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full." But the good old days were not as luxurious as we like to think. The children of Israel had very little to do with flesh-pots in Egypt; they had forgotten that those were days of slavery and oppression and unspeakable agony from which they had groaned for deliverance. And it is so with us. The good old days of which we speak so easily were often days of immaturity and carelessness. Rich and prosperous as some of our people were, there was also grinding poverty and unrelieved oppression and exploitation. The ill treatment of labor, the existence of unspeakable slums, the general neglect (except by a few private charities) of the problems of the aged, the diseased, the unemployed—no, there were not so many flesh-pots as we have sometimes supposed. And as for America's role in international affairs, the good old days were really days of total irresponsibility, protected as we were by Great Britain and her domination of the seas and henceforth of Europe, Africa and Asia. Today we are deeply committed to the struggle for world security and order; we are beginning to feel something of the burden of decision and responsibility, some of the burden too of taxation and of the demand for manpower. It is a persistent temptation to look back at what seems now a golden age, and to curse the villains who got us into this difficult period of transition with its unrelenting pressures of responsibility. Not just the machinations of Communists or the plotting of internationalists but God himself has called us to this new responsibility, this task of living in the time being.

Forcing Issues

ANOTHER temptation is to try to force the issues of history in some dramatic way. One of our widely read magazines features a series of cartoons called: "Dreams of Glory", in which a scrubby, unprepossessing little boy imagines himself in some great adventure in which he plays the role of hero. Many modern Americans indulge in these dreams of glory. How America would make everyone sit up and take notice if we just asserted ourselves a little more. And how this noisy braggadocio alarms our friends in other countries, who are afraid that this braggart will stumble unwittingly into this fight he seems to be spoiling for. Here again we find it difficult to live in the time being with its compromises, its tensions, its uncertainties.

Mr. Auden goes on to say in the poem from which we have already quoted: "We look around for something, no matter what, to inhibit Our self-reflection; and the obvious thing for that purpose Would be some great suffering. So once we have met the Son We are tempted ever after to pray to the Father: 'Lead us into temptation and evil for our sake'."

The time being makes it clear that God is best served by the development of steady and dependable patterns of living rather than by the emotionally satisfying moments of vision and great suffering. Is our trust in God strong enough to abide patiently the day of his coming with power? Is our love for men deep enough to survive recurring disillusionment and strong enough to overcome our natural resentments and prejudices? These are questions that are answered not in the thrill and radiance of Christmas nor even in the dramatic struggles of Good Friday but rather in the continuing and routine problems and decisions of life. As a nation, we please God more surely as we develop quietly those patterns of patience and longsuffering and restraint than we do in rash boasting of strength or soul-stirring promises of what great crusades we shall wage for freedom and decency. So Mr. Auden concludes: ". . . the happy morning is over, The night of agony still to come; the time is now; When the Spirit must practice his scales of rejoicing Without even a hostile audience, and the Soul endure A silence that is neither for nor against her faith That God's will will be done."

At the outset of this new year we ought to see this as our particular calling under God—to live in a tense and ominous time with a vision of God's purpose for life always beckoning to us and yet frustrated and hindered by persistent problems that will not yield to simple and speedy solutions. To live in the time being requires God's continuing grace and power, a daily dying to sin and rising to newness of life. And this the Church offers through her life of worship for a generation such as our own.

Christianity Takes A Stand

Edited by Bishop Scarlett

Articles by Eleanor Roosevelt, Stringfellow Barr, W. Russell Bowie, Arthur H. Compton, Sumner Welles, Frances Perkins, Reinhold Niebuhr, Eduard Heimann, Bishop Parsons, W. E. Hocking, Bishop Dun

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THE WITNESS

TUNKHANNOCK, PA.

A FEW FUNDAMENTAL PRINCIPLES

By James M. Malloch

Dean of St. James Cathedral, Fresno

IT is good from time to time to get down to fundamentals, to rediscover what the authoritative principles of religious thought and behavior really are. The following principles would seem to be of special significance for Episcopalianism in our time.

The moral law takes precedence over canonical legislation. Positive human law, given to the Church by canonical bodies, is just and right only when it is in accordance with natural moral law, eternally established by God himself and discovered by man through reason and experimentation.

One of the most notable illustrations of conflict between natural law and human law in the Episcopal Church is found in the controversy over intinction. It was brought to light by the cautious statement on the subject of the most recent Lambeth Conference and the recent report of the liturgical commission. The real way to solve the problem is to bring the pertinent rubrics of the Prayer Book into accord with the natural law bearing on the subject as it is disclosed by such modern sciences as bacteriology and medicine. Every clergyman is bound by conscience to look at the matter from the vantage point of scientific research, and the Church itself is morally obligated to keep its Prayer Book rubrics and canon law in conformity with the moral law.

In his famous and oft reprinted book "The Faith of Our Fathers", first published in 1876, Cardinal Gibbons wrote, "It would be very distasteful, besides, for so many communicants to drink successively out of the same chalice".

Theological mysteries cannot be solved by linguistic over-simplification. The Christian religion lies basically in the realm of the mysterious, because it is a supernatural faith. It is neither pantheistic, naturalistic, nor humanistic. Its essence is God's appearance in person so to speak on this planet, his revelation or confirmation of basic doctrines or principles, and his founding of the Church. The impinging of the supernatural upon the natural order is in itself a tremendous mystery, and we might as well say so. We get nowhere fast when we try to reduce such doctrines as the Trinity, the Incarnation, the Atonement, and immortal life in the spaceless and timeless world of eternity to easily understood and therefore presumably easily believed formulas.

Even religion itself as we know it in its infinite varieties on this planet has not given up the secret

of its nature easily to the definers. The varieties range from Barthianism to Communism. Probably one trouble philosophers have had in defining religion, however, is that they have tried too hard. They have permitted the mystery of the subject to make them mysterious, and they have assumed falsely that religion is harder to define than everything else under the sun put together. The truth is that everything is hard to define. At any rate, we poor mortals are so conditioned by the space-time order that we have to resort to poetry and other symbols to express what we feel about the enveloping mystery of the supernatural. We need to get a bit more tough-minded philosophically and face up a bit more resolutely to the fact that we can't know much about the supreme being whom we can worship in all humility, because of the very fact that he transcends our understanding, and whom we can love without reservation, because of his incomprehensibly perfect goodness. The gospel itself, the good news, is simple but the facts that lie back of it are infinitely complex.

As Margaret Fuller accepted the universe, so let the philosophers and theologians accept God Almighty and the deep things of religion. Natural scientists have no fear that the universe will disappear while they are investigating it. Why should philosophers and theologians imagine that religious reality depends for its existence on their definitions? This does not mean that they should not continue to write big books on theology and on the philosophy, psychology, and sociology of religion. Who wants to be completely irrational?

A Great Difference

THERE is a difference between sacramental validity and canonical legality. The two, however, are often confused, and the confusion leads to many misleading statements in confirmation classes and from the pulpit, with consequent misunderstandings in parish and community life. Such assertions as "Nobody can ever receive holy communion until he is confirmed" and "confirmation could never be administered under any circumstances by any priest except a bishop" and "The use of grape juice in the celebration of holy communion would mean no communion at all", are illustrations of the identification of validity with legality and often also of ignorance of ecclesiastical history and canon law.

In this connection it is interesting to note that on page 403 in the article on Mass in "Ready Answers in Canon Law" by the Roman canonist P. J. Lydon, appears the following comment: "The juice of the mature grape without adulteration is the fruit of the vine even though it has not yet fermented. It is valid matter as the rubrics of the missal — De Defectibus in Missa — teach. It is not allowed to use it."

The magnetic power of religion lies in belief rather than promotion or sensationalism. A few years ago one of the leading Protestant periodicals of our country published a series of articles on great churches in America. The articles were exceedingly good journalism, but did they represent good religion? What America needs is not a few notable churches but a notable religion. What is Protestantism—a vital religion which brings people to church every Sunday or a string of socially competitive churches, a few of which are sufficiently well managed or pulpited to be classified as great? What is the religion of a Protestant who never goes to church except when he is sucked into the whirlpool of a great church? An advertisement in a big city daily announcing a sermon by a well-known minister, stated that that minister used to be pastor of a certain big church "where only great preachers serve". Can one imagine that being said about St. Patrick's Cathedral in New York?

Preaching is the chief duty of bishops. Strange as it may seem to Episcopalians who overemphasize the pipeline theory of Apostolic Succession, and always "get more out of" early services at which there is no sermon, the Council of Trent taught the doctrine that the chief duty of bishops is to preach, and it was right. A bishop not only possesses the priesthood in its fullness—that is, "the power of bestowing it on others"—but also the obligation to guard and teach the faith. St. Paul said of himself, "Christ did not send me to baptize but to preach the gospel".

Development of doctrine and life is essential to religious growth, progress, and vitality. Cardinal Newman brought out this principle very clearly in his famous "Essay on the Development of Christian Doctrine". While there may have been no "objective increase in the deposit of faith", that is in the body of doctrine taught by the Apostles and contained in Scripture and tradition, there has been of necessity progress and development in the Church's understanding and grasp of it. The Church is a living institution in a changing world, and function as a witness to the gospel from age to age in terms of the shifting scene of life problems, human thought, and religious need.

Doctrines implicit in the Bible, for example, cannot be clearly understood, much less defined, until some crisis or other condition raises a need for them and points out their importance. Sometimes they cannot even be recognized otherwise.

All this implies among other things that the Church must revise its Prayer Book from time to time, in order that the people may have prayers they need to pray in words which actually mean what they seem to say. Even the Biblical passages quoted in the Book of Common Prayer should be sufficiently modernized to make them mean today what they meant in the original languages. Of course Prayer Book revision should be accomplished by the Church as such, not by undue tampering with the services by individual ministers. In irresponsibly tampering with services, ministers assume more responsibility than they can or have to bear. Church people, however, need to grasp a bit of the philosophy of flux in history and find satisfaction in the possibility of progress through sane and sensible and timely change. Kipling wrote some words which should be kept in mind by every clergyman and other Church leader beset with the temptation of righteously indignant immobility in liturgies. He said:

Here's my wisdom for your use,
as I learned it when the moose
And the reindeer roared where
Paris roars tonight:—
There are nine and sixty ways of
constructing tribal lays,
And — every — single — one —
of — them — is — right.

Church unity is accordant to the mind of Christ. The Episcopal Church professes it. It must resolve to put it into practice. The wide-spread liturgical movement in Protestantism today is making the Episcopal Church appear less and less unique in the religious world. Unless the Episcopal Church intends to enter into some merger at some time and under some obtainable conditions for sure, it might as well decide to remain forever content in a state of lonely and possibly unsuccessful sectarianism.

Meaning of The Real Presence

By

G. A. STUDDERT-KENNEDY

\$4 for 100 copies

THE WITNESS

Tunkhannock, Pa.

Religion And The Mind

PSYCHIATRY NEEDS RELIGION

By Clinton Jeremiah Kew

A READER writes—"Is it possible to solve the problems of neurosis and mental illness by psychiatry alone in these anxious times?"

The answer is—no. The number of people in need of therapy today is so great that the job of curing them appears hopeless. In the first place, we do not have enough psychiatrists or psychotherapists in the United States. A third of the people who are treated by doctors in hospitals have illnesses which are psychic in origin. At least ninety percent of the people who occupy hospital beds in the United States have backgrounds of emotional disturbance and maladjustment. Hence, in addition to a vast corps of psychiatrists, we are in need of a large army of clergymen, and parents who understand what preventive medicine is.

One of the most important discoveries of psychotherapy today is that the origin of both emotional and mental troubles not only go back to childhood but often begin in the very early years. If the behavior of their parents had been different, then these people would have grown into healthy and happy human beings and would not have become sick. We now understand what parents must do and should do if their children are to become healthy adults.

One clergyman wrote an article recently in which he suggested that the church schools should be abolished. He went on to say we should have church schools for adults, teaching them how to live and, thus, teaching them how to bring up healthy Christian children to adulthood.

Christianity is not a theory. We know enough about it so that when it is put into practice, it works. If much of our neuroses and mental illnesses today are due to faulty nurture, then it is necessary for us to take heed. Religion, if properly practiced and lived, would go far in preventing many of the problems which exist today.

Justice Comes Of Age

By Philip McNairy

THE history of man is one long story of his quest for justice. Primitive or civilized, he has been moved to action by what he thought was right. Through the centuries this instinctive trait has expressed itself on three different levels.

Primitive man saw justice as a matter of vengeance. Law was at the level of "an eye for an eye and a tooth for a tooth." Whether it were society or the individual the wronged must be satisfied. We moderns tend to suppose that our concept of justice has long passed this point. A small amount of investigation, however, reveals that the spirit of vengeance and selfish justice is very much with us. We still tend to condemn in others what we excuse in ourselves. We decide issues on the basis of a single point of view, or take sides with the opinion which suits the trend of our prejudice. The search for a scapegoat which has victimized certain people in recent years is but a nationalistic way of saying, "I've been wronged; someone must pay for it." Americans are proud of the principle of "majority rule"; yet a popular vote which results in injustice to a minority is certainly not just.

In later years justice has been elevated by the impact of conscience. It was a new day for the wronged and the dispossessed when men began to live by the principle of the Golden Rule. Now an "Eye for an eye" has been transposed to an "I for an I." It is only as we put ourselves in the position of the wronged one, or even the guilty one, that we come near to real justice. This concept of moral justice has become for many, the essence of religion. One thing we need to remember, however. This was the beginning of Christ's teaching, not the height of it. Man is, under these circumstances, the judge of right and wrong, of goodness or evil. How tragic! Even the man with a high sensitivity to goodness makes his decisions on the basis of his own needs and desires. What is good for me may be all wrong for another. My needs may be of no benefit to the one seeking help. My standard of goodness may be below or beyond the immediate comprehension of the seeking one. If only I could see into the life and soul of another!

It is God Himself who has bridged the gap of our human inadequacy. The all-seeing, all-knowing God had to find out for himself what human need, suffering, joy, death and life mean from the human standpoint. It was for this reason that He became one of us,—took upon Him our nature, our sins and temptations—"For us men and for our salvation."

Because of Christ, a new quality has been added to justice. No longer is it a matter of what I want or what my neighbor wants. It is what God wants and knows to be right that counts. Only as I live close to him in study, in prayer and worship, shall I be in a position to learn what this means.

ROSENBERG CLEMENCY IS URGED

★ Eighty-five clergymen were among 159 persons who asked President Truman to commute the death sentence imposed on atom spies Julius and Ethel Rosenberg. Many of the laymen who signed the appeal were educators. Signers emphasized that they had no sympathy for the Rosenbergs, but said the death penalty was extreme and had never been imposed before in the U.S. for an espionage conviction in civil courts.

Main reason for the appeal, the letter to the President said, was that clemency for the Rosenbergs would, in contrast to totalitarian ruthlessness, "provide multitudes in all countries, including totalitarian lands, a striking demonstration that the spirit and behavior of a democratic people can be more objective, restrained and humane."

"It will help," the statement added, "to assure our friends in many countries and some are in need of such assurance—that the government and people of the United States are not victims of panic, fear and hysteria."



EDNA EVANS is the new director of religious education in the diocese of Western New York

SHERRILL'S SUCCESSOR IS HONORED

★ Methodist Bishop William C. Martin of Dallas was honored at a dinner here in recognition of his election as successor to Presiding Bishop Sherrill as president of the National Council of Churches. More than 700 persons attended.

"Every job I've taken the last few years," said Bishop Martin, "has gotten too big for me. I've gotten used to it."

The bishop listened to words of praise from the toastmaster, J. Edward Johnson, chairman of the First Methodist church board of stewards, who called him a "dynamic churchman and a great servant of God."

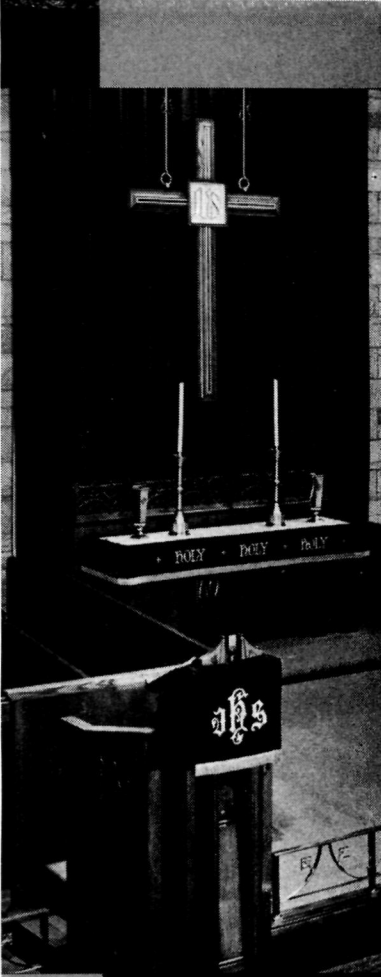
"After nearly fifty years of experimentation," Bishop Martin said, "I am convinced that there are some things that can be done better by the denominations working together than if they were operating separately. If I have any qualification at all for this position, it lies in the fact that I am committed to the cause of closer fellowship and co-operation between the various branches of the Christian Church."

ARIZONA PARISH GETS BEQUEST

★ St. Stephen's, Douglas, Arizona, has received \$7,347 from the estate of the late Mrs. William Adamson. It goes to the endowment account of the parish.

ORTHODOX CATHEDRAL FOR WASHINGTON

★ Bishop Angus Dun is among a number of church leaders serving in an advisory capacity in a drive for \$300,000 to build a new cathedral in Washington for the Russian Orthodox Church in America. It is the branch of the Orthodox Church which does not recognize the authority of the Moscow patriarchate.



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DELEGATES LEAVE FOR MEETINGS

★ Rev. Roger Blanchard, recently elected chairman of the executive committee of the United Student Christian Council and secretary of college work for the National Council, is attending the triennial World Student Christian Federation meeting and general assembly in Madras and Ponna, India, during December and January.

Leila Anderson, executive secretary of the Y.M.C.A. in the United States, and Ruth Wick, associate secretary of the United Student Christian Council, are also attending the conference which brings together representatives of the student Christian movements all over the world. The Rev. John Burgess, chaplain at Miner Teacher's College, and Howard University, who is working with Negro students in Washington, will represent college chaplains in the

Episcopal Church. Mr. Blanchard will represent the Episcopal Church as well as the U.S.C.C.

Subsequent visits to the universities in Ceylon, the Philippines, Japan, and Hawaii will be made on his return trip to enable him to get a picture of the student work in these countries.

DIOCESE OF NEWARK REORGANIZES

★ Steps have been taken in the diocese of Newark to expand the activity of the finance and advisory board in order to give added direction to the program of the diocese. It takes the form of a council, similar to those that have been set up in most dioceses.

DUPONT MANSION TO DIOCESE

★ The summer mansion of the late A. Felix duPont, Rehoboth Beach, Delaware, has been given to the Church for use as a conference and training center.

CHINA MISSIONARIES RELOCATED

★ Forty per cent of the 2,108 North American Protestant missionaries who were in China in 1950 now are serving at other overseas posts, mainly in the Far East, according to a survey by the Missionary Research Library. Another 25 per cent have been reassigned to the U.S. and its territories and to Canada.

The library, a joint agency of Union Theological Seminary and the National Council of Churches' division of foreign missions, was able to obtain current information on only 1,670 of the 2,108 because of incomplete reports from some mission boards. R. Pierce Beaver, director of the library, said that he believed a large proportion of those upon whom no report was received had been retired. He noted that the average age of China missionaries was "very high."

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PROTESTS FIRING
OF KAUFMAN

★ A prominent Protestant clergyman sharply criticized the dismissal of playwright George S. Kaufman from a Columbia Broadcasting System television program. The Rev. Truman B. Douglass, chairman of the broadcasting and film commission of the National Council of Churches, defended Mr. Kaufman's position in a letter to William S. Paley, board Chairman of CBS.

Mr. Kaufman was dropped from the program, "This Is Show Business," after CBS received "several hundred" protests about a remark he made on the Dec. 21 show. The playwright and humorist had said, "Let's make this one program on which no one will sing 'Silent Night'." CBS said most of the protests described the remark as "anti-religious" and in poor taste.

Informed of his dismissal, Mr. Kaufman expressed amazement at the protests. He said the comment was not intended to be anti-religious. He was objecting, he added, to the repeated commercial use of Christmas hymns and carols on radio and television.

In his letter, Dr. Douglass declared that Mr. Kaufman's remark was "more expressive of religious sensitiveness than of any spirit of derision. The real sacrilege 'is the merciless repetition of 'Silent Night' and similar Christian hymns by crooners, hillbillies, dance bands and other musical barbarians."

Douglass added that he wanted to join Mr. Kaufman in exploring such "offenses." "I . . . would suggest that CBS begin its reform movement by scrutinizing some of these musical programs rather than by firing a distinguished playwright who

was undoubtedly expressing the sentiments of many persons of religious sensitiveness and discriminating taste."

Douglass, who is executive vice-president of the board of home missions of the Congregational Christian Churches, also attacked the dismissal on the ground that network officials acted as a result of protests

from a minority of the program's audience.

"It would seem to me," he said, "that before CBS accepted these self-appointed defenders of sanctity as ultimate arbiters of good taste in the realm of religion, some attempt might have been made to obtain the opinion of responsible representatives of religious bodies."

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

The Crisis in the Life of Jesus: the Cleansing of the Temple and its Significance. By E. F. Scott. \$2.50

The basic facts of this episode, says Dr. Scott, are clear despite divergences in the record. The narrative repays close scrutiny, for it furnishes as it were an eminence from which one can see the whole of the gospel story in perspective; and it provides the connection between the earlier ministry of Jesus and the events of Passion Week. The significance of the cleansing for the ministry of Jesus is threefold; it reveals an attitude toward the Temple congruous with his attitude toward the Law and with his proclamation of the Kingdom; it constitutes in an acted parable a declaration of his messiahship and messianic authority; and it represents a deliberate challenge designed to "force the hand" of his real opposition, the priestly authorities. In the sequel the messianic declaration accounts for the charge of blasphemy on grounds of which he was condemned by the Jewish authorities, and for the charge of treason on the basis of which the Roman authority endorsed the sentence.

The treatment is illuminating, and on the whole convincing. What is said about the record of the event, about the Fourth Gospel and Hebrews, about Jesus' motives and the transformation of the messianic idea is particularly stimulating; one has questions about the delineation of the priestly opposition and intrigue; about the discussion of the symbolic and the sacramental, and about certain minor points.

—Holt H. Graham

Room For Improvement: Next Steps for Protestants. Ed. by D. W. Soper. Wilcox and Follett, \$2.00.

A symposium by five writers, designed to examine "Protestantism's original purpose, its present state of health, and its needs for the future." Of the five chapters the first three are so vital in their thought that they are highly stimulating. Chad Walsh, in "The Re-

form of Protestant Worship", seeks to show how the Lord's Supper might become the supreme service of corporate worship for all Christian congregations. Nels F. S. Ferre writes of that new certainty of faith which can be "Post-Critical Protestantism." And Robert E. Cushman deals with those errors in Protestant Christianity which have "washed out its distinctive Christian message", in his chapter on "New Testament Faith and the Mind of the Church Today." —W. R. Bowie

Ways Youth Learn. By Clarice M. Bowman. Harper's. \$2.50
Christian educators of Children and

youth have long had to be content with brief and inadequate textbooks and manuals to guide their work. *Ways Youth Learn* is especially welcome because, while it is a down-to-earth manual for youth work, it comes to grip in thoroughgoing fashion with the psychology and philosophy of adolescent religious development as well as specific methodology.

Workers with youth will appreciate such passages as Miss Bowman's analysis of a complete Sunday program for youth (pp. 36-37), her detailed instructions for adult leaders (pp. 54-58), and her listing of one hundred and sixteen possible activities for youth groups, arranged according to the major needs of youth that the church seeks to meet (pp. 150-160).

—D. Campbell Wyckoff

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CLERGY CHANGES

CORNELIUS A. WOOD JR., formerly rector at Andover, Mass., is now administrative ass't to Bishop Dun of Washington.

ORDINATIONS:

Bishop Gray ordained the following as priests at Trinity, Hartford, Conn., Dec. 19: **R. S. BEATTIE**, Orange and Bethany; **D. M. CHESNEY**, Plymouth and Terryville; **W. S. GLAZIER** 2nd, Unionville and Collinsville; **E. D. HOLLMAN**, chaplain at U. of Conn.; **H. M. JANSEN Jr.**, curate at Darien; **A. B. ROBERTSON** 3rd, curate at West Hartford; **R. B. WARDROP**, curate at Trinity, Hartford.

Bishop Donegan ordained the following as priests at the Cathedral of St. John the Divine on Dec. 21: **C. H. CLARK**, ass't at Grace, Hamden, Conn.; **E. D. HOOD**, ass't at St. Mark's, Jackson Heights, N. Y.; **R. E. MACNAIR**, ass't at All Saints, Belmont, Mass.; **M. G. MAYER**, tutor at GTS; **A. F. WIDLAK**, ass't at Holy Trinity, New York; **D. B. WEDEN**, ass't at St. Margaret's, New York; **D. E. WOLFE**, Haverstraw, N. Y.

WILLIAM W. BALDWIN, carpenter-foreman and lock operator on the Panama Canal, was ordained deacon, Nov. 29th, at St. Luke's, Ancon, by Bishop Gooden. He serves as assistant at St. Luke's.

EDWIN J. EILERTSEN, in charge at Alexandria and Glenwood, Minn., and **ROBERT D. MARTIN**, in charge at Wadena, Eagle Bend and Staples, Minn., were ordained priests by Bishop Keeler, Dec. 22, St. Helen's, Wadena.

ROBERT M. HARVEY was ordained priest by Bishop Burroughs, Dec. 18, at St. Paul's, Conneaut, Ohio, where he serves.

PERCY F. ATHERTON was ordained deacon by Bishop Keeler, Dec. 20, at St. Paul's, Minneapolis. He is in charge of St. Paul's, Minnetonka, Minn.

JAMES R. HARKINS was ordained priest by Bishop Keeler, Dec. 21, at Gethsemane, Minneapolis, where he is curate.

WILLIAM H. FOLWELL was ordained priest by Bishop Louttit, Dec. 22, at St. Peter's, Plant City, Fla., where he is in charge.

Bishop Kennedy ordained the following priests, Dec. 17, at St. Andrew's Cathedral, Honolulu: **ALLEN J. DOWNEY**, vicar of Christ Church, Kealakeskua; **JOHN R. JONES**, vicar of St. James, Kaula; **KEITH KREITNER**, vicar of Christ Church, Kilauea. Ordained deacon, **NORMAN C. AULT**, vicar of St. John's, Waiakoa.

RICHARD K. SMITH was ordained priest by Bishop Keeler, Dec. 23 at Trinity Cathedral, Duluth. He is in charge of St. John's, Lakeside, and St. Andrew's, Park Point, Duluth.

DEATHS:

LESLIE I. MCKINSTRY, 82, Denver, Colo., died January 5 while on his way home after visiting his son, Bishop McKinstry of Delaware.

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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.

LEONARD O. CASE

Layman of Simsbury, Conn.

There is no one who will question the value of Christian faith in solving the questions of the present day. However the Bible tells us, "faith without works is dead." For this reason social action is vitally important in Church activities. The questions of world peace, labor and capital, civil rights and thought control arise to confront the socially minded Christian. The recent efforts of liberals to secure the pardon of communist leaders is an example of efforts to protect our democratic rights. Although not a communist I feel that attacks on the constitutional rights of communists will be followed by drives against the rights of all progressive minded citizens. For that reason they should be opposed. Social action could well take a leading part in a campaign for world peace through negotiation. In this way the spread of the present Korean conflict could be halted and an honorable end to the destructive struggle achieved.

HERBERT J. MAINWARING

Layman of Wollaston, Mass.

Dean Otis Jackson says of Mr. Pulliam's "very scholarly material on the name of the Church" (i.e., Protestant Episcopal Church in the United States of America) that "It is all very well, but it won't change the name of the Church and it would be very confusing if it did." While that is a confusing and confused statement, itself, I think I know what the Dean means—and I don't agree at all.

He says we have gotten on well enough with the name, so why change? Well, we have not gotten on well enough with it, and that is why we should change.

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but aside from that, it is offensive to thousands of men and women in the Church who will not use it if they can help doing so. They feel the name, regardless of scholarly and unscholarly explanations, betrays the Catholic nature of the Episcopal Church. Moreover, they resent having to accept a dubious name held over them by a none-too-large majority—a name that therefore is divisive as well as confusing. Let us chuck it where it belongs and get a good name in its place. Then see the Church leap forward as it presents its claims of reformed Catholicism to Americans. Our record of growth under PE is not as good as it could be.

CHARLES H. CADIGAN

Layman of Houston, Texas

Dr. Foust's article in December 25, "Christmas is a Quiet Time" is one of the most beautiful and thought provoking pieces I have read in many a moon. I hope it can be reprinted in some attractive form.

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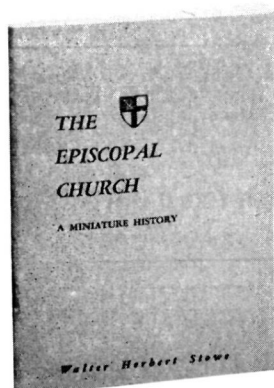
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