

THE

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Witness

APRIL 30, 1953



BISHOP LICHTENBERGER

With Organist Alec Wyton, and Rector C. H. Washburn

Judge Learned Hand on Freedom

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 and 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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Wednesdays: Healing Service, 12 noon.

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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Tues. Healing Service, 12 noon, Wed.

STORY OF THE WEEK

Mar Thoma Church Makes A Unity Approach

Important Move Made By Ancient Church To United Church of South India

★ From the Mar Thoma Church, of Travancore, which is part of that Syrian Church which for centuries maintained the light of the Christian Gospel amid the heathendom of South India, has come a statement which displays a new attitude to the recently-united Church of South India.

This statement says: While we greatly value our autonomy and traditional forms of worship, we feel that the time has come for us to make a move towards the realisation of a Church of Christ in India. Autonomy, Biblical faith, eastern forms of worship, and evangelistic vision are our cherished ideals. We feel that our Church must be willing to declare its readiness to become part of the Church of Christ in India on the following basis.

1. The Church should have as its authority for its fundamental doctrines the clear teachings of the Bible, which consists of its present sixty-six books.

2. The Church should accept the historic episcopacy as it has come down through the ages, and should have in it the two dominical sacraments of

Holy Communion and Baptism. Here we must make it clear that we do not insist on any one doctrinal emphasis about episcopacy and the sacraments, but willingly allow differences in doctrinal emphasis, within certain limits. We do not want to make any judgment on the orders of non-episcopal churches blessed by God.

3. The Nicene Creed must be accepted as expressing in it the essential Christian faith which we consider to be briefly the following:

(a) Belief in the Triune God, Father, Son and Holy Spirit;

(b) Belief in the person of Christ as fully human and fully divine, and acceptance of him as God and Saviour;

(c) Accepting the Church as divinely instituted, membership of which is necessary for the full realisation of the life in Christ;

(d) Belief that bodily death is not the end of human life, but that there is a future which is called the resurrected life;

(e) Belief in the coming of Christ as the judge of the quick and the dead.

4. The Church to be accepted

as the body of Christ which has to carry on his work of preaching, teaching and healing, and thus work for the coming of the Kingdom of God.

5. The forms of worship and rituals, must not be an imitation of the west, but must be eastern, in the sense of being indigenous to India.

The above five appear to us to be the truths and principles for which the Mar Thoma Church stands, and for a fuller and a vaster realisation of it the Church must be willing to lose itself. We make this call to the leaders of the churches of Christ in India, with the earnest hope and prayer that our divided denominational loyalties would end and that Bharat Christian Church, would be a reality in the not distant future.

Juhanon Mar Thoma,
Mathews Mar Thoma,
Bishops, Mar Thoma Church,
Malabar, India.
Tiruvalla,
Travancore.

Anglican Comment

Commenting on this statement, the Rev. C. S. Milford, Secretary for Asia of the Church Missionary Society of the Church of England, says: The appeal for unity issued by the two Bishops of the Mar Thoma Church in Travancore is a most significant document.

This Church, with a membership of about half a million,

is in itself a most important phenomenon.

It is unique in being the only reformed branch of the Eastern Orthodox Churches. When the C.M.S. at the beginning of the 19th century started missionary work in Malta, in the Middle East, and in South India, it was with the hope in each case that the ancient local Churches would be aroused from their age-long stupor and develop a keen outlook.

These hopes were disappointed except in Travancore, where in due course the Mar Thoma Church did come into existence largely through the stimulus given by the missionaries. It is carrying on vigorous evangelism both among the backward people in Travancore itself and also in other parts of India, and it is now proposing to appoint a missionary bishop whose special responsibility will be the pastoral care of the large number of Mar Thoma Christians who are dispersed in other parts of India, in East Africa, and the Persian Gulf. The hope is that in this way they will be stimulated to spread the gospel themselves.

It has co-operated in various ways with the Anglican Church and has for some years been taking part with the Church of South India in the training of clergy in Trivandrum.

Hitherto, however, the Mar Thoma Church has been very chary of entering into any kind of discussion of actual Church union with the reformed Churches. The reason for this has been a quite normal one: they wished first to explore every opportunity of reunion with the other Eastern

Churches in their own country.

The present document, therefore, with its explicit references to the Church of South India and the negotiations for Church union in North India, represents a very important step forward. It will be noticed that the terms laid down are almost identical with the Lambeth Quadrilateral, but there is the very significant addition that worship and ritual must not be an imitation of the West, but must be Eastern in the sense of being indigenous to India.

Obviously the Mar Thoma Church has a vital contribution to make in this direction since it is the only reformed Church in India which is entirely indigenous.



BISHOP CASADY (right) confers with Rev. Joseph S. Young, first rector of St. John's, Norman, Oklahoma

STUDENTS TO VISIT INDIA

★ An inter-racial, inter-creedal team of eight American college students will go to India this summer to work

and study there. Final arrangements for the international goodwill project were aided by the two-day visit in Syracuse of Gaganvihari L. Mehta, India's ambassador to the United States. Miss Ruth A. Hoople, adviser to Congregational Christian and Evangelical and Reformed students at Syracuse University, is directing the project.

Money is being raised to send five students and a leader from Syracuse University. Smith College, Northampton, Mass., will send two and the Church of the Master, New York, one.

The project grew out of chapel talks here last fall by the Rev. James H. Robinson, pastor of the Church of the Master. It is patterned after the trip of eleven students and two faculty members of the University of California at Los Angeles who went to India last year under the auspices of their campus religious organization.

The Syracuse team hopes to take part in a work camp with Indian students on some rural construction project. The U. C. L. A. group last year built a small schoolhouse in an Indian village.

Part of the three-month trip will be spent visiting Indian colleges. At Syracuse, the project is being sponsored by Syracuse-in-Asia, an organization which supports teaching missionaries in Asian countries.

ANGLICANS WITHDRAW FROM FESTIVAL

★ Anglican Church participation in a week-long celebration of Queen Elizabeth's coronation being planned at St. John, New Brunswick, was cancelled following disclosure

that lotteries and pinball machines were to be featured at the festival.

Archdeacon A. F. Bate, of St. Paul's Anglican Church, resigned from the special committee named by the city council to plan the celebration and announced that Anglican churches would have nothing to do with the civic program.

The Anglican leader criticized city officials and local politicians for "losing sight of the real purpose of the coronation."

CHURCHES RANSACKED IN UTICA

★ Pastors and parishioners of Utica area churches breathed more easily as an outbreak of church ransacking appeared on the wane.

Police launched an area-wide dragnet in an attempt to solve the burglaries and thefts which netted the vandals less than \$50. Nine Protestant churches, seven in Utica and two in suburban New Hartford, were ransacked within a week.

Entry in all the churches was made through a rear or basement window, police believe. Once inside, the intruders searched desks, looted poor boxes and special collection boxes and rifled other church property, doing extensive damage.

The Rev. John H. Sprock, pastor of Zion Lutheran church and president of the Utica Council of Churches, described the vandalism as "deplorable".

"This type of vandalism," he said, "smacks of all the un-American prejudices which we have been fighting through the years. It is most regrettable that things like this occur in a community. It reflects an unhealthy situation. I am

sure every religious force in the city will do all within its power to overcome this condition."

Meanwhile, an aroused citizenry lent its fullest cooperation to police in reporting any suspicious incidents on or near church property.

Police canvassed areas where known teen-age vandals live but were unable immediately to connect any individuals or groups with the thefts.

STUDENTS APPOINTED TO INSTITUTE

★ Joseph A. Di Raddo, of St. John's Church, Camden, N. J., a member of the middle class at the General Seminary, New York, has been awarded a fellowship to represent General at the ecumenical institute to be held at Bossey, Switzerland, from July 15 to Aug. 4. The institute is held annually under the auspices of the World Council of Churches. Eighty theological students from all over the world will meet at Bossey to consider this year's subject, "The nature of the Church."

MINISTERS ACT TO AID JEWS

★ Protestant ministers in Easton, Pa. have taken a step to have retail stores closed Friday nights so that Jewish merchants may attend Sabbath eve services in synagogues.

The Rev. Hershel Halbert, rector of Trinity Church, who is president of the ministers association of Easton, Phillipsburg and vicinity, appointed a committee to study the problem and make recommendations to the association.

Rabbi Benjamin Bernfeld of Temple of Covenant of Peace

had asked the clergymen to take some action. He pointed out that because stores are open Friday nights many Jewish merchants are unable to attend services at his temple.

The ministers agreed that efforts should be made to induce the merchants, if possible, to keep open some other night than Friday. The stores are open one night each week. Final action in the matter would rest with the Easton Merchants Association.

EDUCATION AID FOR CLERGY

★ A bill which would permit clergymen and teachers to deduct for income tax purposes as a business expense the cost of education designed to aid them in their profession has been introduced in the House by Rep. James C. Davis (D-Ga.).

"I have drawn this bill broad enough to include all professional groups," said Mr. Davis, "and I am certain that clergymen, as well as those engaged full-time in religious education or religious music would be able to benefit."

LAUNCH CAMPAIGN IN LOS ANGELES

★ Three bishops and leading laymen of the Episcopal Church in Southern California rallied more than 1200 parish and mission delegates to an all-out support for a \$1,130,000 campaign for Episcopal welfare, education and missionary work in the diocese of Los Angeles at an all-day convention in St. Paul's Cathedral, Los Angeles, on April 16th.

The convention was the opening gun in a three-month drive which will extend throughout the eight-county diocese.

Bishop Bloy celebrated and preached at the Holy Communion service and following this service the convention sessions got underway in the cathedral.

The luncheon meeting was held in the Biltmore Bowl, and afternoon sessions resumed in the cathedral. Bishop Kinsolving of Arizona was guest speaker.

Speakers who outlined the campaign purposes included James R. Page, Canon W. Clinton Billig, executive assistant to Bishop Bloy; Canon Richard Lief, executive director of the City Mission Society, and the Rev. E. Lawrence Carter, chaplain at U.C.L.A., all of Los Angeles, and the Rev. Hiram B. Crosby, Jr., Long Beach. Bishop Campbell, suffragan, closed the session with a talk on "The Church, the challenge and the hour".

PRESBYTERIANS HIT WITCHHUNT

★ Members of the Presbytery of Washington adopted a resolution condemning "irresponsible or unsupported" accusations against clergymen "or any others."

The Presbyterian clergymen said they fully recognized their responsibility to guard against all subversive efforts and to support duly constituted authority, but they added that "we are also cognizant of our duty to support and protect the stability of the Kingdom of God which owns our higher allegiance."

"We particularly abhor the rising tendency to stigmatize character 'by association,'" the Presbytery said.

The resolution pointed out that the judicial pattern of the Presbyterian Church provides for disciplining the activities

of its member clergy. While not all clergymen are responsible to higher judicatories within their denominations, it added, "the Christian minister has a higher tribunal to which he must answer."

OXNAM TO MEET WITH VELDE

★ Methodist Bishop G. Bromley Oxnam of Washington said that he and Chairman Harold H. Velde (R.-Ill.) of the House Un-American Activities Committee will shortly have an "informal meeting."

Bishop Oxnam said the meeting will take place in Mr. Velde's office on Capitol Hill. He added that while other members of the committee may be present, it will not be a committee meeting.

The bishop said that he had received a telegram from the Congressman agreeing to his written request for such a meeting. However, the date

suggested for it by Mr. Velde would conflict with a meeting of the U. S. conference for the World Council of Churches at Atlantic City, N. J., he said, and another date is being arranged by their respective appointment secretaries.

Purpose of the meeting, Bishop Oxnam said, will be to discuss his public criticism of the committee's methods and the personal attack made against him by Rep. Donald L. Jackson (R.-Cal.), a committee member, on the basis of a committee "file" which the bishop has denounced as being full of errors.

JOHNSON TO SPEAK AT INAUGURATION

★ President Robert L. Johnson of Temple University is to be the speaker at the inauguration of Albert C. Jacobs as president of Trinity College, Hartford, May 16th.



CORP. T. G. RIEDEL (center) exhibits his painting in Korea to Chaplain W. P. Barrett (left) of the Diocese of Lexington and Lt. Col. Ben Harvey Jr.

Karl Menninger Finds Mass Hysteria

★ There is mass hysteria in the reaction to our fears of Communism abroad and at home "and it is unhealthy," Dr. Karl Menninger, noted psychiatrist, said in an address on "Psychiatry Looks at Religion." He is director of the Menninger (psychiatric) Foundation, Topeka, Kan.

More than 2,500 persons heard Dr. Menninger at the opening session of a two-day institute on religion and psychiatry in St. Louis. The institute was sponsored by the committee on psychiatry of the Central Conference of American Rabbis.

"Suspicion and cynicism are taking the place of public confidence in many minds," Dr. Menninger said. "A man must have the right in this country to speak his own mind without having his character defamed.

"Large numbers of people are highly susceptible to mass appeal. Any man who makes positive assertions will be believed by some. The constant repetition of positive affirmations is far more effective than we realize. Hitler proved that."

He asserted that "religion and psychiatry are really dedicated to the same purpose. They are trying to live a way of life that enriches the importance of the other person."

Rabbi Jacob W. Weinstein of Chicago told the institute that the common goals of psychiatry and religion are much more important than the differences in their methods.

"As we come to know each other better, we will be able to

work better together," he said. "There is more than enough for both of us to do if we are to bring mental health to a sick world."

Russell L. Dicks, professor of pastoral care in the divinity school of Duke University, Durham, N. C., discussed "ministering to the sick and grief stricken," and "pre-marital and marital counseling."

"We don't know what makes sick marriages," he said. "I am pessimistic about marriage counseling. We must lay emphasis more and more on pre-marital counseling."

"Forty years ago our fathers and mothers had only four or five choices in marriage. Now the young person in college has from 40 to 100 choices, if one is willing to postpone marriage through college and university."

SEMINARY AIDS GERMAN THEOLOGY STUDENT

★ A professor shined the shoes of a divinity student, another professor's wife auctioned off a delicious Hungarian cake, and several students put up for the highest bid their services as window-washers and floor-scrubbers for the faculty.

It was all part of a program held by students and faculty of the Lancaster Theological Seminary to aid a seminary student in Germany.

Proceeds of about \$400 will go as a spending allowance to Horst Haefelin, of Stuttgart, Germany, who will graduate from a theological school this spring and come to the Lancaster institution for post-graduate work next year.

Haefelin will be the second foreign exchange student for whom funds have been raised in this way. The first was a Norwegian, Per Haugland of Alta, who is at the seminary this year.



BISHOP JUHAN dedicates the new chapel in the Diocesan House at Jacksonville, Florida

EDITORIALS

Judge Hand on Freedom

LEARNED W. HAND, Senior Judge of the United States Circuit Court of Appeals, is universally recognized as one of the foremost jurists our country has produced. Fittingly he is to receive the Cordozo Memorial Award for 1953, which is a memorial to another great judge, Benjamin N. Cordozo, who served for many years on the Supreme Court.

He has kindly given us permission to publish on this editorial page part of the very timely address he gave before the Regents of New York last October. His significant words we make our own.

RISK FOR RISK

OUR nation is embarked upon a venture, as yet unproved; we have set our hopes upon a community in which men shall be given unchecked control of their lives. That community is in peril; it is invaded from within, it is threatened from without; it faces a test which it may fail to pass. The choice is ours whether, when we hear the pipes of Pan, we shall stampede like a frightened flock, forgetting all those professions on which we have claimed to rest our polity.

God knows, there is risk in refusing to act till the facts are all in; but is there not greater risk in abandoning the conditions of all rational inquiry? Risk for risk, for myself I had rather take my chance that some traitors will escape detection than spread abroad a spirit of general suspicion and distrust, which accepts rumor and gossip in place of undismayed and unintimidated inquiry.

I believe that that community is already in process of dissolution where each man begins to eye his neighbor as a possible enemy, where non-conformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent; where

faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose.

Such fears as these are a solvent which can eat out the cement that binds the stones together; they may in the end subject us to a despotism as evil as any that we dread; and they can be allayed only in so far as we refuse to proceed on suspicion, and trust one another until we have tangible ground for misgiving. The mutual confidence on which all else depends can be maintained only by an open mind and a brave reliance upon free discussion.

I do not say that these will suffice; who knows but we may be on a slope which leads down to aboriginal savagery. But of this I am sure: if we are to escape, we must not yield a foot upon demanding a fair field, and an honest race, to all ideas.

"Blame not before thou hast examined; understand first and then rebuke. Answer not before thou hast heard; interrupt not in the midst of speech." Those words were written 2000 years ago; they came out of an experience already long, and refined in the fires of passion and conflict; they are the product of a wisdom, bought by ages of bitter trial; and by that wisdom alone shall we be saved, we, who boast ourselves to be the apostles of a faith in the eventual triumph of Wisdom.

Shall We Say Grace

CLERGYMEN and merchants in Mamaronck, N. Y., have arranged for the printing of a grace on the menus in thirty of their village restaurants. Patrons, unfamiliar with a grace, may then ask divine blessing while waiting for their food. Through the cooperation of the chamber of commerce these 'grace on the menu cards' were distributed to lunch-wagons, grill and taverns, in addition to the more fashionable eating places. The graces are Jewish, Roman Catholic and Protestant.

Each grace was written by a clergyman of the particular faith.

One of the sponsors of the project said that the diners could read the grace of their choice silently if they didn't care to speak it softly. The chamber of commerce endorsed the whole idea with "enthusiastic unanimity."

We like the idea of a grace printed on a menu. Thankfulness is basic to true religion, but words must always be coupled with action. When we read of this interesting project we were reminded of a cartoon which appeared a number of years ago. It showed three, well-

fed, rather smug looking people sitting around a huge table filled with food. In the background there was depicted hundreds and hundreds of starving, naked people, with protruding ribs and sunken eyes. The caption on the cartoon read, "Shall we say grace?"

We like the idea of a grace printed on the menu. We hope that other communities will follow the example of the village of Mamaroneck. We hope that diners will be moved to thankfulness, and will show forth their thankfulness not only with their lips but in their lives.

What Is Christian Marriage ?

By **John S. Kromer**

Rector of St. Andrew's, Meriden, Connecticut

THE prevalence of divorce is a common topic of conversation today and it has been for some time. People comment on it, discuss highly publicized instances of it—such as the break-up of the Sinatra family—and deplore it. Educators, clergymen and others cite statistics which tend to prove that it is on the increase. We must not overlook this state of affairs. But at the same time we, as Christians, have an obligation to turn from deploring divorce to an intelligent understanding of what Christian marriage is like.

We are willing to make almost any sacrifice and go to any lengths in preparation for business and professional life but for married life, the greatest career of all, we make only the most casual preparation. Small wonder so many marriages fail. Let us, as Christian people, look at it and to center our thinking suppose we consider the marriage vows and their significance as life vows. In the marriage ceremony, toward the end, the minister joins with his right hand the right hands of the bride and groom. In doing so, he repeats the words of our Lord, "Those whom God hath joined together let no man put asunder." Through this impressive little ceremony the note of permanence, so far implicit, is made plain in the most touching way.

We are reminded that the relationship of husband and wife is loyalty at its most sacred, hence the very essence of it is continuing development toward ever deeper faithfulness and love. But the fact that a marriage is permanent does not by itself signify that it is a true Christian marriage. I think we might put it this way, "Every Christian marriage is permanent, but not every marriage that is permanent is Christian." Marriage to be Christian must be more than an "endurance contest"—a matter of "sticking it out to the bitter end." The marriage in which there exists a kind of armed truce, or in which one partner dominates the other can be tragic just as divorce is tragic.

In one of his most amusing and unforgettable short stories James Thurber shows us the secret life of Walter Mitty. The main thread of the story is simple. Walter Mitty is taken by his domineering wife on a shopping excursion to Waterbury. The humor of the story lies in the contrast between the real-life drabness of his existence where every decision is made by his wife, and his day-dreams in which he is successively a fearless navy flyer heading his eight-engined hydroplane into the center of a hurricane, the celebrated Doctor Mitty who takes over from the "imported"

London surgeon to perform the impossible operation and the dashing air force pilot who zooms up into the barrage, without a co-pilot, on the crucial mission to bomb the enemy ammunition dump! We have all known, from experience, variations of the Walter Mitty theme and so James Thurber makes us laugh.

Die To Self

THERE are marriages that last which are not in the full sense true marriages as Christians see it. Many times it is a matter of two people going along together in the same rut. True Christian marriage is permanent, not because that is the best thing or because society is thereby strengthened but because the love of God is present, as well as the human love of two people one for another. And where the love of God is at work there are the resources for dealing, first, with ourselves and, then, with the circumstances of life.

Since each individual is a little world unto himself how can these two worlds, or egos, possibly avoid a clash? There is only one answer—an answer which is possessed solely by Christians, hidden in the bosom of the Church. Each of these two—bride and groom—must die to self. They must know what it is to share partnership with Christ in his death and Resurrection. In short, the attitude of “standing up for one’s rights” though necessary in business, is fatal in married life. Dr. Brunner of Union Seminary has said, “An egotist cannot listen.” Perhaps a Christian is the only man who can listen; the only man who has enough inner security to let someone else have the last word. The biggest problem to the success of a marriage, then, is the self and self-love. The solemn words of Jesus, “Those whom God has joined together let no man put asunder,” may refer not only to some third party, but to John and Mary themselves. Few marriages are actually broken up by “alienation of affection,” most of them fail because of selfishness. And the Christian has from the moment of his baptism been learning what it is to “die to sin and self and rise to newness of life.” He has the resources of God, given to us through our life in the Church, to deal with self and to cope with the

circumstances of life. All the raw materials of life—the better, and also the worse—as they are shared together, become the means for the deepening of love between husband and wife. A woman whose husband had been disabled for many years was asked, after the man died, whether it hadn’t been quite a burden. And she answered her friends, “No, he wasn’t a burden, he was a prop.” The all-important thing for her was not adverse circumstances, but his love, or better, their love for one another.

The permanence of such marriages is not something of which husband and wife are conscious, in the sense that they are working to achieve it. Because the love of God has joined them together they are one, and the possibility no longer exists of a time or a set of circumstances (short of death) before which they might be other than one. Theirs is a relationship which is a living witness to the great truth that “love conquers all.”

Nature of Work

THERE is a joke about a traveler in Mexico who was outraged to see a Mexican sleeping against the wall of his house in the middle of the afternoon. After nudging him awake with his toe, he asked: “Why don’t you work?” “Why should I?” countered the weary one. “Well, if you worked very hard, in a few years you would earn a lot of money and then you could retire and not have to work anymore.” The Mexican laughed and said: “But I’m not working now!”

Modern man, quite often, has his concept of work twisted around, like that traveler in Mexico. To modern man, work often seems like something that we have to do of necessity in order to earn money for the things that we would rather do. In other words, it becomes a means to other ends which we hold to be more valuable.

This is a modern development in man’s thoughts about the nature of work. In part, the change was caused by the growth of mass production, which is dependent upon world resources, complex technology, intricate finance

and speedy, bulk transportation. In such a well-ordered, but intricate, pattern, the bit of labor provided by one individual is easily lost and minimized.

In part, too, the change was caused by the differing values which we now have. If one labors only that he may accumulate money and, thus, retire sooner or have a bigger car or a fancier T.V. set, it doesn't matter too much whether he enjoys working, is proud of his job and has a sense of vocation. It is only important that he show up regularly, do the necessary amount of work and "keep in good" with the appropriate people who have authority over him.

To the Christian, labor is much more than the purpose of acquiring money. Indeed, if it is not, then Christianity is definitely on the side of the weary, but logical, Mexican in the opening joke. Christianity, throughout the centuries, has maintained that man labors in order to glorify God's creation. In other words, God so created us that we may participate in his works of creation, by adding our brain and muscle power to the material stuff

of creation that he has given us. It is, indeed, important for us to earn enough to live on and, certainly, it is desirable that all human creatures have the fundamental necessities and comforts of life. But it is of equal importance that we have the joy and fulfillment of creation in our work. One of the great revolutionary tasks of Christianity, today, is to find ways and means that this may be brought about because studies have shown that countless millions of people now do not find joy in their work. Perhaps, since we will maintain our mass production system, it will mean the necessity for developing more creative, and productive, means of recreation.

Jesus once said: "What profiteth a man if he acquires the whole world and loses his soul?" In the area of work, it often seems as though we have done just that, since we are bored with our cars, our retirement, and our T. V. sets. Work must be a joy to the Christian and, when it is not, then the Christian has the God-given responsibility to figure out why it is not and to do something about it.

—Roanridge Bulletin

Our Stake In Public Schools

By Graham R. Hodges

Congregational Pastor at Ticonderoga and Crown Point, N. Y.

ARE our public schools really godless? Are they training grounds for communism? So it is inferred by criticism from certain quarters.

Naturally, it would be strange indeed if our schools, with their millions of teachers and pupils, had entirely escaped the blights of our day. They have not. But are they tainted that we should abandon the public school system? Some would say "yes."

The current charge that our public school system is betraying us constitutes in itself a conspiracy just as dangerous as anything from Moscow. For some Americans actually want to destroy confidence in our public schools and finally wreck them. And Protestants (and Catholics who like our school system) had

better wake up to this fact and lend a hand in correcting the existing defects in our schools, rather than thoughtlessly joining in the wolf-pack cry about their being "godless," whatever that means.

Like all charges that rest upon a grain of truth, we hear it inferred that our schools are largely responsible for the alleged lack of religion in America.

But have you heard any charges being made against our "godless teachers?" No. Why? Because you and I know too many teachers personally to be convinced that they are primarily responsible for juvenile delinquency, dope addiction, defections to communism, or any other current evil. We have relatives, husbands, wives, friends, and neighbors who

are teachers. We see them in our churches, taking on voluntary tasks after a week of steady grind. We see them waiting patiently for pay increases years after the rest of us have been raised. As a group, they are as good as, or better than, the rest of us, judged by any moral standards. Is this the group of folks leading us down the road to ruin?

Our Stake

PROTESTANTS have a tremendous stake in our public schools. Our Puritan and Pilgrim forefathers founded our school system in the 1640's. In 1647 a Massachusetts law provided that every town of 50 householders should appoint a teacher of reading and writing for all children, the town to pay the teacher. Also, every town of 100 householders had to provide a Latin grammar school (the rough equivalent of a modern high school) to fit youths for college. Thus, free, compulsory, tax-supported, public education for all classes and both sexes was provided—a new thing in the world. The full impact of this radical notion is just being felt.

Now, an attempt is being made to destroy this public school system which has served us well. It is being said: "Public schools have failed us. Let us turn to the system which prevails in Europe. Let us give tax money to the churches and let them instruct children in the 3 R's and in catechism."

Some very fine, honest Church leaders are saying: "First, give us money for auxiliary purposes, such as having parochial school children transported by public buses. But, really, our actual philosophy denies the state the right to teach children. This right belongs to the churches. Eventually, we want the state to collect taxes from all citizens and turn the money over to churches to run schools any way they see fit. We want the system which prevails in so much of Europe."

Is this what we want? Do we want a school system like that in Italy, where about one-third of the voters are communists? Do you want the scheme that has prevailed in Germany, where Church and state have had such an unhealthy wedding in the schools? Do we want to give preference to any Church group, Protestant or Catholic? Do we want a situation like that in England, where the

Churches are begging vainly for young men to enter the ministry?

This writer is one who laments any tendency to regard all things foreign as inferior to American products. But in our public school system we have something very precious, and it originated on our shores. It helped draw millions of persons from the hated Church-school arrangement in Europe. Now, some say "Let us adopt the European system and give our Churches tax money. Surely, then all will be well." Is it well where this arrangement exists? No.

Baseless Charges

IF THE public can be convinced, through endless repetition of a baseless charge, that our public schools are turning out godless youths wholesale, then it will not be long before the Congress and our state legislatures will be giving tax money to the churches to operate schools. This will be the beginning of the end.

Do we want to see all Protestant children attending one school, Catholics, another, Jews, another? This is the system in Germany.

Do we want our children being told: "Only you are saved. The pupils in the school across the street are going to hell."

Do we want our children, of whatever religious faith, to grow up suspecting the characters and beliefs of their friends who attend a separate school?

Do we want this, or do we want to strengthen our public school system in which children of all Churches get to know each other as individual children of the same God and Father? I believe the answer is clear to parents of all religious groups.

In my own town of some 5,000 we have a population about half Protestant and half Catholic. One of the finest features of the town is the way the children of these two groups get along so well in school. My own little daughter has had four Catholic teachers, all exceedingly fine women and good teachers. She has gained a tolerance and respect for their Church. She has learned to know her Catholic teachers and school mates as people, something she would never have the chance to do under a system many honest Church people propose.

The answer to any current moral and spiritual problems is not in destroying the best school system yet devised on this earth, but in improving it, in selecting teachers more and more on the basis of character, in helping our conscientious educators in their very difficult task.

Meanwhile, when you read about our "godless schools," ask yourself, "Do we want to discard our system for the school system of Europe?" Shall we improve what we have or shall we take on a system we would all dislike?

Gap or Gossip

By Corwin C. Roach

Dean of Bexley Hall

THE Hebrew text of Genesis 4:8 has a gap. The Authorized Version obscures the break by paraphrasing, "And Cain talked with Abel his brother," but the former Revised Version is truer to the original in its rendering, "And Cain told his brother." What did he tell him? The Hebrew is blank at this point. The hiatus has been supplied by the various translations including the new Revised Standard Version, "Let us go out to the field." Then there follows the grim tragedy. Once Cain has his brother in the open country where no passerby may intervene, Abel's murder is soon accomplished.

The verse before us presents an interesting problem in textual criticism for biblical scholars but it also has a challenge for us. There come times to us all, as to Cain, when we are jealous of our brother. God seems to look with favor upon his offering rather than our own. It makes no difference whether the other man is justified in winning the coveted honor away from us. We can think of a hundred ways to rationalize our own shortcomings and to degrade our rival's good qualities. Like Cain it is so easy to have murder in our heart.

And Cain said to his brother ———. We really do not know what he said. But what do we say? How do we fill in the gap? Are we big enough to say a word of congratulation or do we allow our enmity to fester within us? Jesus reminds us how easy it is to slay with a word. Murder begins with the hasty utter-

ance, the bit of malicious gossip. It is not far from the light word to the assassination of a character.

Have we ever sat down in our anger and written a stinging letter of reproach to someone whom we felt had offended us? How much better if we had torn up that letter and been content to let the occasion go by without any further remark on our part. If Cain had only had the grace to remain silent, to still the spirit of vengeance. We can all learn a valuable lesson from the gap in this particular case.

Love Beyond Justice

Anson Phelps Stokes, Jr.

THE parable of the householder hiring workers for his vineyard is a puzzling one. At first sight it seems grossly unfair. Early in the morning he hires a group of workers for what was probably a twelve-hour day, on the agreement that they should get what was at that time considered a fair daily wage. From time to time in the day—even at the "eleventh hour" — he hires other workers whom he finds idle in the market-place. To all these he promises to give what is right. When the day is over, those who have been working since dawn are paid the amount on which they had agreed; but to their consternation, those who have worked shorter periods—even as little as one hour—receive the same amount.

No doubt the story has overtones that apply to our social order, though it will never be understood if considered as a doctrine of labor relations. Even on this basis, however, it is not as unjust as it seems. The early workers receive a fair wage and, if the householder chooses, out of his magnanimity, to reward equally those who have worked only a short time, he has a right to do so, especially as the latter are not loafers but remained in the market-place simply because no one had hired them. Judaism had developed a strong sense of justice in social matters, and in what must have been a rather stern day, we see a householder who goes beyond justice to understand the inner needs of his workers.

The parable cannot be understood as a basis of economics for it deals with God's grace. One can recapture the situation in the early Church, in which the story must have been told often before it was finally written down. Here was a group of Jewish Christians, proud of their ancestry and of their careful devotion to their religious laws. Surely God owed them his fullest blessing; yet to the consternation of some of them, the early Church, true to the spirit of Christ, opened its doors to men of different racial and religious backgrounds. How could these, who had recently come out of paganism, be expected, thought the Jewish pillars of the Church, to receive an equal blessing with those whose ancestry went back to Abraham? The story stressed God's concern for all men. A sincere pagan, turning to him, was as precious in his sight as a proud Pharisee, whose ancestors before him had kept the details of the law. This is the whole basis of the Christian faith. We are accepted by God because of his love, and not because of our acquired merit.

In business relationships a detailed application of this parable may well be impossible. It is necessary to have justice and a legal way of doing things, in which rewards are given to those who earn them. But it is different in human relationships. Our parents did not wait to see if we would merit their love, but poured it upon us; and we learned to love them only because they loved us first. Christian marriage can never be a matter of each partner doing fifty per cent of the task. Love cannot be computed on a bookkeeping basis. Each must give fully for the other.

It is impossible to earn real forgiveness. A parent may well love an erring child just as much as, if not more than, one who has done everything the parent desires.

This is even more true with God. If we could compel his love or favor, he would not be God. That is why the gospel is "good news" and not merely prudential advice. Christ died for all mankind—the humblest sinner as well as him who has kept every detail of religious observance. This was the issue fought over at the Reformation. No ritual acts can earn God's love. Of course, we must seek to be

worthy of it and grateful for it, but his love comes to us beyond our deserts.

That is the basis of our relationship with others. We forgive them not just because we choose to, but because God has forgiven us so much that we and they are common debtors to him. That is why we can live in brotherhood with men—not because we necessarily like or admire them, but because God loves them and they are infinitely precious in his sight. All of us are like the laborers who were given far more than they deserved. I doubt if we can ever really be Christians if we feel that we deserve well of God.

There is, of course, a rough law of justice, and we must learn it first. All through the Old Testament we see Israel learning that man reaps what he sows and that, to gain God's favor, men must obey his laws. We teach our children the importance of responsibility and of honest work. Yet in the gospel we see something beyond justice—God coming to us though we do not deserve him. Likewise, if our children disobey the law of justice and we are really Christian, we, too, go beyond justice in loving them.

When it comes to outward circumstances, we can never be assured of comfort merely because we are good. When, however, it comes to our relationship with God, then we are always in his debt. He receives us whenever we turn to him and he forgives us for what we have done that is wrong. We may have to pay penalties but the fact of his love helps us to bear them. The essential meaning of the cross is that God's love for us is, and always will be, beyond justice.

ATTENTION PLEASE

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Tunkhannock, Pa.

EDITORS HIT PROBE METHODS

★ A resolution scoring methods used by Congressional investigating committees was adopted by the Associated Church Press, organization of editors of Protestant publications in the U. S. and Canada, at its annual meeting.

"The ACP deplors the practice of circulating on official letterheads of Congressional committees unsubstantiated charges detrimental to the character and reputation of the subject," the resolution said. "It believes this practice to be a denial of American standards of justice and urges its immediate discontinuance."

Another part of the resolution called on members of Congress and state legislative bodies "so to formulate their rules for public hearings that individuals called for questioning may have opportunity for full reply, may be represented by counsel, and may have the protection of all rights traditionally guaranteed in courts of law."

The editors said they supported the right of individuals "to hold views different from those of the majority" and deplored the infringement of this

right "by exposing such individuals to public scorn in widely published hearings before legislative bodies."

Later, Patrick Murphy Malin, executive secretary of the American Civil Liberties Union, in a closing address to the editors, assailed recent hearings of Congressional investigating committees which, he said, "tried, judged and sentenced individuals in a court which was not a court because it did not practice due process of law and fair trial."

MADE FAMOUS BY HYMN

★ "God of Our Fathers," one of the best-known hymns composed during the last 200 years, is the work of the Rev. Daniel Crane Roberts, a graduate of Kenyon College in Gambier, O. Roberts, for many years rector of St. Paul's Church, Concord, N. H., wrote the hymn in 1876 for a celebration of the centennial Fourth of July. Later, he submitted

it anonymously to a commission appointed by the General Convention to review the Episcopal Hymnal. Not only did the commission accept the hymn, but before the revised Hymnal was published "God of Our Fathers" was selected for the centennial celebration of the adoption of the Constitution.

Despite the great fame which "God of Our Fathers" achieved, Crane said of himself shortly before his death, "I remain a country parson, known only within my own small world."

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THE PICTURE ON THE COVER

★ We use the picture of Bishop Lichtenberger since he is to be installed as diocesan of Missouri at Christ Church Cathedral, St. Louis, on May 5th. The picture was taken at St. Stephen's, St. Louis, whose rector, the Rev. Charles H. Washburn, listens as Alec Wyton, organist at the cathedral, tries out a new electronic organ.

UNITED CHURCH DEDICATED

★ A new \$110,000 Chinese Christian church was dedicated as the pride of both "Chinatown" and of seven sponsoring Protestant denominations who consider it Philadelphia's first really united Protestant church.

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new church, has a native Chinese pastor, the Rev. Teng-Kiat Chiu, and his wife, and a young American woman who serves as director of a number of weekday activities. When Pastor Chiu preaches, it is a sentence in English, then in Cantonese, and so on through the sermon.

Participating denominations are the Baptist, Congregational, Episcopal, Evangelical and Reformed, Methodist, Presbyterian and the Society of Friends.

The diocese of Pennsylvania gave a special gift of an organ with electronic chime attachment to play from a cupola on the roof. The building fund was spent before pews could be installed, so a Baptist group provided heavy oak pews to seat 175 persons from a chapel it was dismantling in South Philadelphia.

Some leading churchmen took part in the dedication.

The Rev. J. W. McKelvey, of Lansdowne Methodist Church, president of the center's board of managers, presided. Dr. Eugene C. Blake, stated clerk of the Presbyterian Church, preached. Bishop William P. Roberts, retired missionary bishop of Shanghai, and William Cadbury, a former Quaker medical missionary in Canton, were among the participants.

CHARLES LOWRY RESIGNS

★ The Rev. Charles W. Lowry has resigned as rector of All Saints, Chevy Chase, diocese of Washington, to give his full time to writing and lecturing on the philosophy and psychology of Communism. He told the congregation on April 19th that he would also deal with "the reverse side of the coin, which is democracy reawakened and revitalized through the understanding of its religious and Christian origin."

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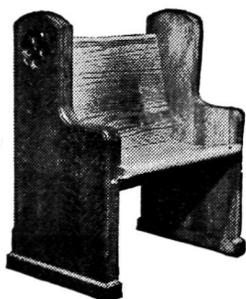
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VIRGINIA GRANTS SABBATICALS

★ Virginia Seminary has established a plan of rotation among its faculty for sabbatical leave in the order of their seniority.

Robert O. Kevin, professor of Old Testament, will be on leave beginning June 1 and continuing through the first semester of the session of 1953-1954.

Sabbatical leave for Albert T. Mollegan, professor of New Testament, will follow during the second semester, continuing until September 1954.

William A. Clebsch, instructor in Church history, has been granted leave of absence for one year beginning September 1. He will do post graduate work at Union Seminary in New York.

Following have received temporary appointment to assist the faculty during the absence of those on leave: Robert L. Hicks, now associate professor of Old Testament at the school of theology in Sewanee, for a term of one year beginning September 1. Trice Thompson, on leave from Union Seminary in Richmond, to assist in the department of Church history during the second semester of the coming year.

MEETING FOR LAYMEN AT EARLHAM

★ Business and professional men from more than a dozen denominations attended the national conference for laymen sponsored by Earlham College, a Quaker institution.

D. Elton Trueblood of the faculty told them, in an address on "The contemporary vitality in lay religion," that we are living in "one of the great periods in the Christian

faith. It may be remembered for centuries as the period when the priesthood of the believers was recovered and new life was brought to mankind," he said.

Trueblood lauded the work being done by such laymen's groups as Presbyterian Men, the Christopher Movement and Alcoholics Anonymous.

"This is religion in action," he said. "It is more than a theory, it is lay religion put to practice. It could have far more significance than the atom bomb."

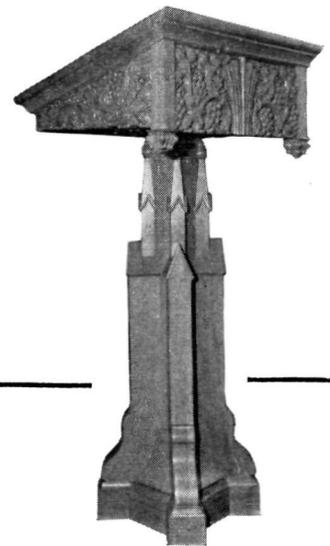
C. C. Stoughton, president of Wittenberg College, Springfield, O., speaking on "Education of laymen," said that the problem is "as old as the Church." Two needs basic to solution of this problem, he said are training of the laity for different jobs and the rediscovery of the laity-clergy partnership. The college president said that laymen are not being used to the fullest extent and are largely untrained and uninformed on their potential capacities.

Grove Patterson, Toledo editor, said that laymen should devote their thinking to "the best manner in which to halt the westward movement to Communism. We shall halt the spread of Communism only by

competition," he said, "not by sitting around in our businessmen's clubs and organizations thinking democracy is something handed us on a golden platter by God. We need a renewal of faith, purpose and expression to build up public opinion in support of democratic ideals."

Charles P. Taft, Episcopalian of Cincinnati, spoke to the conference on "The ministry of public life," and Edwin Jones, Charlotte, N.C., businessman, discussed "The ministry of money," with particular reference to tithing by laymen.

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THE NEW BOOKS

The Interpretation of the Fourth Gospel. By C. H. Dodd. Cambridge Univ. Press. \$8.00

When Professor Dodd delivered his Inaugural at Cambridge University some years ago he pointed out that the Fourth Gospel is the keystone in the arch of New Testament studies. We will never thoroughly understand the New Testament until we gain a proper understanding of the Gospel of John. His new book represents the work of many years of patient research and study. The result of this study is one of the most illuminating books ever written on the Fourth Gospel. It deals with the Background, the Leading Ideas, and the Arguments and Structure of the Gospel. The Background includes much more than just the early Christian tradition and the Greek Old Testament—it includes the whole world of Hellenistic religions and popular philosophy. Accordingly Dr. Dodd deals with the Hermetic literature, with Hellenistic Judaism, Gnosticism, and Mandaeism, all of which have something to tell us about that Hellenistic background. Even though the Mandaean literature is much later, the traditions underlying it go very far back.

The great ideas or themes of the Fourth Gospel are studied one after another, and the literary analyses of the Gospel throw much light upon its purpose and meaning. A final section of the book deals with the historical element in the Gospel of John.

This is no book for bedtime reading but is one of the most solid pieces of exegesis and criticism to be published in our generation. Anyone who works patiently through it will find the Fourth Gospel becoming a new book, full of light and inspiration—and the preacher will find many a theme for exposition from the pulpit.

—F. C. GRANT

The Immudent Dreamer: The Story of Tubby Clayton. By Melville Harcourt, with an int. by the Abp. of York. Oxford Univ. Press, pp. 225. \$5.50.

In the sub-title of this book Mr. Harcourt has characterized Philip Byard (Tubby) Clayton as a dreamer

"who had the impudence to believe that under God's hand, he could make dreams come true." Such words might lead a reviewer to expect an idealized, eulogistic portrait in butter rather than a biography. Any such apprehension is quickly dispelled by this revealing, admiring, but by no means uncritical work.

Here is the account of the founding of the ToCH (the Morse Code symbols for Talbot House) at Poperinghe, Belgium in the winter of 1915 as a refuge of friendship and peace for those involved in the carnage of the Western Front; of the vicissitudes of securing, furnishing, and maintaining this unusual hostel; of its peacetime descendants in the ToCH clubs spread over much of the world; of All Hallows-by-the-Tower, the center of the movement after Tubby Clayton became vicar, and of the destruction of All Hallows in the blitz as well as steps toward rebuilding it.

And here is the fascinating picture of the man who accomplished so many great things in bad times: his inexhaustible energy, his ever-widening interests (training of servicemen for the ministry, help for lepers, the Winant Volunteers) his capacity for friendship, his love of the sea, his pastoral methods ("Christianity was built up with the unnecessary letter"), his method of avoiding staleness in repeated addresses on the same subject, his devotion to dogs, his limitations and idiosyncrasies.

One only wishes that there were more information about the actual functioning of the ToCH Clubs.

—GEORGE W. BARRETT



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BACKFIRE

KENNETH E. CLARKE

Rector at Terrace Park, O.

As an alumnus of both the college and the theological school of the University of the South I deeply regret the position taken by the authorities of the university on admitting Negro students. Never having seen what difference it makes whether men's skins are black, white or yellow, it is difficult for me to understand why some honest and sincere people do think there should be distinctions on the basis of our pigmentation.

I recall many heated arguments during my seminary days with individuals who had, and probably still have, a blind spot when it comes to this issue. In every other way these same people exemplified more Christian charity than I should dare to aspire to. My point is this—some very rash statements have been made by people who know very little about the situation at Sewanee. Of course, we must work to rid Sewanee of the plague of race-prejudice, but let us employ Christian charity in doing so.

I sent a check from this church to Sewanee, and I included with it a letter of protest regarding the authorities stand. There is no question in my mind but that this issue can and will be worked out. At least, I am going to make very certain that it cannot be before contributing to the destruction of one of our finest Episcopal colleges and seminaries.

The Episcopal Church cannot afford to lose one of its seminaries at this time. In my opinion the new faculty members have taken a

much braver stand than the ones who have walked out. Fortunately they are mature enough to take such "guff" as might come from the Witness editorial page while staying on the job until a complicated problem can be solved. Being human, I cannot resist saying that it rather stretches my imagination to picture several of the resigned faculty members in the role of martyrs. Archbishop Temple in speaking of the civil war had this to say: "It is open to very serious question whether the suddenness of the abolition did not introduce a number of evils which might at least have been modified by a more gradual process—yet it is true that while the abolitionists were plainly right on the main issue, they did incidentally a certain amount of harm, because they had not thought out the whole problem in all its details."

It is this "certain amount of harm" that I would like to see avoided at Sewanee. To have certain people whose competency in the field of moral theology is certainly open to question make flip and caustic judgements on both the issue and the personalities involved is certainly not helpful to say the least.

One last word, I regret that Dean Pike did not accept the invitation to preach at Sewanee. What a wonderful opportunity he missed to speak out boldly but charitably to those who needed to hear him so much. Should Sewanee disappoint me in the next year or so I will then be ready to join the revolutionaries.

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A while back I had to cut my religious magazine subscription list drastically, among them the Witness. However copies continued to come. You win. Here's a check. Your editorials did it. They are tops. That page alone is worth the subscription price. The one on the epistle for the third Sunday in Lent was tremendously impressive—vigorous, stimulating. Hearty good wishes.

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