

The WITNESS

10¢
A COPY

SEPTEMBER 24, 1953



CATHEDRAL DOMAIN

CATHEDRAL DOMAIN of the diocese of Lexington is one of the unique centers of the Church. Here is being gradually built, under the leadership of Bishop Moody, a fine conference and retreat center. One of the most recent additions is a big stone fireplace, the gift of churchwomen of the diocese. Before the fire sit two relaxed laymen, A. Karl Tatum of St. Mark's, Hazard, and Catesby Jones of St. John's, Versailles.

An Editorial by Canon Charles Martin

SERVICES In Leading Churches

NEW YORK CATHEDRAL

(St. John the Divine)

112th & Amsterdam, NYC

Sundays: Holy Communion 8, 9, 11
(with Morning Prayer and Sermon);
Evensong and Sermon, 5. Weekdays:
Morning Prayer, 7:45; Holy Communion,
8; Evening Prayer 5. Open daily
7-6 P.M.

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Wednesdays: Healing Service, 12 noon.

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9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
10:30 a.m.; Wednesdays and Saints
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p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

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Service and Sermon.
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316 East 88th Street

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ning Prayer, 5.

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The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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In Leading Churches

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Weekdays: Tues., Wed., Thurs., Fri.,

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School, 10:50; M. P. 11.

Weekday: Thurs. 10. Other services as
announced.

SERVICES In Leading Churches

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Main & Church Sts., Hartford, Conn.

Sunday: 8 and 10:10 a.m., Holy Com-
munion; 9:30, Church School; 11 a.m.
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
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Thurs., 9; Wed. Noonday Service, 12:15.

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Sunday Services: 8, 9, 10 and 11 a.m.
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Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.

4:30 p.m. recitals.

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day, 7:15; Thursday, 10:30.

Holy Days: Holy Communion, 10:30.

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Minister of Education

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Shelton Square

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Canon Leslie D. Hallett

Canon Mitchell Haddad

Sunday Services: 8, 9:30 and 11.

Daily: H.C., 12:05 noon; also 7:30 a.m.

Tues. Healing Service, 12 noon, Wed.

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STORY OF THE WEEK

Former Missionaries To China Issue Policy Statement

LOOK FORWARD TO DAY WHEN MISSIONARIES
CAN RETURN TO CHINA MAINLAND

By Lloyd R. Craighill
Retired Bishop of Anking

The following statement was made as a result of the China consultation held at Seabury House. Formal recommendations concerning the Church's China policy will be acted upon by the National Council at its October meeting.

★ The group of bishops, clergy, and lay workers, formerly of the Church's mission in China, which met at Seabury House, had as its task the formulation of recommendations to the overseas department of the National Council on future mission policy as affected by the China mission experience. This involved a review of the hundred years or more of mission work in that central nation of East Asia, and an effort to apply the lessons learned to the changing world today. The spirit of the conference was one of humble self-searching that mistakes and successes might be truly revealed.

One result was a renewed appreciation, as voiced by the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, in his opening address, of the deep sense of vocation, the devoted service, and the sound achievements of the pioneers of the Church's mission in China. They aid foundations of social changes which China in some future and freer day may rise

to recognize and appreciate. It was through missionaries that western education (with its many shortcomings) was introduced, thus making available to the walled-in China knowledge of the world outside, and access to scientific learning and method. It was the missionaries who introduced girls' schools and colleges, and opened the doors of the secluded home life that women might walk out into the outside world. It was the missionaries who introduced scientific medicine to China, and pioneered the whole program of public health. It was the mission schools of agriculture which introduced the techniques of plant breeding, pest control, and other methods of scientific agriculture.

Far more important from the Church's point of view, it was these pioneer missionaries who won for Christ and trained for the Church's ministry an able and devoted line of Chinese priests and bishops, and they helped organize the work of the whole Anglican Communion in China into a self-governing national Church, the Chung Hua Sheng Hwei, so that when under the impact of the Communist regime it became necessary for the western missionaries to withdraw,

the Chinese Church remained, staffed and organized on parish, diocesan, and national levels. This Church continues to function and bear witness to Christ even under a totalitarian state which seeks to bend every organization and social group to its own all-inclusive program. Our communications with the Chinese Church have been interrupted, and our knowledge of conditions and developments is incomplete, but we do know that parish work and worship is continuing, sometimes with enlarged congregations. Some actions of Christian leaders are hard for us to understand or approve, but we do not know the full facts, nor the pressures to which these leaders have been subjected. It certainly does not become any in this land of freedom to pass judgment on them. Those who know them best have full confidence that they are striving by God's help to do what seems best, under the circumstances, for their Church as well as for their country.

In a changing world many of the policies and attitudes of some earlier missionaries need to be changed, and new fields of endeavor need to be entered. It was to this problem that the conference mainly directed its attention, and for this purpose split up into five sub-committees which finally formulated its recommendations under two general headings, (a) findings on short range policy and (b) on long range policy.

Under the first heading certain recommendations were

made in regard to Christian work among Chinese outside the iron curtain, especially in America, Formosa and Hong Kong. More work in America for Chinese students and others, of the kind being done by the Rev. William Z. L. Sung in Berkeley, California, was recommended. The Rt. Rev. Y. Y. Tsu reported on conditions as he found them in Formosa during a recent visit there, both in regard to the pastoral care of Chinese Episcopalians there, and of the possibility of training Chinese clergy for future work in Formosa, and in other areas where Chinese are scattered. It was recommended that as a beginning a Chinese clergyman be secured to minister, under the self-support of the congregation, to two hundred families of the Sheng Kung Hwei now resident in or near Taipeh, Formosa. The possibility of sending an American missionary to teach in a union theological school now operating in Formosa, and to act as a liaison officer for the National Council was also proposed.

Various recommendations of a general and long range nature were also made. Some of these would apply to mission policy as a whole, and some bore on the questions that would arise if and when the Chinese Church is free and desirous of having missionaries come and help them once more. The Chinese Church under the rigorous impact of the Communist government, has achieved self-support, though at a gruelling cost of self sacrifice to the clergy; and in many areas of small churches and low economic level, at a cost of abandoned churches and discontinuance of organized Church life. That the seeds of Christian faith are alive even in these areas is not too much to hope. How-

ever weakened in numbers and normal parish life, there is in China today an indigenous, self-supporting Church, and it was the sense of the conference that any future mission work in China should exercise great care in not disturbing the indigenous nature of the Church there.

In regard to institutions, both educational and medical, it was recognized that these have now come entirely under government control, and are likely to remain parts of the state system of education and social service. The hope for Christian influence on the lives of students when the tide turns in a more favorable direction lies rather in establishing Christian student centers in connection with existing schools and colleges than by founding separate Christian institutions. This principle may be of value in other fields where government education has been well established.

Theological education is a separate problem. Under any plan for strengthening the Church, theological education is central, and provision should be made for upholding such institutions as exist for the training of clergy and other workers for the national Church, and in adapting their education to the actual work to be done as evangelists as well as pastors. It is quite possible that western missionaries in the future may be helpful in this important work.

In the future, medical and public health work in China will probably remain under government control, but if friendly relationship should be reestablished it may be possible to do Christian work in existing hospitals through well-trained chaplains and social workers. Again, this principle may have a bearing

on other fields, though it was recognized that in undeveloped countries and areas the mission hospital may still have a place, both as a Christian witness and as a pioneer work that may serve as a standard and stimulus to wider development.

There will certainly be a need in China of the future, as in many other places in East Asia for agricultural missions, both as a means of making Christian contact with the masses of the people, and as a method of strengthening the rural church. Such work, however, should be at the grass roots level, beginning with existing needs and conditions, and advancing step by step from that point, rather than by attempting to transplant Americanized methods in areas where such a program loses contact with the people.

Much was said about living conditions of missionaries in the lands of their adoption. While it was recognized that westerners, especially where children are involved, can never be expected to disassociate themselves entirely from their western cultural patterns, yet the goal should always be to identify themselves as closely as possible with the lives of the people with whom they work, and to be wary of compound walls or other barriers which might shut them off from Christian fellowship.

Several resolutions bore on the important topic of the training of missionary personnel, to the general intent that such training, both in America and in the field, should fit the missionary with an adequate knowledge of the language, history, geography, and culture of the country in which he or she is to work, and should help develop in them the attitudes that will win friends amongst their new

neighbors. No one, whether husband, wife, or single worker, should be appointed for any kind of mission work, whether evangelistic or technical, without a living Christian faith, and a deep sense of missionary vocation.

Clergy Brand Accusations Completely False

By W. B. Spofford Sr.

★ Bishop Nash of Massachusetts last week asked for a copy of the testimony of Herbert Philbrink before the Un-American Activities Committee that two clergymen of his diocese were Communists. Prof. Joseph F. Fletcher of the Episcopal Theological School and the Rev. Kenneth D. Hughes, rector of St. Bartholomew's, Cambridge, were the men named.

Bishop Nash stated that he could not "accept admitted heresay as proof, nor can I allow it to destroy my belief that these clergymen, though I have not always agreed with their political or economic views, are true ministers of the Gospel. They have both stated that they are not and never have been Communists or members of the Communist party or under its discipline. In such a situation, it is my duty to investigate this report, and I am therefore asking for a full transcript of Mr. Philbrink's testimony."

To be called long-distance by reporters at 11 o'clock at night to be questioned about one's opinions is not the pleasantest thing in the world. One never knows whether your statements are to be garbled. Of all the statements that I have so far seen, given under such circumstances, the one I would have been proudest to have made was the one given by Mr. Hughes. He said he was a bit unclear as to the import of the charges that clergymen "worked with" the Communist party.

"I have no objection to working with anyone who agrees with me whether they be Communists, Republicans or Democrats," he declared. "I'll work with anyone for the abolition of racial segregation or to achieve low-cost housing and other objectives that make for a better America."

What can be said at this writing is that the clergy so far named are not taking the false charges laying down. It can also be safely predicted that others likely to be named in testimony before the Committee will respond as vigorously.

Top officials of Jewish organizations stated that the accusations against Rabbis Stephen S. Wise and Judal L. Magnes, both dead, is "a shocking and frightening betrayal of elementary public responsibility and decency."

The National Association for the Advancement of Colored People immediately denounced the Committee for releasing "unsubstantiated charges against such distinguished American clergymen" as the Rev. John Haynes Holmes, founder of the Community Church in New York, and the late Rabbi Wise. The resolution, adopted by the board of directors, accused the Committee of undermining "the faith and confidence of the American people in the fairness of the committee's procedures." It noted also that these two

clergymen had "scrupulously fought totalitarianism at home and abroad."

The joint statement issued by the American Jewish Congress and the Union of American Hebrew Congregations declared: "We earnestly hope that this climactic revelation of the irresponsible character of the Committee's procedure will move the American people to action in defense of their liberties."

Typical of the statements made by the accused clergymen was one made by the Rev. Lee Ball, Methodist minister of Irvington, N. Y., who declared that "what is under fire in these attacks in the validity of the Protestant social gospel. My words and actions have been based upon the teachings of the Bible as I see them and upon my Christian conscience. I am a Christian minister who tries to preach and apply the principles of Jesus. I am not a member of the Communist party nor do I follow what is called the 'Communist line'."

Prof. Harry F. Ward, accused by a witness before the Committee as being the "chief architect" of a plan to subvert the Methodist Church, branded the charge as "completely false" and stated that "I am not, and never have been, a member of any political party. My judgements and actions concerning political and economic issues are derived from the basic ethical principles of the religion of Jesus, of which I am minister and teacher."

It can be reliably stated that meetings of church people have been held during the past ten days, in several centers, looking toward the setting-up of an organization to take the offensive in preserving religious freedom and civil rights.

National Parks Give Minister Religious Experience

★ James H. Caligan, former executive secretary of the Greater Miami Council of Churches, has just returned with his wife from a tour of the parks in the United States and Canada. It was part of a study being made in preparation for a book on God in nature.

Here are some of the things the minister suggests you should consider if you vacation in these parks.

In Florida's own Everglades National Park, remember that besides being this nation's, and probably the world's, only park with tropical flora, it is especially noted for its birds.

The ibis—the sacred bird of Egypt—is one of the most talked of birds in the Everglades, he says.

Then, according to Caligan, you should recall that Jesus often referred to birds in his parables. The characteristics of the birds mentioned always are significant.

As an example, Caligan cites the dove—a peaceful and nesting bird—used to describe how the Holy Spirit descended on Christ after his baptism.

Bird migration, mentioned in the book of Jeremiah, is probably more noticeable in the Everglades than any other park in the world, he adds.

The minister suggests that you also should recall what Jesus—who lived and preached in the outdoors—said about the sparrow, the flowers of the field and the wind as you look on the wonders of nature in the Everglades.

In Grand Canyon National Park, remember that scientists estimate the canyon has stood there millions of years and

continues to grow and expand.

This should make you think of eternity, says Caligan, and how soil erosion changes things on earth and soul erosion changed lives.

The wonderful colors there should cause you to be awed by and thankful for God's grace in giving to man things he does not need but which make life more pleasant.

In Yosemite and Glacier National Parks, you should be reminded that God shapes lives just as the glaciers have shaped that area, Caligan says.

You ought also to reflect about such passages of Scripture as Jeremiah's references to God's treasures of ice and snow.

Over in Sequoia National Park, the minister would have you wonder at the 4,000-year-old sequoia trees which are the oldest living things known to man and which never die, as far as is known, unless death is caused unnaturally.

Again he believes you should be reminded of eternity, and passages of Scripture that refer to the tree of life and the psalmist's comparison of a righteous man and a tree.

Every park has a unique feature of nature which should turn your thoughts to God and illustrate some spiritual truth.

He also found that in many of the parks there are religious services conducted in the outdoors or in scenic chapels by nearby ministerial groups or under a new program of the National Council of Churches.

All of this is a help in worshipping God, Caligan believes, and gives a chance for vacationers to affirm for them-

selves the psalmist's declaration that "the heavens declare the glory of God and the firmaments do show forth His handiwork."

SOUTHERN OHIO CONFERENCE

★ Laymen of Southern Ohio will gather for their fall conference, Sept. 25-27 at Germantown. They will be joined by the clergy on the 27th who will remain through the 29th. Speakers are W. A. Pleuthner of New York; Bishop Tsu of China; Rev. Alfred Starrett of Kenyon College and Bishop Hobson. Robert L. Black Jr. and Dr. Charles E. Holzer, who recently attended a laymen's training meeting, will also take part in the program.

OLD RUGGED CROSS FAVORITE HYMN

★ America's favorite hymn is "The Old Rugged Cross," written in 1913 by George Bernard.

So say officials of the Seventh-day Adventist voice of prophecy radio program who conducted a survey to determine the top ten religious songs in North America. More than 10,000 persons belonging to different denominations in all parts of the country participated in the poll, they said.

Titles of the ten favorites, in the order of their preference, are: "The Old Rugged Cross," "The Love of God," "In the Garden," "What a Friend We Have in Jesus," "Beyond the Sunset," "Precious Lord, Take My Hand," "Rock of Ages," "It Is No Secret," "Abide With Me," and "No One Ever Cared for Me Like Jesus."

Oldest of the ten is "Rock of Ages," written by Augustus M. Toplady 177 years ago. Newest is "It Is No Secret," composed in 1950 by Stuart Hamblen, cowboy evangelist.

EDITORIALS

On Using Bombs

WHEN people begin to talk about "using the atomic bomb on them if they don't play ball," I begin to squirm a bit, and when a normally responsible military leader like General Mark Clark suggests that he is for an all-out use of all the weapons we have if the Communists break the truce in Korea, I begin to shudder. Washington, D. C., is an exciting and interesting place in which to live, and I like it, but if atomic warfare comes, I am afraid it might be too exciting and I should have to move to a quiet and safe area upon whatever battlefield there may be.

One can understand and sympathize with the kind of mind that is determined to have peace and is tired of all this pulling and hauling of negotiations and of war without victory. Simple, direct action has always been an American way. And in this case, when we have the power of atomic and hydrogen weapons, it may seem weak-minded not to use them for it can be argued as with Hiroshima that using the atomic bomb might save millions of American lives. The only difficulty with that kind of reasoning—if that is the word to describe that kind of thinking—is that it is not true. It seems to me observable that one doesn't destroy any idea or evil, simply by blasting away at it, whatever the weapons. People may be eliminated, their homes and communities destroyed, but ideas, even evil ones, just do not wipe out. It hasn't been long ago since we demanded and got unconditional surrender, but the evil overwhelmed in Nazism seems to have appeared not a bit less evil in Communism. Force alone, no matter how catastrophic, does not seem to bring peace.

Mr. Malenkov may be bluffing in his statements, but when the stakes are bombs that dropped on Chicago will also destroy Milwaukee, the stakes are rather high, and bluffing or no, I become nervous. Moreover, I am much impressed by the arguments of the military authorities who remind us that the U. S., with its great concentrations of population, is very much more vulnerable to atomic attack than the U.S.S.R. It might just be that if we started tossing atomic armaments around in

the Far East, victory would come in the form of a quiet and peace settling over us and our world which was death to all we know and all we have.

Now, of course it may seem a bit squeamish and a refusal to recognize the realities of life but it concerns me that there would be quite a few people hurt if we used our bombs. It may be somewhat old-fashioned but I am still troubled by mass bombing, even of the block busting variety, and by those naphtha type that convert a human into a cinder. The idea of a whole city being destroyed, and I guess the cities of the East have women and children in them, is distasteful to me.

Back in the dim past of World War I, when the Kaiser culture uncorked some bottles of gas, we thought it was barbaric, and I believe some people still think it was. During the more recent hostilities with Hitler's Germany, both sides held back their supplies of gas, not I am told, because they thought it was barbaric—though I like to believe there was some of that sentiment about, particularly on our side—but because gas is a little bit rough on the user as well as on the one on whom it is used. That kind of thinking still makes sense to me in relation to the atomic bombs, particularly the part about its being barbaric.

It may be that some choose to look at all this from a Christian point of view and I would like to also, but I am not too sure what the Christian point of view is. I think it must be true from the Christian point of view that the only justification for war is that it is a means of bringing peace. But it seems to me I recall Admiral Radford, and I know I remember Hanson Baldwin writing that in the last war mass bombing stiffened the will to resistance and so embittered people that even though huge masses were destroyed, the chances of effecting a working peace after the unconditional surrender were hindered rather than helped. I am inclined to think it Christian to believe that there are no short cuts to anything, even to peace, by the special way of extermination of Russians, Poles, Rumanians, Chinese, and Communists in general.

When you cut off the ugly head of a monster, a clutch of others appears. When you chase

out one evil spirit a bevy of others hop in. It still seems to me that evil or evil spirits are exorcised only through Jesus Christ our Lord, which to me means patience, wisdom,

sympathy, understanding, and—I hate to use the word, it is so abused — Love.

By Charles S. Martin

Headmaster, St. Albans School, Washington

Is Divorce The Answer?

By Benjamin J. Ridgley

Rector of Epiphany, Forestville, Maryland

WITH ONE out of every three American marriages slipping on the rocks of domestic discord, and in view of expert opinion that by 1960 the ratio will increase to one in every two, the question "Is Divorce the Answer?" becomes increasingly provocative.

Many seeking the Christian solution have been disturbed by a seeming contradiction in the gospel teachings. Matthew quotes our Lord as tolerating divorce in the case of "unchastity" while Mark and Luke indicate he was absolute in his denunciation. What is the answer?

According to the account in Matthew 19:1-9, the great events in the public ministry of Jesus were drawing to a close. We find him departing from Galilee and journeying along the coasts of Judea, in the province of Perea. Some months before, in this same locality, he had met with bitter opposition from the Pharisees. These were the so-called spiritual leaders of Israel, professed exponents and representatives of the law, the self appointed guardians of the nation's conscience. Our Lord had met their taunts and objections by accusing them of breaking the letter and spirit of the law they were sworn to uphold. In particular, he had charged them with laxity in regulations on divorce.

When he returned to Perea, these Pharisees, still smarting over their loss of face, followed our Lord across the Jordan and mingled with the multitude. They waited for an opportunity to test him with the question, "Is it lawful for a man to put away his wife for every cause?"

Highly Controversial

The issue was highly controversial. The status of women in the Jewish community was that of property. A man owned his wife as he owned his cattle, the house where he lived, and the implements of his trade. He could drive her away at the slightest pretext and her only recourse before the law was the in-

junction of the Mosaic code, "When a man taketh a wife, and marrieth her, and it come to pass that she find no favor in his eyes, because he hath found in her some unseemly thing, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house."

The most learned rabbis long since had disagreed as to what this "unseemly thing" might be. A liberal school declared that a man might divorce his wife for any reason—if she were a poor cook, if he ceased to love her, or if he found someone he liked better. Conservatives, on the other hand, held that the law forbade a man to divorce his wife for any reason except unchastity.

So the first object of the Pharisees with their question was to compromise the Master with one of these two schools of interpretation. And by raising the issue in Perea, under the jurisdiction of Herod, by whom John the Baptist had been imprisoned and beheaded for his bold denunciation of Herod's adulterous union, they hoped to draw from Jesus a reply such as had cost the Baptist his life.

Jesus was more concerned by the spiritual depravity of Israel than with his own popularity and safety. His answer stressed the positive sanctions under which God intended marriage to succeed. Referring to the Old Testament scriptures they professed to follow, he said to them, "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What God hath joined together, let not man put asunder."

Marriage as Intended by God

His primary concern was not with divorce but with marriage as God intended it to be. One man was to marry one woman and the

two were to become one. United in mutual love and devotion, they would discover in marriage the open door to a richer, fuller, and more satisfying life. Marriage was a spiritual union never to be dissolved, "What God therefore hath joined together, let no man put asunder."

The discussion could well have ended at this point but the Pharisees, having baited the trap, tried to quarry their prey, "Why then did Moses command to give in writing a bill of divorcement?"

The question was worthy of a Pharisee. Laws are framed for the safeguard of society, to protect the innocent and restrain the irresponsible. In commanding the decree, Moses did not condone divorce but approved a bill to protect the innocent from the unbridled license of the morally inept. Therefore Jesus replied, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." He concluded with the famous "exception" clause, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

"The Exception"

Some New Testament scholars hold that this "exception" was a later insertion which does not appear in the gospel of Luke. It would seem, however, if Jesus denounced divorce absolutely, it would be in direct contradiction to his emphasis upon the dignity of human personality. Certainly it would not be in keeping with his spirit to maintain, at the cost of spiritual anxiety, a marriage which never should have been, or which has become insufferable to the point of nervous breakdown or mental anguish. Mutual love and trust and devotion cannot be built on the basis of hatred, deceit, and, in some instances, unspeakable brutality.

The emphasis of Jesus would seem to be that marriage, sanctioned and blessed by the Church, is intended by God to succeed. Any dissolution of the relationship, far from being the answer, is a condescension to human failure, out of keeping with God's will.

As set forth in the Book of Common Prayer, marriage involves dedication at the outset. It is not to be entered into "unadvisedly, or lightly: but reverently, discreetly, advisedly, soberly, and in the fear of God." Strengthen-

ing the commitment at the altar of daily prayer, one man and one woman can "so live together in faithfulness and patience, in wisdom and true godliness, that their home will be a haven of blessing and of peace." Thus they will contribute, not to the sickness which undermines our society but to the healing of life.

Divine Love

By Charles F. Whiston

Prof. at Church Divinity School of the Pacific

OUR Christian religion is concerned primarily with three simple relationships: God's work and action toward us; our life with him in response; and, as a result of that, our going out with his life to our fellow men.

The English language has but one word to express these three aspects of our Christian life, the word "love" or "charity," which like so many other words can easily become debased. Our word "love" means too many things, from God's love for us to delight over a new dress. It was not so with the language spoken by the early Christians; in the Greek version of the New Testament, the writers were careful to point out radical distinctions between these three forms of love.

When these early writers tried to express the love of God toward men, they found no word for it in the Greek language, so they had to coin a new word, of which there are only a few traces in other than Christian literature. It is a simple word, "agape," which it is utterly impossible to translate into any other language.

Some teachings and events from the life of Jesus will make its meaning clear to you. The parable of the sower going forth to sow his seed was Jesus' method of describing God dealing with men. God takes his seed—his grace, his forgiveness — and broadcasts it bountifully, even wastefully, for that is his nature. So, also, Jesus' imagery, dating back to his remembrance of the camel trains carrying grain to the small towns, where it was bought and carried away by the women, after having been measured out by the cameleteers, gives us a picture of God's method of dealing with men—not on the basis of mathematics and bookkeeping, but grace and forgiveness piled on grace and forgiveness until it runs over. And later, in his attitude toward Judas Iscariot, as well as the high priests and scribes,

Jesus demonstrates the boundlessness of God's love for his children.

"Agape" is love which takes the initiative; it is a prevenient love, which "goes before," and there is no place to which we can go where we will not find him already there, waiting for us.

Secondly, it is a love which is steadfast and abiding forever. No matter what the sons of men may do, God's love never ceases.

Thirdly, God's love is never measured to us by cold calculation. It is not bestowed upon us in relationship to our worth. When we look at Christ, we know that the worth lies in him, not in us.

It is a love which has in it no trace whatsoever of that self-seeking which taints much of our human love. God's love seeks only to give out, asking nothing in return. It is a love wholly engaged in self-imparting.

Also, it is a love fully prepared to suffer for our sakes. It is prepared to meet with our indifference, with our rebellion, with our misusing, and still to give itself unstintingly to us.

It is a love which is creative. It brings into being something that could never happen otherwise, and yet it is not an easy, sentimental love. It is a love which is stern and unyielding for our own sakes. Its sole concern is to conform us to the life of Christ.

For man's love toward God, the Greek word "eros," though it did not have the implications it later acquired, did imply a self-seeking love—meant turning to God to get something for themselves. It has its starting place in the self, and goes out to God to find him in order to use him to complete and to satisfy one's own needs. But not once in the Greek New Testament did Christians use the word "eros" for they knew that their love for God was not that kind of love.

So the Christians had to use three other words to express their love. Two of them, which Paul uses, are "faith"—a responding to God's love, after receiving his forgiveness, his strength and life into ours; and "thankfulness," for which the Greek word is "eucharist." In the first Christian assemblies people came together, not to get something from God for themselves, but to give their thanksgiving to God for that which he had done for them and their dear ones.

St. John uses another word, "obedience"—

"If ye love me, ye will keep my commandments." How do we know that a man loves God? Because he obeys gladly, willingly, the will of God. To obey God, to do his will, is the sure proof that we have love toward him.

Then we come to the third great relationship in the Christian life — man's love for man — symbolized by the cross. The cross is not simply a vertical bar between God and ourselves—God coming down and rerising. The vertical bar is always crossed by the transverse bar. If we have received God's "agape," and if, in response, by faith and thanksgiving we have lifted our hearts to him in surrender, then we shall find our lives going out to our fellow men—Christians and non-Christians—and bestowing upon them the "agape" which we have received from him. It is by this test that the world will always judge the integrity of the Christian life. If we do not show God's love and forgiveness to our brethren, men have every right to doubt our claim that we have met him. No man can love God and hate his brother.

Laurence Housman's play, "The Lepers," illustrates the love which we are trying to describe. On the eve of her wedding, a bride is murdered by her disappointed lover, who, fleeing in the darkness, exchanges his clothes for those of a leper, thus contracting the dread disease. Years later, the grieved bridegroom, who has become a follower of St. Francis of Assisi, visits the leper prison where he begs for the privilege of washing the diseased body of his bride's murderer. Though almost blind, the embittered leper recognizes the voice of the man he had harmed, and discovers the presence and love of God through this act of self-giving love.

When you meet love of that kind, you know you are in the presence of divine love.

How We Are Saved

By William P. Barnds

Rector of St. James, South Bend

WE ARE taught as Christians that we are saved by Christ's death on the cross. This is one of the great mysteries of our religion. No one can explain just how this can be, just as no one can explain fully how God can exist as three persons, Father, Son and Holy Ghost and as no one can explain how

Christ could be born into the world as a human babe.

Though the Atonement is a mystery, we nevertheless try to penetrate the mystery as best as we can. Here are some reflections which may help us to see better how we are saved by Christ's death on the cross.

When we examine our own lives honestly to see that we are sinful, we do, say and think things which are wrong. We can make amends for some of these sins to some extent, but we simply are not able to rectify our wrong doings completely. If you will just try to do so, you will learn how impossible it is. Unless our sins are straightened out, we are under condemnation. This is just where Christ's death is relevant. By his death he made up for our sins and for those of the whole world. He did for us what we cannot do for ourselves.

We lay hold of this salvation through faith in Christ. Faith is the bridge that reaches from us to him. It is an attitude of trusting him and of being receptive towards him in our inner life. Faith is relying upon him.

Faith opens the way for companionship with Christ so that his personality influences and reflects ours. The more we respond to him, the more we tend to become like him. Especially do we want to associate with him in the Holy Communion and we feed on him in the blessed sacrament. We are saved from our sins by his death and as we associate with the risen Christ, we are strengthened in our daily living. Salvation really means "health" or "wholeness." He came to give us abundant life.

We are told in the Bible "If we say that we have no sin, we deceive ourselves and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When we examine ourselves carefully and earnestly confess our sins and have faith in what Christ did for us on the cross, we receive forgiveness. There is an increasing number of Church people who exercise their privilege in making their confessions in the presence of a priest and thus receive personal counsel for their special problems and hear with their own ears the declaration of God's forgiveness which is given in the absolution. Whether we confess our sins in this way or in the privacy of our own room or in our pew in Church, forgiveness is possible for us, because Christ died on the cross.

The Upward Reach

By Philip McNairy

THERE is no more appealing sight in the world than that of a little child, with eager face, and arms upraised to its mother. It is saying with every aspect of its diminutive personality, "pick me up; I want to grow big, mother, like you are." All through those tender years two voices seem to be speaking to this child. One says, "grow up"; the other says, "stay as you are." Here is human nature in miniature.

In every one of us there is a downward pull and an upward reach. There is something that summons us to conform to the crowd. Yet again there is something that calls us to fulfill some greater destiny—"An instinct within us that reaches and towers." These two forces are constantly at war with each other, often causing us to be restless or dissatisfied with what we are, and then again, making us timid and fearful of change and of progress.

Sometimes we are little disturbed by either the downward pull or the upward reach. This is because we are not sufficiently sensitive to the gap that lies between them. Our goal has been too near our grasp. Human nature offers us a remedy for this unhealthy condition. There is a "no-man's land" between these two warring forces which we call loneliness. If we overcome our natural fear of it we may use it as a means of freeing ourselves from the clutch of the one in order to be caught up and lifted by the other. Whitehead once said that "Religion is what a man does with his solitariness." Those who make a place for "solitude" in their busy and congested lives for the purpose of seeking God discover that it can be so.

God in Christ first made us fully aware that we were destined to reach up to Him with our lives. We have seen in the Saviour what might happen if we did. They who desire Christ-likeness in spite of its price have found the enabling grace of God was available to them.

In worship we have the opportunity of a constant reminder that there still exists a great gap between what we are and what we might be through God's help. God who "hast given us an hearty desire to pray . . ." enables us to sharpen the line of demarkation between the "is" and the "ought to be."

Prayer is our constant resource for lengthening and strengthening our upward reach. Selfish prayer that tries to pull God down to us is frustrating and exhausting; This is not really

prayer at all. Real prayer, the desire for oneness with God, lifts us up toward him. Then, as the fetters of earthly aspiration fall away from us we find ourselves more able to see and to take the spiritual gifts God has always been holding out to us. "Lift up your hearts," he cries. Wise and obedient children of God reply, "We lift them up unto the Lord."

When the Heat Is On

By **Corwin C. Roach**

Dean of Bexley Hall

"THE heat is on." It is a phrase supposedly used by the underworld to describe those occasions when the forces of decency attempt to clean up an evil situation. When the heat is on the lawbreakers crawl into a corner, hoping that the trouble will blow over. The R.S.V., however, puts the words in Jeremiah's mouth as he describes the lot of the righteous, "and does not fear when the heat comes" (17:8). The heat will surely come, for the godly man ever more than for the godless. This is the first lesson of life which contradicts the easy answer so many well-meaning people would like to give to the problem of good and evil. No one knew this bitter fact better than Jeremiah himself. In spite of our wishful thinking the religious man is not delivered from adversity and discouragement. His very attempt to do the right thing will involve him in difficulties. The heat will come for him and it will be of all sorts and varieties, his own inner doubt and perplexity, the dry spots within his own soul aggravated by the misunderstanding of friends, or the ridicule and even persecution of his enemies.

The point which the prophet makes is that when the heat does come, the righteous will not panic. This is the real point of difference between the godly and the godless. The good man has resources which are lacking to the lawless. He is like a tree which has roots that tap the underground waters, while the wicked is like the spring flower which flourishes for a day but has not staying quality. It is not good for the long pull. The righteous man, however, finds in God a power which will see him through the dry periods. The heat will come, the sere life-sapping summer drought from which no man is exempt, but the good man will weather it. There is no sirocco blast, no summer heat which can affect the man whose life is rooted in the life of God.

A Way To God

By **Philip H. Steinmetz**

Rector of the Ashfield Parishes

THERE are many ways to clear contact with God. One of them is through the gift of children. For in the coming and growing of a child in a family there is obviously a great deal which is not of our doing. As we watch it, we realize that God is at work, as he is in the forming of the stars.

Not only are we brought to face the fact of God's presence in the gift of life, but also we are drawn into unselfishness by the helplessness and appeal of our child. We spend money for food and clothes, medical care and education without keeping account of the amount or remembering the things we might have bought for ourselves. And we do it without expecting ever to be repaid. Nor are we repaid. Our reward is in the deed. Our joy is in the giving. Thus we are drawn into godly living.

And we are also inclined to make changes in our own conduct. As Dr. W. R. Bowie wrote in a father's prayer:

"Make me loving and understanding, cheerful and patient and sensitive to his needs, so that he may trust me enough to come close to me and let me come very close to him."

By such inner turning, such true repentance, we can be changed and made clean and pure.

So by the way of parenthood we may come to realize how God is yearning over us, loving, understanding, longing for us to trust him enough to come close and let him come very close to us.

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THE NEW BOOKS

FIVE STARS OVER CHINA by Mary Austin Endicott. Canadian Far Eastern Newsletter, 134 Glenholme Ave., Toronto, Canada. \$2.00

In an America faithful to her democratic traditions and eager to know truth, this book would undoubtedly be a best-seller, probably at the top of the non-fiction list. But in the present atmosphere of carefully cultivated fear and this era of book-burning, it is likely to be ignored by the reviewers of large circulation newspapers and magazines and the book-stores where it can be bought will be few and far between.

Five Stars Over China is a most valuable work and one which no one can afford to miss who is interested in knowing the facts about the 500 million people who live and work in the New China. It is an authentic account of the everyday life of the Chinese people, written by one of the very few persons in the West who is both competent and courageous enough to give us this story. Mrs. Endicott, whose husband is the son of a Canadian missionary and was himself born in China, spent 22 years in missionary work in China during those epoch-making years from 1925 to 1947. Her husband was at one time advisor to Chiang-Kai-Chek and they both knew many influential Chinese. In 1952, Dr. and Mrs. Endicott returned to China and spent four months there, renewing old friendships and making many new ones. The foreword to the book is written by the Rev. K. H. Ting (Ting Kwang-Hsun), a priest of the Church of England who is now the general secretary of the Christian Literature Society of China.

One of the most illuminating and significant sections of the book is the narrative of the San Fan and Wu Fan campaigns or the general anti-corruption movement. It is illuminating because it gives such a wealth of facts and significant because it shows the objective manner in which Mrs. Endicott tells her story. She does not give an ideal or glossed-over picture of the New China, but recounts such facts as the corruption of certain government functionaries and Communists as well as Capitalist representatives. The author tells us that it was realized very early by

government leaders that corruption still existed in China, that some of it involved even their own representatives and that it was of the greatest importance that there should be a drastic cleansing before the government started its immense undertakings under the first five year plan. The anti-corruption movement was thoroughgoing and country-wide and was enthusiastically supported by the people. There was no attempt to hide the facts about highly-placed culprits, whether Capitalist or Communist—in contrast to the universal and complacent corruption during the Chiang-Kai-Chek regime.

Mrs. Endicott's account of the colossal public works, like the flood-control projects of harnessing turbulent rivers, is given in dramatic detail. This was so extraordinary and unprecedented that the story has been told before for Western readers, although only in bare outline. Mrs. Endicott's narrative source was the chief engineer of the Huai River project—a woman. The most amazing part of this feat was the speed with which it was done. In the summer of 1950, there were disastrous floods which caused much suffering and threatened widespread famine. The government promised that there would be no flood damage and no threat of famine the next summer and proceeded to harness the rampaging river by elaborate engineering work in less than 9 months, which was declared by Western and other engineering authorities to be a manifest impossibility, even with the most modern equipment, which China didn't have. But the "impossible" job was done, as promised. 3,500,000 men and women worked at it and they were not "slave labor" as we have been told so many times. The author gives very definite and varied proofs of this fact.

For members of the various Christian churches in America, the most challenging and, perhaps, the most enlightening section of this book is the one called *The Church of China*. The three chapters of this section gives a description of Christians in a new society which will undoubtedly surprise many of us who have heard most unpleasant tales from returned missionaries and exiled Chinese. Mrs. Endicott deals with these tales very frankly and it is clear enough to any fair-

minded reader that she calls the shots as she sees them, without fear or favor. From her observation of the Churches in present-day China and with her background of experience in the old China, the author gives it as her considered opinion that the Christian Church in China today is in a more favorable position for genuine religious and spiritual work than it has ever been. The fundamental fact on which she bases this opinion is that Chinese Christians now have for the first time a completely independent status and full responsibility; they are on their own and are relieved of the suspicion that they are merely representatives of the West which is everywhere regarded with an unfriendly eye, as having treated China with outrageous unfairness in the long past and as cherishing today ambitious plans to get her again under Western control. The government encourages Christian and other religious life and work and makes no conditions for its support save that the members of religious organizations shall be loyal to the government and its "common plan" for the development of the country. The following quotation from a long conversation of the author with an old friend and Christian leader, Y. T. Wu, is worth careful pondering:

"The conversation centered around the place of religion in the new society. I asked Y. T. three questions—'Do you still believe the Christian and Communist points of view can be reconciled? If you believe the Communists have a correct interpretation of history and a solution for social problems, can you also believe in God? Is there any place left for the Christian interpretation of life?' Y. T. answered all my questions in the affirmative. He told us of one mutual friend, now filling a responsible post in the new government, who says he has given up his religious ideas because they are of no more use to him. Y. T.'s reply to him was: 'In that case, you didn't have much to give up.'"

This book of 450 pages should be read and studied by every American Christian. There is nothing comparable to it in print, so far as I know. We have all of us heard and read much on the other side of the China story. It is important that we see what this devoted woman, uniquely competent to speak, has to say about the Peoples Republic of China and the state of religion in that far country.

—K. R. F.

MCCARRAN DENIES ACT WILL BAR DELEGATES

★ Senator Pat McCarran has branded as a "fairy tale" a Canadian clergyman's statement that Iron Curtain delegates would automatically be barred by the McCarran-Walter immigration act from entering this country to attend the Second Assembly of the World Council of Churches at Evanston, Ill., in August, 1954.

Sen. McCarran said that such delegates could enter the country to attend the church meeting "as long as they mind their own business, leave when they are supposed to, and don't participate in sabotage or propaganda against this country."

The co-author of the immigration law pointed out that the Attorney - General has

authority under its provisions to admit "any alien otherwise not admissible for permanent residence."

Sen. McCarran made the statement in answer to a charge by Gordon Sisco, secretary to the General Council of the United Church of Canada, that the World Council meeting might have to be moved to Canada because of the immigration act.

Department of justice officials here made the suggestion that delegates to the World Council Assembly could obtain advance approval by applying to the United States consuls in their respective countries. They said that final approval of any individual delegate would rest with Attorney

General Herbert Brownell and Secretary of State John Foster Dulles.

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Book of Common Prayer, p. 320.

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ARCHBISHOP PLEADS FOR CONTROLS

★ Archbishop Garbett of York pleaded for control by international agreement of all methods of mass destruction, in an address in Liverpool Cathedral before members of the British Association for the Advancement of Science. He spoke specifically of gas and bacteriological warfare, nuclear weapons and all types of bombs, and urged that "all men of goodwill" advocate renewal, at the earliest practicable

moment, of attempts to forbid their manufacture and use.

He urged the scientists to take an active part in educating their fellowmen in the "proper" use of their inventions and discoveries and to "make plain the terrifying results which may follow the wrong use of some of them."

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"Universal military training is diametrically opposed to the basic tenets of the Christian faith," the resolution stated, "and war is an instrument of man, not of God."

A budget of \$131,000 for the coming year was passed and recommendations were made for additional projects which would cost an added \$34,000.

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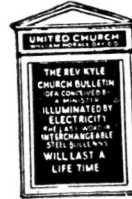
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SHERMAN E. JOHNSON

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Our library needs the following out-of-print items and would like to purchase them from any clergymen who have and no longer need them:

W. R. Arnold, Ephod and Ark. Harvard Univ. Press; Hubert S. Box, The Theory and Practice of Penance; H. J. Cadbury, The Making of Luke-Acts. Macmillan; H. J. Cadbury, The Peril of Modernizing Jesus. Macmillan; Philip Carrington, The Primitive Christian Catechism. Macmillan; A. C. Headlam, Christian Theology: The Doctrine of God. Clarendon Press. 2 copies; K. Lake and F. J. Foakes Jackson, The Beginnings of Christianity. Macmillan. One complete set of five vols., also vols. II and IV to complete another set; A. T. Robertson, Some Minor Characters in the N. T. Harpers; Vida Scudder, Franciscan Adventure, Dutton; B. T. D. Smith, Parables of the Synoptic Gospels, Cambridge Univ. Press; Roger Williams, Experiments of Spiritual Life and Health, ed. by W. S. Hudson, Westminster. minster.

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Layman of Waterford, Conn.

The Christian Church has reason to be proud of its clergy today. When confronted by some of the modern inquisitors of the Senate they have stood their ground and in doing so have defended our American liberties. Such men as Bishop G. Bromley Oxnam and Rev. Jack H. McMichael are entitled to respect for their strong stands for civil rights.

The conspiracy against our freedoms has made considerable headway. Loyalty tests and thought control are steps toward the complete regimentation of the nation. Those who invoke their constitutional rights are derided and threatened. A firm stand must be taken against those unAmerican inquisitors and our clergymen should lead the way.

ALEXANDER F. GILMAN

Layman of Palatine, Illinois

Thanks ever so much for The Diocese of Discordia (Sept. 3). I wish every man and woman in the world could read it and take it to heart. I wish the people in the Episcopal Church who like to dress

themselves up in all kinds of fantastic robes and bow and scrape before images and altars could see how inconsistent their doings seem in the light of "washing them white in the blood of the lamb." It is time that we all listened to the voice of the Carpenter. I enclose money for ten extra copies of the reprinted article. I have a warm place in my heart for the retired rector of St. Thomas Church, Dr. Genns.

LILA MAY CHAPMAN

Churchwoman of Macon, Ga.

I have been deeply interested in the feature article, The Diocese of Discordia and desire to secure several copies for friends.

Answer: Reprints are available at 10c for single copies and \$4 for 100 by addressing the Witness, Tunkhannock, Pa.

E. R. MILLS

Layman of New York

The Sept. 17 Witness has just arrived and I want to thank you for the excellent story on the Kinsey Report. I cannot see why clergymen and other church leaders get so excited over a scientific analysis of a subject on which we all need a great deal for knowledge than we now lack. As your writer properly says, the diatribes are reminiscent of the monkey trial of 1925 in Dayton, Tenn.



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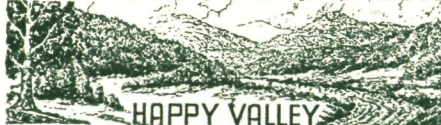
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