

The WITNESS

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FEBRUARY 11, 1954



E.P.F. LEADERS

EPISCOPAL PACIFIST FELLOWSHIP NUMBER

SERVICES In Leading Churches

NEW YORK CATHEDRAL

(St. John the Divine)
112th St. & Amsterdam

Sun. 7, 8, 9 HC, 9:30 HC or MP & Ser., 11 HC & Ser. (generally with MP, Lit or Procession) 4, Ev. & Ser. Wkdays 7:30 HC, 8:30 MP, 8:45 HC (HD), 10 HC (Wed.), 5:30 Ev. (The 8:30, 8:45 & 5:30 services are choral exc. Mon.). Open daily 7 to 6.

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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



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

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In Leading Churches

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School, 10:50; M. P. 11.
Weekday: Thurs. 10. Other services as
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SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
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
noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH

Cambridge, Mass.
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Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL

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Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m. recitals.
Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH

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Fri. 7; H. D. 12:05. Noonday
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12 N HC; Evening, Weekday, Lenten
Noon-Day, Special services announced.

CHRIST CHURCH

Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 a.m., Holy Communion; 10 a.m.,
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a.m., Morning Prayer and Sermon;
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Thursdays and Saints' Days: HC 10 a.m.

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The Rev. William Baxter
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5:45 p.m.; Canterbury Club, 6:30 p.m.

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Tues. Healing Service, 12 noon, Wed.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

STORY OF THE WEEK

Redemptive Power of Love Is Stressed by E.P.F.

DR. ANDREW ROY OF PRESBYTERIAN CHURCH
LEADER AT ANNUAL CONFERENCE

By Eric M. Tasman

Chairman of the Fellowship

★ Another Episcopal Pacifist Fellowship conference and annual meeting is now history. As in former years these three days together were stimulating and rewarding in every way. I wish every one of you could have been with us. About 35 were in attendance, most of them for the New York and New England area.

I realize that it is impossible to communicate the spirit and deeper values of such a meeting through words. To catch the spirit and to appropriate the deeper values of such a gathering, one has to be a member of the group, sharing in its common life of worship, of meditation, of prayer, of thought, of discussion, and of fellowship. Nevertheless, I trust a brief review of our conference will be of interest.

We were most fortunate in our leader, Dr. Andrew Roy. Out of his long and rich experience as a teacher and missionary in China, and recently as secretary of the department of missionary personnel of the Presbyterian Church in the U.S.A., he shared with us his deep faith and strong conviction concerning our pacifist

point of view. He believes that our real hope for the future is to follow Christ's way of redemptive love in all our relationships on all levels of life. His dedication to our Lord, his keen insight and understanding of contemporary world events, especially of Communism, was a source of enlightenment, inspiration and encouragement to all of us.

Our chaplain, Bishop Theodore R. Ludlow, retired suffragan of Newark, challenged all of us through his practical and helpful meditations to a more faithful and courageous witness to and service of our Lord.

Nevin Sayre reported on his recent trip to Europe during which he visited the projects in France and Germany which our Fellowship is helping to support. He also spoke about the projects in India, Japan and South Africa which we are assisting. We had hoped to raise \$2500 for this worthy cause during 1953. To date we are short about \$900. If you have not contributed towards these projects this year or would like to make an additional contribution, won't you do so? These overseas projects are all constructive efforts in the cause of peace and merit

our generous and sacrificial support. We are counting on you to help us raise \$900.

May we who are pacifists continue steadfast in our convictions and daily bear our witness to our faith in the way of redemptive love. "Christian pacifism is not peace at any price, it is love at any cost."

RUFUS JONES

"Now, when the tragic failure of the world's methods is more apparent than at any other period in history, the Christian method in its nobility and costliness remains to be tried. The call to do this can only come from the Church; or from that nucleus of realistic souls within the Church who perceive and know what they ought to do in respect of peace and war, and are willing to accept all the penalties of that action to which they know themselves to be obligated as members of the body of Christ."

COVER PICTURE

★ The cover picture is of a number of leaders who attended the conference of the Episcopal Pacifist Fellowship at Seabury House. Front row: Miss Jean Connor; Mrs. Arthur Sherman; the Rev. Eric M. Tasman; Miss Amy Lois Seasholes. Top row: the Rev. John R. Youngblut; Miss Eleanor Eaton; Rev. Dale Van Meter; the Rev. Artley B. Parson; Mrs. Joseph Atkins; the Rev. J. Nevin Sayre; Mrs. Roger W. Bennett.

Report on Overseas Projects Of the Fellowship

★ The Rev. J. Nevin Sayre of the international F.O.R. reported at Seabury House conference on the six overseas projects to which the E.P.F. contributes. A letter from Arthur Blaxall who is secretary of the South Africa Council of Churches and chairman of the F.O.R. in that country, told of the purchase of a property for Christian Fellowship Center at which an international, inter-racial work camp was held for six weeks this past summer and which was attended by over 35 persons. Mr. Blaxall was chaplain of the camp which is adjacent to the unique school for African blind and deaf-mutes which he founded. Mrs. Blaxall's training of a blind deaf-mute boy ranks in South Africa with the training of Helen Keller.

In India K. K. Chandy is back at his ashram and the Boys Town which he founded for waifs from the streets. He has consented to become also the general secretary of the Indian F. O. R. for a period of two years during which much of his time will be given to travel in India. The F. O. R. there is concerned that the Indian Churches should become more pacifist and they should typify Christ's way of reconciliation in the country which Ghandi awakened to pacifism.

In Japan, the E.P.F. gift to the F. O. R. has been used chiefly for literature, both translations from English and original works in Japanese. One book, a life of Theodore Walsler, was presented to Gladys Walsler when she arrived in Japan to help the cam-

paign to keep intact the anti-war clauses of the Japanese constitution.

Referring to E.P.F. gifts in previous years for the relief of the families in Japan, of more than 100 Japanese war crimes' prisoners in the Philippines, Nevin Sayre reported the good news that last July the president of the Filipino government commuted over 50 death sentences and gave full pardon to all other prisoners and sent the entire group back to Japan. A touching letter was read from all the prisoners expressing their gratitude for what "we owe to you and your friends who have always kept us in their prayer and thought." The letter also said: "We beseech you to continue your prayer and works" for the complete freedom of those prisoners who escaped the death penalty but were then being transferred to Sugamo Prison in Japan.

Nevin Sayre also quoted from a letter of Darley Downs in *The Christian Century* to the effect that the United States is now holding some 700 Japanese war prisoners at Sugamo and that the Japanese public views this with seriousness.

Nevin Sayre brought firsthand information about our projects in Europe, since he had visited all of them recently. In France, Andre and Magda Trocme, at the Mill of Peace in Versailles, welcome conference groups of various kinds and different nationalities, but, more important than that, maintain a center of pacifist love in action.

In Germany one of our gifts goes to Prof F. Siegmund-

Schultze, who is the director of Dortmund's Training School for social workers and who also operates a shelter for refugees coming from East Germany. The West German government is doing a good job in receiving these refugees and sending them on to places where they can start life anew, but there are many personal problems and much personal suffering which need help from other sources.

At Freundschaftsheim, a center to train people for Christian pacifist service, the large house has been completed and Wilhelm Menching and his wife have moved into the smaller one. A Swedish Quaker, a teacher, would like to come to help Pastor Menshing and if he does, he and his family will need a house. If this can be built while German blocked marks are still frozen, it will cost less in dollars than it will later.

Pastor Menshing came to the United States in January under the auspices of the American Friends Service Committee to lecture and try to raise the \$5000 necessary.

Leslie Hayman, the New Zealander who has been at Freundschaftsheim for three years, was also in the United States in November and December on his way to his own country and he and his wife gave talks about the work at Freundschaftsheim.

At the Annual Meeting it was recommended that the executive committee approve a minimum budget of \$2500 for overseas work in 1954.

CHURCH CENTER AT YALE

★ The diocese of Connecticut has bought a house from Yale which will be the residence of Chaplain R. H. Wilmer Jr., and headquarters for Episcopal Church work at the university.

RAVEN TO WED ETHEL MOORS

★ Canon Charles Raven of Cambridge, England, will marry Mrs. John F. Moors on March 24th at Trinity, Boston. She is the widow of John F. Moors who died last March leaving her an estate of over three and a half million.

Both Canon Raven and Mrs. Moors are confirmed pacifists, with Raven a frequent lecturer at meeting of the Episcopal Pacifist Fellowship. Mrs. Moors has also been from its founding a member of the Episcopal League for Social Action.

Mrs. Moors is the great-great-granddaughter of Robert Treat Paine, one of the signers of the Declaration of Independence. Her brother, the Rev. George L. Paine, is an Episcopal clergyman who headed the federation of churches in Boston for many years.

URGES A CHANGE OF ATTITUDE

★ Unwillingness of most Europeans in Southern Rhodesia to accept Holy Communion from African priests was criticized by Bishop Edward Francis Paget of Mashonaland, at a meeting of the diocesan synod.

"If all our European communicants were prepared, as they should be, to accept the ministrations of our African as well as our European priests and to recognize them as one fellowship, regardless of their race, it would be much easier to meet the needs of our people," the bishop said.

"But such is not the case and, owing to the reluctance and even resentment of so many of our European members to accept Holy Communion at the hands of a duly ordained priest of the African race, it

is essential to carry a far greater number of European priests than we do at present."

Bishop Paget said that only 16 out of the 48 priests in the diocese are Africans although another five are due to be ordained this year.

He added, however, that the Church "has every reason to thank God" for a steady improvement in race relations, especially within the Church, and in the lot of the African over the past years.

"For a very long time," Bishop Paget said, "the Church in Southern Rhodesia has held its synods on a multi-racial basis with an increasing number of African representatives, with an increasing ability by them to participate in the discussions, and with an increasing — and increasingly spontaneous — fellowship between us.

"It is also true—and needs restating—that no member of the Church whatever his race can ever be barred from attending worship in any Anglican church of the diocese."

ALFRED PRICES GETS ASSIGNMENT

★ The rector of St. Stephen's Church, Philadelphia, the Rev. Alfred W. Price, is a member of a team of four Protestant clergymen who will conduct a preaching mission to the United States air force base in Europe during Lent.

Price, who is the national chaplain of the military order of the purple heart, has been assigned six bases in Germany. He will visit air force installations in Munich, Landsberg, Giebelstadt, Rhein Main, Birkenfeld and Wiesbaden. He will leave for his assignment on February 23rd and return after Easter.

Each mission will begin on

Sunday and will continue through Friday. Services will be held each evening, and addresses made during the day to wives' clubs, children's clubs, Sunday School teachers and staff officer's conferences.

Personal counselling will occupy a large part of each day, and radio addresses will be given over the armed forces network for Europe.

SEEK CHURCH COLLEGE IN ALASKA

★ Leaders of all denominations are being contacted by Juneau Chamber of Commerce officials in the hope that support will be found for establishing a junior college here in Alaska's capital city.

Until the recent announcement by the Methodist Church's national board of missions that Anchorage has been selected as the site for its new college, Juneau leaders had been hopeful that the school might be located here.

A three-man committee has been set up by the chamber of commerce and the chairman, A. B. Phillips, said Juneau will be in favor of a junior college of "any denomination."

LAYMEN CARRY COFFEE FIGHT INTO CHURCH

★ Men of Newport, Vt., carried their fight against high-priced coffee right into the church. Member of the United Church men's club were served milk instead of coffee at their supper meeting.

O. S. Searles, chairman of the supper arrangements, said: "Drinking more milk is not only healthful, but it will give our own dairy farmers a lift . . . And if it helps to bring down the high price of coffee, that will be a boon to all Vermonters."

Advances in Race Relations Urged By Council

★ America is making progress toward better race relations but within the Churches themselves "significant advances" must yet be made, the National Council of Churches declared.

"It is still true," the Council said, "that only in exceptional instances do white and non-white Christians worship regularly together."

And racial prejudice and discrimination in social life in some Church-supported colleges, hospitals and homes "contradict their Christian profession," the national Protestant and Eastern Orthodox body added.

The warnings were contained in a message approved by the Council's General Board for use on Race Relations Sunday, Feb. 14.

The message, drafted by Buell G. Gallagher, president of the College of the City of New York, noted, however, that strides made toward improved race relations were grounds for "genuine satisfaction" by Americans.

"Sweeping indictments of American life which were justifiable 20 or even 10 years ago must be qualified and limited when they are made today," it said.

"It is becoming easier for a man to get and hold a job regardless of his ancestry. Travel in public conveyances is more congenial for Negroes than it was.

"In some cities it is less difficult for a member of a minority group to rent or buy or build a home in an attractive neighborhood.

"The franchise is denied to

fewer persons . . . A long series of court decisions is gradually opening up the universities . . . solely on the basis of individual merit.

"Sporadic expressions of violence still mar the record; but lynchings are so rare that we may soon be able to say that they no longer take place in the United States."

Still, the National Council message said, "there is a disquieting lesson to be drawn merely from the fact that we have to stop and take note of such progress."

Americans must ask themselves whether they are building on the religious principles of freedom, equality and fraternity on which this nation was founded, it said.

"If there were no sincere efforts to realize the basic goals of a free and democratic people, we would stand convicted of hypocrisy for having lived so long with the compromises of segregation and of social and political discrimination."

Declaring that Christians must practice what they preach and "match creed with deed," the National Council said "the genuine satisfaction of partial progress in secular affairs is canceled out by the continuing condemnation of ourselves for failing to live as children of God, brothers of one another."

It noted that a Christian attack on racial barriers could be a "medicine for the healing of the nations."

"The non-white peoples of the world are unconvinced by a Christianity which accepts a color line," the statement added.

The message will be quoted

in the pulpits of many of the 147,000 local churches of the National Council's 30 constituent denominations.

Issued with it was a "Call to Action" prepared by the Council's department of racial and cultural relations.

The call, suggesting a course of action to counter-act racial prejudice, urged individuals to learn the basic facts about race, examine their own attitudes, take part in local groups working for better race relations and support human rights legislation.

Churches were called upon to include all people in membership and activities regardless of race and to foster study and program groups to work for elimination of all discrimination.

Commenting on the race relations message, J. Oscar Lee, department director, said that although Churches should be critical of themselves, "that doesn't mean nothing is happening."

Lee said the "overwhelming weight of opinion and the movement in the churches" is in the direction of eliminating segregation.

About 10 per cent of so-called white churches in three denominations now have members of more than one racial group, he added.

"And the number is growing constantly," he said. "Practically every week information comes into the department of additional new churches whose doors are open to all people regardless of race."

Dr. Lee said results of a three-year department study on racial inclusion in churches of three denominations will be made public in June. The survey will show present practices in the churches and describe successful methods used to overcome racial prejudice.

EDITORIALS

The Quest For Peace

THE first half of the twentieth century has seen such far-reaching changes in the nature of warfare as to require radical rethinking of the whole subject of the Christian attitude to peace and war. It seems to many of us that the Church is being much too slow in undertaking this task, and that many Christian people are still repeating arguments of days gone by which are as obsolete as bows and arrows.

In this matter we in the Western world have reason to be grateful to President Eisenhower for two speeches which he made in 1953. These utterances come with the two-fold authority of one who is both the head of the greatest nation of to-day and also the most distinguished living soldier.

In his speech to the United Nations General Assembly on December 8 he was content to state baldly some facts about atomic weapons. "Atomic bombs to-day are more than twenty-five times as powerful as the weapons with which the atomic age dawned, while hydrogen weapons are in the ranges of millions of tons of T.N.T. equivalent. To-day the United States stockpile of atomic weapons exceeds by many times the explosive equivalent of the total of all bombs and all shells that came from every plane and every gun in every theatre of war throughout all the years of the second world war."

This is a very cold statement; but the Christian reader, remembering perhaps what he has seen in London or Plymouth or Hamburg or Cologne and what he has read from eye-witnesses of Hiroshima and Nagasaki, will clothe the statement in terms of flesh and blood and recognize the almost incalculable misery which a world war with atomic weapons would involve. If, moreover, he has read that moving little book "We of Nagasaki" written by Christian survivors in that town, he will know that the moral evils involved in such horrors are certainly no less than the physical ones. In the light of the President's pronouncement, has not the time come for Christian

leaders to abandon once for all the out-dated cliché that "war is the lesser of two evils?"

The President has, however, rendered an even more striking service to the world in his speech to the American Society of Newspaper Editors on April 16 in which he expressed the evils of preparation for war, even by nations whose aim and purpose is pacific. Here are the President's own words: "Every gun that is made, every warship launched, every rocket fired signified — in the final sense — a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its labourers, the genius of its scientists, the hopes of its children. The cost of one modern heavy bomber is this: A modern brick school in more than thirty cities. It is: two electric power plants, each serving a town of 60,000 population. It is: two fine, fully equipped hospitals. It is some fifty miles of concrete highway. We pay for a single fighter plane with 500,000 bushels of wheat. We pay for a single destroyer, with new homes that could have housed more than 8,000 people." The President summed up this way of life in the striking phrase "humanity hanging from a cross of iron."

These comparisons of relative costs must come home to every Christian with an intense poignancy. A Unesco report on war-handicapped children published in 1950 stated that there were then in the world 250,000,000 starving children. There may have been a slight reduction since then; but the number is certainly still one which baffles imagination. Our Lord has told us that if anyone offends one of his little ones, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea. It would be difficult to find words bringing home more forcibly the responsibility of his disciples for these starving children. Yet nations which call upon his name are turning agricultural land into aerodromes and using vast resources of intelligence, manpower, and money on armaments, while these millions of children starve. It is perhaps significant that in our Lord's parable of the sheep and goats it

was nations rather than individuals who were judged.

Can we doubt that the judgment on the so-called Christian nations to-day is couched in the words, "I was hungry and ye gave me no meat." Presumably, if the parable were written to-day, those on the left hand would then reply, "We are sorry, Lord, but we had to use almost all our resources for perfecting the means of killing and maiming our fellowmen." And the reply, expressing the Wrath of the Lamb, would surely be, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

It is just here that the President, in common with the political leaders of all other nations, fails to go on to the logical issue of his own pronouncement. We have, however, no reason to condemn our politicians; we cannot expect them to be in advance of the Church. Rather has the time come for the Church to declare in no uncertain voice that war is not the lesser of two evils, but something which immeasurably increases the evil already in the world; and also that it is sinful for any nation to squander all its resources on increasing the instruments of destruction, when it ought to be using them for helping to feed God's hungry little ones.

It is always easy to see how true this is of the nations of which one disapproves, just as it is always much easier to confess other people's sins than one's own. Here the ultimate issue is whether Christian morality in its

essence is absolute or relative. Is it ever a valid excuse for a Christian to say, "I know this is not the highest kind of action but I must do it until other people also have accepted and are ready to act upon the highest ideals."

It was to disciples who had enemies and people who cursed and despitefully used them that our Lord said, "Ye shall be perfect, as your Father which is in heaven is perfect." The Church of the first generation went out and turned the world upside down because it rejected the world's standards and set up those of our Lord. It was, in fact, by being different from the world that they influenced the world for Christians. The modern spirit of compromise seems to suggest that Christ's disciples are absolved from living by his standards until the world has accepted them—a contingency which certainly will never occur if these standards are watered down by those who profess to believe in them.

Let the Church once more fearlessly refuse all compromise and repudiate the war method unconditionally: let it call the nations to a supreme effort to feed the hungry millions for whom Christ died: then there will be a real hope that such a manifestation of the Spirit of Christ will evoke a new response from the non-Christian world and lead to a new advance of the cause of God.

—Percy Hartill

*Archdeacon, London, and Chairman of
the Anglican Pacifist Fellowship*

ILLUSIONS THAT LEAD TO DEATH

By Alfred B. Starratt

Chaplain of Kenyon College

WE WERE returning home by a short cut after having been to the movies to see Lon Chaney in "The Phantom of the Opera." The horrors of that picture, magnified in the minds of boys about twelve years old, were still upon us. It was Jimmy, who was older than the rest of us, who suggested that we go through the cemetery. "Perhaps we'll see a ghost," he said. "I've heard that there is a ghost in there that hauls people down into his grave with him and then eats them."

We knew he was trying to scare us. We knew also that we had to accept his challenge.

After all, what we had seen was only a movie.

The night was dark. I knew a path that led directly through the graveyard, so when we were through the main gate and moving off among the stones, I pulled my friend Billy's sleeve and we left the others. We found my path soon enough and hurried on so as to be waiting for the others on the far side.

Something moved amongst a group of tall stones to our right. It was big—mighty big. It came toward us. I heard Billy gasp, and the sound somehow melted the icy horror in my veins. I grabbed his arm and spun him around.

We ran without seeming to touch the ground. After a while I knew that I was running alone. Billy had turned off toward his house. I rushed into my own home and to my room where I fell on the bed—a gasping, crying, trembling, incoherent little heap of humanity.

I never found out who it was that moved among those grave stones, but so far as my own feelings and behaviour were concerned it might as well have been Jimmy's man-eating ghost.

Any person who has an illusion behaves as if his illusion were reality. All of us react to the world "as it appears to me" rather than to the world as it is. Illusions many times scare small boys. They also can lead men and whole nations to destruction.

It is very difficult to break out of our own illusions for the simple reason that we are not aware that we have them. It is utterly impossible to be in error and at the same time know that one is in error. For example, I can not believe that the slaughter of human beings will bring peace on earth, and at the same time know that the structure of the universe is such that slaughter will only result in more slaughter.

Business of Religion

IT IS the business of religion to help men break out of such subjective illusions and acquaint them with reality. This religious business is carried on in two ways: First by teaching the truth revealed by Jesus Christ and by the saints of all religions; and secondly by training men in the life of the spirit so that they will find the confirmation of this truth in their own experience.

In the first instance effective religion should teach men that the temporal process of history takes place within the eternity of God. Our evolutionary concept of time as a motion picture film running off the reel of the future, shown on the screen in the moment of present consciousness, and then running on to the reel of the past is but a partial symbol of the real structure of the universe. A more adequate picture of temporal change would be the symbol of a sunset sky in which various colors come and go—but they come and go within the lasting continuum that is the sky itself. History is a record of changing differentiations within timeless eternity, and it is eternity that gives existence and meaning to the temporal process.

We live and move and have our being in the eternal presence of God.

Men who know this become aware that the meaning of life is to be found in the present rather than in the future. The reign of God is not a name for some future, social organization. It is a present reality. It is found by any man who instead of striving anxiously toward future perfection, begins to live now in response to God's will.

To do so will seem foolish to men who are living in the illusion that their will rather than God's will is the final arbiter of destiny. Under this illusion these latter will cooperate with tyrants, aid the exploitation of helpless peoples, turn more than 90% of their public income over to those who believe that war will bring peace, back cheap liars who suppress freedom in the name of freedom, and in general support the suicide of western culture and kill the things they love. Only men enclosed tightly in illusion could believe that the ship of state can sail to the kingdom of God on a sea of blood.

Our task as religious people is to teach others the fact that we are not independent beings in a universe of our own making. We and our universe are the products of God's creative activity and our freedom is limited by the conditions of this kind of existence. God has arranged the relationships of physical bodies in the universe with a force that we describe by the so-called law of gravity. Man is free to walk off the edge of a cliff if he chooses to do so. But if he does ignore this law he will destroy himself. In the same way, man is free to hate and kill his own kind, but it is the nature of things that when he does so his spirit degenerates toward final death beyond this life, and his social order disintegrates. The Sermon on the Mount is not an idealistic description of conditions in perfect society that men will some day build. It is a description of the universal and continual operation of the will of the Creator and Sustainer of this Universe. We are free to ignore it, but we do so at our own peril.

Eternal Truths

OUR task as religious teachers, then, is to tell men the truth. When they know the truth of the structure of the universe and their relationship with God, they will begin to change their ways. No man willingly walks the way of death. He does so only under the illusion that he is on the path that leads to life.

But illusions are not easily dissolved. Teaching by word alone will not expose the error. We must have experiences which will demonstrate in practice that the seeming realities that governed our lives were only fantasies.

Hence effective religion will always need systems of training in which men can be led into experiences that will demonstrate the truth of the religious understanding of the universe. Disciplines of daily meditation and consciously ordered behaviour are indispensable in proving the truth of the religious acquaintance with God. Pew-sitting, by itself, never has and never will destroy the egoistic illusions that make well-intentioned people kill each other.

Thousands, perhaps millions, of sensitive people now hear in the fulminations of power politics the rattling, sucking rush of waters of life running down the beach of existence to gather in the final mighty wave that will crash down over the culture of our times and break it into scattered meaningless fragments. The panic thus engendered is driving many into more frenzied concern with those very forms of activity that are most likely to hasten the final deluge. Now, if ever, is the time for each of us to proclaim and live by the eternal truths, so that men may follow us out of the nightmares of delusion into the clear light of God.

Refusal of Taxation For War

By Roger W. Drury

Layman of Sheffield, Mass.

NEW occasions teach new duties, so, one who has reach the conviction that he must withdraw personal support from all war-preparation and waging, comes sooner or later to the question: "How much longer can I pay taxes which buy the tools of war?"

Refusal of taxes—no matter how logical or mandatory the pacifist conscience may make it appear—is rebellion against the state. Our laws do not provide for conscientious non-payment of taxes. This is a high hurdle. We are used, from early childhood, to regard our own government as right in all its acts; or, if we allow that it sometimes errs, we are taught that these errors are to be set right by way of

the ballot-box, and—in time—will be. If we ever question this doctrine, our minds are apt to quell the doubt with such shibboleths as patriotism, and maxims such as that governments are ordained by God.

But occasionally an individual finds that a custom or law does more than disturb his comfort, upset his convenience or counter his judgment:—it violates his clear-cut conviction of right and wrong. Whether in a minority, or alone, the man who is thus out of step naturally examines his conviction the more keenly; but, if it is truly a moral one and persists, he cannot betray it. So it is with the refusal of war taxes.

Tax refusers view the matter thus: most of the government's expenses are for "defense." This means that the greater part of what is paid in taxes will be spent on the equipment and training of conscripts, the making of all kinds of war-machines, and on research to make them better and better (that is, worse and worse). These machines, this equipment and this training are the Devil's work from the word "go": they produce, and are meant to produce, torture and death, where we are commanded to "do good to them that hate you"; they make competing beasts of their users, who were told to "be perfect, even as your Heavenly Father is".

Since he would not squirt jellied gasoline on any living creature for any reason, nor drop it from an airplane, nor tune up the motor of that plane for some other pilot, nor fill a napalm bomb in a factory, nor write a contract for its manufacture—since he knows that this is wrong, no matter how close to, or far from the human agony he may stand, the refuser says "Neither will I pay for this".

Some Refuse

ABOUT a hundred men and women have publicly taken this stand in this country in recent years. Others, whose incomes are below the tax level, are no doubt sympathetic and would be tax-refusers if they had a tax to pay. Some, however, not wishing to pay a war tax, have deliberately lowered their incomes to a point where no tax is due. They are referred to as the intentional low income group.

Of those who actually owe a tax, some refuse it all; some, only the part going for military costs in the budget.

The percentage-refusers try to distinguish between those functions of the government of

which they approve and those they oppose. They do not condemn it all, so they pay a part of the tax. They acknowledge that their refusal is symbolic and that the part they do pay may all be spent for "defense," but they believe their part-refusal well expresses their desire to support what is good while they resist what is bad. In terms of civil disobedience, too, a part-refusal presents as strong a jolt to the conscience of the state as complete refusal does.

The 100% refusers, for the most part, believe that if they willingly pay any tax at all, the military will take what it needs, and therefore that only 100% refusal is effective. Some of the 100% refusers, on the other hand, see the state as an agency set up to serve society by the use of violence. They are not so much concerned over the proportional cost of the policeman's club as they are over his being the sort of functionary who needs a club; nor do they agree that society is ever served well by the use of compulsion in its behalf.

Both kinds of tax refusers are subject to legal penalties and to collection of the tax by other means. Some have had unpaid taxes removed from their bank accounts by distraint, collected from unpaid wages or raised by seizure and sale of property. In some cases, no action has been taken.

The withholding provisions of the income tax law are such that a person wishing to refuse to pay the war tax must either be self-employed, work under short contracts or at part-time jobs or by the day, be a minister of the gospel, or (in rare instances) work for an employer who will agree not to withhold his tax. The only other alternative is to do work which produces income too low to be taxed.

Weighed against what seems to him a willing promotion of the Kingdom of Hell, the tax-refuser finds these inconveniences and penalties small indeed.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

ONE often hears on the radio fulsome voices praising the "American" way of life. I happen to like living in America very much. There is a great deal of freedom. There is a great deal of friendliness. There is a great plenty. None the less, freedom, friendliness

and plenty are not peculiar to the Americans. We have them because we came into possession of a rich and vast and virgin territory and because we inherited the victories of our fathers in the struggle for freedom and because we were born into a faith that showed us, in St. Paul's term, "a more excellent way."

All over the land that "more excellent way" is enriching our life and if a parson sometimes thinks he plows an endless furrow let him rather reflect that he is not plowing a furrow at all. He is kindling a sacred fire, a fire of love, a fire of good-will, a fire that may make the wicked furiously angry but that will delight countless people and give them richer lives.

He may think it very unfair that so many warm themselves at the blaze but bring no kindling to keep it going. What does it matter. It is very much better to have a blaze of love and affection than to have none and it is very much nicer to have its warmth free for all than measured out and paid for like gas or electricity.

There is no meanness in Heaven.

Influence of Gandhi

By John K. Towers

English Missionary in India

I HAVE been in India working as a missionary since November, 1947. It was in August of that year, you will remember, that the British government left India, and Pakistan broke away on its own. The Indian Congress Party had a very formidable task confronting it, and the whole world watched India with keen interest to see how it would fare with the independence so suddenly acquired and for which it had been clamouring so long.

India was fortunate then to have the continued inspiration and guidance of Mahatma Gandhi, who for many years had been the champion of the independence movement. He was referred to as the "Father of the Nation," and although not holding any particular office in the government, he was constantly consulted by people in authority on matters of particular importance. It was a shattering blow to the nation when he was murdered in January, 1948.

He was remarkable for having such great influence both in the sphere of religion and in the sphere of politics. Many Christians were

numbered among his friends, and of those some were missionaries in India. Before coming to India I knew no more about him than the average Englishman, but in this country I was soon affected by his strong personality and his influence for good, which was far reaching.

He seemed to be doing for the common people practically all that we missionaries professed to be doing, but far more swiftly and effectively. He was "lifting up the poor from the dunghill," and breaking down the barriers of the caste system. He taught people of all classes to be prayerful, honest and industrious, all the time setting an example of his thoroughly disciplined life. He taught them also the way of chastity and gave the world a magnificent demonstration of the triumph of passive resistance. The campaign which he led against British domination in India was based on the principle which was called "Satyagraha," which means, literally, "importunity of truth." He and his closest followers were thoroughly sincere in their desire to help their fellow countrymen, whom they deemed to be exploited and suppressed by the British. They considered it their first and most urgent duty to liberate their country from the foreign yoke. That they achieved this so quickly and with such little violence is a great testimony to their integrity of character. It is well known that many of them, when sent to prison on charges of sedition, took a copy of the New Testament with them. Mahatma Gandhi himself became very familiar with the Sermon on the Mount.

We cannot but be thankful to Almighty God for the work and example of Gandhi and his followers. It is remarkable that, although they are so attached to the New Testament, hardly any of them confess the faith and receive baptism. This state of affairs is at once a reproach and a challenge to us Christians, and especially to Christian missionaries in India. If such was the power and influence for good of one outside the Covenant of Grace, should not we, Christians in India, help to bring about the salvation and sanctification of the millions who walk in darkness, through the power of our Saviour more effectively?

It was this challenging witness of Gandhi which brought me to the realization of the fact that the profession of a Christian should include the profession of pacifism. Often and

often, in railway trains and such places, we are asked by educated Hindus why it is that Christians who are committed by their creed to the propagation of peace, are so frequently engaged in wars with each other? They accuse us of hypocrisy and say they are much better off with their own Hindu religion, following the lead of Gandhi.

It is of course true that many Christians are hypocrites, and it is by the sins of those who bear his name that the salvation of mankind is so retarded and thwarted. The pre-occupation of so-called Christian nations with the preparation of armaments, is one of the main causes of the great upheavals which are causing havoc in so many countries at the present time.

In Season and Out

By Gordon C. Graham

THE MISSIONARY SEASON

MISSIONARIES depress me. This, of course, is only my personal reaction, and that is all it is worth. But ever since I heard a missionary on furlough talking about "Bible women" in China, I have been inclined to take a dark view of what I must admit is an essential part of the Christian enterprise. Perhaps it is just that the propaganda does not appeal to my personal tastes. The missionary gospel has often seemed provincial, seeking to transplant the repressions of New England upon the wisdom of the Orient. It has sounded moralistic rather than religious, emphasizing works much more than faith.

Missions have been too close to foreign policy. They seem to be even closer at the present time. The wrong people have often been converted and more often to the wrong thing. The American Way is set forth as the exclusive result or reward that comes from the religion of free enterprise. Missionary activity has not been closely identified with the people. Missionaries have been expelled, not because they were Christians, but for the reason that, despite their personal piety, they could not extricate themselves in the eyes of the people from those forces which were resisting the struggle for social change. If

Christianity is to cope with Communism it can only do so from a leftist point of view.

The missionary gospel has been evangelical rather than social. It has relied too much on individual and not corporate contacts. The person is, of course, paramount in the Christian Doctrine of Man but in the temporal order it is the group that comes first, the family before the child, the community, the citizen, and the Body of Christ the member. The Church can only meet the problem of mass-man by social techniques. The individual is swamped whether he be missionary or prospect. Only the Kingdom of God can deal with the kingdom of man.

There are, of course, social missionary enterprises in the Church. They are the social agencies, using the term in its broadest sense, which are maintained by Christian people to help their fellow man. These are examples of good works, but they are too small to be effective and they are losing out right now to the

overwhelming competition of the secular agencies, both public and private. But the social mission of the Church must do more than simply take care of individuals. It must find the causes beneath the symptoms and then take action to uproot them. The fault with the social program of the Church is that it has no social analysis to offer. To say it is sin is not enough. There must be further analysis of sin in operational terms, how social processes actually work in a fallen world.

Epiphanytide is the missionary season and we ought to support the Church's missions if for no other reason than they are what we need to make and keep us healthy. We may disagree with and criticize our whole program from the expanding bureaucracy in New York to the contracting opportunities in Shanghai but it is the result of our spiritual condition. It may, in fact, be better than we are. And it can always be changed to make it a better expression of the extension of the Incarnation.

Fellowship Within A Fellowship

By W. Appleton Lawrence

Bishop of Western Massachusetts

BECAUSE it was 1900 years ago, we are apt to forget that when the label "Christian" was first coined, it was an epithet of scorn and derision. Through the years, by the quality of men's lives and characters, that epithet has come to be an honored title. It has been redeemed . . . The label "pacifist" needs to be redeemed.

Our special contribution is an unswerving faith; in God as adequate, absolute, and almighty; in Christianity as a religion of redemption, revelation, and reconciliation; and in the Church as a fellowship which is supra-human, supra-national, and supra-temporal.

Many people look out on the world today and say: "Christianity is at stake. Christianity will disappear. The Church will be destroyed."

Against such a view, the pacifist stands up to say "God is adequate. God is sufficient for the times."

The collect at the end of Morning Prayer, "Defend us in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries," means what it says.

The pacifist believes in the absolute quality of God. Many people condemn pacifism because they say it won't work. But as Chesterton has remarked about Christianity: "It has never really been tried."

We live in a day when we have tried to bring God down to man's level, instead of lifting ourselves up to his level.

There are many people who hate war as much as any pacifist, but they believe that the end justifies the means. The pacifist believes that the means slowly but surely conditions and controls the end.

As someone has said, "Let men take every advantage of that seeming weakness of love; let them bruise, batter and seek to smash it, as they did at the Cross; but let it still remain love, and in the end they will have to give up, and look upon what their hands have done, and break down in its presence. The weakness of the God of love is stronger than the strength of men."

We must think of the Church, not simply as a human organization resulting from the decision of individual Christians to undertake a

common task, but as a divine reality grounded in the will of God—the Body of Christ. We are sometimes told that Christians cannot act as if the Kingdom were here, before it actually comes. But that is precisely what Christ seems to tell us to do, when he says, “When ye pray, believe that ye have, and it shall be done unto you.”

Man’s unity is greater than his diversity. We must stress this fundamental unity. We are kith and kin with God and our fellows, in spite of racial barriers, social barriers, economic barriers, and denominational barriers . . . The pacifist believes that in spite of the evil which we all know and see and feel, there is a goodness in man which can be found and cultivated at some level in his being. An effective will to peace comes only from an experience of God who has shared his nature with humanity.

As a group can fall below the level of its members and become a mob, so a group can rise above the level of its members and become a fellowship. We of the Episcopal Pacifist Fellowship are a closely knit fellowship within a larger fellowship. It is important that we should strengthen that fellowship through retreats and conferences, and by reading, for our own comfort and strength. It is important, too, that we keep fellowship with other Christians of different convictions in regard to war.

Since Christ Came

By Philip H. Steinmetz
Rector of the Ashfield Parishes

IT WILL never be the same again here in Ashfield or anywhere. It used to be that we could try to have things our own way and think that God was helping us in doing so. It used to be that justice meant getting even—an eye for an eye and a tooth for a tooth. It used to be that health and popularity and power were the signs that God was pleased while disease and persecution and humility were marks of his displeasure. But then Christ came. And now it can never be the same again.

In the midst of trying to have things our way, we remember that God gives his blessings to those who are acting in his name, according

to what is right. For Christ said that whatever we ask “In my Name” will be given.

In the midst of administering what is coming to those who harm us, we keep hearing his words “forgive us our debts as we forgive our debtors” and the heart goes out of our hatred.

And when we are well and comfortable, we cannot find peace of mind until we have tasted suffering “for his sake.” Then we know the joy of which he spoke when he said: “In the world you shall have tribulation. But be of good cheer! I have overcome the world!”

No, it can never be the same again. We live A.D., in the year of our Lord, and nothing is quite as it was B.C., before Christ came. Thank God for that again this year.

Easy Does It!

By William P. Barns
Rector of St. James, South Bend

THREE men were talking about putting theories into practice in their several fields. One represented labor-management relations; one was an educator; and the other a clergyman. They all agreed that theories could not with wisdom be applied rigidly, but that a gradual approach, taking into account the human element, was important. As it was pointed out, all three men were dealing with the intangibles. One of the men spoke of how there came a time when he saw that things were not either white or black.

Wise moderation is valuable in any kind of teaching. We always have to begin with people where they are. It is very true in religion. Much disservice has been done our Christian faith sometimes by sincere and misguided efforts to promote some special point of view. In the Church it often happens that a teaching which is in itself sound and has great merit is presented with such vehemence and ineptitude that people are repelled by it rather than being attracted to it, and thus its friends unwittingly do it harm.

Good promotion, be it in business, education, or religion requires not only sound theory and conviction but also the wisdom to bring people to accept the theory because they understand it and believe it. And this is not done “with hammer and tongs”!

BISHOP STERRETT HONORED

★ Bishop Sterrett of Bethlehem was honored at a reception, January 31, at St. Stephen's, Wilkes-Barre, where he served his entire ministry before being elected to the episcopate. Taking part in the service, besides the rector of the parish, the Rev. Burke Rivers, were three active rectors who have served in the diocese during the entire thirty years of the bishop's episcopate: the Rev. George McKinley of Palmerton; the Rev. Ralph Weatherly of Kingston, and the Rev. Thomas Shoemsmith of Stroudsburg.

The address was by the Rev. F. A. MacMillan, retired rector of Christ Church, Reading, and the gifts of an auto and a purse were presented by the Rev. M. M. Moore of Bethlehem.

Bishop Sterrett, now retired, will spend the winter in Florida and the summer at Cape Cod.

He is succeeded as diocesan by Bishop Warnecke.

LOS ANGELES SAYS THUMBS DOWN

★ That debate about the status of women in the Church, featured in the Witness of January 28, had the usual result when it came to a vote in the convention of Los Angeles—the women lost. On whether women should serve on ves-

tries and be delegate to convention the vote was 47 clergy for; 57 against; laymen: 84 for; 144 opposed.

A resolution offered by Judge Pfaff of Los Angeles condemning the infiltration of Communism into American institutions and pledging "complete cooperation" with governmental investigators, brought the delegates to their feet with approval.

STUART ELECTED IN DALLAS

★ Dean Albert R. Stuart of New Orleans was elected suffragan bishop of Dallas on January 27 on the eleventh ballot. Leaders in the voting were the Rev. Sherwood S. Clayton, rector of Grace Church, New Orleans, and the Rev. Thomas H. Carson, rector of St. James, Texarkana. Mr. Carson was reported to have broken the deadlock by withdrawing and urging the election of Dean Stuart as a compromise candidate on grounds of churchmanship.

SHEPHERD DIRECTS SCHOOL

★ The graduate school of theology at Sewanee will be held July 28 - September 1, under the direction of the Rev. Massey H. Shepherd Jr. of the Episcopal Theological School. He will also deliver lectures on the rise of the papacy. Applications should be sent to Bishop Dandridge, dean of the school of theology, Sewanee.

FOR LENTEN READING

Strength For Struggle By William Howard Melish



Dr. W. Norman Pittenger

*Professor of Christian Apologetics
The General Seminary, declares:*

"I say without hesitation, that this is as fine a book of sermons as any we have had from an American Episcopalian in recent years. We may, if we wish, disagree with Mr. Melish's politics; we cannot disagree with his religion or attack him for following his conscience, informed as it is by the deep Christian faith which shines through every page of this book. And if we do disagree with his politics, we dare to do this only if we have also wrestled, as earnestly and honestly as he has, with the problems of our time, and have come to some solution which is as Christian in orientation and as earnest in action, as that at which he has arrived. When I finished this book, I said 'Thank God for William Howard Melish, for he has stabbed me awake and made me see my own shoddy discipleship of the Lord Jesus Christ who came that all men might have abundant life, here and hereafter'."

Mr. Edmund Fuller

*Book Editor for Episcopal
Churchnews, asserts:*

"No amount of disagreement can cloak the importance of this bold voice on behalf of freedom, in the name of conscience, to profess unpopular opinions in a climate in which the label 'subversive' has become a blind, hysterical cry . . . the issues involved in what Mr. Melish has to say need to be pondered . . . I recommend this book to every thinking Christian churchman."

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END MOVEMENT OF WORKER-PRIESTS

★ The fate of France's worker-priests has been settled by an edict of the French hierarchy which limits their temporal activities and emphasizes their priestly status.

The order, which ends a prolonged controversy aroused by Vatican disapproval of the worker-priest movement, was made public in a communique issued by the secretariat of the French episcopate.

It forbids priests to hold full-time jobs, although it does permit them to perform a few hours of manual labor each day. The order also prohibits them from belonging to any labor union or political organization.

The directive specifies that, in the future, priests who work in factories will live in groups or be attached to religious communities. It stresses that they must devote the greater part of their time to their ministry as priests.

"The Church," it said, "wishes above all to safeguard the real mission of priests."

Another provision of the di-

rective is that the term "worker priests" be abandoned and that the movement be called instead "priests of the mission to the workers."

In issuing the directive, which will be immediately effective, the bishops declared they were in complete agreement with Pope Pius XII that the worker-priest experiment could not be continued in its present form.

CONDEMN TREATMENT OF PROTESTANTS

★ The treatment of Protestants in Columbia was condemned last week by the National Council of Churches. The general board charged that a recent decree forbids Protestant activities in three-fourths of the country, which is a violation of the UN human rights declaration which that country signed.

SOCIAL RELATIONS CONFERENCE

★ A conference of social relations was held at St. Bartholemew's, White Plains, February 7th, with the Rev. Walter Chater of Harrison as chairman. The Rev. John A. Bell, rector of the Incarnation, New York, and chairman of the diocesan department, gave the opening address, with panel discussions following on work in suburbs; with social agencies; and the Church's responsibility to the world community.

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SEMINARY STUDY UNDER WAY

★ A grant of \$65,000 from the Carnegie Corporation has been received by the American Association of Theological Schools to finance the "first comprehensive survey of Protestant theological education in the U. S. in 20 years," the association's headquarters announced.

Oren H. Baker, executive secretary, said that Dr. H. Richard Niebuhr, professor of Christian ethics at Yale University Divinity School, New Haven, Conn., has been named to direct the study.

One of the survey's basic aims, Mr. Baker said, will be to answer questions about the role of the minister in contemporary life and to assess how well his education equips him for his complex responsibilities.

"The minister is frequently called upon to be a fund-raiser, administrator, counselor, champion of social justice, part-time sociologists and general good fellow as well as a spiritual leader," he said. "A thoroughgoing survey of theological education, clarifying the needs this education should be meeting, can lead to a more effective ministry."

The survey, which is expected to be completed in a year and a half, will examine the curricula of accredited American, and some Canadian, divinity schools that are members of the association, Mr. Baker added.

DELINQUENCY A DISEASE

★ Juvenile delinquency should be treated as a disease, a Protestant leader told a Senate judiciary subcommittee investigating youthful crime.

Dr. Leonard W. Mayo of New York, chairman of the department of social welfare, National

Council of Churches, said that only such an approach will save wayward children from sinking into a life of crime.

Pointing out that millions of dollars are being spent by the federal government in research into cancer, tuberculosis, and other ills, he said a similar effort should be made to find the causes and cures of this "disease of deprivation."

PRESIDING BISHOP VISITS CUBA

★ The Presiding Bishop will fly to Cuba on February 24 to take part in the commemora-

tion of the fiftieth anniversary of the establishment of the Episcopal Church in that country.

CALIFORNIA HONORS FIRST BISHOP

★ A plaque commemorating the arrival of Bishop Kip in California 100 years ago was dedicated February 1st by Bishop Block. It is affixed to a building in San Francisco's financial district, once the site of Trinity Church which later moved to a residential section. Bishop Kip preached there three hours after his arrival.

Problems of Christian Living Witness Series For Lent

Each Article will be Read to a Group, with the Discussion Recorded and Published with the Article.

- SEGREGATION AND DISCRIMINATION by Paul Moore Jr.
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REVISED SERVICES GIVEN TRIAL

★ In view of the resolution of the House of Bishops authorizing trial use, on special occasions, of the services proposed in the various Prayer Book Studies, the liturgical commission emphasizes the fact that such trial use is intended primarily for purpose of promoting the study and understanding of the proposed services, and therefore should be accompanied by the reading and discussion both of the service and of the relevant introduction.

The services which have been issued are not in their final form, but will be revised further in accordance with the mind of the Church as reported after trial use. The commission urges that written reports of the reaction to such use and study, on the part of both clergy and laity, be sent in to the secretary of the Commission, as the basis for final revision before presentation to General Convention.

It should be noted also that the permission of the bishop is required before experimental use of the services, and that

such use may not be continuous, nor take the place of the regular services.

The Studies are available by writing direct to the Church Pension Fund, 20 Exchange Place, New York 5, N. Y. The following have been issued: I. & II. Baptism, Confirmation, and the Liturgical Lectionary; III. Ministration to the Sick; IV. The Eucharistic Liturgy; V. The Litany.

Separate copies of the Liturgy alone without the Study are available for the congregation for trial use.

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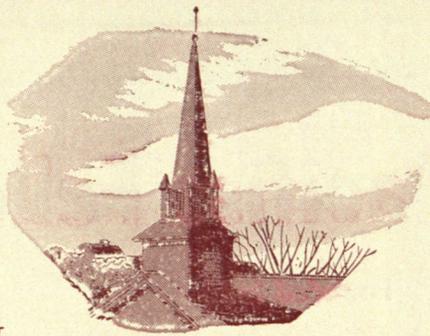
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