

The **WITNESS**

NOVEMBER 11, 1954

10¢

As
the Lord
Has
Blessed
You...



ARTICLE BY WILBUR H. FLECK

SERVICES In Leading Churches

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STORY OF THE WEEK

Town-Country Workers Hold Annual Conference

THE ANGLICAN CHURCH PLAYS LEADING ROLE IN INTERNATIONAL CONFERENCE

By W. B. Spofford Jr.

★ Representatives of the Anglican Communion filled important positions of leadership in the national Town-Country convocation of the division of town and country of the National Council of Churches when it met in Salina, Kansas, from October 25th through the 30th. With some sixty representatives from the U. S. A., England and Canada present among the approximately 800 delegates, Church men and women served as discussion leaders or resource personnel in sixteen of the nineteen seminars dealing with every phase of town-and-country Church life in this nation.

Concurrently, the 1954 Episcopal Town-Country convocation was held under the leadership of the Rev. Clifford L. Samuelson, executive of the town-country division of the National Council; the Rev. Norman L. Foote, director of Roanridge; and Bishop Horstick of Eau Claire, chairman of the national advisory committee on Town and Country.

Special guests at the conference were the Rt. Rev. Geoffrey Warde, bishop of Lewes in the diocese of Chichester, England,

who is chairman of the Town and Country Association of Sussex; and Bishop Daniel Mar Philoxenos of the Syrian Orthodox Church, Travacore, South India. The latter two bishops discussed the town-and-country problems of their respective nations and communions at the annual banquet of the Rural Workers' Fellowship on October 27th.

At the annual meeting of the R.W.F., the Rev. Wm. Davidson of Lewistown, Montana, was re-elected president and the Rev. Charles G. Hamilton, Corinth, Miss., was elected first vice-president and the Rev. Ethan Allen, Rice Lake, Wis., was chosen as second vice-president. New directors of the R.W.F. elected were the Rev. Herman Anker of the diocese of Chicago and the Rev. Lloyd Delaney of the Church of England in Canada.

The R.W.F. also announced the formation of a quarterly Town-and-Country Book Club for members, whereby significant books in the town-and-country field may be purchased at a greatly reduced rate by members.

In speaking of his Church's work in India, Bp. Philoxenos

stated that two major problems had to be wrestled with: the shortage of land and the inapplicability of modern machinery to his nation's farm problems. "Whereas you are confronted with the problem of surpluses, we, and much of the world, is faced with the problem of under-production and under-consumption," he said. Pointing out that the farm plots in India were too small to efficiently use modern machines, he said that the Indian government is trying to increase the efficiency of time-honored native hand machines; supply chemical fertilizers to increase the soil's fertility and to increase capital through the formation of cooperatives and through loans.

He stated that the Syrian Orthodox Church has 600,000 communicants, ten bishops and 17 dioceses and had a great many cell-like churches in all the villages, since the people had to have the Church immediately accessible because there were no cars or roads whereby they could drive miles to church. Currently, the great emphasis is to build up the ranks of the clergy who, for the most part, live in a celibate order, and are sent out on foot to minister to the needs of the people and, most of whom, earn their income at such secular jobs as teaching, secretarial work and so forth.

In a bright and witty speech, Bp. Warde thanked the Church in America for the assistance

that it has given to the town-and-country movement in England and pointed out that the big emphasis there is to re-institute the integrity of village life. He said that most priests had to supply at least two livings because of the shortage of clergy and the low income that they receive. At present, the Church could use 500 new deacons per year and is receiving but 400; thus, the ranks of the clergy are aging. A determined effort to highlight such town-and-country services as Plough Sunday in January; Rogation in May; Lammas-tide in August and Harvest Festival in November is being made and meeting with a positive response from the villagers and farmers, he said.

During the conference, Bp. Warde was made an honorary member of the Rural Workers' Fellowship and ways and means are being worked out to bring closer cooperation between the R.W.F. and the Town and Countryside Association of Sussex. Currently, plans are being developed to publish a Pan-Anglican issue of Crossroads (official journal of the R.W.F.), in cooperation with Plough, journal of the English organization.

In the Episcopal conference on Town-and-Country, most time was spent in a discussion of the current program of the division of town-and-country, particularly emphasizing the expanded student rural field training program centered at Roanridge and regionalized through the various provinces.

The ecumenical convocation featured key-note speeches by Bishop William Martin of the Methodist Church, president of the National Council of Churches; Clifford Hope, Congressman of Kansas; and Dr. Marshall Harris of the U. S. department of agriculture. All emphasized the bed-rock nature

of community life in rural America and pointed up specific sociological problems that all churches must face in tackling the town-and-country problems.

Among the delegations to the conferences were some fourteen Canadians, who continually shared the problems and opportunities confronting the town-and-country Church of England in Canada.

Recipients of the 1954 Rural Fellowship Awards were the Rev. E. Dargan Butt of Tennessee; the Rev. Fred Yerkes Jr., of Florida; the Rev. Ray Holly of Chicago and Miss Saidee Boyd of Colorado. These awards are given for faithful, imaginative and dedicated service in the town-and-country field of the Church.

Richard O. Comfort, director of country work for the Presbyterian Church in Missouri, who is currently an associate staff member at Roanridge, Episcopal Church center, gave the keynote address on theology and rural life.

"Our whole concept of the nature and work of the Church needs to be enlarged," he said. "The great historic doctrines of the Church came out of life, out of the clash of ideas, and sometimes at the cost of life itself.

"Because we have neglected them, they have become antiquated, moth-eaten and unused. We need to restudy these doctrines, the times that produced them and the issues that were involved as they were hammered out during the struggle for the minds and lives of men, women and children."

The technological changes that have revolutionized rural life have "only made it more imperative" that rural people find satisfactory solutions to the problems that perplex them, Comfort said. Among these problems, he said, are

how to make a living, how to conserve life-giving soil, how to have a Christian family life and how to help the church influence all of community living.

"Christian theology should be relevant to life and should have a Scriptural basis," he said. "It would be better understood if put into terms that rural people could understand."

A feature of the closing session was a report on a survey of church work in seven Kansas counties which had been made under the joint auspices of the National and the Kansas church councils.

Two highlights of the report were that, although town and country churches "overlap and overlook," many rural areas are unchurched or inadequately provided for and that the youth program generally is the weakest among all services provided by rural churches.

NORTHWEST HOLDS SYNOD

★ The synod of the province of the northwest met at Grace Church, Colorado Springs,



Bishops Gesner and Hunter

October 19-21, with Bishop Gesner of South Dakota presiding at all sessions.

The subject was the laity in the life of the Church, with

the Rev. H. V. Harper, national head of laymen's work, and the Rev. James Kennedy, secretary of the commission on ecumenical relations, the headliners.

The panel featured Dr. Bradford Murphy of Denver; Mrs. Don Gatchell of Yankton, S. D., and Prof. W. V. Dennis of New York.

There was but one dissenting vote on a resolution which supported Honolulu.

WASHINGTON HAS NEW CHURCH

★ Ground was broken for the new chapel of Saint Timothy in Washington, D.C., on October 10th. To be built at this time are the nave, seating 260 persons, and the basement, providing for eight classrooms, a church office, a study for the vicar, and three large store-rooms. Future building of the chancel will raise the seating capacity to 400.

The church, modern in style and made of light grey brick, will cost \$116,000. A striking feature will be the front wall, made of clear glass, which will afford those approaching the building an impressive view of the pendant cross over the altar.

The ground-breaking occurred less than a month after

the tenth anniversary of the organizing of this diocesan mission, which at last count was church home for 791 persons. Four years ago the congregation bought and paid for a home for the vicar, and just three years ago it completed the first unit of a parish house. The frame building formerly used for services has been moved 25 miles out of Poolesville, Md., where it is being used as a parish house by St. Peter's Church.

Vicar of St. Timothy's since its founding ten years ago is the Rev. John Parker Coleman.

TRINITY PRESIDENT AT BERKELEY

★ Freedom of religion too often has been allowed to become "freedom from religion," Albert C. Jacobs, president of Trinity College, said in delivering the major address at the 100th anniversary convocation of Berkeley Divinity School.

Berkeley, originally Trinity's department of theology, became a separate institution in 1854. It was named for Bishop George Berkeley of the Church of Ireland (Anglican), who came to America in 1728 in the hope of founding a theological college. A prelate of the Irish Church, Evelyn C. Hodges, Bishop of Limerick,

also was a featured speaker at the ceremony.

"The world desperately needs the word of God, since its greatest problems basically are moral and spiritual in character," Jacobs said. "A vigorous Christianity is vital to the world and to America. America's prosperity and happiness are based on its concept of freedom, and that freedom, in turn, is closely associated with the ideals and practices of Christianity."

At the anniversary celebration, Bishop Walter H. Gray of Connecticut and chairman of Berkeley's board of trustees, conferred doctorates upon Dr. Jacobs and Myron C Taylor, former personal representative of the President to the Vatican.

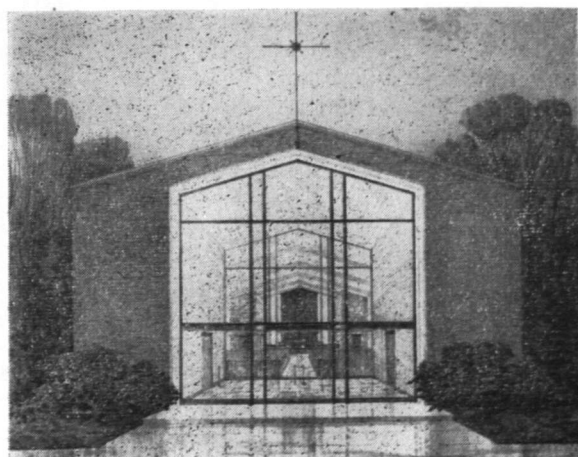
Doctorates of sacred theology were conferred upon Presiding Bishop Sherrill and six clergymen who are alumni of Berkeley.

BISHOP LEWIS TALKS TO YOUNG PEOPLE

★ Bishop Lewis of Nevada was the preacher at a service in Grace Cathedral, San Francisco on October 24th when over 800 young people attended a youth vesper service sponsored by the House of Young Churchmen of the diocese. An integral part of the service was participation of servers and acolytes in an act of thanksgiving and rededication led by Bishop Block.

Others taking part in the service were Bishop Shires, suffragan; Canon C. M. Guilbert, director of education; the Rev. E. M. Pennell Jr., rector of St. Francis, San Francisco. The choir was composed of young people from four parishes.

Afterward in the crypt there was an entertainment, highlighted by a jazz band.



St. Timothy in Washington has a front wall of glass thus allowing a view of the altar

Churches Provide Inadequate Ministry to Families

★ Protestant churches in Dayton, Ohio, make virtually no use of community agencies and provide an inadequate ministry to families while its multitudinous church and community activities tend to split rather than unite families, according to a recently completed six-month community study.

Results of the study were reported at a four-day family life clinic jointly sponsored by the Church federation of greater Dayton, the National Council of Churches' department of family life, and the Dayton mental health association.

The clinic was attended by some 440 representatives of 57 churches in the area and about 100 representatives from Dayton schools and colleges, social agencies, parent-teacher associations, and local branches of the Y.M. and Y.W.C.A. J. Gordon Crowe, head of the mental health association, was director.

Purpose of the study and the subsequent clinic was to find out what could be done to increase satisfaction in family life in the area. Similar "pilot projects" had been conducted earlier in Cedar Rapids, Ia., and Grand Rapids, Mich.

Dr. Richard E. Lentz of Chicago, executive director of the N.C.C. department, said that the cooperation displayed by family aid agencies in Dayton "produced answers which make such a clinic workable in hundreds of other communities."

He listed as significant results of the study:

(1) That one out of five families was religiously divided and four out of five churches had such families.

(2) That one out of seven families was divided (by divorce) or broken (by death).

(3) That one out of five families with children both parents were employed.

(4) That 46 per cent of all households were entirely adults.

(5) That the churches carry on virtually no family education.

(6) That most ministers do some pre-marital counseling but this is usually in one session and on topics ranging from "Biblical subjects" to "arrangements for the wedding."

Participants in the clinic complained that the "stigma" attached to the use of social agencies and lack of confidence in the agencies' ability prevents many people from using their family help services.

The clinic decided that each congregation should study its own use of community resources and its service to families.

Other recommendations were that inactive church members be followed up more closely, that greater use be made of denominational family life material and that a "shepherd" program to integrate new families be instituted.

It also was urged that there be more lay assistance for pastors and more pastoral counseling, that a counseling exchange or pool be established and that there be more experimenting with church activities to involve entire families.

CONTRIBUTIONS SET NEW HIGH

★ Contributions to 47 Protestant and Eastern Orthodox Churches reached a record to-

tal of one billion, 537 million for all purposes last year. It represents a gain of 136 million over the previous year. Methodists led, Southern Baptists were second and Presbyterians, north, third.

As in other years, the smaller sects were leaders in per capita giving, with Seventh-Day Adventists first with an average contribution of \$170.

PRESIDING BISHOP SUPPORTED

★ The Presiding Bishop having stated at the October meeting of the National Council that the next General Convention would be held in Honolulu, with no ifs, ands or buts, eleven bishops of the second province, meeting October 26 at Lake Placid, N. Y., went on record as wishing to support the action. They also stated that they would do everything possible to make the convention a success.

Bishops signing were DeWolfe and Sherman of Long Island; Peabody and Higley of Central New York; Barry and Richards of Albany; Scaife of Western New York; Boynton of New York; Stark of Rochester; Gooden of the Canal Zone; Voegeli of Haiti.

Unless something particularly newsworthy on this matter comes up, the matter is also closed as far as the Witness is concerned. Bishop Lawrence's letter in Backfire this week is the last on the subject.

SUFFRAGAN FOR MARYLAND

★ Bishop Powell has called a special convention for the diocese of Maryland, to meet November 12, to ask for the election of a suffragan bishop. If his request is acted upon favorably it will be the first suffragan there since James Kemp was elected in 1814.

EDITORIALS

The Historic Episcopate

OUR title is that of a new book published this summer by seven priests of the Church of England. It springs, we should say, from three convictions about the contemporary ecclesiastical scene: (1) that the clergy of non-episcopal Churches are, as Lambeth said in 1920, truly carrying out the ministry of Christ in their congregations; (2) that their ministry is defective in that it has never been able to provide an adequate expression of the unity of the whole Church; (3) that the Episcopate was the only ministry that could be found to express that unity among the reformed Churches of South India—the only country on earth where a radical reunion has been carried out.

Bishop Newbigin of South India, whom we were privileged to listen to recently, added a fourth: that all ministry is to some degree defective so long as the Church is divided. Most of us we suspect really do believe these things—that is why we sound so blustery when we try to deny one or another. What the authors of *The Historic Episcopate* have done, more clearly than anyone else we know, is to have shown why we are right in believing them.

They show first, then, that we cannot have too high an idea of the ministry: the minister, like Paul, is “as an ambassador for Christ, as though God did beseech” men by him (II Cor. v. 20): the work of preaching the word, administering the sacraments, forgiving sins, is Christ’s own work, expressing the new unity of men in God and in each other. We must only take care to have a higher doctrine of the Church, and a yet higher doctrine of the King-

dom, of God’s overall purpose for the world. Many who do not “follow the apostles” are yet doing God’s work—“he that is not against us is on our part” (Mk ix.40): and among the disciples, the chief is only there so as to be a “servant to all” (Mk x.44).

What we must not say is that the Church is wholly dependent on the continuance of the ministry in some one form, any more than that the doing of God’s work in the world is dependent on the faithfulness of the Church. If God had meant us to believe that, it would be written unambiguously in the New Testament. The plain teaching of Church history is that God intends to have his work done in the world through the Church, and in the Church by the historic apostolic ministry—if they wish to do it. But if the bishops or the whole Church are unwilling, God’s hands are not tied: he can just as well make use of Luther or a secular social reformer. And Luther was more truly a minister of Christ than the Roman bishops, and the agnostic reformer is more truly doing God’s work than the stand-pat Church. And this does not alter the fact that in the perhaps very long run God wills his work in the world to be done through the Church of Christ; and the unity of redeemed mankind to be expressed through true successors of the Apostles, the servants of all.

We know why the Churches of South India could not avoid reunion: their divisions were just too scandalous in face of the immense, ancient, learned, pious, tolerant, and haughty pagan culture that surrounded them. The pagan culture of America is really equally amused at Christian folkways. But we haven’t yet had it brought home to us how much the Churches must change before they can speak audibly to that pagan culture. The only 100% advocates of reunion are the people whose pride of belonging has been transferred from a Church to the ecumenical movement. And as long as the Churches can still raise millions

The Historic Episcopate in the Fullness of the Church:
edited by Kenneth M. Carey, Dacre Press, London.

of dollars, and are besieged by junior executives wanting their children taken off their hands on Sunday morning, we can hardly imagine them taking official recognition of their inadequacy.

But if we can read the signs of the times we know that judgement is on America; and when it has fallen it will be harder for the Churches to go on kidding themselves. Until that time, we confess it frankly, we are afraid of reunion schemes, in America at least: because we suspect that whatever the theological formulas, the reunion would really be on the basis of joint belief in the American way of life, as a spiritual prop for the cold war.

It may eventually become the vocation of the Anglican Communion to disappear; as she did in South India, to the great benefit as we believe of the whole Church of Christ. But at present she seems in her characteristically timid way to be almost the only witness to the whole purpose of God. What then is her duty? In the first place she can come right out and recognize the Church of South India: here we have nothing to add to Carey's book. In America we could show both greater charity and greater wisdom in our dealings with our separated brethren. Thus there is no reason whatever why the General Convention should not decide to ordain conditionally Protestant ministers who do us the honour of seeking orders in our Church. We accept Roman priests who come to us as true priests, because they were ordained by bishops, although with what intention some of us are more than doubtful: we might then show Protestants the courtesy of at least expressing our uncertainty whether or not they were already ministers of Christ. And on the other hand we could hope that our bishops and their advisors would not raise false hopes and injured feelings by engaging in sentimental expressions of a unity that does not yet exist.

Most of all however we could set our own house in order: and here we would appeal to our brothers in the clergy and the House of Bishops: "Let the 'signs of an apostle' (II Cor. xii.12) be wrought through you and your authority will take care of itself."

It is something other than a mark of the apostolic ministry that a Bishop should be fenced behind a platoon of secretaries, a good judge of real estate, and in the friendliest talk

never quite let you forget what an official personage he is. It is not really essential to the priesthood that it should be babysitter to a mimeograph and the statistics of a parish register.

All this, not wholly effective, organization is one of the hardest things for us to change, because that is the way we find the system in the first place. But it may be that if we could find some means to relieve our clergy and bishops of the duties of a spiritual advertising manager, it would be much easier for other Christians to accept them as the center of unity they were meant to be.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

BEDRIDDEN since 1938, I have discovered that I can use a wheel chair and one of the first uses of this larger liberty was to go to church. What did I think?

I thought that the Christian faith was dynamic. I leafed over the hymn book and my eye fell on phrases long familiar such as:

"Oh Master, let me walk with thee" and
 "Jesus, I my cross have taken," and
 "Take time to be holy."

Any one of those phrases is dynamic.

Then I reflected that the congregation had something about it that was wholesome and that this church, with its people gathered in it, was a power house.

It generated power and the power was for good and not evil, for liberty and not slavery, for freedom and not oppression. It stood for the worth and dignity of the individual and not for the mass man of a totalitarian state. Here, I thought, is the real defense against Communism and no wonder the Communists hate it.

The minister expressed in every word sincerity and faith and the people responded. He asked us where our hopes lay and I silently answered that mine lay in Christ.

In that quiet service I felt that the Church was vital and alive and that the vocation of the minister and the faith of the congregation were precious to our whole society.

YOUTH'S FUNDAMENTAL CHOICES

By Wilbur H. Fleck

President-Emeritus, Wyoming Seminary, Kingston, Pa.

SINCE my entire professional life has been spent with youth in the adolescent stage when trends are manifest, but final decisions are seldom made, I have elected to discuss youth's approach to his problems and some fundamental decisions which confront him as he contemplates the future.

There are three factors in every man's universe; himself, other people; and God; and I have limited youth's fundamental choices to three and for the value of alliteration I have designated them as: I. Choice of a mission. II. Choice of a mate. III. Choice of a master.

Education in this stage should furnish a background of knowledge, discipline, and experience which will exercise a beneficial influence of these choices. The educator's work would be simple and his problems easily solved if life were static. If he had to deal only with fixed factors and relations, he would merely deduce the laws covering these factors and then ever after apply the laws, but such is not the case since life is dynamic, growing, and constantly changing. Man's experience in this life is made up of a series of dilemmas. There is the story of the student who reported to the registrar of a secondary school with an application for admission. When he was asked why he wanted to go to school, he replied that he wanted to learn how to live. When asked why he wanted to live, he said he had come to school to find out. This boy was not sure of his life interests, and he had come to school to find them.

Interests are said to be the source of virtue, and the choice of interests is the center of moral life. There would be no moral life without interests. Interests are life-givers and life-savers. Whenever a teacher finds a student who has a definite, growing, comprehensive, progressive interest, he is hopeful for the future of that student. Life offers a great variety of interests, and these interests call for many choices. The more significant the life, the more consequential the choice in solving

the dilemma. The great use of life is to spend it for ideals that will out last it; that will have a salutary influence on those who follow. Any person who chooses his life work for the sake of the work and its contribution to the good of society rather than for the sake of reward is the type of citizen on whom the workability of the democratic form of government depends. Man was never designed by the Creator to be an idle figurehead. The problem facing youth is how to raise his work to levels of excellence which make it worthy of men; which changes it from a burden which crushes him to a culture which ennobles him. Work is robbed of its dignity when excellence is not thought worthy of consideration.

Man rises above the figurehead class when he finds life through tasks accomplished; tasks whose performance is not effected by considerations of \$20 a week more or less—who sees more in an occupation than “eight hours work, eight hours play, eight hours sleep, eight dollars a day”—such people can be trusted not to over-do the work and sleep, but the real test is what they do with the other two. Work is the divine opportunity, not the cruel tyrant. It is well for us to remember that the histories of Greece and Rome show that under-work may be as fatal to national survival as over-work. In fact, I cannot find the collapse of any civilization resulting from voluntary overwork.

Most of our great men and women, present and past, are the product of the simple life and hard work, people who have accepted the challenge and the hazards of the hard road. Even an emeritus need not be unproductive in mind and spirit. He can keep striving for the accomplishment of constructive purposes even when physical forces become effete. Any person who discharges his debt to his country by performing some work for the benefit of his fellow man should be accorded respect regardless of financial emoluments.

Upon graduation from college, I secured a position in a city high school as teacher of Latin and mathematics. At the first teachers' meeting of the year, I was accosted by one of the older men who said to me, “Young fellow,

*An address to the Wyoming Valley Torch Club,
Wilkes-Barre, Oct. 11th.*

you think you're entering a profession, you're not. It is a job." That started me thinking. Evidently, this man was not happy in his work. He neither respected it nor did he enjoy the respect of his community. The words of Shakespeare came to me, "The fault, dear Brutus, is not in our stars but in ourselves that we are underlings." His distinction between a profession and a job was merely one of mental attitude. He defined his work as a job because the monetary returns were not as great as he thought resulted from other so called professions. I suggest three attitudes of mind which distinguish the job from the profession.

Professional Attitude

THE man with the job attitude is a time-server. He thinks only of the present, he is self-pitying, discontented. The professional attitude looks to the future needs; is gallant, enthusiastic, self-respecting.

The job holder organizes for self-protection, wages, hours. He is self-seeking, looks out for number one, likes other people to do the thinking and then criticizes the anonymous "They". The practitioner of a profession is concerned with the results. He organizes that finer service may be rendered. He is altruistic to the point of personal loss. He plans, co-operates, and executes plans.

The job holder chafes at direction, wishes to be a law unto himself, knows only the law of fear, does not seek personal culture nor does he have a willingness to study the progress of others. The professionally minded person co-operates with fellow practitioners, is constantly seeking improvement, is friendly, optimistic, and is enthusiastic over the success of others. He dwells on the mistakes of the past only that he may pass on to greater achievements of the future. He is constantly giving so much time to the improvement of attitudes and technique that he does not waste time pulling motes out of other people's eyes.

Our general theme deals with occupations which involve a liberal education and special discipline. Too often young people and their parents decide on a professional career because they think they will gain social prestige and will get a maximum of monetary return for a minimum amount of work. Many times I have had parents tell me that they want their sons

educated so that they will not have to work so hard as their fathers did—when they should wish that their sons could do more and better work than their fathers did.

Adolescents often give strange reasons for their choice of a profession. One boy on being asked why he had selected surgery replied that he always liked to cut. It was suggested that maybe nature intended him to be a butcher. You are all familiar with the parent who thinks his son should study law or prepare for the ministry because he loves to argue and tries to talk on any subject. Because of social considerations they do not see that the boy was cut out to be a barber. Consideration of public need, character qualities, personality, thorough training—have not been taken into the reckoning. They do not realize that men and women do not grow lovely in ease and idleness, not in the insolent arrogance of wealth, but in struggle and sacrifice. A real democracy exists only when every citizen is a worker and a thinker.

Our real national danger lies in the increasingly great number of people who are not trying to do their best. Too few are perfectionists. To do as little as you can for as much as you can get attitude is a real symptom of decay. This lack of interest in work and absorbing interest in ease, security and entertainment is resulting more and more in empty, unsatisfied lives. Such people think of life in terms of things. They want things to own, to keep, to be admired, yes, to be coveted, to use wherewith to pamper themselves. Beauty, sincerity, serenity, poise, craftsmanship—they pool all these and buy a synthetic pearl. They sell their souls for a mess of pottage and do not know that it is pottage. They become robots who refuse to think of anything more than their physical needs. Those who seek wealth for its own sake face the danger of becoming minimum persons and not be aware of it, persons who live for food, shelter, position, power; the boaster, the bully, the easily angered, the self-seeker. Only those can safely possess wealth and safely administer it, who regard it as a medium through which truth, goodness, love of good workmanship and service to mankind are produced. The adolescent is not prepared for his mission until he discovers that unless he lives for more than money, more than ease, more than gadgets and power which come with money, he can hardly be said to live worthily.

Choice of a Mate

THE second fundamental choice of our alliterative trilogy is the choice of a life mate. Many persons who have chosen the right mission fail because of the wrong mate. The love instinct is one of the strongest and one of the most mysterious. One of Goethe's characters exclaims, "What a thing is the heart of man. It is the sole source of everything. Our strength, our happiness, and our misery." We speak of falling in love and it is well that youth should be cautioned to look where he falls. This instinct is one of the most sacred of the God given urges. It would be much more appropriate to speak of rising to love.

In making this choice emphasis is often placed on superficial and ephemeral qualities. Too often love is nothing more than joyous excitement. It is often merely limited to cheap emotional laudation of physical qualities. Poets write sentimentally of rosy cheeks and ruby lips, but these attractions are very often short lived. To be sure, health is an important factor but not of first importance. Wealth has often been brought into consideration in this choice, but it too is relatively unimportant. Someone has very wisely said that our country will be more likely to fulfill its destiny when there are more golden weddings and fewer weddings for gold. It is not necessary that one be great or famous that he or she be desirable as a mate, but that they have the possibilities of greatness.

To be a worthy life mate, one must be courageous; must be able to meet both prosperity and adversity with a forward looking, hopeful attitude. He must be able to strive to be a maximum person, not a minimum person who wants to be guaranteed comfort and security from the altar to the grave. In marriage the sense of duty and responsibility ought to loom large. To be a worthy life mate, one must be useful, one who carries his own load, plus. Happily mated people should have the same desire for growing intellect and spiritual capacity. This is much more than liking the same movies and the same novels. A successful marriage involves the ability to rise above self. It involves courtesy, self-sacrifice, sense of duty, courage, faith, and hope. Cowardice, selfishness, bad manners, gradually destroy love.

I had a college roommate who used to protest that he did not want to marry a wife that knew too much. This was evidence of an in-

feriority complex due to the fact that he was an incurable stammerer. There are some women who do not wish to marry men who know too much, especially if they're rich. They prefer men whom they can hypnotize into bewilderment and adoration; — sort of ox-like individuals who can be led around by the nose.

To be happily and harmoniously mated, there should be the same spiritual capacity and an acceptance of and devotion to some religious faith. Probably the best test is affirmative answers to the questions suggested in the Thirteenth Chapter, First Corinthians. "Can they bear all things, hope all things, and endure all things? Can they suffer long and be kind and be not easily provoked?"

Choice of a Master

THE third fundamental choice is the choice of a master, an ideal, a philosophy after which to pattern their lives. Lacompte de Nouy in his very scholarly treatise, *Human Destiny*,—a book which the great physicist, Robert Milliken, has pronounced one of the great books of the century—has this to say: "Learned people who are fortunate enough to have been born intelligent and who have had the privilege of education should realize that a great responsibility rests on their shoulders. If they have not succeeded in convincing themselves that there is a God and that the highest human values are moral and spiritual, let them ponder the question and ask themselves whether their negative conviction is of a scientific or sentimental nature. Whatever their answer to this question, let them further ask themselves by what they are going to replace the ancient and time tested standards of humanity—the religions."

To the writers of the Bible, everything is organized about God. Nothing else but his will for man matters. He gives full meaning to living and he has a great and profound purpose for his world which he desires to share with his children. It is a common mistake to suppose that formal recognition of God at church is equivalent to accepting him as master of life or that unctiously talking about divine things is the same as possessing them. This is on a par with supposing that by looking at a tray of food or by discussing the vitamins and calories we get the same effect as by eating a meal. A man cannot hire someone to find God for him any more than he can hire someone to assimilate food for him. He does hire

servants to do all sorts of other things for him, but there is one act that he must positively do for himself and that is to assimilate his own food physical, mental, and spiritual.

The failure to partake of and assimilate spiritual food is resulting in many symptoms of social breakdown. According to F. B. I. reports the crimes of girls under twenty-one has increased almost 60 per cent since 1945 but the significant fact which should never be forgotten is that 95 per cent of these girls came from homes without any religious training and only 5 per cent came from religious homes. There is a real power in the assimilation of spiritual food and there are many examples of strength and power which proper assimilation of spiritual sustenance produces.

You all remember the story of Johnny Bartek, the boy who had the Bible on the Rickenbacker rubber raft. Someone asked him, "Johnny, what did the Bible do for you?" "Well," he replied, "it's hard to describe. It kept us steady, we didn't crack up, it kept us sane." Then the questioner continued, "But what would have happened if the sea gull had not come in answer to your prayers." Quick as a flash he replied, "Then we would have died like men and not like cowards"—It gave power to face life and not crack up; power to face death unafraid.

Never in all history with which I am familiar has there been a time when the choice of a master has been so imperative. Never before has organized atheism definitely thrown down the gauntlet to theism on a world wide scale. Today the struggle is with forces which declare that life is a sort of dead-end street; a "disagreeable interruption of nothingness without a cause and without a goal and that man is an irresponsible particle of matter enveloped in a maelstrom of purposeless forces."

These disciples of a Godless philosophy are challenging the free world which has found its values in the teachings of Moses, the prophets and Jesus. The success of the former philosophy means the destruction of the latter. Youth's choice of master will lie between these two forces. There can be no wavering. The decision must be definite; to temporize, to waver means to surrender. The challenge he faces today is "choose ye this day whom ye will serve".

Vocation

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

ONE of the fundamental concepts of our faith is that of vocation or call. No Christian believes that a man is put on earth simply to do what he wants. Nor is our life explainable only in terms of the past. The scientific approach consists in looking at a man's past and at that of which he is made; but too often this approach considers only the primitive human drives. Instead of looking whence man has come, we must look to the call that is ever above and beyond and before him, calling him to rise out of his past to serve something greater and far higher than himself or his best ideals. This is true also in the life of nations. The role of Israel can only be understood in terms of a high vocation which she felt that she must follow in the service of God before all the nations of the earth.

I would bid us think of five of the vocations or calls that come to man.

There is, first of all, the vocation to act as a child of God. The world today is split into two camps as to man's vocation. Communism and scientific materialism say that man is a member of a group and that his destiny lies in terms of his fellows—of his class or his nation; that it is for himself, writ large, that man must live. Unfortunately, however, this idea is not limited to Communist nations. Many a man who decries Communism lives on the same philosophical basis. Indeed some who stress only individual advancement are living less worthily than Communists, for they are not even living for their fellow men.

Christianity calls man, not to live for himself—nor even for himself writ large; it calls him to live for God and for his service. The alternative to Communism is not selfish individualism; rather it is self-forgetfulness in the service of a higher goal, the service of Almighty God. Western civilization can never be preserved if it seeks only to preserve itself, for it is true to its highest genius only when it seeks to serve God. Are we responding to the vocation to live as children of God? Are we living for God or are we living for ourselves?

We are called not only with the vocation to be children of God; we are called with the vocation to be members of the Christian

Church. Living a decent, moral life does not necessarily make you a Christian. Many of other religious traditions could put us to shame by the lives they lead. A Christian is a man whose whole life is caught up in Christ, who lives in his power and in his strength and in his fellowship. In recent years we have seen what loyalty to a man—whether to Lenin in Moscow, or to Chiang Kai-shek or Sun Yat-sen in China, or to Mustapha Kemal in Turkey, or to Hitler in Germany—has done to the world. For good or for ill men gain a new strength when they live for some one else and are bound up with him.

Has Jesus Christ captured you? You are not a Christian unless he has. Every Christian has a vocation to be a living member of Christ's Church; not just an occasional attendant, but one who through the Church is bound to the living Christ as a faithful soldier and servant.

Creative Relationships

THE third vocation to which we are called is that of creative human relationships. Not one of us came into the world alone; every one of us has had, at some time in our lives, parents, or brothers, or sisters, or other relatives. God calls us to share in creative relationships. Even if we are alone in the world, we can find our place in the family of the Church, through which we can make our contribution to the development and the growth of human lives.

There is a fourth vocation — the call to creative work. A minister regards his work as a vocation; so, too, does a doctor, or a nurse, or a teacher; so, too, do many business men and those in other fields of endeavor. Men work for one of two reasons: either primarily to make money or primarily to serve. God grant that our society may be a society of men and women who have a vocation to creative work. You and I have known men and women in varied occupations who have found in them a real vocation. The Christian Church teaches the world not by what is said in the pulpit on Sundays but by the way in which every Christian in his daily work follows his vocation to serve God.

Finally, we ought to have a vocation to human service. It is not easy to tell whether a man is a Christian, but there is always one clue—what does he do over and above the call of duty to help other people. What does he do for his neighbor, for the person who comes to

him seeking guidance? What does he do for his community; for his country? A real Christian finds infinite ways of service. The Citizens' Housing Committee is but one example. Our own Volunteer Placement service offers opportunities for service in countless ways—it may be reading to a blind student; it may be helping children in a hospital. Unemployment is a tragic thing; it tears down men and women. God grant that we may do all we can to prevent it. But there is one kind of unemployment, equally tragic, which can easily be prevented—spiritual unemployment.

There is a vocation for every one of us to live as a child of God; to become a real member of Christ through his Church; to enter into creative family and human relationships; to look upon his job as a vocation; to serve his fellow men.

Brand-Marks

By Corwin C. Roach

Dean of Beasley Hall

ONE of the by-products of modern industry is the attention given to advertising. Millions of dollars are spent in magazines and newspapers, over the radio and on television to make the American people "brand conscious." And it works. The morning after a "big name" on radio and television has mentioned a product, the shops are swamped by the crowds anxious to buy the article advertised. Because of this wholesale distribution the brand name has become very important. It guarantees a certain standard of excellence. The manufacturer who cheapens his product is in danger of losing a nation-wide market which it has cost him a great deal to secure.

St. Paul tells us in Galatians 6:17 (following the Weymouth translation) "I bear on my body the brand-marks of Jesus." The apostle was using the idiom of his day and probably was comparing the scars he had received as a Christian witness to the tattoo or brand-mark of the slave. We can use our own idiom to point the same lesson. Thanks to the heroic work of St. Paul and of the saints and martyrs through the centuries the Cross of Christ has been placarded before men, advertised as no other object in the history of the world. The Christian gospel has been preached, the Bible

translated into almost every language and tongue of mankind. No modern product has had such world-wide coverage.

But this publicity puts a grave responsibility upon us who profess that we are Christians. Do we live up to the standards of the brand? Would we pass muster before the Inspector or would he dispose of us as rejects, seconds? Do we really have the marks of our Maker? And what are the marks of a Christian?

We dare not cheapen the product of the faith which we represent or tamper with the quality of God's word (II Corinthians 4:2 R.S.V.). Christ has signed us with the sign of the Cross. He has marked and branded us. We dare not fall short.

Birthplace of Compassion

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

OCCASIONALLY we meet a successful self-made man who is extremely intolerant of the failures and weaknesses of others. He gives us some explanation as this: "I made mine the hard way—had no help from anybody . . . these people? Let them work out their own problems as I did. We're all created equal, you know."

In many instances we find successful men showing a quite different reaction to human need. Instead of heartlessness, we find them generous, concerned for others, sympathetic, understanding. A biographical study of this second kind of man usually reveals that his compassion springs from the concern of others. Someone tempered the harshness of his struggle with kindness and love. In his heart there is a sense of appreciation for specific help from others—for moral support, for patience, for affection, for forgiveness. He instinctively assesses on these unsolicited gifts in the manner in which he received them.

Suppose we meet a man who owes everything he is, everything he has to another. A great love has embraced him when he was desolate. A great strength sustained him when he was the most weak. When the way was dark, the vision, the ideals, the resolute purpose of someone kept his eyes on the goal, his feet in the ground — kept hope alive. From this man,

above all others we would expect to find the greatest degree of compassion, patience, forbearance with others. These great gifts, so freely given to him are the very spiritual womb from which his own character springs. The humanitarian virtues flow from him with spontaneity.

Such a man, in theory at least, is the Christian. Above all others, he is aware how great is the love and grace that have transformed his life. From God's great compassion has come the sense of purpose for his life, the strength, the vision, the hope, the joy. Because he is God-made, not self-made, he belongs to God's earthly family, and they to him. Consequently, the weak, the troubled, the lonely, the misguided, the handicapped, he regards as having a legitimate claim upon his heart and upon his means and life. He is in the vanguard of community service. He gives a share, not a donation to the community chest. He tithes for Church and charity. This is his logical place in life, his normal attitude, his typical character. He expects no praises or commendations. He is merely doing what a man-in-Christ would be doing normally. It is because Christians have used compassion, the gift of the Holy Spirit, that the world today knows the blessings of its institutions and agencies of mercy and help.

Sa'lv, all persons who bear the name Christian are not given to acts of mercy, generosity and compassion. The gift lies buried under the hard soil of selfish interest, or choked by the tall timber of sinful arrogance. To such as these, the secular agencies call, and there is a ring of indictment in the fact that they find it necessary to call on Christians to be compassionate. To such as these we cry, "Stir up the gift of God that is in thee."

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Go Preach, Thirty Sermons for the Laity. Edited by Theodore O. Wedel and George W. R. MacCray. Forward by Henry Knox Sherrill, Seabury Press, \$3.50.

These thirty sermons were selected from the sermons contributed to the Lay Readers Sermon Service over the last ten years. Among the contributors are: James Pike (Dean, N. Y. Cathedral) John McG. Krumm (Chaplain-Columbia) Frank Gifford (Philadelphia Divinity School) John Heuss (Trinity, N. Y. C.) Walter Russell Bowie (Virginia Seminary).

The editors recognize the limitations of reading a sermon of someone else's composition. However they make two good points. The written sermon has been carefully prepared for publication; and the Epistles of the New Testament Church were read to congregations.

The sermons selected are brief and well done. They cover the general theme of the Church Year and the great themes, to wit, New Year's Day, Christian Brotherhood, Independence Day, Prayer, etc.

The Presiding Bishop, in his forward says these sermons "are direct, forward and persuasive." They are that. Although the selections are intended for lay-readers and lay-reading, they might prove helpful to sermon weary clergy. After all there is much truth in the old adage—all work and no pla(y)garism makes Jack-in-the-pulpit a dull boy.

—George H. MacMurray

The Devil, by Giovanni Papini, trans by Adrienne Foulke. Dutton, \$3.75.

Dutton is having a field day this season with imported European Catholic popularizers. Papini's new book about the devil (we all know or know about his *Life of Christ* a quarter of a century ago), can be set alongside Dutton's edition of Daniel-Rops' *Jesus And His Times* in the same month's trade list. Papini does not enjoy Daniel-Rops' good standing with the Roman Church hierarchy: *The Devil* was condemned by the Vatican last January, but the author mildly accepts this

adverse judgment of his thesis, agreeing that it is not "doctrine" but pleading for it as a "Christian hope." This hope is, of course, the ancient one that has persisted ever since it was raised by the inherently contradictory belief that God is both all-powerful and all-loving; Papini hopes that someday, somehow, the official doctrine that Satan is eternally damned will be laid aside because God's love has had an ultimate victory in reconciliation with Satan, so that evil is swallowed up in good.

Following Origen and other theologians, Papini sets this issue succinctly in a morality play appended to his book, called *The Devil's Temptation*. In Act II he has Satan ask Raphael, speaking of Christ, "But if he was really God, sent by God, why didn't he offer to make peace with me?" Such is the essence of this "first draft" of a "treatise on Diabology," which "seeks to sound out in what the soul and sin of Satan consists."

Remote as well as recent diabolism is retailed for the astounded Twentieth Century reader: thus, pp. 81-82, we are reminded of Lactantius' belief that Lucifer was really Christ's younger brother in the Godhead, turning sour because of jealousy due to a primogeniture system which gave the first Son precedence over the second, in the celestial apparatus!

The book is worth study by those who still vainly imagine that the "mythological" treatment of religious ideas still has validity or attraction.

—Joseph Fletcher

Jehovah's Witnesses, Who They Are, What They Teach, What They Do by Royston Pike, Philosophical Library, \$2.75.

Royston Pike is objective, almost indulgent, about a group that gives and expects no quarter in the field of denominational rivalry. An excellent survey of the history, dogma and methods of Pastor Russell's church from its inception until the present, with an appendix directing the reader to additional sources. Certainly the most comprehensive general study of the sect someone said is

composed of the "consciously second-rate." The pastor in any of the larger denominations who has not yet crossed swords with these aggressive missionaries is living on borrowed time and will do well to arm himself in advance by reading Pike's little book.

—William Schneirla

Like A Mighty Army (Selected Letters of Simeon Stylites) by Halford E. Luccock. Oxford, \$2.50.

The original Simeon Stylites, patron saint of all columnists, sat on a column in Syria for about 30 years. The present Simeon Stylites is Halford E. Luccock, retired professor of homiletics at Yale. *Like A Mighty Army* is a selection of Dr. Luccock's columns which have appeared in *The Christian Century* over the last five and a half years.

Luccock is a master of satire, parody, and irony. He has a genius for illustration. He pin-points his thoughts from such a variety of subjects as, the Dragnet program, the Brooklyn Dodgers, Grandma Moses, Alice in Wonderland, Greek Mythology and advertising witchcraft. Readers who are familiar with his column in *The Christian Century* will appreciate this anthology of his representative columns.

—George H. MacMurray

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UNUSUAL MINISTRY IN NEBRASKA

★ Mrs. Ozie G. Wattleton, the first Negro minister to serve an all-white congregation of the Church of God, has brought new life to the church since taking over its pulpit last January, members of her flock said at Columbus, Nebraska.

The pastor, her husband, and their daughter, Alyce Faye, are the only Negroes in this community of some 10,000 persons, and Mrs. Wattleton admits that it was with some reluctance they accepted the invitation to come to Columbus from Mississippi where she had for some years done home mission work for the denomination.

Leaders of the church first heard of Mrs. Wattleton through the pastors of neighboring churches who had attended a national meeting of the Church of God at which she described her work in the

South and her concern with interracial problems. As a result of this address, she was invited to speak at a series of meetings in Nebraska, one of them at Columbus, late in 1951.

Her appearance here convinced the local congregation that they wanted her as minister, but a number of problems had to be resolved first. One of these was a report—later found to be completely false—that a local ordinance prohibited Negroes living or owning property in Columbus.

The congregation also wanted to be certain that Alyce Faye would be able to attend school here without incident, and that the townspeople in general would accept the new min-

ister with the respect necessary for her to carry out her work successfully.

Church members cite the fact that the congregation has enrolled many new families and expanded its program under Mrs. Wattleton's leadership as evidence that all their questions were answered affirmatively.

In fact, they said, one member of the congregation is reported to have replied—when asked recently whether he was ever embarrassed over having a Negro pastor—"Oh, is she colored? We really hadn't noticed."

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SEEK CONFERENCE WITH RUSSIANS

★ A resolution urging a "friendly conference with representatives of the Churches of Russia as a means of bettering understanding and fellowship" was adopted by the British Council of Churches.

The executive committee was instructed to consult with officials of the World Council of Churches on ways and means.

EVANGELICAL SOCIETY ELECTS OFFICERS

★ The Rev. Charles W. Clash was elected president of the Evangelical Education Society at its annual meeting, and the Rev. R. C. Batchelder was made vice-president.

The Rev. Robert O. Kevin was the speaker at the dinner

on the type of student now preparing for the ministry.

It was announced that the society aided men from 22 diocese during the past year.

WASHINGTON CATHEDRAL RAISES FUND

★ Washington Cathedral topped its goal of \$50,000 for its 1954 sustaining fund campaign by \$3,423. Bishop and Mrs. Dun and Dean and Mrs. Sayre were hosts at a reception for campaign workers at which the announcement was made.

BISHOP EMRICH IN CHICAGO

★ Bishop Emrich of Michigan was the speaker at the meeting of the Chicago Auxiliary, meeting at St. James, November 4th.

REFORMATION DAY IN CINCINNATI

★ Bishop Dun of Washington was the preacher at a service held in Cincinnati marking Reformation Day which was attended by 15,000 persons.

BISHOP LUDLOW IN NEW YORK

★ Bishop Ludlow, retired suffragan of Newark, was the speaker at the meeting of the Auxiliary of New York, held at the synod house, November 9th. His subject was Christian citizenship.

KENNEDY GOES TO ASCENSION

★ The Rev. James Kennedy, rector of Christ Church, Lexington, becomes rector of the Ascension, New York, Jan. 1.

Suggestion for Vestrymen:

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PEOPLE

CLERGY CHANGES:

JOHN W. HERMAN, formerly rector of Grace Church, Cuero, Texas, is now in charge of St. John's, New Braunfels, Texas.

ALBERT C. WALLING, formerly in charge of All Saints, Pleasanton, Texas, is now ass't at St. David's, Austin, Texas.

L. BARTINE SHERMAN, formerly chaplain at North Carolina University, is now rector of St. Peter's, Charleston, S. C.

J. SAXTON WOLFE, formerly rector of St. Andrew's, Fort Pierce, Fla., is now rector of Trinity, Daytona Beach, Fla.

ALBERT C. MORRIS, formerly rector of St. James, Greenville, Miss., is now rector of St. Andrew's, Fort Pierce, Fla.

CHARLES O. FARRAR, formerly rector of St. Petersburg Beach, Fla., is now rector of St. Paul's, New Smyrna, Fla.

ROBERT A. REISTER, formerly rector of St. Paul's, Kenwood, Chicago, is now rector of St. Augustine's, Wilmette, Ill.

ALFRED L. MATTES, formerly rector of St. Luke's, S. Glastonbury, Conn., is now at St. Andrew's School, Guadalupe, Mexico, and in charge of the English-speaking congregation.

JAMES CLARK, formerly vicar of St. Andrew's, Lewisburg, Pa., is now rector of St. Barnabas, Omaha, Nebr.

WILLIAM E. LITTLEWOOD, formerly rector of Holy Cross, Aurora, N. C., is now vicar of Calvary, Pascoag, R. I.

FRANCIS B. RHEIN, formerly rector at Millwood and Boyce, Va., is now rector of St. Peter's, Philadelphia, Pa.

GEORGE C. ESTES, formerly ass't at St. Mark's, Houston, Texas, is now rector of St. Thomas, Orange, Va.

HOLT M. JENKINS, formerly rector of St. Stephen's, Catasauqua, Pa., is now rector of St. Mark's, Groveton, and All Saints, Sharon, Alexandria, Va.

EDWARD M. GREGORY, ordained deacon, Oct. 11, is curate at St. Mark's, Richmond, Va.

T. LAWSON COX, formerly rector of Emmanuel, Geneva, Switzerland, is now rector of St. James, Ashland, Va.

WILLIAM B. LEE, formerly rector of Cople Parish, Westmoreland County, Va., is now rector of Price of Peace, Richmond, Va.

PETER H. PAULSON, formerly rector of St. Paul's, Santa Paula, Cal., is now rector of All Souls, San Diego, Cal.

LUTHER W. GRAMLY, formerly vicar of St. Elizabeth's, Holledge, Neb., is now vicar of St. George's, Hawthorne, Cal.

JOHN R. NICHOLSON, formerly curate at St. James, Jamestown, N. Y., is now vicar of Trinity, San Diego, Cal.

WILLIAM E. CRAIG, formerly rector of St. John's, Oklahoma City, is now dean of Christ Church Cathedral, New Orleans.

EARL W. STRAUSSER JR., formerly rector of St. James, Oskaloosa, Iowa, is now rector of Christ Church, Lockport, N. Y.

BENEDICT H. HANSON, formerly archdeacon of the diocese of Lexington, is now canon of Trinity Cathedral, Newark, N. J.

ADDISON HOSEA, formerly rector of St. Paul's, Clinton, N. C., is now rector of St. John's, Versailles, Ky.

ORDINATIONS:

MILLER F. ARMSTRONG 3rd, in charge of churches at Robstown and Sinton, Texas, and GERALD N. McALLISTER, in charge of Carroll Lane Church, Corpus Christi, were ordained

priests Sept. 24 by Bishop Jones at St. Andrew's, Robstown. KENNETH W. WHITNEY was ordained deacon on Sept. 2 by Bishop Rhea at Trinity, Gooding, Idaho, where he is vicar.

MARRIAGE:

KENNETH R. FORBES, member of the Witness editorial board, was married Oct. 9 to Mrs. Juliette E. Casey.

LAY WORKERS:

JOHN H. GOODWIN, formerly reference librarian at Princeton Theological Seminary, is now librarian at Virginia Seminary.

DEATHS:

SAMUEL STEINMETZ, 67, retired rector of St. Michael's, Trenton, N. J., died Oct. 24 after a long illness.

P. M. FERNE, 56, rector of St. Luke's, Seaford, Del., died in Baltimore, Oct. 6.

CHARLES T. MURPHY, 82, died Oct. 15 in Los Angeles. He was long active in the missionary and social service work of the diocese.

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BACKFIRE

W. A. LAWRENCE

Bishop of Western Massachusetts

I am not in favor of government by postal card, or the weighing of telegrams, or the counting of letters, but as many letters have been written to the Church papers indicating disapproval of the choice of the Presiding Bishop of Hawaii as the place for the next General Convention, I feel moved to write what I think is my first letter to the Church papers, to express the feelings of many I know, who are enthusiastic about this choice.

I firmly believe that it will do more for the missionary work of the Church than can possibly be estimated by measuring it against the value of a few hundred thousand dollars, and the few extra days of travel, involved in the change.

We on the east coast went to San Francisco without a murmur and benefitted greatly by it. Those in the west have been coming across the continent to Conventions in the east for many years. Hawaii is ready to entertain the National Council and all others who wish to accept their invitation—thus saving many thousands of dollars.

Let us get over penny wise, dollar conscious, petty provincialism, and get a first-hand view of the missionary work we have been supporting. Let us recall that we are members of a Church which encircles the globe, and rid ourselves of a parochialism which thinks that the sun revolves around the eastern seaboard, or even the U.S.A.

The Far East is important. Hawaii is strategic. This is the twentieth century, not the nineteenth. The Presiding Bishop has travelled about quite a bit. He knows. I am sure I speak for thousands who have a reticence about rushing into public print, when I say—"By all means, let's go to Hawaii!"

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S. T. CLEMENTS

Layman of Washington, D. C.

The *Witness* is new to me. But I wanted the reports of the Anglican Congress and the Evanston Assembly so a friend suggested that I take the magazine for a ten weeks trial.

I'd like to have you know that your reporting of these two international gatherings was excellent in every way. And the addresses that appeared in your paper that were read at Minneapolis were well chosen.

Needless to say I want you to enter my subscription for a year.

CHARLES G. HAMILTON

Rector at Corinth, Miss.

In spite of Brother Duncan (Witness, 10/14) the masses of Baptists and Methodists are no longer singing of the blood of the Lamb and of throwing out the life line, but are singing hymns with literary quality and music of character. Some even we might well learn.

MRS. CHARLES VAN BUREN

Laywoman of Westhampton Beach, N. Y.

In the death of Mrs. Edwin Stebbins, mentioned in the *Witness* Oct. 21, her parish, her diocese, the national Woman's Auxiliary, the Episcopal Church, the World Council of Churches, have suffered the loss of a wise, a beloved, a great and a devout Christian.

LUTHER D. WHITE

Layman of Waterford, Conn.

The recent decision of the Supreme Court banning segregation in

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the public schools was an event of great importance. It was an indication that America is forging ahead in spiritual matters. It is a recognition that all men are created equal and should have equal rights to an education, regardless of race. Here in the North there has been practically no segregation, but in the South the problem is more difficult of solution. The children themselves would have little objection if not encouraged by their elders. However every Christian knows that racial equality is God's law and should be governed accordingly.

WILLIAM R. SULLIVAN

Layman of Los Angeles

Manner of living and methods of doing things are more likely to be the real reasons for discrimination rather than differences of religious beliefs or racial lines.

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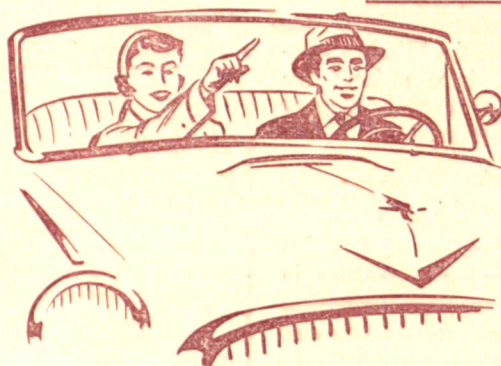
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