

The WITNESS

JANUARY 27, 1955

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ST. JAMES, PISCATAWAY, N. J.

THE simple, beautiful interior of the church which recently celebrated its 250th anniversary and became an independent parish this month

THE RELEVANCY OF RELIGION

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10; MPS, & HC 11; EY & S 4. Weekdays, HC 7:30 (also 10 Wed. & Cho HC 8:45 HD; MP 8:30; Ev 5. The daily offices are Cho ex Mon.

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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Holy Days: Holy Communion, 10:30.

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

STORY OF THE WEEK

Protestant Church Leaders Get Unity Blueprint

PROPOSAL ALSO BEING CONSIDERED FOR MEETING OF EPISCOPAL AND METHODIST BISHOPS

★ A plan for Church Unity which had its beginning at a conference at Seabury House in 1949, with the Episcopal Church participating as an observer, has been submitted to denominational leaders for their consideration.

The detailed blueprint, the work of the joint conference on Church Unity which was launched at the 1949 meeting, was disclosed in an "information" report presented this month at a meeting of boards and agencies of the Methodist Church held in Cincinnati.

Envisaged in the plan is the United Church of Christ which would bring into one body three types of Churches that already recognize one another's ministries and sacraments, but operate under different forms of organization.

These, the document says, usually are designated as Congregational, Episcopal, and Presbyterian. An introduction to the blueprint states that earlier proposals for Protestant unification had attempted to merge these categories by "compromising or eliminating their differences."

Under the present plan the "essential features of these

policies are preserved and maintained simultaneously with the one Church."

According to the blueprint, each denomination would declare the category to which its local churches should be assigned—Congregational, Episcopal, or Presbyterian. Local churches subsequently might change from one classification to another.

They also would be permitted to determine their mode of worship and of administering the sacraments of baptism and communion.

Ten or more local churches would be formed into a presbytery, which would be responsible in such fields as establishing or dissolving pastoral relations. A group of presbyteries would make up a conference.

The United Church would have an episcopacy, or bishops, that would ordain ministers, serve as "spiritual counsellor and guide," and act as "administrative superintendent" in the conference.

The administrative body for the area groupings would be the General Council, responsible for coordinating and administering the general enter-

prise of the United Church. It would meet biennially with a delegated attendance of about 1,000 ministers and laymen in equal numbers.

As for property, the blueprint provides that "in the case of a local church which holds title to its own property, the church retains the title. In the case of a local church where property is held in trust, the trust may be transferred to the United Church of Christ."

In the document, the conference on Church Union says "the call for unity is a divine imperative and we believe that union is an indispensable means to that end." It adds:

"Christians confront a world situation which demands that the Churches shall make common cause. In our own and many other sections of the world, secularism, atheism and religious indifference are strongly entrenched and militant.

"These evil forces stand sharply over against the Christian Church with its eternal Gospel of redemption. They cannot be effectively resisted and overcome by separate Churches, but only by the corporate witness and concerted action of Christians united.

"In the broad perspective of the world scene, and in view of our great common convictions and concerns, our denomination differences appear relatively inconsequential."

Members of the union con-

ference include leading churchmen representing the following bodies: Methodist, Presbyterian U.S.A., Presbyterian U.S. (Southern), Congregational Christian, Disciples of Christ, Evangelical and Reformed, Colored Methodist Episcopal, African Methodist Episcopal Zion, and the International Council of Community Churches. The Episcopal Church participates as an observer.

The wording of the blueprint, the report said, indicates that the Church leaders have worked out solutions for some problems that have stalemated attempts at unity in the past. One of these problems is the conflict between the Congregational form of government and the Methodist form of episcopacy and discipline. An important phase of this issue is church property rights.

The Methodist union commission also reported on its attempts during the last six years to draw plans for union of the Methodist and Episco-

pal Churches. Progress has been made, the commission said, and a joint meeting of 12 bishops from each Church is being seriously considered. Such a meeting would discuss the issue of intercommunion which many Episcopalians hold to be exclusive rather than inclusive.

Any such merger plan, the report stressed, would have to be approved by the general conference of the Methodist Church and the General Convention of the Protestant Episcopal Church. Following such approval, a uniting conference would be held, attended by delegates from both Churches.

The report indicated that such merger was, at best, a far-off eventuality.

"We recognize, of course," it said, "that both the drafting of a plan of union and the preparation for its presentation to the supreme governing bodies of the two present Churches would take much careful and consecrated work."

Episcopal Church? The three main reasons were: liturgy, 17; doctrine, 15, and order, 12. Among secondary reasons the principal motivations were: "personal need," 8; influence of family, 5; and influence of friends, 4.

Former denominational affiliations of these converts were: Methodist, 13; Baptist, 6; Congregational, 4; Presbyterian, 4; Disciples, 2; Lutheran, 2; Quaker, 1; Evangelical and Reformed, 1; Roman Catholic, 1; and "Protestant," 1.

In reply to the question, "How many men do you know who plan to enter an Episcopal seminary?" the 72 men's answers totaled 133! And just half are "life-long" Episcopalians.

Now what about the 30% of seminarians who came from Episcopal homes? What bearing did a Church family have on their decision to enter the ministry? Six men named a father's influence, one a mother's, and another the wife's influence.

The Rector's Role

The 72 seminarians surveyed were asked, "Do you personally believe your parish clergyman is actively recruiting for the ministry and informing the people about theological education?" Yes, said 60% of those questioned, 30% said no. However, 30% said they entered seminary because of the direct influence of a parish priest. Here is a further breakdown of that question:

The clergyman proposed the ministry to you as a career—2.

He encouraged you to make the decision—19.

In many cases the clergy played a secondary role:

He knew of your decision and was helpful—37.

He was indifferent—6.

He opposed your decision (no reasons asked)—2.

"To your knowledge have members of your home con-

Most Students at Pacific Converted to Church

★ Seventy percent of the students at the Church Divinity School of the Pacific are converts to the Episcopal Church. This is the most startling fact to come out of a survey of all students recently completed.

Survey questions probed reasons for entering the Church and the seminarians' reasons for entering the ministry. Students were asked who had most influenced their decision and how their seminary training was being financed. Their answers revealed much more than "statistics about seminarians." They revealed what the Church is doing to further her ministry.

Out of 93 students enrolled, 72 participated in the survey, which is a more than representative sample and should, according to statistical theory, present a true picture of the entire student body.

This is what the questions revealed: The average age at which the converts (the majority) entered the Church was 21 years. Only 6 out of these 43 men had already planned to enter the ministry before they joined the Church. Among them, 17 said they became Episcopalians because of a rector's influence, and 4 named a layman as responsible for bringing them into the Church.

Why did these men join the

gregation recruited men for the ministry?" 44% said No! 16% said yes. Two men said Episcopal laymen most influenced their decision to enter the ministry.

Where Money Comes From?

Among the men surveyed, 44% held outside jobs, ranging from 4 to 53 hours per week. In many cases the wives work too. Asked if they still had adequate study time, half the working students said they did.

In half the number surveyed, the Church provides some measure of financial aid as follows: local parish helps 11; diocese helps 16; church organizations help 4; and a layman helps 5. But many receive no help at all and this group includes several married students, some with families.

In answer to the question, "Do you feel that your parish, diocese, or some church agency should be assisting you financially?" 32 said yes; 15 said no (including 10 working men), and 25 did not reply.

MAN BITES DOG STORY

★ In their drive for economy, planners of last August's Anglican Congress managed to go considerably under their budget. As a result, Bishop Walter H. Gray, chairman of the committee on arrangements, was able to return to the American dioceses at the close of 1954 fifteen per cent of the \$93,341 contributed by them toward the travel of delegates from overseas to the Congress. This came to \$14,065, divided proportionately among the dioceses whose contributions were made through the committee.

The entire \$79,275 actually dispersed was spent on travel subsidies for delegates from

the smaller and more remote dioceses of the Anglican Communion.

In reality the total amount contributed and spent for travel was somewhat higher, as some American dioceses had made direct arrangements to bring over one or more overseas delegates. Since this money did not pass through the hands of the committee, it could not figure in the final accounting.

PARDUE VISITS POLE REGIONS

★ Bishop Austin Pardue of Pittsburgh and a member of the chaplains' advisory board for the air force, left on January 25 to visit isolated radar and air bases in the North Pole regions. His travels will take him to radar stations in Newfoundland, Labrador and Greenland and to Thule air force base.

In 1954 Bishop Pardue toured military bases in France, Germany, Africa and England and prior to that had visited stations in Korea.

SHATTUCK RAISES LARGE FUND

★ Receipt of gifts totaling \$106,000 made to Shattuck School, Faribault, Minn., during the six months period ending December 31, has been announced by the Rev. Sidney W. Goldsmith, Jr., rector and headmaster. In the same period a year ago, \$46,000 was received.

Alumni are the largest group of contributors. Gifts have been received from parents of present students and alumni as well as from corporations and foundations.

Among the uses designated by the donors are endowment, scholarships, and equipment.

SCHOLARSHIP FUND AT BEXLEY

★ President Gordon K. Chalmers has announced that Bexley Hall, the divinity school of Kenyon College, has received \$9,000 from the Firestone Foundation of Akron, Ohio. This is the fifth year in succession that the work of the seminary has been so recognized. The grant will enable Bexley Hall to award three three-year scholarships, totaling \$3,000 to each student, for entrance in September, 1955.

Awards are made by Bishop Burroughs of Ohio, and they are open to Episcopalians throughout the nation and from any dioceses in the Anglican Communion. Present Firestone scholars include men from Ohio, Michigan, Minnesota and New Hampshire.

ANGLICAN CONGRESS RECORD

★ Sample copies of the long-playing record "Anglican Congress 1954" have been sent to the bishop of every diocese and missionary district in the United States, most of whom were delegates to the Anglican Congress held in Minneapolis August 4 to 13. The twelve-inch record is designed to supplement orally the full written report just published by Seabury Press. Through excerpts from the music, speeches, and discussion at the world-wide gathering of the Anglican Communion it provides some of the flavor of the event, both for those who attended and for those who could not.

Copies of the record are available from the Audio-Visual Division of the National Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York 10, at \$3.00 each.

PLANS DEVELOPED IN ALBANY

★ Plans for an intensive campaign to bring religion closer and of greater significance to people in all walks of life and in their every day activities were announced by Bishop Richards, suffragan of Albany.

Prominent among the guest speakers at a three day conference to be held in October will be Arnold J. Toynbee, British historian and author of the much discussed 10 volume study of history, who is coming from London especially to deliver the keynote address, and Bishop Emrich of Michigan.

Attending the sessions and participating in the various panel discussions will be 250 of the leading professional men of the world, including persons high in the medical, legal, industrial, financial and labor fields.

"Men in all works of life are finding that work and religion cannot be separated. That is why we have chosen 'Men at Work in God's World' as the general theme of this conference," Bishop Richards explained. "Historians and politicians, as well as clergymen, are finding a thread of religion in the story of our world that will give the answer to much of our future life. With this program we hope to reach as many lives as we can in every way we can and bring them into a personal and sacramental relationship with Christ far beyond mere affiliation with the Church."

The year, officially designated "the bishop's year" in honor of the 10th anniversary of Bishop Frederick L. Barry as bishop of the diocese, will be highlighted by several events, opening with a school of religion to be inaugurated with the start of Lent.

On June 29 a special service

of thanksgiving will mark the anniversary of the consecration of Bishop Barry. Following the October conference a series of diocesan missions will be held in November with Bryan Green, of Birmingham, English evangelist, as the speaker.

During the year, throughout the diocese, there will be many events of lesser importance but all with the general purpose of impressing upon the minds of people that religion is far more than just attending church on Sunday.

MARYLAND GOES ON AIR

★ For the first time in the history of the diocese, the Maryland Convention Service on February 1st from All Saints' Church, Frederick, will be broadcast over a network covering the entire state. This is the first convention to be held outside of Baltimore since 1924 and by means of this radio network the diocesan people will be able to hear the convention service in greater numbers than ever before.

The network was set up by the chairman of the department of publicity, the Rev. George F. Packard, who is also editor of the diocesan magazine.

Prior to the convention there will be two television programs presented over Baltimore television stations, showing the work of the Episcopal Church in the Diocese with representatives of some twenty-two organizations participating in the program. This will be followed by a round table discussion of the way a Church convention works and what will be accomplished or what is expected to come up at the convention. These programs were also arranged by the department of publicity and written and directed by Mr. Packard.

CHURCH CAREERS FOR WOMEN

★ Church careers offer many avenues of service to women, according to leaders of an Episcopal conference at Hartford, Conn.

At the conference, first of its kind in New England, it was pointed out that there is a pressing need for women with many kinds of talents—from nursing to teaching, social work and missionary service.

Summer jobs and internships were suggested as ways for young people to decide whether or not they should pursue Church work. The conference was sponsored by the Woman's Auxiliary of the Diocese of Connecticut.

Bishop Walter H. Gray and other leaders spoke at the meetings which attracted a large attendance.

WOMAN ELECTED TO VESTRY

★ Mrs. Reginald S. Parker was elected to the vestry of Christ Church, Cambridge, Mass., at the parish meeting this month. She is the first woman to thus serve in the parish which was founded in 1759.

WOMEN PROTEST ANY UMT

Women of the Methodist Church have again protested universal military training and urged people to let their Congressman know that they oppose any proposals that will be offered to the new Congress. The resolution points out that the plan to be offered "would bring virtually every 17-year-old male under the control of the military for from six to ten years of his most formative years."

The delegates also called for support of the president's atoms-for-peace plan; full backing of UN; revision of immigration policies; extension of reciprocal trade agreements.

EDITORIALS

Peace-Making

WE FIND ourselves becoming more painfully aware of the contrast between the Peace of God and the Cold War. We have seen the North Atlantic Treaty Organization formally committed to the use of those weapons whose full names we can no longer bring ourselves to pronounce, the A- and H-bombs. We see the Churches and Church members as usual hoping and working for peace like other Americans, but apparently with no Good News of their own to offer about it. We feel that the acquiescence of the Church in the facts of power-politics is one of the principal scandals that prevent honest non-Christians from taking her seriously. And once again it seems the very least we can do is to share with our readers our troubled conscience over the question: what does the Church have to say about the peace of the world?

We cannot call ourselves "pacifists" in the sense which has now become technical: because we believe that individuals, communities, and nations have the right of exercising self-defence and the police power. This right is often abused, but in principle it is nevertheless legitimate, necessary, and good. We feel that a revolt against tyranny, with a reasonable hope of establishing a juster authority, can be fully legitimate; and we would instance, in their very different ways, the American Revolution and the French Underground. And we think that a strong case can be made for our having engaged in World War II both on grounds of self-defence and of the police power. But we are certain that the indiscriminate bombing of civilians, as at Dresden and Tokyo, was totally illegitimate; and we are disturbed at the thought that the mental habits of our military leaders made such bombing practically inevitable even from the outset.

Much more are we in agreement with the

1946 committee-report of the old Federal Council of Churches* that the atomic bombings of Hiroshima and Nagasaki were "morally indefensible." It is not simply that this is a form of destruction by its very nature indiscriminate: but that it unquestionably poisons our soil and our air, and that authorities differ only on how many hundred bombs it will take before the air becomes generally unfit to breathe and the soil to plant. The decision of American military authorities to make the alphabet-bombs "conventional weapons" would be inconceivable folly to a detached observer who didn't know about the power of self-deception and of original sin.

Furthermore, in the event of a full-scale war with Russia, which is what all our discussions are really about, there could be no question of self-defence against aggression. Ever since the end of this war the United States and Russia have each in its own way been aggressively extending its sphere of influence by every stratagem—military, economic, political, diplomatic, ideological—that they could square with their self-respect and with world opinion. And it is nonsense to pretend that the very existence of Russia is a threat to freedom everywhere. Who has the right to say that the Spanish under Franco are better off than the Chinese under Mao? And the Kremlin seems to show no more desire to change the regime of her satellites than we do of ours.

WAR IS WRONG

WE CAN say then in advance, quite apart from questions of theoretical pacifism, that the war against Russia for which we are preparing will if it comes be thoroughly stupid and thoroughly wrong. Only if it reached the most unlikely point of an infantry invasion of the American continent could it become justifiable. And we don't dare take refuge in the hope that atomic weapons will not be used, as gas was not used in the last war. We have

only to compare our government's blatant publicizing of its atomic secrets with the apologetic and furtive way in which the use of gas was formerly mentioned. Because before, we were uncertain of the efficacy of the new weapon, and yet afraid of world opinion and of reprisals; this time, there is no uncertainty, and we have insanely determined to brazen out our fears.

We are therefore bound in conscience to say that the announced and settled policy of our government about a future war is both unsound and morally wrong. But we have to live under that government; we have no substitute to put in its place; and to emigrate to England or Tahiti would be to shirk the responsibilities which Providence has clearly laid on us. What then are we to do about these our convictions?

The situation is in one way like that of the early Church in the pagan empire. The Church spread only under the protection of the emperor's peace; but it was always aware that it could not accept the maker of the peace at his own or at the empire's valuation. But the empire solved the problem of conscience by periodically requiring the performance of an act—sacrificing to the emperor's "genius"—that every Christian knew he must not do. The Church thus found a line already drawn for it: it could profess complete loyalty to its own concept of the emperor, and let the authorities persecute if they wished.

In America, on the other hand, everything seems to conspire to prevent a definite line being drawn. The spokesmen of the Church are practically all (regretably) ordained, and as such exempted by the government from military service. The Churches have (again regretably) attained the status of powerful lobbies that can generally win concessions from the government on particular minor points, and therefore feel obliged to support its overall policies. There seems no way at present to decide absolutely between two possible ways of action, which we would define as follows. (1) Remaining identified with our society and its sin, in order to criticize and redeem from inside. (2) Separating oneself from society at least to the extent of "conscientious objection," in order to give society a concrete example of a better course.

We can imagine a state of affairs when we were no longer given the choice: our lot then would be harder but simpler. For the present

we can only say with Mr. Eliot:

Neither way is better. Both ways are necessary. It is also necessary to make a choice between them.

We shall say something then about each of the ways: emphasizing above all the necessity of making the choice. For what has brought pacifism into disrepute are the professional weaklings and malcontents who separate themselves just in order to criticize the more raucously. And what has brought the Church into disrepute is the almost universal hypocrisy that remains peacefully identified with the sin of society, and pretends it can give a better example without criticizing.

ONE WAY

THE first way, then, is to remain citizens in the fullest sense of the society we find ourselves in, and from that position to speak criticism which might not be accepted from another source. This way has the great advantage of not drawing a line for ourselves which is bound to be somewhat arbitrary. If we refuse to be drafted, how can we pay income taxes for armaments? How can we invest in the economy at all? If we protest against atomic war, must we not take a cold-water flat to protest against bad housing? and ride in the Negro compartments of trains to protest against discrimination? The man who criticizes from within is unwilling to give up society for unredeemable: he accepts his position in it with all the agonizing problems of conscience that it presents, and cannot cease to wrestle with them honestly and vocally.

The great danger with the first way is that use of the atomic bomb is obviously so much more intolerable than the other ills of our society. By treating them as if they were comparable, the increased urgency of the choice between good and evil is blurred. And it requires an enormous sense of responsibility to continue to wrestle with problems when one has already taken up one's position. It is fatally easy to find half-hearted substitutes for the perpetual agonizing that this position demands.

ANOTHER WAY

THE second way has the great advantage of committing you to an unambiguous stand which will of itself remind you of your concern.

It makes it quite clear to the sympathetic outsider that the Church has a positive teaching on public morality which is not that of the world. Most of all it protects the Church once for all against an endless series of compromises with what might well become a continually degenerating state morality.

The trouble with this way is the difficulty of making a public gesture which is effectual but not eccentric. There can be something a little comical about clergymen refusing to bear arms. And there is perhaps an overwhelming danger that an eighteen-year-old that we persuaded to register as a conscientious objector would do it for just the wrong reasons.

Perhaps this difficulty should be treated as a challenge to find a more adequate action. For example, we can see no moral justification for a scientist or engineer to continue in government-sponsored research in atomic energy. And where there is no insuperable legal or economic barrier, we would strongly counsel him to turn his talents in another direction, as men we know have already done.

CHURCH ROLE

IF OUR analysis is anything like correct, it is clear that very few of us, whatever our position, have been treating the problem of peace and war with sufficient seriousness. Neither of the ways we suggest is an easy one, and we see few signs that American Christians

have felt the gravity of the problem. More than anything else, we are pleading that they should wake up and take these things to heart. This is one of those realms where not making a decision is not merely itself a decision; but where it is necessarily a wrong decision.

The choice between the two ways is in part a personal matter: whether a man feels that his greatest danger is of becoming completely absorbed in conventional society and its morality, or of cutting himself completely off from it. More importantly perhaps the choice depends on our overall reading of contemporary history: whether we see the role of the Church as the leaven of an increasingly re-Christianized society, or the saving remnant in an increasingly paganized world.

But whichever way we read, the Church must say that what is wrong is wrong. And it is not just a matter of her making a separate "political witness." The Gospel is all of a piece. Our good news of individual salvation has grown incredible, just because we had forgotten about the good news of social salvation.

And in exactly the same way, the yearning billions of the world will not believe what we say about the peace of God—and neither will we, and neither will we receive the peace of God—unless we show clearly that we know what we believe about the peace and war of Caesar.

THE RELEVANCY OF RELIGION

By Robert S. Trenbath

Rector of St. Alban's, Washington

ONCE I met a man who as a hobby painted churches and one day while showing me some of his paintings he remarked: I like to paint churches, but I don't know why, for I never go to them. I believe what he was really saying was that he looked upon churches as a nice thing to have around, objects for painting, but rather irrelevant to our age.

While religion today in this country has never enjoyed so many adherents, there are still many people, some of them in the churches, who do not see the relevancy of their religion to every day life. I would speak to you of that, for I believe strongly that it is relevant.

First of all, the Christian religion gives us

the general meaning of life. One of the important questions we ask ourselves at some time during life is: Why was I born? What am I here for? What am I supposed to be doing? One of the clearest answers is that given by Jesus Christ in his parable of the talents. Three tenant farmers were each given a differing sum of money to work his field, understanding that when the owner returned there would be a reckoning made of what had been done with what had been given. The owner went away. He returned some time later and asks how things have gone with the farmers. The first two had done well indeed and they were commended. The third had done

nothing with his trust but let it lie idle, as a result of which the owner was angry and cast out the farmer.

Tenant Farmers

We are like tenant farmers in a way. God owns everything there is and all that we have is simply loaned to us to be used in his service. Life is to be used in his service; money is to be used in his service; our talents are to be used in his service. If any of us gets the idea that what we have is our own and we can do with it what we like, then there is going to be difficulty because like the story of the tenant farmers, the real owner hasn't set it up like that and expects something quite different.

Now let us try to apply this to some areas of life. Work to be of the greatest meaning is that which is of some service or benefit to our fellowmen. The garbage collector can collect garbage realizing that his job is necessary for the community. Let him forget to pick up somebody's garbage for several days and he quickly finds out how necessary he is. He therefore can collect garbage to the glory of God. The doctor and nurse concerned with relieving human suffering are important to their fellow men; but so is the elevator man, and the bus driver who take people to their work; so is the salesgirl in the department store; so is the insurance man, and the banker and the baker and thousands of other necessary jobs in the community which can all be done for the glory of God because they are being done for the service and well-being of our fellow men. Christianity helps us to see our work in a new perspective and if we cannot do it for the glory of God and honestly feel it is in his service then we should look elsewhere for our livelihood.

Home Relations

A GAIN, Christianity is relevant in our home relationships. It speaks to us of the meaning of marriage and of children. It speaks of what we can do when boys run away from home, or women prove to be faithless to husbands or vice versa. Jesus in so much of his teaching took the common every day things of his age and wrung lessons from them. The lost sheep, the lost coin; yeast used by a mother as she baked her bread; a fruit tree, a needle's eye, the payment of taxes, a fishing net; a pearl, weeds in a garden, sheep and goats, a wedding feast, a dinner party; the foundation of a house; a patch on a garment; a candle, a

fig tree, a vine. Jesus took all of the familiar things of the household and the land and drew lessons from them.

And he showed how God can use common things like water and bread and wine and give of himself and his grace through them; and therefore how a woman, for example, in the loving preparation of a meal for her family may give through this something of herself; or how a husband away from home writing a letter to his family may find that this letter becomes a sacrament, an outward sign of his inward love for his family. Religion is very relevant to our common family life. Where else does one have to be more forgiving than in his family; and where else does one learn more about forgiveness than through the Christian religion.

In another area of life religion can be relevant and that is when we are sick. It helps us to interpret the reasons for our sickness but more especially how we may bear suffering and face death and win through to an ultimate victory. Some of you are on sick beds or you may be nursing some one who is sick. Sickness can do one of two opposite things. It can drive us away from belief in God because we do not see how a loving God can allow suffering to go on in the world. Or religion can interpret suffering so meaningfully to us that it can drive us to God.

Years ago men felt that all suffering was deserved. Today we acknowledge that we do not know why some sickness comes. Why are some people stricken with rheumatic fever or polio; with cancer and heart trouble and others remain untouched. Surely much of today's suffering is innocent or undeserved suffering.

Perfect Man

And here is where the Christian religion has a good deal to say, for if ever there was a case of undeserved suffering the crucifixion of Christ was. Here was perfect man put to death by imperfect man. Here was pain carried nobly and unflinchingly. In the light of the cross and resurrection we have begun to see that such suffering endured courageously, may have a purpose in the world; and this purpose is what we call a redemptive purpose. That somehow innocent suffering borne without malice and uncomplainingly may in God's purpose change people, bring out the best in them, open their eyes to the real meaning of life and be as we say redemptive.

Furthermore, the Christian knows that suf-

fering which may end in death is not really the end for those who put their trust in Christ. For even as he died and rose again, overcoming death, so we may die and rise in Christ gaining the ultimate victory that death cannot destroy.

My religion gives me the general meaning to my life. It says something to me about the

meaning of my work. It helps me in all of my relationships especially in my home. It speaks to me in times of suffering. It is relevant. My friend the painter therefore who paints churches but never goes in them might find that, if he saw their relevance, his paintings might be better, but even more important, he himself might be.

THE MYSTERY OF TIME

By Theodore O. Wedel

President of the House of Deputies

The text is taken from a great classic book of human insight of the Old Testament—the Book of Job. The speaker is Job himself. Surveying human life in a moment of thoughtfulness—perhaps on a solemn, ancient New Year's Day—he casts his eye both at man and at God and says:

"Man that is born of woman is of few days, and full of trouble.

"He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not.

"And dost thou open thine eyes upon such an one, and bringeth me into judgment with thee?"

WE STAND at the brink of a new year. New Year's Day itself is fresh in our memory. As when we celebrate a birthday—and New Year's Day is a kind of calendar birthday—we become conscious, in a peculiarly vivid way, of one of life's deepest mysteries, the mystery of time. The mystery of time has puzzled the wise men of the ages. Past, present, and future. We deal with these tenses as we study grammar, and find mystery in the fact of human language. Language, however, is a mirror of life. Reflect upon the mystery of living time, and it becomes awesome indeed. Where can you put your hands upon time? The past—where is it? In the storehouse of memory? Yes, so we may suppose. But is memory real? I can recall, for example, rather vividly the slightly superfluous heat of August days in Washington. But the memory is no substitute for an oil furnace in January. Nor is memory confined to the pleasant experiences of life. If memory were real, we might be compelled to live over again life's tragedies and pain. Has not the past, therefore, despite its joy as well as sorrow, blessedly found rest in the abyss of nothingness?

As for the future—we dream and plan, and even cast our private horoscopes. But has that future any more reality than does the past? Men consult fortune tellers to learn the secrets of the future. But do you suppose that many of us really want to know what our future is going to bring? A few prospective millionaires might enjoy the prospect, but the

rest of us, I am sure, would prefer to be spared itemized accounting beforehand of the burdens and trials which lie ahead. "Do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient unto the day is the evil thereof," said Jesus. And He spoke wise words. As for living in a world of dreams of a non-existent future, as if it were real, — that way madness lies. Literally so. Our mental hospitals are filled with pitiful men and women who have fled from the anxieties of the present into the fantasy-world of dreams.

But if we cannot live in memory, and dare not live in romantic dreams of tomorrow, there is left the present. This at least, should be real and capable of being grasped. But is it? Hold it in your hand, if you can. In the very moment of grasping, it, too, is gone. It is the fraction of a second between two ticks of a clock. The present, too, turns out to be a mystery.

Nor is the mystery of time a topic which can be left to philosophers. It is the very stuff of human living. You and I cannot escape life in time. We look at our past. Here and there we see islands of happiness. But they are gone and cannot be resurrected. And surrounding those happy memories are the other memories, memories of shame and wrong-doing, of neglected loves, broken friendship, ambitions unfulfilled, dreams turned into disillusionment. We carry burdens of guilt. We may cover our guilt with forgetfulness, but it is there, and awaits only the oblivion of death or the miracle

of God's forgiveness. The future, in turn, is hid from our sight—blessedly so. We must, each one of us for himself, shoulder the responsibilities of life in the present—here and now.

Facing the Present

And as we face the present, one fact surely stands forth clear and bare. We are ourselves creatures of time. We, like the fleeting moments which we call the present, are here today and gone tomorrow. "Man that is born of woman," so read the opening verses of our text, "is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not." Nor do these verses out of the Book of Job stand alone. Literally scores of passages from the Bible echo Job's insight. "We spend our years as a tale that is told," says the familiar 90th psalm. "What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away," says the Epistle of St. James. Or listen to Jesus, addressing a rich man who had presumed to forecast for himself a future of worldly ease: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

The brevity of human life, and the indignity of that brevity, is the theme-song of the serious poetry of the ages. There exists no better proof of wisdom of Shakespeare than the echoes of our above text to be found on almost every page he wrote:

*We are such stuff as dreams are made of
And our little life is rounded with a sleep.
Like as the waves make towards the pebbled shore,
So do our minutes hasten to their end.
Golden lads and girls all must
Like chimney sweepers come to dust.*

And if ever you should be puzzled to know why Christianity conquered the culture of Greece and Rome, listen to the wail of the poets of that resplendent age:

*Setting suns shall rise in glory
But when little life is o'er
There's an end of all the story
We shall sleep, and wake no more.*

That ancient brilliant world had no answer for the tragedy of time. That is why pagans became Christians. They heard the voice of the Christ saying: "I am the Resurrection and life . . . he that believeth in me though he were dead, yet shall he live," and they entered the

new world of the Christian faith. That ancient world can teach us much. It had faced the mystery of time and knew its sad refrain. The simple fact that no earthly pleasure endures, that even human love, for all its clinging, must face an end, that the pride of man, of emperors and kings, or clowns and beggars, is, in final view, a vanity of vanities—this is the bitter drop in all world-seeking happiness.

Nor is brevity of life the only problem which man faces as he deals with the mystery of time. It is man's peculiar fate that while he shares with the flowers of the field his littleness and his brief span, he, alas, knows his littleness. Even more, he feels himself responsible for what he does with the mystery of time. He bears the burden of memory. He stands in dread of the future. He walks in the present under the lash of conscience. He cannot live and die as can the flowers of the field or the animals of the forest. He stands under judgment. He cannot drift with the tide, and enjoy the passing hour as if there were nothing beyond. "Let us eat and drink for tomorrow we die." That slogan sounds enticing. But no man yet has been really able to live by it. For man has that within himself which poisons the mere pleasures of the senses. No alcoholic can boast that he is really happy, nor the man who makes sexual lust his god, nor the worldling who dreams of nothing except money in the bank. Man is not an animal.

As the poet describes our human situation:

*We look before and after,
And pine for what is not:
Our sincerest laughter
With some pain is fraught.*

Men and women who try to live their lives outside the bounds of faith in God ask questions on occasion of us who call ourselves Christians. "Prove to us," so they say, "existence of your God," How futile, however, are logical arguments for our belief! Is not our safest answer simply to point to the believer's own inner state? Whence comes this discontent, his hunger for satisfaction which the passing show of worldly vanities cannot yield? Might it be true that man is a pilgrim, not merely of time, but of eternity? His discontent might thus be the token within him of a Father's yearning over a prodigal son's return—a homesickness of the soul. God proves His existence in the heart of man himself. He it is who has set bounds to man's self-worship

in order to bring man to an eternal abiding place.

Man, so we have said, cannot escape the tragedy of time. He cannot escape into the past. He cannot dream his way into a utopian future. He stands under judgment in the present. Every day, every hour, every moment of his life, he fashions his own destiny. He the creature of time, bears the burden of time.

But seen aright, in the perspective of faith in God, this — and precisely this — is man's greatness and man's glory. Listen to the closing verse of our text:

Man, so run the words of Job "cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." And then, addressing God, Job says: "And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?"

Can you sense the wonder of that text? There exists no proof of God's existence which can compare with this insight of the Bible. God's judgement, the very thing which burdens our life in time, is God's love. He would not judge if He did not care. We are, indeed, like the flowers of the field. We are of few days and full of trouble. We are victims of the tragedy of time. But the very fact that we are conscious of our burden is proof of the care and love of the Creator of time, its Lord and its Redeemer. This world, with its memories of guilt, and dread of the future, is not our final home. Anxiety is the stuff of our mortal life. But anxiety is the gift of God. It is the mark and sign of our being lost children of a heavenly Father. We are not masters of fate. Our fate is in Another's hand. The tragedy of time is not ours to carry alone.

The brevity of life is already proof of eternity. The guilt of our past can be laid upon Him without whose love there could be no sense of guilt in the first place, without whose care there could be no sting of conscience, no fear of the dark, no dread of the future. Ours merely to trust and to repent and to obey, and to walk in faith one step at a time. We can live in the present, held safe by everlasting arms. God will take care of past and future. Jesus spoke divine words of comfort when He said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on Your heavenly Father knoweth that ye have need

of all these things." Historians will some day write of the events of the coming months as have taken place A.D., 1955. Can we take that designation seriously as Christians? For it means *anno domini*, in the year of our Lord. The coming year will be, despite its inevitable tragedy and pain, literally a year of our Lord, as have been, in the eyes of faith, all the years since the dawn of time. The God of time will have His own in His keeping and prepare for them, whate'er betide on the plane of mortal life, mansions in an eternal home.

May you and I be given the faith to walk bravely into the darkness of days yet unprophesied, our hands in God's hands and our feet on His paths of peace.

Life's Previews

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THE season of the Epiphany is sometimes thought of as a preview of the glory of Christ, the Saviour of the world. Quite early in the ministry the disciples were afforded an additional opportunity to contemplate the fullness of Christ's Messiahship.

It was the Transfiguration. The vision on the mountaintop of the radiant Saviour must have been a timely aid to those men shocked by our Lord's foretelling of his coming sufferings. While its full significance must have eluded them during those long dreary hours of the trial and the Crucifixion, surely it must have stood out afresh as a real preview of the glorious sequel after the Resurrection.

The Christian life offers each of us intervals of exaltation and clear vision which may well serve as sustaining strength in our more difficult hours. How fortunate is the man who can carry "into the valley of the shadow of death" the realization (that came in a moment of worship or prayer or contemplation) that sickness and pain are not God-caused, and that death itself need hold no fear for a child of the eternal Father.

To each of us there will come that moment when death embraces a loved one. Reason for the moment will be rendered powerless before the sweep of sorrow's great tide. Thank God then for life's spiritual previews. Fortunate indeed is the man who at this point can hold to the conviction that there is a love which neither life nor death can overthrow. He has built a house of faith and vision high upon the rock

which will not be shattered by the storms of life.

Sometimes the moment of clear vision is of greatest value during those inevitable dry periods when faith and our receptivity to it are at low ebb. One supreme moment can be the means of transforming many a mediocre one with its afterglow. Like the reflection of the setting sun on the snow-capped hills in winter, the tinge of color in the bleakness is the reminder of the recent glory of autumn, and of the warm summer breeze which soon will be lingering there once again.

Sometimes our previews are accepted as finalities and we suffer the danger of Peter the disciple—of spiritually standing still. So impressed was this man with the moment on the Mount that he wanted to remain there with it and forget the future with its uncertainties. How many there are who rob their coming days of great possibilities because they cling to the memory of the vanished ones. God intends us to use the great moments or years as stepping stones to even greater ones in the future.

Yesterday is not lost except when we refuse to incorporate it in today and in tomorrow. Because of the preview of life given that day upon the hill of Judea, we too may look beyond the frustration to the fulfillment and begin to realize the truth Christ uttered when he said, "No man having put his hand to the plow and looking back, is fit for the Kingdom of God."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"WHO has despised the day of small thing?" Our days often seem to be filled with small things but we do not despise them. Indeed, we are in danger of giving them too much time and thought so that we overlook the large things. We live in an age of very large things, things so large that we hardly know what to think of them or do about them. A very large thing is atomic energy and another is the increasing and explosive population of the world. The cold war is no small matter. The strange idea of white supremacy may prove itself disastrous.

On things like these have we any word of the Lord to declare and publish?

Familiar with small things and aware of large—that is what we need to be. We may speak little but we should think much. We should think a great deal about God, Father, Son and Holy Ghost, for in such thinking we find what we ought to think. We need the gifts of the Spirit. Can we meet the demands upon us?

No. We cannot, but with the help of God we can do more than we thought we could and do it better. We can face the day of great things.

God's Realm

By Philip H. Steinmetz

Rector of the Ashfield Parishes

A FRIEND of mine told me that his Sunday School teacher once warned the class to avoid being like the man who said on entering church:

"Good morning, God."

and on leaving:

"Good bye God, I'll see you next week."

Few of us are as honest, but many act outside the church building as if God's realm did not extend beyond the door posts. Yet we really know that it reaches back in time before churches and out into the world in every dimension.

The structure of the atom is part of God's realm as are the relationships of man and wife, brother and sister, owner and employee, buyer and seller, politician and voter. As we probe ever more deeply into any of these areas or any others, we find what really holds the whole together is the cement of love. And we observe that where there is failure, it is because there is too much of the sand of selfishness mixed with the cement.

Looking at it hastily, you might think the coarse, harsh sand stronger. Handle it and it seems hard while the cement seems soft and easily blown away. But try making concrete with just sand and water and you soon discover that the finer, softer cement is what does the holding. Try make any relationship hold without love and you come to the same discovery.

In short, God's realm reaches everywhere in time and space and in all relations between people from everlasting to everlasting. And religion, God's relation to us, is involved in every part of life, business and pleasure, politics and matrimony as well as in corporate worship on Sunday in church.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

The Lord's Prayer, by Gardiner M. Day, foreword by David R. Hunter, illustrated by Allan R. Crite. Seabury Press. \$1.75.

This little book could very helpfully be a meditation tool but its concrete commentary on the six main clauses of the Lord's Prayer seems more in the spirit of a pastoral instruction for a serious and searching study group. Church people must never forget that the word "patter" comes to us because the Paternoster has been so meaninglessly parroted by Church people, and Mr. Day has helped a lot of people with this book to make the Lord's Prayer more than a patter. Mr. Crite's drawings are full page action-motifs at the start of each of the six sections. As an exercise in Church indoctrination the author manages a nice balance of Prayer Book and Bible quotations. As a venture in printing the Press has succeeded in providing a decorative binding suitable to the contents. Those who know how busy Mr. Day is in both church and community leadership might be surprised that he can write so well, so thoughtfully, so well informed; but second thought will suggest that he is as busy as he is precisely because of these qualities in his pastoral ministry.

Just as one example of the author's pointed treatment, take this from the commentary on forgiveness: "Archbishop Temple used to point out that while it is frequently said that Jesus promised that we would be forgiven if we repent, actually he never promised any such thing but rather he promised that we would be forgiven if we forgive."

Clergy in all the Churches, not only our own, will be spreading this book among their people once it has been discovered by them.

—Joseph Fletcher

Preaching in a Scientific Age, by A. C. Craig. Scribners, \$2.50.

The parish priest who finds that he can profit from other people's views about preaching (method in this case, not content) should look at these lectures by a Scot preacher

who is also a teacher of biblical theology. Mr. Craig recognizes that ours is an unbelieving era and our dilemma in trying to renew the faith among unbelievers is that we can't start with the classical claims: "Creeds and confessions are the outcome of religious revivals, not their efficient causes."

In preaching a Bible-centered faith in the modern world, says the author, there are four basic subjects that

must be interpreted persuasively; they are the results of biblical criticism, miracles, the Resurrection, and eschatology (last things). Some American ministers will miss the point of Craig's allusions, which are British and transatlantic, but they are couched in a biting and effective style.

The main point he makes is that the pulpit should be the place to meet and deal with the difficulties of un- or dis-belief, not a place to "leave them for another place and time" when there probably won't be any other chance to deal with them any other place or time!

—Joseph Fletcher

TERM "GOD" UNDERVALUED IN CURRENT CHURCH USAGE

(Beyond selling space for publication of the accompanying material, The Witness is not to be held responsible for statements contained in the material)

If a railroad engine, powerful enough to pull thousands of tons, were used persistently—day after day—to drag a train of toy cars, everybody would say that the engine was being inefficiently employed. And yet, this is precisely the way the term "God" is habitually used by the honest and well meaning people who belong to the churches.

We have learned in early installments, that the term "God" comes to us out of a great struggle, which was led by the Hebrew prophets, against the unjust economic and social practices identified with Baal and "other gods." It was this very struggle that lifted the terms "God" and "Jehovah" (or "Yahweh") upward from the level of heathenism. The prophets, who victoriously fought heathen gods, learned to think of Deity as a Personal Force, above Nature, but identified with Social Justice (not socialism or communism).

The idea of social justice was expelled so thoroughly from the ancient church that it has been treated as an intruder in the sphere of religion for more than fifteen hundred years. The term "God" has been restricted to the idea of individual righteousness and personal redemption—just like the powerful engine pulling only a toy train. In the prophet Isaiah's vision of God's purpose "He will bring forth justice to the nations [not simply to Israel]. He will not fail nor be discouraged until he have set justice in earth" [not merely in Israel], (Isa. 42). Instead of this imperial world-ideal, most religious people, in all honesty and sincerity, have been satisfied with personal salvation and individual comfort from the Lord. (A little selfish, is it not?). Do you wish to use your influence in promoting knowledge of truth and fact which will help to bring the churches and the general public up to the intellectual level of our progressive theological seminaries and outstanding universities?—A circular will be sent to you upon receipt of a three cent stamp to cover postage. Requests for the circular must be accompanied by the three cent stamp to defray cost of mailing.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

TAYLOR ESTATE GIVEN TO NEW YORK

★ Myron C. Taylor and his wife have given a million dollars to the diocese of New York to erect and help maintain a diocesan center at Locust Valley, N. Y. It will be built on six acres of the Taylor estate and later an additional fourteen acres, comprising the whole property, including the residence, will be given the diocese.

Mr. Taylor, a communicant of St. Bartholemew's, New York, was President Roosevelt's personal representative to the Vatican, and served for a time in the same capacity for President Truman.

The building will start this spring and will accommodate 60 people over night. The present residence on the estate will take care of an additional 50 persons.

THINKS PROTESTANTS ARE IN ERROR

★ Sixty-four of 100 Protestant ministers denied that

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the Virgin Mary was the Mother of God, according to the Rev. Kenneth Dougherty, Roman Catholic of Washington.

Breaking down the replies he received to a questionnaire, he stated that 11 of 18 Episcopalians said they believed Mary to be the Mother of God, seven dissented. Nine Presbyterians replied, all negative.

BISHOP MOSLEY INSTALLED

★ Bishop Brooke Mosley was installed Bishop of Delaware by the Presiding Bishop at a service held January 16 at St. John's Cathedral, Wilmington.

OUR MISTAKE DEPARTMENT

The Witness stated Nov. 25 that Jules L. Moreau is a stu-

dent at Seabury-Western. He is assistant professor of New Testament at that seminary. He is at present on sabbatical leave completing work at Northwestern for his doctorate.

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MARRIAGE CODE FOR MINISTERS

★ A code banning marriages in marriage chapels and providing for the ouster of any member who does not adhere was adopted by the ministers of Clark County, Nevada, where Las Vegas is located.

The Rev. Malcolm Jones, rector of Christ Church, refused to sign the code, explaining that the Episcopal Church "already subjects me to a code far more severe than the one adopted locally."

CHRISTIANITY NEEDS VITALITY

★ President McCrady of Sewanee told the delegates to the board of education of the Methodist Church, meeting in Cincinnati, that Christianity must be given a vitality similar to that of Soviet Communism if civilization is to survive.

He said that while Communist leaders "may be fearfully misguided, they nevertheless have depth of commitment to their faith such as to make that of many Christians shallow and weak."

BISHOP MOYES HONORED

★ Upon his return to Australia after attending the Anglican Congress Bishop John Stoward Moyes of Armidale, Australia, became the first man in Australian history to be awarded the "freedom of the city," an honor conferred for distinction in public service. On the occasion of the 25th anniversary of his consecration, celebrated November 30, the civic authorities of

Armidale made him their first "free man." The seventy-year-old prelate has been Bishop of Armidale since 1929, and has been instrumental in the formation of the Australian Council of Churches. He has also been associated with the Australian Student Christian Movement.

TROY RECTOR SERVES ON COMMITTEE

★ The Rev. F. E. Thalmann, rector of St. Paul's, is serving on a committee set up by the mayor of Troy, N. Y., to plan for a community drive against objectionable comics and periodicals.

Following a survey by the police, the campaign will operate on a neighborhood level with the aid of parent-teacher and similar groups.

RECTOR APPOINTED TO BOARD

★ The Rev. Arthur C. Kelsey, rector of Memorial Church, Baltimore, one of the churches selected by the National Urban Work for special development in the next few years, has been appointed by the mayor of Baltimore a member of the advisory council to the

housing bureau of the city health department.

Mr. Kelsey was sworn in at the mayor's office on January 10, together with sixteen other new appointments to the Council.

ANTI-SEGREGATION SUPPORTED

★ A plea that Church people support the anti-segregation decision was made by the board of social and economic relations of the Methodist Church.

In another resolution the board declared that "to violate civil liberties in order to combat Communism is to use an evil means to bring about a good end."



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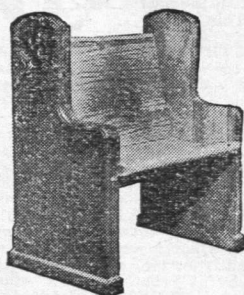
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PEOPLE

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chaplain of Trinity College, becomes rector of the American Church, Geneva, Switzerland, in June.

CHRISTIAN H. KEHL, formerly administrative assistant to Bishop Jones of West Texas, is now in charge of St. George's, Castle Hills, San Antonio, a mission chartered last November.

BERNARD IDDINGS BELL has resigned as chaplain at the University of Chicago, because of blindness. He has accepted appointment as consultant in religious education to Bishop Burrill.

JOHN M. YOUNG JR., formerly rector of St. Bartholomew's, Chicago, is now rector of St. Paul's, Alton, Ill.

JAMES I. DAVIDSON, formerly in charge of St. Mary's, Hillsboro, Texas, is now vicar of St. Andrew's, Chicago.

W. T. ST. JOHN BROWN, formerly associate rector of St. Luke's, Evanston, Ill., is now rector of the parish.

DONALD PARTINGTON, formerly rector of St. John's, Mt. Morris, N. Y., is now associate rector of St. Stephen's, Richmond, Va.

GEORGE E. STOKES JR., formerly rector of St. Paul's, Haymarket, Va., is now rector of St. Paul's, Clinton, N. C.

O. V. T. CHAMBERLAIN, formerly ass't at Christ Church, Alexandria, Va., is now rector of

St. Paul's, Bailey's Cross Roads, Va.

ORDINATIONS:

WILLIAM W. LILLYCROP was ordained priest by Bishop Bram on Dec. 29 at Holy Trinity, W. Palm Beach, Fla., where he is curate.

HOWARD B. ELLIS was ordained priest by Bishop Louttit on Dec. 29 at Grace, Port Orange, Fla., where he is in charge.

ROY M. FRYE was ordained priest by Bishop Louttit on Dec. 24 at the Holy Spirit, Apopka, Fla., where he is in charge.

MURRAY H. VOTH was ordained priest by Bishop Bram on Dec. 24 at the Holy Spirit, Safety Harbor, Fla., where he is in charge.

JOHN R. RILEY was ordained priest by Bishop Rhea on Dec. 21 at St. Paul's, Kansas City, and is canon at St. Michael's Cathedral, Boise, Idaho.

DONALD H. LYONS was ordained priest by Bishop Hall of New Hampshire on Jan. 16 at St. Paul's, Cathedral, Boston, where he is associate rector.

HUGH L. WEAVER was ordained priest by Bishop Block on Jan. 8 at St. Mary the Virgin, San Francisco, where he is curate.

WILLIAM H. GOODALL was ordained priest by Bishop Block on Jan. 6 at Grace Cathedral, San Francisco. He is vicar of St. Timothy's, Danville, Cal.

DEATHS:

WALTER V. McKEE, sales manager for The Seabury Press, died of a heart attack at his home in Pelham Manor, N. Y., Dec. 23. He devoted 45 years to the book trade and was also active in photographic circles.

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BACKFIRE

HENRY O. MITCHELL
Layman of Toledo, Ohio

It is discouraging to read the article in the Dec. 16 Witness in which an attempt is made to prove we are not a class Church, something which can be seen in almost any congregation, and our so-called welfare work is an obvious noblesse oblige on the part of aristocrats who will do almost anything for poor folks but let them have their own choices in life. We patronize the poor, as the Witness has often pointed out. It is also true that we are still an Anglo-Saxon union and closed shop and that very, very few ever use the Prayer Book in any other language than that of merry England. American Episcopal churches are living in the past just as truly as are those in Britain. It is not true that we do not differentiate against other Churches; the House of Bishops which met in a Presbyterian church in Denver in 1931 had bishops who referred to the place where they were meeting as "the Presbyterian building."

If there is any simplicity on our Church, it is well hid from the members. And it is about time that some simple honesty in history crept into our statements. The Church in the Confederate States did separate. There was no large amount of prayer in Washington while he warmed himself in that stone mansion at Valley Forge while his men shivered outside. Henry Clay had the manners and morals of McCarthy and his remark about Episcopalians was just made to get campaign contributions. Francis Drake was a pirate, which we trust is not characteristic of our laymen. And Woodrow Wilson is in the cathedral in spite of himself. As Franklin D. told Madame Perkins, he wasn't going to let any grave robbing bishop bury him in that mausoleum.

The Witness is full of courageous

stands for justice and faith. How in the name of all that is holy did this article ever get in?

BENJAMIN MINIFEE
Rector, Grace Church, Orange, N. J.

It seems to me the statement of the Bishop of Eau Claire which you published in the December 30th issue of the Witness calls for some kind of sympathetic action on the part of his brother bishops. I've never read the likes of his message to the laity of Eau Claire, and the question arises as to the man's state of mind.

True there are frustrations and disappointments in the ministry of the Church, and many of our people are not really committed to the Christian enterprise. But in all three parishes I have been privileged to minister there has always been a solid block of faithful people who by no means merit the sort of ranting in which Bishop Horstick indulges.

I cannot help but wonder about the type of clergyman he has attracted to his diocese. In most instances it's the parish priest who is



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to blame where the people fall away from the church and lose interest. Can it be that Eau Claire's traditionally extreme churchmanship meets with a meagre response as it does in most other places as well?

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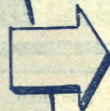
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