

The **WITNESS**

NOVEMBER 17, 1955

10¢



GRACE CHURCH CONTINENTALS

A SWING BAND that is sponsored by Grace Church, Merchantville, N. J., and directed by Frank Rugg, parishioner, who has had wide experience in the musical field including dance band work and arranging

UNDERSTAND WITHOUT CONDEMNING

SERVICES In Leading Churches

NEW YORK CATHEDRAL

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

Sun HC 7, 8, 9, 10; HC & SER 11;
Ev & Ser 4. Wkdays HC 7:30, also 10
Wed and Cho HC 8:45 HD; MP 8:30;
Ev 5. The daily offices are choral exc.
Mon.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9
a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days; Holy Com-
munion, 12. Wednesdays: Healing Service,
12. Daily: Morning Prayer, 9;
Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
10:30 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursday at 12:10
p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY

The Rev. James A. Paul, Rector

Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11; Eve-
ning Prayer, 5.

WASHINGTON CATHEDRAL

MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop

The Very Rev. Francis B. Sayre, Jr.,
Dean

Sunday 8, 9:30, Holy Communion; 11,
ser. (generally with MP, Lit or proces-
sion) (1, S. HC); 4, Ev. Weekdays:
HC, 7:30; Int., 12; Ev., 4. Open daily,
7 to 6.

ST. PAUL'S

13 Vict Park B

ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector

The Rev. Frederick P. Taft, Assistant

The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.

Holy Days: 11; Fri. 7.

ST. JAMES'

117 N. Lafayette

SOUTH BEND, IND.

The Rev. William Paul Barnds, D.D.,
Rector

Sunday: 8, 9:15, 11. Tues.: Holy Com-
munion, 8:15. Thursday, Holy Com-
munion, 9:30. Friday, Holy Com-
munion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE

23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN PAIRMAN BROWN, *Editor*; W. B. SPOFFORD, *Managing Editor*; CHARLES P. BERGER JR.,
KENNETH R. FORBES, GORDON C. GRAHAM,
ROBERT HAMPSHIRE, GEORGE H. MACMURRAY,
PAUL MOORE JR., JOSEPH H. ITTUS,
Columnists; CLINTON J. KEW, *Religion and the Mind*;
MASSEY H. SHEPHERD JR., *Living Liturgy*;
JOSEPH F. FLETCHER, *Problems of Conscience*.



CONTRIBUTING EDITORS: Frederick C. Grant,
F. O. Ayres Jr., L. W. Barton, D. H. Brown
Jr., R. S. Emrich, T. P. Ferris, J. F. Fletcher,
C. K. Gilbert, C. L. Glenn, G. J. Hiller, A. C.
Lichtenberger, C. S. Martin, R. C. Miller,
E. L. Parsons, J. A. Paul, Paul Roberts, W. M.
Sharp, W. B. Sperry, W. B. Spofford Jr., J. W.
Suter, S. E. Sweet, S. A. Temple, W. N.
Welsh.



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



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

SERVICES In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.,

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs.,

Fri., 12:30-12:55 p.m.

Services of Spiritual Healing, Thurs.,

12:30 and 5:30 p.m.

CHRIST CHURCH

IN PHILADELPHIA

2nd Street above Market

Where the Protestant Episcopal Church

was Founded

Rev. E. A. de Bordenave Rector

Rev. Erik H. Allen, Assistant

Sunday Services, 9 and 11.

Noonday Prayers Weekdays.

Church open daily 9 to 5.

ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean

Sunday: H. C., 8; 11, first S.; Church

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

Weekday: Thurs., 10. Other services

as announced.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Com-
munion; 9:30, Church School; 11 a.m.,
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed., Noonday Service, 12:15.

CHRIST CHURCH

CAMBRIDGE, MASS.

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.

Weekdays: Wednesday, 8 and 11 a.m.

Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

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

4:30 p.m. recitals.

Weekdays Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.

Holy Days: Holy Communion, 10:30.

CHRIST CHURCH

INDIANAPOLIS, IND.

Monument Circle, Downtown

Rev. John P. Craine, D.D., Rector

Rev. Messrs. F. P. Williams,

E. L. Conner

Sun.: H.C. 8, 12:15, 11, 1st S. Family

9:30; M. P. and Ser., 11.

Weekdays: H. C. daily 8, ex. Wed. and

Fri. 7; H. D. 12:05. Noonday

Prayers 12:05.

Office hours daily by appointment.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Rev. A. Freeman Traverse, Associate

Rev. Richard L. Shacklett Jr., Ass't.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.

12 N. HC; Evening, Weekday, Lenten

Noon-Day, Special services announced.

CHURCH OF THE INCARNATION

3966 McKinney Avenue

DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector

The Rev. Donald G. Smith, Associate

The Rev. W. W. Mahan, Assistant

The Rev. J. M. Washington, Assistant

Sundays: 7:30, 9:15, 11 a.m. & 7:30

p.m. Weekdays: Wednesdays & Holy

Days 10:30 a.m.

CHURCH OF ST. MICHAEL

AND ST. GEORGE

SAINT LOUIS MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. Donald G. Stauffer, Assistant

and College Chaplain

Sunday: 8, 9:30, 11 a.m., High School,

4:30 p.m.; Canterbury Club, 6:15 p.m.

ST. PAUL'S CATHEDRAL

Shelton Square

BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean

Canon Mitchell Haddad

Sun., 8, 9:30, 11; Mon., Fri., Sat.,

H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,

prayers, sermon 12:05; Wed., H.C. 7

a.m., 11 a.m., Healing Service 12:05.

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

Story of the Week

Churches Called to Expand Welfare Services

FIFTEEN HUNDRED DELEGATES REPRESENT CHURCHES AT WELFARE MEETING

★ Churches were called upon to extend social welfare services in order to cope with forces changing and enlarging the needs of citizens, in a statement issued on the closing day of the conference on the Churches and social welfare, meeting in Cleveland, November 1-4. (See Witness for last week for other reports on meeting).

Factors necessitating an extended program said the statement, approved by the 1,500 delegates, are population growth, industrial development, changes in family life, the striving for freedom and fuller participation in society of oppressed people at home and overseas.

"Peaceful uses of atomic energy and automation will produce even greater social and economic changes in the future," the statement declared.

Resistance by Churches to social change was deplored by Mrs. Douglas Horton, vice-president of the National Council of Churches, under whose auspices the meeting was held. "Here in America," she said, "our non-church

friends often shame us by being more Christ-like in their lives than we are ourselves."

Ira Reid, professor at Haverford, told the delegates that Protestantism is more concerned with the "safe and secure" segments of humanity than with the "suffering and submerged ones." He said that the biggest problem is "how to apply the ideals of Jesus to a competitive economy where there are vast inequalities in conditions and states."

Rural Churches

A plea for a better program of sex education in the schools, and practices that will control the birth rate in rural areas was presented to the conference by a special commission.

It also urged rural churches to take the following steps in widening their program:

Encourage small group discussion of mental hygiene problems on a neighborhood basis.

Cooperate with state agricultural schools in giving information on latest methods of community development.

Make economic policy studies for rural areas.

Encourage best farming practices.

Study to determine the ideal

farm size in the community.

Assist young families to become landowners through approved agencies.

Urge members to participate in watershed conservation plans.

Become acquainted with population policies that will bring a higher level of living to the community.

Encourage international immigration laws that will make it possible for families to move from over-populated areas.

Promote zoning legislation in rural areas.

If widely adopted, these practices would alleviate many of the needs of social welfare for coming generations, the commission maintained. At the same time, it warned against churches becoming entangled with institutions in the social welfare field.

Urban Areas

A tendency among Americans to flee to the suburbs was leaving big cities without an adequate number of Protestant churches, was the conclusion of another commission.

Many of these over-populated areas, the report stated, "are segregated by poverty, social class, race and politically from the communities where the better established American Protestant denominations are strong."

The report was optimistic, however, about the prospects for successful work in the left-behind areas, calling them "better than ever before." In this connection, the report said

that evangelical effort in the city is face to face with a ready-made challenge through the influx of Negroes, low-income Southern whites from rural areas, Puerto Ricans and Mexicans. Churches were urged to pour money, organization and leadership into the task of "winning the city for Christ."

Religion Divisive

Religion is dividing rather than uniting one out of every five Protestant families, according to the Rev. R. E. Lentz, director of the family life department of the Council. His statement was based on a survey of 149 congregations of 24 denominations in four mid-

west cities with a total membership of 81,000. Typical were families where parents attended different churches; families where the mother attended church but not the father; split families because of mixed marriages.

More flexible and realistic problems to help meet family needs was suggested as a way of meeting the problem.

It was announced at the close of the conference that another on the Churches and social welfare would be held in January, 1957, with the purpose being to frame a program of policy and action "for a Church welfare ministry to this generation."

Cancelled Freedom Hearings Start Controversy

★ Senator Thomas C. Hennings, chairman of the Senate subcommittee on constitutional rights, denied that proposed hearings on freedom of religion were cancelled as the result of pressure from Roman Catholic sources.

He said the cancellation met with the apparent approval of Protestant, Roman Catholic and Jewish leaders who were consulted by the subcommittee members and staff.

The Senator made the statement in reply to charges in some Protestant publications that the subcommittee was subjected to pressure from Roman Catholics who feared a vigorous debate on the issue of Church-state separation.

The subcommittee chairman also denied what he said were published charges that "various Catholic groups, including the National Catholic Welfare Conference" initially urged the subcommittee to go into the Church-State separation ques-

tion in order that arguments for state aid to parochial schools could be presented.

"Nothing could be farther from the facts," he declared.

"Representatives of the National Catholic Welfare Conference, from their first knowledge that such a hearing was scheduled, expressed the feeling that it was inadvisable on the grounds that it would be too difficult to prevent the hearings from becoming a forum for interfaith bickering."

The only request from a Catholic representative to testify at the proposed hearings "came from a priest in a small parish in Ohio," Sen. Hennings said.

He said that subcommittee members, disturbed by criticism from Protestant and Jewish sources, contacted representatives of Jewish groups and of the National Council of Churches and received a similar expression of concern about

possible religious controversy.

"On the day the hearings were postponed, the director of the Washington office of the National Council of Churches joined with others in urging postponement of the hearings," Sen. Hennings said.

"He (Dr. Earl F. Adams), like the others, is a courageous, gentlemanly and wise counsellor, and the advice they jointly gave was heeded," he added.

The Senator made public a telegram received from Dr. Adams in the name of the National Council declaring: "Heartily commend the good judgment of the Subcommittee on Constitutional Rights in postponing public hearings on religious freedom."

After the postponement subcommittee members felt, the chairman said, that the purpose of their investigation into the present status of religious freedom could be served by a study of the replies to 10,000 questionnaires that had been sent to religious leaders of all groups.

An aide to Sen. Hennings said the tabulation of replies has now been completed and the subcommittee staff is working on a report. The report will not be made public, however, until the subcommittee has completed public hearings on freedom of speech and assembly, scheduled to open this week.

VETERANS DAY OBSERVANCE

★ The Rev. Joseph Wittkowski, chaplain of the American Legion in Pennsylvania, officiated in place of the national chaplain at the first national veterans day observance at Gettysburg Park, November 11. Speakers were J. A. Wagner, national commander of the Legion, and Douglas McKay, secretary of the interior.

Toynbee Says Christianity Must Purge Itself

★ Arnold J. Toynbee, British historian, said November 3rd that Christianity must "purge itself" of its "self-centeredness"—otherwise, "it will be rejected in the future."

In the last of a series of four addresses on the relation of Christianity to western civilization given at Union Theological Seminary, New York, Toynbee said, "We must try to purge Christianity of its accidental western accessories. We treat Christianity as if its virtue were not derived from being Christian, but from being western."

This purging is important, he added, "because man is always relapsing from the worship of God to the worship of his tribe or himself . . . Christianity is a gospel not for the west, but for all mankind."

What is even more difficult to purge he said is the "belief that Christianity is unique." This is not to say, he explained, that Christianity is not a revelation from God, but rather that "He would not have left himself unrevealed to other human creatures."

"One can believe that one has received revelation without necessarily believing he has received exclusive revelation."

"Exclusive-mindedness is one of the most fatal sins." Christianity must be freed from this restriction because it is "a sinful state of mind, the sin of pride."

He defined exclusive-mindedness as possible expression of self-centeredness. "And," he said, "if the imitation of God is man's task, then the task of us human beings is to break out of our self-centeredness."

"What then," he asked, "should be the attitude of contrite Christians toward higher religions and the followers of them? I suggest that we recognize all higher religions as revelations of what is good and right," even though they "differ in the extent to which this revelation has been translated by them into individual and social practices."

"All the essentials in Christianity have non-Christian precedents and non-Christian parallels in other high religions," He quoted a Roman senator as saying, "When we are in the face of so great a mystery, it is impossible to approach the heart of it by one road only."

Christians, "in order to meet their brothers—the followers of other religions—on the common ground that exists between them and us, must recognize their common ground."

This common ground for all higher religions exists in human nature. "All have risen from the same challenge and need."

Higher religions, Toynbee said in an earlier lecture, "should reconsider their traditional relations one to another and should . . . subordinate their differences in order to stand together against their common adversary."

This common adversary confronting all higher religions is man's worship of human power, as expressed in communism and nationalism.

He feels there is hope in the article of faith, common to all religions, that God and not man "is the greatest spiritual presence."

For his own picture of the future, he described not a syn-

thetic religion, but rather religions existing as historic entities, absorbing more and more from one another.

BISHOP EMRICH ON RADIO

★ Bishop Emrich of Michigan is the coordinator in a new panel discussion program called Bishop's Study, which was launched by a Detroit station on November 6th. It is designed to stimulate thinking on common problems associated with everyday living.

BISHOP MINNIS ON AIR

★ Bishop Minnis of Colorado was on the Church of the Air on October 30th in a program which marked the 25th anniversary of the broadcast. When it was launched in 1930 one of the three speakers was Bishop Irving P. Johnson, the founder and first editor of the Witness, who was then Bishop of Colorado.

STUDENTS SHOW TREND TOWARD CHURCH

★ Tabulation of religious preferences at the University of Missouri show that more and more students are church members or have decided church preferences. There were but 3.6 per cent who had no church preference. Baptists led, with Roman Catholics second.

KEPT BUSY DURING SPARE TIME

★ An inmate at Stateville Prison, diocese of Chicago, serving a long sentence for armed robbery, presented the Episcopal chaplain with an eight foot white and gold frontal he had tatted in his "off hours" during the past three years. This will be used at the festival services in the chapels of the three prisons.

Suggestions on Aid to Africa Offered by Alan Paton

★ We make too many mistakes ourselves to be very tough on others. However it is rather amusing to find the excellent paper of the diocese of Southern Ohio referring to Alan Paton as "an Anglican Clergyman in South Africa."

The diocese has a World Order Committee, so when the convention earlier this year passed resolutions on the situation in South Africa, the chairman sent copies to Alan Paton, who thanked him for sending them and then offered the following suggestions on the kind of action American Christians can take.

1. It would be a fine thing if any of your members should happen to be visiting South Africa and should make contact with our churches and take every opportunity to make known the views of your diocese.

2. I hope that you will continue to exercise your undoubted right, and in many respects your duty, to protest against wrong wherever it may be.

3. We in South Africa often use as an excuse that all is not perfect in the United States of America. This becomes, however, more difficult to do when American Christians themselves acknowledge their shortcomings, as you do in the first resolution.

4. Would it not be possible for your diocese to establish some kind of fraternal relationship with the diocese of Johannesburg? That, I am sure would be a good thing. You might even be able to give some gift to the mission work of this diocese, whose bishop has come under attack from

prominent members of the government.

5. You should use every opportunity to press the United States to take a strong stand in U. N. It is my strong impression that in the present world situation, the United States government would support any authority guilty of racial discrimination, provided such authority is opposed to Communism.

6. Most of the press messages that we receive from America on racial matters deal with such things as riots, etc. Could we not receive more messages showing what is being done in many parts of the country to put an end to discrimination?

As The Witness stated last week, any gifts for the work in South Africa will be sent to Canon John Collins of St. Paul's Cathedral, London, who will see that they reach the proper Church authorities in South Africa. Checks should be made payable to The Witness, marked "Africa Fund" and sent to Tunkhannock, Pa.

CHURCH INSTITUTE HOTEL SOLD

★ The Seamen's Church Institute of Philadelphia has agreed to sell its waterfront hotel to the federal government for \$625,000 after two years of negotiations.

The national park service will demolish the building in its development of the Independence Historical Park. The original government damage offer two years ago was \$450,000, but the Church agency protested that it could not relocate and build for that amount.

The institute now has until Christmas, 1957, to vacate, and in the interval to acquire another site. It built the property, which includes a chapel and other services for seamen, in 1925 on the site of an old Colonial tavern where George Washington and others of his day dined.

Serving one of the country's largest ports, the institute is supported by several Protestant groups, although Episcopalians have traditionally had the major interest and representation.

Details of the sale were reported to the annual meeting of the institute's board, which is headed by Bishop Hart and John C. West, an investment banker.

The board re-elected the Rev. Dr. Percy R. Stockman as superintendent for his 36th year.

Building of a new \$60,000 branch recreation center in the city's Port Richmond section was authorized. It will replace three old private residences now serving some 800 men a month.

Peace On Earth!

is not only a Christmas slogan

(God forgive us if we ever thought so)

Will YOU stand and be counted
as one Finished with War's
Futility?

Write:

Episcopal Pacifist Fellowship

9 E. 94th St., NY 28, NY

Church Furniture

FOR EVERY NEED AND BUDGET

Pulpit and communion sets, fonts and lecterns available for early delivery. Chancel furniture, carvings, Bodiform Pews, folding chairs, tables and Sunday School furniture also available.

Write Department 133
AMERICAN SEATING COMPANY
901 Broadway N.W., Grand Rapids 2, Mich.

EDITORIALS

Praying for Yourself

By Austin Pardue

The Bishop of Pittsburgh

A BRILLIANT young doctor came to me with an Ivy League education, an academic attitude toward God, and a set of emotional complications that were driving him toward suicide. The story of why he thought of taking his own life is unimportant here, the point being that he felt that he had no right to pray for himself. He regarded it as selfish. He could worship God corporately, could pray for others, could read heavy books on theology, and could sit for hours in religious 'bull sessions' but it made him feel guilty to pray for himself. The more I talk to young intelligent converts to Christianity, the more prevalent I find this strange attitude about God—guilt and personal prayer. There is something wrong about this false Spartan piety.

On the other hand, I have travelled thousands of miles for the U. S. air force as a mission preacher, from the top of Greenland where it was 50 below zero to the deserts of Africa where it was 120 in the shade; from the front lines in Korea to the edge of the iron curtain in Berlin; and I have discovered that the average airman wants one thing in religion above all: to know how to pray for himself. His approach to God is human, humble, and normal.

The important thing is that no one can be a useful servant of Christ unless he spends time praying for himself. Our Lord points the way for he continually goes apart from the crowds to pray for the necessary strength with which to accomplish his work. True, he didn't pray for "things" other than daily bread, but it is not wrong to ask for material values.

Our Lord's Example

OUR Lord took people where they were and he found most of them in a state of need. That is where most of us are right now, regardless of education, sophistication, financial affluence, high social or political position. We are in need, and if we don't know it, we are even worse off than we realize. Jesus administered to the sick, frustrated, nervous, crippled, diseased, poor, blind, despised, and

dreadfully sinful. They came to ask help for themselves.

All he asked for was an evidence of faith and a desire for help. True, he never intended to leave them where he found them, with a mere cure to show for his work. He sought to lead them to a higher vision of unselfishness, but he never once belittled their own self-seeking to meet the demands of their troubles. As a matter of fact, he rejoiced in their requests for it meant that they had been humbled to the point where they knew that they must have the help of God. That, he said, is the beginning of wisdom.

The Bible is filled with stories of prophets, priests, kings and commoners, who constantly prayed for their own needs. What is more, God listened to them and answered their requests. It is against the entire Biblical practice and experience to deprecate private prayer for personal needs.

Personal Experience

IN MY own experience, I pray mostly for spiritual, physical and mental values, for they are basic. I do not hesitate to pray for "things" if I can well use them, but material petitions are rare with me. That is because I have most things I need. But I lack many qualities which would make my work more inspiring, my human relationships better, and automatically improve my health and energy. If I didn't pray for myself with consistent regularity, I would flunk out in my work miserably. I am just too weak to get on without praying for courage, love, wisdom, faith, and health.

Here is a very wise clue to the question of one's unworthiness to pray for himself. I placed it before the Rev. William E. Stephens, a modest and wise young person in Pittsburgh. He said that he, too, used to feel that it was selfish to ask God for things or qualities on behalf of himself. He struggled with it in despair for a long time and then he saw the answer. He had not been able to pray for himself because of his own pride. He wallowed in pride because it made him feel superior to others. He preached about not praying for himself because of his unworthi-

ness, and thereby felt himself to be holier and humbler than all the selfish people who sought out God for personal reasons and needs. How astute Bill Stephens is, and what is more, how well he has put his finger on some of the false piety that motivates many of our falsely pious poses. All of us have them. What is yours?

Service of Others

THE Christian motive for self-seeking in prayer must graduate into the service of others, even to the point of sacrifice and death on their behalf. The goal is to be daring, physically and spiritually, to save someone else. If self prayer stays where it starts, it is selfish and un-Christian. Our Lord summarized the law in commanding us to love our neighbors as ourselves. Yet, he didn't tell us to love our neighbors only—he included ourselves.

Why? Because he knows, only too well, that if we did not love ourselves, we could never love our neighbors. He who hates himself, hates everybody else. God is a realist. He doesn't give us abstract ideals that cannot be lived up to. He knows human nature; after all, he made it. He takes us where we are, and then leads us to where he would have us go. He asks nothing of us that is morbid or impossible. "His yoke is easy, his burden is light," he tells us. Without him, the burdens of life become unbearable. He made all the energy and strength there is. He is the only source of power. Contact with him means that we can make the grade.

There is nothing more individualized or personalized than going to the Holy Communion where each person receives God into himself. Why? So that he may have the strength to love and serve his neighbor as well as himself. Then he may be called upon, as he grows spiritually, to give his life and all that he possesses for the sake of his neighbor. But in a sense, even that is selfish, in the right way, for it will give him the peace that passeth all understanding and the "joy that no man taketh from him." What more could he want?

Man is weak, powerless and miserable without God. Soon he runs out of the original deposit of energy God has given him if he does not seek to have it replenished via the various means of grace he provided. It is as though you were given a fine automobile with a tankful of gas and naively believed that it would

run forever without a refill. No matter how fine the machine may be, it is powerless when empty. Before it can be of service it must have something to run on—it must have itself filled with fuel to be a faithful servant.

The more you pray for yourself, the more you can serve him and mankind for you cannot give strength that, of yourself, you do not possess. But—if you seek power only for your own needs and do not keep it in circulation for the needs of others, it will stop and you will be empty. The circuit points are God, self and others and all goes dark and powerless when it ends with self.

The Gospels

IF YOU study the Gospels of the Prayer Book for the Christian year, you will find that the life of Christ is packed with episodes of people who went to him in need. They did not approach him with an attitude of high-minded praise and thanksgiving but with a burning desire to be helped and a faith sufficient for the cure, whether it was physical, mental, or emotional. What is more, our Lord rebukes those disciples that try to prevent the needy from seeking him out. Not to encourage the average person to go to Christ in prayer with his problems is to deny the spirit of the Gospel. He not only accepted people where they were but he gave them strong encouragement to come to him for any problem or want conceivable when he said "Come unto me all ye that travail and are heavy laden and I will give you rest."

Our belief in the miracles of our Lord is without questions, ifs, ands or buts. We take the Gospel as it is presented for if we begin to apologize, explain and rationalize, we reduce the power of Christ to be a mere ethical teacher. Ethical culture by itself has faded into dismal failure in America. Yet I would strongly tell people who believe in the supernatural to be sure that it is not used as a crutch. With our Lord all things are possible—without reservation.

Yet he demands that we first use every available technique to first help ourselves. We must seek the best scientific knowledge and the strongest character development on our own part. A man came to me the other day who wanted me to pray that his wife be changed because of a serious character blemish. When

I questioned him deeply, I realized that he wanted a miracle without hard work and the facing of far more reality on his own part.

Finally, we remind you again that our Lord permits us to ask for anything we desire. He demonstrated this in the Garden of Gethsemane after asking his Father if he might not be spared from the cup of agony that faced him on Good Friday. That was a big request on the part of Jesus. However, he concluded

his prayer by saying, "Nevertheless not my will but thine be done."

You can pray for anything you want, no matter what, if you give it back to God and accept his will and final decision, knowing that his wisdom is right and that one day you will understand the whole truth. In short, let us pray for ourselves—that we may become capable of "doing all such good works as God has prepared for us to walk in."

UNDERSTAND WITHOUT CONDEMNING

By Robert S. Trenbath

Rector of St. Alban's, Washington

THE words of Jesus, recorded in St. Matthew's Gospel, "Those who are well have no need of a physician, but those who are sick For I came not to call the righteous but sinners," was a hard saying for many of the people of Jesus' day.

It is a hard saying for many of us. I should like to explore it with the insights received from the first chapter of Tillich's "New Being."

Who were the sinners of Jesus' day? They were the ones who had committed immoral acts. There are plenty of them accounted for in the gospel stories. There were harlots; there were men such as Matthew who because of his position as a tax collector was in a position to accept bribes, and so many of them did that tax collector and sinner almost became synonymous. There were just plain sinners that probably mean thieves and robbers and pickpockets; short changers; murderers; people who disobeyed the divine law which had become embodied in the civil law.

They were sinners. Jesus did not try to justify their sin by any psychological or sociological reasons. He didn't try to excuse the sin. He acknowledged it.

Who were the righteous? They were the people who kept the law; those who were obedient to the law. They were the good people of Jesus' day. They were the Pharisees. And they were really righteous. Their righteousness was not easily come by. It meant a lot of self control and discipline. One such person could be compared with the elder brother in the parable of the prodigal son. He had

always stayed home and worked on the farm, done what his father wanted him to do, been a good boy, a hard worker, a joy to have around. Another actual person was Simon the Pharisee who invited Jesus to come and eat with him. Simon was probably one of the leading men of his day. He was zealous in his religious and civic duties. He was the backbone of the community. He was a guardian of the law.

Sided With Sinners

NOW the revolutionary character of Jesus was that he took the side of the sinner. And to make this contrast significant and great let us bring it up to date and say it was as though we were to take the leading people of most communities, the good solid citizens, and also take the real sinners of the community—the people who drank too much; the people who ran off with other people's wives; the occupants of the jails, and then say that Jesus came to call the latter into his kingdom, not the righteous ones.

Why? Because the righteous are perfectly all right and don't need any help? Not at all. But simply because God is not concerned with morality as such when he first encounters someone. He is concerned with a person. He is concerned to love that person and to forgive him. And it makes no difference at that point whether a man has done something that's good or done something that's bad. Morality isn't the level of judgment. People are the level; people as they are at a given moment; people who have the capacity to understand

what they need, what they are being offered, and are able to accept what's offered.

Now in this sense it is the sinner who can understand better than the righteous person. For the sinner knows his need of forgiveness. He knows his need to be reconciled to God; he knows his need of acceptance. He knows he has sinned. He doesn't need anybody to tell him that.

And, therefore, the righteous person very often can never help the sinner. For the righteous person confronts the sinner as judge and the sinner doesn't want to be judged. But even more than this he confronts the sinner with no love. And love is just what the sinner is looking for. Therefore, the sinner shies away from the righteous. The child of a righteous parent has little relationship except blood with that parent; the husband of a righteous wife looks elsewhere for his understanding; the would-be Christian does not beat a track to the door of the righteous person. The righteous person cannot help the sinner usually, for he lacks love.

And he lacks love because he has not accepted the forgiveness of God that God so freely offers. The righteous one almost always thinks that he has earned forgiveness. He deserves it. If God offers it to him, then it is really because he has come by it by his own efforts. It is forgiveness because.

The sinner knows that God offers him forgiveness not because of what he has done. Indeed, it is just the opposite. It is in spite of what he has done or not done. What is offered is:

"reconciliation in spite of estrangement
reunion in spite of hostility
acceptance in spite of unacceptability
reception in spite of rejection."

The sinner sees this. He is not worthy of what God offers him. He does not deserve it, for he has done nothing to merit this. He sees the greatness of this act of forgiveness, therefore. And because he sees this, he can love much in return.

The righteous one's very righteousness gets in his way of being able to accept God's forgiveness. His goodness tempts him to think that he is worthy of God's accepting him. And the very fact that he can't understand how God would choose the sinner to call rather than himself clearly shows this to be true. He can-

not love because he has not accepted the way God acts towards him. And his inability to love is his unrighteousness. His theology is obedience; the theology of the sinner is love.

How About You?

WHEREVER I read something like this in the New Testament I have to ask myself: What are you, sinner or righteous one? It is not easy to answer. It is easy to see someone else as a righteous one or as a sinner. Perhaps the real test is what is our attitude towards the sinners of our own day?

What is our attitude towards the alcoholic? Towards the adulterer or the adulteress? Towards the inmates of the district jail or reformatory? Towards the dope addict?

Is it one of utter disgust with such people? Is it one that looks down its nose and will have nothing to do with them? Is it one that says how can people do such things; don't they know any better? Is it one that says: I go to church, I give to charity. Thank God I am not like that sinner over there.

Or is it an attitude that reaches out for the sinner; that seeks to make him feel at home in our presence; that seeks to understand without condemning; that seeks to encourage reunion and reconciliation and acceptance in spite of not deserving it.

And the real test of the Church, (that is, the real test of all of us who profess to be Christians and who are members of the Church) is how do we join with the risen Christ in his loving encounter with the unlovely people of this world?

Do we as a Church reach out for these people? If we are honest with ourselves, we must admit that we don't very often. Because we find it so difficult to love the unlovely. If we acknowledge this then perhaps we shall be driven back to asking ourselves why we can't love? And if Tillich be right in his interpretation, then it is because we have not been forgiven very much. We haven't accepted the forgiveness that God offers us. This makes us more righteous and more unloving. And this is our unrighteousness.

The sinner by being loved is ultimately turned into a lover and thus he in turn can reach out for other sinners in a way that the righteous man cannot. And this becomes his righteousness.

Fellowship

ONE of the reasons for the existence of the Alcoholics Anonymous movement that grew in a way outside of the Church but somewhat related to it is that so many alcoholics felt no love being shown them by Church members. All they felt was judgment and righteousness. This they could not stand, especially because an alcoholic is rather sensitive. But when some fellow sinners (now redeemed alcoholics) reached out for them, they responded in a way that has amazed the world.

They responded because nothing was demanded of them to get into the organization except a willingness to belong. They didn't have to be reformed before they came in. And so they came in in droves. And inside the AA's they found a fellowship they found no other place; they found understanding; they found love, and acceptance of them as they were and not as they ought to be. And because of this love, they began to love themselves, which is very hard for some of us, and then finally to love their fellowman. Perhaps if we can't read the New Testament aright, we can profit by what we see with our own eyes.

"I came not to call the righteous, but sinners," Jesus said. He is still saying it today.

O Lord, who hast taught us that all our doings without charity are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues; without which whosoever liveth is counted dead before thee. Grant this for thine only son Jesus Christ's sake.

A Blind Man Groping

By William B. Spofford, Sr.

THERE were a lot of big-shot people on those commissions which brought in reports on domestic and international issues at the Cleveland Conference about which I wrote last time. You will recognize most of them just by giving their names: James Myers; John Paul Jones; Bishop Edgar Blake; Bishop McConnell; Joseph Fletcher; A. T. Mollegen; Dale DeWitt; Charles Webber; Reinhold Niebuhr; Harry F. Ward; Richard Morford; Howard Kester; Paul Lehman; Harold Fey;

Cameron Hall; Elmer Ardt; Clifford Stanley; Jerome Davis; Edwin Prince Booth; Edwin McNeill Poteat. Quite an array of brains, and these were not all. They labored hard and long.

The report on the domestic situation called for social-economic planning under democratic control, with social ownership of all things necessary to its successful operation substituted for the method of struggle for profit as the economic base of society, since it is only thus that the Christian principle of service and the development of personality can be achieved. And—important in the light of more recent charges against a number of these men—the committee recommended and the conference unanimously approved this statement: "Education, democratic discussion and legislation are to be the methods used in seeking the change, not violence."

The report as adopted also sharply criticized the House Committee on Un-American Activities and all Congressional committees which violate in any way the American tradition of civil and religious liberty. The National Labor Relations Act was praised for having promoted justice and stability in industry; the stupendous increases in military appropriations, at the expense of social services, was deplored; an anti-lynching bill then before Congress was approved; anti-Semitism was vigorously condemned; after first urging the Churches to set its own house in order, the conference went on record as favoring a law which would make it a crime for any place of public accommodation to refuse equal facilities to anyone because of race, color or creed. The cooperative movement was also commended because of its basic objective of service rather than private profit and because of its economic democracy in ownership and control.

Christianity and War

THE Commission on Christianity and war had a hard time, with the chairman having really something on his hands when at times a dozen or more shouted for recognition, and when he was called upon to unravel those amendments to the amendments affairs. Roughly there were three points of views: one, of course, was the straight pacifist position; two, those who looked upon world war two—before we got in, note—as one between rival imperialism and therefore the U. S. should stay out of it; three, those who recognized the war as a struggle for markets and raw mate-

rials but who, nevertheless believed that the democracies of the west should be supported against the totalitarian powers.

The following statement was finally passed as expressing the mind of the conference:

"The United Christian Council for Democracy finds its spirit depressed and its mind clouded by the appalling tragedy of war. We cherish no delusion that we, though citizens of a neutral nation, are untouched by the warped perspective, mental paralysis, and moral disintegration which poison the stream of life when nations dedicate the spirit and resources of peoples to the slaughter of their fellow men and the destruction of the painfully acquired treasures and ideals of civilization. What we now see, as the pall of violence settles over us, is indeed as through a glass darkly. We are unable to be sure of ourselves or of one another. We implore the mercy of God in our darkness and beseech the God of all goodness to vouchsafe to us the grace of our Lord Jesus Christ and the guidance of the Holy Spirit. Humbly, and with all charity and mutual forbearance, with full respect to the conscience that many share our spirit but disagree with our pronouncements, we would affirm:

"That war is contrary to the Christian gospel and way of life.

"That it is because men and nations do not live this gospel and way of life that war has come upon us.

"That we as Christians have fallen far short of the faith we profess and thus cannot disclaim a share of the responsibility for the present tragedy.

"That Christians, therefore, neither as groups nor individuals can wash their hands of the war and hope to stand entirely aside from it.

"That we must grant full freedom of conscience to all as they seek to face the responsibility that the war brings.

"That nonetheless we are agreed the United States can best serve the world by keeping out of this war and by using its influence and resources to promote a just peace for all peoples as speedily as possible.

"That we re-affirm our loyalty to the principle of freedom of conscience; demanding from the authorities of state and Church exemption from war duties for the conscientious objector and full guarantee of his rights as a citizen; also the full respect from pacifists and

war resisters for the integrity, honor, and the religious and civil rights of Christians who fulfill their duties as the state may require in war time.

"Finally, that we oppose at all times the exaltation of the military over the civil authority, the suspension of the Bill of Rights in emergencies; that we oppose imperialistic ambitions, as contrary to the ideals of the United States of America."

This statement was followed by a number of resolutions: 1. Calling upon the United States to move now to stop the war by calling on all belligerents to state terms on which they will negotiate. 2. Opposing arms increases by our government. 3. Opposing the industrial mobilization plan. 4. Opposing conscription. 5. Affirming the rights of all conscientious objectors to refuse to cooperate with the state in war, with the executive committee of the UCCD urged to take steps to maintain this right. 6. Supporting the principles of a war referendum. 7. Opposing the government engaging in any secret or military alliances. 8. Supporting the neutrality law and opposing all attempts to break down restrictions of the act, as for example, by loans to Finland. 9. Favoring an embargo on the export of arms to all countries at all times. 10. Opposing the extension of armaments at the expense of relief. 11. Favoring the setting up of Keep-America-Out-of-War committees in churches, with state and regional conferences urged to take appropriate action looking toward that end. 12. Urging the churches to aid in alleviating the suffering of the victims of war and injustice through approved agencies.

Then What?

AND after that, what? We had eight fairly thriving social action groups in Churches, and groups in others, stimulated by this Cleveland affair, who went home to organize. We were all bound together for concerted action in the United Christian Council for Democracy, with a sizable budget, a distinguished chairman in Prof. Reinhold Niebuhr, and an exceptionally able secretary in the Rev. Richard Morford.

Then, bang!! The U. S. in world war two, with everything most that the Cleveland conference had affirmed, taboo. Then, bang and still another bang!! This time, the cold war, with everything the conference had affirmed

not only taboo but "subversive". So those brave social action pioneers just evaporated—most of them, not all.

Of the eight organizations that were affiliated with the UCCD, all but two have disappeared, the Methodist Federation and the Episcopal League alone remain, both today weak. And the UCCD has long been out of business.

But if the findings of that Cleveland conference were right for its day—and certainly the spirit of that affair was thoroughly right—then what is to prevent a revival, with the younger boys and gals moving in to make a program which will make sense for them today.

If we are coming out from under a cloud, as some say and I surely hope, then maybe there are a few scattered about among the Churches who will give this thing a whirl.

Two Way Communication

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THIS morning I lifted my telephone receiver and dialed a listed number of a person known to me. Presently a familiar voice answered, to which I responded. Suddenly, for some unknown mechanical reason the line went dead. I sensed it before I knew for certain. "Hello, hello"—there was no response. In the midst of frustration I replaced the receiver. There was no communication without both ends of the circuit open.

In a spiritual sense, faith must be a two-way communication or else it is simply frustration. Skeptics have sometimes thought of faith as somewhat like a person on one end of a telephone, wishing there was someone at the other end. This is as impossible spiritually as we have found it to be mechanically.

Faith is a two-way conversation of one heart and will with another. Each of us has experienced this dual relationship in his own family or among his friends. It is virtually impossible for one to have faith in another without some similar feeling in return. What a surge of wholesome feeling goes through the child who discovers he is believed and trusted by his parent. This bi-product of love which he now experiences begets a similar response from him. The circuit is complete. Communication follows. Now many things are possible: Forgiveness, understanding, patience, affection,

peace of mind, freedom from anxiety and insecurity. Faith is a two-way passage.

During the octave of All Saints, we are reminded of the bond of love that existed between ourselves and those dear to us who have gone on into the larger life. We recall the two-way passage of faith that existed between us. Sometimes the memory of it remains constantly where the legacy of that faith has been bequeathed to us in possessions or even through their friends who because of them, are still our friends. Suddenly it may occur to us that the communication of faith still exists even though death separates us.

Christ has added the sublime consideration to the two-way passage of faith. In him we know that God believed in us—loved us enough to communicate with us person-to-person. Because of the faith of Christ toward even the most imperfect of men, a tremendous response began, which changed lives and perpetuated the faith of the converted. Yet it was the fact that a tax collector or an adulterous woman or a fisherman knew Christ believed in them that made the change and the response possible.

For the Christian, a living Christ makes the two-way passage of faith more than a memory. It continues to be a reality. God still has faith in us. God cares. Because this is true, we have confidence when we pray, "Grant to thy faithful people pardon and peace."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IS THERE any parson who does not know the times when a sermon "will not come?" We sit at our desks; we gaze at the empty paper in our typewriter; we walk about, but the sermon will not come. Remorseless Sunday is coming closer and we have nothing to say. We look at old sermons and printed sermons and they leave us cold. Not an idea! Not the ghost of an inspiration! Nothing!

It is very likely that we are mentally tired and that our nervous force is spent and there is nothing to do but wait until nature replaces it.

It is so too with our calls. It suddenly seems

as if they were a burden too great to be borne, as if we could not bear to ring a doorbell, and greet our parishioners with pleasure, and say the right things.

It is time to get away for a day or two. We need a season of refreshing. Our true work is creative and that is why it can bring such keen joy and such great depression.

This Nation Under God

By Philip H. Steinmetz

Rector of the Ashfield Parishes

There is a world of difference between recognition of our subjection to the rule of God and the common idea that God is on our side. There are many people in every nation who believe they should defend their country, right or wrong, and who expect that God will side with them in the enterprise. But for the Christian the weight is always on the other foot. The rule of God is supreme and the defense of the nation is only possible when the nation is truly "under God", that is doing what is right in his sight.

Fortunately there is general recognition of this basic truth in our land. In the new pledge to the flag our subjection to the rule of God is explicit in the phrase "under God". In nearly every statement made by our President there is implicit or explicit the supremacy of God's will to ours. The whole body of our common law rests upon the moral order which God has established and revealed in the Old and New Testaments.

To be sure, there is a good deal of our practice which smacks more of the idea of retribution than of mercy and love and there is rather more emphasis on property rights than on personal rights than should be found among Christians. We have not entirely caught the vision God gave us in Christ of the power of suffering love seen in the Cross to turn evil from its course and rescue people from their own sinfulness. But we do find a person innocent until proved guilty at least in court, whatever may be our practice in making judgments about our neighbors and the gossip we make and share about them.

When we celebrate the birth of this nation under God and watch the fireworks, ball games

and bands, we may not be reminded by the celebrations that God is our ruler and king. But we are under God none the less and may thank God and live accordingly.

Your Favorite Psalm

By William P. Barnds

Rector of St. James, South Bend

IF YOU were asked to name a favorite Psalm (other than the 23rd.) which Psalm would you name? Would it be perhaps the 1st Psalm beginning "Blessed is the man that hath not walked in the counsel of the ungodly" or might it be the 43rd used in the priest's preparation for the Eucharist and beginning "Give sentence with me, O God?" Maybe it would be Psalm 130, the De profundis, or would you be in the company of those who have no special favorites among the Psalms simply because they are not really familiar with the Psalms?

Do you know offhand that there are 150 Psalms? Do you realize that they are divided into five books? Have you noted how the Psalter is divided into morning and evening sections for the days of the month so that it may be read through in an orderly fashion in a month's time?

The Lectionary also appoints certain Psalms for each day. Did you read them today? And if not, will you read them today? When you are sick, do you know that there are certain Psalms prescribed, as it were, for your spiritual outlook? Look them up in the order for the visitation of the sick, on page 308 of the Prayer Book. Become increasingly familiar with the Psalms.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

Assistant Secretary Overseas Department National Council

"I think this is a very useful pamphlet indeed, in that it brings together so much material which is not readily accessible elsewhere. It should be very useful to any parish priest who is in touch with young men who are curious about the ministry. It is clearly stated and in sufficient detail so that it would guide anybody helpfully."

—BURKE RIVERS, Rector of St. Stephen's, Wilkes-Barre

Bishops and Rectors will want copies on hand for that inquiring young man

25¢ a copy \$2 for ten copies

THE WITNESS

Tunkhannock

-:-

Pennsylvania

DEAN JOHN LOWE AT KENYON

★ Dean John Lowe of Oxford Cathedral England delivered the Bedell lecture at Kenyon College of November 3rd. His subject was the Biblical conception of peace.

He traced the history and development of the concept of peace from its primitive beginnings in Hebrew thought through the Old Testament literature to its partial transformation in the New Testament. His study brought out a contrast, relevant to the establishment of a durable peace in our day, between the Biblical conception and contemporary notions. "Peace" in the Bible is fundamentally a gift from God, not the climax of human effort. It

is also a strongly positive conception, virtually synonymous with "salvation." It does not emphasize the psychological side, for inner peace is derivative, not a root.

Dean Lowe believes that hope for the future lies in recovery of the Biblical "order of priorities": (1) peace from God; (2) peace with God; (3) peace among men; (4) peace within man.

NEW CHURCH IN DETROIT

★ St. Paul's, Detroit, is to have a new church costing \$200,000, to replace the 80-year-old frame structure which was torn down a year ago. The old church played an important part in the life of Mr. and Mrs. Henry Ford. Mrs. Ford's father, Melvin Bryant,

was one of the incorporators of the parish; the Fords were married in the church and their son, Edsel, was baptized there.

DOPES ANONYMOUS PROPOSED

★ Bishop Quin of Texas, who was one of the organizers of Alcoholics Anonymous in Houston, has now proposed that Dopes Anonymous be organized. "The dope habit is a disease that can't be cured by medicine or law," he declared.

HEADS CITY MISSION IN DETROIT

★ The Rev. Elmer Usher, associate rector of St. John's, Detroit, becomes rector of the Mariners Church, head of the city mission and director of social relations on January 1.

The Christmas gift created by history and tradition



The Book of Common Prayer and the Hymnal

produced by The Seabury Press

Beautifully designed and handsomely bound, each one of these fine editions is a gift to be used and cherished for many years.

Size 3 11/16 by 5 5/8 inches—printed on India paper

3272xs—New this season—the Prayer Book and Hymnal in two volumes attached by a slip pocket. Hand grained morocco, gold edges, two-piece slip case with cover. Black \$20.00

3292x —Prayer Book and Hymnal in one volume. Genuine seal, leather lined, gold edges. Black \$15.50

3293x Red \$16.50

Other styles of Prayer Books and Prayer Books with Hymnal in five sizes (including the pocket size with larger type for easier reading), and over 80 different bindings from \$2.25 to \$150.00.

At your bookstore



GREENWICH, CONNECTICUT

BOOKS...

Edited by George MacMurray

Adventures of the Rev. Samuel Entwhistle by Thomas V. Barrett. Illustrations by the author. Morehouse-Gorham. \$3.00

Entwhistle is no stranger to the readers of *The Witness*. Many of his adventures have appeared in this weekly. With the exception of Sam's trip to Bali, (the scene of the General Convention), Entwhistle's adventures are common to all sorts and conditions of clergy. The experiences which Sam shares with his good wife, include a call to a new parish; a day off; a visit from the Bishop, "bourbon and plain water, if you have it"; the arrival of material from 381; a new curate and an interlude with a new organist.

The book was written in the spirit of good clean fun, and must be ac-

cepted in the spirit in which it was written. The publishers are cautious, "... views expressed by Mr. Entwhistle, and others, are his own and are not to be construed as representing the views of the publishers or any member of the publishing firm."

To be a humorist, as Mr. Barrett is, one must see the incongruities of things as they are. Is there not some degree of wisdom to be found in the observation of a fellow clergyman of Sam's? "A Curate is a thing with answers to questions no-



Thomas V. Barrett

body asks, and questions whose answers only God knows" . . . ?

With all due respect to beloved and self-sacrificing bishops, clergy often wonder, and ask, . . . "Why it is that Pastoral Letters always sound as if they were spit out by an I.B.M. machine?"

To those who might think the adventures out of keeping with the seriousness of our times, consider a Lincoln incident. During one of the most crucial periods of the Civil War, Lincoln opened a Cabinet meeting by reading some excerpts from the current humorist, Artemus Ward. There wasn't a smile. Lincoln spoke: "Gentlemen, why don't you laugh? With the fearful strain that is on me day and night, I should die if I did not laugh occasionally. You need this medicine as much as I."

You need a dose of Entwhistle! Take it only in small quantities. If, after three adventures, you don't feel better—consult your physician.

Divorce and Remarriage by H. C. Warner. Geo. Allen and Unwin, \$1.50

Canon Warner has since the last world war distinguished himself as a writer on the Christian philosophy of sex and marriage. In this little book (91 pp.) he attempts to de-

fend the Church of England's attitude to divorce and remarriage. An attack on the Church as "cruel" by Sir Alan Herbert, member of Parliament for Oxford University and a vigorous proponent for reform in the English laws of marriage and divorce, was the occasion for Canon Warner's essay; its polemical motive gives it a flavor that prevents boredom for the reader on an otherwise much chewed topic.

The king-pin of the controversy, of course, is the Church's refusal to marry divorced persons as long as a former partner is still living. The linch-pin of his defense if its policy is the theological idea that marriages are by nature indissoluble, that therefore the state cannot dissolve them, and that what the state presumes to call divorce the Church must regard as only separation. Thank heaven the American Church and its canon law do not put Churchmen in this country in Canon Warner's fix!

—Joseph Fletcher

God and Man in the Old Testament by Leon Goth. Macmillan

An attempt to bring people to a deeper understanding of cultures and civilizations not their own, and to a wider vision of the universe and its religious implications, by acquainting them with some of the great passages of the Hebrew Scriptures. An anthology of Old Testament passages illustrating the nature and attributes of God, his will for men and the destiny of his chosen people. Readers who may have wondered what the Jews make of the Messianic prophecies, which Christians believe refer to Christ, will find an answer here. The Old Testament is seen without the interpretations of Christian tradition.

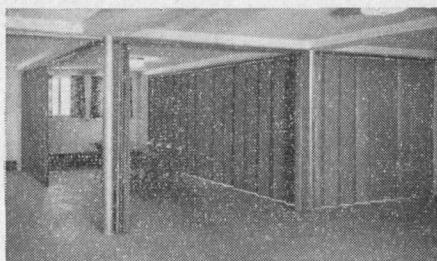
Reviews that are not signed are by the Book Editor.

CLERGY and CHOIR

VESTMENTS
Cassocks, Surplices, Stoles, Scarves, Albs, Chasubles, Maniples, Cloaks, Academic Hoods, Birettas, Caps.

1837 "Quality—fairly priced" 1955
Vestment Makers 118 years

COX SONS & VINING, Inc.
131 EAST 23RD STREET, NEW YORK, N. Y.



Bemiswall provides SUNDAY SCHOOL ROOMS ...AT LOW COST!

- DIVIDES AREAS • USE AS DOOR OR WALL • FIRE RESISTIVE • EASY TO MAINTAIN • PROVIDES NOISE CONTROL • CHOICE OF COLORS

Bemiswall operates easily on overhead nylon rollers in sturdy track. Built to fit your needs by one of the nation's leading manufacturers.

Send Coupon for **FREE** Bulletin



610-A South 4th St.
Minneapolis 15,
Minnesota

NAME _____

ADDRESS _____

CITY _____ STATE _____

NEW DORMITORY AT BEXLEY

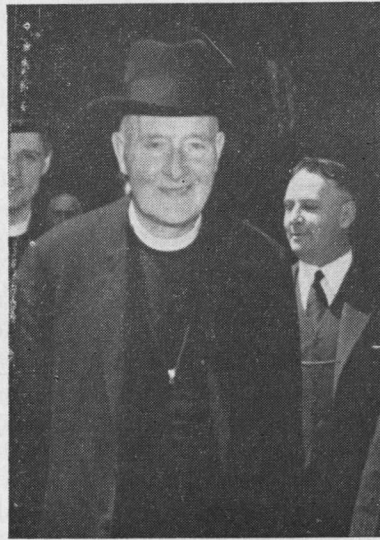
★ Ground was broken on November 5th for a new dormitory at Bexley Hall, the divinity school of Kenyon College. Bishop Burroughs of Ohio officiated with President Chalmers of Kenyon and Dean Corwin Roach of Bexley taking part in the ceremony.

The building is to be named after Canon Orville Watson who was on the Bexley faculty from 1903 until his death in 1951 at the age of 93.

ARCHBISHOP GARBETT TO RETIRE

★ Archbishop Garbett of York is to retire early next year. He is eighty and had a serious operation in May. He recovered sufficiently to fill engagements in September but was ailing again a month later.

A statement issued from his residence said that his heart recently has shown signs of



ARCHBISHOP OF YORK

tiredness so that all engagements for November have been cancelled.

MARYLAND KEYMEN HAVE MEETING

★ Keymen from thirty-five Maryland parishes met at the diocesan conference center in Frederick, October 28-30, with Bishop Powell, Bishop Doll and the Rev. Howard Harper, head of laymen's work of the National Council, the speakers.

A program for greater participation of laymen in the work of the Church was developed under the following heads: to deepen the spiritual life through a continuing emphasis on the sacraments, prayer, Bible reading; to extend Christianity through personal evangelism and the establishment of new churches; to provide financial support for the Church's program; to enlist special skills and talents in the service of the Church.

For friends and family....

What finer religious gifts than these?

The Hymnal, the Book of Common Prayer — few gifts will last as long or give as much pleasure. Our books are sturdy and of high quality; prices are surprisingly low.

The Hymnal 1940

Full musical edition, 6 by 8½ inches, dark blue cloth **\$1.80**

The Book of Common Prayer

Clear, beautiful type. 5 by 7½ inches. Red or blue cloth **\$.85**

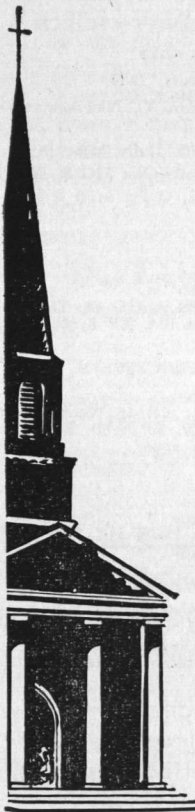
Mailing charges extra.

Whether you are planning a gift of one book to an individual, or a dozen or more to your parish, write direct. Remember that profit from the sale of these publications goes into clergy pensions.

the Church Hymnal Corporation

Affiliated with the CHURCH PENSION FUND

20 EXCHANGE PLACE • NEW YORK 5, N.Y.



HONOR KIERKEGAARD AT CATHEDRAL

★ Fifty American and Canadian professors of philosophy and theology and other scholars met on November 11 at the Cathedral, New York, to honor the Danish thinker, Soren Kierkegaard, on the occasion of the first centenary of his death.

The scholars, coming from twenty-nine universities, colleges, and theological schools, and representing eleven religious traditions, were invited to the Kierkegaard colloquium by the dean and chapter of the Cathedral. The Rev. Howard A. Johnson, canon theologian of the Cathedral, was in charge of arrangements.

Prof. John Wild of the Harvard Divinity School read the initial paper. His subject was "Kierkegaard and contemporary Existentialist philosophy". After an intermission, Mr. W. H. Auden, poet and lecturer, presented a paper on "Kierkegaard and Corpus Christi".

The Kierkegaard scholars then partook of a Danish supper, at which the two guests of honor were Canon Walter Lowrie, the foremost translator of Kierkegaard into English, and Henry Goddard Leach, honorary president of the American - Scandinavian Foundation.

In the evening, Prof. Paul Minear of Andover - Newton Theological School spoke on "Temporal and eternal coefficients in gratitude". His paper, like the other two, issued in general discussion.

After adjournment, a brief

office of thanksgiving for the life and work of Kierkegaard was held in the Chapel of St. Ansgarius, Apostle to Scandinavia.

COLORADO LAYMEN ORGANIZE

★ Laymen of the diocese of Colorado have organized as the Episcopal Churchmen. They are promoting Churchmen's Sunday for December 11th, with Bishop Minnis, at the initial meeting attended by 300 laymen, urging them to attend church regularly. He declared that more than 20,000 residents of the state are Episcopalians "but less than half of these go to church, and they refuse to be counted among the faithful until it becomes time to baptize or marry their children or bury them. It's about time that these part-time Episcopalians should stand up and be counted."

CASSOCKS

SURPLICES - CHOIR VESTMENTS
EUCHARISTIC VESTMENTS
ALTAR HANGINGS and LINENS
All Embroidery Is Hand Done

J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.
TEL. CH 4-3306

CATHEDRAL STUDIOS

Silk damasks, linens, by vd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Cathedral Studio, 3720 Williams Lane, Chevy Chase 15, Md.

ALTAR LINENS

Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal prices.
Plexiglass Pall Foundations \$1.00
Free Samples

MARY MOORE, Importer
Box 394-W Davenport, Iowa

CHURCH LINENS By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES

Mary Fawcett Company

Box 25W, MARBLEHEAD, MASS.

Everything for the CHURCH

Send ☐ Church Furniture
for ☐ Brass Appointments
Catalogs ☐ Stained Glass Windows
☐ Books of Remembrance
☐ Church School Supplies
☐ Visual Aids

WHITEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. Capital 7-2150

HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth New Hampshire

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

THE PARISH OF TRINITY CHURCH
NEW YORK CITY

Rev. John Heuss, D.D.

TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45,
HC 8, Noon Ser, EP 5:05; Sat HC 8, EP
1:30; HD & Fri HC 12; C Fri 4:30 & by
appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun Music Broadcast CBS 9, HC 10; Daily
MP 7:45, 11C 8, 12 ex Sat, EP 8; C Fri
& Sat 2 & by appt.

CHAPEL OF THE INTERCESSION

Broadway and 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays
HC daily 7 & 10, MP 9, EP 5:30, Sat 5.
Int 12; C Sat 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8,
C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8 ex Fri &
Sat 7:45.

Want to Know More About Russia?

Send \$1. (Special Price)
for 32-page ATLAS No.
H52W of colored maps.
Size 10 x 7½ inches.
Deals with history geo-
graphy and resources of
the U.S.S.R.



Denoyer-Geppert Co.

5235 Ravenswood Ave. Chicago 40, Ill.

ALDEN DREW KELLEY
Dean, Seabury-Western
JAMES W. KENNEDY
Rector, Ascension, New York

May we have the privilege of the columns of your journal to call attention to the outstanding work being done on behalf of all the Churches of the World Council of Churches at the Ecumenical Institute, Chateau de Bossey, Celigny near Geneva, Switzerland. This enterprise made possible originally by a generous gift of the Rockefellers has most signally vitalized both the study life and spiritual development of literally thousands of Christians who have been privileged to be enrolled in its courses or to visit there. Sadly, it is too little known in this country.

Like all institutions of its type it is severely handicapped by a rather limited budget. Among its most immediate needs is a tape recorder so that they may be made more widely available the text of many of the excellent lectures, addresses, etc., given there by notable leaders of the Ecumenical Movement. This is a quite personal project but one in which, we hope, many Church people would like to have a part. It would be an exceedingly pleasant and striking testimony of our interest if there could be presented to "Bossey" a gift of a tape recorder from the members of the Episcopal Church in this country.

Your contributions may be sent to Dean Kelley, 600 Haven Street, Evanston, Illinois, and will be promptly and gratefully acknowledged.

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 through 12. For information address Box "A."

MORISON BRIGHAM, M.A., Headmaster
LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees

The CHURCH HOME AND HOSPITAL

BALTIMORE 31, MARYLAND

A three year accredited course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

MRS. HENRY HILL PIERCE
Churchwoman of New York

The Importance of the Offertory by the Rev. Gardiner Day in the Nov. 3rd Witness, is a useful guide in making the decision about how much one should give to the Church. But I do not understand why he says "after taxes". The government allows us to deduct up to 20% of our income before taxes for amounts given to the Church and charitable organizations. If the tithe were reckoned in this way it would greatly increase the gifts to the Church.

CHARLES L. McGAVERN
Rector, Holy Cross, Tryon, N. C.

May I thank you for the excellent article *Christian Treatment for the Recently Divorced* by John E. McMillin. I have profited greatly in the reading of this article and I think that I shall be better able to contribute to the spiritual health of divorced people in the future.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-held system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408



FOUNDED 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write
CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

This splendid article helps all of us to see that people who find their way to the pastor's study are in need of grace not advice. Many of us are not competent to give advice, but all of us have within our grasp the opportunity to administer grace.

Thank you, once more, for such a helpful contribution to the pastoral ministry.

CARLETON COLLEGE

LAURENCE M. GOULD, President
Carleton is a coeducational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address Director of Admissions

CARLETON COLLEGE

NORTHFIELD

MINNESOTA

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for boys whose mothers are responsible for support and education.

College Preparatory

Grades: Five to Twelve

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662. PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITTMAN, Principal
ALBANY NEW YORK

THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress

ST. BERNARD'S SCHOOL

1900

Episcopal college preparatory school, grades 7-12. Located in Somerset Hills, 40 miles from New York. Small classes, supervised study, all athletics, work program. Scouting, music, rifle, camera clubs. Boarding and day students.

DONALD R. WILLIAMS
Headmaster
GLADSTONE, NEW JERSEY



Someone to Add to Your Christmas List . . .

SORRY we can't name her . . . we don't even know where she lives . . . but we do know before another Christmas rolls around she's going to need the gift you gave this year and she's going to need it desperately.

You see — she's one of the millions of people who will suffer from flood, famine, pestilence, earthquake or other tragic disaster.

When her need comes it will come without warning — and without time for her to ask your help — but your church will be ready to help and will do so quickly through the Presiding Bishop's Fund for World Relief.

This is a continuing fund which every year makes substantial grants to emergency world needs — over and above the amount which can be budgeted or anticipated!

Earthquake victims in Greece, flood victims in India, hungry children in Korea, refugees in the Holy Land . . . were among some of the most recent to be aided by contributions from this fund.

You may designate some special area as you give — or make your contribution to the Fund to be at the direction of the Presiding Bishop and his committee — when and where it is needed most.

Checks should be made payable to "PRESIDING BISHOP'S FUND FOR WORLD RELIEF."

The Presiding Bishop's Fund for World Relief

281 FOURTH AVENUE, NEW YORK 10, N. Y.