

# The **WITNESS**

NOVEMBER 24, 1955

**10¢**



## SILENT WITNESS

**T**HE CROSS that towers over St. Stephen's Chalel, Billings, Montana, is an effective witness to faith for miles.

---

## FAMILY WORSHIP IN THE CHURCH

---

## 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 Ser-  
vice, 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. Eversong. 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 Barns, 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. SPOE-  
FORD, *Managing Editor*; CHARLES P. BERGER JR.,  
KENNETH R. FORBES, GORDON C. GRAHAM,  
ROBERT HAMPSHIRE, GEORGE H. MACMUR-  
RAY, PAUL MOORE JR., JOSEPH H. TITUS,  
*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**

---

---

## Michael Scott Urges Action In African Situation

URBAN PRIESTS LEAGUE PRESENTS OFFERING  
AT NEW YORK CATHEDRAL SERVICE

★ The Rev. Michael Scott of Chichester, England, and for many years a missionary in South Africa where he vigorously opposed the segregation policies of the government, was the preacher at New York Cathedral, November 13th. The occasion was the presentation of an offering of \$2,300 by the Urban Priests League, raised in their parishes for the work of the school near Johannesburg maintained by the Community of the Resurrection.

Scott first spoke of the rise of Fascism in Germany and stated that to this day we have not appreciated the full significance of what happened. The hideous truth that the great and cultured nation, with long centuries of Christian tradition behind it, was driven mad by the propaganda of a false idea, and that it cold-bloodedly tortured and destroyed in the gas oven some nine million human beings has not been faced to its full depths and magnitude in our religion and culture.

He then dealt with the present situation in South Africa as follows:

The Union of South Africa

walked out of the United Nations when the debate on the racial situation there was reaching its conclusion, and there is surely a warning in this action which must be heeded by the Western world if Africa is to be saved from the dreadful consequences of false ideals being propagated in the name of Christianity and so-called Christian nationalism. We have seen how, over the years, in that country the whole state system of legislation has been built up, based on the assumption of racial superiority and the exclusion of non-white people from all the upper channels of opportunity and responsibility and of economic and political life. Such a structure, based on such a false foundation, cannot become the pattern for building a civilization in Africa.

If Africa is to be saved from the worst consequences of counter-nationalism and black-and-white racialism, she will need economic and political structures which offer full opportunity and responsibility to all people, irrespective of their color, race or creed. Any other structures, based on the con-

cept of privilege, or denial of rights because people are as God made them to be, is doomed, not only to failure, in Africa, but to disastrous failure for both the white and the black populations.

Many of the white people living in Africa are too close to the danger, too immersed in these situations, to be able to see them in their true proportions, and are powerless to extricate themselves from their dilemma. Their difficulties and dangers can be more clearly seen from outside, and it is for this reason that both the white and the black people of Africa desperately need the interest and the technical assistance of America and the Western world. South Africa's withdrawal from the United Nations is an empty and pathetic gesture by a defiant racial oligarchy.

### Tremendous Problems

Problems of Africa are tremendous, and of far-reaching consequence to the Western world. That continent stands at the beginning of an agricultural, industrial and technological revolution. These forces inevitably will set in motion great social changes, and awaken legitimate political ambitions. We have the task of devising constitutions, building the social institutions and political systems, which will make it possible for people of many and varied races to cooperate, which will not em-

phasize their racial differences by affording them representation only by reference to race or color, and so bringing them into conflict with one another, but will emphasize the things that God has given them in common — their humanity, their arts and graces, the natural resources of their countries.

In South Africa the state through the Bantu education act is seeking to limit and condition the mind of the African people by means of education itself. This will fail but the attempt may have dangerous and unexpected effects on the minds of African youth. These effects may be offset to some extent by the generosity of Christians in the outside world. The fund raised in America for Father Huddleston's school and the Bishop of Johannesburg's efforts are worth much more than their sterling value because they are a living demonstration of the great Christian truth that we are, whatever our race or nation, all members one of another and that where one suffers, all suffer.

No nationalism in the modern world which pursues its ambitions without respect for the dignity and worth of humanity is a true nationalism. The great and historic struggle for justice and emancipation is a struggle for the dignity and worth of the human person of infinite value in the sight of God and the methods we use must be compatible with that respect and evaluation of our enemies. This opens up a whole new vista in the great struggle of humanity towards a common civilization. It is a new era which has been opened up if only because the discovery of nuclear energy makes other methods of conflict and controversy obsolete but primarily because God is

working his purpose out and has taken upon himself the form of the servant of mankind to show us in human form the futility of conflicting national prides and prejudices.

The United Nations is engaged in a great effort to devise the means of helping peoples to pursue the struggle for emancipation and self-determination by peaceful and orderly processes under Chapters 11 and 12 of the Charter. But there is conspicuous absence of Christian leadership at the United Nations on this vitally important question of racial conflict in S. Africa so vital for civilization in Africa and everywhere.

Procedural reasons for abstaining are found but the fact

remains that no great power, British, European or American, can be found to give a positive and constructive lead on the matter and it is left to the Arab and Asian countries supported by the Communist countries.

Meanwhile the great apostasy of South Africa from Christian culture and standards of civilization continues. She has physically walked out because her standards and behavior to her own African people are criticized and everything possible must be done to bring her back into the comity of nations and to Christian standards of the dignity and worth of the human person in the sight of God and the infinity of his forgiveness.

## Laboratories on Education Planned for Next Year

★ The national department of education has announced the beginning of a series of 54 Church and group life laboratories which will make possible basic training in Christian education for 3,500 clergy and professional lay Church workers. Two laboratories will be held in 1956 before Lent, each at MacLaren Foundation, Sycamore, Illinois, on January 9—21 and January 23—February 4. Thereafter, they will be held consecutively in various parts of the country, omitting only the seasons of Lent and Advent.

Approved by the National Council and the program and budget committee of General Convention, the three year project will be financed by a special grant of \$350,000 from private sources. This grant will make possible scholarship aid to those who really need assistance in meeting the board, room, and tuition fee of \$110.

Plans are underway for holding laboratories during the first year in California, Colorado, Oklahoma, Illinois, Wisconsin, Tennessee, Florida, Pennsylvania, and Connecticut.

This project is a continuation of one of the most popular and most demanding clergy training programs ever undertaken by the Church. Since 1953, nine Church and group life laboratories have been held, attended by almost five hundred clergy and lay workers.

The laboratory program gets at the heart of the Christian education task by providing sound human relations training within a setting where the fundamental faith and theology of our Church is known and lived.

One of the 1956 laboratories will be a second laboratory for bishops, and is scheduled for early September at Nashotah House.



# Helpless Sinner Theology Hit by Walter Van Kirk

★ Preachers who dole out a Sunday ration of "sugar-coated tidbits culled from the pages of a best-seller," instead of New Testament imperatives came under fire at the annual conference on evangelism sponsored by the United Church of Canada.

Walter W. Van Kirk of New York said far too many clergymen were delivering sermons on how to be happy though miserable. He is executive secretary of the department of international affairs, National Council of Churches.

"Of pious preachments predicated upon a Pollyanna philosophy that God's in his heaven, all's well with the world, there is enough," he said.

Van Kirk told the delegates there was too much of the "helpless sinner theology" abroad. He said: "The Christian community has had quite enough of this theology that interprets man as a helpless sinner, as a creature of the dust so enmeshed in the entanglements of moral ambiguities that he is fit only for crying about his impotence.

"Society has a right to expect more of Christians than a gospel of melancholy. So devastating has been this theology of man's weakness in the presence of evil that many pastors . . . are themselves lost in a wilderness of confusion and self-pity."

The National Council official deplored the tendency of Christians "to fall prostrate before their wailing walls, utterly broken in spirit and morally paralyzed," at the appearance of a few scare headlines in the press.

"It is positively shocking,"

he said, "to see Christians running around in circles, preaching doom and predicting the end of our civilization. It may be that Christians will again be driven into the catacombs."

He suggested that one reason why Communism and not Christianity was in the headlines so much was because Christians, in their preoccupation with absolute values, had given scant attention to the concerns of Main Street.

"Men must eat," he said. "They must be clothed. They must be sheltered . . . Golden streets, jasper walls and angelic choirs have little meaning for those who walk the ways of the world in poverty and deprivation."

## BISHOPS BACK IN FOCUS

★ Bishop Dun of Washington laid down his tortoise shelled glasses while vesting for a service at General Convention, along with his old



BISHOP DUN

friend, the Presiding Bishop. When he got back to Washing-

ton Bishop Dun noticed his glasses weren't working very well but he didn't think too much about it.

Bishop Sherrill meanwhile hopped to Australia following the Convention and when he got back to New York went to see his oculist. Wrong glasses, the doctor said. Remembering that he and the Bishop of Washington had glasses that looked very much alike, he wrote to ask if there was any eye trouble in Washington.

Special delivery packages were quickly exchanged and two Bishops were back on the beam.

## CHURCHMAN VISITS SOVIET UNION

★ Harold J. Berman, professor of law at Harvard Law School and member of the Church of the Redeemer, Chestnut Hill, has returned from a thirty-one day trip to the Soviet Union. He reports visits to churches in Russia that he had an opportunity to make and was impressed with the great religious devotion of a large proportion, so far as he could judge, of the Russian people, and also by their very great interest in the religious life of America.

Professor Berman was given a Russian icon by the Metropolitan of Moscow, Nikolai, "with the best wishes of the Christians of the Soviet Union to the people of America."

## GYMNASIUM AT SEWANEE

★ A new gymnasium at the University of the South is to be built at a cost of \$675,000 and will be named in honor of Bishop Juhan of Florida. It will incorporate the two present gymnasiums to be connected with a \$160,000 swimming pool in addition to other additions.

# Retreat of Protestantism Deplored by Official

★ E. Raymond Wilson, executive secretary of the Friends committee on national legislation, said that there had been a "retreat of Protestantism" from the Washington scene.

"The Presbyterians, Methodists, Baptists and others all have had more men active in the capital's legislative picture in the past than they have now," he said.

Wilson said this "withdrawal" may be due to several factors.

"For instance, most denominations have to contend with a vocal opposition from an ultra-conservative minority," he declared. "Again, legislative matters often are controversial. It may be difficult to decide on a denominational point of view."

Wilson, whose headquarters are in Washington, was interviewed on the work of the committee which frankly refers to him as its lobbyist.

He said he often has urged Churches to consider Washington "a foreign mission field—and to move in."

The Quaker official believes most Protestant Churches "are fond of passing beautiful resolutions" but are wary of following through with action to back up their pronouncements.

"Churches have better means of receiving and dispensing information today," he said, "but their social action work remains weak."

He excepted the National Council of Churches from his general observation that Protestant Churches are cautious about voicing convictions on controversial matters. But he pointed out that the National Council is limited in its actions

and statements by the desires and positions of its member communions.

Wilson feels that 15 years of war and cold war have left their mark on the American people.

"They have materially altered the mind-set of the public, and made them much more ready to accept war, conscription and violence than they were in 1939," he said.

He believes this has resulted in "making them subject to an exaggerated nationalism and more intolerant of dissenting points of view" than previously.

"However, there has been considerable modification of this during the last 18 months," he said. "The tide has turned partly, I suppose, because of relaxing international tension, a decline in the McCarthy influence, and some very staunch efforts to maintain our basic liberties and the Bill of Rights."

## PRIEST SOUGHT FOR FORMOSA

★ The overseas department has indicated an expansion in the work of the Church in Formosa by announcing an opening for a priest in Taipah. This post has been created to further the progress the church has made there during

## 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

the past few months under the leadership of the Rev. Theodore T. Y. Yeh.

It is particularly hoped that Chinese clergy will be interested in this position, for the work is primarily among the Chinese people. However, American clergy, with or without a knowledge of Mandarin are eligible to apply.

## RECOMMENDATIONS ON SALARIES

★ The committee on clergy salaries for the province of New England has recommended a minimum of \$3,600, plus rectory and pension, for a married man with at least two years experience. They recommend also a car allowance of \$600 and a minimum allowance of \$500 for rectory utilities.



*They serve well*

*The Episcopal Church!*

**HOBART COLLEGE**

Geneva, N. Y.

**TRINITY COLLEGE**

Hartford, Conn.

**KENYON COLLEGE**

Gambier, Ohio

**UNIVERSITY OF**

**THE SOUTH**

Sewanee, Tenn.

Their 2,600 students are one-tenth of one percent of America's college population, yet supplied one-fifteenth of the 486 new students admitted this fall to Episcopal Theological Seminaries.

*Support these Four Colleges*

*and strengthen your Church!*







# The Second Coming

By Robert S. Trenbath  
Rector of St. Alban's, Washington

*"In the last day when He shall come again"*

SO SAYS the Collect for the first Sunday in Advent. It focuses our attention not only on the first coming or the first Christmas, but on the second coming of Christ. Today the Advent season makes us look back to the Incarnation, the first coming, and makes us look forward to a second coming of Christ. To understand the second we have to begin with the first. Anyone reading this article believes, or at least is trying to believe, that Christ has come once. Each of our lives has been affected somewhat by the fact of that coming. We celebrate it each Christmas as something that has happened. God has moved into history and disclosed Himself through the person of Jesus Christ. He has disclosed the kind of God He is; and the kind of people He wants us to be. He has set before us the attitudes He wants us to have toward our fellowmen and toward Himself. He has described to us a way of life that stems from our belief in Himself.

In this first coming of Christ God has wrought a great victory. He has shown that goodness overcomes evil. He has shown us how we may be changed, resurrected, redeemed, and how we may move with His help toward perfection. And somehow in this first coming men realized that God's kingdom, of which Christ spoke, had come, for it was brought in by and through Christ Himself. They realized that there had been some realization already of the things He spoke of and that the victory is here and has been demonstrated.

But as soon as we say this we must reckon with some of the stories that Jesus Himself told that pointed to another coming. C. H. Dodd, in a fine little series of talks on "The Coming of Christ", speaks of these stories as working up to a crisis which he calls "zero-hour". Such parables as the wise and foolish virgins waiting for the bridegroom to come and suddenly being stirred from their sleep with the cry that He is here; or the servants of a

large household sitting up for the absent master who suddenly arrives; or men entrusted with pounds awaiting the return of their master who will make a reckoning. The moral of these stories of Jesus is: "Watch ye. Be ready." In real life we must take these stories to mean, be ready for the second coming, the coming with judgment and power.

SOME people felt that after Jesus' earthly ministry, the Crucifixion and the Resurrection, Christ came again as the risen Lord. These appearances are described in the Gospel stories and the Acts of the Apostles and they brought about in fact the belief in the Resurrection. The Good News of the early Church was that Christ was risen; that death could not hold Him in the grave. People knew this because they had seen Him as the risen Christ, recognizable but different from His earthly existence.

But obviously these resurrection appearances were not the coming to which Christ referred because, according to Him, the second coming would be one of Judgment and would be the final Judgment, when all books would be balanced and the record of all would be gone over and God's righteousness made completely manifest.

Nineteen hundred odd years have gone past since the Resurrection appearances and still the world is imperfect and evil. We live in a world where it looks as though the forces of evil often had the upper hand; where it looks as though, as the Psalmist once said, the evil prosper and the good perish. We live in a world where people peddle dope to others even though they know what it means in terms of disintegration of character of that other one. We live in a world where we never know whether war is about to break out or whether we shall continue to live under an armed truce.

The early Christians at Thessalonica felt that Christ would come right soon. In this they were mistaken and earned a rebuke from Paul.

They had reasoned that if Christ were going to appear right soon it didn't really make much difference what they did, so they grew indifferent and neglectful of their Christian community. Paul said to them that indeed the Lord was coming but the time of His coming was no concern of theirs. They had best attend to their affairs and be ready for Him when He came. They were cautioned not to speculate on His coming but leave that to God's own good time and mind their own business.

Apparently some Christians were concerned about when this coming would be. In the Second Epistle of Peter he answers the question: where is the promise of His advent? The writer does not falter one minute as to the eventual certainty of the Advent, but he refrains from any specific chronological forecasts. The Day of the Lord will come suddenly said the author and bring destruction. The seeming delay is that men measure God's processes by their own limited ideas of time, whereas a thousand years in God's sight are but a day. God allows a delay in the hopes that all will repent.

#### Basis of Judgement

SO IN this year 1955 we are still awaiting the second coming, and we can still pray the prayers of our Advent Collects.

The second coming will not teach us anything new about God or anything more about Christ, because the first coming did that. We know the basis on which the judgment will be. It will be on our inner motives, on our deeds, on our attitudes, on our compassion.

It will be the consummation of what all history is working toward. It will be the great transformation when this whole world will pass away, for this world is provisional and temporary, and therefore this coming will not be within history but rather beyond history. It will be when time has come to an end, when the physical universe of space and time will have broken down and be no longer of importance. God's purpose is working itself out now through history. But for its fullness it requires not only a new "creation" of man but a new earth and a new heaven.

The importance of this conception is that this new heaven and new earth are impinging upon us now as the eternal always impinges upon the temporal. In this sense there is

always judgment and always a coming of Christ. This judgment becomes manifest in certain historical events even as the destruction of Jerusalem in the year 70 A.D.

But having said this we still move onward toward the final judgment of the World, the ultimate judgment of God upon human affairs of which the famous picture in Matthew of the Last Judgment, sometimes called the parable of the sheep and the goats, is the pictorial symbol. So we must watch and be ready. If Christ comes tomorrow, ten years from now or fifty years from now we will not be surprised by His coming. We have accepted His first coming. We can also see Him coming into and through the historical events of this and other ages.

The authors of that fine book called "The Faith of the Church" have said that when the author comes on stage, the play is over.

"Watch ye therefore for ye know not the time or the hour."

## Knowing God in Stillness

By William P. Barnds

Rector of St. James, South Bend, Ind.

"BE STILL then, and know that I am God."

This exhortation is from psalm 46, verse 10. Realizing God's presence, and being still often are related. As Christians we know that God is near us, and that he rules. We grasp these facts with our minds, but we do not always lay hold of them in the very depths of our personality and one reason is because we bustle about too much, and are all too seldom quiet and still. We are attentive to so many outward noises that we miss the still, small noise in which God speaks in our hearts.

We should welcome opportunities to be still. It helps to stop in the chapel, and quietly wait in Christ's sacramental presence. In our homes, we do well to have time when we are still in body and quiet in mind, waiting and receptive to the knowledge that the Lord rules.

As we grow in the Christian life, we may come to where even in a crowded life, inwardly we are quiet because we realize that God is ever near. Try being perfectly still for five minutes in receptive waiting before God, and see what happens.



# FAMILY WORSHIP IN THE CHURCH

By Randolph Crump Miller

*Professor at Yale Divinity School*

THE suggestion that family worship be part of the educational program of The Seabury Series results in many different ideas. To some it means that everyone should endure the typical Morning Prayer or Holy Communion services, with bored children and embarrassed parents. To others it means, "Never sacrifice a rubric for a child." To others it means that those in the 4th grade and above take part, and the younger children are segregated from their families.

To me, a family service means that the whole family takes part in a Prayer Book service adapted to the needs of the family. Since 1947, I have experimented with various kinds of services, with some modifications but no mutilations of the Prayer Book. In a typical parish, I would use Morning Prayer as the basic service, with a family Holy Communion once a month and with Baptism whenever possible.

As we plan for a service, let us look first at the congregation. Here are children of all ages. Some are in carriages or in their parent's arms; others cannot see above the pews; about twenty percent of them cannot read; about twenty percent are able to appreciate adult services. Here, also, are parents and grandparents of all ages, who are present primarily because they are concerned for the Christian nurture of their children. These parents need to worship as adults, but chiefly they need to share the worship of their children. We find also a certain number of unattached adults who come to this service because they like children or they find the Gospel as related to children relevant to their own needs.

## Geared to Children

THE service, in the light of the interests of the congregation, should be geared primarily to the children. For example, if you go to a restaurant and order a children's dinner, it will be much simpler and not contain as much quantity, but the quality is excellent. Therefore, a family service should be nourishing and simple. You don't sell out to the children with sweets and ice cream and turn it into a party, but you make it as interesting and

relevant as possible. So we skip both children's sweets and adults delicacies. We stick to hamburger and lamb chops, and avoid lobster and squab.

What does this mean for Morning Prayer? The service is abbreviated according to the rubrics, and in some cases a rubric may be altered, but the spirit of the service is such that a child attending an adult service will feel at home. It begins with the junior choir marching in to the processional hymn. After the opening sentences comes the Lord's Prayer and the versicles. At this point, we dismiss the children in nursery and kindergarten. They have shared in the service in the "big" church, have experienced a sense of belonging, and are ready to go to their classes. After the Venite and Psalm (selected from a small repertoire of short and meaningful ones), there is one lesson.

This lesson has to be selected with care. The Prayer Book offers a variety here, and normally one of the six or eight options is relevant. It should be introduced in such a way as to catch the interest of the listeners, and be tied in to the sermonette coming later. Either a hymn or a canticle follows the lesson. Then comes the creed and collect for the day, followed by other prayers suitable to the congregation.

## The Story

THE story or sermonette is based on the lesson from the Bible, but the main goal is to make this relevant in story form to the life and experiences of the congregation. The six year olds must not be forgotten, and yet childish illustrations irritate the teen agers. Many variations are possible here, depending on the imagination of the preacher. But he must never forget that his main purpose is to bring the Gospel to the members of his congregation in terms of their daily experiences.

Birthday offering, offering, and a recessional hymn follow. After the benediction, there should be a moment of complete silence before the congregation is dismissed. Or, if the blessing is before the hymn, a guided period of silence should follow the recessional.

This service normally lasts about 35 minutes

and is followed by a class period of 50 minutes. If we start at 9:15, we can be through at 10:45. Of course, there is a class for parents using the manual from The Seabury Series.

A word about hymns: We have found that a repertoire of about 60 hymns is enough. We use them for three Sundays in a row, rotating a new one in each week and making changes for each season of the Church year.

If children have this familiar routine three Sundays out of four, they know exactly what to expect, and they respond with both reverence and enthusiasm. Sticklers for rubrics need only to have two lessons and allow an extra five minutes for their schedule.

Of course, every parish and mission cannot have a family service at this hour. A pamphlet by the Rev. C. William Sydnor, Jr., on Family Worship (Seabury Press), suggests a half dozen different time schedules to fit the needs of various kinds of churches.

When we have baptisms, two possible orders suggest themselves. One is to have a brief sermonette immediately after the opening hymn (using the order for ordination), then a baptismal hymn leads into the service, and this is followed by offering and closing as above. Another is to have opening sentences, versicles, Venite, psalm, and lesson and then the baptism, with sermonette after the sacrament. At a family service, one or the other parent is often baptized with the child, and thus family worship is strengthened. We always make sure that the children in the congregation are placed where they can see the person be baptized.

### Holy Communion

SOME parishes use short-cuts on Holy Communion. The 35-40 minute limit poses a problem, and the 50-minute class period is essential. But with short hymns, a brief sermonette, and the full service without music, smaller congregations are through in 40 minutes. Our practice has been to dismiss nursery and kindergarten after the ante-communion, and to let all unconfirmed children come to the altar rail, placing their hands behind their backs. As the priest comes by, he places a hand on the heads of the unconfirmed, perhaps with a word of blessing. If this is not done, the primary department should be dismissed with the younger children,

but primaries like this act of blessing and belonging.

It is clear, I hope, that everyone in the family goes to the family service. Babies may cry to the glory of God. Little children can be reverent if the parents stop punching them and telling them to be quiet. God does not care if an occasional child gets the wanderlust.

The attitude of the leader of worship is a crucial point. It must be obvious to the children that the leader is worshipping, and not keeping an eye on the congregation. It must be obvious, also, that the leader shares with the children his love of Christ. When he speaks to the children and parents, he must use imagination, the light touch, humor, questions that members of the congregation will answer, and dramatic stories. A book such as Rainmundo deOvies' *The Church and the Children* (Morehouse-Gorham) may get him started. Kenneth D. Welles' *Children's Sermons* (Westminster Press) may not reach older boys and girls, but the study of these little gems will help the preacher on his way. Retold Bible stories, as illustrated by Jerry Walker in *Five-Minute Stories from the Bible* (Abingdon Press), are effective. Parents respond to such sermons to children, and fathers especially find them more relevant than many sermons to adults!

### Class Period

OFTEN the family worship serves as the self-starter for the class period. The children find that they want to talk more about what the minister said, and the wise teacher picks this up and follows through. The parents' class may spend the whole period on the meaning of the sermonette for them and for their children. The Sunday dinner table in many homes provides the opportunity for a family discussion of what family worship meant on that Sunday. No longer do parents have to quiz their children with, "What did you learn at Sunday school?" Now they can take their shared experience and explore it.

In many parishes, the family service has become the chief service on Sunday morning. The traditional service at 11 a. m. does not suffer, for parents and older children frequently attend both services, but the 9:15 a. m. service draws many adults who never have attended church at all. A new congregation is born without hurting the older one.



Both groups come together for many great services, and often both choirs will share the service at Thanksgiving, Christmas Day, and at other occasions.

Family nights and other ways of ministering to the family-as-a-unit are discovered, and the children know that they are really accepted as members of the congregation of Christ's flock. They also discover that they are members of Christian families, because they go to church with Mom and Pop.

The theme song of family worship is Bland Tucker's hymn 504:

"Our Father, by whose Name  
All fatherhood is known,  
Who dost in love proclaim  
Each family thine own,  
Bless thou all parents, guarding well,  
With constant love as sentinel,  
The homes in which thy people dwell."

## *A Blind Man Groping*

By William B. Spofford, Sr.

THERE was always a lot of discussion—even argument—in the Church League about what its program should be. Some wanted to think and pray. Others did not object to either, but thought prayer and thinking should result in action to amount to much.

This matter was the subject of an exciting meeting held in 1934 at St. Paul's Cathedral, Boston, over which that beloved New Yorker, Mary Simkhovitch, then head of Greenwich House, presided. One of the addresses was given by the Rev. Julian Hamlin, rector of the Advent, Boston, who was then the president of a very active chapter of the League in that city. He was billed as the champion of the pray-think group. He said that he believed in Christ as Lord, the Church, the Creed, in spirituality. But these convictions led him to conclusions not generally held by Church people.

"One class in this world," he said, "is exploiting another class, and you and I, if we are friends of Jesus Christ, if we belong to him, if we are loyal to him and the gospel, must stand by the exploited peoples in this world; we must stand against interracial exploitation; we must stand against international exploitation, we must stand against interclass

exploitation. That is our job and we must not dodge the facts nor the issues."

As secretary I reminded the group that the purpose of the League was printed on the card people signed when they became members—"to bring together for prayer, study and action those who seek to apply the principles of Christianity in industrial society." My contention was that thinking was swell but that the best thinking was not the drawing-room variety but thinking that came out of action. "Get into the struggles that are all about us—get the feel of the soul of them—and some real hard thinking will result. Most people don't know it and most people won't believe it when I say it, but I have a theology. I believe in God, the Father Almighty, who is revealed in his Son Jesus Christ. That is my sermon, the only sermon I have. And because of it I am a revolutionary—I don't see how you can be anything else."

What our religious convictions should lead to I illustrated with several experiences. One of them was an invitation that the League had just sent to a number of New York clergy asking them to march in a demonstration of the unemployed. We sent letters to Bishop Manning of New York; Bishop Perry, then Presiding Bishop; to all of the clergy holding jobs at the Church Missions House; to rectors of scores of parishes. Our invitation was brief and factual: "There is going to be a demonstration of the unemployed, and we want you to come and carry a banner and march up Broadway."

There was laughter, which I said was itself significant: nobody, not even League members, expected parsons to do anything so undignified. But I told them that a couple of Episcopal parsons had shown up—one of them the Rev. Eliot White, a dapper man in clericals with his customary white carnation, who carried a sign: "Give us this day our daily bread." There were thousands in that parade, witnessed by many thousands more. Nobody in the march was cheered like Eliot White. "That's the boy, Reverend." There was a man who had been booted around in the Episcopal Church, parading with that mass of destitute humanity and they knew that he was one of them.

"That is the sort of thing we want for the whole Church," I told that League meeting, "We have got to identify ourselves, as com-

pletely as we can, with suffering humanity. We are not compromising ourselves or giving up our Church position in doing it. We are instead finding our Church position by standing with the people in their struggle for a better life."

My conclusion at that meeting was that we had to pray, to study, to act—"and I think the three hang together."

### The Discussion

The discussion that followed fills thirty typewritten pages so perhaps the best thing to do is to glean from them a few quotes. The threat of Fascism in the U. S. started the ball rolling, with everybody agreeing that it existed but the group had difficulty in defining what it is. This one was generally accepted:

Alfred Baker Lewis, Boston layman: Fascism is where the state undertakes to boss everything, including the state, the economic life, the industrial life, also the Church life; and if we have a real Fascism here, it is inevitable that an attempt will be made to dominate our Christian function and we will have to choose between God and the state. That is just what is happening in Germany and that is what is coming here.

To the question of Mrs. Simkhovitch: What are we going to do about it?

Vida D. Scudder, professor at Wellesley: I think we should study all political movements that are looking toward any limitation of privilege and more equal distribution of wealth, and that we should select from the numerous movements that are working in that direction, the one that in the light of our Christian faith seems to us on the whole to be most promising. Most of us know little about these movements. However I read a Socialist paper and a Communist paper and from them I get an excellent bewilderment of mind. But, of course, finally we are all prone to say our prayers with a little more earnestness and intelligence.

Julian Hamlin: A year ago I started a row in the League by charging that a large group in it were secularists. If I was wrong, it was my own most grievous fault. Pretty soon, Bill laid me flat with some of my own philosophy when he told me there was nothing secular but sin. And I had to admit it, because that is the very essence of sacramental philosophy.

—Just the same there are people in the League who have a sociology in one pocket and a theology in another. We have to think things through until we have a theology and sociology that are harmonious. If we can connect these things together we will be all right.

John Poole, Boston layman: Miss Scudder asked for study of movements with an open mind. But if you keep your mind too open, either you have a mind like a sieve that doesn't hold anything, or you have a liberal, who is a person who sits on the fence and spits on both sides until a crisis comes and then you can't find him anywhere.

Adelaide Case, professor at Cambridge Seminary: Our business is to study social questions and to take active part in trying to solve them. One thing we can agree upon and that is that economic problems are solvable, and we take that position because we are Christians.

Florence Converse, editor and author: I believe in research thoroughly, but do we have to make ourselves absolutely sure on every point before we work with secular people? Some say that to leave our fold is to go into the wolves' den. But who's afraid of the wolves' den? Study and act—why can't we do both?

William Wood, professor at Cambridge Seminary: Our chief task is to make people see that God in Christ claims our first allegiance. If they can have a vision of God, then they can have over against that the vision of the tremendous need that we are all in—the complete wrongness of our whole social order.

Smith Dexter, rector at Concord, Mass.: We have got to come sooner or later to collective sharing and it seems to me that we can commit ourselves to that. But let us stand on the value of personality; to stand with the most down-and-out because God shared everything in human life and mind and soul. Our technique is equally important—not to allow ourselves to be drawn into violence but rather to stand for the method of the Cross.

Mary van Kleeck, director of industrial studies for the Russell Sage Foundation: The class struggle is created out of the fundamental concentration of power and privilege in the hands of a few, and if we let ourselves be so deluded into believing that there should never



be force and never be violence, we are thereby perpetuating force and violence. —If we say that there is to be no class struggle and no class conflict, we ally ourselves with the dominant class and we separate ourselves from any possibility of serving our day.—We in the United States have the skill, the development, the resources, the democratic ideals, which are very priceless possessions, and we have the ability to develop a new commonwealth and a new society here.—Our opportunity here will come by the leadership of the class which represents creation rather than possession, the leadership of those who possess nothing. But we will play our part only if we take the secondary place, if we are willing to go into the ranks, let the workers take the lead in the direction that they are going, and see that the great issue is the human issue over property rights.

All of which was, as I have said, in 1934. So, more than twenty years later, a lot could be said about the direction that the workers, or more accurately their leaders, went in the interval.

More can be said too about the direction that the Church and its leaders went during that same period.

---

*The Church League for Industrial Democracy is functioning today as The Episcopal League for Social Action.*

---

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

---

"Life is good," says the Christian, "even though it be 'set in the midst of so many and great dangers.'"

"Life has to be lived," returns the world, "but we are not too sure about its being good."

"You do not know our secret," the Christian tells us. "We trust in God; we die to self and live unto Christ."

"Die to self? What nonsense! Live for self is what we say."

"I know, but you are quite wrong."

"Wrong? How can we be wrong?"

"Because in living for self you heap up troubles; you shut yourself off from everyone;

you use people. When you live for self you slowly die."

"So you suggest that we die to self. That's a strange paradox."

"It does seem strange and yet, when you live to Christ you are alive as never before. You live for others and you find that life has become a magnificent adventure and is ever more glorious."

"This is a pipe dream," says the world derisively. "Wherever did you get such an idea?"

"Why, from Jesus."

"Jesus? Wasn't he that subversive Jew that Pilate crucified?"

"He was much more; He was the Son of the living God."

"Oh come, come! You know better than that."

"We could not know better than that."

"Don't be clever. Wasn't he the fellow who told people to love their enemies?"

"Yes."

"And do you?"

"We try to."

"It's a crazy idea," declares the world. "Luckily nobody takes it seriously. Not even you." And the world goes about its business.

The Christian knows that he takes it seriously but he is struck dumb as he thinks of his failures. One could say that his whole progress in the way is learning to take seriously the two great commandments. Our own human nature makes it hard and the world does not make it easy.

"You will find," says the world, "that we could easily come to an agreement. Naturally, we do not like this talk of our being judged or convicted of sin. Nor do we like the presumptuous way you talk of yourselves. As if you loved your neighbor or had any special kind of holiness. You can't even think straight. But we don't mind respecting your crackbrained religion so long as you are content to have it preached in the pulpits of your churches on Sunday."

"But that wouldn't be taking it seriously."

"Who ever did take it seriously?"

"The saints."

"Oh them! Well, we can handle them. A good deal of a nuisance but one can respect them, at least when they are dead."

"We are called to be saints."

"Are you really? We should never have guessed it. However, if any of you plan to

heed such a call we would advise him to think it over carefully."

"Why?"

"Because the people you call saints are apt to stir up trouble. Prophets too! They're just about as bad. There isn't one of them that's reasonable."

"You mean 'reasonable' in your sense," asks the Christian.

"We mean in any sense," snorts the world.

It may startle a good many Christians but there is nothing 'reasonable' about his religion at least in the world's eyes. It declares that God is love, that he so loved the world that he gave his Only-Begotten Son, for men—that they "might have eternal life," and that this "Son" was crucified and rose again and that he will "come again" and with his "Second Coming" history will be finished and wound up.

"Now I ask you," says the world, "is that reasonable?"

"It is reasonable when you start from Jesus Christ," answers the Christian. "When you accept him as Lord and are resolved to follow him."

"We think you mean," says the world sarcastically, "that when you have decided to be thoroughly unreasonable then the unreasonable becomes reasonable."

"We don't mean that at all."

"Then what on earth do you mean?"

"Let us go back to Jesus," says the Christian. "When you ask me about 'how' and 'why' I can't make much of an answer. But if you ask whether Jesus does not show us the way we should live I can answer right off, 'Yes. Yes. Yes.'"

"So you have been shown the way to live?"

"Yes."

"And that way is—?"

"To love God with all our heart and mind and to love our neighbor."

"And is that how we should live?"

"God helping you, yes."

"Well, let us tell you this. This whole idea of God is very doubtful, very. This whole business about Jesus is a fairy tale. This idea of loving is something to be taken with great caution. So we say to you, dear Christian, chatter away in your churches, get up your little charities, but keep off the streets, keep out of the market places. Now, be warned."

And the world goes about its business feeling quite kindly disposed.

## Opposites

By Philip H. Steinmetz

Rector of the Ashfield Parishes

In the various pairs of opposites with which life is filled we often think of one as good and the other as bad. In the marriage vows we have a series of such contrasts: for better, for worse; for richer, for poorer; in sickness and in health. But there are many more in our daily experience: rain or shine, hot or cold, light or dark, up or down, and so on and on.

A good deal of grief comes from our resentment over having so much of the opposite we consider bad. When the weather is cold, we wish it were warmer. When we are sick, we wish we were well. When prices are up, we wish they'd go down. And we are unhappy because the change is so long in coming or does not come at all.

Actually, both of the opposites are part of God's plan and have elements of good and bad. We need all kinds of weather in order to have crops. We need some sickness in order to have time from the hustle of health to think about the deeper meaning of life. There is a restfulness about the dark which is a necessary relief from the blaze of light.

Happiness lies in seeing the finger of God in both of the opposites as they come to us, rejoicing at his presence, thanking him for his goodness, accepting what is sent.

It may surprise you, but you will find that God can and will bring you out of darkness and despair again and again as you discover that hidden goodness in the situation which had always seemed bad to you. You may even find that you are looking forward to the return of the very thing you have always dreaded, when you have discovered that things you don't naturally like in your sinsick soul are the very medicine for its cure.

## THE FAMILY SERVICE

By

Massey H. Shepherd Jr.

The foremost liturgical scholar of the Church in this leaflet tells you what you ought to know about the Service that is a vital part of new educational materials.

25¢ a copy

— \$2 for ten

THE WITNESS

TUNKHANNOCK

PENNSYLVANIA





# Two New Publications

WILLIAM WHITE'S . . .

## "The Case of the Episcopal Churches in the United States Considered"

Edited by  
RICHARD G. SALOMON, Ph. D.  
*Professor of Church History,  
Bexley Hall, Kenyon College*

One of the basic documents for the history of the American Episcopal Church, "and significant also as a source for the history of the relations of Church and State in this country." Professor Salomon has edited this classic document in the most thorough manner.

Publication No. 39 . . . 50 Cents

---

## Ethelbert Talbot: 1848-1928

*Missionary Bishop  
Diocesan Bishop  
Presiding Bishop*

By the Rev. C. RANKIN BARNES, S. T. D.  
*Secretary of the General Convention*

The Rev. George Buzzelle (1867-1944), who served in Wyoming and Idaho under Bishop Talbot, said of him: "There were giants in those days.' . . . and greatest of all, Ethelbert Talbot, Bishop of Wyoming and Idaho. . . . He was the ideal man for the West as the West was then constituted. An indefatigable worker . . . And how people flocked to hear him. A strong and inspiring preacher. . . ."

Publication No. 41 . . . Illustrated . . . \$1.00

---

**Church Historical Society •**

425 SPRUCE STREET  
PHILADELPHIA 4

---

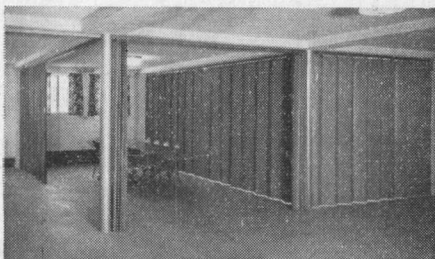
## SEGREGATION OF WOMEN

★ A charge that some Churches, while standing for desegregation of races, persist in spiritual segregation of women, was made at the assembly of United Church Women, meeting in Cleveland, November 8-11.

The meeting was attended by 3,000 delegates and visitors.

## TRUST FUNDS FOR CHURCHES

★ The Rev. Harry O. Bowles has set up trust funds as memorials to his wife for St. Cyprian's, Roxbury, Mass., and St. Bartholomew's, Cambridge. Income for the first will be used for charitable purposes; at the Cambridge parish it will be used by the altar guild.



## 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 \_\_\_\_\_



RANDOLPH C. MILLER

*Writes Feature on Family Service*

## HOWARD KELLETT SPEAKS

★ Howard Kellett, head of social relations in the diocese of Massachusetts, was the headliner at the annual dinner of the social relations department of the diocese of Western Mass., held November 10th at the Atonement, Westfield. His subject was a new penology for the state.

## YOUR CHURCH WINDOWS CAN INSPIRE WORSHIP



Through the use of low cost "Windowphanie" plain glass windows can be transformed into rich, colorful designs. Easily applied.

Ask for Free Sample

New Address  
**WINDOW-PHANIE CO.**

Dept. T.W. 855 Bloomfield Ave.  
GLENRIDGE, N. J.

## BASIC FREEDOMS DISCUSSED

★ Freedom of religion and freedom of the press are interdependent was the conclusion of Church and newspaper leaders meeting at Atlanta, Ga., for a Church news clinic.

"Church and press have many goals in common and among these are the guarding of our fundamental rights as Americans," the panelists summed up.

## ARCHBISHOP STRESSES RACIAL UNITY

★ Archbishop Clayton of Capetown, South Africa, told a meeting held at Pretoria, attended by Prime Minister J. G. Strydom, that "it would be intolerable to suppose that there can be a different Gospel for every race."

## CHURCH CONSTRUCTION TO HIT PEAK

★ Church construction in 1956 will reach an all-time high of 850-million, according to the departments of commerce and labor.

## WITNESS EDITOR DIES

★ The Rev. Charles P. Berger Jr., rector of All Saints, Orange, N. J. and a member of the editorial board of the Witness, died November 7th at the age of thirty-six.

## PINKING SHEARS

Only \$1.95 postpaid. Chromium plated, precision made. Manufacturer's Christmas overstock. Guaranteed \$7.95 value or money refunded. Order by mail. Lincoln Surplus Sales, 1704 W. Farwell Ave., Chicago 26, Illinois.



## ROBES

Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices. Catalog, samples on request. Mention items needed.

DeMOULIN BROS. & CO.  
1188 S. 4th St., Greenville, Ill.



## WARNS AGAINST BEING WELL-ADJUSTED

★ "I don't want to be well-adjusted," Robert E. Goodrich of Dallas, Tex., told a religious emphasis week audience at Columbia College, Methodist institution for women meeting at Columbia. S. C.

The clergyman said "they may sound like heresy on a modern college campus, when one of the goals of modern education is to make every student well adjusted." He deplored educational processes which deprive a person of his individuality and promote "mass adjustment."

Goodrich recalled that Moses refused to adjust to the status quo and "as a maladjusted personality led the children of Israel out of Egyptian bondage."

"Abraham was so maladjusted to the times in which he lived that he could not compromise his convictions to adjust," he said.

"The Sermon on the Mount

is not an appeal to be adjusted. Jesus was so maladjusted that his own family called him crazy, but we call him 'Master'."

He said that if we try to fit ourselves into a mold, "we are violating what God intended, and in the end we are not being ourselves and not being honest."

## NIEMOELLER HERE FOR LECTURES

★ Martin Niemoeller arrived in New York last week for a month of lectures on the theology of Christian pacifism.

In a lecture recently before a huge audience in London he said that if the West encourages the rearming of West Germany that East Germany will also rearm. He then predicted that the two Germany armies would unite under Prussian generals and that the world would be back where it was in the thirties.

## ASK REVERSAL ON BRADEN CASE

★ A petition has been filed with the court of appeals of Kentucky asking for a reversal of the conviction of Carl Braden, churchman of Louisville. He was sentenced to fifteen years for conspiracy and sedition in a case that developed when he and others, including his wife, purchased a home for a Negro friend in a white section of Louisville.

The petition was filed by the Religious Freedom Committee, a national organization of Church people concerned with the maintenance of the First Amendment.

## NEW HONOR FOR MRS. WEDEL

★ Mrs. Theodore Wedel, who presided at the Auxiliary meetings in Honolulu, was elected president of United Church Women at the closing session of the national assembly meeting in Cleveland.

# THE SEMINARIES' THANKSGIVING

Students, faculties and trustees of the Church's theological seminaries are grateful for increased support from the Church this year, through Builders for Christ and Theological Education Sunday.

Has your parish sent in its 1955 contribution towards current operating costs of the school where your future rector may be in training for his ministry?

Time is running out.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.





**AGNES P. FOSTER**  
*Churchwoman of S. Orange, N. J.*

As a lay visitor to the 58th General Convention and as a business woman, I wish to go on record as endorsing the sentiments of Thomas V. Barrett and Philip H. Steinmetz appearing in the Witness for September 22, 1955 to the effect that too much valuable time was wasted in roll calls, parliamentary practices and reviewing.

A glance around St. Alban's Chapel would have indicated a quorum present and no doubt the same held true in the gymnasium and Club 100. Translate that waste into man hours and the sum would be staggering without adding the time consumed in bringing delegates up to date.

Once the delegates are registered let us have faith that those casting ballots are qualified, and let us see that delegates reach the convention already informed on the salient points since the last Triennial and with a realization that committee recommendations are the results of exhaustive study.

After traveling 6,000 miles to gain inspiration my friend and I left two meetings where we felt our time was being wasted and then carefully avoided some others.

**LUTHER D. WHITE**  
*Layman of Waterford, Conn.*

Religion was not meant to be a one-way street. The inspiration we receive at church is meant to be

## 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

passed on to our friends and associates in our walk of life. "It is more blessed to give than to receive," refers not alone to money but to ideas. There are "Sunday Christians" and "Seven-day-a-week Christians." The latter can be distinguished by their conduct throughout the week. Not only do they go to church but they bear witness for Christ at their daily work. Honorable in their financial affairs, and kind and thoughtful toward their associates, they bear living testimony of the love of God. Shall we not seek to earn the title of "Daily Christian."

## 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.

## THE EPISCOPAL CHURCH

What I Found

By Don C. Shaw

The story of a modern conversion from the ministry of another Church.

10c a copy - \$4 for 100

THE WITNESS

TUNKHANNOCK, PA.

## CARLETON COLLEGE

LAURENCE M. GOULD, *President*  
 Carleton is a co-educational 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

## KEMPER HALL



Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics (See illustration). All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog.

Box WT

Kenosha, Wisc.

# General Convention Comes to Life for You

You'll be right in the sweep and spirit of General Convention with these three audio-visual aids.

All three have been carefully edited to help you catch the realism of all that took place, if you were not there . . . and to help you re-live the highlights of a memorable Convention if you were!

**CONVENTION NEWSREEL.** An 18-minute black and white, sound newsreel with a straight-forward, running commentary and scenes of major Convention events filmed on the spot. Many uses for the newsreel in the Church . . . and an excellent addition to your private film library. Rental \$5 per showing. Prints available for sale \$50 per print.

**COLORED SLIDE SET.** Thirty carefully selected 35mm slides in full, natural color, complete with a narrative script. Should be in every parish library and a wonderful addition to your own collection of slides. Complete set only \$10.



**LP RECORD — General Convention in Action.** Made from the tapes of all Convention events, this 33 1/3 rpm, long playing recording not only brings you actual quotes from Convention, but is woven together with an interesting and instructive commentary which interprets the "whys" and "wherefores" of Convention action. Extremely valuable as a teaching aid and discussion starter for groups and a "must" for the private collection of every Episcopalian who owns a LP record player. Price \$3.50.

## ORDER TODAY

— — — Use This Convenient Coupon — — — — —

THE NATIONAL COUNCIL  
281 Fourth Ave., New York 10, N. Y.

Please send me

.... Prints of Convention Newsreel (\$50) \$.....

.... Colored Slide Sets (\$10) ..... \$.....

.... LP Records—General Convention in  
Action (\$3.50) ..... \$.....

I enclose \$.....  
.... I would like to rent Convention Newsreel  
(rental \$5) for use on .....

NAME .....

ADDRESS .....

CITY..... ZONE.... STATE.....