

The **WITNESS**

JANUARY 12, 1956

10¢



SEMINARIANS MEET BISHOP

SCENES like this one at Berkeley are typical of all Seminaries these days. Here Bishop Lawrence addresses faculty, students and wives. Offerings for the Schools will be taken

January 22

ARTICLE BY BISHOP AMBROSE REEVES

SERVICES In Leading Churches

NEW YORK CATHEDRAL
(St. John the Divine)
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Sermon and Holy
Communion, 11; Evensong and ser-
mon, 4.
Weekdays: Morning Prayer, 8:30; Holy
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day); Evensong, 5.

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munion, 12. Wednesdays: Healing Ser-
vice, 12. Daily: Morning Prayer, 9;
Evening Prayer, 5:30.

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ning Prayer, 5.

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

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ser. (generally with MP, Lit or proces-
sion) (1, S. HC); 4, Ev. Weekdays:
HC, 7:30; Int., 12; Ev., 4. Open daily,
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munion, 8:15. Thursday, Holy Com-
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The WITNESS

For Christ and His Church

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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.

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Story of the Week

Friendship At All Levels Must Replace the Cold War

TWELVE POINTS FOR CO-EXISTENCE SUGGESTED IF CIVILIZATION IS TO CONTINUE

By Kathleen Lonsdale
*Professor of Chemistry
University College, London*

★ I want you to keep in the back of your mind the fact that 2,000 years ago the world population was 250 million. One hundred years ago it was 1,100 million, now it is over 2,400 million and in one hundred years time it will be 5,000 million.

Many experts believe that 5,000 million is the maximum number of people that this world can support in reasonable comfort, even with an optimum distribution. In our great - grandchildren's time, life may be a grim struggle for existence, quite apart from co-existence.

In discussing the immediate problem of co-existence we are, however, thinking of East and West, of communist and non-communist, of different races, of oppressor and oppressed, or of danger spots like Formosa, Korea, North Africa, Latin America, Viet-Nam or Germany.

Co-existence is one stage only in the process of living happily together. It is better than cold war and much better than hot war, but not as good

as active co-operation or as a world commonwealth, or united states of the world.

Let us examine the difficulties in people's minds: First, from the communist point of view, there is the certainty that capitalism depends upon the maintenance of sectional trade advantages, upon the exploitation of the working classes and backward peoples and that this is bound to lead to violent conflict: to conflict between capitalist rivals and an attempt to eliminate the communist economies because they may prove to be trade rivals. Certainly the history of Japan lends support to this view.

Again, from the communist point of view, there is the certainty that some sectional interests in capitalist nations who, for various reasons, wish to eliminate communism are prepared to go to any lengths—even to risk war—in order to do so. And finally, there is the belief that capitalism is evil and must be eliminated.

Peace Offensive

From the Western point of view there is the belief that the Communists only want

peace in order to build up their strength, to make their internal economy secure, to train military and scientific personnel, to continue their infiltration of Western and Asian countries, but have not renounced their intention of achieving ultimate world Communism even if it means world war.

There is the belief that any weakening of the West may encourage attack and that defeat would mean mental and perhaps physical slavery, together with the corruption of the minds of children. There is the realization that Communists really do believe in their own religion, that their missionary zeal greatly surpasses the missionary zeal of the West either for Christianity or for democracy—which are not identical.

There is the belief that unless democracy is defended by force it will be overwhelmed: an attitude which shows a lack of faith in the moral strength of democracy! There is the real belief that Communism is evil, that it necessarily means slave labor camps, anti-religion, secret police, thought control and a new Dark Age.

There is the belief on both sides in "negotiation from strength," "peace through strength"; and that strength means weakening your opponent by any means whatever as well as keeping your own defenses strong.

So it is of no use just saying "Let's co-exist." Education, preparation and training are needed for real co-operation.

We must learn to live and work together, to be willing to visit and talk together, without bitterness, without recrimination, without back-biting, but also without self-assertion and selfishness. We must each admit that we ourselves have done wrong, that we do not have all wisdom and all knowledge. We must recognize our own weakness and deliberately tolerate the weaknesses of others.

Just as on a personal level we try to be accommodating, so we must try to understand one another at a national level. Above all, we must learn to laugh together, even though our sense of humor may be different. It is, I believe, excellent for this purpose that young people should travel abroad, to international work camps, seminars, summer schools, through youth hostels associations and other non-military travel organizations. I believe that small groups of international contacts are much better than mass congresses, for the emotions of crowds are dangerous; crowds can more easily be swayed for evil than for good.

We must help people to realize that violence and submission are not the only alternatives to each other. It is possible to oppose community wrong-doing in a non-violent and constructive way, by individual vigilance and determination neither to condone nor to ignore nor to participate in community wrong-doing, sectional selfishness, bureaucratic inhumanity, racial discrimination, whatever the consequences and even if one seems to stand absolutely alone.

Living as a Family

It is also necessary that we should learn to live together as a family does, not expecting one another to cheat, to rob or to murder. An atmosphere of trust can only be built up slowly and it needs demonstrations of sincerity, of charity and of generosity on all sides.

We must also recognize the possibility of working simultaneously both for ultimate future aims, such as total disarmament, and for immediate practical possibilities such as an armistice or a peace treaty.

There will be no lasting peace without total and universal disarmament and here I must insist that total disarmament is not necessarily more difficult than partial disarmament; it is simply something quite different. It means the abandonment of military organization of all kinds, the recognition by all citizens that war preparations, whether offensive or allegedly defensive, are criminal.

We must carefully study the functions of a genuine police system in an unarmed world. In Britain, at least as far as good citizens are concerned, the functions of the police are friendly, useful and even paternal. They do not engage in exhibitionist physical or military exercises, they do not have scientists busy making them bigger and more diabolical weapons; above all, they do not torture children.

We must build up a system of international law, which is not imposed from above but is the expression of an agreement by some nations to act rightly whatever others may do. It should protect individuals against the interests of powerful groups.

We must recognize that even a world government might be despotic, because officials who

have too much power tend to be corrupted by it: it will always take the vigilance of individuals to oppose and prevent—by publicity and by non-co-operation—official injustice.

Consequences of Disarmament

We must realize the consequences of disarmament: that without arms it would be impossible for long to maintain big discrepancies in the standards of living of East and West. Selfishness needs violence to sustain it and if we reject violence we must renounce selfishness also. To be more explicit, the problems, for example, of Japan must be our problems too: her need of trade, her surplus population—we must help her to find the solutions.

We must remember that there is only one person whom we can certainly persuade to act rightly and that is ourselves. If we can agree to act rightly all together that will be fine, but we must not wait forever for such an agreement, because forever will be much too long.

And finally, we must not expect illiterate and educationally or morally under-developed peoples to behave just as we know we ought to do or to have an advanced sense of civic responsibility, especially if we do not have it ourselves.

ENGLISH BARN REPRODUCED

★ The Cathedral Domain of the diocese of Lexington has put up a large hall, designed after a barn in England that is over 700 years old.

It will serve many purposes, including conferences, classes, evening activities, and services when the weather makes it impossible to worship at the outdoor shrine.

Churches Are Not Effective In Changing Cities

★ Contemporary Protestantism is not "effectively at work in the heart areas of our changing cities."

This charge was made in a report of the National Council of Churches division of home missions presented at its annual assembly.

The report asserted that Protestant churches have disappeared from these "inner areas" at an "alarming" rate.

"It is especially disconcerting," the document said, "that there seems to be practically no sense in Protestant circles that these conditions represent a crisis."

The report concluded that Protestant leadership often seems content, or even relieved, as inner-city outposts disappear, one by one, and eyes are focused on a rapidly-expanding suburban membership.

The crisis is aggravated by the fact that today most newcomers in the big cities are from largely Protestant rural areas, the division stated, whereas formerly they came as immigrants from Roman Catholic countries in Europe.

Church problems in cities have been multiplied, the report said, by the influx of Spanish-speaking peoples, an increase in older citizens, working mothers, the growth of street gangs, and the increasing crime rate. These factors, it added, call for a new kind of minister, trained especially for city work.

The report said such men will be willing to "bring up their families in the depressed areas of our cities, share in the life of their people, and know how to win lives from the disorganization around them."

The new type of city minister, it suggested, will be trained in "ju-jitsu, bar evangelism, knowledge of police court procedures and a host of other matters not now provided in seminary curricula."

A section of the report devoted to race relations said the community is out-pacing the churches in the fight for integration.

Parish practices are improving notably in many places, the division said, but urban leaders are still finding education in principles of integration a "must" for many city churches.

Among the other critical social problems with which the division asked Protestantism to deal were those faced by American Indians, migrant workers and farm families with annual incomes of less than \$2,000.

Large Bequests

Protestant, Roman Catholic and Jewish institutions in the United States have received more than \$200-million in bequests over the past ten years, it was reported.

The estimate was given by the Rev. T. K. Thompson, executive director of the department of stewardship and benevolence, at a conference on "Remember the Church in Your Will." He said that more than \$100,000,000 went to Protestant churches and institutions.

Methodist Bishop Ralph Cushman of St. Paul, Minn., told 100 clergymen and laymen at the meeting that the making of a Christian will is "the largest single act of Christian stewardship."

"Every Christian brings his weekly offering to God as an act of worship," he said, "but, in addition, he should so plan his estate that his Christian concerns live after him."

See Great Needs

Protestantism must erect 105,000 new churches between 1950 and 1975 at a cost of nearly \$8,000,000,000 to keep pace with the country's spiritual needs, it was estimated.

Willard M. Wickizer, Indianapolis, executive secretary for church development and evangelism of the Disciples of Christ, gave the figure.

Four times the present number of ministerial recruits will be needed to serve the new churches, Wickizer said. And if these churches are to be kept filled, he added, there must be new methods of evangelism, new media of Christian communication and a new zeal for Christian witness.

Among other consequences of the expansion, the church development expert foresaw the following:

Multiple educational services on Sunday and wider use of weekday religious instruction programs.

Ministering to an increasingly mobile population that casts off "old home town" ties and becomes a procession of persons "here today and gone tomorrow."

A new type of ministry geared to the growing numbers of elderly persons and the great increase in America's force of working women.

In this connection, Wickizer observed that the church of the future must awake to the fact that a working woman is a different creature from a housewife. He urged the re-vamping of church programs built exclusively around a "housewife psychology."

Dr. Wickizer expressed concern lest a desire for "culture"

dampen the "fire and drive" of religious life.

"It worries me," he declared, "that so many of our younger ministers feel they must preach in a quiet and solemn voice with never a gesture, never a smile, never a change in cadence. It would be a relief if they would hit the nulpit just once during their fifteen-minute dissertation, or if somewhere along the line they seemed to indicate that they cared what people thought and did about the matter under discussion. We must not fall into the trap of mistaking staidness for culture and substituting learnedness for passion and conviction."

Wickizer also warned against what he described as the "rapid growth of the holiness cult groups." He called this growth "all the witness we need to the current failure of the church to reach and interest the less educated and the less privileged of our population."

He urged both Negroes and whites to keep working at racial integration.

"I am sure the average white congregation would be surprised if it were to (advertise) in the daily papers that its doors were open to all comers," he said, "how few Negroes would respond and ask for membership. They would not come because the average Negro feels more at home and more at ease with members of his own race."

"However, it is up to Negro worshippers to respond to such genuine invitations," Wickizer stressed. "Freedom not appropriated is freedom lost."

MISSION PLANNED FOR MONTANA

★ Dean Henry Hancock of St. Mark's Cathedral, Minneapolis, is to conduct a preaching and teaching mission throughout Montana, February 6-12.

RAISE FUNDS FOR AFRICA

★ A check for \$3,000 has been received by the Rev. Trevor Huddleston of the Anglican Community of the Resurrection, Johannesburg, South Africa. The money, raised by the New York Urban Priests' and New York Urban Laymen's Groups, will help to support St. Peter's School in Rosettnville, as well as Anglican-run schools in Sophiatown and Orlando, which are attempting to provide African children with a full, Christian education, in the face of the South African government's restrictive Bantu education act.

The priests' and laymen's groups, composed of clergy and members of a dozen churches in the metropolitan area, have devoted the past year to raising the sum sent to Fr. Huddleston. Their second annual day of witness on July 16, 1955, entitled "One Family in Christ-Our Brothers in South Africa", was dedicated to this cause.

Fr. Huddleston, in a letter to the Rev. Edward Chandler, chairman of the priests' group, acknowledged receipt of the check and said, in part: "I assure you that it is not just the money but the knowledge of our fellowship in the Church of Christ which has been such an immensely profound encouragement."

He has been ordered by his Community to return to Eng-

THE EPISCOPAL CHURCH What I Found

By Don C. Shaw

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

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The WITNESS

TUNKHANNOCK, PA.

land and will visit the United States in March, but Anglican education of African children will continue.

COUNCIL OF CHURCHES ON THE AIR

★ The Rev. Benjamin R. Priest, director of the counseling service of Trinity Parish, New York, is conducting a nationwide radio program called "Pilgrimage" each Sunday this month from 1:35 to 2, eastern time. The program is sponsored by the National Council of Churches.

ANNUAL MEETING OF ELSA

★ The annual meeting of the Episcopal League for Social Action will be held on Washington's Birthday at the Church of the Incarnation, New York. It will open with a service at noon to be followed by a meeting which will be devoted entirely to the business affairs of the organization.

WHAT'S THE PROBLEM

If you were asked to state what you consider the greatest problem before the world today, what would you say? We believe nine out of ten people would come up with the same answer. And it is going to be dealt with by outstanding authorities in The Witness this coming Lent. A full announcement presently — meanwhile plan now for a discussion group, using these coming articles as source material.

MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

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The WITNESS

TUNKHANNOCK — PENNSYLVANIA

EDITORIALS

After Christmas

WHEN Jesus was in the world of men, before he had finished his first sermon, he was surrounded with all sorts of bickering: misunderstanding by his family and students, unreasonable requests from strangers, denunciation by the local clergy, investigating committees from the capital. But afterwards, when his students thought back over the drama of his life, they felt there must have been times when he had been simply manifested as what he was, without anybody being around to bicker or disagree. The stories of the Baptism and the Transfiguration were such times. But later on apparently the Church wanted something more: and in the mysterious way of popular story-telling, there grew up the legend of his coming into the world, which we have just been hearing.

It doesn't have much claim to be called historical; but this isn't an important observation to make about it. It's like when two people who have been married a long time have come to a sort of working agreement about how they first fell in love. Nobody else could say whether they were right or wrong; and actually it lies so far back, and they've repeated it so often, they're not sure either whether they really remember it so or not. The important thing is, they have to find an explanation, a myth, to account for their love having continued all those years. The real explanation lies out of time, in eternity; but it is of the nature of men and their myths that they must localize that eternal reason at some one point of time.

We do violence to the Christmas myth if we insist woodenly that it must have happened exactly so then; or sentimentally that Christmas time or the birth of another baby brings about peace among us today. The followers of Jesus truly saw a peace in him, but a peace, as St. John says, not of this world; for in this world the peace that he brought was set in the middle of wars and politics, fantastic hopes and fantastic fears, the usual sin, folly, and stupidity of men. They were driven to create the myth because they had

to believe that somewhere his peace existed pure and unmixed: but the Judean shepherds and Magian astronomer-kings dwell on some gentler planet than this blood-soaked earth.

Jesus said himself, "I came not to cast peace upon the earth but a sword". He came to divide men into those who are sons of peace and those who are not. Or rather men divided themselves; as you read the Gospels, you can see how almost automatically everybody showed himself in his true colors when he saw Jesus' eyes on him or heard his words. It is not the sun's fault that it shows up dirt as being dirt.

If Jesus had found a world of good men the Christmas story would have been true: but the kings that really came to him were Herod and Antipas and Caesar. And the people on the streets, then or today, will not pass for shepherds innocently adoring. They are still ruled by the same fantastic hopes and fears: and the hopes still make them arrogant, and the fears cruel.

The magazine section of the Sunday papers this time of year are largely devoted to forecasts of the future: and reading through them quickly you can get a terrible glimpse of the real schizophrenia, the basic contradiction that lies at the heart of America today. The writers on "automation", on medical research, on the American economy see a future of unlimited peace, happiness, and prosperity: a thirty-hour week, four-day weekends, a great cultural renaissance. But the writers on our military budget or international politics insist on the uncertainty of the future, the need for preparedness, and the dreadful images of destruction that are familiar to us all from our dreams.

What Jesus came to say was that those hopes of this world's peace were infantile; and that those fears can be conquered. Because through him a real peace, God's peace, was being brought about: which can exist, if necessary, at the heart of atomic destruction, and bears little resemblance to the hope of the future America as a super-supermarket. The world has got to be changed from top to bottom if it is to receive that peace; as things stand now, what is truest to life about the

Christmas story is the no room at the inn.

We think about Advent as the time of Judgement; but the Christmas legend is the most thorough-going judgement of all. For it proves that whenever the Christ lifts his voice in the world of men, it can scarcely be heard for the voices of sin that surround it on all sides. If you want to hear only that voice speaking, you must invent a world for it to speak in, and people it with men of your own imagination. Or rather, that world already exists; it is what Jesus calls the kingdom of God. But wherever it touches this world again it brings, not peace, but a sword: Caesar's sword that cuts down the speaker of

the intolerable word, and God's sword that separates Caesar's worshippers from his own.

And we can enter that world, where God rules, but it means leaving the world where we now live once and for all. If we are really to come to the child of Bethlehem, we must, as he says, become children ourselves; slough off every imaginary hope of happiness in the terms of this world, and every fear of what it can do to us. Some day perhaps the two worlds will become one; then history will be out of date and the Christmas story will become for the first time possible. But for the meantime any confusion of the two worlds with each other will prove ultimately fatal.

THE BOMB AND COLONIALISM

By Ambrose Reeves

The Bishop of Johannesburg

IN MY travels during the last two years both in the United States and Great Britain it has been apparent that many people are oppressed by the danger of war. Large numbers of people are aware that the bomb that was dropped on Hiroshima on the Feast of the Transfiguration, 1945, taken in conjunction with the strides made since then in nuclear research, mean that mankind has moved into an era in which perils hitherto undreamed-of now threaten the human race. For example, it has been calculated that the atomic weapon exploded at Bikini last year had six hundred times the destructive power of the bomb that was dropped on Hiroshima.

This gives us some idea of the ghastly dangers now confronting all nations for nuclear weapons have an unprecedented power of destruction. The position is made much more dangerous by the fact that so far all attempts to forbid or control the use of such weapons have failed. Faced with such possibilities of destruction on a vast scale it is imperative that Christians everywhere should persevere in their prayers for peace, and work zealously, both for the removal of the deep-seated legacies of envy, fear, and hatred left by past wars, and do all that they can to counter the mischievous propaganda which stirs up so much ill-feeling between the nations.

In addition we have a clear duty at all times to recall men everywhere to the law and judg-

ment of God, so that they may come again to recognize that all human authority rests upon and is limited by that body of commandments which express the will of God with regard to human conduct and which have either been implanted by nature in the human mind, or are capable of being demonstrated by reason. Once this law of nature is ignored men believe that their own power is absolute, and that the only function of the laws promulgated by earthly rulers is to express the will of those who are in power. Then justice begins to decay, and in the end disaster is bound to overtake the life of a nation.

Christians today have to make up their minds as to whether, under any circumstances, it is ever justifiable to use these nuclear weapons of destruction. This is one of the most difficult questions that confronts us in this generation. For my part I find it difficult to visualize any circumstances in which a nation would be morally justified in unleashing such terror upon its enemies, even by retaliation. While it is true that historically the Church has always regarded injustice as a greater evil than war, it is questionable if this age-long attitude can be maintained in a nuclear era. Realizing the unprecedented dangers which now threaten the peace of the world, surely we ought to be ready to unite with Christians everywhere in calling for an international agreement banning weapons which,

if they are used, might easily destroy civilization, reduce the treasures of the past to dust, and cause human suffering on a scale that is beyond our power of imagination.

Related Problem

IT IS understandable that many people in all parts of the world are preoccupied with the perils of nuclear warfare. But there is a danger that such a preoccupation with the possibility of war may blind them to, and distract us from, the serious issues raised for this generation by the ever-increasing demands of one thousand, seven hundred millions Colored peoples in the world upon the seven hundred millions economically dominant white people. It may well be that the peace of the world depends as much upon the answers that are given to the questions raised by this issue, as it does on discovering how communist and non-communist may co-exist on the same planet. Indeed a bold policy for feeding the starving millions of Asia and the undernourished millions of Africa in present circumstances, might well be a better insurance against war, than by continually piling up greater and greater stocks of atomic weapons.

At any rate, as far as Africa is concerned, and in particular South Africa, much that is now happening is fertilizing the soil of African life in such a way that it will be all too easy for the seeds of conflict to grow and flourish in the coming days. Not that the question of race relations is confined to the continent of Africa. At a time when the Colored peoples of the world outnumber the white people almost by three to one, and in which the members of the different racial and cultural groups are being brought into ever closer contact and communication with one another, racial issues are becoming almost a universal problem. Such a situation makes it inevitable that the white and colored peoples of the world will have to make radical readjustments in their attitudes to one another if they are ever to learn to live together in peace.

It is the difficulties that arise in trying to do this very thing which gives rise to the so-called "Color problem", and which result in differences of material welfare, culture, and economic development between the members of various racial groups becoming hopelessly confused with racial differences. This confusion in turn gives rise to manifestations of color

prejudice, racial discrimination, and social separation. By such means many people in many parts of the world seek to resolve their own conflicts and to deal with their own anxieties. In fact a great deal of racial tension is the result of a deep sense of insecurity and the fear of losing a particular social status in society.

Family Centres

AT THE same time, the fact that this is one of the most stubborn problems facing the whole world at this time, does not excuse any of us from directing our attention to this issue. On the contrary, the fact that those at present in authority in South Africa claim that they have a plan which will deal satisfactorily with these questions makes it specially incumbent upon Christians in the Union to scrutinize their proposals with great care. On the occasion of previous diocesan synods we have dealt at some length with various attempts by the authorities in South Africa to express their racial theories in legislation. We have seen more than once in these last few years that however sincerely the authors of such legislation may have desired to do nothing more than differentiate between those of various racial groups, the effect in practice, has been to discriminate against the non-European. Time will show, I believe, that this is also true both of the Bantu Education Act and the Senate Act.

Let us look at the Bantu Education Act for a moment. For a proper understanding of this piece of legislation it must be taken in conjunction with the report of the native education commission appointed in 1949, and the speeches made by those responsible for framing this act. It was the effect of all these taken together which led the bishops of the Church of the province last year to condemn the Bantu Education Act in no uncertain terms. Convinced that the intention of this legislation was to provide a form of training which would fit those who received it to take their place in an uncivilized tribal community life, I decided in November of last year that we could in no way, however remote or indirect, assist the authorities in carrying out such a policy.

Since our schools closed in March last we have opened Church Family Centres in ten mission districts in which we have twenty full-time paid African workers. This project

has been entirely financed by money specially given for this purpose by the Society for the Propagation of the Gospel, the Africa Bureau, private subscribers, and most recently by a gift of 2,000 pounds from an overseas trust. Although the Church Family Centres have only been in existence for a few months valuable service is being rendered to some fifteen hundred Anglican children, as well as many young people and adults in those districts. Here good is certainly coming out of evil, for although we are prohibited from giving formal education in these centers it is clear that in them we have an instrument which can be used for building up our African churchpeople into the Church and of rendering increasing service to them in the coming days. We are admittedly still in the experimental stage, but I would commend this venture to the continued and earnest prayers of all churchpeople throughout the diocese.

Before leaving the Bantu Education Act we are compelled to draw attention to the two shillings a month which is being added to the rent of Africans dwelling in new urban townships in order that schools may be provided in these areas. It is extraordinary that the imposition of a discriminatory tax of this nature has passed almost unnoticed. To the average white person such a sum no doubt seems trifling, but for many Africans it is far from being a negligible amount. It is of course the natural consequence of having pegged the amount from general revenue available for African education, but this does not make it any more morally defensible. On the contrary, the principle of a special levy upon the poorest section of the population to provide for their educational needs calls for the strongest possible condemnation.

(Continued Next Week)

THE FAMILY SERVICE--ONCE AGAIN

By Massey H. Shepherd, Jr.

Professor at Pacific Divinity School

SEVERAL months ago, I published in the *Witness* a few remarks—possibly they were prejudices—about the Family Service that is developing apace in many of our parishes, in large measure stimulated by the Church's educational program. A few weeks ago *The Witness* presented an article on the same theme by my good friend, Prof. Randolph Miller. Dr. Miller is one of the Church's ablest experts in the field of Christian education, and it is therefore with considerable reluctance that I enter the lists once more on this subject, particularly since I find so much in his article that I cannot accept without a great deal of reservations. For what disturbs me is not only a number of his concrete suggestions about the family service, but much more some of the underlying principles from which his particular suggestions spring.

No one in his right senses will quarrel with the primary objective of seeking every legitimate means of making the worship of the Church relevant to the daily lives of people, at whatever level of age or of experience. Our Anglican tradition of worship has always been

grounded on the very sound basis of a liturgy understood of the people. But our Anglican tradition has also insisted with equal vehemence that there are certain standards in the Church's ago-long practice of common prayer that cannot be violated with impunity. This is a principle that goes far deeper than a conscientious obedience to rubrics. Behind the rubrics there are fundamental norms of liturgical practice—what we professors call, in the technical jargon of our trade, the rationale of the liturgy.

There are, to be sure, many improvements of detail that our Prayer Book liturgy might well receive so as to bring out clearly and forcefully these inherent principles. But I am not at all certain that the kind of adaptations suggested by Professor Miller, the kind one meets with again and again in parishes all over the land, clarify these principles. Quite the contrary, they tend all the more to obscure them. Let us examine a few of them.

The Prayer Book makes very plain that there are some offices of worship that are regular, and some that are occasional. Among

the regular offices are the Order for Morning Prayer and the celebration of the Holy Communion. Morning Prayer is a daily service; the Holy Communion is, at least, a weekly rite for every Sunday of the year. These rites are not, and cannot be, by their very nature, alternatives. Among the occasional rites is Holy Baptism; and the rubrics make it very plain that Holy Baptism is a public rite, to be administered preferably in conjunction with the Daily Offices on Sundays and Holy Days. There is nothing arbitrary or irrational about these norms.

Order & Principle

THIS ordered and regular pattern of liturgical life is very different from the kaleidoscopic variety of services suggested by Professor Miller's article, where one Sunday it is Holy Communion, the next Sunday, it is Morning Prayer, the next Sunday it is Baptism, and the next Sunday, possibly, it is the Litany, and back again through another round of changing offices week by week. The liturgy has its own principle of variation: it is the ordered course of psalmody and lessons, and seasonal Collects—but all within the structure of the same rite. The lectionary of the Daily Office and the lectionary of the Eucharist each have their own order and principle. They are not designed for haphazard shifts from one to the other, week by week.

And this brings us to our second fundamental principle. The Prayer Book sets out an ordered scheme for the presentation of the Holy Scriptures in the course of the Christian Year. It is unfortunately true, that the present directives in the Prayer Book lectionary for the Daily Offices give the clergy so much rope that many of them hang themselves paradoxically, on their own "short" Bibles—that is, the relatively few passages that happen to be their personal favorites. But it was not the intention of the lectionary that the clergy choose for any Sunday any one of the eight or more lessons appointed for the day, but that they follow through the year one definite set of lessons. Only thus can there be any real synopsis of the whole Bible. Moreover there is no authority, much less good reason, for omitting one of the lessons at Morning Prayer, if the Holy Communion does not follow. All too many of our clergy are having a family

service of Morning Prayer with only one lesson, which means that in many cases the Old Testament is rarely read. Why? Because the clergy say that the New Testament is more relevant and easier to grasp by the congregations. What they really mean is that all too often they are too lazy themselves to put in the study on the Old Testament that can help them make it come alive for their people.

And the same remarks hold good for the Psalter. I am amazed at Professor Miller's suggestion that the Psalm at Morning Prayer should be "selected from a small repertoire of short and meaningful ones." How small a repertoire? And are only short psalms meaningful? And what does he mean by "short"? Does this exclude the great psalm of the Passion—the 22nd? Or the great psalm of God's creation—the 104th? Or the Páschal Hallelujah—the 118th? Similarly, he has suggested that a hymn might be used instead of a canticle after the lesson (that is, the one lesson). But I defy anyone to show me any hymn in the Hymnal that can validly substitute for the Te Deum or the Benedictus. These canticles contain the fullness of the faith, not a partial aspect of it. They are necessary, one or the other, at least, to frame the lesson and give it its largest, most complete context.

IT WILL be a curious anomaly, to say the Cheating the People

least, if with all the emphasis of the Department of Christian Education upon the "drama," the Biblical story of God's mighty acts, from Creation to Second Advent, we develop a family service that deprives people of hearing the story told in its completeness. We have a lectionary in the Prayer Book for the very good reason that the clergy, if left to themselves, or to their own inspired choices, will cheat the people of their heritage. It does not matter that the lesson appointed for this Sunday or that may not seem at the moment very "meaningful" to the people, unrelated to their daily experience. It is the priest's task to make it meaningful. And I venture to suggest that this will require more than a "sermonette." Very few clergy have the capacity to expound the Word of God meaningfully in five or ten minutes. There are quite a few passages in Holy Writ that have to be wrestled with for a somewhat longer time. It is a sad commentary on our Church, that, with a liturgy that requires more of the

Bible to be read than does the liturgy of any other Christian body, our people are more ignorant of Holy Scriptures than most "reformed" Christians. It is no answer to this problem to relax to a greater degree our present disciplines.

In the last analysis, our basic task is not to cut and patch the liturgy to the immediate emergency of uninformed, untrained congregations, but to bring the people, slowly, to be sure, and indeed painfully, into the full dress of the liturgy's own pattern of life. The liturgy is a life-time discipline, whose meaning and value can only be realized by patient, regular, habitual participation. It requires the humility of listening to God's Word and being responsive to His demand, rather than the self-concern of our own experiences and needs. The liturgy is hard work, and at times it seems very dull. That is part of the price we sinners have to pay to be recreated and renewed after God's image.

Ideally, of course, every participation in corporate worship should be a meaningful experience. But the fact of the matter is, it is not. And deliberately to set out to make each Sunday service a meaningful experience, at least in the Christian sense of meaningful, by devices "to catch the interest of the listeners" (to use Professor Miller's phrase), is doomed to failure. The catchy hymns ("I sing a song of the saints of God" and the like), the story-book sermonettes, the birthday pennies, and the sweet laying on of hands of unconfirmed children—these are all just fine and lots of fun. But the true joys of worship go a great deal deeper, and one only gets to them after a very arduous journey into the secret and mysterious, and at times terrifying, waters where God speaks to us in His Word of repentance and forgiveness, of judgement and of grace, of the Cross, and of the peace that passes understanding.

The liturgy is not a device to win over people to acceptance of one another, or of the Church, or even of God. It is not designed to make pagans into Christians, but to make Christians into saints. The liturgy is the means, within the fellowship of the redeemed, through which God encounters His people. This is not always a happy or jolly occasion. It is a dreadful thing to fall into the hands of the living God. The encounter is always interesting, though not interesting in the sense of being enter-

taining. In our merry search to get the redemptive experience of acceptance, let us never forget that the only way that leads us there leads us straight to the Cross. And there are no detours around it.

A Blind Man Groping

By William B. Spofford, Sr.

A FEW quotes are in order perhaps as a part of this story of the American League for Peace and Democracy, which opened its 1939 Congress in Washington with more than 2,300 people attending and many turned away.

A. F. Whitney, president of the Brotherhood of Railroad Trainmen: "The democracy which was established more than a century ago is, without a doubt, now facing the test of survival. For within the last few years an ugly spectre has arisen to plague the world and is now threatening to engulf America. That disease is fascism. In a very real sense the American Congress for Peace and Democracy is a national 'health' conference dedicated to the proposition that the disease of war and fascism shall not take hold here."

Harold L. Ickes, Secretary of the Interior, was to have addressed the meeting but was prevented for one reason or another. However his message sent to Dr. Ward was read.

"The best assurance for us of peace is democracy—real democracy; democracy that glories in our Bill of Rights and is prepared to defend the guaranties in that Bill of Rights.—It is also true that the greatest safeguard of democracy is democracy—real democracy which means equal opportunity under the law for every citizen, even the humblest; the right of a free press, of free speech, of free assemblage; the right of every man accused to face his accuser; the right of every man to defend himself when attacked and to be regarded as innocent until his guilt is proved beyond a reasonable doubt. The American Congress for Peace and Democracy can greatly hearten those who truly believe in democracy by raising its voice in ringing terms for the accepted principles of true democracy."

Howard G. Costigan, then the head of the Commonwealth Federation, a strong political organization in those days in the state of

Washington, told the meeting of a port in his part of the country shipping bombers to Japan and bandages to China. And he got cheers for saying; "We think it is high time that, with the American people 99% in favor of democratic China, we officially stop all shipments of the bombers and scrap iron to Japan. —We are conscious that every bit of scrap iron that we permit to go through our ports may someday, if the Japanese Fascists were victorious, come back in the bodies of American men, women and children. And it is self preservation that requires that the United States government lift the embargo on Spain and put it on Japan and Germany and Italy where it belongs."

Walter Judd, then a medical missionary to China and later a somewhat different Congressman, told the delegates that the war between Japan and China "could be stopped if America would stop buying Japanese goods and stop supplying her with war materials. I hate the word 'boycott' but I hate the word 'war' worse."

Ted Christensen, a Swedish seaman, told of some of the action for peace taken by workers: "Last year we were called upon to take war material to Franco Spain. The ship involved was the *Titania*, a Norwegian ship that came into Baltimore loaded with chemicals. Since we are organized we were able to contact the American League and stop that ship. We held it for fourteen days. They offered Judas money of \$150—but nothing doing. Immediately after another blow was struck in Norfolk, Virginia."

Others, not able to be present, sent messages which were read. Tom Mooney pledged his whole support to the end that war and fascism shall be outlawed from the world. He also thanked the organization for the assistance given him to gain his freedom.

And so one might go on—messages from all over the world praising the League for its efforts for peace and democracy: Romain Rolland, honorary president of the World Committee Against War and Fascism; Heinrich Mann, noted German; Judith Epstein, president of Hadassah, the women's Zionist organization, with all of them agreeing with Jean Zyromski of France who cabled: "The help of the great American democracy is invaluable for the creation of a barrier against fascism. We hope that the American League for Peace

and Democracy will succeed in coordinating the democratic forces of the United States for this great task."

There was culture at the Congress too. With Rockwell Kent as chairman, the delegates heard a monologue "Call Out the Militia" written by Marc Blitzstein and performed by Blanche Messatte. Prof. Robert Morss Lovett of Chicago University spoke on aspects of democratic culture; Miss Si-Lan Chen, Chinese dancer, was enthusiastically greeted; there was a presentation of the play "The Informer" by a Washington theatre group.

One rather wonders what happened to that play in these later days of Congressional investigations. Maybe it ought to be dug out of the mothballs.

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.

ADVENT has yielded to Christmas and Christmas to Epiphany, and we parsons might do well to think about our Advent sermons. Did we tell our congregations that Advent was a preparation for Christmas and leave it at that? Or did we deal with the far deeper idea of Advent being the season when our minds are full of the thought of Christ "coming on the clouds of heaven with power and great glory?"

It is a very difficult idea for us moderns. We cannot picture Christ coming like that. It is the imagery of another time. But the Synoptic Gospels are emphatic about it and St. Paul is too, at least in his earlier epistles. In St. John's Gospel the thought is on eternal life and we find that lies in knowing God and Jesus Christ whom he has sent. We are thankful that St. Paul wrote of being raised "a spiritual body" and of being "with Christ" and we pass over the ages foretold in Revelation to the idea of a "new heaven and a new earth." We no longer think of "resurrection of the flesh" but of growth in God's love and service. Our emphasis is very much on the things of the present and very little on the life beyond.

Yet we might sometimes ask, "How will

history end?" In a senseless annihilation by our new-found weapon of destruction? By men being won to Christ until the Kingdom of Heaven is fully realized here on earth? That does not seem likely. The problem of evil seems to be beyond man's efforts. The Cross was the means of grace, in the deepest sense an atonement but the final victory—that needs the coming of Christ in power and glory. This is the coming for which Advent prepares us.

Invincible Scriptures

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

HEAVEN and earth shall pass away but my words shall not pass away.

If the Roman soldiers overheard this proclamation of our Lord about the indestructibility of his words, they must have smiled at the seeming absurdity of his claim. Yet Rome is forgotten. But the words of Christ will always be remembered.

Durability is seldom to be measured by size or strength. It is the meek who "inherit the earth". The sabre-tooth tiger, scourge of the earth, has disappeared. The dove, harmless and defenseless, inhabits almost every continent and island. Mighty civilizations rise and crumble. Profound philosophies flame and extinguish but the simple words of the humble Christ live on.

The "invincible words" have become incorporated in the "Invincible Scriptures". The Holy Bible remains, not because of its literary beauty, nor yet because of its timeless message; but because it contains the word God wills that his earthly children shall hear until the end of time. Even the writing of the Gospels was by the impetus of necessity. Wild tales and devious opinions about Christianity made mandatory the preparation of those things "which are most surely believed among us." The Gospels were written when for the writers, death was imminent, to establish with accuracy the reason for the faith of the Church and to instruct and teach those who were not eye witnesses. Even the most ruthless efforts to suppress the few original manuscripts failed. Why?

At times in history the Church has wandered afield in minor points of emphasis and teaching.

By more than chance, conscientious Christians have been driven back to the Holy Word for clarification. It was from the Epistle to the Romans that 15th century Christians revived the truth that salvation is by the grace of God, and not by the "merit" of men. Even today what the Holy Scripture does not say keeps the major portion of Christendom from rushing headlong after strange doctrines authoritatively given.

Modern intellectuals have frowned upon the Holy Scripture, and by inuendo and deliberate ignorance, relegated it to the area of superstition and legend. But drama, song, art and novel, for some reason taking up the cause, have brought the discarded records before the very eyes, ears and minds of those who would ignore them. Why?

Today a great revival of teaching and thought in religion has invaded the Church, the college and the university. Such a reaction could only have come from the minds of those who studied the Bible first hand, saw a new relevance in its aged proclamations.

Burning, mass extermination, brain-washing, suppression—all the techniques of barbarism have been tried in attempts throughout history to eliminate the plain words of the Prince of Peace. Something always prevents them from extinction. What is it? Here is no magic or witchcraft. Here is no wishful thinking. Here is no feeble excuse for "blind faith". Centuries of believers know the answer. They have recognized, behind the words of a carpenter, beyond the faltering words of the missionary, above the prayers of a child, the Word of God, saying as of old, "Heaven and earth shall pass away, but my words shall not pass away."

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## THE FAMILY SERVICE

By

Massey H. Shepherd Jr.

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Unique Young People Project Launched By Laymen

★ The Rev. Charles L. Burns Jr., 32, Congregational minister who has headed up two successful church youth programs in Chicago, will direct a unique young people's project in Wichita, Kan.

He has been appointed the first director of Youth Inc., a non-denominational research program launched with \$250,000 provided by seven Kansas laymen.

Burns, a 1950 graduate of Chicago Theological Seminary, said the laymen are seeking not just another youth movement, but an experiment to provide tools and resources all churches can use to develop better youth programs.

Tentative plans call for the establishment of 12 laboratories—the first in Plymouth Congregational Church, Wichita, where Mr. Burns will become associate minister and director of youth activities Jan. 1.

Eleven other carefully selected churches of different denominations and geographical areas, representing various sociological types, inner city, rural, suburban, will be chosen later, he explained.

They will be used as research instruments, Mr. Burns said. "Whatever we do in one church, we will do at all 12, so we can compare successes and failures and sift out what the church's youth ministry should be."

The chief motivation of Youth Inc. will be to find ways in which religion can meet the needs of adolescents, Burns said.

"This is a time when young people need the Church, but the Church is not meeting their need," he said. "Young

people need help on courtship, Christian marriage, choosing vocations in which they can make an impact for Christianity."

One of the laymen backing the program "thinks city kids are missing something he got from 4-H on the farm," another wants to see resources developed for lay youth workers in small churches, the minister added.

Mr. Burns said that churches are going "head over heels" into camping programs, often turning responsibility over to the Boy Scouts.

"The minister or layman in

charge of a church youth group should not send young campers away, he should go with them. Young people have religious needs not met in scouting," he said.

"Many Protestant denominations have had youth programs for years but often they offer no relevant resources a layman can apply to his work with young people."

NEW PARISHES IN LOS ANGELES

★ When the convention of Los Angeles meets January 25-26, five missions will undoubtedly become parishes: St. John the Baptist, Corona; St. Michael's, El Segundo; St. Dunstan's, San Diego; St. Martin's, Canoga Park; St. Simon's, San Fernando.

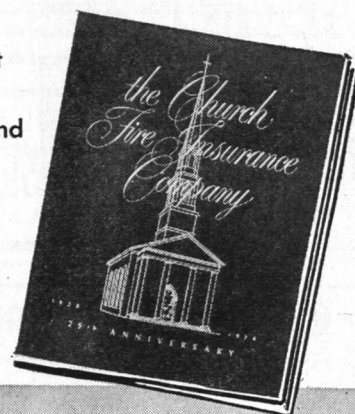


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COMMISSIONS ORGANIZED

★ Three joint commissions of General Convention have been organized. The very important one which was commissioned to study atomic energy and report at the 1958 convention is headed by Bishop Hart of Pennsylvania, with the Rev. William G. Pollard, director of studies of the subject at Oak Ridge, vice-chairman. The Rev. Charles S. Martin of Washington, who was responsible for the resolu-

tion proposing the gift of a reactor to some Far Eastern country, is secretary.

Bishop Gray of Connecticut is chairman of the commission on the Historical Magazine, with the editor, Canon Walter H. Stowe, vice-chairman.

Bishop DeWolfe of Long Island heads the Church music commission with the Rev. Emmett Paige of Philadelphia, vice-chairman.

FUND CAMPAIGN POSTPONED

★ The advance fund campaign of the diocese of Nebraska, scheduled to start this month, has been indefinitely postponed, the decision being based on a report to the executive council of a survey committee.

The committee is continuing their study of the needs and a further development of the specific projects in the overall plan.

NAMED KEY MAN OF OREGON

★ Robert A. Leedy of Portland has been appointed key man of the diocese of Oregon, in charge of work with laymen.

CONSECRATION IN OREGON

★ Bishop Dagwell of Oregon has announced that the consecration of Dean Carman as coadjutor will be held in February, the date to be set as soon as all confirmations of his election are in. The Presiding Bishop will be consecrator.

Bishop Dagwell also states that the new coadjutor will probably be assigned the northern part of the diocese but adds, "I want him also to visit for confirmation the churches in the southern area. I shall probably alternate with him in visiting north and south until my retirement July, 1958."

Since Bishop Dagwell was consecrated in 1936, the diocese has added twenty-four more congregations.

PARISH HOUSE DEDICATION

★ The new parish house of the Church of Our Saviour, North Platte, Nebr., will be dedicated by Bishop Brinker on February 26th. It is nearing completion at a cost of \$37,500, with equipment costing an added \$4,000.

The parish is confident that the total cost will be in hand by the time of the bishop's visit.

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MISSISSIPPI NOW AGAINST JAZZ

★ Mississippi, which is having its difficulties with segregation, will also go on record as opposing jazz if Congressman James Marrow has his way.

He has demanded that the University of Mississippi cancel its invitation to the Rev. Alvin Kershaw, rector at Oxford, Ohio, who has been invited to speak at the religious emphasis week in February. It is because the young rector stated that he would donate part of his \$32,000, won on the quiz program for his knowledge of jazz, to the National Association for the Advancement of Colored People that the Congressman made his demand.

He said he would ask the state legislature, when it convenes in January, to prevent the clergyman from fulfilling the engagement if the university has not rescinded the invitation.

His demand and his threat were made after the university's board of trustees adjourned its December meeting without taking action on the scheduled speech. The board meets again Jan. 19.

E. R. Jobe, executive secretary of the board, said that while "the Kershaw matter" was discussed informally during a recess it was not on the board's agenda and did not come up before it officially. Chancellor J. D. Williams of the university declined to discuss the matter.

REGAIN BELL SCRAP OF NAZIS

★ The supreme court of Hamburg upheld the claim of German Churches to what is left of about 45,000 church bells scrapped by the Nazis for armament purposes during world war two.

It ruled that all bells and bell scrap left over from the war have the character of resacrae—religious objects that are the property of the Churches.

Evangelical and Roman Catholic authorities had sued a Hamburg foundry for compensation because it melted and used for its own purposes about 2,500 marks worth of bell scrap. The court held this to be an illegal action and ordered the foundry to compensate the Churches.

Christhardt Mahrenholz of the Lutheran Church of Hannover, chairman of a special joint Protestant and Roman Catholic committee, hailed the ruling as an important step in the fight of the Churches for the return of confiscated possessions.

He said that several Hamburg foundries held about 300

tons of bell scrap which they had purchased from the Nazi government.

For years, Roman Catholic and Evangelical authorities have made joint legal efforts to regain the scrap which is now valued at more than \$250,000.

DEACONESS AS A VOCATION

★ A conference on the vocation of deaconess will be held at the Central House for Deaconesses, Sycamore, Ill., on March 2-4, for women between the ages of 23-45, unmarried or widowed, who are willing to dedicate their lives and their talents to the service of our Lord and his Church. This conference is being planned to introduce such women to the life of a Deaconess, and the opportunities for service in the Church today.

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Jehovah's Witnesses: The New World Society by Marley Cole. Vantage. \$2.95

Here we see a vivid picture of one fairly widespread survival of primitive Christian millennialism. Cole's book is the first full-length treatment of its subject, from a source other than the Watchtower offices. The Witnesses' story or drama of salvation runs like this: (1) mankind began in Paradise (Eden), (2) fell from grace into sin (3) came under Satan's rule, (4) Christ's First Advent foretold the Kingdom, (5) His Second Advent, 1874, was invisible and kicked off the Millennium (Christ's reign for a thousand years), (6) the Kingdom itself began in 1914, (7) Armageddon, the final defeat of embattled Satan, is apt to break loose any day now, (8) the sheep and goats are to be finally separated in this millennial period, (9) the dead, who are only sleeping, will be raised and given a last chance to choose extinction or the New World Society, and (10) for those who turn to Jehovah "no pain, sorrow, sickness, or even death will mar the health and happiness of earth's inhabitants."

On the negative side the Witnesses oppose all Church-ianity, either Protestant or Catholic, and even church buildings, much as the earliest Jewish-sect Christians stood on a congregational basis outside

the synagogues. Every baptized Witness (by complete submersion) is a minister; there are no paid clergy, hence the house-to-house evangelism and the familiar phonograph! Their doctrine and theology are completely Biblicist, and uncritically so. They reject the church doctrine of the trinity, the pagan idea of immortality (preferring the Pauline belief in a selective resurrection "in Christ"), and the notion of hell.

Church-State relations are central to the Witnesses' problems. They insist they are obedient citizens but "members" of no nation but Jehovah's New World Society. From 1935 to 1950 some 10,000 Witnesses were arrested for refusing to serve in the military forces or to salute flags, for doorbell ringing, street preaching without license; and have fought successful legal battles

for parents' rights to rear children in the faith, for recognition as an accredited religious body, the right of all to ministerial status, freedom from jury service, and other such matters. In 44 states they have (in 2500 cases) been beaten, given castor oil, castrated, hanged, shot, maimed. Since 1950 the arrests have been mainly draft cases. It is claimed that Jehovah's Witnesses have won more Supreme Court battles for the Bill of Rights than any other single group.

In the theological and social study of such Christian bodies, still imbued with a sense of urgency and Parousia, we have the last remaining vestiges of the earliest Christians, the "spiritual Jews" to whom Paul sent some of his letters, for whom Hebrews was written, and who produced the Apocalypse of St. John.

—JOSEPH FLETCHER

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BACKFIRE

JAMES S. DART
Churchman of Baltimore

There is a good deal to be said for those people in Canada who have formed an organization to oppose the high cost of funerals (12/15). But I think it is true that undertakers give people what they want, even though some may high pressure them. I am a florist so am fairly close to this matter. I often think it is absurd to bank a casket with floral tributes, all to be thrown away in most instances since hospitals and other institutions refuse to take them because of the wiring, etc.

Nevertheless I am in business and would not be long if I did not carry out the wishes of people, including funeral directors.

I hope that there may be further discussion of the subject in your excellent paper.

MRS. RICHARD L. GIBBS
Churchwoman of Santa Cruz, Calif.

I was very touched and interested in the article on *South African Color Bar* in Nov. 10. I do hope something will be done to help those poor natives. I am enclosing a check to help with the work there.

Editor's Note: Donations for the work of the Church in South Africa should be made payable to The Witness, marked *African Fund* and sent to Tunkhanrock,

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FRED O. WOODWARD
Churchman of Kansas City

Most of the articles in your paper are first rate and I usually get instruction and inspiration from them. But I could not understand why you would give all that space to the article (12/8) by Prof. Cross. I do not pretend to know what is taught in our seminaries but if the trend is what he indicated it to be, then they better close up.

I realize that he was attempting to be humorous but I failed to get any laughs out of it. Maybe the clergy, who know more about the seminaries, enjoyed the article but to me it was boring — even depressing.

LILLIAN HOLMES
Churchwoman of New York
The article about Dr. Schweitzer (12/8) was about the finest account of this noble man that I have

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ever read. Truly it can be said that if we were kind to all living things the greatest of the world's problems, war, would be solved.

EDWARD A. SIMONS
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These are the schools that ask the special prayers and support of Church people on

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