

The WITNESS

MAY 17, 1956

10¢



THE NEW SEABURY LESSONS

SERVICES In Leading Churches

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and Sermon, 11; Evensong and ser-
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Weekdays: Morning Prayer, 8:30; Holy
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ice, 12. Daily: Morning Prayer, 9;
Evening Prayer, 5:30.

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SERVICES In Leading Churches

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prayers, sermon 12:05; Wed., H.C. 7
a.m., 11 a.m., Healing Service 12:05.

Story of the Week

New Books in Seabury Series Offer Innovations

FLANNELBOARD FIGURES WILL PROVE POPULAR WITH VARIOUS AGE GROUPS

★ Something new and different in the Church school publishing field is introduced in the teacher's kit for kindergarten in the Seabury Series. At the rear of the manual, "Receiving the Five-Year-Old," is a sixteen-page section of flannelboard figures in four-color with flocking on the back of each page.

For all practical purposes this kit consists of (1) a teacher's manual plus (2) a collection of stories written for this manual, plus (3) a flannelboard kit to illustrate these stories. The flannelboard kit is the eye-catching part of the kit, and it's bound to be borrowed by other members of the church school staff, of that the reader can be sure. Objects, animals, and human figures in flannelboard cut-outs lend themselves to limitless use, both in pre-school classes and primary grades.

A policeman, a doctor, a mother and father, grandparents, a portly Uncle John (who could double for a town mayor, if you need a mayor), an older sister, two infants, and several five-year-old playmates populate the pages of

this gayly colored section.

The editor of this manual has made the task of the teacher infinitely easier with continual references to story material and possible creative activities. If Holy Baptism happens to be under discussion, the teacher will find appropriate flannelboard figures in the rear of the manual. If it is a clergyman she wants she takes her choice of one blue-eyed, spade-chinned, bald-headed cleric in three clerical styles of garb—in eucharistic vestments, surplice and stole, and street clothes. And so you see, everyone is happy, except those that have it in for bald-headed clerics.

Finger play for kindergartners, and a good section on worship instruction in the classroom are interesting extras in this manual. Included in this section is a list of twenty-one hymns that kindergartners might attempt to sing in a given year.

Another interesting feature of this first pre-school course in the Seabury Series is the collection of children's stories written especially for this course by Elsie B. Eagles. Instead of having to turn to

outside resources, the teacher has here at her finger tips fifteen flannelboard stories written by Miss Eagles—plus two written by one of the teachers of an experimental class.

What does a five-year-old like to do? Ask him. The answer will be "play." The editor of this manual has set the teacher's mind at rest on this point, and given some idea how important play is in the minds of the five-year-old. The teacher is in possession of sound advice as to their attention span (about ten minutes in complex situations), their urge to accomplish something, and the extent of their vocabulary (some two thousand words). They are not to be underestimated, these young members of our parish, and as the editor warns, "never again will so much be accomplished in so short a time."

This is a good age. By and large kindergartners are cooperative, reasonable, and purposeful. Teachers like to teach this age level. And with "Receiving the Five-Year-Old" they will find a manual that will match their enthusiasm and provide them with more than enough in starting points, content, and activities for an interesting year.

Together with the three kindergarten readers: "Good Morning, Mr. Church," "How Susan Got Her Name," and "Christopher Explores the Church," all from the pen of



Apostles in the Home
From Parents' Manual

the editor, Esther Pierce, the teacher should have no difficulty setting forth the life of the Church in terms that the five-year-old can grasp and make his own.

Church Pension Fund Assets Show Marked Increase

★ The assets of the Church Pension Fund have now reached \$69,143,000 as reported at the annual meeting of the trustees on April 27th by the president, Bishop Washburn of Newark. This compares with \$40,637,000 ten years ago. The assets are expected to rise steadily for many years. Pension benefits to be paid the present 8,000 clergy and surviving widows and children from now to the death of the last survivor will aggregate well over 150 million dollars. The growing assets are a part of the assurance that the promises will be met.

Bishop Washburn stated that from every point of view 1955 was an excellent year for the Fund. "At the year-end 2,771 beneficiaries were receiving pensions in an aggregate amount of \$2,739,974. In 1957 the number of beneficiaries will show a decided increase due to the fact that by action of General Convention compulsory retirement of

clergymen at the age of 72 will then take effect.

"During the year payments received on account of pension assessments amounted to \$4,804,229. This was \$310,556 more than the sum received during the previous year. The increase reflects an increase in the number of active clergy as well as a rise in the level of clergy salaries.

"Interest on our invested funds amounted to \$2,118,664. The amortized yield on the year-end book value of investments was 3.63%. This compares favorably with 3.49%, the rate earned in the previous year. It may be noted that it is the highest yield since 1936 and is well above the 2.75% rate which is assumed in our actuarial calculations.

"Higher interest earnings was one of several factors which resulted in a comfortable net surplus from our 1955 financial operations. Other factors included a higher level of clergy salaries, favor-

able mortality experience, and the postponement by many clergymen of retirement to a later age than 68. Such postponement in many cases was due to the desire to qualify for inclusion under the social security coverage now available to the clergy."

The invested assets according to the treasurer, Mr. Charles D. Dickey, include 14% in marketable common stock and 11% in preferred stock, which are carried at market value. The Fund has a substantial security fluctuation reserve and surplus to absorb market fluctuations.

The trustees continued for another year the lump-sum \$1,000 benefit to widows if the clergyman was in the regular active ministry at the time of his death or of his receipt of pension. This extra benefit is drawn from surplus income.

The trustees also amended the formula for the disability benefit whereby a considerable number of pensions are being brought to a somewhat higher figure. This was a desirable step which hitherto had not been possible.

The board of trustees consists of 24 bishops, presbyters and laymen who come from all parts of the country.

Announcement has been made by the Church Pension Fund, of the recent mailing of the Clerical Directory to early bird subscribers.

This edition of the Clerical Directory is the nineteenth compilation of clergy biographies since the first issue in 1898.

Photographs of the clergy groups in the several dioceses and districts were included for the first time in the 1953 edition. This innovation was generally acclaimed. Even large groups can be satisfactorily shot if the photographer takes care . . . In-

cluded in the present issue are photographs of the clergy staff of the National Council and the faculties of the several seminaries . . .

The present edition carries, for the first time, a summary of actions taken at General Convention and a short essay, by Darby W. Betts, entitled "The Church's Evolving Architecture", accompanied by

photographs of fifteen churches of various styles. It is planned that subsequent editions will include photographs of churches built within the preceding triennium.

Copies may be obtained by writing direct to the office of the Fund at 20 Exchange Place, New York City. The price is \$8.00, including postage.

LICHTENBERGER HITS SEGREGATION

★ Bishop Lichtenberger declared segregation to be unchristian in his address to the Missouri Convention, held at Christ Church Cathedral, St. Louis.

He said: "We are in no position, certainly, to be self-congratulatory or self-righteous here in Missouri. The historical and cultural factors in our situation are quite different from those in Mississippi or Georgia. But we can say and I believe we must say, without any feeling of self-righteousness, that the course which Americans take in this matter in the next few years is of immediate concern to us as Christians and as Americans whether those people live in New York or in Alabama.

"We do not approach the issue of desegregation from the point of our accomplishments, whatever they may be, but from the point of our basic convictions that segregation is unjust, wrong and unnecessary. Whatever the difficulties, and in some parts of the country they are very great, and however slow progress may be, and it will be slow in some areas, the standard of equality must replace the standard of separate and therefore unequal.

"The whole matter is of utmost importance and gravity for us in this country. Although it is a domestic and internal affair, we know we are being watched and studied by non-whites all over the world as we meet this issue. As Christians who happen to be Americans, this cannot be a peripheral concern, something on the edge of the faith which really matters. This is an area where our faith in God the Father who created

Churches Urged to Speak Out Strongly for Peace

★ A plea that Churches "speak to the nations" now in an effort to alleviate world tensions was issued by the seven presidents of the World Council of Churches.

It was made in a message to the Council's 162 member Churches intended to be read in congregations on Whitsunday.

"With the growing terror of nuclear weapons," the message said, "men's madness is such that, at times, we seem on the brink of the suicide of the world. No wonder old men lose hope and young men see no guiding vision for the future.

"Now pre-eminently is the hour when the Churches, with the help of the Holy Ghost, should speak to the nations. We ask you, our brethren in the World Council, to pray for help and to use such opportunities as God may give you for counsel or influence in your own countries."

The message recommended that Christians remind the nations of three things:

That conflicts must be resolved by reason, not violence—for violence "now has reached such a pitch that, when once unloosed, it is

beyond human control and, unless wars can be made to cease, all nation will perish."

That "neither by words of anger nor by insistence upon rights can settlements be achieved but by the spreading of justice, combining to meet one another's needs, and relying for our salvation upon the grace and mercy of God."

That "the whole world cries out for peace and all nations are members of one family with God the Father of all."

The message was signed by the Very Rev. John Baillie, principal of New College, Edinburgh, Scotland; Methodist Bishop Sante Uberto Barbieri of Buenos Aires, Argentina; George K. A. Bell, Anglican Bishop of Chichester, England; Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany.

Also Metropolitan Juhanon Mar Thoma of South India, head of the Mar Thoma Syrian Church (Orthodox) of Malabar; Archbishop Michael of New York, head of the Greek Orthodox Archdiocese of North and South America, and Bishop Henry Knox Sherrill, Presiding Bishop of the Episcopal Church.

all men is tested. We are all called to repentance and obedience. Repentance for the way we ourselves have accepted and perpetuated racial divisions, repentance for the unloving and unwise ways we have attempted to break down

those divisions, repentance for our indifference and blindness. And we are called to obedience—to ask God to teach us and show us his way and to help us to be makers of his peace and children of his fatherhood.”

Sees Psychiatry and Religion As Closely Allied

★ Psychiatry and religion are now ready to move gradually from a status of “peaceful co-existence” to one of active cooperation, Dr. R. Finley Gayle, Jr., president of the American Psychiatric Association said in the opening session of the association’s annual meeting. Dr. Gayle is chairman of the department of psychiatry at the Medical College of Virginia in Richmond.

He told the delegates that the ways in which clergymen and psychiatrists could work most effectively together should be the “object of our continuous study and most conscientious endeavor.”

But he emphasized that only “properly qualified” clergymen and psychiatrists could cooperate to produce results rewarding for those they sought to aid.

Prof. Gayle reported that many mental hospitals today are “begging” for chaplains in response to a re-awakened religious interest on the part of patients. He warned, however, that not every clergyman is qualified to minister to the mentally ill, even though he holds the post of hospital chaplain.

“This should not surprise us—or at least it should not surprise us any more than the fact that not every licensed

physician is qualified to practice psychiatry,” he said. “We cannot employ clergymen of mediocre calibre, gratuitously bestow upon them the title, chaplain, and expect beneficial results. What we can do is to insist upon adequate qualifications both of training and temperament and then work together in active cooperation.”

On the community level, Dr. Gayle said, cooperation between psychiatrists and clergymen could be established by individual communication or through groups.

“A psychiatrist may consult a clergyman about some of the aspects of his patient’s problem or a clergyman may consult a psychiatrist about the most effective way to be helpful in his relationship with some of his parishioners,” he continued. “In other instances, groups may arrange for competent speakers to give occasional addresses on various aspects of the relationship between psychiatry and religion.”

Dr. Gayle stressed that a psychiatrist, regardless of his individual religious or non-religious commitment, must be “as accepting of his patient’s religious situation as of any other significant area in their lives.”

METHODISTS URGE END OF TESTS

★ The Methodist Federation for Social Action held its annual meeting in Minneapolis, with about 200 of the 2,000 members present. Resolutions were adopted calling for the dissolution of the Un-American Activities Committee; the end of bomb tests; abolition of the McCarran-Walter Immigration Act.

The request of the 1952 General Conference of the Methodist Church that the Federation drop the word “Methodist” from its name was rejected. The Rev. Lloyd Worley of Hartford, Conn., president, stated that “our position is that we will not drop it until the Church gives us a full and fair investigation. Until then we will keep the name we have had for 49 years.”

The Federation on May 3rd was granted an order by a court in Washington temporarily halting the government from distributing a pamphlet which lists the organization as a communist front. The pamphlet, “Handbook for Americans”, was put out to the tune of 6,500 copies by the internal security committee headed by Senator Eastland. Congress later voted to print and distribute an additional 75,000 copies. The Federation was refused a hearing to deny the charge and so went to court with the claim that it has been deprived of its constitutional rights.

Application for a permanent injunction is expected to be presented this week to the Federal Court of Appeals in Washington.

PRESSEY TAKES NEW POST

★ The Rev. Herbert E. P. Pressey, former army chaplain, has been named assistant executive secretary of the armed forces division of the National Council.

EDITORIALS

Bombs and Candidates

WE have not been sure up until now whether this year's campaign for President was one where a strong stand could honestly be taken. The two parties are more alike than ever, and agree most in precisely the matter—the cult of Americanism—where we must dissent most strongly.

We are still not absolutely sure if a stand can be taken. Mr. Stevenson however has expressed himself willing to consider suspending H-bomb tests, and the next week Mr. Eisenhower said that for various reasons the tests should go ahead. This in itself at least creates a presumption in favor of Mr. Stevenson, if he doesn't talk himself out of the Democratic nomination; a presumption worth thinking about.

Politics, somebody said, is the science of the possible. If you believe, as in some moods we tend to, that atomic war is inevitable, and that it will be at least half our fault, it is hard to see what useful end will be served by thinking about politics. We have to assume then at least the possibility that such a war can be avoided. In what state of affairs will the possibility be greatest?

Well, we can rule out at present the hope of reducing armaments from their present level. That, if it ever happens, will be a result of peace, not a cause. And it would almost seem as if we could rule out also the hope of stopping the inter-continental missile from being invented. We have our missile-czar, and no doubt Mr. Khrushchev has his: any slackening of effort will again come after a slackening of tension, not before.

Finally we can rule out the possibility of bringing the uncommitted world safely under our wing. The Arab nations, India, Indonesia and a number of others have all come out from under Western colonialism. Once bitten, twice shy, they will hereafter only fall prey to somebody else's colonialism, under a different name.

They would not like it within the Russian orbit; and if they were captured by it, the United States would become all the more intransigent, bitter and bellicose. Equally however we would not want them captured

for our orbit, even if they could be, because that would make Russia all the more suspicious and intransigent.

One reasonable political goal would then be that the neutral third of the world should become, or remain, friendly with us, and not get any more than friendly with the Russians. It would then serve as a mediator between us and the Russians, and work towards a second possible goal, that we and the Kremlin should refrain from giving each other imaginary or real causes of suspicion.

Now America must not be allowed to forget, as she shows every sign of wishing to do, that she has waged atomic war and Russia has not. Much of the world believes that we are just waiting for the chance to do it again. What Mr. Eisenhower says is probably true, that the current atomic tests are designed to make smaller bombs, not bigger ones. But we bet nobody in India believes him. If so, however, it would seem we could forgo the advantages of those smaller bombs in order by a practical gesture to express before the world a desire for peace.

The Candidates

IN ITSELF then we fully endorse Mr. Stevenson's proposal. How far would he endorse our analysis? Not very far, probably, because it is based on the premise that American imperialism is to a considerable extent responsible for our present troubles, and that therefore it is up to us to take the first step. No politician apparently can admit in public that America might be deeply in the wrong; and Mr. Stevenson seems too honest to have continued a politician if he privately thought so.

Why cannot Mr. Eisenhower see that giving up the H-bomb tests would be a great stroke in foreign policy towards restoring the world's confidence in us?

We suppose because he is the incarnation of Americanism in about every respect, both good and bad, and cannot honestly believe that anybody in his right mind could fail to have confidence in us. Mr. Stevenson's proposal shows that at least unconsciously he has seen deeper.

We stand solidly behind Mr. Stevenson's

candidacy, then, providing only he sticks by his guns, but we cannot, at this stage, positively predict how firmly he will. However he seems far and away the nearest candidate to understanding the real state of affairs. We don't know what would happen if a President in office were to arrive at views which would be political suicide in a candidate.

Anyway in conclusion we suggest some considerations which follow from the insights he seems already to have reached.

Most men have considered that death in the cause of freedom is preferable to irrevocable slavery. This, if anything, must be the principle on which we are committed to preparedness for "modern" war. But can modern war ever really be "in the cause of freedom"? We seriously doubt whether freedom could emerge from such a war; win, lose or draw. The consequences of defeat or a draw are sufficiently obvious. Even more fearful, though, would be a clearcut victory. We see signs enough around us of the mass guilt,

anxiety and hostility from our victory over Japan; how possibly could freedom or decency survive a full-scale victory along the same lines?

Which is to say that not merely this or that item in our atomic preparedness is self-defeating, as Mr. Stevenson has already seen, but the whole bloody enterprise.

But if we made it plain that we were not in any circumstances going to resort to modern warfare, we do not know why Russia would find it expedient to apply it against us. And if it came to the worst and the United States were occupied, we would have the utmost confidence in the power of Yankee ingenuity to frustrate and baffle the army of occupation.

That is, the only realistic hope of freedom lies in the rejection of the new weapons altogether, war or no war.

These are at present considerations which can find no place in politics; we can only hope that some day they may.

THE NEW SEABURY LESSONS

By Randolph Crump Miller

Professor at Yale Divinity School

I HAVE spent the past few days reading the new materials for 1956-1957 in the Seabury Series. It is more of the same, as far as the theory of Christian education is concerned, but the topics are different, and the resources in each new course are far richer than in the materials published in 1955-1956. Something of the total pattern of the Gospel begins to emerge as we see two-thirds of the material in elementary and junior high grades.

Let us take the courses in order. Just before I read "Receiving the Five-Year-Old," I had heard a paper on this age-group based on the latest secular research. There is no doubt in my mind that the editor knows five-year-olds. These are real children, and the problems are those common to this age. The methods are those which work with kindergartners. The concepts in the stories are the right ideas for them. The hymns selected for memorizing are those which have meaning now and which will continue to have meaning in the future. The Bible stories are the right ones.

This teacher's manual has a magnificent scope and includes enough resources to run the

class for the whole year with something to spare. Unique in Church school publishing are the flannelboard illustrations in four colors published as part of the teacher's manual. Esther Pierce's stories to be read at home, illustrated by Suzanne Suba, will help the five-year-old to feel at home in church, to understand something of the meaning of baptism, and to see the church as a family. Compared with the best kindergarten material published by others, this new course stands far out in front.

Seven-Year Olds

THE course for seven-year-olds deals primarily with the wonderful world now opening up to the child. The reader, in what at first seems a strange choice, is built around the Benedicite: "O all ye Powers of the Lord, bless ye the Lord: praise him, and magnify him forever." The story deals with the adventures of some seven-year-olds who learn about gravity, astronomy, and geography in God's wonderful world. This cosmic setting



The Wondrous Works of God: Grade 2 Reader enlarges the child's idea of God so that it encompasses the whole universe.

Are you worried about Biblical resources? Turn to page 55 of "My Place in God's World," the teacher's manual for second grade. Suggestions are given for using the Lord's Prayer, Christmas and Epiphany material, Easter stories, Zaccheus, Bible verses from the Psalms, responses in the services, hymns to sing, prayers to say in church and otherwise. There are also many stories for use in class. As in previous manuals, there are many suggestions for activities and the use of materials.

"Traveling the Way" is the story book for the fifth grade. It is as exciting in its way as is "God's Family" for fourth graders. I read the whole book through at one sitting. It is divided into two parts, with a story about two boys in early Christian days followed by a rewrite of the Book of Acts. The illustrations, it seems to me, do not match the priceless art of Gregor Thompson Goethals in grade four, but they are good.

"The Goodly Company" is a large teacher's manual, providing a wide variety of helps in methods and resources. The main concern of the fifth grader is life within the group, which includes both his gang and his church. The Church is understood against the background

of the Old Covenant as discovered in "God's Mighty Acts" (in fourth grade reader) and in terms of the New Covenant as "The Christian Church Found Itself" (fifth grade reader). This is carefully worked out in terms of our understanding of the fifth grade boy or girl.

"What About Us?" is the eighth grade teacher's manual. It is modeled after "Why Should I?" (generally agreed to be one of the finest teacher's manuals in any lesson series). The major concern is Christian courage. An unusual item is a series of charts that help the teacher to plan lessons on many different subjects.

The reader is an anthology. Stories, essays, poems and quotations are used to bring out basic issues for Christian decision. These items are drawn from such varied sources as "The Little World of Don Camillo" and "I Remember Mama." It is a book that eighth graders will enjoy browsing in.

Techniques Improve

THE parents' manual shows how some of Seabury's techniques are improving. Following the same general plan as last year, the new course is based on what is happening to children in kindergarten, and grades 2, 5, and 8. At each level, there is the information the parents need to have about their own children and what is happening in each grade, followed by what parents need in order to understand the relevance of the Gospel to themselves and to their children.

The successful format of the previous volumes have been followed. Here are the familiar and helpful transcripts from tapes, showing how other children have responded. Here are many open-ended stories and other stories (more than in previous manuals). Here are suggestions for all kinds of methods that involve the learners in the exciting quest for saving knowledge.

Where there has been resistance to the Seabury Series, it has sometimes been in terms of the theological demand. What makes this material difficult is not the methods, which are as old as teaching, but the demand on the teacher and congregation for faith. It is the recognition that Christ died for this child, that the Church exists for his redemption, and that only in the redemptive and sustaining community will he come to know Christ as his Savior. When this demand is faced, there can

be no escape into lectures, stories, or activities which do not involve the learners in growth in grace. Because the teacher or congregation does not have enough genuine faith to share it with the children, they want to escape into the Bible or ritual as ends in themselves. But the Seabury Series demands that the teacher become a channel of God's Grace.

When this theological demand is not recognized, the Seabury Series is not much better than other materials. But when it is accepted, only the Seabury Series provides tools that are anywhere near adequate. They are far from perfect, but they are the best being produced

by any communion in Christendom.

Because of this theological demand, the Seabury Series should not be used unless some fundamental requirements are met: a group of concerned people within the congregation, family worship, a weekly class for parents and godparents, religious and educational preparation of teachers—to which should be added as desirable: a fifty-minute class period, and an observer in each class.

As more parishes take teacher training seriously, they will want to use such tools as "How Shall I Teach?" by Donald Bodley (order from 63 E. Hancock, Detroit 1).

THE FIERCEST RACE OF ALL

By Francis B. Sayre Jr.

Dean of Washington Cathedral

ST. PAUL wrote to the Philippians; "I press on toward the mark for the prize of the high calling of God in Christ Jesus."

To me it is touching to think of these bold words coming from a cripple, rotting in jail. As far as life was concerned, Paul would do no more "pressing on" whatever. He remained in prison until he died. Only his indomitable spirit could still, as he said, "run, as not uncertainly, and fight but not as one beating the air".

No one quite knows just what the physical disability was to which this little man with the big spirit more than once refers. But it is certain that he was very far from ever imagining himself as an athlete. And yet he appears to have been as much of a sports fan as are baseball writers just before the start of the season. How often, in the sublime earnestness of his letters, he lapses into the jargon of the games—those big professional sports spectacles that characterized ancient Greece no less than modern America.

I dare say he'd often heard the crowd roar, urging a man on in the Olympic races which were held on the outskirts of Corinth, where Paul had lived and founded one of his churches. "Run, man, Run!" was the shout echoing clear across the city, as the favorite raced for the finish line, where the prizes were actually displayed on little tables to whet the runners' eagerness.

And now, here was Paul, at the end of his

life, condemned, thinking about the course he had run, and the prize set out by the Judge for him. For a long time, he reflected, he had not seen the prize, and the early years of his life were spent in running in the wrong direction. But now it was plain: "I seek not my own righteousness . . . but the righteousness which is of God by faith—that I may know him, and the power of his resurrection". Years before Paul had written to those people of Corinth, "So run, that ye may attain". Now, because of Easter, he knew what it is we are to attain: "If by any means", he writes, "I might attain unto the resurrection of the dead". The human judge had awarded him punishment; but the Great Judge on high held out life eternal. That was the race to be in! Even a cripple in jail could strive and struggle and die for a prize like that—"The high calling of God in Christ Jesus"!

Everywhere A Race

ACROSS our lives, yours and mine, constantly echoes the roar of a countless number of hotly fought struggles. The very structure of life is competition—survival of the fittest in the world of nature; spoils to the clever in the world of men. If the school-boy calls it a "rat-race", the philosopher can only give it a blander name, like "free enterprise" or "the balance of power".

The coming of spring brings the race for

the pennant in the big leagues; the opening guns in the race for the presidency are even now reverberating in the political glades. Even in so sheltered a place as a cathedral close, there is perpetually a hairbreadth race between economic necessity, which threatens to close down our building operation, and the generosity of those with vision enough to keep the men at work, lifting its spires to the sky for a Christian nation.

Everywhere you turn there is a race, and we are in it; men vying with each other for power, prestige or priority. The prizes are all laid out neatly on the tables for the panting people to see. There they are: symbols of what the world calls dear. Only Paul would have said that none of them were much more precious than the shiny pewter cups of a golf tournament, or the fading wreaths of laurel which the ancient Greeks preferred. For on the Cross, where Paul had seen all these things disintegrate, he had also seen the lasting prize, which it is only God's to give.

One of the most penetrating comments on the human struggle that you can find anywhere is embedded in the Old Testament history of King David. With his vicarious love of sports, Paul must have often reflected on that story in the Book of Samuel which tells of the famous footrace of the messengers bringing news of a battle to David.

The King's own son, Absalom, had fomented rebellion against his father. He could not wait for old age and death to effect the transfer of power into his youthful hands. So he gathered his forces and did battle for the prize he sought. But the King's army prevailed, and in the rout of the rebel troops, Absalom's mule ran under a tree, hanging Absalom helplessly in the branches, where he was quickly surrounded and killed.

Then came one Ahimaaz to Joab, the King's captain, and asked if he might carry news of the day to David. "No", said Joab, "we need you here", and he dispatched another man instead. But Ahimaaz persisted in his request until finally Joab let him go too. The race was on. The other man had a head start. But Ahimaaz ran faster by a different route, and beat his opponent to the King's presence. "News, MiLord", he cried breathlessly, "The battle is won"! "Yes, but how is Absalom"? inquired the anxious father. "I forgot to ask", said Ahimaaz, "there was a tumult, but I know not what it meant". "Stand aside",

David shouted, "and let the second man tell me the news I want to know".

What Kind of Prize?

IN HIS own way, is this not what Paul is writing from his prison cell to his friends at Philippi? The unexpectedness of the Lord's question when the race is over! You thought the prize was one thing and it turns out to be another. Ahimaaz thought that David wanted to know about the fortunes of war, and instead he asks about the youth, his son. Instead of a reward, the victorious runner is told to stand aside! So is it with all the races of life, Paul reminds his friends: God has fixed a different prize than any of us would have expected. He cares little for the battle, but everything for the man who fights it, be he ally or enemy.

Suppose a man wins the power and the position for which the world has taught him to strive, yet what has become of him in the process? Or suppose he loses, is that then the end of him? And what if a nation wins every war, both hot and cold, but loses its freedom and its sense of sacrifice in the course of it, then what kind of prize has that nation?

God cares more about the human souls than he does about all the writhing struggle of history. If a young man in his pride will rush his destiny headlong and heedless, then God is more concerned to forgive that youth than that he reap the reward of his rashness and die.

"What of Absalom, my son"? asks the King. What of you and me when the battle is done and we have won or lost? God grant that after the race we may not stand there, and ignorantly admit, "There was a tumult, but I know not what it meant".

Atomic Race

ALL over the world diplomatic couriers are running hither and yon with messages of vital import for Kings and Presidents. Of battles won and lost, and battles yet to come. And yet one wonders still if the foreign secretaries or the generals or the watchmen upon the towers have yet understood the meaning of the tumult, or the prize that God has set before us in the race. "If by any means",

whispers Paul, "I may attain unto the resurrection of the dead".

Before a Senate foreign relations subcommittee on disarmament, one of the atomic energy commissioners gave testimony that he, perhaps alone among his colleagues, understands what must ultimately be the prize in the fiercest race of all. He asked why we must go on building ever bigger and bigger hydrogen bombs, and testing them to the dreadful consternation of the rest of the world. We have enough now, he said, to handle any possible aggression. And he questioned why we should go on and on, faster and faster in the fearful race of armament, when nobody would ever believe that we might think it possible ever to use our surplus heap of destruction.

But what is significant, at least to me, is that he rested this question squarely on what he called the ground of "moral principles"; which I take to be only his way of asking us all to take a sharper look at what is the prize to be attained in the race.

What are we after? Merely to win the race for its own sake? Merely to excel in the size and speed of annihilation? Merely to boast that we got there first and can announce that the battle is in our hand? Or is not the high calling of God that there should be peace in the world, and human brotherhood, and a resurrection from this death of hate and pride and blindness?

Thomas Murray, the commissioner, had the courage to remind us that the purpose of all these bombs is simply to deter their use by anyone. This is a negative function only, and, after you've reached a certain point that job is done, and you don't have to go on merely heaping them up—racing wildly on for a prize that can only be complete obliteration. And the way to stop doing that is to remember what the true goal is: the positive purpose that God has eternally set at the end of the course; that life, not death, is precious because God's own life is reflected and made known there; that reconciliation among enemies, not conquest, is the prize because Christ first reconciled us all unto himself, and so built the bridge over which we can pass one to another, and all to life.

We Christians ought to be grateful to the man who reminds us of our high calling. Whether that man be a commissioner of atomic energy, wrestling with the powers of

physical darkness, or an Apostle in a Roman prison, lifting his spirit beyond the bars of a political prison to the prize of the high calling of God in Jesus Christ.

Let us with faith, "press on" toward the mark, and, if God's grace be in us, spell out that high calling in the momentous decisions now before us. Be it in the desperate race of national armament, or in the private course of our personal lives, let us seek the only prize that endures, which is Christ's resurrection from the dead: God's rescue from looming destruction.

The Trinity

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

IT IS doubtful whether the first century Christians were very much concerned about the doctrine of the Trinity. They were too busy experiencing the power of it in their own lives. Those who heard the apostles speak were less interested in their intellectual arguments and more concerned about the transformation visible in them. Lives are always more eloquent than language. To have heard a landowner named Barnabas say that he believed in God, Father, Son, and Holy Spirit, would have had little effect on his listeners. But to have seen this same Barnabas sell his land and then give away the proceeds to the Christian community and to top it off, devote his own life with all of its spiritual gifts to serve the Church—this was compelling testimony.

From what we know of Barnabas, he appears to have been an ordinary man of limited abilities. Yet the Christian attributes became the brilliant characteristics of this saint: love that is "eager to believe the best", meekness—love is neither proud nor boastful. He was not ashamed to be an assistant to Paul, nor too proud to be the advocate of the faltering. He was courageous enough to suffer for his faith, great enough to be a channel for God's power. He fades from sight, with no record of churches established nor sermons preached, but with a redletter observance in the calendar of the saints, and with this noble appellation, "The Son of Encouragement".

It is from the life of a man like St. Barnabas that modern Christians may take heart.

God does not need persons with superlative gifts to fashion saints. He does need all of what we have to offer—"ourselves, our souls and bodies". Lesbia Scott in her hymn for children, expresses the prerequisites well:

"They loved their Lord so dear, so dear
And his love made them strong;
And they followed the right, for Jesus' sake,
The whole of their good lives long . . ."

Today's world cries out for "intellectual proof of the Trinity". What it needs is the opportunity to see the power of the Trinity in action through you and me. No greater contribution could we make to the faith in an age of skepticism than so to live that men might readily say of us, "He was a good man, full of the Holy Ghost and of faith."

Ask in Faith

By Philip H. Steinmetz
Rector of the Ashfield Parishes

PRAYER begins with waiting upon God, to discover his orders. If we rush into words, our mind filled with what we wish to have, we may fill the air with sound, but we do not make contact with God. That requires waiting quietly, expectantly, until something of what he is trying to show us gets through to us.

Then we begin to know what we really want or lack in order to carry out his desires. Very often it is quite different from what we would say we want if we are asked before we wait a while.

What we lack in order to carry out his will, whether material or spiritual, large or small, possible or apparently impossible, we should ask for in faith. The test of the rightness of what we ask is the simple and searching one of whether it is needed for his work.

Whatever God's answer, we welcome it. For he sends what we really need, not what we think we need. Often, despite our desire to ask what is right, we err. But God corrects our error. For he knows our thoughts and our deficiencies and is ready to give what we need before we ask it. And he gives it, even though we may ask for something else.

Waiting, wanting, welcoming is the order of events for the Christian in prayer. Wait for some sense of higher purpose than education, like humility of spirit and love for God.

See what we lack and whether our lack can best be met in the family and community or out of town. And welcome and thank God for the answers which come, whether you like them or not and whatever their cost.

That way lies that joy which is the fruit of true prayer, the joy of knowing and doing the will of God.

Pointers for Parsons

By Robert Miller
Episcopal Clergyman of Campton, N. H.

FEW parsons stop to think how difficult it is to understand the Christian faith or to explain and few reflect how hard it is to live by it. We worship Father, Son and Holy Spirit, One God. The Jew does not do that and neither does the Unitarian. They are not concerned to declare that God hath spoken "in a son."

How does God, Infinite and Absolute, reveal Himself in time and space?

The Church wrestled long with the problem and finally found words in which to state, though not to explain, the truth. We say them in church and we are loath to change them for we are uneasy lest new words conceal the old heresies.

"But the creed puts us off," say many. "If only you wouldn't have creeds!"

We may not understand our creed very well but we know that if we try to simplify it we shall compromise it. The point is it deals with the 'Personality of God' and we are still better able to apprehend than to understand personality.

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.

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The WITNESS
Tunkhannock, Pa.

Missionary Program in Asia Must Be Revamped

★ America's missionary as well as its political efforts in Asia are in danger of complete breakdown unless they are "thoroughly revamped," Dean Liston Pope of Yale Divinity School said on his return from a four-month tour of 16 Asiatic and Near East nations.

"On the political front, Russia is winning nearly everywhere, especially since she adopted her new policy of aid - without - strings," he told a convocation of the school's faculty and students. "American policy, on the other hand, is nearly everywhere mistrusted or misinterpreted."

"Meanwhile, many of America's recent religious exports to Asia might better have been kept at home where we are accustomed to their excesses."

The theologian made it clear he was referring to the activities of fundamentalist groups.

Dean Pope warned that unless missionary societies "learn to share their resources of money and personnel in new ways more acceptable to Asians," their opportunity to work in Asia will continue to decline. He said that conditions in missionary effort are "so chaotic the entire missionary enterprise is in need of redefinition."

Even though American policies are generally mistrusted, Dean Pope said, he found the United States itself "generally admired and imitated and Americans, as individuals, received in friendly fashion in most places."

"Asia is rushing pell-mell into the 20th century," the

theologian said. "Political ferment is the most obvious characteristic of the East, but the Asians are on their way. The old picture of the Orient as a changeless, traditional society is utterly outmoded. Everywhere there is bustle and vigor, the construction of homes and shops, the reorganization of life."

"Meanwhile, it is becoming quite clear that friendship is not for sale and that the approach of the United States to the new nations of Asia needs thorough revamping."

In every one of these new nations, except the Philippines, Christianity is in the minority "and most often a very small minority," Dean Pope stressed.

"All told," he said, "the quantitative results of 150 years of missionary work have been disappointingly small. Since the end of the second world war and the liquidation of the missionary enterprise in China, unbelievable confusion has been introduced into several Asian countries by fundamentalist sects from America."

"On Taiwan (Formosa) alone more than 60 religious bodies—most of them representing marginal American sects—are competing with each other. Most are non-cooperative in the extreme, refusing to undertake joint planning of programs with any other group."

Dean Pope also called attention to the "remarkable resurgence of the major non-Christian religions in Asia—Shinto in Japan and Mohammanism in Indonesia, Pakistan and the Middle East."

"These revivals," he said, "come principally from within

the countries and are generally associated with the new spirit of nationalism and with antipathy to the West."

"In the face of this new nationalism, the day of the foreign missionary is largely past. The day of the 'fraternal worker' loaned by the Church in one country to the indigenous Church in another is at hand."

WEATHER BROADCASTS HURT CHURCHES

★ Weather broadcasts on Saturday evenings "do more to hurt church attendance than measles or the flu", according to Pastor Earl N. Dorff, Methodist of Oklahoma City.

He said he would like to see all weather broadcasters and telecasters "go into hiding" every Saturday.

"When the forecasters agree on Saturday night that Sunday will be warm and fair," Mr. Dorff said, "my members decide to get up early and go to grandma's. If they agree that it is going to be a cold or wet Sunday, then the members decide to sleep in."

He suggested creation of a "ministers' fund" to provide Saturday vacations for all weather forecasters.

CHINESE TO VISIT HUNGARY

★ Leaders of the ecumenical council of Churches in Hungary have invited Church leaders of China to visit their country this summer. It is likely that the visit will be timed with the meeting of the central committee of the World Council of Churches which is to meet in Hungary, July 28-August 5.

Bishop Janos Peter of the Reformed Church reported to the meeting in Budapest, May 3rd, on his recent visit to China and said that "a brotherly and friendly relationship was created through the visit paid to the Chinese people and churches."

CONFERENCE ON RACE TENSIONS

★ Negro and white students from ten Alabama colleges and universities worshipped and sang together during a student ecumenical conference held to explore ways of resolving racial tensions through "the Christian message of reconciliation."

The gathering was an outgrowth of a student ecumenical conference on the Christian world mission held last December at Ohio University, Athens, O., as part of the 17th quadrennial meeting of the student volunteer movement, an affiliate of the National Council of Churches.

Theme of the meeting was "Revolution and Reconciliation." Some 100 students attended.

White students came from the University of Alabama; Polytechnic Institute at Auburn; Birmingham Southern College; Jacksonville State Teachers College; and Southern Union College at Wadley. The Negro students were from Stillman College, Tuscaloosa; Alabama A&M College, Normal; Tuskegee Institute, Tuskegee; Miles College, Birmingham; and Talladega College.

Participants gathered for panel sessions and discussion groups after listening to featured addresses by the Rev. Dan C. Whitsett of First Methodist church, Sylacauga, Ala., and Arthur D. Gray, president of Talladega College.

"Strangely," Mr. Whitsett said, "there are many who ask that the voice of the Church be silent about any discussion of the racial issue but these same people never ask the politician—or the spokesman for the White Citizens Councils—to be silent."

Gray said the main task of the Church is to "open the door of communication between white and colored

people in the South."

In their discussions, the students stressed that fears and prejudices marking racial conflicts were "deep-rooted in behavior patterns" and that efforts to change attitudes in the Christian community would require "deep study of the message of reconciliation" and face a multitude of barriers.

They also agreed there are "considerable indications" that Christians in Alabama are "even now beginning to assert their adherence to belief in reconciliation through love of Christ."

GERMAN PASTORS IN POLITICS

★ Pastors of the Evangelical Church in Hessen and Nassau, Germany, have been granted wide freedom to enter politics, through action

taken by its synod meeting at Frankfurt. President of the Church is Pastor Martin Niemoeller, widely criticized by other Church leaders in Germany for his political activities.

The new Church law permits pastors to take part in political life at all levels. The only restriction imposed is that a clergyman must take a leave of absence when running for the state or federal parliament, and go on inactive status if elected to the latter.

Election to the state parliament, the synod held, would leave a clergyman enough time to carry on his pastoral duties.

The regulation is at wide variance with laws adopted in recent years by other regional Churches in West Germany. Most of these provide that pastors must go on in-



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active status if nominated or elected to the state or federal parliament or any other political post. They also require that clergymen must not identify themselves as adherents of a political party.

Such legislation, adopted particularly by Lutheran Churches, was intended "to create a clear division between the job of a clergyman and that of a politician."

REFUGEE MEETING IN LEBANON

★ The Rev. Almon R. Pepper, director of social service of the National Council, will be a member of a 11-member delegation of the National Council of Churches to attend a conference on Arab refugees, meeting May 21-25 at Beirut, Lebanon. Attending as consultants are Mr. and Mrs. Harper Sibley, Episcopalians of Rochester, N. Y.

Emergency aid valued at nearly \$4-million given by Church World Service since 1951 had effected no permanent improvement in the situation of about a million homeless Arabs living in refugee camps on the borders of Israel, said the Rev. Russell Stevenson, director of the program.

SPANISH EPISCOPAL CHURCH

★ Santos Molina Zurita of Seville was consecrated bishop of the Spanish Reformed Episcopal Church on May 2nd in Madrid. The consecrators

were Bishop McCann of Meath, Ireland; Bishop Mallett of Northern Indiana and Bishop Keeler of Minnesota.

The Church has seven functioning houses of worship in Spain and is one of the sponsors of the theological seminary in Madrid which the Franco government closed in January.

NEW CHANCELLOR OF NEW YORK

★ Ludlow S. Fowler has been appointed chancellor of the diocese of New York, succeeding the late G. Forrest Butterworth. He is a member of St. James Church, New York, and has served the diocese in a number of capacities as a lawyer.

PRESIDING BISHOP PORTRAIT

★ The National Council at the spring meeting voted to have a portrait done of the Presiding Bishop which will be hung in Seabury House. Bishop Donegan of New York, the Rev. Rankin Barnes, secretary of the Council and H. M. Addinsell, treasurer, was named a committee to select the artist.

CONSECRATION IN KANSAS

★ The Rev. Edward C. Turner will be consecrated coadjutor of Kansas on May 22 at Grace Cathedral. Bishop Fenner will be consecrator and Bishop Bowen, retired of Colorado, and Bishop Brinker of Nebraska, co-consecrators.

KANSAS CHURCH DEDICATED

★ St. Paul's, Kansas City, was dedicated May 13 by Bishop Fenner. The church was founded ninety-nine years ago this month in the town of Wyandotte, Territory of Kansas.

The new rector, the Rev. Charles D. Snowden, was instituted at the same service, when he also presented thirty for confirmation.

AUXILIARY HEAD IN ALASKA

★ Mrs. Arthur M. Sherman, executive secretary of the Auxiliary, is in Alaska this month addressing meetings and conducting Bible classes.

On her return she will stop in Seattle to address the annual meeting of the Auxiliary of Olympia on May 22nd.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

Chaplain of World War One

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THE WITNESS

Tunkhannock

--:

Pennsylvania

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CHURCH SCHOOL OFFERING

★ That part of 1957 Church school offering to go to the domestic field will go for Chapels on Wheels and the Church Mission to Negroes. In 1958 part of the offering will go to the district of Salina for advanced work and to the Church in Japan for kindergarten work.

JAMES WHITNEY RETIRES

★ James E. Whitney is to retire as assistant treasurer of the National Council on June 30th, after serving in that capacity for twenty-six years. He is succeeded by Marvin C. Josephson.

KENYON CONFERENCE ON FREEDOM

★ A conference on the essentials of freedom will be held April 4-7, 1957 at Kenyon College. It is supported by a

grant of \$25,000 by the Fund of the Republic.

Speakers so far announced are Clarence B. Randall, consultant to President Eisenhower on foreign economic policy; Gabriel Hauge, administrative assistant to the president; Clinton Rossiter, professor at Cornell.

RIDDLE PREACHES IN NEW YORK

★ Dean Sturgis Lee Riddle of the Pro-Cathedral in Paris, France, will be guest preacher this summer at the New York Cathedral. He will also preach at Trinity, Newport, R. I. and elsewhere during his visit to the States.

Preaching at the Paris cathedral this summer will be Dean Pike of New York, the Rev. George Bean, chaplain at West Point, the Rev. Don Ellis Large, rector of the Heavenly Rest, New York.

There are seven Episcopal

churches in Europe, all eager to welcome visitors this summer. In addition to the cathedral in Paris, there are churches at Nice, Geneva, Florence, Rome, Munich and Frankfurt.

CHURCH MUSIC CONFERENCE

★ A conference on Church music will be held at Sewanee, July 10-19. One of the teachers will be Massey E. Shepherd Jr., professor at the Church Divinity School of the Pacific, known primarily as an authority on liturgics but who is also an accomplished musician. There are several distinguished organists and choirmasters on the faculty.

THE PRAYER BOOK

It's History and Purpose
By BISHOP IRVING P. JOHNSON

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The WITNESS
TUNKHANNOCK — PA.

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TAKE HEED that the persons, whom ye present unto me, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.
B.C.P., p. 530

Our Bishops will make this charge in respect to over 300 young men to be presented for ordination to the Diaconate within a few weeks.

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AFRICAN SCHOOL IS CLOSED

★ The School of Christ the King in Johannesburg, South Africa, was closed on March 28 by the government of South Africa.

After the Bantu Education Act was passed early in 1955, most mission schools were handed over to the South African department of native affairs, but this private school was opened as an experiment. The Community of the Resurrection wished to see if native parents were able and willing to pay for mission education of their children.

There were 550 pupils at the school. Parents ranging from high - paid African workers to washerwomen paid the fee of 10s. a month for the first child, and 5s. for others. Of the 35 children who sat during 1955 for the National Standard VI examination, taken after five years schooling at the average age of 12, all passed, two first class and 18 with distinction.

Despite these successes, the school has been closed by the government, on the grounds that "it is not in the interest of the Bantu people." It is not known what will become of the African principal and staff of thirteen assistant teachers. All the children, says Dr. Verwoerd, minister of native affairs, can be admitted to Bantu Community schools. The government

has been trying to arrange prefabricated school rooms to house them. Dr. Verwoerd has not explained why, as there is accommodation in Community schools, the School of Christ the King had a waiting list of 600 children. There are 15,000 African children in Sophiatown for whom no school places can be found.

The Bishop of Johannesburg has refused to help the government to carry out its plan of Bantu education because "it assigns the African a place of permanent inferiority . . . and ignores the fundamental principle that all men are of equal value in the sight of God."

DELEGATION TO INDIA

★ The delegation to visit the Church of South India is to leave the U. S. the middle of August and return the last of September. The team consists of Bishop Binsted of the Philippines; Bishop Lichtenberger of Missouri; the Rev. Gardiner M. Day of Cambridge; the Rev. John V. Butler of Princeton, and Clif-

ford P. Morehouse of New York.

In addition to the meetings with the leaders of the Church of South India, the delegates will visit the Bishop of Bombay and the Bishop of Calcutta to learn as much as possible of the work of the Church of India, Pakistan, Burma and Ceylon.

The visit will end in Manila where they will remain for a week to write the report to be presented at next General Convention.

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BACKFIRE

BODO C. OHLY

Layman of Brooklyn, N. Y.

The Rev. Wm. Howard Melish, minister of the Church of the Holy Trinity in Brooklyn, has accepted the International Peace Prize of the allegedly "communist dominated" World Peace Council. Mr. Lewis Reynolds, Holy Trinity's senior warden, now crowns his months' old unsuccessful plot to oust Mr. Melish by stating (New York Times 4/30/56): "It is ironical that Mr. Melish should be such an active pleader for international peace—on Russian terms, of course"

I don't know where Mr. Reynolds has heard Mr. Melish preach that "Russian terms" should be accepted. Maybe Mr. Reynolds in more recent years has absented himself too much from Holy Trinity to know what Mr. Melish is preaching about. As a pretty regular attendant, I can assure Mr. Reynolds that Mr. Melish has not preached about or pleaded for "Russian terms" but for PEACE!

Says the Lord Jesus, "Blessed are the peacemakers, for they shall be called sons of God." Certainly, Mr. Melish may be an offense to some who would place America above God, for he has persistently pleaded, not for "Russian terms" but against American wrongs in the field of aggressive talk, and so forth. Says the Lord Jesus, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam in thine own eye Thou hypocrite, first cast the beam out of thine own eye"

Isn't self-criticism a foremost Christian virtue and duty? Didn't Dr. Eugene Carson Blake, president of the National Council of Churches of Christ in the U.S.A., declare, after his recent trip to the Soviet Union, ". . . we cannot expect them (i.e. the churches

in the U.S.S.R.) to be a conscience to the Soviet Union as we believe we ought to be to our own nation"? Would any Christian minister, who is trying faithfully to fulfill his part in the Church's task to be a conscience to his American nation, confine himself to criticism not of his own nation but of others, especially the Soviets? To blame others—isn't that, at best, an attempt at easy self-excuse; and, at worst, the manifestation of one's own bad conscience?

As a European I'd like to congratulate America for having a Church of the Holy Trinity, guided by a Rev. Mr. Melish. The sermons preached there are a comfort to America's friends in Europe. These sermons evidence that peace is still supremely alive in the U. S. A., not only in the White House but also, and quite militantly, among the people of America. One might well wish America had many more Melishes so that America's friends abroad might feel certain that they need not take seriously the various "go-

it-alone" and "brink-of-war" and "liberation-of-the-East" noises. Just as one might wish that there were notable international peace prizes distributed by representative American bodies such as, perhaps, the National Council of the Churches of Christ in the U. S. A.

MISS N. W. NEWTON

Churchwoman of New York

Whatever others may do, it did not seem fair to me for Mr. Spofford to dig up something written by Reinhold Niebuhr over twenty years ago. Everyone who follows his thought knows that he has long since given up the socialist position set forth in the article reproduced in the Witness of April 12.

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