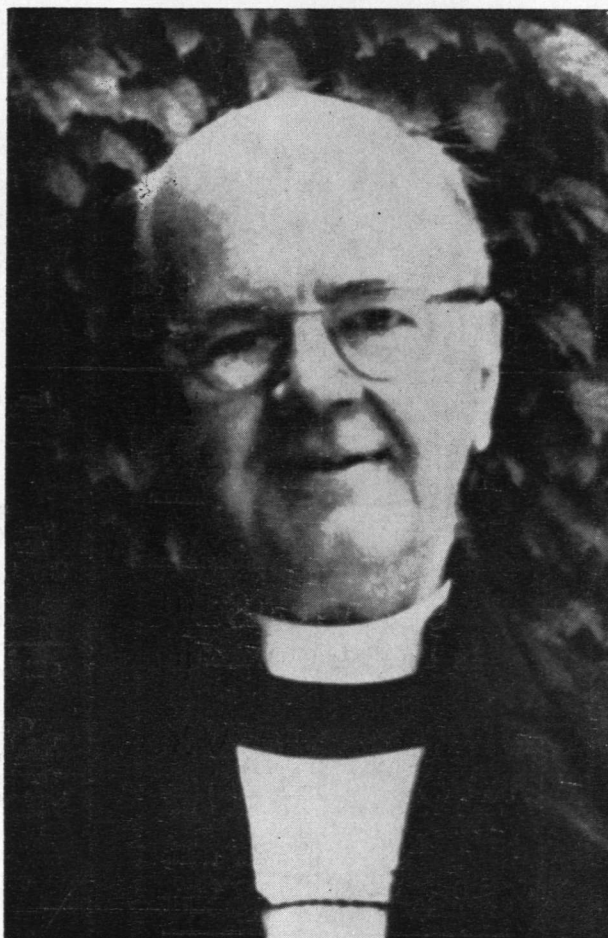


# The **WITNESS**

DECEMBER 6, 1956

**10¢**



**BISHOP W. A. LAWRENCE**

**W**ESTERN MASSACHUSETTS is observing the 20th Anniversary of his consecration with a unique plan reported elsewhere in this number

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**TREASON OF INTELLECTUALS**

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam

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

Weekdays: Morning Prayer 8:30; Holy  
Communions 7:30 (and 10 Wed.);  
Evensong, 5.

#### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

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

#### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
*The Church is open daily for prayer.*

#### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

#### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr.,  
Dean

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

#### ST. PAUL'S 13 Vick Park B ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant

Sunday: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

#### ST. JAMES' 117 N. Lafayette SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursdays: Holy Com-  
munion, 9:30. Friday, Holy Com-  
munion, 7.

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### For Christ and His Church

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH Tenth Street, above Chestnut PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

#### CHRIST CHURCH CATHEDRAL

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

#### ST. PAUL'S MEMORIAL SAN ANTONIO, TEXAS

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Rev. James Joseph, Rector  
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11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH CAMBRIDGE, MASS.

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

#### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m., recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

#### CHRIST CHURCH INDIANAPOLIS, IND.

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Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams,  
E. L. Conner  
Sun.: H.C. 8, 12:15, 11, 1st S. Family  
9:30; M. P. and Ser., 11.  
Weekdays: H.C. daily 8, ex. Wed and  
Fri. 7; H.D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

#### TRINITY CHURCH MIAMI, FLA.

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Rev. A. Freeman Traverse, Associate  
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12 N. HC; Evening, Weekday, Len-  
ten Noon-Day, Special services an-  
nounced.

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The Rev. W. W. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
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p.m. Weekdays: Wednesday & Holy  
Days 10:30 a.m.

#### CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI

The Rev. J. Francis Satt, Rector  
The Rev. Alfred Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst. and  
College Chaplain  
Sundays: 9, 9:30, 11 a.m., High  
School. 4:30 p.m.; Canterbury Club,  
7:00 p.m.

#### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean  
Canon Mitchell Haddad; The Rev.  
J. D. Furlong  
Sun., 8, 9:30, 11; Mon., Fri., Sat.,  
H.C. 12:05; Tues., Thurs., H.C. 8  
a.m., prayers, sermon 12:05; Wed.,  
H.C. 7 a.m., 11 a.m., Healing Service  
12:05.

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

## Story of the Week

### Record Number of Missionaries Are Serving Abroad

★ A record total of 23,432 Protestant missionaries are serving abroad for 213 agencies in the United States and Canada, according to a survey made by the missionary research library. The figure four years ago was 18,576.

Some 280 boards and agencies, including over 60 that do not send personnel, received \$130-million to finance the missionary enterprise in 1955, the survey showed. About \$100-million of this amount was spent overseas, the remainder being used for administration, furloughs, equipment and other expenses at home.

The research agency is operated jointly by the National Council of Churches' division of foreign missions and Union Theological Seminary. It said the new count is more than twice that of 20 years ago when there were 11,289 missionaries serving abroad.

The survey showed that Protestant missionaries are serving in 100 foreign countries, with 35 per cent in East, Southeast and Southern Asia; 29 per cent in Africa, south of the Sahara Desert; and 26.5 per cent in Latin America.

Despite some semi-official attempts to discourage the entry of new missionaries into India, the agency reported,

that country leads all others in the number represented, with 2,127 missionaries there as reported by 82 per cent of the agencies covered.

Next are Japan, with 1,562; and the Belgian Congo with 1,195. China, once host to 4,492 American Protestant missionaries, now has one, held in prison. He is the Rev. Paul Mackensen of the United Lutheran Church in America, held by the Communists in Shanghai.

The survey also disclosed that six out of every ten missionaries are women. However, it showed that fewer single women are serving in foreign missions than formerly. About 28 per cent of the missionaries are ordained, as against 34 per cent four years ago.

In addition to ordained missionaries, more than 2,000, roughly 11 per cent, are physicians and nurses. Non-ordained foreign missionaries also include farm technicians, school teachers, literacy experts, radio broadcasters, film makers, construction engineers, architects, air pilots and ground crews.

The study showed that 43.5 per cent of the total number of missionaries surveyed belong to denominational boards and other agencies that cooperate in the National Council of Churches' division of foreign missions. Just less

than 20 per cent of the missionaries are sponsored by the interdenominational foreign missions association and 17.8 per cent of them by the evangelical foreign missions association. Independent societies send 12.8 per cent of all North American missionaries, while Canadian boards send 3.1 per cent.

Frank W. Price, director of the research library, said that most of the increase in U. S. foreign missionaries since 1952 was accounted for by evangelical associations, independent boards and faith societies. These groups sent an additional 4,170 overseas, as compared to 631 sent by older established boards or agencies cooperating in the National Council.

Price noted that the cooperating boards of the older Church bodies have placed greater emphasis on supporting Christian workers who are nationals of the overseas countries being served.

The Methodists send the most missionaries overseas, accounting for 1,513. The Seventh-day Adventists are next with 1,272. Then follow the Presbyterian Church in the U. S. A. with 1,072; and the Sudan interior mission (interdenominational) with 1,024.

An estimated 64-million Protestants in the United States and Canada each contributed an average of \$2. per member for foreign missions in 1955. Highest per capita giving was in the Mennonite Brethren Church of North America, whose 11,920 mem-



bers gave an average \$37.50 to support 188 missionaries.

Two church bodies not included in the study were the Mormons and the Jehovah's Witnesses, figures for which

were not available. Roman Catholic foreign missionaries from the United States are listed at 5,126. Information on contributions for their support was not available.

## Typical Rural Minister Revealed By Study

★ The typical American rural clergyman was described by a Pennsylvania State University sociologist as "a spiritual mentor, family counsellor, community organizer and village prophet."

Samuel W. Blizzard told the convocation on the Church in town and country, held in St. Louis, sponsored by the National Council of Churches, that this was the picture that emerged from a nationwide study he conducted.

The study—of which his remarks constituted an interim report—was begun in 1953 and will be reported in full next June. It is an inquiry into "The Protestant Parish Minister."

Among the personal and community problems rural people ask their ministers to solve, he said, are "the rights and wrongs of smoking, dancing, drinking, race relations, domestic arguments, relations with people of other religions, and such things as business problems, frequency of church attendance and school and other community issues."

However, Blizzard said, the country pastor has relatively little concern for broad affairs of state and international problems, "due perhaps to his parishioners' needs and interests."

The sociologist said less than half the ministers queried showed concern for problems of national life, such as civil rights or restraints on public

opinion, and less than a third showed special concern for such world issues as the H-bomb, relations with Russia, or the Suez Canal crisis.

He said the rural clergymen indicated that the controversial issues in which they were most concerned generally had to do with local and school matters. They are less often required to give attention to matters of personal conduct, while racial issues and "fine points regarding religious affairs" occupy even less of their time.

About one-fifth of all the country pastors questioned, Blizzard said, avoid expressing any controversial views at all. The remainder "venture into controversy in ways that range from quoting authority to charging forth as knights in shining armor."

The study on rural ministers was based on "depth" responses from 350 pastors in virtually all parts of the country. It was carried out under Blizzard's direction by Union Theological Seminary in New York and financed by the Russell Sage Foundation.

A great majority of the people in rural areas of Missouri don't go to church, according to a report presented to the Convocation.

It was based on a study conducted over the past four years by the University of Missouri's department of rural sociology.

The report showed that: less than a fourth of rural

Missourians attend Sunday services on an average Sunday.

Country churches often are located badly, miles from their potential parishioners.

Country clergymen earn incomes far below national averages, and ministers of the small sect churches live on a virtual poverty level.

A full-time country pastor averages a work week of 46.3 hours.

Findings of the survey were presented to more than 1,000 Protestant rural life leaders attending the convocation by Lawrence Hepple, rural sociologist of the University of Missouri. The study was carried out with the cooperation of the Bible College of Missouri, Columbia, and the Rockefeller Foundation. It covered 505 rural churches and 345 clergymen in six sample areas.

While only 23.1 per cent of all rural people in the state go to church, the survey showed, the attendance rate of church members is 58.6 per 100. And small sect-type churches are attended by twice as many members as those of the established denominations.

Sunday school attendance is only 19.2 per cent of the total rural population.

The average cash salary of rural ministers in Missouri was found to be \$1,591 per year. Pastors of established denominations received \$1,812, as compared to \$871 for those of the sects.

Total average income, including salary and funds from other sources, was \$2,705 per year.

The report also showed that Missouri rural clergymen travel an average of 10,000 miles a year, but only 17.7 per cent get a travel allowance; 60 per cent do not get any vacation; and 16.2 per cent do not have life insurance or a retirement program.



## ANNIVERSARY OF BISHOP LAWRENCE

★ The 20th anniversary of Bishop W. Appleton Lawrence of Western Massachusetts is being observed throughout the diocese, under the leadership of a group of laymen.

There is a different emphasis each month, starting in November with Christian thanksgiving. In the months that follow the topics are vocation, overseas work, marriage, devotion, love. In May the emphasis is Christian fellowship, with the observation coming to a climax in May at the diocesan convention.

## INTER-COMMUNION CONFERENCE

★ A conference was held in Scranton, Pa., November 23, between representatives of the Episcopal Church, the Anglican Church of Canada and the Polish National Church, with Bishop Oldham, retired bishop of Albany, presiding.

The Polish Church was founded in Scranton 60 years ago next March when representatives of the Episcopal and Church of Canada will join in an observance.

Conferences are held annual between the three Churches, with policies on mixed marriages and transfers of membership the most important matters considered this year.

Bishop Grochowski of the Polish Church disclosed that contact had been re-established with its branch in Poland after a five-year break.

He said letters had been received recently from two bishops consecrated in Poland since the break in 1951. Both, he said, expressed a desire to renew ties with the mother Church.

On March 6, 1951, the Polish Church's collegium in

Warsaw voted to break ties with the parent organization in the United States, and blamed "imperial agents." Relations ended after the arrest and imprisonment of Bishop Joseph Padewski, an American citizen who was assigned as administrator of the Church in Poland in 1930. He died May 10, 1951, in prison in Warsaw.

## URGES UNITY MOVES WITH ROME

★ The movement to unite Christian Churches is doomed unless it includes the Roman Catholic Church, Bishop Jacob de Mel, Anglican Bishop of Kurunegala, Ceylon, said in an interview in Montreal.

"No thought of union of Christian Churches can ignore the Roman Catholic Church," he said, "but I see even the possibility of union ultimately with the great Church of Rome.

"If we sincerely pursue the path of Christian union in obedience to Christ, some great act of God is bound to unite all Christian churches."

The bishop was in Montreal near the end of a two-month tour of all but the most northern of Canada's 28 Anglican dioceses.

The Oxford-educated prelate, who comes from a family long prominent in Ceylon (his uncle was a Prime Minister), said Roman Catholic scholars already have made useful contributions to the World Council of Churches in the form of articles to the Ecumenical Review and through comment in Roman Catholic periodicals.

Roman Catholic observers at ecumenical meetings held by other Christian Churches, he added, had been "impressed by our sincerity of purpose."

Enthusiastic about the unity movement in his own country, Bishop de Mel observed that a report had been prepared "on

the possible merger of Anglicans, Congregationalists, Baptists, Methodists and Presbyterians.

The report, "the most advanced and enlightened move" he knows of, will be submitted to the Lambeth Conference in England in 1958.

The report outlines agreement on Scriptures, creeds and the sacraments of Baptism and Holy Communion. A similar report is being prepared for North India, he said.

Bishop de Mel said he also was interested in bringing together Buddhists, Moslems and Christians.

"I look forward to the day when each will call the other 'brother'," he said.

"This is possible in the tolerant atmosphere of Ceylon where although 63 per cent of the population is Buddhist and only nine per cent Christian, the Christian is recognized as a valuable citizen."

## NEW BUILDING FOR BERKELEY

★ Ground was broken on November 15th for a new building at Berkeley Divinity School. It will serve as a library, class room and administration building, as well as a student center.

Dean Urban also announced that the school is moving to its property three houses purchased from Yale which will provide additional faculty and married student accommodations.

## TO MEN and WOMEN OF GOODWILL—PEACE

*All Christians sincerely seeking God's  
Way of Peace are welcome at the  
Annual Meeting of the*

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of the French F.O.R.

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# India Churches Take Steps To End Foreign Aid

★ A reorganization of the National Christian Council of India, aimed at disassociating the group from foreign influence, was approved at its triennial meeting.

The delegates voted to change the council's constitution so that hereafter only Churches and regional Christian councils in India will have full membership in the organization.

At present, council members also include foreign mission societies working in India—those which are integrated with the local churches as well as those which are not—and Protestant organizations which serve as auxiliaries to the churches. Under the amended constitution the latter group and foreign mission societies not integrated with local churches will be limited to associate membership.

As a further step to strengthen its independence the council decided that funds contributed by Church bodies abroad to its administrative budget must be channeled through related member Churches in India. Dependence on such foreign help, the delegates said, is to be reduced gradually.

The approved reorganization also calls for the transfer to the regional councils and member Churches of many items of work carried on by National Council departments.

The delegates decided to limit the work of the council's central secretariat to "essential tasks." In so doing, they approved a report by the secretariat which noted a tendency to increase the departments of the council be-

cause money from abroad was available.

The Council voted to establish a research center for the study of non-Christian religions, especially Hinduism.

It decided to invite Prof. P. D. Devanandan, visiting professor at Union Theological Seminary in New York, to serve as the center's director.

A statement of objectives for the center said "it will be allowed from the beginning to develop its own atmosphere where a free intercourse between scholarly trained Christians and leading non-Christians may take place."

The delegates delayed naming a site for the center until a preliminary survey is made by the director.

## CHURCH CONDUCTS RADIO CANVASS

★ All the pews at Presbyterian church in Union, S. C., were empty on Nov. 25 at the express request of its pastor, the Rev. Benson Sloan. But

he nevertheless conducted his regular full worship service. Purpose of the unusual procedure was to help the church officers in their annual radio canvass.

Immediately after the close of Sunday school all the congregation was sent home. The families gathered about their radios and heard the morning service broadcast.

While the service was being aired, officers of the congregation called at each home to receive pledges for the church's work in the coming year and also to receive the current week's offering.

This was the radio canvass' fourth year. The first time it was tried pledges were 50 per cent better than in any previous year. The greatest surprise of all was that the offering was 300 per cent bigger than at the usual Sunday morning service. The canvass has secured a growing number of pledges each year.

According to Mr. Sloan, the only other church ever to try the radio canvass is the Shandon Presbyterian church of Columbia, S. C., where the Rev. Fred Poag is pastor. Mr. Poag was the first to use the plan, Mr. Sloan says.

'Twas the night before Christmas  
when all through the house  
Not a creature was stirring,  
not even a mouse; . . .

## The Poet of Christmas Eve

CLEMENT CLARKE MOORE

By Samuel White Patterson

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# EDITORIALS

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## Treason of Intellectuals

PLENTY of people in National-Socialist Germany saw what was happening under Hitler: but nobody did anything about it until it was too late, and all humane and intellectual people who could manage to went into exile. Why had they not been able to make their voices heard, and united around some sort of program? It is hard to tell exactly from where we sit; but perhaps the chief reason was the strong German hierarchical sense of the specialization of culture. Each professor sat in his citadel of learning, impregnable in his facts and the monographs of his colleagues, and unwilling to venture outside them. The poets and artists cohabited each with his unique Muse. The philosophers in principle dealt with these questions; but in practice their language was so formidable, their books so impenetrable, that nobody could learn from them what word was to be spoken to the political world. In the philosopher Karl Jaspers' moving book "The Question of German Guilt" (1947) there will be found a clear confession of these things; and a further revelation that the intellectuals were still, after the war, unable to evolve any sort of corporate action which could hope to avert such evils in the future.

We firmly hold that our country is embarked on what is potentially a more destructive and inhumane course of action than the Nazis were. This does not alter the certain fact that the leaders of America are well-intentioned Christian gentlemen, while Hitler and his gang were frustrated malevolent uneducated barbarians. For this reason, we can still speak honestly and calmly with people who do not see the dreadfulness of America's course, as we could not have in the same situation in Germany; for there, the failure to see Hitler's bestiality was an inexcusable moral blindness; while failure to see what is going wrong here is as yet only an intellectual blindness, perhaps culpable, but which one can still hope to educate.

It is to this extent harder to see the error of American policy. But in another way it is to the same extent easier to see that error; for

there is no general legal or social punishment as yet involved for stating in public that our political leaders are fatally misguided. Various sorts of pro-Russian sentiment are indeed punished among us, whether rightly or wrongly is not our present concern. But the FBI has not yet visited our section of the editorial offices; and some of our friends have passed an honored lifetime of violent opposition to whatever administration was in power.

Thus if the detection of the danger is harder for American intellectuals than it was for German, the speaking of it is easier; and since after all the detection of subtleties is the profession of intellectuals, we have no right to say that ours is the harder task. And in fact the detection is not that difficult. If we are to be guided by statistics, no single Nazi order compassed so many innocent and perhaps unnecessary deaths as our last two acts of war against Japan. The Nazis poisoned the bonds of affection between members of a family, between races and nations, in the name of patriotism. We have gone one step deeper and poisoned the material fabric of our planet itself in the name of mere prudence and self-defense.

These facts are known to intellectuals in America; and most students of history that we know understand, and in some way assent to, a belief in the reality of historical retribution. The first and last word of Hebrew prophecy is the great saying of Amos: "You only have I known of all the families of the earth; therefore will I visit upon you all your iniquities". The primary theme of all Greek literature, as of all Shakespeare's tragedies, is the certainty with which overweening pride brings its own destruction. In every way the choicest gifts of the gods, or of God, have been poured on America, except only for what we will not recognize as gifts, suffering and humility; and no one is more conscious of this than Americans. And yet somehow we have failed to make the connection.

### The Wrong Track

HOW did we get onto this wrong track? By the same error which keeps us from recognizing it: a firm belief in the excellence of our own motives. And there has been just



enough excellence in our motives to allow us to continue to deceive ourselves: we were put in an ample and rich continent, freed of the provincial rivalries of Europe, and allowed to manage our own affairs. In some respects we have managed them with real breadth and generosity. But these very virtues have trapped us into believing that whatever we do is right; that our comfortable but basically dull culture is and will remain at the crest of the wave of true religion and enlightened political theory; and that our representatives in Washington can be relied on to defend that culture by whatever means they think best.

These things, we repeat, are not unknown to many intellectuals of our acquaintance; and yet not one of them that we know has stood up in public and said them with absolute clarity. This we take it is the most absolute treason to the task of the intellectual. Perhaps we owe this treason also to the example of German intellectualism: we certainly got from thence our rigid Ph. D. system, the specialization of our departments, and the yawning abyss, unknown for example in England, between men of thought and men of action. But the Greeks invented thought for the sole purpose of the better ordering of action, both in their personal and their political lives. And to avoid the imputation of the same treason, we here once again repeat, with whatever lucidity is at our command, what we take to be the true state of affairs, and what is the duty of any clear-thinking man.

The revolt in Hungary has proved once again what we have always known: that no poisoning of the human spirit is ultimately possible. Love of truth and love of freedom have never been destroyed; Jewish villages might be wiped out but Israel remained to cherish the memory of the martyrs; Islam destroyed Christianity in Africa, but the name and work of Augustine live on. The most certain truth of history, in all senses, is that the blood of the martyrs is the seed of the Church—in fact it may be the only seed, for the most radical authentication of the work of both Socrates and Jesus is their death.

This means that as long as human society endures, the things that we hold most precious will also endure. Try to think of some way in which the military occupation of America could be one-tenth as effective as that of Hungary. Therefore we do not have to protect truth and freedom against military occupation at all

costs. But both of us have it in our power already to destroy by radio-activity both the steel and brick of human society, and the flesh and bone and chromosomes. And if one of two great powers were to forego the use of such weapons, the other would have no need of them. Therefore we hold it to be the duty of every thinking person, everyone who has followed this argument, which does not strike us as very difficult, absolutely to disengage himself in every way from the making and use of atomic weapons: if he is making or storing or testing them or doing research on them, to quit; to serve in the armed forces only under the proviso that he will not fight a nuclear war—which presumably means conscientious objection; and in any case publicly to make known his position on these matters.

### Merest Truism

It has taken us some time to reach this point ourselves, although now that we are here it seems the merest truism. We do not expect others to reach it quicker than we did; but the front pages suggest to us that we shall not have forever to make up our minds.

This position then strikes us as the bare minimum consistent with sanity and logic, once the argument of the columns above is accepted. And the presence in our society of an active and vocal group of intelligent people saying and doing this would strike us as the minimum possible proof that Americans still in any effective way believe either in the power of truth, or of freedom, or of God.

But even when this has been done, we are only dealing with a symptom of America's disease, not the cause. There seems little doubt that Jesus confidently expected the destruction of the Jewish state by the Romans, which indeed happened a generation after his death. A much more appalling because unconscious piece of prophecy on his part is the poetical convention by which he associates political disaster with the destruction of the physical fabric of the planet—something not possible to the much-criticized imperialism of the Romans, but only to ours. The remarkable thing is that he very seldom speaks of these things explicitly, but simply presupposes them. His great question always is this: Granted the unavoidable nearness of God's judgement, how should we conduct our lives?

And this question, once posed, is self-answering. Only the highest standard will do;

and Jesus' standard is certified as the highest by our conscience alone. And the question is relevant to all times; for the judgement of God and the moral law are not really more operative at one time than another. But there are times at which they are more obviously operative than others; and the present is one of them. And therefore the primary lesson to be learned from America's fatal blindness is this: once we have squared our consciences away with Caesar, our real job is painfully to eliminate from ourselves the individual blindnesses from which the national blindness arose.

### The First Things

SOMEHOW, that is, from the American way of life sprang the atomic bomb. Something has gone very wrong with the way we live; and the one necessary thing is to set it straight. Even the best people we know, for example, are distracted and futile; everywhere there is needed a radical simplification, a setting of first things first, and the courage to believe that we can do the first things if we want to.

One witness anyway can testify that the elimination of television, the babysitter, and the compulsive Sunday afternoon drive removes an opiate, frees the will and emotions for first things, and begins to create a genuine serenity. If a family would go crazy without those distractions, this may be a sign that all is not well with the family.

The details are not important; but the principle is all-important. And part of the principle is certainly this: the real way of life must be as different from the American way of life as the realistic view of foreign affairs is from the current view. All along the line we are called on to renounce complacency; not to let our Church toady to Caesar or to our own pride of status; not to condescend to the poor, or foreigners, but to find out what they are like and to be helped by them, rather than forcing our standards on them.

Most difficult of all is to stop being governed by the social standards of a society going rotten.

Which is more valuable: to drive my tired will to make enough extra money to buy the washer-drier or to help my wife with the wash? Will it be more valuable to have the girls take ballet lessons or to teach them to play the recorder myself?

It is giving wrong answers to questions like

this, year in and year out, mostly involving the wrong use of time or money or affection, that deadens the moral sense. Reconstructing a natural order of life within our four walls will be unquestionably an exacting and heroic job, that will bring down on us a good deal of misunderstanding and criticism.

But in the long run everything depends on it; the survival of civilization in America, and perhaps in the world, stands or falls on the question: Did we exhaust our imaginative energy in the conquest of the American frontier?

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## NOW HEAR THIS

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By Frederick A. Schilling

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### Gospel for First Sunday in Advent

*Matthew 21:1-13*

"Thy King cometh unto thee."

The leaders of the nation had determined to put Jesus to death. His reply was to penetrate their stronghold in the most conspicuous manner and with the largest claim for himself. He staged his entry according to the prophecy of Zechariah (9:9). He assumed the role of the Davidic, pastoral king of his people, humble, serving, nevertheless, King. His entourage was composed of disciples and Galilean pilgrims. They saw what he was doing and applauded, "God, save the king!" ("Hosannah"). He then exercised his authority by purging the temple. He came in the prophetic succession (Amos 7:7-17; Is. 46:7; Jer. 7:14), as well as in royal lineage. The King-Messiah! The fulfillment of all the world's highest hopes of royalty.

The crucifixion, resurrection, the missionary expansion of the Church, and the fall of Jerusalem added a new dimension to this view. His kingship transcends the Jewish and early Christian expectations. He is above Jewish kings and high priests and Roman emperors. God has made him Lord (Phil. 2:5-11). The "Hosannah" has become spontaneous jubilation and prayer to him to whom God gave the power to save. "Help us, Our Lord" (Kyrie eleison). The Davidic strain is taken up into the Godhead and now is the glory of the Lord. So, the ancient Christian book of worship, the Didache (10:6), says, "Hosannah, to the God of David." This glorification of Christ is

probably the primary reading which Matthew wished for this scene.

The historical event quickly became a preview of the Final Coming about which the early Christians thought realistically and for which they longed fervently. (Rev. 20:20; Did. 10:6). This hope remains (the Evanston conference!), and is kept alive by portions of the New Testament and the creed and Christian experience. The prophetic (purposive, dramatic) view of history points to a goal, the consummation of God's will for mankind, the final establishment of his reign. Advent season is the timely occasion for reflection and preaching upon this Advent hope.

He came. He will come again.

Also, he comes. This third application is the one intended by the Prayer Book for this day. By the end of the 1st century Christians were celebrating his advent in the liturgy, their family gathering. "This is my body" . . . . "Where two or three are gathered together" . . . "In the breaking of bread" they recognized him . . . . At supper he appears after the resurrection. "He who comes" is the Christ who comes to his people, the Church, the earthly outpost of his eternal kingdom, which awaits his taking over, and for whom his continuing presence is a token and pledge of his final Coming. (Mt. 26:29; 1st. Co. 11:26; Lk. 19:13) This is Good News!

The addition of the episode of the cleansing adds a serious note. Coming involves cleansing. The Saviour-King is also Judge-Punisher. A preparation for his coming is advised since this coming is not just in the future, nor is it limited to the sacramental situation, nor always announced, but is also spiritual, moral, personal, immediate, as at Christmas will be sung, "Be born in us to-night."

His temple, his body—is it not the individual, the Church, the world—all of which he desires for his house of worship? Is a painful cleansing always necessary when he comes to his temple? What about the Church we are proud of? How about our "America, the Beautiful"?

Matthew's original purpose is ours still. The most important question is, "Who is this?" It must be answered. The most important answer is, "Thy King (My King)—Jesus the prophet of Nazareth". The ruler of your, my, life today; the guide of your, my, life today.

Today that same historical, now glorified Jesus. A very tangible person. He is the central point of this virile scene.

The preacher must not lose him amid theological technicalities, nor let his face be obscured by the throng and the turmoil—intriguing details of garments, terminologies, liturgics. Let the face of the Man fascinate—and haunt.

O Christian, O Jew, O Pagan—"Behold, thy King."

### Gospel for Second Sunday in Advent

*Luke 21:25-33*

"My words shall not pass away."

At one time or another and especially in the face of his last crisis, Jesus spoke to his disciples about the future of the nation. Like every prophet before him he was concerned for its welfare and knew that depended upon the observance of basic moral and ethical principles. These he had been teaching, and now that he knew the officials were about to repudiate him he could foresee only catastrophic consequences for the people. These would be like an end of the world. Symbols of natural cataclysms alone could describe the horrors of the destruction. Perhaps such dire predictions could yet snatch them from the brink, though, realist that he was, he could not expect such a last-minute turning. But when the worst would happen his followers need not be shaken. For them it would mean redemption, a new beginning, a step nearer the realization of his kingdom.

When Jerusalem fell these predictions came true. It was a shaking of all foundations. But the remembrance of Jesus' words gave a firm base to stand on. Then, they were extended—consistent with his meaning—into the future to such time when the final crisis would come, when the kingdom of this world lay in ruins and the Kingdom of God occupied the earth. So, the large section of the Gospels (Mk. 13:5-37; Mt. 24:4-46; Lk. 21:8-36) from which this lesson is taken has been given the double application first, to the fall of Jerusalem and the end of the Jewish Kingdom, and, secondly, to the conclusion of all ungodly rule.

The message is to Christ's true believers. "My words shall not pass away" from your minds. You will experience their truth. You will find my predictions true that just then



"your redemption draweth nigh" and "the kingdom of God is nigh". Don't let yourselves be crushed. Look upward and you'll see "the Son of Man coming". Every set of distressing events is off-set for Christ's followers by his coming, and the coming is the positive force which finally wins and holds the field. Then and now, remember, the Son of Man comes; one, for your rescue; two, for the establishment of his kingdom. Of course, the Christian knows that this redemption is moral, inward, but very real, for inside the shaking is most painful, and not an exemption from the suffering incident to the outward collapse of things. Meanwhile, also, the Christian knows that with each victory won for Christ's cause the power of evil is lessened.

Therefore, in the storm clouds see the Son of Man, the heavenly champion . . . . . In the blossoming atomic cloud? . . . . Yes. But there is a condition. You must look up. His word remembered will enable you to do that. The indestructible word and the Saviour in power are coupled together. You don't have one without the other. When you learn and live by the Word day by day, then when the emergencies and crises of life and civilization threaten to convulse you, you will have the stabilizing vision of man's Saviour and a hold upon his eternal kingdom. Though man and nature may seem to be doomed, yet you will stand secure because the Word is dwelling in you.

The words of the Lord, indestructible, validated even by the debacles of man's creations, are thus the central point of this Gospel. Those words are not imaginary. They are recorded in Holy Scripture. The characteristic teachings of Jesus and essential facts of his life, enough to give body and con-

crete example for those teachings, are written for every man's study and absorption into imitative practice. Holy Scriptures, the Bible, are therefore **man's most important book**. The attainment of his destiny depends upon his learning their lessons—his lessons.

His first followers very soon acquired not only his own way of thinking in terms of Scripture (Lk. 22:37), but quickly came to see that his teaching—he—was the summation of the whole prophetic tradition, that his was not only the highest and definitive formulation of the ethical ideals of the prophets, but, more significantly, that his was the word that had actually spoken through them. They saw him then as both the mover and the decisive goal of God's history (Lk. 24:27; John 1:1,14,17).

We still see him this way. It is particularly within the context of this prophetic stream that this 2nd Advent Gospel is to be understood. Moving from here we comprehend the meaning and value of the entire Bible. It is ever relevant because it always speaks the Word of Christ. The moral purposiveness of history is the theme. Here is a theology of history.

This prophetic point of view is the heart and soul of the Bible. Christ is its personal realization. Therefore knowing the Bible and knowing Christ go together. This 2nd Advent Gospel means to say that when you know your Bible you are prepared to see him come as your Saviour.

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*The Witness for December 13 will present the 3rd & 4th Advent Gospels; the Christmas Gospels will appear December 20. Thereafter, one each week, dealing with the Gospel for the next Sunday.*

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## Possessing Our Possessions

**By Terence J. Finlay**

*Rector of St. Bartholomew's, New York*

**R**ECENTLY in the local press you may have noticed an item which was considered important enough to occupy the front page. It told the story of a retired taxi driver who, while apparently in a state of extreme poverty, was robbed of a considerable sum of money. In investigating the crime, the police discovered to their amazement that this man really possessed a small fortune in bills and

silver, which he had hoarded in various places in his squalid surroundings.

Not very long ago, a similar item appeared telling us of eighty-six-year-old Mrs. Carrie Wherett, a rags-wearing recluse, who was found dead in a small room in one of our large cities. The room was filled with old newspapers, tin cans, coat hangers, and light bulbs which she had apparently collected. But in

a small safe the investigators discovered cash and securities amounting to over five hundred thousand dollars.

Here are two examples of individuals who owned considerable material wealth but never used it either for their own good or for the well-being of their fellow men. In other words, while they had great possessions, they never really possessed them. And when we read news items of this kind, most of us feel rather sorry that the people involved were so foolish and miserly.

But I wonder if many of us do not fall into a somewhat similar category with regard to the wealth of spiritual riches we possess. St. Paul used this phrase when he refers to "the unsearchable riches of Christ." Too many of us go through life living on the husks of a religious faith, rather than possessing the Bread of Life which came down from heaven. Sometimes it takes a crisis to stab us awake and say with the prodigal son, "I will arise and go to my Father."

#### Adequate Faith

YOU may know many people, and even have a number of friends, who are desperately seeking for an adequate faith to help them face life. Many run after all sorts of "isms" and "ologies" and neglect the treasures in the Christian faith. Some time ago a group of so-called intellectuals were discussing religion and some spoke of new doctrines and faiths which appealed to them, when one of the group, who was the last to speak, said: "I have been interested in all that you have said, but I want to tell you that I have everything the rest of you have. I have all your new psychology, your poise and personality stimulants—because I have Jesus Christ." We do not need to be carried away by every new doctrine in our rush after every fresh panacea, when we have Jesus Christ.

We all know that the best-selling book in the world is the Bible, and yet how few really possess the Book. A servant was called into court one day as a witness, and was asked by her mistress's lawyer whether the family had a Bible. "Yes sir," she replied; "that is where we keep the important newspaper clippings." It sounds rather funny but it is true of many of us that we use the Bible more as a family heirloom than as a great storehouse of the riches of God's Word.

When we think of the Christian Church,

Christ's Body here upon earth, do we possess our possessions? On this continent, churches are readily accessible to all who desire to worship; and we pride ourselves upon our freedom of worship. But there are thousands of people who fail to take advantage of these riches lying at their very doors. Those who come back from Russia tell us that they were aware of a desire among the ordinary people to worship God, and that those churches open to them were filled with worshippers. When the churches were barred and closed, then the people realized what they had missed. We have all these riches available for us; and let us always be on our guard lest we lose them through taking them for granted. Churches are kept open by the love, devotion, and gifts of the people.

#### The Sacraments

THIS brings me to another very important section of this great storehouse of unsearchable riches which we possess in the Church. I refer, of course, to the sacraments. This morning we have been privileged to witness the first of these, Holy Baptism, in this service, while others have kept the Holy Communion at earlier services. Who among us can fail to be moved by this service of Baptism? Here these little children have been made children of God and inheritors of the Kingdom of Heaven. They have become fellow members with us in this body of Christ. We do not become members of his Church by just thinking about it. We become members by baptism, for this has been the mark of membership in the Church from our Lord's baptism down until this present day.

There is something very wonderful in this beginning of a new life. Promises have been made and I know will be kept, so that as the children grow and develop, they will be brought up and trained in the Christian faith; and when they reach the years of discretion, then they themselves will renew these solemn vows made for them, and will receive the apostolic rite of the laying on of hands in the service of Confirmation.

I appeal to all parents to realize the obligation and responsibility resting upon them, for in their children they have great potential treasures. We are all concerned about the rise in juvenile delinquency, but the Church gives to every parent and to every Godparent certain responsibilities, and they cannot be

delegated to others. We hear a great deal today about natural resources, and this North American continent is considered to be the richest in the world. These material things will not make us great. The greatest of all our resources is to be found in the lives and developing characters of our boys and girls.

We have all come to realize that we possess in this Christian Church together the unsearchable riches of Christ: Membership in his Body; his Gospel of redemption; the hope of a future life; our family life in the mystery of God.

"I would not come when I am old,  
Presenting unto God a withered life,  
A heart whose energies are growing cold,  
And powers unmeet for noble strife.  
"Now in the blushing morn of youth,  
Help me, O Christ, my little all to give:  
To consecrate my every force to truth  
And live to purpose while I live."

Can we not make this our prayer, and right now, when we have the opportunity, offer our souls, our lives, our bodies, to be "a holy sacrifice acceptable unto God, which is our reasonable service"!

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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MISS Elvina Smigley has had her feelings hurt again. It seems that so many of the parishioners at St. Simonides do not appreciate Miss Elvina. She has been a member of the altar guild for forty years. It was she who helped raise the money for the green dossal with the imported tassels on it. Old Judge Smigley, Miss Elvina's grandfather had been the first senior warden at St. Simonides, and there was a stained-glass window in his memory.

Nobody works harder for St. Simonides Church than does Miss Elvina. She has taught the primary class for years, and everybody knows how superior her angel-food cake is. She always contributes one for the bake sale.

Why do people have to be so inconsiderate of Miss Elvina? Just the other day at a

meeting of the Woman's Auxiliary board meeting Miss Elvina seconded a motion which Mrs. Squiggs made, and do you know there were nine women who voted against the motion, and only five who voted for it? They all should have known Miss Elvina would not second an unwise motion! Miss Elvina has decided not to go to the next Woman's Auxiliary meeting. And when the ladies say they miss her she will just keep them guessing awhile, and smile sadly.

But that isn't all. Colonel Nightwine, one of the leading vestryman, didn't speak to Miss Elvina last Thursday. She saw the Colonel downtown; he was across the street, and he did not look her way at all. Of course, there was a big crowd downtown and the Colonel just might not have seen Miss Elvina, but it was peculiar anyway.

And Mr. Jornsens, the new rector—he is a nice young man—of course not like dear Dr. Stratigos who retired and moved to Canada, but no one could ever take Dr. Stratigos' place—Mr. Jornsens slighted Miss Elvina Sunday morning. After the eleven o'clock service he did not shake hands with her as she quietly and quickly slipped by. He was talking to a man and woman with their three children. Miss Elvina had never seen this family at St. Simonides before. They must be new in town. And while the rector was talking with them, he didn't speak to Miss Elvina. Her feelings are hurt. She is tempted, as she has been tempted many times, to start going to St. Gollux's, but she really can't because it is too high church and then Grandfather's window is at St. Simonides.

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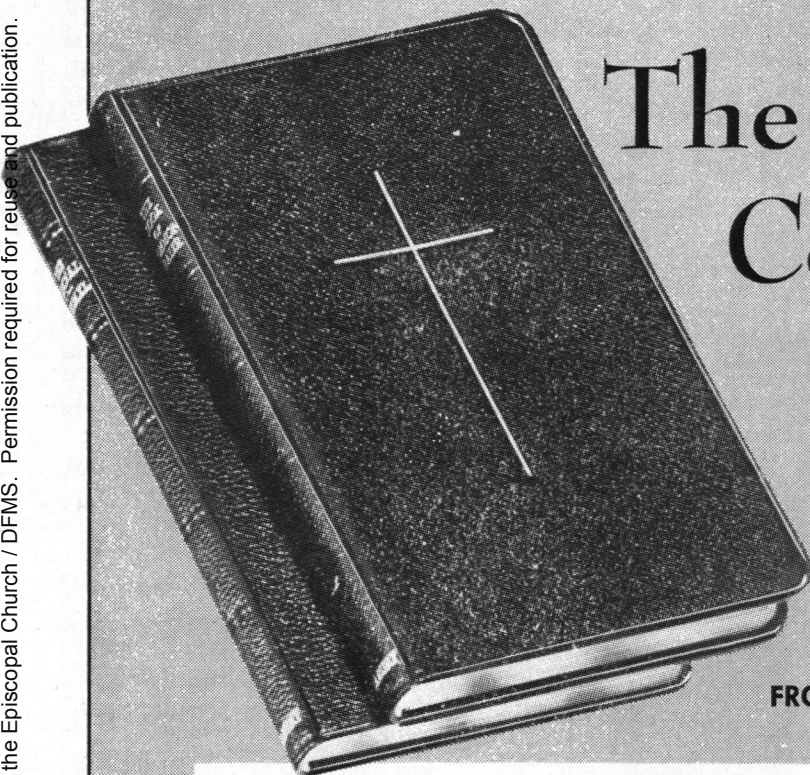
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# PEOPLE

## CLERGY CHANGES:

ROBERT G. HEWITT, formerly rector of St. John's, Broken Bow, Neb., is now dean of Trinity Cathedral, Omaha, Neb.

H. A. GUILLEY, rector of St. John's, Minneapolis, becomes chaplain of St. Timothy's House, Episcopal center at the University of Minn., Jan. 1. He will also be vicar of Holy Trinity Church.

FREDERICK F. MEYER, formerly rector of Deer Creek Parish, with churches at Darlington and Scarboro, Md., retired Nov. 1 and now lives at Camden, N. Y.

HOWARD J. RUDISILL, formerly rector of St. Andrew's, York, Pa., is now rector of Deer Creek Parish, Maryland, with residence at Darlington.

FRANK V. H. CARTHY, rector of All Saints, Indianapolis, is now also canon almoner at Christ Church Cathedral, Indianapolis.

JAMES W. CURTIS, curate of Christ Church, Gary, Ind., becomes rector on January 1 upon the retirement of JAMES

E. FOSTER from the active ministry.

CECIL H. COWAN, formerly vicar of St. Thomas, Tulsa, Okla., is now rector of the Ascension, West Chester, Pa.

ARTHUR LORD, formerly rector of St. James, Dillon, Mont., is now rector of St. John's, Centralia, Wash.

STANLEY P. GLADFELTER, formerly vicar of Our Saviour, Montoursville, Pa., is now vicar of the Nativity, New Castle, Del.

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## BRADEN CASE DISMISSED

★ Charges against seven persons in Kentucky, including two Episcopalians, Carl and Anne Braden, were dismissed by Judge L. R. Curtis of Louisville, at the request of the state's attorney, A. Scott Hamilton.

Charges of sedition, conspiracy, contempt and bombing were the outgrowth of efforts to purchase a home in a segregated white area for Andrew Wade, a Negro.

Hamilton had originally charged that the purchase of the house was a part of a communist plot to stir up racial strife and bring about a political revolution that would lead to the overthrow of the governments of the U. S. and Kentucky by force and violence.

## JOINT SERVICE IN CANADA

★ Trinity College Chapel at the University of Toronto was the scene of a service unique in Canada when Christians of the eastern and western traditions came together for the first meeting of the newly-formed Fellowship of St. Alban and St. Sergius.

The Canadian group is an offshoot of the organization originally formed in Europe by Anglicans and Russians-in-exile.

Clergy and laity from many Anglican and Orthodox parishes in the metropolitan area attended the service at the Anglican college. It was conducted by Very Rev. John Diachina, rector of the

Russian Orthodox Cathedral of Christ Our Saviour.

Anglican Bishop Walter Bagnall of Niagara presided at the meeting after the service. Principal speaker was Dr. Nichilas Zernov of Oxford University, England.

## VIRGINIA LEADERS IN PARIS

★ A special service for a delegation from Virginia was held in the American Cathedral of the Holy Trinity in Paris October 28. The sermon was preached by Bishop William A. Brown, retired bishop of Southern Virginia, and the lessons were read by Governor Thomas B. Stanley and the Hon. Charles W. Yost, minister of the American embassy.

Dean Sturgis L. Riddle conducted the service and a visit of the Cathedral. Governor Stanley laid a wreath in the war memorial cloisters, dedicated in 1927 by Bishop Charles Henry Brent, chief of chaplains in the first world war, in the presence of President Poincare of France, Marshal Foch and General Pershing. He later presented Dean Riddle with a scroll of appreciation for the services and cooperation of the Cathedral.

The Virginia delegates, numbering some one hundred and twenty-five distinguished citizens, came to Europe in connection with plans for the three hundred and fiftieth anniversary next year of the founding of Jamestown. They were received by the Queen of England and the President of France.

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## PILOT PROJECT OF AUXILIARY

★ The national Woman's Auxiliary is making a restudy of the work of women in the Church. It culminated by focusing on diocesan boards because of their relationship to parishes and missions and to the national board.

Three members of this pilot project, as it is called, were in Western Massachusetts, Nov. 7-8-9: Mrs. Arthur Sherman, executive director, Mrs. John A. Morson and Mrs. Robert R. Vance.

## CHAPTER HOUSE AT ORLANDO

★ A new chapter house is now being built for St. Luke's Cathedral, Orlando, Florida, at a cost of \$300,000.

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# BOOKS...

Kenneth Ripley Forbes  
Book Editor

*Saint Peter* by John Lowe. Oxford Press, \$2.50.

As everyone knows, the archeological researches which have been conducted beneath the basilica of St. Peter on the Vatican Hill in Rome, during the past few years, have led to interesting and important results. At the same time, literary and historical studies of the life and activity of Peter in the early Church have been progressing—signallized, e. g., by the notable book, *Peter*, written by Oscar Culmann of Basel, and translated into English by Floyd Filson of Chicago.

Now comes the interesting publication of Dean Lowe's lectures at General Seminary, summing up the progress to date of both archeology and literary research, and setting forth his own views—as an expert in early Church history he has things to say on his own account. The book is in three chapters: Peter the Apostle, Peter the Martyr, and the Primacy of Peter.

There can be little question that Peter's primacy among the Apostles was real and not fictitious, but it was temporary. There can be no question that Peter died at Rome, under Nero, and presumably in the gardens on the Vatican hill—where his grave was no doubt marked or otherwise remembered, and where the "trophy" (tomb, or whatever it was) existed in the second century, and where the Italian archeologists, burrowing under St. Peter's, have found evidence of its existence.

Dr. Lowe believes that the saying of our Lord in Matthew 16:18 is authentic, i. e. historical, but that it did not belong in the connection in which Matthew has placed it. He is very sure that Jesus intended to "found" his "church", i. e. the congregation of the new age, the faithful Remnant, the continuation of the True Israel.

There are points on which we would like to ask questions: the

author could not say everything in three lectures! Perhaps he will tell us at greater length, some day, the answers to these queries—e. g., granted the authenticity of the saying, how could Jesus call it "my" church? And if the saying was authentic, why did no one in the apostolic age ever act as if he had heard of it?

—Frederick C. Grant

*Life in Grace* by M. B. Dewey. Morehouse-Gorham. \$1.25

This is a practical little book, coming to us from the Church of England through Morehouse Gorham Co. Its sub-title is *Meditations for the Sunday of the Christian Year*, which indicates its general purpose and method. For each Sunday in the Christian Year there is a 400-word comment or interpretation of the Collect, Epistle or Gospel. The character of most of these brief meditations is "adhesiveness". They stick in one's mind long enough to form a live background for one who reads them, say on Saturday evening, for the solemn recitation of Collect, Epistle and Gospel at the Eucharist the following morning.

The contents of this book reminds one of the excellent custom in the Liturgical Movement in the Roman Catholic Church of publishing a cheap, widely circulated leaflet each week which contains a simple homily on the Collect, Epistle and Gospel of the day and is placed in the pews of many parish churches.—a custom our own National Council might well consider following in some of their varied printing activities.

## Books Received

*An Introduction to Moral Theology* by Lindsay Dewar. Morehouse-Gorham. \$.75

*The Joyful Mysteries* by Kenneth Ross. Morehouse-Gorham. \$.75

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Among the principal questions discussed are: What was St. Peter's position among the Apostles?

Is the famous Tu es Petrus passage in Matthew 16:18 a genuine word of the Lord, and what does it mean?

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# BACKFIRE

GEORGE OAKES

*Clergyman of Santa Barbara, Cal.*

I have had an opportunity to read your issue of Oct. 25, and I feel impelled to express approval of the letter from Dr. Sidders therein.

While the Church complains about a supposed shortage of clergy she retires me at a time when their experience should make them specially valuable. It seems to me that a number of our bishops ought to be thoroughly ashamed of themselves, in view of their attitude towards retired or temporarily unemployed clergy, many of whom are fine men who are fully capable of carrying on. That is very noticeable if there really is any shortage.

May I add that many of us do not care about these youngsters just out of the seminary when experienced men are available?

I could give many instances from all over the country of neglect and unfulfilled promises.

CHARLES P. FORD

*Layman of New Orleans*

You did an excellent job in reporting the meeting of the Bishops in your issue of Nov. 22. The account of their discussion about the world situation was particularly interesting to me. I too, like Bishop Oldham, was born in England but I surely would not go along with his statement that England acted in Suez disinterestedly.

What is happening in Hungary seems much worse, as the Bishops seemed to agree, but the fact today is that every nation, including our own, is motivated from selfish interests.

ELIZABETH JAMES

*Laywoman of Washington*

The Witness for Nov. 22 was excellent in every way—the report

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MORISON BRIGHAM, M.A., *Headmaster.*

The Rt. Rev. LAURISTON L. SCATFE, D.D.,  
*Pres. Board of Trustees.*

of the House of Bishops; the excellent account of Dr. Gillmett's visit to Russia and other articles. But the most important article in the number, I think, was the report of the address by Thomas Murray.

For a member of the Atomic Energy Commission to say that mankind must give up "both the concept and the institution of total war" should awaken many who seem to be asleep.

PHILIP WAY

*Layman of Philadelphia*

The Witness for Nov. 22 has just arrived and I want to congratulate you for the excellent reporting of the meeting of the House of Bishops.

I liked particularly the account of the discussion of the international situation. It seems obvious that a group of over a hundred men cannot agree on such tremendous issues.

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## INDEX TO VOLUME XXV (1956)



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