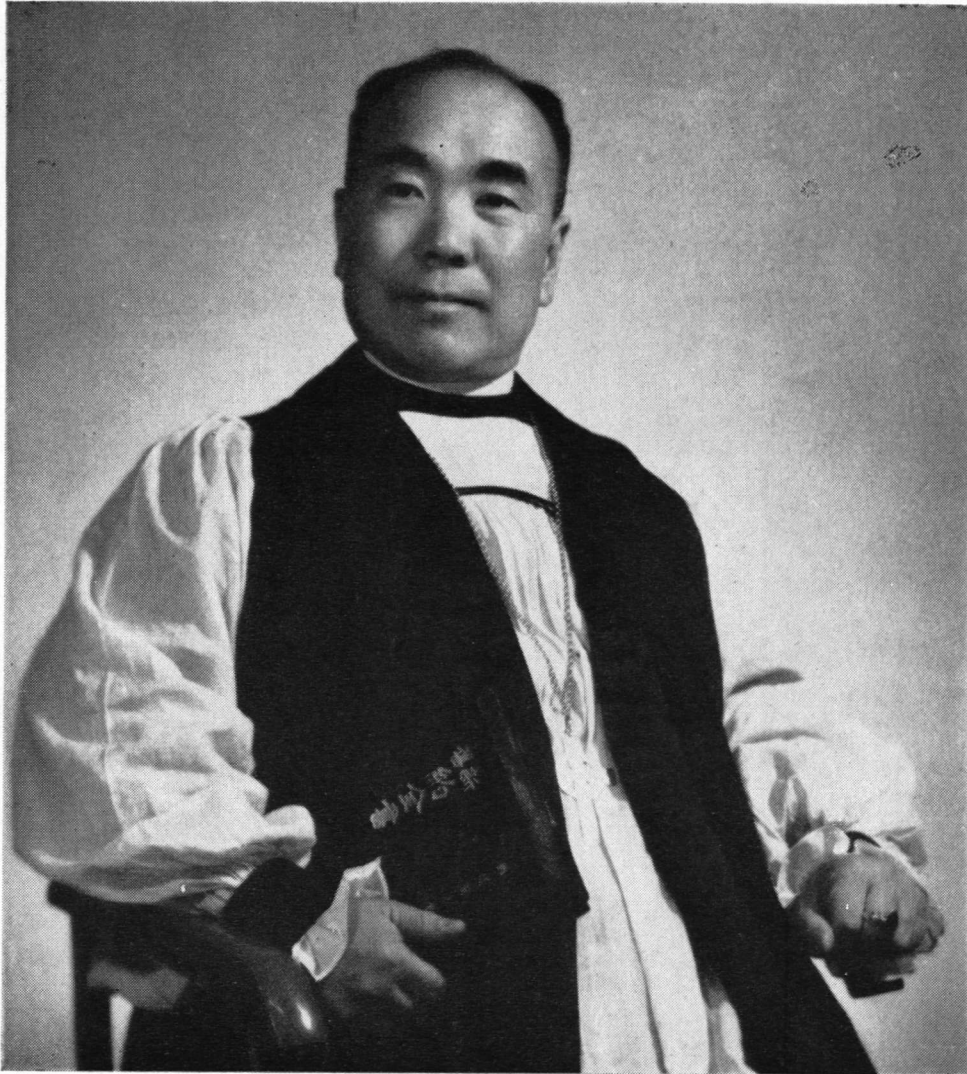


The **WITNESS**

DECEMBER 13, 1956

10¢



BISHOP KIMBER DEN

News Received of his release from prison

COME BACK MR. THOREAU

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.

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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.

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The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
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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. Thursday, Holy Com-
munion, 9:30. Friday, Holy Com-
munion, 7.

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23 Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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In Leading Churches

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

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

CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Com-
munion: 9:30, Church School; 11
a.m., Morning Prayer; 8 p.m., 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 Grayson and Willow Sts. Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
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.

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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.

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MIAMI, FLA.
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The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. & 7:30
p.m. Weekdays: Wednesday & Holy
Days 10:30 a.m.

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The Rev. Alfred Mattes, Minister
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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
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H.C. 12:05; Tues., Thurs., H.C. 8
a.m., prayers, sermon 12:05; Wed.,
H.C. 7 a.m., 11 a.m., Healing Service
12:05.

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

Story of the Week

Presbyterian Leader Declares Time for Unity is Now

★ The Rev. Arthur Judson Brown, Presbyterian patriarch who entered his second century on Dec. 3, has one passionate conviction. His eyes flashed and his voice rang out as he expressed it in an interview at his home. Dr. Brown at 100 is convinced that the time has come for Protestant Churches to replace "talk" about Church union with action to achieve it.

"Seventy-one years ago at a General Assembly of the Presbyterian Church I attended a session on Church union," he said. "The conclusion was 'the time is not yet ripe. Unity will come in God's good time. We must be patient.'"

"Through the years in my pastorates and as secretary of the board of foreign missions of the Presbyterian Church in the U. S. A., I attended thirty or more meetings of the General Assembly. Always there was a meeting on Church union. Always the conclusion was the same. Recently the subject was discussed at the Second Assembly of the World Council of Churches and just about the same conclusion was reached.

"Now I feel the time has come for someone to cry out: You say the time is not yet ripe. The fact is that it has been ripe for 50 years. You say you want to know the will of God. Lift up your eyes.

His will is written across the skies. Man split the Church. Shall man now sit down and say it is up to God to put the pieces together again? Man must act to fulfill God's will."

Dr. Brown had been speaking of himself as an "old man" whose views could hardly interest the public, until he was asked how he felt about Church union.

"Write what I have told you in big letters," he cried, tapping the interviewer's knee to emphasize his words. "Write it so that all may read."

He said the achievement of peace through the Church had been his "special interest" for forty-two years and his "predominate interest" since his retirement in 1929.

The centenarian recalled that he was one of twenty-nine Protestants, Roman Catholics and Jews appointed trustees of the Church Peace Union when Andrew Carnegie endowed it in 1914. Of the original group, he is the only one still alive.

Commenting on the world situation, Brown said that while he did not underestimate its gravity he viewed the future with "hope and confidence."

"I believe the forces of righteousness are stronger than the forces of evil," he said. "I believe the forces of

righteousness will ultimately triumph.

"I think the most essential thing the Churches can do now is to support the United Nations and President Eisenhower in his determination to work through that body in the promotion of peace."

Sometimes he answered a query by pointing to a shelf of fifteen books he has written and saying, "It's all in one of those. I'll lend you the book."

To some other questions he admitted he had answers but would not give them.

With charm and humor but the utmost firmness he opposed all efforts made by the reporter—and seconded by his daughter, Miss Eleanor Brown—to elicit replies. He became very deaf. (A hearing difficulty is his only infirmity.) His broad shoulders sagged.

Finally with a guilty smile like that of a mischievous boy he admitted he was "saving up" the answers.

"I am making a speech at the birthday dinner the Church Peace Union is giving for me," he said. "You are asking me about things I want to say then. If I tell you, what is the use of making the speech?"

But the venerable minister did not hesitate to state the credo that has sustained his life and directed his efforts: "A firm unfaltering faith in God as made known in Jesus Christ; and the conviction of man's supreme duty to make him known and the principles of his Gospel applied to the

problems of human life—both individual and social.”

Dr. Brown was born in New England but grew up in Fond du Lac, Mich., where his mother moved after his father was killed in the Civil War. He attended Wabash College and Lane Theological Semin-

ary, from which he was graduated in 1883.

Dr. Brown is the oldest living elector of New York University's Hall of Fame and the oldest person listed in Who's Who. He said he found out the latter fact in a magazine article on the directory.

Beauty of Sarah Described In Deep Sea Scroll

★ A lyrical description of the beauty of Sarah, wife of Abraham and mother of Isaac, is given in an excerpt of a Dead Sea scroll made public by the Hebrew University and the Institute of the Shrine of the Book in Jerusalem.

Badly preserved and very brittle, the 2,000-year-old Aramaic-written scroll is the last of seven found in the Qumran caves in the Judean desert in 1947 and acquired by the university.

The excerpt enlarges on the story of Abraham's journey to Egypt with Sarah, as related in Genesis, Chapter 12.

The Biblical account says that just before entering Egypt Abraham persuaded her to pose as his sister.

"I know that you are a woman beautiful to behold; and when the Egyptians see you, they will say, 'This is his wife; then they will kill me, and keep you,' Abraham said according to the Biblical account. "Say you are my sister."

The newly-deciphered scroll gives this description of Sarah:

"And how beautiful the look of her face. And how fine is the hair of her head, how fair indeed are her eyes and how pleasing her nose and all the radiance of her face.

"How beautiful her breast and how lovely all her whiteness. Her arms goodly to look

upon and her hands how perfect. How fair her palms and how long and fine all the fingers of her hands.

"Her legs how beautiful and without blemish her thighs. And all maidens and all brides that go beneath the wedding canopy are not more fair than she. Above all women she is lovely and higher is her beauty than that of them all and with all her beauty there is much wisdom in her. And the tip of her hands is comely."

The scroll then gives Abraham's account of how his fears about Sarah's beauty were justified, when the Pharaoh Zoan heard she was "very beautiful," had her brought to him, "marveled at all her loveliness and took her to him to wife," unaware that she was the wife of another.

Abraham tells in the scroll excerpt how he then prayed God to show his "mighty hand" and descent upon the Egyptian king and "all his household and may he not this night defile my wife."

Biblical narratives say that God afflicted the Pharaoh with plagues and "most grievous stripes."

The scroll quotes Abraham as saying: "That night the Most High God sent a pestilential wind to afflict him (Pharaoh) and all his household, a wind that was evil. And it smote him and all his

house and he could not come near her nor did he know her."

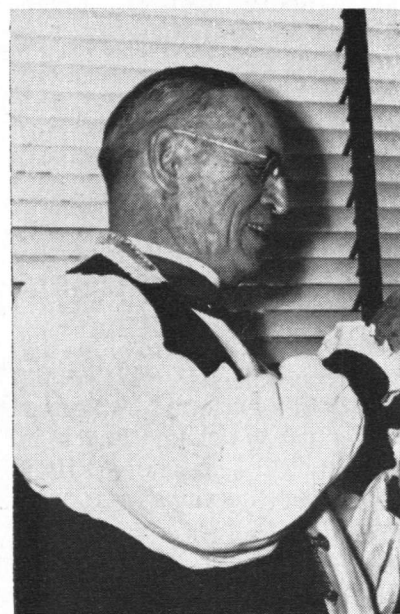
Abraham's account ends with a description of how after two years the ruler of Egypt sent for him and restored to him his wife, asking him to pray that the plagues might cease.

He tells, as the Bible says, how he was permitted to leave Egypt "exceedingly rich in cattle and also in silver and gold."

BISHOP QUIN DIES

★ Bishop Clinton S. Quin, retired bishop of Texas, died Nov. 29th in Houston at the age of seventy-three.

He was one of the most colorful and beloved members of the House of Bishops, invariably appearing at General



Bishop Quin

Conventions in a ten-gallon hat, with a pocket full of cards which he handed out indiscriminately on which was printed, "be careful or you'll run over an Episcopalian."

Prior to entering the ministry he had studied law and was admitted to the bar in Kentucky.

BISHOP KIMBER DEN RELEASED

★ Bishop Kimber Den of Chekiang, China, who was arrested by the Communists four years ago, has been released and "publicly exonerated" according to reports reaching Hong Kong. The report also said that a minor official had been jailed for the "wrongful imprisonment" of Bishop Den.

A delegation of Australian churchmen, headed by Archbishop Mowll, interviewed Bishop Den, according to the report.

Reports that were received by the Witness earlier this year were that Bishop Den was dead. A few months later, by way of England, we received reports that he was in prison and would soon be released.

The present bishop of Chekiang is Bishop K. H. Ting who was elected, presumably, on the belief that Bishop Den was dead. It is our hope to have news presently that will clarify the situation.

INDIA MERGER APPROVED

★ The proposed merger of Anglican and Protestant Churches in Northern India and Pakistan was approved on December 3rd by the general assembly of the United Church of North India.

The plan will be presented by the committee to the Churches involved for their acceptance after the next meeting of the committee in April, 1957.

The United Church of North India was formed from American Congregational and Evangelical and Reformed groups, British and American Presbyterians, the United Church of Canada.

If the present plan is approved it will merge this United Church; the Church of India, Pakistan, Burma and

Ceylon, which is Anglican; the Methodist Church in Southern Asia; the British and Australian Methodists, and the Baptist Church.

NEW ZEALAND CHURCHES VOTE ON UNION

★ Members of four New Zealand Protestant denominations will vote next June on the question of union. The vote will be on principle only.

Involved in the referendum will be the Methodist, Presbyterian and Congregational Churches and the Associated Churches of Christ.

In a venture unique in New Zealand ecclesiastical history, the Presbyterian, Methodist and Congregational Churches recently held their annual conferences simultaneously here as a demonstration of their desire for unity.

Several combined services were held and representatives of the three conferences met together to discuss not only union questions but their attitude toward recent critical international events.

Meanwhile, the Church of England in New Zealand also is taking a growing interest in the possibilities of union with other bodies. It had observers at some of the union discussions.

Methodist-Presbyterian discussions on union have been going on in New Zealand since 1930.

In 1948 a vote was taken on a detailed plan for a union of the Methodist, Congregational and Presbyterian Churches. It was favored in each denomination by about 60 per cent of those voting. However, this majority was not considered sufficient for ratification.

The three Churches have nevertheless continued to pursue the objective of union. They now have been joined in this by the Associated Churches of Christ.

HYMNAL 1940 COMPANION IN REVISED EDITION

★ The Hymnal 1940 Companion has just been published in its third revised edition. It was originally published in 1949 and carries stories of all the hymns in the Hymnal 1940 and biographies of the authors and composers. It also includes several extremely valuable indexes.

The preface to this new edition states that; "Since the first appearance of this work, it has received widespread acceptance as a basic reference work in the fields of hymnology and church music. Consequently the publishers have preferred to bring the contents up to date in a third edition rather than continue to reprint the earlier ones. Notable additions have come from the works of Maurice Frost and Cyril Pocknee cited below. Publication in 1949 of the list of organ works based on tunes in the Hymnal 1940 so stimulated the work of composers and publishers in this idiom that it has proven impossible to list all of their works within a book of this size; Index I, therefore, remains as it was in previous editions."

NORMAN FOOTE ACCEPTS

★ The Rev. Norman Foote, director of the Town-Country Church Institute at Parkville, Missouri, since 1950, has accepted his election as bishop of Idaho.

TO MEN and WOMEN OF GOODWILL—PEACE

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

Episcopal Pacifist Fellowship

PHILADELPHIA

Jan. 18 (evening) - 19, 1957

*Speakers: Chas. Lawrence Jr., Ph.D.,
President F.O.R. Magda Trocme
of the French F.O.R.*

*For further information and E.P.F.
literature, write*

E.P.F., 9 E. 94 St., N.Y. 28, N.Y.

Creative Arts Workshop Gives Practical Aids

★ "Isn't there some way little children can make their own music during Sunday School?"

The question was asked by a teacher of Mrs. Louise S. Edwards of Hartsdale, N. Y. She did not know the answer but she told the inquirer that she was going to Windham House, New York training center, during the summer and she was sure she could find the answer. She did.

This fall a large number of teachers held a creative arts workshop. They were all teachers of nursery and kindergarten grades, from parishes in the upper part of New York state.

They discussed what teachers are supposed to do. Then they set to work, building and furnishing an altar for a tiny-tot's room; putting the children to work brightening up the primary school room; making musical instruments so that the kids can march down the aisle making their own music.

With what? Coffee cans, soda bottle tops, nails, bits of ribbon, dry leaves, milk box tops, tinfoil, pipe cleaners—in other words, junk.

These educators learned themselves to make things and they learned how to teach the tots to make things.

At the end of their workshop there were evaluations from participants and a report by an observer.

The story of this workshop, including how to make things and how to teach the children to make things, at home as well as at Church School, will be featured in a long article

that will appear in *The Witness* in a couple of weeks.

The reason for the couple of weeks, instead of now, is to give you a chance to order copies in advance for your teachers. We know that you will want extra copies, once you have read the article. But we cannot print extra copies to take care of anticipated orders.

The article is by two leaders in the field of Christian education, Mrs. Louise S. Edwards and Mrs. Annette Geiger.

Mrs. Edwards is the wife of the late Rev. George W. Edwards. She got her masters degree in early childhood education last year. She has taught in public schools and also was director of religious education in her husband's parish. At present she is teaching in a nursery school.

Mrs. Geiger is director of religious education for the Tioga-Tompkins mission field in the diocese of Central New York. For the past three summers she has trained at Windham House and has had three and a half years of training on the job.

A postal will do it: Merely write: "Send me (No.) copies of the Edwards-Geiger article when it appears" and send it to The Witness, Tunkhannock, Pa. We'll bill later at 10¢ a copy—an article that would be worth a dollar or more in a small book.

U. S. MISSIONARIES CRITICIZED

★ Bishop George K. A. Bell of Chichester, complained in the House of Lords that wealthy American missionary societies are creating difficulties in some British colonies.

He charged that these

societies, which he said are usually associated with the Seventh-day Adventists and other sects, are "out of touch with and in some ways antagonistic to the regular missionary societies."

The bishop said that in Sarawak and other territories there has recently been "a proliferation of small sects, coming largely from the United States."

They are in many ways a great hindrance to the general and much more important work of the regular Churches," he said. "It is found, particularly in Eastern Asia, that considerable problems are raised by the existence of these small but highly energetic and enthusiastic bodies. They take no account of divisions of territory and the elimination of competition agreed on by the older churches."

"I much deplore," he added, "the interference with good cultural activities by these smaller and highly-financed bodies."

TROTTER INSTALLED AT VIRGINIA

★ Jesse M. Trotter was recently installed dean of the Virginia Seminary at a colorful service. The Presiding Bishop was the preacher.



FREE

Read the offer of books by Bishop Johnson on page fourteen, then use the order form on the back cover page

The Witness

Tunkhannock - Pennsylvania

THE WITNESS — DECEMBER 13, 1956

EDITORIALS

Come Back Mr. Thoreau

THE week's most discouraging bulletin was the discovery by Mr. William S. White, in our favorite newspaper, of what he calls the "Consensus American". Mr. White, an excellent reporter, had been doing political surveys before the late election; it seems that he was also doing a character-survey on the side, and we now have his results before us.

Mr. White testifies that the Southern character, as a separate entity has all but disappeared. Nobody had any doubts how Maine, New Hampshire, and Vermont would vote, so Mr. White did not visit those regions; and we can testify that some Yankees are resisting TV and have not yet developed the "quasi-slurred, semi-nasal quality of voice that one hears from Fifth Avenue to Milwaukee."

But if the south has started to go Republican—or even go Ike—it is hard to imagine what other influences will keep son Thomas from getting like all the rest of us. We can well believe then, (apart from vestigial Yankeeism), that we are all alike—there is a Consensus American.

This guy, and we paraphrase Mr. White, is tolerant and philanthropic, with a juvenile love of two-toned cars with fish-tail backs; vitaminized, homogenized, slenderized and tranquillized; he has more information, both right and wrong, than ever before; he is less indignant at injustice abroad, less partisan at home, less likely to believe random accusations. The demagogue will fail to move him, either because he is more sophisticated or, more probable, because he is "fatly contented". He is outwardly at least relaxed in the face of problems both small and great. He does not want to be a capitalist, but he is backing very hard for security.

He is no persecutor of non-conformity; but "he looks with troubled eyes upon a man, say, who confesses that he can leave golf alone much easier than he can take it." He will "produce less and less poetry and more and more marketable articles . . . he will burn fewer witches and he will dream safer dreams; he will fight fewer battles and make more accommodations—most of them good and use-

ful accommodations . . . (This) stance of life is in some respects fine but it is also rather dull. Everything is so very moderate that almost everyone, regardless of individual position, seems to come out to be both middle-class and middle-aged."

Reactions to this individual will, perhaps, differ. The apocalyptic mind will think of the civilization of "Brave New World" and "1984"; but no compulsion has gone into making up the Consensus American—he has voluntarily chosen to be himself. The sociologist will be reminded of Mr. Riesman's other-directed Lonely Crowd; but in the Consensus there is no anxious effort to be like the rest; he has never envisaged being different.

We ourselves, with our classical leanings, were irresistibly reminded of a man called Pliny the Younger: honorable, well-intentioned, vain, generous, a faithful civil servant with no initiative, interested a little in everything and in nothing very much, believing really in nothing at all. And on the whole this was the best sort of character with which the Roman Empire had to face superstition, anti-intellectualism, the collapse of the family, cynicism, despair, and the Teutonic barbarians. Read his pathetic letter to Trojan (A.D. 112) asking what on earth to do about these Christians; and you will see how impossible it was for him to cope with fanaticism.

Likewise the Consensus American can do nothing about a belief fanatically held except dislike it, turn in the other direction, and hope it will go away. How could we possibly have imagined that we could either do anything valuable, being what we are, or deal with anyone who wanted to take our place in the sun?

Henry David Thoreau plainly was not one of the Consensus. He did not buy what he did not need; and spent his life as self-appointed inspector of a few square miles of Massachusetts earth. Out of that life came one great book, a large body of honest writing, and a consistent character. On Nov. 30, 1859 he notes in his journal "I am one of a committee of four . . . instructed by a meeting of citizens to ask liberty from the selectmen to have the bell of the first parish tolled at the time Captain (John) Brown is being

hanged . . . I applied to the selectmen yesterday. After various delays, they at length answer me to-night that they 'are uncertain whether they have any control over the bell, but that, in any case, they will not give their consent to have the bell tolled' ".—And he characteristically closes the entry with a note about the late peeping of frogs.

It would seem that Thoreau's independence was dead in America, as indeed the state of Massachusetts apparently wishes to make clear by turning Walden Pond into an

amusement area. But his influence moved East, and was one of the two or three greatest examples for Gandhi—fair enough, since Thoreau had been a great lover of "Hindoo" literature.

And it will continue true, that if we do not preserve what is most valuable in our midst, somebody else will take over for us, and in the end we shall have nothing left worth preserving or existing for. The choice is quite up to us.

The Eucharist - a Clerical Monopoly?

By William F. Maxwell

Rector, St. Christopher's Church, Oak Park, Illinois

PERHAPS the most significant change in the history of Christian worship occurred on an unknown date in an unknown place. The change was not obvious. The Eucharist looked and sounded the same. No announcements were made from the Church's pulpits. The change went unnoticed, for it was a change in attitude.

After six centuries of Christian worship, the germs of an idea appeared, the idea that the layman was a spectator at the Eucharist rather than a participant in it. This attitude spread, and the harm which was done to the Christian community has persisted for almost 1,400 years.

The development of this attitude and the possible cures for it were the subject of three talks by one of the Episcopal Church's leading liturgical scholars at the annual conference of the clergy of the diocese of Chicago. "The liturgy of the laity" and "the responsibility of the people" were the key phrases used by the Rev. Massey Shepherd, professor of liturgics at the Church Divinity School of the Pacific and a Witness columnist.

Dr. Shepherd reminded the clergy that in the first centuries of the life of the Church, the Eucharist was no clerical monopoly. The liturgy was incomplete unless each of the lesser liturgies was performed. The bishop had his ministry, which was quite distinct from that of the other clergy. The deacon had his unique work to do, but he could not do it unless the lay ministry centered primarily in the offertory, when the congregation came forward with their loaves of bread and jugs of wine to

offer them to God. In a day before the tin can and the deep freeze, bread and wine were basic items in a limited diet, and their offering in the Eucharist was a tie between worship and life.

This presentation of the elements was a necessary part of the action when the whole community of Christ made Eucharist together. The quite distinctive liturgies of the bishop and the priest and the deacon and the laymen complemented and supported each other, so that together God's people could offer him the ultimate act of Christian worship.

Medieval Days

DURING medieval days, the liturgy of the laity became almost entirely obscured. For almost 1,000 years, Dr. Shepherd said, the Christian layman's role in the Eucharist was that of a spectator, an audience. As frequency of communion diminished to the point that the layman received the Blessed Sacrament only once a year (and then did not receive the chalice) the offertory lost its original character. The great procession of the people with the bread and wine became an awkward pause, to be covered up if at all possible. The clergy were busy at the altar, and even today we find the action of the offertory going completely unnoticed by a congregation which is carefully listening to the choir sing their weekly anthem. This passive hearing of the liturgy by the lay folk was a far cry from the sense of corporate action and responsibility which we find in the early Church.

The compilers of the Book of Common

Prayer, Dr. Shepherd asserted, re-established community in the worship of the Church, so that the laity could participate in the Eucharist for the first time in a thousand years. For priests and people who had never known anything other than the priest-oriented Mass of the day, the Prayer Book must have seemed a radical departure from the Eucharist they had known. From our vantage point, we can see that although the English Church retained all the essential elements of the historic liturgy, the ancient role of the laity was far from perfectly restored.

Family Service

THE laity are still being deprived today of their own liturgy, and Dr. Shepherd suggested several steps which might be taken in remedying the situation. The family service or parish Communion has done much to bring the Church back to the Eucharist, and the whole Church should see to it that future revisions of the Prayer Book reflect our increased understanding of the worshipping community. In the meantime, however, both clergy and laity can do much to restore to the laity their historic place of importance.

Several methods were suggested. Celebrations of the Eucharist should be scheduled at such times as the laity are able to attend, both on Sundays and on Holy Days. The Eucharist should be restored to its position as the central act of worship on Sundays, and in many parishes it is possible to combine the Eucharist with Morning Prayer so that the psalms and Old Testament are not forgotten. The celebration of the Holy Communion in the evening on the greater Holy Days might enable more people to share in the riches of the liturgical year.

Dr. Shepherd told of his experience in allowing the congregation to set its own pace in the recitation of the creed and the general confession, and in having members of the congregation bring the bread and wine forward at the offertory. There is a danger that these techniques may degenerate into mere "gimmicks," but all of them can contribute to lay participation if properly used.

Preparation

IN ADDITION, the laity can do a great deal for themselves. Our children will learn to take the Eucharist seriously if they see that their parents take it seriously, and one of the

best methods for demonstrating our concern is some type of family preparation for Holy Communion. The 43rd, 84th, and 85th Psalms might be read at the dinner table on Saturday evening, together with the Lord's Prayer and prayers of penitence. The daily offices of Morning and Evening Prayer, which can be shortened if necessary, can be used in our homes. The lectionary in the Prayer Book provides a basis for regular reading of the Scriptures.

In Church, careful participation in the Eucharist begins with clearly made responses and thoughtful recitation of the creed and general confession and Lord's Prayer. As the bread and wine and alms are presented, whether they are brought from the credence table or from the rear of the church, the laity should watch what is being done, realizing that this is their offering of their lives, and praying that it may be accepted by God. At the time of the Communion, the suggested psalms on p. ix of the Prayer Book for use before and after Holy Communion may be read while waiting for all to communicate, and a few minutes spent re-reading the Epistle and Gospel for the day are well worth while.

All of this has but one purpose. Dr. Shepherd pointed out that the Eucharist is a drama in which the Gospel which has been proclaimed and expounded is lived out and enacted. Clergy and laity need to be reminded over and over again that the Christian community does the Eucharist, and that as we make Eucharist together and offer the complementary liturgies of the laity and the clergy, we communicate the Gospel to each other, to God's glory and to the salvation of men.

THE FAMILY SERVICE

By

Massey H. Shepherd Jr.

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The WITNESS
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NOW HEAR THIS

By Frederick A. Schilling

Gospel for 3rd Sunday in Advent

Matt. 11:2-10

"I send my messenger before thy face."

John the Baptist typifies the messenger, or let us say, the minister, of Christ's coming then and now and in the future. A messenger is always needed. Jesus at that time commenced his ministry after John the Baptist had started his preparatory reform movement. John was moved by the conviction that his work fitted into the prophetic scheme of things as the prelude to the Messiah's appearance, and Jesus took his stand (by his baptism) within that movement, and upon John's imprisonment carried on with the proclamation, "the time is fulfilled" (Mk. 1:15). John's conception of his mission was correct.

However, there were aspects of Jesus' ministry, especially its lack of radical, aggressive assumption of authority, that puzzled John. Also, the time schedule seemed to be disturbed. So, John made inquiry directly of Jesus about his purposes. The answer was such as to leave with John the responsibility to draw the correct conclusion from the evidence. Then Jesus went on to lead the bystanders to the correct conclusion concerning John's function in the events. It is to be noted, however, that by the omission of verse 11 which gives Jesus' own final evaluation of John the forerunner, this Gospel selection wants to focus our thought not so much on the historical John as upon **the minister of Jesus' coming** per se.

He comes. Meanwhile, he sends his word in Holy Scripture (the preceding Sunday's Gospel), and he speaks his word through a living spokesman. These are necessary steps in preparation. The Bible is not enough. The minister is needed today, as he was then, to explain Scripture, to make the connection between prophecy and the present, to achieve conviction and commitment and thus to open the way for the Coming.

In all the pivotal epochs of Christian history he has had his messengers to open further the way and their conception of mission has been essentially the same.

This 3rd Advent Gospel speaks first to the ministers of the Church. Are you in doubt

about the reality of Christ's working in the world now? Are you seeking the answer to your uncertainty? Look about you. See the evidences in the manifold works of improving even the creaturely aspects of life. Continue to interpret these as works of my hands. Continue to proclaim, and don't become impatient. Don't stumble ("take offense") in disappointment over unfulfilled expectations. Be content to be my messengers and to prepare the way.

Then, the people are challenged by the direct question, "What went ye out to see?" What do you look for in the ministers? The effectiveness of the ministers is greatly affected by your attitude toward them. What are the ministers? Creatures of the wind, here today and gone tomorrow? Kept men? Opportunists? Unimportant, unessential things? Or, rather, prophets? Rugged, convinced, men who live dangerously, disturbers of complacency, important factors in history, significant announcers and interpreters of events? Yes—and more than that—the Christ's forerunners. As such, reformers, precipitators of events, proclaimers and builders of his cause.

In the Christian epoch the minister is of higher importance even than John the Baptist and the preceding succession of prophets. That is, in the historical sequence of things and in divine intention. The individual minister can, of course, fail of this vocation, as the congregation can fail itself from an essential part in the cause by a mistaken attitude toward him.

To both minister and people, therefore, the message is two-fold: "Don't take offense", and "Behold, my messenger". The minister will say, "This signifies to me the kind of messenger I am expected to be by him who commissioned me", and the people will say, "Here is how we should regard our ministers". All of this, as the Advent season is an opportunity for us to see, because we are moving within Christ's prophetic action toward his proclaimed goal.

Gospel for 4th Sunday in Advent

John 1:19-28

"There standeth One among you."

This passage in the Gospel of St. John presents a brief but significant drama revolving around the question, "Who art thou?", and the assertion, "There standeth one among you,

whom ye know not". The historical setting is taken from Lk. 3:15 where it is reported that "the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ".

While the messenger becomes more and more engrossed in his work he must remember that he is not the one who is to come. Knowing himself to be forerunner and mediator, the image of his master being ever prominent in his imagination, it is not difficult for this image to become superimposed upon his own ego. In this irrational state he takes the place of the one who is yet to come. But the identification is fatal to the cause. More often, perhaps, this identification has had its inception in the minds of the people, and then has been transferred to his own subconsciousness. In John the Baptist this confusion did not take place, but it did for many of his followers so that for many years a sect survived for which he had become the Messiah, the "one who was to come".

This is the fatal root of all sectarianism. A prophet, prophetess, or simple messenger, becomes the deity of a cult and displaces from view the very one they allege to represent. For followers as for leader, therefore, it is of utmost importance that the critical question be asked again and again, "who are thou . . . What sayest thou of thyself?"

The correction of this distortion is the knowledge that the expected One "standeth among you" ("in the midst of you", Lk. 17:12). For popular expectations he is still incognito. He is the unseen presence. Set expectations of the coming can cause one not

to recognize and be aware of him present. Such was the tragedy of Jesus' ministry, and it has been repeated through subsequent history in the case of movements which looked only to the future and overlooked the present.

"Whom ye know not" is directed not to baptised Christians. While we look to the Advent we must know that already he is among us. Otherwise, "Whom ye know not" will mean, "Whom ye will not know". We cannot know him then if we do not now. This is the double insistence of the word "Advent" (Parousia) in the Gospel of St. John. Its full meaning always includes simultaneously presence and coming.

If we know him not and are not conscious of his presence, the world will not, cannot, know him and believe him present in the Church, in the world.

Church, Bible and Ministry must not so absorb our attention that we don't see him and know him present. "He who loves father and mother more than me (read today, "He who loves his fatherland, his Church, more than me") is not worthy of me", as Bishop Berggrav has warned.

Reflections upon this last Gospel before the Christmas-Advent should not get lost in warnings and negatives, i. e. in the "Ye know him not", but should hear the confident cry, "He standeth among you" in the individual, in the Church, in the world. "To support the good is better than to protest against the wrong", said Bishop Berggrav. "**See the Christ stand!**" (David in Browning's "Saul"). He is standing here already. So close is his Advent.

Am I My Brother's Keeper?

By Terence J. Finlay

Rector of St. Bartholomew's, New York

THERE is a remarkable story from the first book of the Bible, which has given us a grim phrase in our English language—"the mark of Cain." It is the mark of one who has committed murder, but it is also the mark of one who first denied his brotherhood. The tragic result of this denial was the slaying of Abel. We watch with mounting uneasiness the story of the two brothers, one a shepherd and the other a farmer; and we see Cain's jealousy of Abel deepen until it results in the greater evil. Then it was that God called Cain and

asked the probing question: "Where is Abel thy brother?" And he replied: "I know not: Am I my brother's keeper?"

From that black day to this, there have been countless successors to Cain, who have sought to evade the responsibility of brotherhood. They, like the lawyer in our Lord's parable of the Good Samaritan, have quibbled over their interpretation of neighborliness or brotherhood. There are occasions when the majority of us wish we could isolate ourselves from other people's needs and troubles and say, if not in

word by deed, that we are not our brother's keeper. Nevertheless the truth is still the same today as it was in the days of Cain. We cannot escape our blood relationship, for "God hath made of one blood all nations for to dwell on the face of the earth." Terrible consequences will follow such a denial of brotherhood.

We have just celebrated Thanksgiving. It is always a happy festival and we on this North American continent have much for which to return thanks to the great giver of all. When we gather in church, and later sit with our families and friends around our well-filled tables, let us also be mindful of those less fortunate than ourselves, not only in this country, but people of other races and lands where there is famine, poverty, and unbelievable suffering. Americans may well recall the fact that they, through their government and through many social agencies, have sought to relieve suffering, but there are still far too many who would seek to isolate themselves and live in a world of their own.

A Story

I WOULD like to describe in some detail a story written by Susan Glaspell, entitled "Pollen." Here we see a farmer by the name of Ira Mead, who has grown up with one great objective in mind—to produce the finest corn in the whole countryside. In this he has succeeded and he has won prize after prize at the country fairs for his wonderful brand of corn. In so doing, however, he has lost contact with his boyhood friends and companions, and especially those who are his neighboring farmers on both sides of him. His great joy, as he looked over his lands, was that his corn was so much superior to that in the other fields.

This feeling of superiority lasted until he made a very disconcerting discovery. The pollen dust from his corn was carried by the wind into his neighbors' fields and their corn began to improve. On the other hand, he found that the pollen coming from their poor fields had a tendency to blow over and contaminate his fine grain.

Ira Mead knew that he could no longer keep his fields growing perfect corn in isolation; and so he took some of the precious seed which he had always kept for himself, and went to share it with his neighbors. He told his mother, "I am taking some corn seed to the neighbors, to

tell them what I know about raising corn. I can't have good corn while their corn is poor." Do you not see that he had discovered something that Cain had learned thousands of years before—he had discovered that he was his brother's keeper.

Our farmer in the story really made three discoveries; and I think they are appropriate for ourselves. First of all, he found that good corn cannot grow for long by itself, for it needs the golden dust from other corn to bring new life. It is also true that no human being can grow all by himself, apart from the rest of the world, for he needs the influence and the fellowship of other people. If he shuts himself off, he becomes stunted and fails to fulfill his purpose in God's plan for his world.

Again, Ira Mead discovered that he could not have good corn while his neighbors' corn was poor. It has taken us a long while to learn this lesson, and we have not yet fully realized the words of St. Paul when he said, "We are members one of another." In the last fifty years we have been forcibly reminded that no country can live to itself. Today we know that, if another country, however small it may be, loses its freedom to an oppressor, the wind will carry the effects across the water even to our own shores.

The United Nations has been criticized and many have sought to detract from its usefulness in promoting world order. But it does exemplify the realization of this truth, that the nations of the world are bound together in one family; and slowly but surely men are brought to a realization that they are members one of another, and that when one suffers, the whole family is affected. Let us pay tribute to those men who during the past weeks have labored unceasingly to preserve the peace of the world. Let us remember them in our prayers, that God may continue to guide and direct them.

The last discovery made by our farmer was a happy one, that because he had good corn, his neighbors could have equally good corn also. Once he was willing to share his good seed with his neighbors, they all benefited. I do not wish to belabor the point but this is the essence of propagating the Christian Gospel. The only way Christianity can succeed is by passing our love and enthusiasm for Christ on to others.

Pass on your Faith

PEOPLE are always asking for something positive to do. Here is something that

you can do—pass your faith on from one individual to another, from one family to another, and eventually from one nation to another. In the early days the good seed of the Christian life, which was sown by the first apostles, brought forth a harvest even across the waters in Caesar's household. We are privileged to worship because of the good seed sown by others. The wind blows, and carries the seed; and no man can stop it.

We cannot accept the freedom we enjoy today without seeking to do something for our brothers who are still fighting against tyranny and oppression. The alternative is to believe that one can shut one's self off from the rest of the world, or, in the words of a familiar tune, "let the rest of the world go by."

But the wind blows and brings to us the voice of God asking again: "Where is thy brother?" I trust that no one of us will try to excuse ourselves for lack of true Christianity by saying, "Am I my brother's keeper?"

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT DOES not seem worth while being a parson if all one has to do is wear his collar backward and be a little more moral than the man in the street or even more moral than the man in the pew. (Though this isn't as easy as one might think.) It does not seem worth while unless one is a bringer of good news. But what is our good news?

It can be told very briefly. "Christ is risen." But who is Christ? "God of God, Light of Light." And he died for our sins.

This was the substance of the talk I gave to a Ministerial Association and the discussion that followed it was very interesting. It didn't turn on the Nicene Creed, as I had expected.

It turned rather on the function of the minister and how he should discharge it. The Baptist minister said that he had been called a "fire and brimstone" preacher and the Congregational minister said he thought that the minister should give comfort and not insist on these rigid creedal standards. He would welcome to church membership anyone who felt drawn to Christ, even if he could not

believe what the Christian Church believed.

"Where do you stand," the Methodist minister asked me.

"I am a minister not with standing," I said, hoping this would be a red herring.

"But if you were the rector of a church—that's your term, isn't it?" I nodded.

"Would you side with Brother Burnem or with our friend Opengates?"

"So far as I speak for the Church I cannot alter the demands it makes upon its members. It is quite clear that it expects its members to be baptised and to believe in the Lord Jesus Christ."

"Believe in him as a good man, an inspired teacher, or something more?" asked Opengates.

"Oh, something more."

"Isn't Joe Brookes one of your members and does he believe in the 'something more?' "

"Yes to the first and no to the second."

"Then why don't you throw him out?"

"My goodness," I said. "I can't go around throwing people out. If anybody did, it would have to be the bishop."

"Has he ever thrown anybody out?"

"I don't think so. He's a very gentle man."

"I don't see then how you are any different from me. You make demands but you don't mean them. I just don't make any."

I could see that brother Burnem was twisting on his seat. I knew he thought Opengates was a dreadful liberal, to take the kindest view, and I feared that he thought that I was, if not a dreadful liberal, at least dreadfully liberal. He broke in.

"It will not do," he said. "The Bible is the Word of God. The minister must preach repentance. Only for the repentant sinner can baptism be effective."

"What about babies?" asked Opengates.

It was an unwise question. Burnem talked for five minutes. It was clear that he had little hope for any of us. He killed the discussion. We all convinced nobody.

Good Giving

By Philip H. Steinmetz

GIVING is good for you. Without it you rot. So when someone comes to ask for the United Fund or the Church, they are really doing you a favor. They are giving you

a chance to do something you might not otherwise do which is a real benefit to you.

For in giving we put something of ourselves outside where it can live and breathe. As long as it is held in, it is like a caged bird, alive and beautiful but not functioning as its maker intended. Money, time, ideas, abilities kept out of use unless just temporarily for some good purpose, damage the holder.

Money held or wasted leads to fear and regret instead of the joy of seeing it used fruitfully. Time and ideas kept to yourself lead to loneliness and boredom instead of the satisfaction of service and expression.

Look at the faces of the people who are never willing to share and are always complaining about what has not been done for them and you will see a reflection of what hell is like. There are few greater tragedies than those lives which have never known the thrill of generous giving.

Every day we have abundant chance to give. I have yet to meet a person who has been hurt by giving too much. But I know many who are harmed by having too much. You can be pretty miserable if you are constantly resisting the requests which come to you from all sides. It is hard to find anything more fun than the process of making your giving count, choosing where you will give more freely, seeing what wonders can be done by really generous contributions.

If you don't believe it, try it for a long enough time to see for yourself.

The Lord Is At Hand

By William P. Barnds

ONE of the most strengthening reflections for a Christian is to realize that Christ is near at hand right now. We fall into the habit of expecting him to guide or strengthen us at some future time, maybe tomorrow or next year, but we do not accept the strength which is already available now.

No matter how hectic things may seem, or what our problems may be, Christ's guidance and strength are available in the midst of it all.

We need to lift our hearts up to him, and in faith accept his guidance. We do not have to wait until some future time for him to bless us. The time is now. The Lord is at hand.

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THE WITNESS

TUNKHANNOCK

PENNSYLVANIA



THE WITNESS — DECEMBER 13, 1956

PEOPLE

CLERGY CHANGES:

JAMES C. JACKSON, formerly of St. Philip's, Dallas, Texas, is now vicar of St. Philip's, Little Rock, Ark.

PAUL S. KYGER JR., formerly curate of Grace Church, Oak Park, Ill., is now vicar of St. Cyprian's, Chicago.

JAMES H. CUPIT JR., formerly rector of St. Andrew's, Lambertville, N. J., is now rector of Grace Church, Sterling, Ill.

JOHN M. MILLS, formerly curate at Immanuel, Bellows Falls, Vt., is now vicar of St. Jude's, Miami, Fla.

ELISHA S. CLARKE, formerly vicar of St. James, Tampa, Fla., is now vicar of the Incarnation, Miami, Fla., and St. Ann's, Hallandale.

CHARLES E. WHILE, formerly of Munith, Mich., is now rector of St. Mary's Dade City, Fla.

E. A. CHRISTIAN, rector of St. Mary's, Washington, D. C. for 26 years, has resigned to retire from the active ministry.

PHILIP S. KRUG, assistant at Christ Church, Cambridge, Mass., becomes rector of St. Peter's, Weston, Mass., Feb. 1st.

CARLOS A. LOOP, formerly rector of St. Andrew's, Greenville, S. C., is now rector of the Ascension, Amherst, Va.

JOHN J. PAULSEN, formerly ass't at St. Andrew's, Wellesley, Mass., is now rector of Trinity, Milford, Mass.

WILLIAM R. WETHERELL, rector of our Saviour, Chicago, becomes rector of All Saints, Orange, N. J. Jan 1st.

ORDINATIONS:

FLOYD J. MILLER was ordained priest by Bishop Kellogg on Nov. 28 at St. James, Fergus Falls, Minn., where he is in charge.

JOHN R. CAMPBELL was ordained priest by Bishop Marmion on Oct. 29 at St. Stephen's, Forest, Va., where he is rector.

STEIRLING G. GORDON was ordained priest by Bishop Marmion, Nov. 1, at All Saints, Norton, Va., where he is rector.

WALLACE C. SHIELDS was ordained priest by Bishop Marmion, Nov 2, at St.

Mary's, Blue Field, Va., where he is rector.

ROBERT M. CROSBIE was ordained deacon by Bishop Kellogg, Oct. 27, at St. James, St. Paul, Minn., where he is in charge.

HARRY H. BLOCHER was ordained perpetual deacon by Bishop Louttit, Nov. 4, at Holy Trinity, West Palm Beach, Fla., where he is ass't.

KENNETH E. MACKENZIE, formerly associate rector of Trinity, New Rochelle, N. Y., is now rector of the Ascension, Mt. Vernon, N. Y.

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NEW BISHOP OF DORNAKAL

★ The Rev. Pereji Solomon, 46-year-old presbyter of the Church of South India, was consecrated Bishop of Dornakal.

He succeeds Bishop Anthony B. Elliott, who was transferred to the Krishna diocese.

Bishop Solomon was a minister of the Wesleyan Methodist Church before the Church of South India was formed in 1947 by a merger of Anglican, Methodist, Presbyterian, Congregational and Reformed bodies.

Dornakal leads all dioceses of the Church in the number of converts. Some 9,000 persons are now undergoing instruction in the diocese preparatory to baptism.

The diocese, with a membership of 103,372, has 1,138 congregations with 59 presbyters who are assisted by 880 lay preachers and deacons.

YOUNG CHURCHMEN TO HEAR DAY

★ The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass, is to be the leader at the youth conference of the diocese of Southwestern Virginia, meeting February 2-3 at Natural Bridge. The

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theme of the meeting is the Church in South India.

ANGLICANS DEDICATE MISSION VESSELS

★ Two new vessels of the Anglican Church of Canada's Columbia coast mission will be dedicated during Easter week, April 10-17.

A new hospital ship, "Columbia," has just been launched and the new "John Antle" is expected to move down the slipways within a month.

The ships of this mission serve 10,000 people in 225 small communities along the rock coast of British Columbia.

TENNESSEE SEEKS HALF MILLION

★ The diocese of Tennessee is currently conducting a campaign for a half million dollars which will be used as a capital fund. Part of the fund will be used as a revolving fund to aid smaller churches.

SHAKER HEIGHTS HAS CHURCH FIRE

★ Christ Church, Shaker Heights, Ohio, lost its assembly hall by fire on Nov. 28th. The loss was estimated at \$100,000. The blaze was brought under control before it reached the church.



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ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

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ASSURANCES GIVEN FOR REFUGEES

★ The Episcopal Church has given Church World Service assurances that it will take responsibility for resettling 200 refugee families. Guarantees of jobs and housing for refugees, as well as gifts of clothing and money, are needed according to Norris Wilson, director of the agency.

He requested however a moratorium on applications for servants. Headquarters in New York has been flooded with calls from people who seem to think that the situation in Hungary offers them a chance to get a domestic servant cheap.

DIVISIVENESS HURTS OVERSEAS MISSIONS

★ A warning that Christianity in the Far East is hampered by Protestant divisiveness and an awakening of new missionary zeal on the part of other religions was sounded by Roy G. Ross, general secretary of the National Council of Churches.

He told the annual assembly of the council's division of foreign missions that he was particularly disturbed by "the extent to which a new wave of divisiveness is now brought to Asia by sect groups."

He said that on a trip to the Far East early this year he found that in Thailand, for instance, "the woods are full of Jehovah's Witnesses sowing seeds of dissension." He also decried "faith healers and racketeers" in India.

Referring to a mass resurgence of Buddhism in the Far East, Ross noted that the Buddhists "plan to train and send missionaries throughout the world."

In Asia, he pointed out, Christianity is becoming a minority movement as govern-

ments build up educational and health services.

He pleaded with American missionaries to adapt their programs to the world's changing political, social and religious climate. He called for better working relations between Churches in the East and West. And he cited the need for "flexibility in deployment" of finances and personnel as indispensable to proclaiming "a changeless Gospel in a changing world."

CONSTRUCTION WILL HIT PEAK

★ Church construction should set a new record of \$875-million next year, according to the departments of commerce and labor. This would be about \$100-million over the total that is expected to be reached before the end of this year.

MISSION SOCIETY ANNIVERSARY

★ The 125th anniversary of the New York City Mission Society was observed in churches throughout the diocese of New York last Sunday, December 9th.

Last year the Society ministered to over 30,000 different people from every part of the diocese through its chaplaincies in 36 public city, county and state institutions; family service department; port and immigration; counseling aid to women and girls confined to Westfield State Farm; in two camps for children; the 92-year-old Saint Barnabas House, a temporary

shelter for women and children. Day and night, 365 days a year, this service is maintained for the people who come for help with every difficulty to which the human personality is heir.

LIEBLER HONORED IN NEW YORK

★ A program of authentic music, songs and dances was staged by Indian residents of New York on Nov. 15, to honor the Rev. H. Baxter Liebler, founder and director of St. Christopher's mission to the Navaho Indians in Bluff, Utah.

In the thirteen years since its founding, the mission has ministered to Navaho sheepherders and their families scattered throughout their 2,000 to 3,000 square-miles reservation.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

The Church In Soviet Russia by
Matthew Spinka. Oxford. \$3.25

This book is a mine of authentic information about the Russian Orthodox Church in its relations with the Soviet state. It is particularly valuable in its detailed account of the early days, immediately after the revolution of 1917. The setting up of a rival organization by the Bolsheviks which was known as the "Living Church" marked the first of a long series of struggles between Soviet authorities and the Russian Orthodox Church. Patriarch Tikhon confined his militant energies to fighting the "Living Church", rather than the Bolshevik leaders and he eventually won that fight. He struggled for the rest of his life to secure autonomy for the Orthodox Church without success.

Echos of the contest between the Orthodox Church and the "Living Church" were heard here in the United States. This reviewer recalls vividly those days, with St. Nicholas' Cathedral in the hands of the schismatic Kedrovsky, representing the "Living Church" and his attempts to take over other Orthodox Church properties in the United States. The Orthodox were supported vigorously by leaders in the Episcopal Church who fought the issues out in the courts with eventual success. It was at this time that our Trinity Church in New York City turned over to the Russians St. Augustine's Chapel, especially equipped for them as their temporary cathedral. The Patriarch Tikhon was well known in America at that time and the author's estimate of him will interest the old-timers who survive. Quoting the words of a Russian theologian and making them his own he writes: "The 'Living Church' had come to life in the quarters of the political police, and from thence found constant support.—In open fight with the

Church, the 'Living Church' was defeated and the Patriarch emerged victorious."

The author's account of the Patriarchate of Sergei is interesting, especially as it covers the period of world war two and describes the patriotic activities of the Orthodox Church during that tragic time. Sergei gave up the attempt to secure full autonomy for the Church and agreed to close relationship with the Soviet government; and his successor, Patriarch Alexei, has continued that policy and co-operates with the government in what he conceives to be right political activities, especially in foreign policy.

The author asserts vigorously that this procedure is a "strange alliance" and considers the relationship no better than that of the pre-revolutionary Church with the Tsar. There is some reason, I think, to take exception to this harsh judgement and to pose the query as to how much, in basic principle, this relationship between Church and state in Soviet Russia differs from that of the Christian communions in this country which, on the whole, go along tamely enough with government policies and refrain from exercising the function of prophecy.

There are very few Savonarolas today, either in Soviet Russia or in the United States of America.

Natural Religion and Christian Theology by A. Victor Murray.
Harper. \$3.50

At Cambridge University theologians seem to concern themselves constantly with theology and science. Canon Raven's work is well known in America; this book of Murray's was first a series of lectures at Vanderbilt. But where Raven approaches theology through the physical sciences, especially biology, Murray makes his approach by way of psychology and anthropology. Thus his book is another attempt at "apologetics," an argument seeking to support the Christian faith by "proving" that it is a natural religion consistent with the human sciences.

His psychological doctrine is

thoroughly Jungian, so that revelation comes through the unconscious! He sees clearly enough that theology is unlike the sciences because it starts with its conclusions, but instead of reasoning from Christian conclusions back to the scientific data he tries to argue from the data to theology.

It just does not succeed. We cannot escape the circularity of faith. As Augustine remarked, we cannot believe without a sign but we cannot see the sign unless we believe.

—JOSEPH FLETCHER

True Repentance by James Wareham. Morehouse-Gorham. \$1.15

This little book by the canon emeritus of Peterborough, England, with a Foreword by the late Bishop Hubback, formerly Metropolitan of India is a wholesome essay on the nature, the necessity and the technique of repentance. It is refreshingly free from theological jargon which invariably repels most lay people. It has useful truths to present to Evangelicals and Catholics alike.

Emphasis on sin is unpopular today even in Christian homes and pulpits and an attentive reading of Canon Wareham's unprovocative treatise may help some preachers to understand better and to teach more convincingly the reality and necessity of true repentance.

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When Don Fenn gave Wilford Cross's article the kiss of death (letters in Nov. 29th) I had to go back and read the article which I'd skipped.

There seem to be two things which you, Mr. Cross and Br. Fenn don't seem to understand about the Seabury Series. The first is that the learning process under the suggested methods is not a pooling of ignorance even though an important part of it is trying to draw answers out of the participants in the class. We are using the SS in three classes here this year and these teachers ask more questions and want more information than all the other eight put together.

A great part of the SS approach is concerned with the atmosphere in which class exists—an atmosphere which induces questions and permits self-exposure. The demands upon the teacher information-wise are tremendous.

The second thing is that because the people of the National Dept. believe in the Holy Spirit they recognize that the series as presently set up is only a beginning. It is a developing program of which honest, constructive criticism is needed and desired.

Are you doing anything more than sitting there and carping? I hope that you know more about the subject in other areas where you have something to say than you seem to know in this one.

I like *The Witness*, but I think that sometimes you are all wet and just a little silly.

WILLIAM HARGRAVE
Executive Sec'y, South Florida

I note in the November 8th issue a caption *Then Cometh the End* which is attributed to John D. Wing, bishop of South Florida, retired.

Undoubtedly the association to

Bishop Wing with this article came from the October issue of the Palm Branch, the diocesan paper of South Florida.

It is quite obvious from the caption at the beginning of this article that it was not by Bishop Wing but was taken from *The Church Militant* of the diocese of Massachusetts and was by "Erasmus". At the same time I can understand how it might possibly be associated with his name as it was clipped from *The Church Militant* and was received in the office of the Palm Branch from Bishop Wing. It is regrettable that his name is associated with it, not that we do not enjoy the article, and I am sure he did too, but he is apparently taking credit for something which he in no way did and which he wishes to attribute entirely to "Erasmus".

I trust that it may be convenient for you to run a little note in your forthcoming issue of *The Witness*, stating that the article was by "Erasmus" and not by Bishop Wing. We, and I am sure he, would greatly appreciate this.

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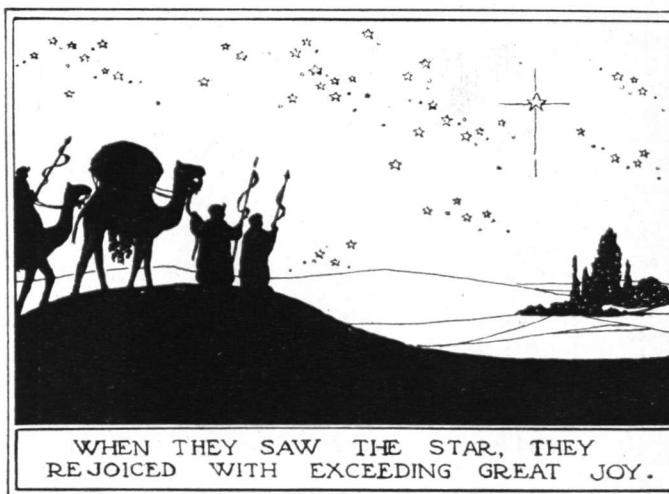
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