

The **WITNESS**

MARCH 7, 1957

10¢



WELCOME TO THE RECTORY

RECTOR of St. Stephen's, Jacksonville, Florida, the Rev. Bruce Lauenborg, with his wife and daughter, welcome parishioners to the fine home built a few years ago

NECESSITY OF BEING HONEST

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In Leading Churches

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Weekdays: Morning Prayer 8:30; Holy
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Evensong, 5.

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Evening Prayer, 5:30.

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The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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13 Vick Park B
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The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
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Holy Days: 11; Fri. 7.

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11:00 Service.
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Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

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Rev. Frederic B. Kellogg, Chaplain

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Weekdays: Wednesday, 8 and 11 a.m.
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Rev. Harry Watts, Canon

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4:30 p.m., recitals.
Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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The Rev. R. W. Knox, B.D.

Ass't to the Rector

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Eucharist daily. Preaching Service—
Wednesday, 7:45 p.m. Easter Day—
Holy Eucharist 5:30, 6:30, 8, 9,
and 11 a.m.

TRINITY CHURCH

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Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets
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Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N. HC; Evening, Weekday, Len-
ten Noon-Day, Special services an-
nounced.

CHURCH OF THE INCARNATION

3966 McKinley Avenue

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The Rev. Donald G. Smith, Associate
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

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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 Budget is Approved By National Council

★ A record budget of \$6,874,000 for 1957 was adopted by the National Council at its February meeting. It is more than \$200,000 larger than the budget of 1956, the previous high.

Officials reported that contributions last year were the highest in the history of the Church, totaling \$5,774,628 or \$712,635 more than the previous record set in 1955.

More than \$2,569,000 of the new budget will go for overseas mission work. Home missions, town and country, college and armed forces work will receive \$1,729,000, and education \$426,500. Work in the areas of health and welfare services, Christian citizenship, and urban industrial activities was allotted \$114,697.

Bishop Sherrill announced that Episcopalians had over-subscribed a goal of \$85,000 as the Church's share of the recent Church World Service relief appeal. To date, he said, Episcopalians have given \$164,000 to the Presiding Bishop's Fund for World Relief; \$103,000 being specified for Hungarian refugee relief and \$61,000 unspecified.

New Seminary

Establishment of a new theological seminary in Puerto Rico to serve the needs of the Church's Latin American missionary field was "approved in principle".

The council voted that part of the Church School missionary offering for 1959 be allocated for the capital needs of the proposed school. A native priesthood will be trained at the school for Mexico, the Panama Canal Zone, Central America, Brazil, Cuba, Haiti, Puerto Rico, the Dominican Republic and the Virgin Islands.

Also approved by the council was a new division under its home department, to be called the division of racial minorities. It will administer the work formerly carried on by the American Church Institute for Negroes and conduct work among other minority groups in the United States.

Heading the division will be the Rev. Tollie L. Caution who has led the Church's work among Negroes since 1945.

Social Issues

The joint commission on social reconstruction, appointed by the General Convention in 1955, is to recommend the wider acceptance by the Church and all churchmen of their responsibility in social issues of the day as an expression of their faith.

The decision was reached at a two-day meeting of the commission at Seabury House on February 21 and 22, with Bishop Lane Barton, bishop of Eastern Oregon, presiding.

The commission also endorsed the Church and freedom celebrations which are to be held in Episcopal cathedrals throughout the country during the next twelve months. The celebrations will include special services of worship, study conferences and travelling exhibits illustrating with pictorial and graphic chart presentations the theme of man's freedom under God.

To implement the recommendation, the commission will present a program for the inclusion in the liturgy of the 1958 Epiphany season of an expression of concern with such problems. The commission itself is to prepare a pamphlet setting forth the Christian compulsion for such participation. As examples of issues demanding participation, the pamphlet will discuss briefly the relationship of the United Nations to world peace, and the spiritual and political menace of such illegal and quasi-legal organizations as the resurgent Ku Klux Klan and other bigoted groups in the South and elsewhere.

This pamphlet will be the basic material in a program which will seek to draw in the Church's organized groups of laymen, women, and young people. Bishop Barton expressed hope that large numbers of parishes throughout the nation will give serious study during Epiphany, 1958, to the concept of social concern.

"This is surely the Church's business," Bishop Barton said, "because this is God's world

and we are under his orders."

Present at the meeting, in addition to Bishop Barton, were Bishops William H. Brady of Fond du Lac, Donald J. Campbell of Los Angeles, Gordon E. Smith of Iowa, and Arson P. Stokes of Massachusetts; Dean Percy F. Rex of Ohio; the Rev. Messrs Harold C. Gosnell of West Texas and Robert A. Magill of Southwestern Virginia; and Messrs Michael Budsanoski, of Pitts-

burgh, Hodding Carter of Mississippi, Charles P. Taft of Ohio, and William C. Turpin of Atlanta.

Present as consultants were three members of the staff of the department of social relations of the National Council: the Rev. Almon R. Pepper, director, Mrs. Muriel S. Webb, assistant director, and the Rev. M. Moran Weston, executive secretary of the division of Christian citizenship.

Episcopal Church; and Junzo Sasamori, a member of the upper house of the Japanese parliament.

The idea for the China visit originated in 1954 when Mr. Asano organized a preparatory committee to discuss the project. The plan crystallized last June when Mrs. Kiyoko Cho, assistant professor at the International Christian University visited Peiping. The National Christian Council later approved the project as a means of strengthening fellowship between Japanese and Chinese Christians.

Japanese Church Leader Will Visit China

★ Eleven Japanese church leaders are scheduled to leave Tokyo April 23 for a month's goodwill tour of China. They will make the visit at the invitation of Dr. Y. T. Wu, chairman of the Church of Christ in China and of the so-called "Three-self Reformed Committee" (self-administration, self-support and self-propagation of the Gospel).

The group will be headed by the Rev. Junichi Asano, minister of the Mitake church in Tokyo and chairman of the international relations committee of the United Church of Christ in Japan.

Considerable difference of opinion is said to exist among Japanese Protestant officials regarding the propriety of the China tour. But so far only the conservative Japan Harvest, organ of the Evangelical Missionary Association of Japan, has openly opposed it.

The Rev. Takeshi Muto, moderator of the United Church, was quoted as saying he favored the project, "so long as it promotes Christian friendship and fellowship between Christians."

"I understand," Mr. Muto added, "that the tour has no political meaning."

Mrs. Tamaki Uemura, minister of Kashiwagi church in Tokyo and president of the National YWCA, will serve as vice-chairman of the delegation. The other delegates will be:

The Rev. Junji Ogasawara, minister of St. Paul's Episcopal church; the Rev. Gifu Shiro Aoyama, of the Lutheran Theological Seminary; the Rev. Kiyoki Yuya, chairman of the Japan Baptist Convention; Mitsuo Seno, chairman of the social department of the Japan Evangelical Alliance; Masako Takegami, director of the Woman's Christian Temperance Union in Japan.

Also Toshio Suekane, general secretary of the YMCA in Yokohama; Hatsue Nomiya of the Friends of Jesus Peace Society; the Rev. Shigeo Yamamoto of the Naka Shibuya church in Tokyo; and Seiichi Wake, editor of Christ Weekly.

Three other persons were originally included in the delegation but are unable to make the trip. They are: the Rev. Yoshimune Abe, general secretary of the Education Association for Christian Schools; the Rev. Keitaro Nishimura, executive secretary of the

RUSSIAN MEETING POSTPONED

★ The next action in regard to postponed conversations between the World Council of Churches and the Moscow Patriarchate of the Russian Orthodox Church is up to the Council's officers.

This was the decision of the 12-member executive committee of the World Council which met in Geneva, Switzerland, Feb. 4-8. They heard W. A. Visser 't Hooft, general secretary, report that the Moscow Patriarchate had asked for the conversations to be delayed "a little while." The request mentioned "more time for preparation."

The officers now have the authority to decide if the Council should bring up the matter at some future date or wait for correspondence from Moscow. Dr. Visser 't Hooft reported, however, that the Patriarchate had accepted the agenda for the proposed conversations including discussion of Hungary and Suez.

There have been no developments at all regarding conversations with Church representatives from the Chinese People's Republic, Visser 't Hooft said. The Chinese Churches had made no suggestion about official delegations to China, but the central

committee last August said it believed such a visit "would increase goodwill, understanding, and fellowship within the worldwide Christian community as represented by the WCC."

TAFT URGES MORE BROTHERHOOD

★ Charles P. Taft, Episcopalian of Cincinnati and a member of the central committee of the World Council of Churches, made a plea for "less sweetness and light" and "more humble, friendly reality" in the movement to achieve brotherhood.

He spoke at a brotherhood week service in First Presbyterian church of Forest Hills, N.Y. The service was sponsored by Temple Sinai of Forest Hills, year-old Reform congregation which holds its regular worship services in the church pending the erection of its own synagogue building.

Mr. Taft suggested that members of all faiths "cultivate humility and a listening ear." This will "ease our tensions, including the unexpressed ones," he said.

He chided "men and women who call themselves Christians and are members of congregations but hang on to their prejudices and flatly refuse to look at the facts."

"When they assume that Negroes are incapable and, more subtly, that you have to look out for Jews or Catholics," he said, "I feel like roaring at them, 'Do you really call yourself a Christian?'"

Mr. Taft lauded brotherhood week as being a time to "emphasize what we can agree on." But he added that "surely it is wasted in part unless we also look at ways in which to live together in disagreement."

"We must face the fact that Catholic, Jew and Protestant do not agree in many matters

of conviction, principles and theology," he said.

The Cincinnati lawyer cautioned against "ineffective brotherhood talk that contributes little to the real problem."

"That will not really satisfy anyone who has convictions about his religion, who clings to some basic principles, who perhaps has developed some theology," he declared.

"Our churches, if they are worth anything, are not service clubs or religious country clubs. They would not have existed for so long if they were."

EDUCATION PROJECT FOR MIGRANTS

★ A grant of \$112,530 for a new three-year citizenship education project among migrant crop workers has been made to the National Council of Churches' division of home missions by the Schwartzhaupt Foundation of New York. The foundation granted an additional \$2,250 to prepare, publish and distribute a report on the project at its conclusion.

Miss Edith E. Lowry, the division's co-executive secretary who announced the grants, said the project will center in the midwestern states.

The \$112,530 grant will be used for educating migrants in their rights as citizens and for cultivating leadership among them; for the development of the total resources of communities where migrants come, in order to provide for their health, education and welfare needs; and for training the permanent year-round staff of the division's migrant ministry.

Miss Lowry reported that a director for the project will begin work in communities where migrants arrive for the crop season. He will enlist

the cooperation and goodwill of health and school officials, welfare directors, city officials, business men, growers, and church and civic leaders.

At the same time, Miss Lowry said, a field staff member will be stationed in the home bases of migrants in the border states to discover and train migrant leaders, who will then go to the communities already alerted by the director. As they move about, migrant leaders will train other migrants.

The migrant farm workers and their families are estimated to number at least a million and a half. To minister to their spiritual and physical welfare the National Council, through the division's migrant ministry, maintains day nurseries for children of crop picking mothers, mobile chapels, educational and recreation programs and other activities in some 30 states extending from New England to California.

The programs are carried out year-round with the cooperation of state and local councils of churches and of church women.

STUDY OF THEOLOGICAL EDUCATION

★ Plans for a five-year study of "Theological education and the training of the ministry" was approved by the executive committee of the World Council of Churches.

It was announced that the study will be carried on jointly with the World Student Christian Federation.

Four areas will be studied. These are: the goals, purposes and function of theological education and its relation to the Church; the various concepts of the function of the ministry; what theological education should consist of; and the relation of the ecumenical movement to theological education.

MEMPHIS MINISTERS HIT BILLS

★ The 250-member Memphis ministers association denounced three proposed state laws as "definite threats to freedom" in Tennessee.

Robert S. Hough, president of the association which represents most white Protestant ministers in Memphis, said the bills were directed against the National Association for the Advancement of Colored People.

Introduced into the legislature by the Shelby County delegation, the measures would require registration of persons and organizations engaged in promoting or opposing legislation "in behalf of or in opposition to a race or color." They also would require individuals or groups soliciting or spending funds to finance the litigation of others to file "detailed information with the secretary of state."

This provision Hough said, might prevent "almost any organization or group including churches" from making test cases in court.

The clergymen's resolution, passed by an overwhelming majority at a meeting of the association, declared it is the "right conferred by the Constitution and the Bill of Rights that any individual or group may have the benefit of counsel in the courts of our land."

"How such counsel is chosen and compensated is a matter of concern only to the person or group whose rights are before the courts," the resolution continued. "Denial of these rights is contrary to basic American freedom."

"The founding fathers of our republic recognized that any attempt to restrict the rights of individuals to organize and to present their petitions is a suppression of freedom which could sap the vitality of our democracy."

The ministers also said they saw in the proposed legislation "no contributing influence toward peaceful relationship between the component elements of the citizenry," a principle to which they were committed.

QUARKERS LEAD IN RELIEF

★ Nearly \$7-million was spent by the American Friends Service Committee on its far-flung relief and service projects over the past 15 months.

The committee's annual report shows \$6,732,000 spent during its fiscal year, ended Sept. 30. A supplementary report notes that over \$250,000 in cash and half a million pounds of supplies have been raised for Hungarian refugees in the past six weeks.

There are about 500 staff members of the committee at its national headquarters, in 12 regional offices and 16 project areas of the U.S., and in long-term programs in 15 foreign countries.

Henry J. Cadbury, committee chairman, said in a foreword to the report: "Immediate relief remains vital in many areas. Refugees struggle for clothing and shelter, and even people untouched by war linger near starvation in harsh environments. We continue to provide such necessities as coats, bricks and grain. Among the distressed we try to quicken the will to help. We seek to inspire understanding between diverse and suspicious peoples through programs which bring them together informally to exchange ideas. We endeavor to make privileged men sensitive to the problems of the underprivileged by opening avenues for constructive action."

The committee continued its sponsorship of conferences for young diplomats during the year, the report stated, bring-

ing together 93 of them from 35 countries, including several from Eastern Europe for the first time. It also promoted seminars for U.N. delegates in New York and for Congressmen and government officials in Washington in the interest of international understanding and peace.

Citizens committees were aided on behalf of minority rights in housing, jobs and education at Baton Rouge, La., Chicago, Dallas, Indianapolis, Oakland, Calif., Philadelphia and other localities.

Self-help programs were fostered in backward villages of Mexico, Jordan, Italy, India and El Salvador, and among American Indians in Indian policy.

Over 1,000 high school and college youth volunteered for work camps in nine countries, the report said, helping the mentally ill, juvenile delinquents, flood victims, migrant laborers and slum dwellers. Work campers also built a hospital for tubercular patients in Kenya, East Africa.

RECTOR BATTLES FOR TENANTS

★ The Rev. James A. Gusweller of St. Matthew and St. Timothy, on New York's upper west side, is battling to clean up a neighborhood threatened with decay. On February 15th the rent commission cut rents about a third for fifty families in a tenement, due largely to his efforts.

The rent administrator said that the rent cuts were due to the refusal of the landlord to clean up "general deterioration, lack of hot water, lack of heat and the overall filth of the house."

The tenement, just across the street from the church, has been charging as high as \$100 a month for the apartments.

EDITORIALS

The Necessity of Being Honest

AT OUR parish we celebrated Theological Education Sunday by having a seminarian give us a talk about what he was doing and learning at the Seminary. No doubt many of our readers have also been hearing the same thing. Our seminarian's talk was instructive up to a point; but you would not expect a baby being born to be able to give a fully perceptive account of the process. So we thought it might be useful this week to tell you a little more fully about our friend Percival, who is a senior in seminary this year. As usual in case-histories, "names and particular circumstances have been disguised", so that neither Percival nor his well-wishers, among whom we are happy to count ourselves, are likely to recognize him.

Percival is the son of an insurance salesman in a small eastcoast city. His parents sent him to Sunday school, of which they themselves had happy memories; but were a little dismayed when, of all their children, only Percival fell head over heels in love with everything that had to do with church. He was successively choir-boy, acolyte, president of the young people's fellowship and junior lay reader. He had an exact B-average in high school, and went to a small college in another part of the state with an excellent recommendation from his principal.

Here during his freshman year, although he registered as a pre-theological student, Percival discovered that his interest in things both ecclesiastical and academic had considerably waned. His parents viewed the first change with something of relief, but felt unhappy at his C-minus average. His advisor recommended a major in psychology and sociology, "to help him understand more about people", of which his father thoroughly approved. But towards the end of his junior year something happened, and Percival turned back to the belief that, we are sure, he had never really left; he became active in the Canterbury Club and the local parish, his grades improved, and his senior year he took several courses in philosophy and religion. Everyone took it for

granted that he was heading for seminary; his parents began to take a little pride in the thought of having a son in the ministry; and his last doubts were removed when the Dean of the seminary told him that first-year seminarians were expected not to have fully made up their mind about the ministry.

Actually, Percival has never looked back for an hour since the day he arrived with his suitcases at the seminary. He fell in with a very good crowd of upperclassmen, who gave him a real ideal of pastoral work, and fired his imagination with pictures of how a devoted generation of clergy might win America for the Church. For the first time in his life, he seems to have worked very hard, and really to have understood what his professors were talking about. He is writing his senior thesis on a seventeenth-century Anglican divine whose name we have forgotten, but who Percival assures us is destined soon to become much better known. For a while in his middler year there was some talk of an army chaplaincy, and even for a month or so of the monastic life. But there seems now to be a girl in the offing, and the Bishop has said that he hopes Percival will be available for a small mission in June.

He came to see us over Christmas vacation, champing at the bit to get to work in his promised mission, and full of plans for reforming the Sunday-school and the conduct of worship, and in general for building up the congregation. What he really had on his mind, though, was the unaccountable rift that had opened up between himself and his parents, precisely at the moment when they seemed to be fully reconciled to his new career. "I tell them about all the things I've learned and about the real meaning of the Church, and they're very polite, but obviously they don't really understand. And my old parish—it seems awful stick-in-the-mud; I can't imagine how I was ever so worked up about things there. I don't know why old Dr. Budge ever let things go on that way for so long. And Miss Cogwell my old Church-school teacher

was very funny when I asked her if anyone had ever tried to interest those new Italian kids in coming into the Church."

A Very Nice Guy

YOU can see that Percival is really a very nice guy, and we would not for worlds abate any of his enthusiasms. But he is right: his three years of professional training at Seminary have in fact made a great gap between him and the people he will be dealing with. His youth and likeability will indeed be a breath of fresh air in that little mission; but he will be inclined to attribute the improvement to the sound doctrine of his sermons. Actually you know very well what his sermons will be like, full of orthodoxy and suggestions for a plan of meditation. His parishioners will put up with his sermons because he is really a very good person when he gets his collar off at their summer camps. There will be a little circle of old ladies for whom he can do no wrong. But the rest, he is mostly communicating with them in spite of being a preacher; not much of the content of the Gospel is getting through.

The trouble is that he and his parishioners are living in different worlds. Probably if Percival stays in the same small town for long enough he will come to understand the completely non-intellectual society of fixed duties and privileges in which they live; but probably (unless he turns out to be a very superior person) the small-town official and the theologian inside him will in turn have a fairly thick dividing wall between them. Certainly up until now he has been completely sheltered from the real world, except for fraternity beer-parties and the summer he worked with the road-gang. He will not even have been in the army. His head is full of the glories of the Church past and of plans for recreating them in the present. And he is doomed again and again to disappointment as he comes to realize that Church is not the center of his peoples' lives: they come out for his affairs in approximately the same spirit as they come out to the PTA meeting, the Grange picnic, the Rotary luncheon, the children's assembly, and the bridge tea.

The Real Trouble

THE trouble is not that the parishioners are simple folk and Percival is an intellectual; if that were so, the only solution would be to shut down the seminaries and let

parishes grow their own ministers. If anything the trouble is that he is a half-baked intellectual. Because in fact he really knows nothing that isn't taught in seminary. He knows Church history but not history: he knows how the Methodists stand on the Apostolic Succession, but not how they are related to the Industrial Revolution. He believes, with some qualms, in Evolution, but couldn't really tell you what it is. He has taken a course in the Philosophy of Religion, but knows nothing about the Philosophy of Science—nor about Science for that matter; and has never thought to ask, What is the relation between the truths of religion and science?

How would Percival be better off in his mission if he knew these things? Matthew Arnold said that a man who has learned how to read only the Bible has not even learned how to read the Bible. You cannot intelligently explain the truth in theology unless you know how it is related to other sorts of truth: only then will you know when theology is speaking symbolically, and when literally; which principles are absolute, which principles are altered by circumstances. Otherwise—to use a word for which we have been criticized, but to which we adhere—you will be a propagandist, spoonfeeding to young and old a somewhat mixed batch of materials that you claim to have gotten from the Tradition of the Church.

Why will Percival's parishioners instinctively take everything he says with a grain of salt? Because however modest their spiritual progress—as they would be the first to admit!—they react as whole men and women; they will not ultimately put up with any bit of religion that does not correspond to something in their hearts. It is perfectly true that there is much in their own religion that has nothing to do with Christianity; but this is not the point.

The uncomfortable truth must be spoken that by and large the religion of the people is more honest than the religion of the clergy.

By "honest" we mean "corresponding to spiritual realities really apprehended". Because Percival's instinctive reactions to this or that piece of ritual or dogma or moral counsel have been dulled by his three years' indoctrination; his new-found enthusiasm for things ecclesiastical is sufficient to sweep away any lingering doubts; and he has not

the intellectual equipment to determine where the tradition should be modified, and to give a good reason for it.

All which is to say that Percival's semi-intellectualism has made him less of a whole person than his parishioners: it has taken away his instinctive reactions but has not given him a philosophical judgement to take their place. But there can be no turning back for him now; he cannot unlearn what he has learned; his only recourse is to go ahead and become a real intellectual, submitting everything that he has been taught to the most merciless criticism of which he is capable. And astonishingly, this is the one thing which will in the long run bridge the gap between himself and his parishioners.

God is not a respecter of persons in that he gives the philosopher an advantage over the unlearned; but he is, and must be, in the sense that the whole man has an advantage over the partial or half-baked man. We have often heard the clergy say: "Why should we trouble our parishioners with all sorts of philosophical or historical problems that never entered their heads?" Obviously they shouldn't; but lurking behind this question is a damaging admission: "We realize that we are being dishonest in not facing up to this or that difficulty; but at least we are harming only ourselves, and not our people, who have never seen the difficulty".

Only Thing That Counts

THE real answer here is that the people have in fact seen the difficulty on their own level. The problems that face intellectuals are the questions that naturally arise in the heart of the human race, ditchdiggers, housewives, and children alike. Most people are not bothered by the question whether God exists, or in what sense it is meaningful to ask whether he exists. But in a stroke of misfortune they are strongly tempted to conclude, "Well, whatever God is doing he plainly doesn't care much about me". But that temptation for them has exactly the same content as the philosophical question for the intellectual. And once a person has seen that the philosophical question exists, he will ultimately have to face up to it. And in particular, if he is a clergyman, he will never be able to speak to his people on their level unless he has

wrestled with these things to his utmost capacity on his own level.

That is to say, in the communication of one person with another the only thing that counts is honesty. No matter how much more you know than another person, nor how differently you think from him, he will be able to hear you if you both have been honest with yourselves on your own level. And in fact the simpler and less intellectual a person is, the quicker he will be to spot a phony. Children whose parents drop them off at Sunday-school on their way to pick up the paper are quick to understand that those parents do not really take religion seriously.

It seems then that for Percival every Sunday must be Theological Education Sunday. He has not completed his education; he has barely scratched the surface. He has been given the Tradition of the Church, with one emphasis or another, depending on which seminary he went to. But he has yet to realize that everything he has been taught to believe has been radically questioned by men as honest as he and far more learned; that much of what passes for the Tradition of the Church is in fact, as those critics maintain, nothing but worldly corruption of the Church; and that those intellectual criticisms reverberate in the hearts of his people, though not one of them may be able to put his doubts into words.

Above all he must always bear this in mind: the barriers that he is tempted to put between himself and the truth are exactly the same barriers that stand between his people and the truth; they will be broken down together or not at all. We have seen this working too deeply in our own life, and in our friends', to be able to soften the statement.

We do not think we were able to make this point to Percival when we were talking with him; but perhaps he or some of his colleagues, seeing it in print, will believe it far enough to give it a try.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Can We Limit God?

By Terence J. Finlay

Rector of St. Bartholomew's, New York

THE 78th psalm, which is a long psalm, is a fascinating record of the history of the children of Israel from the time of the exodus from Egypt to the reign of King David. Its theme may be summed up in the phrase: "They limited the Holy One of Israel." In it we have a clue to the actions, the weaknesses, the sufferings of the people. It gives us a graphic picture of their groping after the nature of God. In the early days after the flight from Egypt, they desired a God who would be visible to them, as the Egyptian gods had been to their followers; but the Israelites were faced with the leadership of a God whom they could not see. In a remarkable way he was revealed to them in the pillar of cloud by day and the pillar of fire by night.

When Moses left the people to go to Mount Sinai to receive from God the Ten Commandments, they became uneasy and fearful. Then it was that they made for themselves a golden idol, so that their God might be visible to them. When Moses came down from the mountain and smashed this idol, he was seeking to break their limited conception of Almighty God. The Old Testament reveals a continuous struggle between those who would limit God and those who would break the limits. Think of Isaiah and his words of denunciation of those who went into the temple to offer their burnt sacrifices and to make their oblations, and yet were living abominable lives outside the temple. Isaiah wanted to bring to his people a realization that God could not be limited to one place; that he was present with them not only in the temple but in every step of their lives.

Think of the prophet Amos, the shepherd who came into the capital city of his country, and dared to point out to the priests and leaders that God was not only the God of the children of Israel, but that he was also the God of the surrounding tribes. Amos sought to break through the limits of the conception that would narrow God to one tribe or to one people. This has always been the role of the prophets—to break through the limits which people would put about God.

WHY do I bring this before you in the twentieth century? Simply because I

feel that there are many of us today who weaken our witness, who water down our faith, because we still have a carry-over in our minds of this limited conception of God. Let me illustrate it in three specific ways.

In the first place, there are those who limit God by thinking of him in terms of the past. They are the kind of people who would readily agree that God did speak to his people in the past. They would agree that God did create the world, but they would also feel that God no longer speaks to individuals today, and that creation is a final fact, rather than an abiding process; in other words, that God created the world but that it has now been left to run of its own accord, without any guidance or direction from the Almighty.

When I hear people saying in effect: "You can't change human nature"; "After all, let's be sensible. We have to look out for ourselves—no one else will"; "There will always be wars as long as there are people; it's inevitable," I wonder if they are aware that these and similar expressions are a denial of God's present power. They seek to shut him out of his world—and it can't be done! If we were to accept these pessimistic saying with regard to man's nature, there would be little hope for the world. Let us thank God that there are those who have not limited him to the past, but who stand with the great adventurers down through the ages, who have heard the call of a limitless God to create a finer and more Godlike world. If we will do this, we will know the joy of the presence of a God who is illimitable—who is, in the words of the Apostles' Creed, Almighty.

In the second place, there are those who would limit God to one area of life. They are the people who feel that religion is perfectly all right for those people who wish to believe in it—but let them keep their religion in the Church and not seek to interfere with everyday relationships in the business world! I believe that God is concerned with the whole of life. Certainly we see Jesus frequently in the synagogue "as his custom was," but we see him as frequently in the homes of his people and on the highways of his country. There was no difference between the Jesus in

the synagogue on the Sabbath, and the Jesus in the home of Mary, Martha, and Lazarus, or the Jesus who stood beside the woman of Samaria at the well. He was whole in his conception of the presence of God. God was part of his life; and he sought to devote himself to God.

A clergyman was once asked, "Don't you think that every young person should do something for Christ?" and his reply was, "No, I think that every young person should do everything for Christ!" You cannot allow God into one area of your life, unless you are willing to let him go all the way, for our God is not limited.

Tribal God

LAST of all, there are those who would limit God to one nation or race; in other words, a return to the tribal God. This is not easy to say, but there are those who give lip service to the God who "hath made of one blood all nations of men for to dwell on the face of the earth"; but in practice they think and act in terms of a God of the British people, or a God of the American people, or, as we saw all too tragically under Hitler, a God of the "master race." Every nation feels that God is their God—and so they should feel—but if it takes them into that other attitude of mind, where they regard other people as somehow inferior and outside the law of God's love, then they have made him once again a limited, tribal God. We must be on our guard continually against this denial of a universal God and the brotherhood of man.

I should like to pay tribute to one of the great Presidents of this country, Abraham Lincoln. Here was a man who had the great realization that God could not be limited to one side, to one race, to one color. He believed that God was the God of all men. We remember with gratitude his leadership of this country—today a great nation made up of peoples from all over the world. Surely there is no place in these United States for a tribal God.

Do you recall the story of the old Negro preacher who came to see Lincoln? He came quietly and unobtrusively into the study where the President was sitting, and stood with his hat in his hand. The President turned and asked him to sit down; but he replied, saying, "No, Mr. President, for I am black and you are white." Abraham Lincoln said, "Do sit down.

There is neither black nor white in this room—we are just two old men talking together."

We can do a great deal in our own personal example, in our personal witness, in trying to bring God into our relationships with men and women of all races, of all colors and creeds. If we are true to our heritage, we can do nothing less than this.

In Great Britain and in Canada, when a business firm announces itself as "John Smith, Limited," it means that the stockholders are accepting only certain responsibilities; their liability does not go beyond specified limits. I refuse to believe that over our Church doors we should write, "Christianity, Limited." I know that you do not want to be members of a religion which so limits itself; and I do not want to be a clergyman if that is the kind of religion of which I am supposed to be an ambassador. Christianity is unlimited, because God is unlimited.

So, let us think humbly of our heritage. Let us think of some of the mistakes we have made in the past. Let us try to break through the thinking which would limit God to by-gone days. Let us break through the thinking that would limit him to one area of life. Let us seek to break through the thinking that would make of him a limited, tribal God.

I close with Edwin Markham's words:

"He drew a circle which shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win—
We drew a circle and took him in."

There is no one outside the circle of God's love!

Talking It Over

By W. B. Spofford Sr.

IT WAS fun to sit in with a few college students while they discussed with an employer and a labor leader whether or not there is freedom in education. The employer maintained that corporations that make grants to colleges—which they are doing increasingly—did so with no strings attached. The labor leader, a rather cynical guy, said that if they did they were fools, and he did not believe for one minute that they were.

George M. Ferris, an investment broker of Washington, has just got banner headlines

from Trinity College by giving a \$100,000 endowment to that Church institution which seems to bear out the labor leader. Ferris knows a good buy when he sees one since for \$100,000 he has perpetuated himself, as no tombstone can, by establishing "The George M. Ferris Lecturer in Corporate Finance and Investments." Commenting on his gift, Mr. Ferris says that it is established "to provide a medium of education for students desiring to enter the investment banking and brokerage business; to place the investment banking and brokerage business on a professional status and thus to influence young men of worthy standing to enter this industry; and to assist in spreading the gospel of private ownership in American industry."

In addition to teaching courses in these subjects, the lecturer will present a public lecture in this field sometime during the academic year.

The problem that faces Trinity's president, Albert C. Jacobs, I would think, is twofold. There is first the job of finding a man "of worthy standing" in the academic world to take a position which so limits his intellectual freedom. There are, I presume, economists and sociologists who are wholeheartedly committed to "the gospel of private ownership", but even they probably would find it embarrassing to commit themselves to the uncritical acceptance of "the gospel" as the terms of this endowment seem to require.

President Jacobs will have the further problem of financing what he calls "an historic move" from the sum given. The donor, being a broker, knows that the income from \$100,000 isn't much. Conservatively invested, maybe \$4,000 a year; a little gambling and maybe \$1,000 could be added.

But in high schools—not colleges—in Connecticut, the average salary of teachers is over \$5,000 a year. Those with a M.A. get over \$6,000 and those with a PH.D. get between \$7,000 and \$8,000. These figures are from an article in the N.Y. Herald-Tribune (1/6/57) which contended that teaching is such a low-paid vocation that many teachers must take second jobs to make ends meet.

To find a reputable teacher who will sacrifice his academic freedom for less money than he can get teaching in a Connecticut high school, is the job that faces President Jacobs.

Maybe Mr. Ferris will solve the problem by teaching the courses himself. He's about

reaching the retiring age and, as a successful broker, probably has enough salted away to be able to afford to.

Anyhow President Jacobs and other college presidents whose job is largely to raise money, might meditate a bit over a statement made by J. Edward Dirks, editor of "The Christian College" who said that Christian colleges "must develop freedom" in higher education, and who deplored "spoon-feeding answers to students" instead of stimulating them to ask fundamental questions.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 1st Sunday in Lent

St. Matthew 4:1-11

"Then Jesus was led up by the Spirit . . . to be tempted."

This opening sentence gives the key to the understanding of the whole event. Jesus was tempted; but this experience was not the ordinary temptation of a person who has evil desires. It was the enthusiastic excitement of his baptism (Mt. 3:13-17) that led him into this crisis naturally and logically. It was a noble passion that precipitated him into the ordeal. It also led him through to victory.

Ever since the visit to the temple as a boy of twelve Jesus had been reflecting on his particular purpose in life. The boy's sense of direction and kinship with God developed maturely within the context of his people's hopes and his own private life. The hopes of the nation varied greatly, but his thinking was the flowering of the modest, spiritual ideals of the common folk, the "quiet of the land", as they were called. These were the people whom the call of the Baptist stirred into a new commitment to the expected Messiah. Jesus enlisted in this messianic reform movement. His baptism at John's hand was his initiation.

It was at the moment of his baptismal commitment that Jesus' inner history culminated in the realization that he was to be the Messiah to carry out the anticipated program. It was more than realization. He heard himself so designated and felt himself anointed for the holy office (3:16, 17). This was the spirit that filled him, the ecstasy that raised

him to the prospect of high authority and action. Such inspiration and conviction seek application, and the effort to formulate the application is an intense ordeal. For Jesus it was an ordeal of unparalleled magnitude. The world's fate hung on his decision.

Specifically, the issue was which of the various Messianic expectations he should choose. The bringer of material benefits (4:3), the sacrosanct priest (4:6, 7), the imperial ruler (4:8-10). Each of these types was attractive, involved much good, and, certainly, spectacular prerogatives and glory for himself. Each choice also involved the abandonment of basic, moral principles. The awareness of this fact unmasked each of these alternatives as a satanic temptation. He decided, therefore, to reject each and to content himself with an unspectacular, spiritual-moral ministry that would implement God's reign in the characters of people. For him that left as the foundation of his Messiahship the same faith-relationship with God which is the absolute essential for everyone who would be a citizen of his realm. Jesus' three answers describe faith perfectly: 1) to live by God's word (as heard within and revealed by his messengers), 2) to repress the natural desire to test God's declared benevolence and purpose, 3) to keep God as the sole object of worship. It was of the essence of Jesus' Messiahship that he should illustrate concretely the meaning and working of these vital principles.

Jesus' ordeal was a very personal experience; yet it has universal relevance. To every intelligent person comes the inevitable testing regarding the purpose of life. Why am I here? What is my particular use in life? This vital question is not answered once for all time, but arises with each stage of life and work, and with the attainment of maturity the question ceases to be a purely individual one and takes on the reference of community, nation, Church, God's manifest destiny for mankind. Nevertheless every form of this vital testing involves basic morality. Purpose and morals are intertwined. There is no integrity without both. A person's happiness and usefulness are essentially controlled by the sense of commitment because from this commitment come his standards of conduct and the spiritual strength to maintain them.

Are you a son of God? In character as well as in action? Are you living for God's purposes for man? To reflect on this and to give

the answer is Lent's first assignment according to this account of Jesus' testing. In some form or other each of Jesus' temptations recurs. For Everyman to use in pure selfishness his material wants and resources, personal influence, social prominence. For a community or nation to resort to easy panaceas, to tempt fate, to compensate for losses by a drive for empire—all selfish actions. For the minister to try shortcuts, tricks, "miracles"—or at least to hope for them, to invite spectacular demonstrations of divine favor, to desire authoritarian power and preferments—all of which are forms of the basic evil of egocentricity rising into consciousness and seeking translation into ecclesiastical sanctions.

For all there is one answer: focus upon the transcendent God and serve him without asking about personal consequences. For all there is also one example: Jesus with his disciplined conclusion to serve God in humble faith in the spirit of his baptismal commitment.

Meaning of "Protestant"

By Blake B. Hammond

Dean of St. Paul's, Oklahoma City

WHY do Episcopalians, Roman Catholics and other Christian Churches insist on giving the word "Protestant" a negative meaning? It comes from the Latin words—"Pro" and "Testare"—meaning "For" and "Testify or witness." Therefore, the word "Protestant" means—"One who testifies or witnesses for Christ and His Church." What in God's holy name is wrong with this?

The Protestant Episcopal Church in this rightful interpretation is a Church that bears witness to all that Christ taught and did; and it testifies in good faith for all that the Apostles continued to teach and do in Christ's name. Thus, it is a Church that maintains the original precepts, truths and practices of our Lord and his Apostles.

How then can anyone think the Protestant Episcopal Church is "against" anyone? We are not a Church set up against the Roman Catholic Church; nor any of the other Christian Churches. We stand loyal to all the blessed principles and procedures made known through Christ and his first Church.

We have never betrayed this trust! We preserve every basic tenet and usage of worship and daily living that our Lord first conveyed to us men. We have the Sacraments he instituted. We revere the Holy Scriptures which his Apostles and their immediate successors wrote. We have received and kept the holy orders of the Christian ministry which our Saviour prescribed; namely, bishops, priests and deacons, and we have never once lost them.

The Protestant Episcopal Church as such is a treasure house of the faith once received from Christ and his holy Apostles. It, humbly yet proudly, too, preaches and proclaims all things necessary for the salvation of each and every man. It constantly points to the life hereafter with God and his blessed saints. It is in no sense of the word a "negative, man-made organization." It is the example of largeness of mind, bigness of spirit and soul and corporativeness of Christian fellowship, wherein all men may live in harmony with one another and with their God!

In these ways, we bear the name "Protestant" as it originally was interpreted to mean. And for these reasons, we appeal to all Roman Catholic clergy and laity, and to the members of all other Christian Churches, to see and fully understand this word in its original and proper context. We beseech every Episcopalian, Roman Catholic and member of the numerous other Christian Churches to stop thinking that any Christian is against any other Christian. In God's holy name we cry out in these desperate days. "Don't crucify Christ anew by such wrong thinking!"

There is no room left, and very little time either, for Christ's Church to remain divided against itself;—either by wrong thinking or the misinterpretation or misapplication of words; or to allow un-Christ like attitudes and actions to separate us farther. The world is too full of hate and mistrust in general for us Christians to hate one another or distrust each other so much.

This is the urgent day in which we are required to draw closer together, and, collectively, to testify for Christ and his Church in every possible way. And, as such, whether we be Episcopalians, Roman Catholics, Baptists, Methodist or what-not, we will be Pro-Testants for God and all righteousness and we will not be ashamed of it.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WHEN I was a boy we did not have morticians; we only had undertakers. We did not have caskets; we only had coffins. We did not have many flowers; sometimes we had none. Yet people in those days could be just as dead as people today and buried just as well. And nobody thought of opening the coffin.

The clergy are almost helpless in the face of the morticians, the florists, the friends and the relatives. I might not like it, but often enough I have had to stand four or five feet from the flower-banked casket and the well-dressed deceased and read the burial service in a little room. Then I would precede the procession to the cemetery and read the committal. Sometimes the good brown earth was covered with artificial grass and the 'funeral director' sometimes wanted to drop a sprig of evergreen in the grave. I insisted on earth.

What more do we ask than dignity and simplicity in funerals, we who believe that we are "raised a spiritual body?"

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Rector of St. Paul's, Glenside, Pa.

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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THE WITNESS

Tunkhannock

—

Pennsylvania

Banning of Martin Luther Film Brings Mounting Protest

★ The action committee for Freedom of Religious Expression reported that 150,000 persons had signed petitions protesting cancellation of the film "Martin Luther" by Chicago television station WGN-TV.

John W. Harm, chairman of the committee and executive vice-president of the Church Federation of Greater Chicago, said that additional signatures were pouring in at the rate of 50,000 weekly.

The petitions were sent to the Federal Communications Commission along with a brief by the committee which asked for a public hearing on the television station's action.

Cancellation of the film telecast scheduled for last Dec. 21, the petition said, took place "under circumstances which are, in effect, sectarian censorship and a violation of freedom of expression."

"We petition your commission to do all in its power as an agency of the United States government to correct this injustice," it said, "of mass communications as will guarantee freedom from such censorship whether direct or otherwise."

Supporting the brief filed in Washington were more than 40 Protestant groups, including the Church Federation of Greater Chicago, the National Council of Churches, the National Association of Evangelicals and major Lutheran bodies.

The brief charged that Station WGN-TV had acted illegally in cancelling the television premiere of the film and set itself up in an "authoritative paternalistic way" as the "supreme arbiter of what is for the public good."

"The issue is one of free-

dom," it declared. "What has happened in this case is that freedom has been lost because a broadcast licensee yielded to pressure. In effect, this is a form of censorship which permits one segment of the population to deny to others the right to view freely."

BISHOP APPOINTED FOR JERUSALEM

★ Bishop Angus C. MacInnes of Bedford, England, has been named Bishop of Jerusalem, succeeding Bishop Weston Stewart whose resignation becomes effective June 30th. He is the son of the former Bishop of Jeru-

salem, Bishop Rennie MacInnes, who held the post from 1914 to 1930.

The new appointee taught in Anglican schools in Jerusalem and also served there as archdeacon.

NEW CHURCH AT NEWTON, N. C.

★ The Ascension, Hickory, N. C., started a mission at Newton, ten miles away, about a year ago. A new church is now being built. The rector of the Ascension, the Rev. Robert B. Campbell, is presently in charge but it is hoped soon to have a full time priest.

RUSSELL RESIGNS IN ST. LOUIS

★ The Rev. William K. Russell has resigned as vicar of St. Andrew's, St. Louis, Missouri, and is now non-parochial.

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MADRID SEMINARY STILL CLOSED

The executive committee of the World Council was told that the Spanish government still refuses to give officials of the Protestant Union Seminary in Madrid, Spain, written permission to reopen the school, closed a year ago.

The government, according to Visser 't Hooft, lets it be known that the seals have been removed from the seminary property and classes can start again. But, he pointed out, seminary officials do not want to resume classes without some kind of written approval from the government. Without it, Visser 't Hooft said, the school could be closed again any day at the whim of a government official.

The committee authorized one of its presidents, Bishop Sante Uberto Barbieri of South America, to continue "consultations" for the Council on the seminary during a visit to Spain he is planning later in the month.

CATHEDRAL CANON IN ST. LOUIS

★ The Rev. Joseph T. Swift, chaplain of St. Luke's Hospital, St. Louis, has been elected a canon of Christ Church Cathedral. He continues his work as chaplain and will assume some minor duties at the Cathedral in connection with its program.

CHARITIES APPEAL SUCCESSFUL

★ The diocese of Long Island has completed its most

successful charities appeal. A total of \$158,411 was raised which is \$14,219 more than last year. In addition to funds for the diocesan hospital and homes for the aged and the blind, over \$25,000 is to be used to help students in colleges and seminaries. About \$24,000 goes to the Youth Consultation Service.

ISLAND OF RHODES TO ENTERTAIN

★ The central committee of the World Council of Churches will be held in August, 1958, on the Island of Rhodes, at the invitation of the Patriarch of Constantinople and the synod of the Church of Greece.

It has also been announced that the third Assembly has been invited to meet in Ceylon, with the executive committee answering the Christian Council of that country that the invitation will be considered "sympathetically".

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FESTIVAL OF WITNESS IN MANILA

★ Over 30,000 Filipinos took part in a festival of witness held jointly by the Independent Church and the Episcopal Church, February 9-10. They marched with bands and banners.

FINANCIAL GOAL OF METHODISTS

★ The Methodist Church has set a record \$38,500,000 goal for its program this year. It is an increase of \$11-million over last year.

THE PARISH OF TRINITY CHURCH Rev. John Heuss, D.D., r

TRINITY

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Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

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Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

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Rev. Robert R. Spears Jr., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

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.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. William Wendt, v-in-c

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BOOKS...

Kenneth Ripley Forbes
Book Editor

The Episcopal To The Hebrews by
Frederick C. Grant. Harper
& Brothers. \$.95

This is the fifteenth issue in Harper's Annotated Bible Series and the sixth by Dr. Grant, the Editor of the New Testament issue. It is a thoroughgoing, scholarly commentary on one of the most profound and controversial of the New Testament Epistles. It assumes, of course, that the author is unknown, although the King James Version carries the name of St. Paul as its writer. New Testament scholars today agree that internal evidence makes it clear that this is impossible and the author's name is unknown. Dr. Grant notes the contacts with St. Paul, but draws the distinction between his thought and that of the actual author of Hebrews and he assures the reader that the theology of this author ranks with that of St. Paul and of St. John on the top level of New Testament thought.

This is an invaluable commentary by one of the Church's outstanding Biblical scholars—formerly the Editor of *The Witness* whom we are fortunate to be able to call upon for frequent reviews in this column.

Teachers, seminarians and preachers will find this *Epistle to The Hebrews* a work of the greatest practical value.

The Beginnings of Western Christendom by L. E. Elliott-Binns.
Seabury Press, \$7.50

Dr. Elliott-Binns is a writer of vast erudition and encyclopedic reading. He seems at home in any period of Church history which attracts his pen. He has done two magnificent studies in recent years, *The Early Evangelicals* and *Religion in the Victorian Era*. In the present work, which appeared in England in 1946, he writes with the same swift ease and gathers material from every available source. The result is a very read-

Dr. Frederick C. GRANT

is enriching all New Testament
study by his superb commentaries
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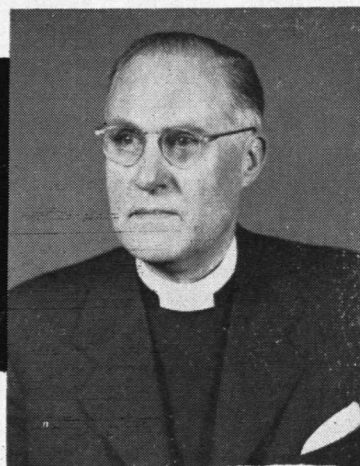
PRICED at only 95¢ per issue, not looking like a traditional commentary, these booklets may be deceptive. They are **not** rehashes of older books, nor are they "popularizations." Each is a superb, original work by a masterful scholar. Critical problems are wrestled with honestly, often brilliantly, and with remarkable lucidity.

The fruits of the labors of a lifetime are going into these great little commentaries. Furthermore, there are gems within them that are found nowhere else in print!

Latest N. T. issue:
The Epistle to Hebrews

Earlier N. T. issues:
The Gospel of Mark
The Gospel of Matthew, Vol. I, Ch. 1-13:52
The Gospel of Matthew, Vol I, Ch. 13:53-28
John, Vol. I, Ch. 1-12
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3. The notes of Ch. 9 deal extensively with the basic concept of blood and its use in the removal of the pollution of sin in ancient religious cults, both Jewish and Graeco-Roman—the root idea at the bottom of ancient rites of sacrifice, here Christianized and sublimated as an explanation of the work of Christ, the divine high priest.
4. Contacts with Paul are carefully noted, and the distinction is drawn between his thought and that of the author of Hebrews, whose theology ranks with that of Paul and also that of John, on the top level of New Testament religious thought.
5. Matters of text (manuscript readings) are carefully noted: see for example the treatment of Adolf Harnack's famous conjecture in 5:7 ("He was *not* heard"). The involved and rhetorical sentence in 2:9, which has defied translation for centuries, is cleared up by a simple paraphrase.

With this work in hand, the teacher, preacher, and student will find the Epistle to Hebrews a work of profound illumination and of lasting religious value.

HARPER & BROTHERS • New York 16, N. Y.

able sketch of the spread of Christianity in the West down to the triumph of the Church under Constantine. It includes the separate areas, studied by themselves, and also the literature, canonical and uncanonical. Much use is made of inscriptions. Back of the whole lie the unsolved problems of modern historians, How and Why did Christianity triumph? Why did Rome fall? How did the East and the West come to divide as widely as they did? All three questions relate to one vast cosmic rotation in the middle of western history—the same problem that Barraclough and other recent writers have tackled.

Though the author sums up much of present day thought on his subject, there are passages that inevitably suggest a superficial acquaintance—or at least treatment—of their subject. On p. 51: "Monotheism remained the intellectual toy of a few philosophers."

Or (same page): "In the East . . . the distinction between gods and men was not so nice as in the West." Or p. 53: "In spite of the consolations of philosophy, Marcus Aurelius and Epictetus were desirous of a deeper knowledge of things divine." Such flippancy is intolerable! Or p. 82: "So it came to pass (quoting Toynbee) that the Gospel of a Jewish Messiah who was God Himself Incarnate was preached by Galileans and taken to heart by Gentiles." Such smeary generalizations are unworthy a careful historian, who is trying to account for the intricate and delicate processes of historical change.

But the broad general effect is true enough, no doubt, and the facts are ninety per cent correct.

—F. C. GRANT

Faith in Conflict by Carly'e Marney.
Abingdon Press. \$2.50

This is a book depicting four areas of men's lives in which the

Christian faith is challenged to justify itself in the face of serious difficulties presented by modern science, by the problem of evil, the effect of our contemporary culture and the fact of inevitable death.

The author is a popular Baptist preacher who is evidently an omnivorous reader for his treatment of the subject of his book is full of quotations from a great variety of philosophical and religious treatises, from histories and poetry. The bearing of these quotations upon his subject is sometimes difficult to discern and the book itself is too diffuse to carry much clear conviction to the average reader. As a would-be popular treatment of profound philosophical problems, it is not a striking success.

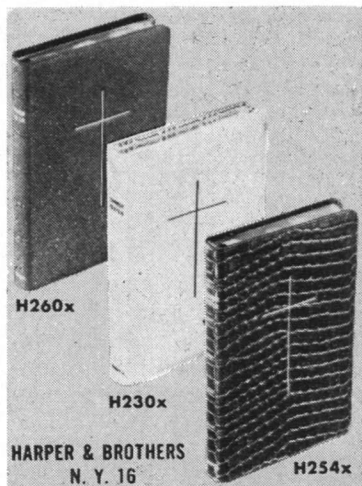
Wonders of Man by Gary Webster
Sheed & Ward. \$2.50

This is a sequel to the author's earlier book, *Wonders of Science*. It is a popular and extremely interesting description of the body and mind of Homo Sapiens. The author is well informed on the details of physiological facts and on the great variety of psychical problems and has a gift of making them understandable to the average reader. It is a book that will repay careful reading. Like the parables of wise men, it draws the appropriate ethical and religious morals from the substance of the book.

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BACKFIRE

CHARLES L. MCGAVERN

Rector, Christ Church, Macon, Ga.

Dean Minifie's reference to the length of the Prayer for the Whole State of Christ's Church and the Prayer of Consecration is positively insulting. Does a clergyman actually think that a layman cannot concentrate for a matter of five minutes? It seems to me that our Lord said, "Could ye not watch one hour?"

What in God's name are we trying to do? Are we really serious about worshipping God and following the commands of our Lord, or are we just trying to get through in the quickest possible time without expending any effort. To my way of thinking this kind of nonsense ought to stop.

I continue to marvel week by week that *The Witness* can accomplish so much with so little fanfare and on what obviously must be a very small budget. My grateful thanks to you.

ARCHIBALD CRAIG

Layman of Oxford, Pa.

Your Financial Page (Feb. 7) is an interesting circumlocution of the fact that we are all serving mammon. We have to do so under our present property laws, in order to stay alive and keep our places in society.

The reason for this condition goes back to Paul. He, unlike Jesus tolerated riches, claiming that the powers that be are ordained of God, not to be disputed, as he explicitly stated in Romans 13. But

those who look on Jesus as the greater guide to life have to recognize that it is practically impossible to serve God wholeheartedly under laws which make it necessary to lay up treasure for ourselves and to serve mammon in order to stay alive and keep our places in society.

Socialists tell us that the only escape from this condition is to destroy the power of mammon, make riches impossible, and give the working people a chance to enjoy what they have produced. The Communists in Russia and China have undertaken to do this, and while they have sent the rich empty away, they have not been able to satisfy the hungry with good things because they are so busy with warlike preparations to fight off the servants of mammon from abroad.

It might be worth our while to take the economic teaching of Jesus seriously, even when it contradicts Paul. We Pray that the will of God may be done on earth, and it certainly is not the will of God that we shall serve mammon to the end of time. We should at least talk about doing something about it, and not leave it to the atheists.

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MARION A. PARKER
Churchwoman of Texarkana, Texas

I note in *The Witness* that the 3rd marine division helped build an Episcopal Church in Okinawa. I think I shall write my Congressman about this. What right has the Episcopal Church to get Marines to do its work? What about separation of Church and state?

And what makes the Bishop of Washington think that Eisenhower has faith in God? Is there no Nathan in Washington?

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We know he can be saved, because he so desperately *wants* to be saved. He's not "just another bum." He has not yet crossed all the way over into the dark night of frustration and defeat. Drink may have left him jobless, homeless and friendless; yet it has only numbed his mind and spirit — not yet destroyed them. And now, staring into the black abyss he sees opening beneath his feet, he is suddenly, terribly, afraid. He will do anything to free himself — but he can't do it alone. He needs help.

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