

The **WITNESS**

JULY 11, 1957

10¢



MISSIONARY GETS A HAIRCUT

The Rev. Henry W. Prior of Liberia gets the going-over from wife Memorie as daughter Grecia watches with a critical eye

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, 7:45; Holy
Communion 8:00 (and 10 Wed.);
Evensong, 5.

THE HEAVENLY REST, NEW YORK
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Sundays: Holy Communion, 7:30 and 9
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Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer,
9; Evening Prayer, 5:30.

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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.

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The Church is open daily for prayer.

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Evening Prayer, 5.

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SEMINARY CHAPEL

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NEW YORK

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Chaplain

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Holy Communion: Wed., 7:45 a.m.

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117 N. Lafayette
SOUTH BEND, IND.

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munion, 8:15. Thursday, Holy
Communion, 9:30. Friday, Holy
Communion, 7.

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Boulevard Raspail
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The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of the first week in January and
semi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

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Services of Spiritual Healing, Thurs.,
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Holy Days: 11; Fri. 7.

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11:30 to 1 p.m.

SERVICES

In Leading Churches

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Rev. Frederic B. Kellogg, Chaplain
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4:30 p.m., recitals.
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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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BALTIMORE, MD.

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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.

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12 N. HC; Evening, Weekday, Len-
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Rev. Donald Mayberry, D.D., Rector
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Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

The United Church of Christ Comes Into Existence

★ A new Protestant denomination—the United Church of Christ—was created the last week in June. It came into existence as the result of the merging of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

A constitution for the new Church still is to be written, adhering to a "basis of union" already agreed upon, and subject to approval by two-thirds of the individual congregations of each denomination. Until then, the two denominations will continue as separate entities although a synod of the United Church will meet biennially.

The merger marks the first time in American Protestantism that two denominations with different forms of government have united. Congregationalism always has emphasized the independence and autonomy of the local church. The E & R Church operates under a presbyterian system in which local congregations have certain defined relationships to regional and national bodies called synods.

The historic moment of union occurred when 714 church leaders meeting in Cleveland, half of them representing the Congregational Christian Churches and half the Evangelical and Reformed Church, voted to become one

body and sealed their merger with a prayer.

In unison they said: "We do now declare ourselves to be one body and our union consummated . . . in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Then the Rev. Fred Hoskins, minister and secretary of the Congregational Christian Churches, and the Rev. James E. Wagner, president of the Evangelical and Reformed Church, exchanged a symbolic handclasp of Christian fellowship.

Preceding the uniting ceremony, there was a colorful procession of churchmen robed in their vestments. Marching with Congregational Christian and Evangelical and Reformed leaders were fraternal delegates representing thirty other Protestant denominations as well as officials of the National and World Councils of Churches.

The merger consummated by the uniting synod here was in the making for 17 years. A basis of union was adopted by the Congregational Christian Churches and the Evangelical and Reformed Church in 1948. Merger was delayed, however, by litigation initiated in 1950 by the Cadman Memorial church of Brooklyn, N. Y., which contested the right of the denomination's General Council to effect it. The Brooklyn church was sup-

ported by the Committee for the Continuation of Congregational Christian Churches.

In March, 1954, the New York State Court of Appeals brought the long litigation to an end by denying a rehearing of its decision upholding the merger.

There are 1,342,045 Congregational Christian members in this country in 5,561 churches. The Evangelical and Reformed churches have 800,000 members in 2,750 congregations.

Role of Women

★ Women will play an important role in the administrative work of the Church. The new denomination's "Basis of Union" not only provides that men and women "enjoy the same rights and privileges" in the Church, but that "at least one-third of the members of the national administrative bodies be women." This is believed to be the first time any Church has made it a requirement that a third of its national officials be women.

It was announced at the uniting synod's meeting that merger of the home missions boards of the two denominations would probably be completed in 1958 and that of the foreign missions boards in October of this year. The social action groups of both denominations merged and elected officers during the Cleveland meeting.

All the business of the synod was conducted smoothly despite the presence of repre-

representatives of three groups which have consistently fought the merger.

Bishop Newbigin

★ Bishop J. E. L. Newbigin of South India voiced the hope that the new United Church of Christ would draw other denominations into its fold. He delivered the keynote address at the uniting General Synod.

He told the delegates that he was "happy that the basis of union itself expresses the hope that the present union will open the way to wider unity and that the name of the new Church is interpreted not merely as a statement of what we are but as a prophecy of what we hope to become."

"I venture," he continued, "to emphasize the point that we are ready to bring all our treasures to the test of his (Christ's) word and spirit, to surrender if need be many long cherished securities, to venture on new and untrodden paths.

"And I venture to add that it is precisely at those points where union is most costly that it will be most fruitful, provided that we do not try to evade issues of truth or to be content with mere togetherness."

Continuing his comment on the merger effected by the American Churches, he said: "We are not going into this union because we like each other's company or because some things can be done more easily together than apart. We are, I trust, going into it as an act of obedience to Christ who died to draw all men to himself. Our prayer today must be in tune with his. We must pray that through this union Christ's mission in the world will be advanced."

Urge Further Unity

★ In line with Bishop Newbigin's address, the new

Church ended its first general synod with a plea to Christians everywhere to end "useless and hurtful separation" in Christendom. It unanimously adopted a "Message to the Churches" deploring division within the Christian family. The message was addressed to "members of our fellowship and to the whole Church of Jesus Christ throughout the world."

Pointing out that the two uniting bodies had ended their "centuries of separation," the message said the United Church is "stricken in conscience at its continuing separation from the rest of the Church."

"It prays for the day," the message continued, "when the greater Church of Jesus Christ, now hindered and

weakened by many divisions, will come to visible reality in one flock with one shepherd, the influence of One who is alive in every part of His Church.

"Through the elimination of useless and hurtful separations within the greater Church, the United Church of Christ offers itself and its resources."

Active participation in both the National Council of Churches and the World Council of Churches has been "an expression of this concern" by both Churches in the merger, the message said. Although "still under the judgment of an unfinished task," the newly-formed denomination pledged "continuance of that participation."

Brooklyn Court Reverses Ruling On Holy Trinity Church

★ The Appellate Division of the Brooklyn Supreme Court ruled that the election and installation of the Rev. Herman S. Sidener of Garden City, N. Y., as rector of Holy Trinity Church, Brooklyn, in 1956 was legal.

It held, 4-1, that the Rev. William Howard Melish, acting as the church's pastor, should be ousted from the post.

The decision reversed Supreme Court Referee John MacCrate who denied a permanent injunction last September to restrain Mr. Melish from serving as pastor. At that time the referee said that the election in February of Sidener was invalid because a quorum of vestrymen was not present at the time.

In the 15-page majority opinion, the court held that under General Canon No. 11 of the Episcopal Church a quorum of vestrymen was

present when Sidener was elected. Referee MacCrate had based his ruling on the Religious Corporations Law of New York under which the vestrymen present at the time of voting did not constitute a quorum. The law and the canon are contradictory on how many vestrymen make up a quorum.

On this point the opinion stated:

"When there is before a civil court for determination a dispute between factions of a religious congregation concerning an ecclesiastical matter and the congregation in question is a subordinate member or part of a general church organization in which there are superior ecclesiastical tribunals, the weight of authority in this country is that whenever the dispute has been decided by the highest of these

church judicatories the legal tribunals must accept such decisions as final and as binding on them in the application to the case before them."

Meanwhile, two vestries—one pro-Melish and the other anti-Melish—have been contesting for control of the church property. Pending in Brooklyn Supreme Court is a suit for control of \$400,000 in parish funds.

Mr. Melish sought a stay of the court's order, pending an appeal to the Court of Appeals, and on June 27th announced that the court had granted a ten-day stay. This allowed Melish to conduct the usual

services at Holy Trinity on June 30th. An application for a further stay until the matter is finally determined was made to the Court of Appeals in Albany on July 2nd, but the decision had not been announced when this Witness went to press.

On June 24th the vestry of the Church met and unanimously voted its support of Mr. Melish and its determination to win ultimate vindication for him in the Court of Appeals.

The next evening the congregation gathered at the church and fully endorsed the action of the vestry, pledging their utmost support to Mr. Melish.

richness of experience and the fullness of life."

Back of the methodical thinker is the man, Pusey said, and in him, "rightly oriented" must be found an incentive to "joyous creativity" which "strikes deeper than intellect to become . . . a religious attitude."

He expressed the hope that the new intellectual interest in the role of faith in human life "will not stop at this point" but lead on to "questioning about the object of faith, which is God, and to an effort to give meaning and content to this word."

The Harvard president stressed that the new interest in religion on college campuses should not be considered a religious revival. He said: "It is rather only one additional manifestation of a broad movement widely evident today in Western culture which stems from discontent or a refusal to be satisfied with what has come to seem an exclusive, arid and unpromising, secular approach to life."

But whatever the source of the new religious interest, he went on, "it seems to me one should recognize and be thankful for the fact and encourage it where one may. And we can do this without subtracting from, but indeed in fuller recognition of, the indispensable requirement of the university which remains, as it has been first and always, to seek to know."

In conclusion, he warned the graduates that "it is easy to achieve emancipation from false and little faiths." But it is quite another thing, he said, to come to "a large and life-giving faith. Yet this is what we all need."

President of Harvard Stresses Importance of Religion

★ No one who ignores religion and the possibility of coming under its "life-giving influence" can claim to be educated, Nathan M. Pusey, president of Harvard, said in his baccalaureate address to graduates.

"The fruits of intellect unsupported by faith are not necessarily richer life but more often superciliousness, fastidiousness, or even lack-lustre and despair," Pusey said. Somehow, he stressed, the full experience of liberal learning must miss these "pitfalls."

The educator noted that the climate within universities is more favorable toward religion than it has been for some time. He said there was more interest in religion on college campuses and less hostility toward it.

"If not all people view the change with favor," he said, "at least it is now widely recognized that religion is an acceptable subject of intellectual interest, and already one begins to wonder how it

could ever have been held that it was not."

He added that discussion of religion is carried on with less frenzy and more tolerance than formerly. In this changing climate, he said, many are coming again to speak up for religion in university and college communities as they have not for some time.

The new college interest in religion, Dr. Pusey continued, in contrast to a narrow restricting rationalism, affirms the importance for men of "the indestructible and inalienable minimum of faith which humanity cannot give up because it is necessary for life."

Emphasizing that this new religious interest is not against methodical thinking, Dr. Pusey said, "quite the contrary, it will go with this at every turn. But it will not be completely limited or held back by methodical thinking when such limitation seems to mean turning away from the

★ ADDRESS CHANGE

Please send both your old and your new address.

THE WITNESS

TUNKHANNOCK PENNSYLVANIA

Rector Believed To Have Died Is Restored To Family

★ The Rev. Andrew Daughters, rector at Pasco, Washington, thought to have drowned in an Idaho lake two months ago, turned up at Grace Cathedral, San Francisco, on June 30th.

Following the service he nervously asked Canon Richard Byfield for a private talk. When he was told to begin at the beginning, he said: "I am afraid I can't do that. I—I think I'm a minister and the last thing I remember is crawling out of a lake."

By a strange quirk of fate, Canon Byfield helped restore Mr. Daughters' memory. He was familiar with the circumstances of Mr. Daughters' supposed drowning because he knew the rector's sister, Mrs. Harold Fleharty, wife of a clergyman at Spokane. The name "Daughters" flashed into his mind and he said it aloud.

"If you could have seen his face light up, I think you couldn't doubt that memory flooded back at that instant," Canon Byfield said. "Then he burst into tears."

Mr. Daughters, father of four sons, was presumed dead after a storm on Lake Coeur d'Alene, when his small battered and empty boat was found washed ashore. His automobile was parked where he had left it, near the shore. The accident occurred while Mr. Daughters was attending a Church conference at Coeur d'Alene.

After a phone talk with his supposed widow, Carlene, he left by plane to rejoin her, his sons and his congregations which already has had a

memorial service for him and started a fund for the education of his boys.

NEW PRESIDENT OF KENYON

★ F. Edward Lund, president of Alabama College since 1952, has been elected president of Kenyon College and will take his new post October 1.

He was born in China, the son of the Rev. and Mrs. Edward Lund, Episcopal missionaries. He is a graduate of DeVeaux School and of Washington and Lee.

BISHOP REEVES WARNS OF CONFLICT

★ Bishop Reeves of Johannesburg, said in New York that there would be open conflict between Church and state in South Africa if the government enforces a law which bars Negroes from attending worship services in white communities.

He warned that if the minister of native affairs uses his authority to keep Africans away from "white churches" the Anglican and other Churches "will tell the people to disobey the law and then stand by them to the end."

The Bishop said the new native laws amendment act is the first attempt of the South African government to inject its apartheid policy into the churches. He said it thus constitutes a threat to religious freedom as well as "an affront to the Christian conscience."

This viewpoint, the Anglican leader said, is shared by all Christian Churches in South Africa except the Dutch Reformed Church which "after much soul-searching decided

to stand with the government."

"The Church cannot lose," Reeves said. "History is littered with people who tried to tell the Church what to do but failed."

He said the government's apartheid policy is creating tension not only between whites and non-whites but among the whites themselves.

During his visit Bishop Reeves will attend the annual meeting of the World Council of Churches' central committee in New Haven, Conn., July 30-Aug. 7. He is a member of the committee.

COOPS GET PLUG FROM CHURCH

★ At a three-day church-sponsored meeting at Haverford, Pa., a group of the nation's top-flight economic thinkers agreed that every citizen should support and strengthen America's free economic and political institutions as providing "the greatest opportunity for the individual and the maintenance of his dignity."

They also agreed that among free economic institutions in this country and overseas cooperatives and mutual businesses are, for the most part, "inspiring examples."

MORTGAGE BURNING FOR PARISH

★ When Bishop Wright made his annual visit to Grace Church, Plymouth, N. C., in June a special event took place. The congregations of Grace and St. Luke's, Roper, assembled in the parish house for a dinner. The mortgage on the twofold building project for Grace Church, a parish house and rectory, both buildings begun in 1952, was burned in appropriate ceremony.

The Rev. Edward M. Spruill is rector of the two churches.

EDITORIALS

More About The Faith

OUR sister periodical "The Living Church" has recently (June 23) done us the honor of commenting at length on our remarks about "The ACU and the Faith". We are not concerned to argue or to try and convince, but we gather that we did not make ourselves fully clear, and this week we should like to set down as simply as possible, in separate propositions, where we stand on these important matters.

One, as mere historians with a bias toward objectivity, we note that a penumbra of legend has grown up around every other religion; and we see no way to escape the conclusion that the same thing happened to Christianity, which right from the beginning laid special claim to those classes of society from which legend most naturally springs. Thus we find the absence of the Empty Tomb in Paul more persuasive than the contradictory accounts of the Gospels; we suppose that Mark, Paul, "I Peter", and probably John say nothing about the Virgin Birth because they had never heard of it; we are not impressed by the witness of Luke alone to the bodily Ascension of Jesus and the foreign languages at Pentecost. We are deeply attached to these legends, because they represent the impression that Jesus made on simple people; we only wish them not to be confused with history; Jesus' real work, of which these are valid symbols, but only symbols, stands on a quite other level.

When we came into the Church we made it reasonably plain, we thought, that we felt this way; and nobody told us to stay out. The Living Church cannot be unaware that many professors in our Seminaries* hold the same views; nor that a committee appointed by the Archbishops of Canterbury and York about thirty years ago (we have not the report before us) recognized these as the considered judgement of reputable Anglican theologians, and therefore as a permissible stand.

Two, we were flattered but surprised at being joined with an eminent German theolo-

gian, Professor Bultmann. Because we, in company with most English-speaking scholars, feel that Bultmann's criticism is quite blindly radical and destructive. Roughly speaking, he holds that almost nothing can be known of what Jesus really taught; and that what really constitutes Christianity is what the earliest Christians thought about Jesus, purged of mythological language. We on the contrary feel there is a good deal of certainty about what Jesus taught; that he taught it because he thought it was important; that this, if anything, is what constitutes Christianity; and that, just as the disciples during Jesus' lifetime consistently missed the point, they did not all fully grasp it after his death.

Three, we take it that when Paul and John talk about Jesus they, like the Evangelists, fall into symbolism, although of a different sort. Thus Paul at Phil. 2.5-11 ("emptied himself, taking the form of a servant") attributes to Jesus a divine life previous to his life on earth, of which we have no evidence from the Synoptic Gospels that Jesus himself was aware. The same thing can be said of John's "And the word became flesh". Now some reputable scholars have held that Paul and John knew things about Jesus that Jesus didn't know about himself. Sometimes we waver towards this view ourselves; but mostly it strikes us that our best guide is the things that Jesus himself said or left unsaid.

Four, but the Church has rightly judged that Paul and John (unlike the authors of I Timothy and Jude) have basically gotten the point that Jesus himself was making. Jesus in the first place stands in the line of the great prophets—we may take Amos as the first and clearest—who insist that God's righteousness stands over and above all established institutions. Amos says that the priestly worship, the courts, patriotism, the upper classes all positively stand in the way of justice, and therefore will be done away with. Jesus expresses himself very similarly about civil and canon lawyers (the Pharisees), intellectuals (the Scribes), clergy (the Sad-

*See Mr. Longley's letter in our current *Backfire*.

ducees), the rich, and even the representatives of the occupying army.

Beyond Prophets

BUT Jesus goes also a step beyond the prophets; for he says that the state of affairs when justice really is done and God's will really is carried out—the "kingdom" or sovereign rule of God—which had been foretold by the prophets, has now begun to take on real existence. And he sees it as existing wherever reliance on human institutions is given up (among the "lost sheep of the house of Israel" and the Gentiles) and God alone is trusted. And the only claim that he seems certainly to have made for himself is that he is a divinely appointed representative of the poor and outcast to whom the kingdom belongs—"The Son of Man hath not where to lay his head"; "I am in the midst of you as one that serveth". We suppose the real meaning of the Crucifixion is to complete his identification with the victims of all human injustice. And the meaning of his followers' belief in his Resurrection, whatever really happened—for the belief seems to have generated the stories of our Gospels, rather than vice versa—is the firm faith, however it came about, that in spite of or even because of the Crucifixion the Kingdom of God really was operative.

Now Paul and John do not talk by preference about the coming of the Kingdom: but each in his own way has worked out a fairly adequate translation of Jesus' language. Paul, in his constant opposition of Faith and Works, is making exactly the same point as the parable of the Pharisee and Publican: one is never justified by reliance on his own merits, for one never has sufficient merits; or on some imagined privileged position, for there is no respect of persons with God; but only on repentance and trust ("faith") in God's forgiveness. In John the "blind" Jews are used as a symbol of all those who rely on a privileged position in the "world" and will not see the new light that has come into it.

The Kingdom of God then exists where Jesus said it did: among those "poor" whom he made his followers; but only so long as they do not make a new sort of privileged status out of being his followers! That is why the Church must always exist, and must always be attacked. For as long as Jesus continues to have followers, they will be

aware of each other and will gather together in some sort of society. But likewise there will always come along some Constantine or Pope or Henry VIII or American Way of Life which will try to use that society for its own ends. And likewise there will always be an influential section of the Church which will welcome being so used. The Romans had a formula for it: *Corruptio optimi pessima*.

Corruption of the Best

THE worst sort of corruption is the corruption of the best thing. And when the Church becomes Constantinized and respectable it is corrupted into the thing against which Jesus spoke most harshly: Pharisaism. What will preserve the Church against this corruption? Paul Tillich has a great name for it: "the Protestant principle"—the constant refusal in each generation to let the Church settle back at ease in Zion, the constant endeavor to recreate in her the sense of her own unworthiness and inability to be herself except by a wholly external power.

But the name is not sufficient in itself; one must also have the thing: and perhaps the Churches that most loudly proclaim their Protestantism today are not those that are most aware of the dangers of self-righteousness and of letting Caesar slip into the place of God. You may laugh when we express our conviction that in America the Episcopal Church with all her faults strikes us as the least hopeless place to work towards an understanding of Jesus' real work and teaching. But you have to be very empirical about it: in South India we would automatically look up the Church of South India; and we know a theologian of some merit who is an Episcopalian in America and in Scotland a member of the Kirk.

We are not sure whether these elucidations bring us nearer to the position of The Living Church or further away from it. But we should like to insist, with whatever force we can muster, that what we have said here is a fully serious attempt to restate what the best minds of the Church have meant by "the faith". We do not think you can safely tie up the faith in a formula; as soon as you have a formula, you tend to make it into an idol; and if somebody should unwisely take one of our rephrasings and nail it to his masthead, that could as well become an idol as anything else.

The only way you can avoid sin, the world, and the devil, is to keep plugging at it, week

after week, not being downcast by your frequent failures and—far more importantly!—not being elated by your apparent successes.

And as long as cash, strength, and our appointment hold out, we intend to continue plugging, week by week, in these columns.

Why People Go To Church

By Terence J. Finlay

Rector of St. Bartholomew's, New York

"I was glad when they said unto me, We will go into the house of the Lord."

HERE is a direct contrast to the words of our article of June 6th, taken from another Psalm: "The fool hath said in his heart, There is no God." The singer here has no doubt of God's existence. He is filled with a sense of joy at the opportunity of going into the house of the Lord.

Let us thank God that there are many who have similar feeling with regard to this matter of going to church. We come not grudgingly but gladly. We come not with any sense of being forced to come, but of our own desire. We realize that during the past forty years a great change has come over the attitude of people who do attend church. It used to be the recognized custom to go to church with one's family on a Sunday morning. Children were taught to go to church with their parents. I believe there was value in that kind of discipline. All parents who have the interests of their child at heart make decisions for that child, before he reaches the years of discretion, with regard to his body and his mind. How much more important it is for parents to prepare and care for the child's religious and moral nature—his soul. The conception of church-going as an obligation to the community has vanished, and today people go because they really wish to be present in God's house.

It is well for us to remember at the very beginning that we find no excuse for non-attendance at church in the Scriptures or in the life of our Lord. You will recall that in St. Luke's Gospel we are told that, when Jesus returned to Nazareth, where he had been brought up, "as his custom was, he went into the synagogue on the Sabbath day." This gives us a picture of Jesus' regularity in attending the services of the synagogue, which in his day corresponded to the church. We know that spiritually he lived in the closest relationship with God the Father, and yet he

did not absent himself from the public worship of his day. Here we have an answer for those who mistakenly tell us that one can be just as good a Christian outside the Church as within it.

Let us, then, look at the positive side of this question of church attendance. We come because of our need and longing of a Power greater than ourselves. I am going to give you just four reasons—and of course, there may be many others—why people do go to church.

To Worship

FIRST, and most important, is that we come to worship God. We do not come primarily to hear a preacher or to enjoy fine music, except—and I want you to note this—as they are a means of helping us in our worship of Almighty God. Worship in the life breath of the soul. For five days—or in some cases six days, we have been endeavoring as some people say, "to keep body and soul together." What need is there to keep body and soul together if the soul is left unfed? If the soul is to live, it must have breath, and there is no substitute for worship. Oliver Wendell Holmes used to say, "I have in my heart a little plant called Reverence, and it needs watering once a week."

In our quest for God, it is not so much the learned mind, as the reverent spirit, which is necessary. Mere cleverness will not grasp what is only to be seen by spiritual discernment. Worship is the soul's recognition of God. It is the great commandment given to us by our Lord, for in his summary of the law, he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If we love him, we show forth this in our adoration, in our worship.

It has always been difficult for man to understand or comprehend the full nature of God. The man who looks up to God in worship is constantly being re-made in his image. You will recall the famous story, "The Great Stone

Face," by Nathaniel Hawthorne. In it he told us of the boy who lived among the beautiful White Mountains of New Hampshire and became fascinated with the unusual rock formation which has been known as "The Old Man of the Mountains." Day after day, month after month, the boy would go out to look at the great stone face. He invested it with a personality, with all the virtues which he felt a hero must possess. Then an amazing thing began to happen. The people who dwelt in the village noticed that the boy's countenance began to assume some of the marks of the great stone face. His life was an example to all. I need not drive home the lesson to you. May we, through our worship of God, gain some of his glory!

Forgiveness

A GAIN, people come to church to find forgiveness. This group may not be in the majority, but they do form a part of every congregation. We all fail to live up to our heritage as children of God. We find so many broken relationships, so many people living with a sense of past failures, people searching for some solution to their problems. We know that this must begin with the realization that we are sinners, that we have fallen short of the glory of God.

There may be some who feel that this is not true of them. There may be some who feel akin to the young man who went to his rector and told him that he admired Christ but could not feel any need of him as a saviour. The clergyman did not argue with him but gave him two pieces of paper—one with a black border and the other plain. He told him to write down on the one sheet with the border all the things that he had done that were wrong. On the other, he was to write everything he had ever done which was absolutely good with no trace of evil.

In a few days the young man came back and said that the black-edged paper was full on both sides and he needed more. On the other paper he had written the purest thing of his life—his love for his mother, but after a little thought, he had crossed it out. It was good, but not perfect; it had been too often marred by selfishness and forgetfulness. "And what did you do then?" asked his rector. His reply was worth a thousand sermons. "I went down on my knees," he said, "and thanked God that I had a saviour."

When we realize the failures and short-

comings of our own lives, there is no other place for us but on our knees, and our cry goes up, "God, be merciful to me, a sinner." We know that as we confess our sins, he is just to forgive us our sins, and that is one reason why we come to church.

Fellowship

I NOW come to two other reasons. One is that we attend church to find fellowship. There are so many lonely people, and while we may worship God in solitude, we desperately need the sense of being part of a family. We receive this sense when we come to divine service in God's house. Here we join together in our prayers and in our hymns. We move forward with those who hold the same beliefs to the Lord's table and kneel with them to receive the sacrament of his body and blood. We are bound together in these bonds of fellowship. Here we have become part of the great family of God; and may it always be said of those who worship in this church: "Here no one is a stranger."

Last of all, we come because we are inadequate of ourselves to face life. We need a power beyond ourselves; and as we kneel, as we pray and sing together, as we listen and worship together, there comes a realization that where two or three are gathered together in his name, there he is to be found; and his presence gives us strength to go on living. Everyone in any congregation has some problem, some broken relationship, some sense of failure. As we go out from church, the problems may still be there, but we realize that we do not have to face them alone. In our ears rings the assurance of his forgiveness, his understanding, and his blessing.

When we receive all this—and so much more—how, in God's name, can people afford to stay away?

Don Large

Diversities of Gifts

THE story goes that the Johnson family, although devout Baptists, had not shown themselves at the local meetinghouse in weeks. When the pastor investigated, the Johnsons shyly admitted that they hadn't a decent stitch of clothing to wear to the Lord's house.

The good pastor promptly notified the Woman's Auxiliary who, with effectual promptness, saw to it that Mr. and Mrs. Johnson and the six little Johnsons were all outfitted to the Queen's taste.

But when the next Sunday arrived, the newly-apparelled family still failed to appear at the Baptist prayer meeting. Curious, the Baptist ladies went around to find out what the trouble was. Smiling, Mrs. Johnson explained. "When we put on all those fine clothes you sent," she said, "we looked so elegant that we went to the Episcopal Church!"

The barb in that amusing little story should be a thorn in the flesh of many an Episcopalian. It is no accident that uncounted other Christians feel that Episcopalians consider themselves superior, exclusive, and above the battle. For example, too many Anglicans feel disdainful toward—and therefore hold themselves aloof from—the evangelistic approach of a man like Billy Graham. One Episcopal layman is reported to have said, "The Holy Spirit could no more be present at Billy Graham's circus in Madison Square Garden this month, than he was present at the Barnum & Bailey circus in the same Garden last month!"

For any man to presume that he or his particular branch of Christianity has exclusive possession of the Holy Spirit is bigoted blasphemy. No Church has a corner on the Spirit of God. The Bible carefully says, "Now there are diversities of gifts, but the same Spirit . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge . . . to another faith . . . to another the gifts of healing . . . And they were all filled with the Holy Ghost."

Billy Graham's ways are not my ways, and my ways are not Billy Graham's ways—and I suspect that the good Lord in his infinite wisdom intended it that way. But if Billy Graham serves the Spirit in his way, and I serve him in my way, and you in yours—then, within the framework of our diversities, we're all serving in God's way!

It's all too easy for the flippant critic, looking down from his ivory tower, to say that he prefers the Garden of Gethsemane to Madison Square Garden. But the Spirit which gave Gethsemane its eternal holiness was not meant to remain walled up in that sorrowful Garden. It was intended to be carried by the

faithful out of that place of flowing agony and into the whole wide world, to heal the sufferings of Christ's stumbling children everywhere. And Madison Square Garden is as good a spot as any in which to begin, if not to end.

On second thought, I hope that the Johnsons—whether in new clothes or old—will decide to remain in the Episcopal Church. They might bring with them some of their Baptist warmth and evangelical enthusiasm!

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 4th Sunday after Trinity

St. Luke 6:36-42

"Be ye therefore merciful."

Moving from the Christian way of dealing with sin and sinners in the preceding Sunday's Gospel, we come now in this selection to the emphasis upon mercy as an essential ingredient in this matter. This section, a part of St. Luke's "Sermon on the Plain" (6:20-49), follows a series of lessons on "Love of One's Enemies" (6:27-35) and has parallels (St. Matth. 5:45; 7:1-5, etc.) in "The Sermon on the Mount" (St. Mt. 5-7). The 36th verse links together these two themes of loving one's enemies and judging. The parallelism in v. 37 shows that "judging" means "condemning". It is the opposite of forgiving (v. 38) and of magnanimity (v. 38b). The person who condemns another though he is not qualified to do so is called a "hypocrite" (v. 42). A hypocrite in the Greek designates an actor who performs under a mask. This condemner is playing a role. Jesus tells him to stop it.

The quality of mercy is divine. This attitude is an element in all true Christian ethics. It was so in Jesus' dealings with all people, and it is eternally present in God's actions (v. 36). To condemn is easy for people living by superior standards, but such conduct is a moral falsity unless it is mellowed by mercy. The classic Phariseeism lacked mercy. It denounced people and offered no moral dynamic. It condemned Jesus as compromising justice and weakening pure morals. He was merciful to lepers, publicans, vacillating disciples, doubters, enemies, even to the Pharisees, though on such unfeeling people he

used his strongest language. He taught that God was merciful (St. Matt. 5:45), and in our sober reflections upon history and personal experience we too must say that it is true.

Jesus was merciful, yet it may have been one of his temptations to react mercilessly to the narrow legalistic demands of his people's religious leaders. They certainly did not treat him mercifully. Why, then, did he cultivate and practice mercy? Because God is merciful, and the son has the father's character. Also, because the sinner needs mercy for his redemption. That is where we all stand. We ourselves need merciful treatment from God and from other people. Mercy begets mercy. Therefore, we must practice it. The unmerciful is the blind person. He has the beam in his eye. He cannot really help others (v.39). He becomes unable to receive mercy. He loses even the ability to evaluate his own moral state and becomes not only the harsh person, but also the unholy person.

Mercy is here described rather than defined. It appears as a refusal to indulge in unkind, cruel condemnation. It eschews the self-righteous legalist's procedure of fitting people into final, closed categories. The Christian of necessity exercises a courageous moral critique, but like Jesus he emphasises in his very analysis of contemporary morals the virtue of mercy. This is Christian judgment. Worldly society is not only sinful but is cruel in its condemnation of its very own sins. It pillories and castigates and publicises. This is not moral judgment. It is a perverse pride in sinfulness, a morbid wallowing in what it pretends to abhor. Cynicism and disgust are not redemptive qualities. They have no moral value.

Mercy humbly recognizes its own weakness. It has faith in God's ways. It is gentle. It is characterized by a clear and sympathetic understanding. It is a largeness of soul and mind. It is moral strength, because it is pure. The unmerciful is the weak person, and his system is sheer weakness. Mercy is justified by its works. The log and the speck which distort the vision are removed and the necessary therapy can be applied. It is of the essence of the strong God and the strong son of God.

The appellation, "brother" (v. 41.), is important. It applies this lesson to relations between church members and kin, but it also

bespeaks Jesus' attitude of brotherliness to those outside.

In the imitation of Jesus (v.40) the Christian is to contribute the element of mercy to human relations at all times. But the Christian must begin with himself. He must always first exercise self-judgment lest like the Pharisees he be without saving influence among sinners.

"Teach me to feel another's woe

To hide the fault I see;

That mercy I to others show,

That mercy show to me." —Pope

Talking It Over

By W. B. Spofford Sr.

THE FACT that Episcopal Churchnews folds with their number for mid-August has already prompted editorials in other Episcopal journals, including one in the Living Church entitled "Something Is Wrong", and one in the Churchman where the question is asked, "Do You Want a Free Press?"

Churchnews was launched five years ago as a weekly and soon became a bi-weekly with a \$4.50 subscription price. It was financed by a large annual grant from members of the Dupont family. Management of the paper spent large sums in promotion and in turning out a first class printing job. Circulation reached 20,000 which the trustees found insufficient so—no more Churchnews.

The Living Church likewise announced at the beginning of the year that unless its circulation is doubled this year it will have to go out of business. It is currently laying the groundwork for a campaign in September when the editors hope to obtain a sufficient number of new subscriptions at \$8.50 each to assure its continued publication. They are lining up Campaign Sponsors from all types of Churchmen, stating that the magazine will continue to be Anglo-Catholic but "there is nothing partisan about it."

What about The Witness? Well, the first thing we want to say is that we do not require these vast sums that these other journals need to keep going. Costs are up—sure—and they are probably going higher. But continue to send us \$4 (7¢ a copy for bundles) and,

with our Yankee management, we'll see that you get a 20-page weekly for a year.

As for editorial policy, ours is stated as follows on the back of our renewal notices:

The purpose of the Board of Editors is to Witness to the whole Gospel of Christ, by upholding the Christian Faith, by promoting fellowship with Christians of whatever name, by seeking for patient understanding and cooperation of the different schools of thought within our Communion.

We believe the Episcopal Church to be Catholic in its historic structure, traditions, and inclusiveness, Evangelical in its proclamation of the Word of God, and Liberal in spirit. We believe that it is of vital importance to interpret the Christian religion in contemporary terms and to give practical application of the principles of Christ to our social, political and economic life. We believe that public worship should express clearly the realities of the Christian faith in a way "understood of the people". We believe in persistent endeavors, with the help of God and in cooperation with other Christian bodies, to achieve a fulfillment of the Master's will "that all may be One."

Our answer to the Churchman's question, "Do You Want a Free Press?" is contained in that statement. The Witness is free—too free, we are aware, in the minds of a lot of people. Over the years we have spoken our pieces in contemporary terms and have given practical application of the principles of Christ to our social, political and economic life. We have been for Church unity; for peace; for intergration; for constitutional government rather than government by witch-hunt committees—and we haven't waited for Supreme Court decisions like those of June 17, 1957, or the earlier one on intergration, to decide where we should stand as Christians.

We know that our stand on social issues makes some people mad—and we don't like to have people mad—but we'd rather take a chance on that than we would to clamp down on the free expression of opinions, however unpopular at the moment.

Anyhow, we are going to keep on sawing wood, getting out the best paper we can at the present price of \$4 a year.

Further we hope and believe that there are enough Episcopalians—Evangelicals, Liberals,

and those Anglo-Catholics who understand the implications of their own convictions—to keep us at the job.

Currently we are busy rooting the Yankees into another World Series. But we suspect that will be tucked away in another month or so, after which you'll hear from us about this subscription business.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

MRS. Blackie sometimes stops for a chat. She is not beautiful but she is striking. Her eagle nose and her black hair, her heavy brows, her Boston hats and her strong opinions, all these make her exciting.

"The new rector," she began, "is nice, but he reads with expression."

"Perhaps he wants to bring out the meaning."

"As if we didn't know the meaning!"

I said nothing.

"He came to see me," she went on, "He climbed away up the mountain to call."

"He is a devoted priest."

"But I wasn't dressed! If he had been an old rector it wouldn't have mattered, but he is a new one."

"I'm sure he would think nothing of it."

"Oh but one likes to make a good impression on a new rector. The old ones know what you're like and it doesn't matter."

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BOOKS . . .

Kenneth Ripley Forbes
Book Editor

The Epistles to the Colossians and to Philemon by C. F. D. Moule. Cambridge Univ. Press. \$3.75

This is the first volume in the new series of "Cambridge Greek Testament Commentary" which is to take the place of the old "Cambridge Greek Testament." It will be just as thorough a commentary, but will pay more attention to theology than to philological or historical questions—the reverse of the old series. Dr. Moule accepts the theory of Professor John Knox that the Onesimus of Paul's letter to Philemon became the bishop addressed by Ignatius about A.D. 110 (p. 21). He also still prefers Rome as the location from which Ephesians was written and also Philemon. The general point of view is conservative. There is a good note on "Apostle" in the Appendix.

—F. C. Grant

Philosophy of Religion by David Elton Trueblood. Harper & Brothers. \$5.00

Most of the readers of Elton Trueblood's books think of him as the author of small, inspirational volumes readily digested by any literate person and having the great value of being closely related to the problems and hopes of average men and women. These books appeared during and just after world war two. We have here a work in complete contrast to them. It is written for and will be read chiefly by theologians and philosophers, professional and otherwise.

This is a closely argued apologetic for the Christian religion as a vital necessity in these days that are so clearly the beginning of a new era. The author shows his competent scholarship and his mastery of the works of philosophers, old and new. He finds that the most serious

present-day challenges to Christian faith and doctrine are dialectical materialism, the basic teachings of Freud and logical positivism. As positive allies in his defense of Christian philosophy he leans heavily on the work of the contemporary scholars Whitehead, Temple, Maritain, Tillich and Niebuhr.

This is a thoroughgoing, competent job and is clearly the full fruit of the author's thirty years thinking and teaching. He was for nine years professor of the philosophy of religion at Stanford University and has been professor of philosophy at Earlham College since 1946.

Transfigured World by Sister M. Laurentia, C. S. J. Farrar, Straus & Cudahy. \$4.00

An essay on the interrelationship of nature, life, poetry (Thomas, Eliot, Hopkins, Donne—all the best, mostly Anglicans) and the Mass, with many fresh perceptions and easy, controlled scholarship; sometimes a little precious. The flaw for Anglicans and liturgical scholars is that the Sister seems to consider the Mass as God's direct handiwork; she flutters about it without ever coming close enough to rumple it; and her imagination finds free flight in unanchored allegorization. Worth rereading, especially for the first chapters.

—H. McCandless

Via Media by E. L. Mascall. Seabury Press. \$2.50

This is a book by an English theologian and is, as its sub-title indicates, an *Essay In Theological Synthesis*. The doctrines he selects to synthesize are Creation, the Trinity, the Incarnation and Grace. The author's treatment will interest the professional theologian. The average lay person will find himself beyond his depth.

The Daily Bible Study Series. William Barklay, Editor. Westminster Press. \$2.50

The two volumes of this series which have come to our desk are *The Gospel of Mark* and *The Acts of the Apostles*. Each volume is a

condensed commentary, with the text of the book in modern English and the comments expressed in very simple language. Each book is divided into short chapters, with the aim of the reader taking one chapter a day. The author is a biblical scholar at the University of Glasgow and the books were first published there. Most useful for Bible students with no scholarly background; and enough solid meat to repay anyone's attention.

Psychotherapy and Religion by Henry Guntrip. Harper & Brothers. \$3.00

This is a book of information and instruction. It is solid meat both for those suffering nervous and mental illness and for those who are aiming to help them. It deals with the subject under three heads, *Anxiety, Mental Defences* and *Mental Healing*. The title of the book is a misnomer. There is very little in it about religion and its connection with mental healing, doctrinally and clinically. This is a curious lack, as the author was for eighteen years a Christian minister in parish work before he undertook his present work as psychotherapist. He is on the staff of Leeds University, England.

Yale and the Ministry by Roland H. Bainton. Harper & Brothers. \$5.00

The sub-title of this book well describes its primary purpose, *A History of Education for the Christian Ministry at Yale from the founding in 1701*. The substance of its 268 pages, however, is much more varied and far-reaching than that. It is a richly detailed study of Protestant theology and its influence on the communities of the whole Connecticut valley. It deals with the leading personalities of Protestant thought and action, such as Jonathan Edwards, Samuel Seabury, Nathaniel W. Taylor, the two Timothy Dwights, Lyman and Henry Ward Beecher and Horace Bushnell. The book is liberally illustrated with photographs and line drawings by the author, who is the professor of Church history at Yale Divinity School.

fall-out was disclosed by a Methodist pastor's wife.

Mrs. Galal Kernahan of West Van Nuys, Calif., invited parents to participate by sending her three snapshots of each baby. On the back of each photo, she said, should be written: "Stop Bomb Tests for _____", with the child's name added.

The baby books compiled from the pictures, Mrs. Kernahan said, will be sent to President Eisenhower, Prime Minister Harold Macmillan of Britain and Nikita S. Krushchev of Russia on Aug. 7, anniversary of the A-bombing of Hiroshima.

Mrs. Kernahan told the annual meeting of the Southern California-Arizona Methodist Conference here: "The decision makers, who so often deal in probabilities and cold statistics, need to know what the figures look like in person."

ARCHBISHOP PRAISES UNITY PROPOSALS

★ The Archbishop of Canterbury said it was a cause for "wonder and praise" that the Anglican and Presbyterian Churches in Britain had agreed to "study quietly" a controversial report proposing a system of bishops and elders for the two groups and to "seek to find what the holy spirit will say to them through it."

In a sermon broadcast from St. Nicholas church at Sturry, near Canterbury, the Anglican

primate described the report as "historic." He said it has "set a new standard for inter-church discussion and will always be known as a landmark in the work of Church union."

Referring to the "deep and passionate cleavage" which had existed since the Reformation between the Church of England and the Church of Scotland, he said the report is a "rough sketch of how a bridge might be thrown across the chasm so that in time to come travellers might pass freely on their lawful occasions between the two Churches."

Speaking generally of Church union he said that though the unity of the Church had been broken a change was in progress and it

was becoming daily more marked.

"There is increasing agreement," he said, "that those Churches should be recognized universally as real parts of the Catholic Church of Christ which sincerely and devoutly retain and use, according to the measure of their faith, the gifts which Christ gave to his Church."

PARIS CATHEDRAL ADDS BUILDING

★ A dedication service was held Sunday June 2nd at the American Cathedral in Paris on the site of an addition to the Cathedral community house to be erected during the summer on property fronting on the street directly adjoining the Cathedral.

Dean Sturgis Lee Riddle conducted the dedication cere-

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mony in the presence of Col. Earl S. Cate, chairman of the property committee, in charge of the construction, and members of the vestry and congregation. The \$50,000 building will provide additional space for Sunday School, choir, boy and girl scouts, and social service and community activities at the Cathedral.

STORE FRONT CHURCH NOW BUILDING

★ St. John's, Caruthersville, Mo., stated in 1952 as a "store front", is now building a \$40,000 church which the congregation expects to occupy in November.

ST. LOUIS DEANS HONORED

★ Dean Ned Cole of Christ Church Cathedral, St. Louis, received an honorary doctorate at the commencement of Westminster College. Dean Sidney

Sweet, former dean of the cathedral, received an honorary doctorate from Eden Theological Seminary.

BISHOP LAWRENCE TO RETIRE

★ Bishop W. Appleton Lawrence of Western Massachusetts, now sixty-nine, has resigned, effective in November. Having served as bishop for more than twenty years, he states that the diocese needs a younger bishop.

LECTURERS AT CAMBRIDGE

★ Three members of the faculty of the Church Divinity School of the Pacific will lecture at Episcopal Theological School, Cambridge, during the next academic year. Dean Sherman Johnson will be there for three days in October to tell of his archeological find-

ings near Jerusalem last year.

In February Robert N. Rodermyer will give lectures on pastoral theology and Samuel Garrett, professor of Church history at the Pacific, will be visiting lecturer during the first semester.

NEW MEMBERS AT SOUTHWEST

★ William H. Peteat, formerly at the University of North Carolina, becomes a professor at the Southwest Seminary, Austin, Texas, in September. Also joining the faculty is the Rev. Paul van Buren, who recently received his doctorate under Karl Barth at Basel.

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The WITNESS

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INFLUENCE OF CHURCH SCHOOLS CAN NEVER BE TABULATED

THE FULL history of the influence of the Episcopal Church on the educational life of America will never be written. It can never even be fully estimated. The Church, through its many private schools preparing boys and girls for college, has influenced young people of the country during the years that are extremely important.

No matter where boys or girls may go to college — or what they may do in later life — they can never forget the impress of the moral standards set up during secondary school days.

To the hundreds of teachers and principals of such schools the Church may never erect a monument of stone or bronze, but in the minds and hearts of pupils and their parents these faithful men and women will ever be held in high esteem.

Schools whose notices appear elsewhere in this paper, are recognized schools of the Episcopal Church. Information about these schools may be secured by writing directly to schools in which you are interested.

BACKFIRE

Harry S. Longley

Rector of Holy Trinity, Philadelphia

I made bold, through your magazine, to call the attention of the clergy and others to statements in a recently published book called *The Episcopal Way of Life* by Dr. Pittenger which in my opinion are extremely dangerous and do not in any way represent the mind of the Church as set forth in the Creeds.

On page 44 of this book Dr. Pittenger says "Need not fear that the belief, . . . that Jesus is the very manifestation of God to men would be destroyed if the narratives of the Virgin Birth should be shown to be historically doubtful; nor if the stories which tell of the Empty Tomb on the first Easter Day are believed by many scholars to be legendary accretions, of an apologetic nature, to the fact of the disciples' firm conviction that they had 'seen the Lord' as risen from the dead. We need not pursue this in too much detail, but it is highly important to observe that within the Episcopal fold, there is much diversity about the question of the miraculous in the Bible and more especially in the New Testament, with a growing tendency among scholars to find the value of these stories not in their certain historicity but in the strong testimony they bear to the impression which Jesus Christ did in fact make upon His followers."

It is in particular the final words of this quotation which are disturbing especially when one reads on the next page that "The unknown

quantity of which his contemporaries were aware in Jesus was accounted for by stories such as that of the Nativity They come to us in the vesture of fairyland, or from the realm of poetry and picture."

The full significance of such statements becomes more clear when for instance one reads them together with such a statement as appeared in a recent editorial in the *Witness* of May 30, 1957 where the writer says "Furthermore, we are unhappy that a lot of what strikes us as religious mythology—very deep and symbolically important religious mythology to be sure—has been mixed up with the basic truths about man, God, and history in the New Testament. We cannot believe, for example, that there is sufficient historical reason (or any other sort of reason) for believing that the Virgin Birth, the finding of the Empty Tomb, the bodily ascension of Jesus, or the speaking in many languages at Pentecost, are real historical events which actually happened. We are firmly committed to the theological truths of the Incarnation, the Resurrection, the Exaltation of Christ, and the Gentile Mission which they symbolize. But we cannot accept any view of Christian belief or the Creeds which requires us to assent to these as historical events."

Another like instance of what is not "Episcopalian" occurs in the book on page 49 where it reads "When we come to discuss in more

detail what it is that Episcopalians affirm a Christian 'ought to know and believe to his soul's health,' to use a fine phrase from the Book of Common Prayer, we shall find it convenient not to follow the phrases of either the shorter Apostles' Creed or the longer Nicene Creed. For the purposes of this straightforward analysis we shall do better to take an even briefer formulation." Then he goes on to use a new non-miraculous, non-Biblical creed suggested by Professor Bethune-Baker in *The Way of Modernism*.

It is my hope that this letter may warn others of what is in Norman Pittenger's book. The faith of the Episcopalian in the Incarnation rests upon a solid core of historic fact. It is neither philosophy nor poetry but faith in God's historic action. The book, *The Episcopal Way of Life*, abandons this faith.

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