

# The **WITNESS**

JANUARY 30, 1958

10¢



ST. PETER'S CHURCH, GLENSIDE, PA.

THE STORY of the building of one of  
America's most beautiful Churches is told  
in this number by the Rector

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## Pittenger Writes On Seminaries

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam

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

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

#### THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.

Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

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

Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

#### CHURCH OF THE HOLY TRINITY

316 East 88th Street

NEW YORK CITY

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

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munion, 8; Cho Evensong, 6.

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NEW YORK

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday); 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

#### ST. THOMAS

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NEW YORK CITY

Rev. Frederick M. Morris, D.D.,  
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MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD 12:10; Noonday  
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and windows.

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The Rt. Rev. Norman Nash, Bishop  
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"A Church for All Americans"

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### For Christ and His Church

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## SERVICES

### In Leading Churches

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Tenth Street, above Chestnut

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The Rev. Alfred W. Price, D.D., Rector

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Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs.,  
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Services of Spiritual Healing, Thurs.,  
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#### ST. PAUL'S

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

Sundays: 8, 9:20 and 11.

Holy Days 11; Fri. 7.

#### ST. PAUL'S MEMORIAL

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

Rev. James Joseph, Rector

Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.

Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
The Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 10 and 11 a.m.  
Wednesday and Holy Days 12:10 p.m.

#### ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. William Lea, Dean  
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m., recitals.

Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.

Holy Days: Holy Communion, 10:30.

#### ST. MICHAEL AND ALL ANGELS

20th and St. Paul

BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy  
Eucharist daily. Preaching Service—  
Wednesday, 7:45 p.m.

#### TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9, 9:30 and 11 a.m.

#### TRINITY CHURCH

Broad and Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Associate  
Rev. Richard C. Wyatt, Assistant

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

DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahon, Assistant

The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. and 7:30  
p.m. Weekdays: Wednesday and  
Holy Days, 10:30 a.m.

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The Rev. Alfred L. Mattes, Minister  
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College Chaplain

Sundays: 8, 9:30, 11 a.m., High  
School, 4 p.m.; Canterbury Club,  
7 p.m.

#### ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 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

### Episcopal Church Most Metropolitan Of Churches In America

★ The Episcopal Church is the most metropolitan of American Churches, according to a study made by the National Council of Churches. It reveals that 72.8 percent of Episcopalians live in cities of 50,000 or more inhabitants.

While Roman Catholics and Jews tend to have most of their numbers in large cities, Protestants still have the majority of their people in rural areas.

Results of a Church distribution study showed that 45.7 per cent of all Protestants live in cities.

Ross Sanderson reported the statistics at the first national convocation on the city church of the new United Church of Christ, which was formed last June by the merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

Protestants are less metropolitan than the population of the United States as a whole, Sanderson said. Three out of five Americans (56.8 per cent) live in 168 metropolitan areas (including cities of over 50,000 population), while three out of 10 (30.2 per cent) live in the 14 largest metropolitan areas, each of which has over a million inhabitants, he said.

Of the 20 largest metropolitan centers, according to the study, only six showed more Prot-

estants than Catholics. These were Washington, Des Moines, Louisville, Minneapolis-St. Paul, Columbus and Seattle.

The preponderantly Catholic centers were shown to be New York, Buffalo, Boston, Chicago, Cleveland, Pittsburgh, Milwaukee, Philadelphia, Detroit, Dayton, San Francisco, St. Louis, Baltimore and Los Angeles.

Except for New York, Jewish percentages in these centers were far below the two other faiths. The Greater New York area was reported the least Protestant of the 20 centers. In the area, 10.7 per cent of the population is Protestant, 34 per cent Catholic, and 22.1 per cent Jewish. The remainder is regarded as affiliated with neither church nor synagogue.

Protestants ranked lowest in New York and highest with 31.2 per cent in Washington, D. C. Catholics ranked lowest in Des Moines with 11.4 per cent, and highest in Buffalo with 55.6 per cent of the population. Jewish population was lowest in Western and Middle Western areas, where it was below 2 per cent, and highest in East Coast areas, with New York City leading.

The most metropolitan of the denominations, after the Episcopal Church, were listed as United Lutheran, 66 per cent; Presbyterian USA, 62.1 per cent; and United Church of

Christ, 59.8 per cent. On the average, one city inhabitant in five (20.6 per cent) is a Protestant.

Least metropolitan Protestant denominations are The Methodist Church, 40.3 per cent; Disciples of Christ, 36 per cent; and the Southern Baptist Convention, 30.4 per cent.

Sanderson reported major membership gains for Congregational Christian and Evangelical and Reformed churches in cities in the last 10 years. Total city membership has increased one-fourth, and in St. Louis the increase has been 60.3 per cent, he said. The number of churches has not increased during the period, he added, as membership gains have gone to established churches.

The Evangelical and Reformed Church has been "compelled to question its traditional ruralness," John H. Shope of Philadelphia, the denomination's urban church director, told the convocation. "Churches in places of over 2,500 population now have 79.2 per cent of our members," he reported.

Delegates also studied how people live in the cities, what cities do to their youth and how cities breed poverty and crime.

#### Douglass Speaks

The delegates were told that "for Protestantism to surrender the city in contemporary America is to surrender everything."

The warning was sounded by Truman B. Douglass, executive vice-president of the board of



home missions of the Congregational Christian Churches, as he charged Protestantism with failure to penetrate the culture of the modern city.

He said that Protestantism "has largely refused to take that culture seriously and has withdrawn from the task of relating the Christian faith to the problems and needs of human beings in contemporary urban society."

The home missions leader said that U.S. Protestantism faces its "most acute problem" in finding and training a company of genuinely "urbane" Protestant churchmen.

He declared that the "most conspicuous defect" of Protestant church leadership is its inability to become "in any profound sense the man of the city—the metropolitan man."

Its failure to penetrate and influence the culture of cities is a logical consequence of this prior disability, he added.

Douglass said that "a far more radical problem" lies in translating Protestant attitudes and value judgments developed in rural and village life into terms that are relevant to contemporary urbanized society.

"American Protestantism remains not only sub-urban but congenitally anti-urban in its outlook," he said. "Despite the fact that impressively large Protestant congregations can be identified in most of the major cities of the United States, the point of view of contemporary Protestantism is essentially that of the farm and village, and of the synthetic effort to reclaim rural and small-town life which is at least in part the genesis of the suburb."

Two reasons for Protestantism's failure in the city were cited by Douglass as the delegates. "The first," he said, "is the huge prejudice of Protestant leadership in favor of non-urban culture as being more favorable than city life to the growth of religion, and there-

fore as being in some sense more pleasing to God and more favored with divine sanction.

"The second cause of the hostility between the Protestant churches and urban culture," he said, "is Protestantism's chronic moralism and its insistence upon formulating its moral judgments of city life on the ethic of rural and small-town traditions."

Douglass asserted that the problem has been accentuated by the "anti-urban character" of the Protestant ministry which, he said, "brings to its

work a radical suspicion and rejection of city ways and city values which is the more disastrous because it is largely unconscious."

"The Protestant churches need ministers who are not strangers to the basic purpose of urban life," he added, "but bring to it the understanding that is born of an essential identification with its aspirations and hopes. For this role few Protestant ministers of our time are prepared by background and training."

## People of Africa on The March Is Theme of Conference

★ The people of Africa are "on the march into the modern age," and the Church must march with them, Alan Paton of South Africa, author of the book "Cry the Beloved Country," said at Ibadan, Nigeria.

He spoke at a session of the All-Africa Church Conference devoted to the topic "The Church and the Christian attitude toward the state." Attended by more than 200 delegates and observers from 14 countries, the conference was the first of its kind in Africa.

"The Church must be the guardian not of what is old, but of what is ageless," Paton, a leading Anglican layman, said.

Referring to racial segregation and discrimination in Africa, he warned especially of the need for the Church to take sides against the evil.

"On the whole," he said, "the South African Churches have obeyed the custom of the country in racial matters rather than the great Commandments. The Church must act now on this issue because in the future it will be called upon to help prevent the excesses of extreme nationalism in Africa.

"The Church will have to

oppose, with all the spiritual authority with which it is clothed, the excesses and cruelties of nationalism in its worst manifestations and any seeking for revenge."

Paton added that this is a task "which will be made easier if the Church manifests in itself the kind of society it longs to see in the body politic."

The session was presided over by the Rev. V. R. Mahabane, president of the interdenominational African ministers federation, who said that "the Church, as the successor of the prophets, cannot shut its mouth when moral values are trampled upon."

Mahabane, a South African, is a former president of the African National Congress. He has been active in promoting interracial conferences at which Africa's race problems have been discussed.

Another special session, presided over by Anglican Bishop Solomon Odutola of Ondo-Bonim, Nigeria, dealt with the problem created for the Christian Churches by the steady growth of Islam in Africa.

The delegates to the conference were officially welcomed



by Sir John Rankine, governor of Western Nigeria. A special message of greeting was received from Premier Obafemi Awolowo, who said that the world is divided into two hostile camps "as a result of the superabundant resources of nations being applied to barren, harmful and malevolent uses."

The Premier said he welcomed the awareness among the more advanced countries of their responsibility to assist underdeveloped areas of the world. He said this has caused "a revolution of expectations both in Asia and Africa."

The initial sessions of the conference were devoted to the topics "The Church and youth and the family," and "The Church in economic life."

One of the leading participants was Bishop Obadiah Kariuki of Mombasa, Kenya, who said there is need for a frank discussion of the question whether birth control is essential for Africa. He said that in Kenya the population is "growing too fast" to provide for the needs of all the people.

Another speaker, Henry Makulu, of Northern Rhodesia, discussed problems arising from the detribalization of life among Africans in the industrial areas.

A report was presented by Lady Ibiam, wife of Sir Francis Ibiam, chairman of the National Christian Council of Nigeria, dealing with the part women have played in the development of Africa. The report said the African woman, confronted by the industrialization of the country and the changing needs of modern society, "has stood up bravely to all her problems."

#### Family Life

A detailed program to strengthen home and family life was presented at the conference. Proposals included the establishment of church-sponsored pre-marital and post-marital groups, and the inauguration of courses in theological colleges

to train future pastors as marriage counsellors.

Other suggestions were for family-centered recreation programs, and the distribution of family devotional and worship material. Stress was laid also on the need to provide better family housing.

The conference discussed at length reports concerning the status of women in Africa and the special needs of African youth.

The report on the status of women noted that in one territory 90 per cent of church members are women, yet there are only a few women in administrative posts. It stressed that tribal customs, especially those involving the security and rights of women, present difficulties which need careful study.

On the subject of polygamy, the report said the Church "must seek a balance between the high standards necessary for church membership and fellowship with converts from polygamous families."

The report on African youth noted that half of Africa's population is under 20. It urged the development of church-centered youth activities and said Christian councils should take an active part in such programs.

Speakers taking part in study groups warned that the Church in Africa is confronted with a strong Islamic advance. They said many Africans feel that Islamism is "nearer to the people" and demands less of them than does Christianity.

Another study group described housing and race relations as two of Africa's biggest problems. Speakers said that industry needs to concentrate on building homes for workers and developing more modern-type communities for them.

## ARTIFICIAL INSEMINATION HIT BY ARCHBISHOP

★ The Archbishop of Canterbury condemned artificial insemination by a donor other than the husband as a "breach of marriage." He said the Church of England held it to be a sin.

In his presidential address to the Convocation of Canterbury, he demanded that the practice be made a criminal offense.

"If that cannot be," he continued, "the law should require every case of parentage by AID (artificial insemination by donor) to be registered. And the register should be available for inspection under due safeguard."

Fisher declared that AID violated the "exclusive union set up between husband and wife" and constituted an offense against the "social and legal implications of marriage."

"The fact that the offense takes place on the condition of secrecy makes it the more dangerous," he said. "It defrauds the child begotten, his putative kinsmen and society at large."

He held it to be true "beyond all doubt" that a child conceived and born through AID was "born out of wedlock."

"If the facts were known to the law," he added, "the child would, I suppose, be regarded as illegitimate."

## ELMER CHRISTIE HEADS OLYMPIA DRIVE

★ The Rev. Elmer B. Christie, rector of the Epiphany, Seattle, is chairman of the capital funds committee of the diocese of Olympia. Christie is an honorary canon of the diocese, chairman of the department of finance and president of the standing committee.

The first job of the 12-member committee is to make recommendations to the diocesan convention in May for meeting the needs of the diocese.



## ESCAPEE CONSULTS THE RECTOR

★ The people that filled the Church of the Incarnation in Norwalk, Calif., for the service on Jan. 5, were unaware that in their midst was a widely sought escapee from a hospital for the mentally ill, Mary Mitchell Andrews, listed on police blotters as "an armed and extremely dangerous fugitive."

At the close of the service Miss Andrews went to the vicar's study and made herself known to the Rev. Jack McFerran whom she had met during his chaplaincy visits to Patten Hospital. She sought his counsel and encouragement about giving herself up and returning to the institution.

Miss Andrew's escape from Patten Hospital two months ago had been widely heralded because of her known persecution complex and because it was known that she was armed.

No disturbance was caused at the church by Miss Andrew's voluntary surrender and quiet departure with the sheriff's deputies summoned by Mr. MacFerran. The first the congregation knew of the excitement was when they read the garbled account in the newspapers the next morning. The news stories erroneously stated that the escapee had been apprehended inside the church and had been removed during a service.

## AIR-MINDED CHURCHMEN IN LEXINGTON

★ Episcopalians of the diocese of Lexington are becoming air-minded these days. Their numbers and hours are increasing weekly in the fad of flying as a hobby and release from the strain of more serious duties. The Rev. Frank R. Knutti, rector of Emmanuel Church, Winchester, who has been flying for twenty-five years and has approximately 10,000 miles of flying time to his credit, is in charge of the training instruc-

tion at the Berea Airport, Berea, which boasts a large Episcopalian attendance. On his day off and any spare time he can get, the Rev. Frank R. Knutti and his church cronies are down there flying.

From his parish, taking instruction are James Wenz, James Elam, and James Womack. From Christ Church, Richmond, is the Rev. Charles-James N. Bailey. Paul Headly, also an Episcopalian, and manager of a weaving firm in Borea, has his pilot's license and now uses his plane in business.

On the table in the operations office can be seen many trade journals on aviation lying beside tracts on "Why I am an Episcopalian," "I Chose the Episcopal Church," and others.

On a pretty Sunday afternoon, if you live in the Bluegrass region of Kentucky and look up, you may not see sputnik or a flying saucer, but you are pretty sure to see light planes flying around near the clouds. And, should you stop in at the operations office at the Berea Airport, you are as likely to hear a general discussion regarding the Church as you are to hear of the merits of the various executive and private aircraft hangared at the field!

## NEW MAYOR ELECTED IN MADRAS

★ Mrs. Tara Cherian, active in the Church of South India, has been elected mayor of Madras, the first woman to be elected to the office.

## TUNNEL PLAN REJECTED

★ The District of Columbia commissioners rejected a proposed route for a new highway that would have involved a tunnel under the grounds of Washington Cathedral.

The commissioners said the proposed \$110,000,000 cost of the tunnel was too great.

Highway engineers had agreed that it was impossible

to put a six-lane divided highway through the cathedral grounds without doing irreparable damage to the great church edifice which has been under construction for 50 years. Therefore plans were drawn for the tunnel.

The recommendation that the tunnel project be abandoned will be forwarded to Congress which makes all laws for the District of Columbia.

## UNITY SERVICES IN LOS ANGELES

★ Over 1,400 persons crowded into St. Sophia's Greek Orthodox Cathedral, Los Angeles, for services for unity, sponsored jointly by the Orthodox and Episcopalians. Ten Eastern Orthodox congregations took part, representing the Greek, Russian, Antiochian, Serbian and Romanian traditions.

## BISHOP HUNTER IN FLORIDA

★ Bishop Hunter of Wyoming is the headliner this week at the council of the diocese of Florida, meeting at Trinity Church, St. Augustine. Also featured is the Rev. Philip T. Zabriskie, head of college work of the National Council.

## GO TO CHURCH CAMPAIGN

★ A 100-car cavalcade launched a go-to-church campaign in St. Paul, Minnesota, on January 19, sponsored by the American Legion. One of the leaders was the Rev. Denzill Carty, rector of St. Philip's, who is chaplain of the Legion's fourth district.

## ANDERSON RECEIVES HONOR

★ The Rev. George C. Anderson, New York Episcopalian who founded the Academy of Religion and Health, has been elected an associate fellow of the New York Academy of Medicine. He is one of the few clergymen so honored in the more than 100 years of the academy's history.



# Make The World Safe For Living

By Omar N. Bradley

THE central problem of our time—as I view it—is how to employ human intelligence for the salvation of mankind. It is a problem we have put upon ourselves. For we have defiled our intellect by the creation of such scientific instruments of destruction that we are now in desperate danger of destroying ourselves. Our plight is critical and with each effort we have made to relieve it by further scientific advance, we have succeeded only in aggravating our peril.

As a result, we are now speeding inexorably toward a day when even the ingenuity of our scientists may be unable to save us from the consequences of a single rash act or a lone reckless hand upon the switch of an uninterceptable missile. For twelve years now we've sought to stave off this ultimate threat of disaster by devising arms which would be both ultimate and disastrous.

## An Electronic House of Cards

THIS irony can probably be compounded a few more years, or perhaps even a few decades. Missiles will bring anti-missiles, and anti-missiles will bring anti-anti-missiles. But inevitably, this whole electronics house of cards will reach a point where it can be constructed no higher.

At that point we shall have come to the peak of this whole incredible dilemma into which the world is shoving itself. And when that time comes there will be little we can do other than to settle down uneasily, smother our fears, and attempt to live in a thickening shadow of death.

Should this situation come to pass, we would have but one single and thin thread to cling to. We call it rationale or reason. We reason that no government, no single group of men—indeed, not even one willful individual—would be so foolhardy, so reckless, as to precipitate a war which would most surely end in mutual destruction.

This reasoning may have the benefit of logic. But even logic sometimes goes awry. How can

we assume that reason will prevail in a crisis when there is ordinarily so little reason among men? To those who would take comfort in the likelihood of an atomic peace to be secured solely by rationale and reason, I would recall the lapse of reason in a bunker under the Reich Chancellery in Berlin. It failed before, it can fail again.

Have we already gone too far in this search for peace through the accumulation of peril? Is there any way to halt this trend—or must we push on with new devices until we inevitably come to judgment before the atom? I believe there is a way out. And I believe it because I have acquired in my lifetime a decent respect for human intelligence.

It may be that the problems of accommodation in a world split by rival ideologies are more difficult than those with which we have struggled in the construction of ballistics missiles. But I believe, too, that if we apply to these human problems, the energy, creativity, and the perseverance we have devoted to science, even problems of accommodation will yield to reason. Admittedly, the problem of peaceful accommodation in the world is infinitely more difficult than the conquest of space, infinitely more complex than a trip to the moon. But if we will only come to the realization that it must be worked out—whatever it may mean even to such sacred traditions as absolute national sovereignty—I believe that we can somehow, somewhere, and perhaps through some as yet undiscovered world thinker and leader find a workable solution.

## The Faith We Need

I CONFESS that this is as much an article of faith as it is an expression of reason. But this, my friends, is what we need, faith in our ability to do what must be done. Without that faith we shall never get started. And until we get started, we shall never know what can be done.

If I am sometimes discouraged, it is not by the magnitude of the problem, but by our colossal indifference to it. I am unable to understand why—if we are willing to trust in reason as a restraint on the use of a ready-made ready-to-fire bomb—we do not make greater, more diligent and more imaginative use of reason and human intelligence in seeking an accord and compromise which will make it possible for mankind

General of the Army Omar N. Bradley, American military hero who led the U.S. army attack on the Normandy beaches, delivered this address at the anniversary celebration at St. Albans School, Washington, D.C. at the invitation of the rector, the Rev. Canon Charles S. Martin, who is also secretary of the General Convention's commission on the Peaceful Uses of Atomic Energy.



to control the atom and banish it as an instrument of war.

This is the real and—indeed—the most strenuous challenge to man's intellect today. By comparison with it, the conquest of space is of small significance. For until we learn how to live together, until we rid ourselves of the strife that mocks our pretensions of civilization, our adventures in science—instead of producing human progress—will continue to crowd it with greater peril.

#### Satellite On Which We live

**WE** CAN compete with a Sputnik and probably create bigger and better Sputniks of our own. But what are we doing to prevent the Sputnik from evolving into just one more weapons system? And when are we going to muster an intelligence equal to that applied against the Sputnik and dedicate it to the pre-

servation of this Satellite on which we live?

How long—I would ask you—can we put off salvation?

When does humanity run out?

If enough of us believe strongly enough in the ability of intelligent human beings to get together on some basis of a just accord, we might somehow, somewhere, in some way and under some auspices make a start on it.

Unless we soon get started, it may be too late.

We can't sit about waiting for some felicitous accident of history that may somehow make the world all right. Time is running against us, and it is running against us with the speed of a Sputnik.

If we're going to save ourselves from the instruments of our own intellect, we had better soon get ourselves under control and begin making the world safe for living.

## The Training of The Ministry

By W. Norman Pittenger

*Professor at General Seminary*

**L**AST week we gave the program and routine of a theological school. What now are the special problems which it faces today? And let me emphasize today, because there are problems which are perennial for any institution dedicated to the preparation of men for the ministry—and we shall not be concerned with these in this essay. The perennial problems are those which have to do with turning men brought up in the half-Christian world into men who live and move and have their being in the very atmosphere of Christian faith and life; they are those which have to do with inadequate previous training in the college and university; they are those which relate to the vast amount of learning which must be imparted in a relatively short period of times—three years is hardly sufficient for these things.

But there are problems which are specifically of our own time and our own situation in these days. I think that they may be reduced, for purposes of discussion here, to three; and I shall say something about each of them.

The first is the problem of the nature of, and the requirements of, the ministry in these days. I am not referring here to the particular theory of the ministry which is held by any given denomination; this, as a matter of theology or polity, is doubtless unchanged. I am referring

to the ways in which that ministry is exercised and the demands that are being made upon it. And here it is interesting to notice that this is one of the matters to which the study mentioned above has been specially directed. In a culture such as ours, increasingly industrialized and more and more "totalitarian" in nature (even in countries which are democratic and "free"), with a pattern of life entirely different from that of even the fairly recent past, the ministry must be adapted to carry on its work as effectively as possible. "New occasions teach new duties"—nowhere is this more true than in the work of the ministry.

What then are the peculiar demands of our time, so far as the Christian ministry is concerned? I shall not attempt to answer the question; I wish only to state it, and to say that our theological schools are all of them keenly aware of the need for such re-arrangement of courses, such re-orientation of program, such sensitivity to the new situation, as shall best help their students to serve effectively in the new age.

The second major problem of our time has to do with Christian apologetic or the meaningful and winning presentation of the gospel and the Christian life to a generation which, while in large measure alienated from the historic tradition, is desperately seeking some acceptable and

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significant faith by which it can live. It is increasingly apparent that the old methods, the old "arguments", the old ways of commending and defending Christianity are not effectual. What then is the new point-of-contact? How can men be equipped to deal with the doubts, the difficulties, the inevitable questionings, which our new situation makes so vividly clear? How can Christian evangelism be adapted to the needs of the time? And once again the theological schools are looking for answers in terms of their course of study, their orientation towards the needy and seeking men of our time, their task of re-thinking and re-stating the everlasting gospel in forms of thought which will make sense to the people to whom the young minister will soon be sent.

The third problem is a more practical one. The vast amount of new knowledge which has accumulated in recent years, having to do with human motivations and personality drives; the deeper grasp of the psycho-somatic nature of man, with the interrelationship of what we have called hitherto "bodily" and "mental" and "emotional" states; the discoveries in the field of cultural psychology; and many associated factors, have given new insight into the whole problem of pastoral care, with the result that more and more seminaries are seeking to find some way of integrating this new knowledge into the training of the clergy. Clinical training for seminarians in hospitals and institutions represents one way in which this has been done, but there are other devices such as carefully supervised field work, summer training programs, and the like. The problem here is to discover some way in which this new data and the new approach which it suggests may have its rightful place without at the same time reducing the properly academic and other traditional parts of the curriculum and without turning seminaries into highly specialized schools of practical psychology with a religious orientation.

There are, of course, other problems. Some of these are very real and very immediate: for example, the providing of accommodations and of adequate faculty to handle the large growth in the number of prospective students—for one of the important facts of our time is that the flow of men into the ministry seems to be increasing in practically all denominations. There is also the problem of the college background of seminary students, many of whom have been ill-prepared for the particular sort of interest that theological education demands—and in this respect, it is perhaps especially worth observing that sem-

inaries more and more prefer men with broad general education in the liberal arts and science rather than those who have devoted their college years to a specifically "pre-ministerial" program. A man with wide cultural background is more likely to be a promising theological student than one who has specialized too narrowly; and, of course, in this respect, the seminaries are like medical and law schools, which seem increasingly to prefer such broad background in their students.

### Typical Student

I MAY conclude this essay by some observations about the typical theological student today, observations which have at least the authority of many years of contact with young men planning on entering the ministry. What are some of the characteristics of the future minister as one sees him and works with him in the divinity school?

In the first place, I believe that he is a man who is entering the ministry because he has himself chosen to do so, having felt that he has indeed a call to this office. The way in which the call has come differs from person to person; above all, it differs from denomination to denomination—some traditions expect, and find, a more explicit sense of clear divine command than others. The important point, however, is that men decide for the ministry not because of social pressures or family heritage or as a way of "making a living." They go into the ministry because they want to. This brings about a high seriousness and a deep concern on their part, both in their training and in their feeling about their future work.

The second observation I should make is not quite so favorable as the first. There is a tendency towards reliance on "authoritarianism" among students today—they are less ready to be independent in thought than were students a generation ago. They look to the Bible, to the Church, to the creeds, or even to personal religious and theological leaders, to give them backing and authority. In one way this is a good thing, if it means that they recognize the authoritative quality of the Christian tradition as it expresses itself through inherited Scriptures, Church teaching and confessions, and the theological giants of the past and present. In another way, this is a bad thing, if it signifies an unwillingness to think through for oneself the message of Christianity and to penetrate into the basic affirmation which are at its heart. And in any event, it is noteworthy that the best



students do not show a tendency towards second-hand authority but use these traditional expressions as guides and helps rather than as exhaustive and final infallibilities. Furthermore, during the past two or three years, the demand for exact authority seems to have diminished; and one may perhaps attribute its presence in the period after the second world war and the Korean engagement to a more general social phenomenon, the desire for "security", however false it might be.

The third observation is that it seems to me that students these days are much more concerned with the religious view of life as having a claim to exist in its own right, than in the social consequences of religious faith in the economic, political, industrial, national, and international fields. I am inclined to think that this is a desirable tendency, as a corrective of the period when the "social implications" of Christianity seemed often to take precedence over

Christianity itself as a faith and life. But I also feel that the contemporary seminary student needs to be much more seriously aware of the inevitable social consequences of a deeply believed faith—as do our lay people and the older clergy. Happily there are a few signs of an awakening in this respect, especially in student organizations such as the Interseminary Movement and in the increasing interest in urban parishes and industrial chaplaincies, as well as in inter-racial work.

It is my hope that in this article I have managed to give some impression of the work and of the problems of our ordinary theological schools today. As I conclude I should like to remind the reader, especially if he is a layman, that these schools desperately need the prayers, the live interest, and the financial support of church people if they are to carry on their essential task.

## St. Peter's, Glenside: The Story of a Church

By Robert Nelson Back

Rector of St. Peter's Church, Glenside, Pa.

ST. PETER'S parish was established in 1881. In that year a few Philadelphia families who spent their summers in Glenside purchased a community hall and turned it into a parish house, built a church next to it, purchased an adjoining farm house for a rectory, and erected a carriage shed for the rector's horse and buggy. Apparently because the incumbent could not afford a horse and buggy the shed was very shortly turned into a sexton's house.

For years St. Peter's was an idyllic, if somnolent, rural parish. Then with the rush of Philadelphians to the suburbs St. Peter's found itself in the midst of a large and rapidly growing neighborhood. Parish buildings, once well cared for and adequate, were worn, dreary, and quite inadequate. In the early 1940's an abortive attempt was made to enlarge the church and parish house and connect the two buildings with a cloister. The sole result of this was an excavation beneath the parish house to provide more space in that building.

Seven years ago the rector and vestry set out in earnest to refurbish church property. The old carriage shed, then in hopeless condition, was torn down and a new Cape Cod cottage erected for the sexton. The rectory, parish house, and church under-went face-lifting. A new organ

was purchased from Casavant Freres of Canada. Thousand of dollars were raised and spent. But all this money and energy did not help the funda-



Robert Nelson Back



mental problem. People were pouring in and there was no room. Ten years before, one service a Sunday cared for all the people who came to St. Peter's, now a second service was added, and a third, and a fourth. Still there were



The Family Service held each Sunday at 9:15 at St. Peter's

more people. There was only one thing to do, build an addition to the church.

Ways to raise the money for this addition were investigated. It was believed it would cost about \$100,000. In the beginning, the plan was to undertake the project without professional help. But two problems had to be faced. First, none of the vestry knew how to raise that much money. Second, no one had the time to head up a financial campaign. The issue was finally settled when at a vestry meeting one member made a motion that the rector devote his full time to securing the money and another priest be engaged to care for the parish. The rector howled in anguish, the motion was defeated, and another motion placed that professional help be engaged to direct the campaign. The motion was carried unanimously. Several fund-raising companies were interviewed and Wells was chosen.

The Wells Organizations told the Vestry \$100,000 could be raised but that it would not be easy. Optimistically, the goal was set for \$115,000. At the conclusion of the six week campaign pledges totalled \$165,000. (Little did anyone dream that in the next three years a quarter of a million dollars would be given by parish people for the new church.)

### Planning A New Church

IT WAS now obvious that St. Peter's people were serious about this addition and the rector and vestry hunted for an architect who would do the best job for the least money. They looked at

all the new church construction in the Philadelphia area and decided on Mr. Roland Addis, a member of St. David's, Radnor. Mr. Addis was told to draw plans for an addition to the church to cost not more than \$150,000. He drew the plans, but the rector and vestry turned them down. Something was wrong, and it was obvious what it was. The architecture of the church was simply not friendly to an addition. It was what it was, and it could not be added to or improved. It accommodated 144 people and as long as it stood it was not going to seat more. The terrible truth dawned: an entirely new church had to be built. And because there was not limitless property the old church would have to be razed for the new one to be erected.

The architect thought he could build a church seating five hundred people for \$165,000. No one quite believed him, but something had to be done. The people's pledges were on hand!

The rector and vestry spent hours with the architect devising the style of the new church. They wanted something modern and yet were old-fashioned enough to want something that "looked like a church." They wanted a building that would express the kind of people they were as well as be the perfect place for the conduct and action of the liturgy. Pure Gothic was discarded because it did not fit their taste or pocketbook. Colonial and Georgian were discarded because they did not fit the parish temperament. They wanted "Glenside Contemporary."

The question was asked: what kind of people make up St. Peter's parish? They are not poor. They are not rich. They are hard-working engineers, accountants, doctors, housewives. The predominant characteristic is that it is a family parish with uncountable numbers of children. The church had to express this fact. What was the most important piece of furniture in the people's homes? The table, of course, where the family gathered and was fed. From the moment this was said the concept of the new church became clear.

### Free-standing Altar

AT FIRST the altar was to be in the very center of the church. This is where the table is in family dining rooms. What a wonderful picture everyone had of the family of God meeting around his table. But the difficulty with the central altar was the architecture of the building which housed it. It would have to be a square, round, or octagonal church. Somehow this did not appeal to the rector and vestry prob-



ably because they were still thinking of a church that "looks like a church."

After some study it was believed it would be possible to achieve the effect desired in a rectangular building. There would not be a central altar but the church could have the "feel" and psychology of one. A free-standing altar at the



*The Chancel, with Standing Altar and beautiful Stained Glass Window*

east end of the church was conceived, surrounded by a circular altar rail. But if the effect of an altar standing in the midst of the people were to be enjoyed the choir had to go. There could be no barriers between the holy table and the people. There was some consideration given to putting the choir behind the altar but the thought of staring into choir faces for an entire service was too much, both for the vestry and for the choir. Consideration was given to a transept either to the south or north of the altar but it was realized the choir would be so boxed in their voices could not be heard. Finally the west end balcony was decided on.

There was now agreement on a free-standing altar, a circular altar rail, and a west balcony choir. To be consistent with the idea that there should be no barriers between the people and God's table, it had to be made certain that the lectern, pulpit, litany desk, and the altar rail it-

self, provided no obstacles. This was solved by planning for them to be fashioned in tracery of wrought iron. (One visiting preacher remarked, "I am not sure I like a pulpit you can see through." Perhaps he had something there, but at least the church is consistent. People can see through the pulpit. They can see through the lectern, the reading desks, the altar rail. The only solid object between the people and the east wall is the altar.)

### Windows

THE rector and vestry wanted plenty of light in the church, particularly light from above. The side walls would have clerestory windows and lower casement windows of clear glass. They allowed for two great stained glass windows, one behind the altar and one in the choir balcony. The east window, made of leaded glass, would tell the story of the building of the church and life of man in the church. Most of the ten panels would be taken from photographs of the life of the parish. The balcony window would be made of concrete and thick chunks of stained glass, a technique developed in France about twenty-five years ago, and depict the Benedicite. The clear glass side windows will probably have to give way to stained glass sometime because they present two problems. First, they let in too much light. Second, while the church is protected on both sides by lawns and trees, a stray rabbit or dog can easily distract the most devout worshipper.

The plan was that the church would give the impression of a large room with the altar area set aside only by height and special adornment. A great cross, fourteen feet high, seven feet across, would be suspended above the altar as a constant reminder of his sacrifice. Murals depicting the life of Christ would surround the holy table.

Kneelers caused much trouble. All kinds were tried and finally the conclusion was reached that there is no perfect kneeler. Every one has some drawback. Why kneelers at all? Why not a heavy rubber pad on the floor covered with a thick, durable carpet? If the entire church were carpeted color and warmth would be added, as well as kneeling comfort. But if people were to kneel directly on the floor special pews with lower seats and backs had to be designed. This was done.

It was desired that the church be of native stone with a minimum of trim. This trim was saved and a mammoth limestone cross at the



front, silhouetted at night with lights, was conceived. A basement for Church School classes, a sacristy wing, and an office wing were planned. A chapel seating forty people, completely separate from the church itself, was designed.

When the rector and vestry presented their "wants" to the architect he produced a set of



*Excavation and construction of new Church*

plans which incorporated everything suggested. The plans were submitted for bid and everyone held his breath. To the sheer amazement of all it was discovered the church could be built, exclusive of all furnishings, for \$165,000—just the amount pledged.

#### Unanimous Approval

ONLY one hurdle remained. To this point only the rector, vestry, and architect knew very much about the "dream" Church. But they had determined at the very beginning that whatever was decided would be taken to the congregation for vote. Now they were frightened. They were proposing that a landmark, a sturdily built stone church, where people had been baptized, confirmed, married, and buried since 1881 be torn down and a new modern church be erected. They armed themselves with statistics on the growth of the parish, with books of architecture, and the best thinking of the liturgical movement and called a meeting of the parish. For two hours, in a holy sweat, they presented the case. The vestry did it. The rector and architect wisely kept silent. At the end, after many questions were asked and answered, a long-time communicant of the parish stood up and expressed her appreciation of all that had been done and made a motion that the new church be erected immediately. The motion was carried unanimously.

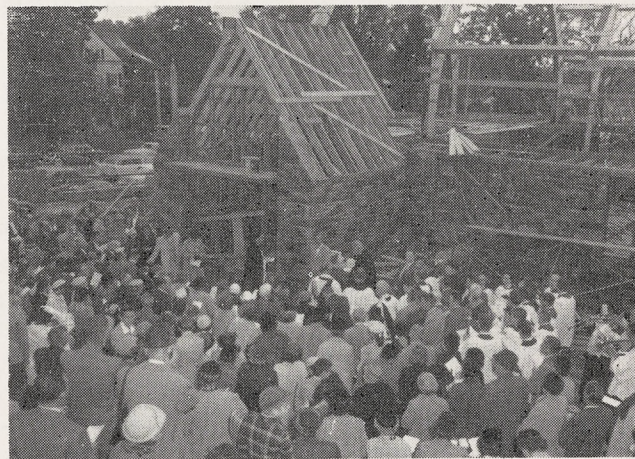
A leaflet found in every pew in the church contains the following paragraphs.

"This church was completed in 1956 and the first services were held Sunday, September 9. In the morning the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania, celebrated the Holy Communion and officially opened the Church. In the evening the Very Rev. John B. Coburn, Dean of Trinity Cathedral, Newark, New Jersey, preached on the significance of this building.

"The church cost approximately \$250,000 including all furnishings and memorials. All the money was given by the people of St. Peter's as a sacrificial offering to Almighty God.

"The church is constructed of local stone. The foundation walls are built of stone from the old church which stood on this same site. The building is approximately forty feet high, fifty feet wide, and one hundred and forty feet long. A fleche constructed of wood wrapped in copper rises another forty feet above the roof line. There is a completely excavated undercroft which houses a part of our Church School and a Chapel. There are two wings extending from each side of the building. One is a sacristy and the other contains three offices.

"Coming into this church worshippers are aware of two things: God's family—the wor-



*Bishop Hart laying cornerstone for new Church*

shipping community — and the holy table. Nothing—not trusses, columns, pillars, rood screen, altar rail, pulpit—separates us from each other or from the Table where we are fed."

P.S. A second campaign for capital funds has just been completed. Again the parish has pledged \$165,000—this time for a new parish house.



# Don Large

## Lighthouse Keeper

**E**XCELLENCE is costly business. And because excellence is so costly, things which are mass produced can't afford to do more than roughly approximate the ideal. For example, although the new 1958 model automobiles are scarcely more than a few weeks old, angry complaints about sloppy assembly are already filtering through to the factories. Not that the complaints will do much good. As we've just said, mass production is for the masses, and its goal is quantity, not quality.

This observation is by no means made in a spirit of resentment. Bishop Stephen Bayne recently put it this way. "I know that, if I had the money, I could have designed and made for me an automobile which would be everything a car should be. I know I cannot afford to buy such a car; I know that, despite the glittering advertisements, the only car I can afford to buy is a mediocre and poorly designed thing which will soon be outmoded, and which is designed not to meet the best standards we know but to sell in the largest quantities.

"Bear with me if I seem to criticize a sacred cow. Rather the contrary; I am content to buy a cheap and mediocre car because the bargain is so fantastically worth while; for a few dollars, thanks to mass production and the wide market of mediocrity, I can buy transportation and pleasure beyond the wildest dreams of the men of fifty years ago, or of the majority of people in the world even today.

"But the price we pay for such a bargain should not be forgotten; it is the price of excellence. A mass market does not tolerate excellence . . . . In its way, nobody wants to quarrel with this; it has been a good bargain, in automobiles and dish-washers and air conditioners and typewriters and television programs . . . . But it is a ruinous bargain in manhood. A church which adopted such a compromise with mediocrity would be the devil's own church . . . . We do not need to know what the average person does or is alleged to do; we need to know what we ought to do."

And we can't strike a mass-produced bargain in the area of what we ought to do and to be. Mere church attendance does not provide us with an eternal fire insurance policy at discount rates. For the Church is not simply the sum

total of its individual members in the Old Testament Book of Numbers. It is the sum total of its parts, plus the sacramental presence of that Christ whose spiritual Body it is. We are therefore immortal stewards in a divine partnership of God's own choosing. Ours may be only a junior partnership. But even Junior—if he's ever to amount to anything commensurate with his talents—must take an increasingly mature place in the life of the growing family.

In short, all of the manifold Churches of Christendom must, in this age of automation, increasingly become far-reaching beacon lights, set high upon hills surrounded by the dangerous reefs of secularism and mediocrity.

Anybody for the job of lighthouse-keeper?

## Pointers for Parsons

By Robert Miller

**P**ARSONS are not much given to speculation whether it be financial or philosophical. They have neither the means nor the inclination. But sometimes they ponder on the mysteries of their faith.

I was thinking of the gospel picture of Christ coming on the clouds with power when Dr. Boanerges paid one of his hasty calls and, rather rashly, I spoke of what I had been thinking.

"I am always a little doubtful of the imagery of the Bible," said the good doctor. "Of course I regard it as inspired but I have to reflect that we do not always understand it. It is almost a pity these great ideas could not have been expressed in modern terms."

I did not quite know where the doctor stood so I suggested that we need not take the last trump literally but rather see it as a dramatic picture of the end of history.

"Don't you suppose history must have an end?"

"Of course it must. It cannot continue everlastingly nor would we wish it to do so. Besides, there is the problem of evil. It must be finally settled and the older I grow the less I think our human efforts will suffice."

"I am sure you are right, Doctor."

"Quite so. But I distrust speculation. We must be more concerned to be ready for the last trump than to speculate about its nature. Now I must go. But first a little prayer."

The Doctor said his prayer, gave his blessing, and left but he left me with the uncomfortable feeling of having said more than I ought and less than I felt.



# BOOKS . . .

**Kenneth Ripley Forbes**  
Book Editor

*The Hebrew Iliad*, by Robert H. Pfeiffer and William G. Pollard. Harpers. \$2.50

This book contains extremely interesting data concerning the glories of Israel's heroic age. As all Old Testament students know, for about 250 years Israel dominated the ancient world and we have in this readable volume a fascinating presentation of the great years of the United Kingdom under Saul, David and Solomon.

Dr. William Pollard, Director of the Institute of Nuclear Studies at Oak Ridge, Tenn., has written the Introduction and the Commentary, and Dr. Robert H. Pfeiffer, the well-known Old Testament scholar of Harvard University, has given us this useful and needed translation from the Greek and Hebrew texts of this epic, containing the notable stories of this hectic age (Cf. Josh—I Samuel), and of the Kings e.g., the Court-history of David (II Kings 9-20 and I Kings If.). This history is attributed to a younger contemporary of David, —Ahimaaz, son of Zadok the priest. (It could have been by Abiathar.) Ahimaaz here is really called 'the Father of History', and not Herodotus. This Court-history is regarded not only as the purest piece of literary prose, but it far surpasses anything that Babylonia ever produced as connected historical writing. The manly character of David dominates these pages.

Each chapter is featured by an explanatory presentation, and there are such significant chapters as The Migration of the Danites, The Sacred Box of Yahweh Militant, Saul, David, the Death of Saul, Consolidation of the Kingdom, David and Bathsheba, and ten other chapters. Following these are two appendices telling the stories concerning the Occupation of Canaan and the late source on Samuel. For the first time in history the reader will obtain this magnificent piece of literature in its original form. Seminary and College professors and students who have long awaited a scholarly and ac-

curate court-history of this period will find this volume very profitable reading. Designated as a publication for the Centennial year of the University of the South, Sewanee, it deserves one's commendation.

—Edgar Charles Young  
*Communist China Today* by Peter S. H. Tang. Frederick A. Praeger. \$10.00

The author of this book was formerly a staff member of the ministry of foreign affairs in the Chiang-Kai-Shek government in Chungking and an attache at the Chinese embassy in Moscow. He now lives in the United States and, in 1952, received a Ph.D. degree from Columbia University.

This is a scholarly and meticulously documented job. As a whole, the book is a long, detailed description of the machinery of the Chinese Communist Party and government and there is no reason to doubt its accuracy. The emphasis throughout is on the fact of the ultimately complete control of policy from the centre and the ability of the Communist Party to force compliance

with its decisions. The author gives instances of such forced compliance, but they are very few, considering the immense sweep of the reconstruction work undertaken in the agricultural and industrial fields.

Throughout this long, massive study of the machinery and policies of the government of China there is no picture of the actual condition of the rank and file of China's millions and of the extraordinary improvement of their condition, economically and socially. And this omission is evidently not because the author is not aware of it, for he includes in his bibliography many of the books which describe vividly and in detail the evidence of these accomplishments.

A striking contrast to the attitude of the author is a book published last year by a Chinese intellectual with a similar background to that of this author which is a genuine objective study of present day China and which pictures frankly the improved conditions of China's millions. It is entitled *China: New Age and New Outlook*, by Ping-Chia Kuo.

Best Wishes of  
**RONALD T. ADDIS**

18 Haverford Station Road

HAVERFORD, PENNA.



## LICHTENBERGER SPEAKS ON SOUTH INDIA

★ Bishop Lichtenberger of Missouri was the headliner at the convention of Arkansas, meeting at Trinity Cathedral, Little Rock, January 22-24. He reported on his visit to India as the head of the delegation to study the Church of South India, giving addresses to the churchman's association and to the Auxiliary. He also gave the meditation at the closing day of the Auxiliary meeting.

## CONSTRUCTION SET RECORD IN 1957

★ Church construction set an all-time record in 1957, with \$868,000,000 of new buildings built by churches and synagogues. The new record surpassed the old, set in 1956, by exactly \$100,000,000.

Church construction reached a new high for the month of December, totaling \$74,000,000, an increase of \$3,000,000 over the mark established in December, 1956.

Construction by private schools and colleges, many of which are church-related, dropped three per cent in 1957, but still topped half a billion dollars, the government report said. New construction by the non-public school system totaled \$519,000,000, compared with \$536,000,000 in 1956. In December construction totaled \$44,000,000, some \$2,000,000 less than the same month a year ago.

A new construction record was set by private hospitals, homes for the aged, and other institutions, with 1957 building topping half a billion dollars in

this field, too. New structures valued at \$505,000,000 were erected by these private institutions, many of which are church-related. This was a gain of 54 per cent over the \$328,000,000 in 1956, a reflection, in part of increased federal grants under the Hill-Burton aid to hospitals act.

Construction of private social and recreational buildings, a category which includes YMCA's, YWCA's, summer camps, parish halls, as well as fraternal organizations, set a new record in 1957, amounting to \$309,000,000, compared with \$275,000,000 the year before.

## DEAN PAUL ROBERTS HOLDS MISSION

★ Dean Paul Roberts, for many years dean of the cathedral in Denver, and acclaimed as the city's first citizen, recently conducted a mission at the church of the Holy Nativity, Honolulu. Three other churches

combined for the mission: St. Mark's, Epiphany and the Good Samaritan.

## ARKANSAS RECEIVES GIFT OF STOCK

★ The diocese of Arkansas has received a gift of stock valued at about \$15,000 from Miss Louise Ballman, a communicant of St. John's, Fort Smith. It is to be used to construct and furnish another church building in Fort Smith as soon as an additional congregation is organized and building plans are completed.

## FLORIDA CHURCH TO BUILD

★ St. Simon's, Fort Walton Beach, Florida, is building a \$22,000 rectory and has bids out for a \$50,000 educational building.

## The Parish of Trinity Church

REV. JOHN HEUSS, D.D., RECTOR

### TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, Vicar  
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; CD, HC, 12; C Fri. 4:20 and by app.

### ST. PAUL'S CHAPEL

Broadway and Fulton St.  
Rev. Robert C. Hunsicker, Vicar  
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

Broadway & 155th St.  
Rev. Robert R. Spears Jr., Vicar  
Sun. HC 8, 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 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., Vicar  
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8; C Sat 5-6, 8-9 by appt.

### ST. AUGUSTINE'S CHAPEL

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

### ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
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# PEOPLE

## CLERGY CHANGES:

ROBERT F. MCGREGOR, canon of Washington Cathedral, is now dean of Trinity Cathedral, Newark, N. J.

JOHN T. GOLDING, rector of the Redeemer, Chestnut Hill, Mass., becomes rector of St. Thomas, Washington, D. C., May 1.

HARLOW P. DONOVAN Jr., formerly vicar of St. Paul's, Sikeston, Mo., is now rector of St. Paul's, St. Louis.

GORDON S. PRICE, rector of St. Stephen's, Ferguson, Mo., becomes rector of Christ Church, Dayton, Ohio, April 15.

ROBERT A. GEORGE, rector of St. Peter's, Ashtabula, Ohio, becomes canon of Washington Cathedral, March 1.

W.E. FERGUSON, formerly in charge of St. Mark's, Shelby, Ohio, is now rector of St. Peter's, Akron, Ohio.

FRANK W. HUTCHINGS, formerly rector of Epiphany, Euclid, Ohio, is now ass't at Trinity Cathedral, Cleveland.

J. K. SMEDBERG, formerly rector of St. Andrew's Grayslake, Ill., is now rector of Emmanuel, Rockford, Ill.

BRUCE H. CAMPBELL, formerly rector of St. John's, Saginaw, Mich., is now rector of St. James, Mansfield, Pa.

CHARLES SCHMIDT, formerly ass't at St. James, Greenfield, Mass., is now in charge of Trinity, Belleville, Mich.

JOHN G. DAHL, formerly rector of Trinity, Detroit, is now rector of the Messiah, Detroit.

C. B. MADDOCK, formerly rector of St. Matthias, Waukesha, Wis., is now rector of St. Paul's, Detroit.

PETER E. SPEHR, formerly rector of Holy Trinity, Bellefontaine, Ohio, is now vicar of St. James, Jermyn, Pa.

CLYDE BROWN, formerly rector of St. Andrew's, Barberton, Ohio, is now rector of Holy Comforter, Washington, D. C.

JOHN A. SANFORD, formerly curate at St.

Luke's, Monrovia, Cal., is now rector of Trinity, Los Angeles.

C. R. CARISS, formerly vicar of the Redeemer, Niagara Falls, N. Y. is now rector of Trinity, Gouverneur, N. Y.

JOHN R. LODGE, formerly rector of St. Paul's, Athens, Tenn., is now vicar of St. Philip's, Wrangell, Alaska.

H. A. ROBINSON, formerly vicar of St. Paul's, Holdenville, Okla., is now canon at Grace Cathedral, Tokeka, Kan.

## DEPOSED:

CHARLES E. FINCH, having renounced the ministry, was deposed by Bishop Hart of Pa., under canon 60, Section 1.

## DEATHS:

WALTER F. TUNKS, for many years rector of St. Paul's, Akron, Ohio, died Jan. 14 at West Palm Beach, Fla.

HAROLD COOPER, rector, of Christ Church, Puyallup, Wash., died Dec. 22.

## ORDINATIONS:

R. E. LENHARD was ordained priest by Bishop Louttit on Dec. 31 at St. Mark's Cocoa Beach, Fla., where he is vicar.

C. B. YOUNG was ordained priest by Bishop Moses on Dec. 30 at All Saints, Winter

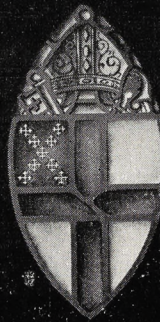
Park, and is now vicar of St. Richard's, Winter Park, Fla.

R. L. PAYNE was ordained priest by Bishop Barton on Dec. 16 at St. Thomas, Canton City, Ore., where he is vicar. W. S. WOODMAN was ordained deacon at the same service and is now in charge of St. Paul's, Nyssa, Ore.

G. F. HAYASHI was ordained priest by Bishop Kennedy on Dec. 15 at Holy Apostles, Hilo, Hawaii, and is now vicar of St. James, Kamuela, Hawaii.

C. T. CRANE was ordained priest by Bishop Kennedy on Dec. 23 at St. Andrew's Cathedral, Honolulu, where he is curate. MASAO FUJITA, vicar of Grace Church, Hoolehua, Molokai, Hawaii, was ordained priest at the same service.

R. S. ELLWOOD was ordained priest by Bishop Brinker on Dec. 20 at Trinity Cathedral, Omaha, and is now rector of Christ Church, Central City, Nebr. C. L. R. PEDERSEN, in charge of churches at Fairbury, Hebron and Wymore, Nebr. and R. W. SCHAUMBURG, in charge of churches at Broken Bow and Callaway, Nebr., were ordained to the priesthood at the same service.



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FREDERICK A. BARNHILL, former Congregational minister, was ordained deacon by Bishop Carman of Oregon, acting for Bishop Bloy, on Jan. 6 at St. Paul's Cathedral, Los Angeles, and is now a student at the Pacific Divinity School. Ordained priest at the same service by Bishop Bloy was ROBERT B. WATTS, ass't at St. James, La Jolla, Cal., who continues to serve the parish part time while continuing as a business executive.

DAVID MILLS, ass't at All Saints, Pontiac, Mich., was ordained priest by Bishop Emrich on Dec. 12 at St. Andrew's, Ann Arbor.

A. F. SCHWENK was ordained priest by Bishop Moses on Jan. 10 at St. Luke's Cathedral, Orlando, and is now vicar of the Church of the Holy Family, Orlando, Fla.

H. E. BECK was ordained priest by Bishop Moses on Jan 6 at the House of Prayer, Tampa, Fla., and is now vicar at Palm River and Temple Terrace, Fla.

GEORGE McGORMICK Jr., was ordained priest by Bishop Louttit on Jan. 11 at Trinity, Miami, Fla., where he is curate.

#### LAY WORKERS:

WILLIAM J. MOLL, formerly director of public relations for Bishop Donegan of New York, now gives all his time to public relations for N. Y. cathedral.

MRS. C. J. WARD of Memphis, Tenn., is now treasurer of the district of Alaska and sec'y to Bishop Gordon.

KATHARINE GUICE, formerly director of education at St. Andrew's, Jackson, Miss., is now ass't sec'y for liaison with the Auxiliary in the dept. of social relations of the National Council.

## SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.  
Assistant Secretary of the Overseas  
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## MASSACHUSETTS HAS SCHOOL

★ The diocese of Massachusetts opened its winter diocesan school at St. Paul's Cathedral, Boston, on January 16th, with sessions on six successive Thursday evenings.

Lecturers are Dean Buck of the cathedral; the Rev. Joseph F. Fletcher of Episcopal The-

ological School; the Rev. W. B. Spofford Jr., chaplain at Massachusetts General Hospital; Archdeacon John Burgess; the Rev. Harold B. Sedgwick, rector of Emmanuel, Boston; Rev. Graham Lesser, rector at Everett; Canon and Mrs. G. D. Krumbhaar of the cathedral staff. Mr. Krumbhaar was a practicing physician before going into the ministry.

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# BACKFIRE

**Florence V. Miller**

*Churchwoman of Wilmington, Del.*

Having just finished reading *The Witness* for January 23 I feel that I must add my feeble voice to those of Dr. Grant, Dr. Ferris and others in appreciation of Mr. Brown's editorials. In my opinion they are always stimulating, sometimes irritating and invariably thought-provoking. And in this precarious age the minds of Christians surely need to be jostled into serious and heart-searching thought.

The editorial upon the subject of Mr. Eisenhower's speech seems to me entirely admirable. In the current vernacular, "I couldn't agree with it more."

The very painful paradox of a proclamation, simultaneously, of the necessity for stockpiling hideous weapons of destruction and of pressing for world disarmament seems to be indefensible and completely unrealistic.

Thank you for having the courage to voice these views by way of an unusual editorial writer.

**Howard R. Erickson**

*Layman of Collinsville, Conn.*

The recent hysteria about sputniks, rockets and other intercontinental missiles is fraught with serious dangers to this country. Prominent business leaders and government officials have called attention to the menace of inflation. This can easily be increased by the huge government spending urged by the heads of our government. This spending by creat-

ing a shortage of goods for the civilian population can increase the cost of living drastically. The situation becomes more serious due to the lack of price and rent controls.

History teaches that an armaments race always leads to war, never to peace. For this reason the present race between the United States and the Soviet Union may well result in a world conflagration. Such a war would undoubtedly cause the destruction of all nations involved, through the use of atomic and hydrogen bombs and similar weapons.

The alternative is to seek peaceful settlement of our differences through negotiation. Our good faith can and should be shown through a willingness to attend any conferences to which we are invited with the object of settling differences between us and other nations.

**Richard D. Hitt**

*Presbyterian of Haxton, Colo.*

I have read *The Witness* from time to time and now want to subscribe. I share many of the ideas and convictions you express. I am not an

Episcopalian but I am seriously considering becoming one. I am now a Presbyterian minister, non-parochial.

**A. F. Gilman**

*Layman of Palatine, Illinois*

I heartily agree with the letter of Bishop Stoney (12/26/57) but the good bishop has overlooked one of the things that Jesus said which to me is the most tremendous of all: "And whosoever of you will be chiefest shall be the servant of all. For even the Son of Man came not to be ministered unto but to minister." St. Paul puts it more bluntly: "took upon him the form of a servant."

The children of men do not like these ideas and the Church has soft peddled them all down through the ages and dressed up God under the form of a King and his ministers as his viceroys, dressing them up in all the trappings of an earthly nobility.

The Russians have hit upon this idea but are seeking to bring it about through force. That was not God's way and can never succeed. Until the Church starts preaching the full gospel of Jesus Christ it will fail too.

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