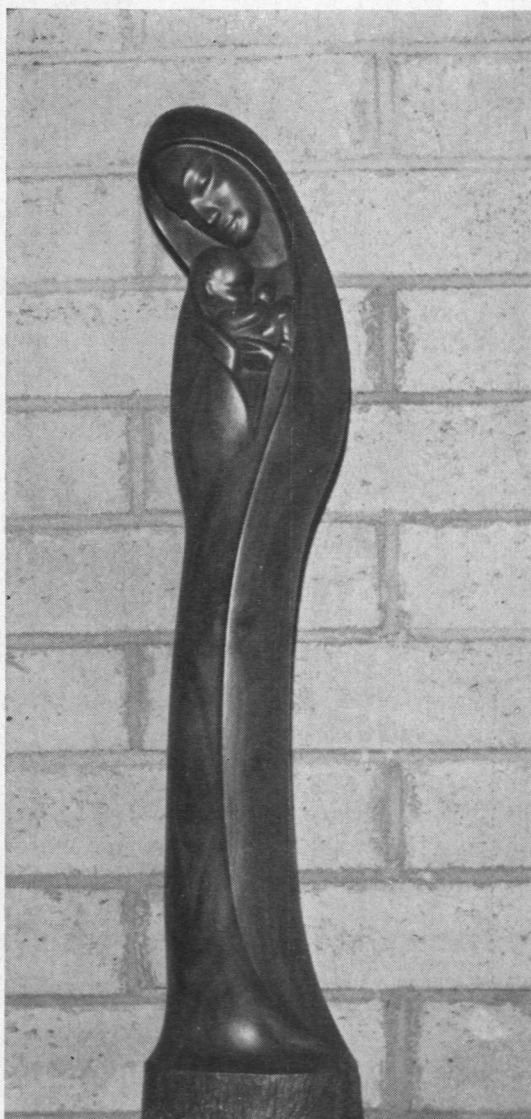


# The **WITNESS**

DECEMBER 25, 1958

10¢



A fine example of contemporary art is the *Madonna* behind the baptismal font in Holy Trinity Church, Honolulu.

---

---

**Christmas Message by Bishop Dun**

---

---

## SERVICES

### In Leading Churches

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

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 Rev. Terence J. Finlay, D.D.

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  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

#### 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.

#### GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. NEW YORK

Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL 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 5th Ave. & 53rd Street NEW YORK CITY

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.

Noted for boy choir; great reredos  
and windows.

PRO-CATHEDRAL OF THE  
HOLY TRINITY  
PARIS, FRANCE  
23 Avenue, George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

## The WITNESS

### For Christ and His Church

#### EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor  
KENNETH R. FORBES; ROSCOE T. FOUST;  
GORDON C. GRAHAM; ROBERT HAMPSHIRE;  
CHARLES S. MARTIN; ROBERT F. MCGREGOR;  
GEORGE MACMURRAY; CHARLES F. PENNIMAN;  
W. NORMAN PITTENGER; JOSEPH H. TITUS.



#### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN;  
GARDINER M. DAY; JOSEPH F. FLETCHER;  
FREDERICK C. GRANT; CLINTON J. KEW; JOHN  
ELLIS LARGE; ROBERT MILLER; EDWARD L.  
PARSONS; FREDERICK A. SCHILLING; MASSEY H.  
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



THE WITNESS is published weekly from  
September 15th to June 15th inclusive, with  
the exception of one 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

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

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

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

The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
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  
Sunday Services: 8:00, 9:00, 10:00 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

CHRIST CHURCH, DETROIT  
976 East Jefferson Avenue  
The Rev. William B. Sperry, Rector  
The Rev. Robert C. W. Ward, Ass't.  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

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. Richard C. Wyatt, Assistant  
Captain Reginald Harvey, Church Army  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N, HC; Evening, Weekday, Len-  
ten Noonday, 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.

CHURCH OF ST. MICHAEL  
AND ST. GEORGE  
SAINT LOUIS, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. Alfred L. Mattes, Minister  
of Education  
The Rev. David S. Gray, Asst., and  
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

### Council Meets At Seabury House With Lichtenberger Presiding

★ Twenty-six members of the National Council, including eleven new members, a new treasurer, and a new President, Presiding Bishop Arthur Lichtenberger, assembled at Seabury House for the December meeting.

Included among the most important actions and items of business were:

- The Appointment of the Rev. Canon Frederick A. McDonald, present headmaster of the Iolani School in Honolulu, to a new post as representative of the Council's armed forces division in Europe. In this post Canon McDonald, a former Council member and air force chaplain, will be permanently stationed abroad, visiting the Church's air force chaplains and ministering to service congregations who are presently priestless.

- Acceptance of the services of Robert D. Jordan, executive vice-president of the Episcopal Church Foundation, to train diocesan personnel in the techniques of Christian stewardship education. The work, to be done at the invitation of interested dioceses, would be the initial step in a process in which the diocesan personnel, after training, would train parish personnel in turn; the whole program will be evaluated after one year of operation.

In presenting the program to the Council for approval, Bishop Hallock of Milwaukee and chairman of the promotion department,

declared that while the promotion department can produce materials for Christian stewardship, the real problem was "how to get to the individual in the pew" with a renewed, vital concept of Christian stewardship which would include a stewardship not only of money, but of time and talent as well.

- Requested the Presiding Bishop to present the Council with a nomination for the post of administrative assistant, an office created by the General Convention. The administrative assistant will also be a vice-president of the Council.

- Heard the Rev. David Hunter, D.D., director of the

Council's department of education, state that the department's main task at the moment was to "find valid new approaches" to the one-third to two-thirds of the Church with which "we are not now in constant communication". He declared that the department must seek to give Church members "what they are asking for from their National Council" and stated that the major concern and effort via publications, courses and leadership training would be to "offer new channels of approach with the new offerings of our department".

- Approved the transfer of Harry L. Dietz from assistant to the treasurer of the Council to assistant treasurer; the permanent appointment of the Rev. Cornelius C. Tarplee as associate secretary of the Council's division of citizenship as of January 1, 1959.

The transfer of the Rev. George L. Peabody from associate secretary of the laboratories on the Church and group life to executive secretary of the laboratories, effective December 1, 1958. Mr. Peabody succeeds the Rev. John B. Midworth, whose resignation to become the rector of St. Francis Church, San Francisco, was accepted.

The appointment of the Rev. Edward T. Adkins of the diocese of Missouri as executive secretary of the adult division, as of February 1, 1959. He replaces the Rev. A. Donald Davies in that post.

The appointment of Miss Irene M. Scudds as editor of senior high materials in the division of curriculum develop-



*George L. Peabody moves  
up in Education Department*

ment and as a member of the youth division as of February 1, 1959.

● Accepted the resignation of Gordon R. Plowe as assistant secretary in the division of domestic missions and church expansion, effective January 15, 1959. Mr. Plowe will become administrative assistant to the missionary bishop of South Dakota.

● Appropriated an additional \$50,000 to the missionary Bishop of the Philippines to be used toward the construction of the Cathedral of St. Mary and St. John.

● Approved in principle the proposal before the World Council of Churches and the International Missionary Council for the integration of the two organizations.

### **Lichtenbergers Honored**

Before leaving St. Louis, Bishop and Mrs. Lichtenberger were honored at a dinner that was attended by 574 of their friends. The dinner closed an eventful day. First a special convention elected the Rev. George L. Cadigan to succeed the new Presiding Bishop. Later Bishop Lichtenberger, assisted by Dean Cole and the boys choir of the cathedral, sang Evensong.

At the dinner in the evening, presided over by the Dean, there were a lot of short speeches by clergy and lay people who presented all facets of the diocesan life.

Mrs. Lichtenberger was presented with a bracelet engraved with her initials and the seal of the diocese, and the Bishop was given cuff links engraved with the seal of the Presiding Bishop. The couple were then given a check of nearly \$3,500 for their personal use.

On December 9th the advertising club broke precedent by awarding its plaque to the Presiding Bishop as its Man-of-the-Month. The citation reads:

"In appreciation of outstanding contributions to the progress and welfare of our city, and for unselfish service of the highest order which has brought renewed recognition and respect to metropolitan St. Louis."

The only previous award given to a religious leader went to the Rev. Edwin T. Dahlberg, Baptist minister and president of the National Council of Churches.

The award was received by Dean Cole since Bishop Lichtenberger was at Seabury House presiding over his first meeting of the National Council.

### **CHURCH PAYS RENT WITH SONG**

★ St. Andrew's Ukrainian Orthodox Church will pay its annual rent with a song on Christmas Day.

Members of the Ukrainian congregation which meets at Washington Cathedral in the Chapel of St. Joseph of Arimethea, pending erection of its own house of worship in the nation's capital, will say "thank you" to the Cathedral by singing Ukrainian carols at the evensong service at 4 p.m. on Christmas Day. The service will include a ceremony of "The Kiss of Peace," an ancient Christian practice long lost by Western Christianity.

Last year Ukrainian carol singers serenaded Dean Francis B. Sayre, Jr., and members of his family at their home on the Cathedral close. This Christmas he asked them to take a formal part in the Cathedral Christmas services so that the carols might be shared by all.

### **SCHOOL OF RELIGION IN BETHLEHEM**

★ Dean Lawrence Rose of the General Seminary is to be the headliner at a school of religion, to be held at Trinity, Bethlehem, Pa., January 11th, 18th and 25th. He is to speak on moral theology.

### **SHERRILL CONSECRATION A FAMILY AFFAIR**

★ The Rev. Edmund K. Sherrill, bishop elect of the missionary district of Central Brazil, will be consecrated bishop in Christ Church, Rio de Janeiro, on January 25.

The ceremony of consecration for Mr. Sherrill, who was elected at the General Convention to succeed Bishop Melcher, will be a family affair. Bishop Sherrill, who retired on November 15 as Presiding Bishop, will act as his son's consecrator. Mr. Sherrill's brothers, the Rev. Henry W. Sherrill of Cincinnati, Ohio, and the Rev. Franklin G. Sherrill of Ipswich, Mass., will be the attending presbyters, with the former also serving as deputy registrar for the service.

Other participating in the consecration will be the bishops of Southern Brazil and Southwestern Brazil, Egmont M. Krischke and Plinio L. Simoes as co-consecrators and as presenting bishops.

Bishop Krischke of Southern Brazil will also be the preacher. The litanist will be G. Vergara dos Santos, archdeacon of Central Brazil.

### **FUNDAMENTAL TEST FOR RELIGION**

★ Methodist Bishop G. Bromley Oxnam told the council of bishops of his Church, meeting at Buck Hill Falls, Pa., that racial segregation poses a fundamental test for religion in the United States.

"How do we expect to get Christian results when we repudiate the practice Christianity demands?", he asked. "It must be self-evident that society cannot be united upon the basis of class, race or nation."

"A larger unifying concept must be found," he continued. "It lies in the Christian conception of a common Father and the fact that all of us belong to



one family and that our relationships with each other should emerge from love."

Stressing that "it is high time that the church began to take Christianity seriously," Bishop Oxnam said that "if we do not believe its essential teachings, let us be frank enough to say so. If we do believe them, let us turn to their practice in the relations of states, of economic interests, and of races."

## ANGLICAN MISSION SET ABLAZE IN UGANDA

★ Burning of an Anglican Church mission and chapel in the northern area was reported at Entebbe, Uganda, following the first direct election for registered Africans in this East African British protectorate.

The structures were set ablaze despite earlier police warnings that arson might be attempted and despite a strong police guard in the vicinity.

At the same time, unknown men tried to burn another Anglican church at Gulu, also in the north.

Reports said great tension exists between Protestant and Roman Catholic groups throughout Uganda following the election contest for 10 out of 18 African representative seats on the 62-member legislative council. The law-making body, along with an executive council, assists the governor in administration of the protectorate.

Many of the prospective candidates were supported by local parties. Others ran as independents. The Roman Catholic Party candidate, Antonio Opwa, was narrowly defeated by the Uganda National Congress Party's choice, Peter Oola, a Protestant. Voters of both religious groups took an active part in the election campaign.

It was the first time in the history of the protectorate that

native Africans could vote or run for political office in a direct election. Eligible to vote were some 600,000 Africans in about half of Uganda. In the other half of the area, rulers of several tribal kingdoms decided not to permit the election in their regions.

## ANOTHER ELECTION IN WASHINGTON

★ The reconvened convention of the diocese of Washington to elect a bishop coadjutor will be held at the Cathedral on January 26th.

Previous nominations will stand: the Rev. William F. Creighton, rector of St. John's, Bethesda; the Rev. W. Curtis Draper Jr., rector of Trinity, Upper Marlboro; the Rev. Charles D. Kean, rector of Epiphany, Washington; the Rev. Canon Charles S. Martin, headmaster of St. Albans School; Bishop George M. Murray, suffragan of Alabama.

Other nomination may be made from the floor.

## SKI CHAPEL IN OLYMPIA

★ The diocese of Olympia is building a chapel for skiers in an area east of Seattle. It will be named the Chapel of St. Bernard and will be the beginning of a ministry to the thousands who use the area during the winter.

## MASSACHUSETTS WAS FIRST

★ The Witness stated November 27th that the first church in New England to use the Holy Communion service according to rite of the Church of South India was Christ Church, Guilford, Conn., which held such a service on November 23rd.

They were beaten by two days since a service according to this rite was held in the chapel of the Episcopal Theological School, Cambridge on November 21st.

## CIVIL LIBERTIES AWARD TO DON FRANK FENN

★ The Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, has received an award by the Maryland branch of the American Civil Liberties Union. He is the first clergyman to receive the award.

## MEETINGS STRESS UNDERSTANDING

★ Area meetings have been held in the diocese of Lexington designed to further better understanding between vestrymen and the diocesan organization. They were arranged by the Rev. Bruce Weatherly, chairman of promotion of the diocese.

Bishop Moody closed each session with an address and a question period.



# Meaning of Christian Community Distorted by Modern Methods

★ The meaning of the Christian community and its gospel is too often distorted by modern techniques to sell religion, a theology professor charged.

Roger Lincoln Shinn of Vanderbilt University Divinity School, Nashville, Tenn., pointing out that the world is "nervously looking for the new"—in cars, rockets, satellites, suburban developments, personality sciences and amusements—said the churches themselves suspect that some people are bored with the "old, old story" of the Gospel and try to "refurbish" it.

He addressed the National Council of Churches' Division of home missions annual assembly at Atlantic City.

"The god of the juke box," Shinn declared, "is not the God of our fathers. The god of the hidden and unhidden persuaders, who urge us to claim him as a weapon against 'atheistic communism,' is not the high and holy one who inhabits eternity. The vague somebody 'upstairs' is not the God who so loved the world that he gave his only son."

He emphasized that "words and deeds" have told across the centuries the story which gave birth to the Church and its mission. One weakness of missionary activity today, he said, is that "churches find it so much easier to extend the glad hand of welcome than to tell the news of what the Church is."

In some cases, he charged, people visit the church many times before learning what it is or why it is there.

Describing the Christian mission as partly "to address contemporary society and to invite the hostile and indifferent to discover the Gospel," he said

techniques that achieve that goal are good—provided they do not distort the gospel.

Turning to the race issue, Shinn warned that it must be faced with "fidelity and ingenuity" by the Christian mission. He declared that many able and faithful pastors "find it easier to call for integration of the public schools than of the churches."

"In a time of Church expansion and wide approval of religion, the Church thus loses its cutting edge and is part of the oozing piety that covers the land," he noted.

Shinn called on the mission enterprise to carry the message of healing "which the world needs."

Of the atom bomb, he observed that it was not the obligation of the Church "to become expert in technics of diplomatic maneuver or detection of explosions." He added, however, "The Church can denounce blasphemous nationalism."

He also urged the Churches to face the problems of urbanization more forthrightly and to produce sociological experts in such areas as juvenile delinquency, labor, automation, slums and television.

Sharing the platform with Dr. Shinn was C. Wright Mills, sociology professor at Columbia University. He described man as "a cheerful robot" at the bottom of America's "over-developed society today."

The top level of this society, he said, is composed of a "frightened and irresponsible elite of power." The middle consists of a "semi-organized stalemate in a political vacuum."

The sociologist warned that unless today's problems are faced with passion and energy,

the United States will "continue to commit the greatest human default by privileged man in our times."

Regarding foreign policy, Mills asserted that America's leaders are frightened and fear that the nation may become an isolated and second-rate power. In the worldwide clash between opposing ways of life, he declared, capitalism is losing.

"The over-developed society of the United States is dependent on a privately incorporated economy that is also a permanent war economy," he said. "In terms of budget, American Telephone and Telegraph alone now stands as the 13th state of the Union. Many corporations affect more people than do the 90-odd sovereign nations of the world."

"Most cultural workmen in this country today—intellectuals, artists, scholars, and scientists—are fighting a cold war in which they echo and elaborate the confusions of officialdom."

## CHURCHES SPONSOR WEEK OF MISSIONS

★ St. George's, Hellertown, Pa., joined with seven other churches of the vicinity for a week of missions recently. It opened at St. George's with Dean Benjamin Minifie of Bethlehem as preacher.

Other Episcopal rectors to take part were the Rev. William C. Harvey of Easton; the Rev. Arthur Sherman of Allentown and the Rev. Willard Prater, vicar of the Hellertown parish.

## LIFE CONFERENCES IN LEXINGTON

★ Parish life conferences are being held in the diocese of Lexington on successive week ends at Georgetown, Kentucky. Leader at the first two is the Rev. William A. Beale, director of education in the diocese of Kentucky.



# "Behold, I Make All Things New."



By Angus Dun

*The Bishop of Washington*

FEW households in our privileged land are so poor that there is not in them on Christmas Day something quite new. It may be a pin of brilliants from a drugstore counter, or only a little plastic toy for a child. In most of our homes there will be piled up beneath the Christmas tree gay parcels all holding the promise of something new—a shiny fire truck or an electric train, a glamorous new doll, a filmy wrap softly cradled in tissue paper.

All of these have the freshness and often the beauty of what is new. They are unsoiled, unbroken, unwrinkled, unworn by use. They bring the expectancy of future enjoyment. In little ways, at least, they offer a fresh beginning. We handle them carefully, with washed hands, to begin with, lest they be soiled or broken. Their newness is something to be guarded.

THE central event which Christmas celebrates has this quality and beauty of something quite new. It is a birth, and every birth has this quality, even the birth of a sparrow's nestling. We approach gently the place of new life and smile deeply within ourselves for the sweet innocence and the wonder of new life given.

The stories of this Christmas birth have the quality of a crescent moon on a summer evening. They have the quality of a new day, of early morning freshness. "The day spring from on high hath visited us." This is a birth but not just one more to add to our over-populated world. This is the birth of new life for man.

BY THIS birth God has put new songs into the mouths of men, and we can sing them at this Christmas season. Amid all the dryness and drabness that burdens human life songs keep springing from this source as water of life.

From this New Man through the centuries multitudes have known what it is to become new men. They have received new names as the outward sign of new being. A Saul has become a Paul, and testified, "If any man be in Christ, he is a new creature."

From the lips that smiled first into the face of the blessed Mary there has come to men a new commandment, "that ye love one another as I have loved you". And men have known, if only in a beckoning foretaste, the refreshment of doing in spontaneous gratitude what oppressive law could not compel from the tired will.

THIS Christ whose birth we celebrate again, this life so fully given and spent, this life-blood poured out has opened to men a new testament, a new and living way into relationship with the eternal God and with our fellows. Wherever His loving has entered into the heart of an individual, into a household, into a community of men, there have been intimations of a new heaven and a new earth.

We all know that the wornness and the soiling and the brokenness which destroy the brightness and the glory of human life are the wornness and the soiling and the brokenness of the human heart and spirit.

AND so it is that the ancient cry has come from the lips of men; "Create in me a clean, fresh heart, O God, and renew a right spirit within me." For when my heart is made new by the coming into my life of one who loves me greatly and of one whom I dare to love, then all the outward things regain their brightness.

John Masefield sang the story of a man who was made new by finding Christ and being found of Him. It was early morning when Saul Kane, after a night of drunken brawling, knew "the bolted door was broken in" and that "Christ had given him birth." In the dawn he came upon a farmer ploughing the red earth and all the familiar things spoke to Saul Kane of what Christ had done and would do for him.

*"I knew that Christ was there with Callow,  
That Christ was standing there with me,  
That Christ had taught me what to be,  
That I should plough, and as I ploughed  
My Saviour Christ would sing aloud  
And as I drove the clods apart  
Christ would be ploughing in my heart"  
"Lo, all my heart's field red and torn,  
And thou wilt bring the young green corn,  
The young green corn divinely springing.  
The young green corn forever singing;  
And when the field is fresh and fair  
Thy blessed feet shall glitter there,  
And we will walk the weeded field,  
And tell the golden harvest's yield.  
The corn that makes the holy bread  
By which the soul of man is fed,  
The holy bread, the food unpriced,  
Thy everlasting mercy, Christ."*



# Timless Ground of Freedom

By James A. Pike

*The Bishop of California*

WE CELEBRATE every Christmas our Lord's coming among us, of God's translation of himself into the language of a human life. But in one way there's nothing very special about our Christmas service. In thousands of churches throughout the world, we celebrate this great fact every Sunday — indeed every day. Yet there are at least five times as many people who go to church Christmas as there are on an average Sunday. Why is this?

All of you go with good motive. Happily, it is not socially important that you do. The hour is late; you are missing your sleep or perhaps a good party. And it took some effort to get here. Why are you here? Somehow you think it's important. You are right; it is. Then why doesn't it seem important for all of you every Sunday? Maybe it's because while down deep you feel that all this matters somehow, you may not have grasped how much it could matter to you day in and day out. It could make all the difference to you. Here's why: it has to do with your being free. It has to do with the freedom of each of you to be yourself, it has to do with the freedom of all of us in our age in which our destiny seems increasingly determined by impersonal forces of our own making — most conspicuously today, satellites and missiles. I will turn to the wider problem first, and then return to the individual problem.

## Great Changes

YOU are doubtless braced for the fact that serious changes are inevitable in our country, changes which will affect the lives of every one of us. If we are to catch up and pass up our threatening Soviet rival, if our Vanguards are not to continue to be off-guards, if we are to regain our prestige — and safety — in the world, our national life will have to become more disciplined, more regulated. Our educational pattern will change, our scientific and technological efforts will be redirected (God help us if they are not!), our tax and economic life will be affected, our governmental structure will be tightened. Can all this new discipline (to which as a people, we are unaccustomed, in peace-time at least) happen, and keep happening with increasing intensity over the years — and yet at

the same time our individual freedoms be preserved? With an increasing domination of the role of science and technology — in education and in the whole pattern of life, can we keep ourselves from becoming robots, creatures of competitive military necessities? How much of the new rigor will have to be imposed from the outside rather than through our own self-discipline? Can the system grow and the individual remain free?

Yes, if there is a possible break through for the individual — ground of freedom beyond all systems. And there is such. I don't know where, as a single citizen, I could find such a break-through. But I don't need to think up one. God has already broken through. That's what we mean by the Incarnation. Two thousand years ago things were tight as a drum for the people of Israel. A well-organized and ruthless government, under the supreme authority of Rome, ruled every aspect of life. Even humble and inconspicuous citizens like Joseph and Mary felt its impact: they travelled from Nazareth to Bethlehem on no lark, it was no holiday excursion; the government made them go, as part of its security program. But in the course of that forced march, God broke through. Thereafter no man need be "cabin'd, cribb'd, and confin'd" in by states, by systems. An early convert, the author of the last book in the New Testament, could write: "Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God."

Fulfilling the hopes of centuries, God in Christ clearly manifested in the world of time and history a timeless ground of man's freedom: the Kingdom of God, greater and more lasting than any earthly kingdom or authority, greater and more lasting than any human systematization of life. Not only the Kingdom of God, but its King in Person.

Ever since, men and women in every generation have had a ground of the freedom of the spirit which has not only saved their souls from damnation by the configurations of earthly systems, but has given them courage and independence to maintain their freedoms while volun-

tarily submitting to the sacrifice and discipline which the crises of history have demanded.

### Our Salvation

WHAT could be more essential today? And keeping the vision of this possibility before us—that is one reason for worship—is important not just once a year or twice a year (Easter also draws a good crowd). It is important all year long. In fact it is our salvation—our only salvation. This has always been true: but if we read our newspapers we can hardly miss the point now.

But the same is true in everyday personal life. You and I are always threatened with being boxed in by circumstances around us. We are always in danger of our spirits' being squeezed out by things beyond our control. You want a better job; your organization doesn't want it for you. Your marriage is drifting towards dullness or disaster. You are caught in your own fears, anxieties, inhibitions, frustrations and despair. You need to break out of all these constrictions. You don't know how. On your own you may not be able to break out. But God is ever ready to break in. The first Christmas proves that he can; the lives of the saints proved that he does; and my joyful task is to tell you that he will—for each of you, if you'll let him. Whatever your personal situation, there is more meaning, there is more power to change things than you or any earthly resource can muster. God sent his own Son not just for first-century people, but for people in all times and places, to enter into every human situation, to bring freedom, fulfillment and a great hope, a well-founded hope. "Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God."

Some of you are troubled; in him there is an answer. Some of you are not: for you there is a challenge. You may think you're all right. Many of you are: you have found him, or more correctly, have let him find you. Some of you think you're all right without him. If so, you don't know the half of it: you have not guessed what you could be with him.

He is in the words of the Prophet, "Wonderful, Counsellor, Mighty, Lord, Everlasting Father, the Prince of Peace." But maybe you can't start there. You have to humble yourself to start with him where he started when he broke into our life. You may have to meet this great power for freedom and fulfillment in the simple

day-to-day — sometimes apparently hopeless — possibilities: "no room in the inn"; yet he was born—in a manger.

Start with him in a new power and hope in the small things; he will take you on with him to great things. With him you will be free to be all God intended you to be—free, in other words, to be yourself.

O come, let us adore him.

## The Word Made Flesh

By Thomas V. Barrett

*Rector of R. E. Lee Memorial Church, Lexington, Va.*

THE wintered wind against the brow,  
The blood a'running in the snow —  
The lonely pain, the cold; the stars'  
Dread, glittering light upon the wars:  
What news is this? The news that earth  
Ignores the sound of human mirth?  
The news that heaven itself is kingless?  
The news that man is hurt in darkness —  
With wintered wind against the brow  
And blood a'running in the snow?

Yet blood a'running in the snow  
And wintered wind against the brow  
Is tidings from the King of Heaven  
In which the world will find its leaven.

O agony and pain, O wars that turn  
To bitter steel the stars  
That once all quivering struck the shed  
Where Mary made the Infant's bed —  
This news you cannot darken now  
This tale is truth — indelible. How  
Blood a'running in the snow  
And wintered wind against the brow  
And grief and anguish, and the dark  
Were made the cradle of the work  
Of God, by which Light came and stayed.  
Light that was Light before was made  
The starry space, the blood, the snow,  
The wintered wind against the brow.

The Word of God proclaimed in night  
The Word of God in breaking light  
And men of humble heart were bright  
With cheer and hope; and given sight  
To kneel in wonder and adore  
To sing with gladness evermore.  
O Lamb of God — let praises ring,  
Let man and heaven and nature sing.  
O costly gift, the Word made flesh  
O Christus, Christus natus est.



# Make Room For Him To Enter

By Terrence J. Finlay

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

NEARLY every one has had the experience of driving to some distant place, either on holiday or on business, necessitating an overnight stop on the road. Do you remember how disconcerting it was, if you had not found a place to stay by mid-afternoon, to discover later in the evening that motel after motel displayed the sign, "No vacancy." There was such a sense of finality, of being shut out. I wonder if we realize that this was the experience of two weary travellers long ago, seeking accommodations at an inn. They were told, "There is no vacancy." St. Luke records it in his story of the birth of the Christ child very simply: "There was no room for them in the inn."

I believe that it was the great Doctor Samuel Johnson who once remarked to Boswell, "Sir, there is nothing which has as yet been contrived by man by which so much happiness is provided as by a good inn." Travellers, in the main, would agree with the worthy doctor. Those of us who recall some of the quaint old English inns, forming as they do the center of warmth and fellowship, will understand the truth of this saying. Unfortunately, this was not the experience of Mary and Joseph when they reached the inn at Bethlehem, exhausted from their long and arduous journey. The open door of the inn spoke to them of warmth, welcome, and hospitality—but there was no vacancy! Let us give this innkeeper his due; for he has frequently been criticized for not accommodating the weary travellers. His rooms were all filled with people who had come beforehand, or, as we would say, who had made reservations. He did the best he could—he offered them the use of a stable nearby, where they might spend the night.

Thus it was that the one for whom the Hebrew peoples had looked down through the centuries was born in a manger in a stable. If only word could have been sent that this was the night on which the Messiah was to be born, they would have prepared a royal welcome. They would have clothed him like a prince. They would have given him their very best; and every hill of Palestine would have been ablaze with light to proclaim the news. But it was not so. God often works in a strange way. He confounds the proud and mighty; and he takes the little,

humble things, and gives them significance. We are glad that, when Christ was born, he came into our world in such utter simplicity; thus he has fellowship with all of us, from the greatest to the very least—even the beasts of the field shared his birth place.

## Still Rejected

WHEN he was born in Bethlehem, there was no room for him in the inn. Soon there was no room in the town itself, and then there was no safe place for him in the country of his birth, for he and his family had to flee into Egypt. Later, when they returned to Nazareth and he grew and developed, people still did not recognize who he was. When he began his ministry and proclaimed his messiahship, the majority of people did not have room for him. Those who were considered righteous passed him by. His fellow townspeople rejected him and turned him out of Nazareth. In three short years the heads of the Church, the good people of his day, decided to get rid of him; and they finally crucified him on a tree. They thought they had finished with him. In this they were totally mistaken, for I would have you consider the most amazing phenomenon of history: here on this North American continent, far removed from Palestine, the celebration of his birthday ushers in the happiest season of the year; and countless adults and children sing hymns and carols extolling his birth. His enemies have long since been forgotten, but he still lives in the hearts of millions of people.

Having said all this, I have the feeling that there are still many, many people who have no room for him. It may be true that they employ all the trappings of the festive season, but when one comes to their hearts, there is still "no vacancy." He is on the outside, looking in on his own birthday celebration. May I suggest to you three ways in which Christ requires room today.

First, he wants room in our thoughts. When he was born, three nations—the Jewish, Greek, and Roman—dominated the religious life of the world. All that was highest in human philosophy and profoundest in human thought was preserved among these three nations. It was to

these three nations that Jesus addressed himself during his earthly life time. His own people were worshipping before an empty shrine, on which the flame of sincerity had burned very low. The Greeks delighted in a corrupt mythology, and the Romans worshipped a human Caesar as one of their deities.

### A Nature of God

THIS young child, growing and developing into manhood, began to speak of the nature of God, of the duty of man, of love for one's brother, of rendering unto Caesar the things which belonged to Caesar, and unto God the things that were God's. People who had been desperately seeking some adequate answer to the problems of life found that "never man spake as he spake." He began to affect the thinking of the people of his generation, and thanks be to God, he has disturbed the thoughts of men down to this present day. I would ask you to make room for him in your minds. Take time on his birthday to do some real thinking. People do so very little of their own thinking today. We are almost like parrots, echoing what we have read or heard. I want you really to think of what the coming of Christ into your life may mean in your relationships with God and with your fellow men.

This leads naturally to the fact that, if we allow him into our thoughts he soon will take possession of our hearts. When he enters the inner shrine of our being, he crowds out all that is unworthy. There is a continual struggle going on within us, between the forces of good and the forces of evil. The only way in which we can overcome the downward pull is by the counter attraction of the upward look. Look closely this Christmastide at the Christ Child.

We listen to the magnificent music and words of Handel's Messiah. When I heard: "Come unto him, all ye that labor. Come unto him all ye that are heavy laden and he will give you rest. Take his yoke upon you, and learn of him, for he is meek and lowly of heart, and ye shall find rest unto your souls," I could not help but feel that this was meant directly for me and for all mankind. Our trouble is that we have only allowed him to come in a little way—when he needs to enter in completely!

An African chief once said to David Livingstone: "Give me a medicine to change my heart, for it is proud and angry always." But Livingstone had no actual medicine to minister to such a heart. But he had something better. He had the 'good news' of Jesus Christ. There is no

medicine today to minister to a heart diseased. The only real cure lies in the receiving of the love of Christ into that heart.

Last of all, he wants room in the festival that bears his name. It is amazing to see what this Christmas festival does to a great city like New York. The main shopping streets are transformed by skillful decorators, and there is satisfaction in seeing that the religious theme does seem to predominate. On Park Avenue, the Christmas trees are erected, with their lighted stars, in remembrance of those who gave their lives that we might enjoy "peace on earth, good will among men." On the Sunday evening when I saw the trees lighted for the first time this year, there at the end of the long row, shone the great white cross in the New York Central Building—the symbol of God's love. Christmas and the cross are all tied up together; He came; he loved; he died for you, and for me, and for all humanity. So may we be transformed, not for just a few weeks but forever, into the sons of God, and not merely the sons of men.

What will you hang on the door of your heart this Christmastide—a "no vacancy" sign? Or can you truly and honestly say:

"Come to my heart, Lord Jesus;  
There is room in my heart for Thee."

---

## Don Large

---

### Friend or Foe

---

IF I'VE said it before, let it be pointed out that it needs repeating. The speaker is Ivor Brown, drama critic for the London Observer, and he's talking about those illogical souls who bypass God's Church fifty weeks out of fifty-two, allotting the Body of Christ a sudden burst of recognition on Christmas and Easter only. "This, I cannot help thinking, is cheating. It is using the Church as a convenience. Those who believe should believe every week in the year and not only when sentiment stirs them . . . Such exploitation of the Church seems to be discreditable. Those who will not take the discipline should not snatch at the privileges.

"As I am not a Churchman," says Ivor Brown, "it may be said that I have no right to speak. But I cannot be forbidden to comment on the



logic of those who treat the benefits of religion in such an arbitrary way, occasionally using them, but generally passing by. What reason can be given for seeking a Church marriage and then giving no further heed or service to the Church? . . . To stay away from Church altogether, to have a civil marriage, and to end with a secular cremation, is within the rights of any citizen . . . It is also perfectly logical. But what is not within the bounds of right thinking is to admit a Sacred Mystery by occasional genuflections, and then to forget all about a matter so supreme for fifty Sundays out of fifty-two.

"If religion, any religion, is what it claims to be, then it is something so tremendous that you must either reject it with due reflection, or accept it with due devotion. But to potter about with it, like the Christmas Day church-goer, is to be both illogical and insensitive.

"During a recent Christmas, I received from my local parish an invitation which struck me as really lamentable in its tone:

Christmas Day is the Birthday of our Lord Jesus Christ—

Will you let him share it with you at one or more of these services?

Will I let him? Should I not be told, firmly and even fiercely, that, if I believe in the facts of the Christian story, then it is a supreme privilege to be allowed to share in this grandeur of spiritual opportunity, and that I am committing unpardonable folly if I miss the chance of sharing such communion?

"If I am an unbeliever, then I frankly reject the invitation of religion, and I risk the consequences. That is honest enough. But, if I am in any way a believer that Christ the Lord has lived and died for man and made man's salvation possible by his suffering, then I should be awestruck at the splendor of this mystery. I should be advised solemnly of my privilege, and strongly commanded to attend the services as part of my duty and my discipline. To put such wheedling leaflets under the door a few days before Christmas is certainly not to command the respect of any intelligent person. Will I let him! This is the last word in Christian defeatism.

"Do I sermonize? My excuse must be a Presbyterian ancestry and a philosophic present which makes me see Christianity as a thing so tremendous and so exciting that it must either be accepted or denied to the full. It must be a

friend or foe: it cannot be a nodding acquaintance!"

But now, I'd like to add a footnote to Ivor Brown's incisive comments. If you do come to worship the Christ at the Christmas season, having not come regularly before, it's not too late to begin turning a two times a year experience into a fifty-two times a year one!

---

## Pointers for Parsons

By Robert Miller

---

MOST of the parsons I have known have ardently supported good causes and good works and most people, whether of the Church or not, have felt this was natural and proper and just what was to be expected. Indeed, they often think the Church's one and only concern is with good causes and good works.

I don't agree with this at all. I do not mean that I do not approve of good works or want to oppose them. The Church and its ministers can never cease from wanting the world to be a better, happier, safer world and trying to make it so. No. What worries me is a faith so busy with the finite that it forgets the infinite and so concerned with the physical that it overlooks the spiritual, so preoccupied with the troubles of the hour that it fails to see them in the light of the eternal. The parson, in his sweet usefulness, needs to be something of a mystic with a mystic's passion for God.

"If there is one thing I cannot abide," said Dr. Boanerges after I had timidly tried to say something like this at the Angelica Club, "it is you mystics. Dreamy, impractical and all too confused! Give me a man that puts his hand to the plow and plows a straight furrow but save me from the one that is always trying to express the inexpressible," and he glared at me as an obvious example.

It was gentle Fr. Timmons who came to my aid.

"I am sure, my dear Doctor," he murmured, "you often pause as you drive your furrow to lift up your heart in prayer."

"I most systematically do," declared the Doctor.

"And you feel yourself drawn towards the Presence?"

"Yes. Unworthily as I am, I do feel so drawn."

"And you go on your way rejoicing?"

"Yes indeed."

"Then I am sure you drive a straighter furrow."

Dr. Boanerges hoped that it might be so, but he knew too well his shortcomings. But shortcomings or no shortcomings there was work to be done and he did not propose to stand idle in the harvest field. And again he looked at me.

I felt quite uncomfortable. I wasn't on any committees or anything. I wasn't even in Group Dynamics. If I were on the road to Jericho perhaps I could be a good Samaritan but in our village nobody seemed to need one. About all I could do was to rejoice in the Lord.

I was very relieved when the Bishop said that good works were not without their dangers and quoted Milton: "They also serve who only stand and wait."

## An Irish Te Deum

I offer Thee

Every flower that ever grew,

Every bird that ever flew,

Every wind that ever blew,

Good God.

Every thunder rolling,

Every church-bell tolling,

Every leaf and sod.

Laudamus Te.

I offer Thee

Every wave that ever moved,

Every heart that ever loved,

Thee, Thy Father's well-beloved.

Dear Lord.

Every river dashing,

Every lightning flashing,

Like an Angel's sword.

Benedicimus Te.

I offer Thee

Every cloud that ever swept

O'er the skies, and broke and wept

In rain, and with the flowerets slept.

My King.

Each communicant praying,

Every angel staying

Before Thy throne to sing!

Adoramus Te.

I offer Thee

Every flake of virgin snow,

Every spring the earth below,

Every human joy and woe.

My Love.

O Lord! and all Thy glorious

Self, o'er death victorious,

Throned in Heaven above!

Glorificamus Te.

Take all of them, O dearest Lord,

In Thy Blessed Sacrament loved—adored,

Multiply each and every one,

Make each of them into millions—

Into glorious millions, into gorgeous millions,

Into golden millions of Glorias, glorious Son!

And then, O dear Lord, listen,

Where the tabernacles glisten,

To those praises, Holiest One.

Translated from the Ancient Irish

BLESSED BE THAT CHILD, THAT  
GLADDENED BETHLEHEM TODAY!  
BLESSED BE THE BABE THAT MADE  
MANHOOD YOUNG AGAIN! BLESSED  
BE THE FRUIT THAT FILLED OUR  
FAMISHED STATE! GLORY TO THE  
SILENCE, WHO SPOKE BY HIS VOICE!  
GLORY TO THE SPIRITUAL, WHO WAS  
PLEASED TO HAVE A BODY! GLORY  
TO THE HIDDEN ONE, WHOSE SON  
WAS MADE MANIFEST! GLORY TO  
THE LIVING ONE, WHOSE SON WAS  
BORN TO DIE! GLORY TO THE GREAT  
ONE, WHOSE SON DESCENDED AND  
WAS SMALL! GLORY TO THE POWER,  
WHO DID STINT HIS GREATNESS BY A  
FORM! GLORY TO THE BEAUTIFUL,  
WHO CONFORMED US TO HIS IMAGE!  
GLORY TO THAT FAIR ONE, WHO  
LOOKED NOT TO OUR FOULNESS!  
GLORY TO HIM WHO IN THE DARK-  
NESS SOWED HIS LIGHT!

—St. Ephrem the Syrian

from his Second Rhythm on the Nativity

(Fourth Century)



**A L B S**  
Irish Linen  
\$15.  
Dacron/Cotton  
\$15.

### CLERGY CASSOCKS

**Wash-N-Wear**  
**Dacron/Cotton**  
65% Dacron..35% Cotton  
\$19.

*Ideal Cassock for travel, Church Wear or Casual Wear....Easy-to-Wash!*  
Exceptionally light in weight. Unlined. Very durable. Convince yourself before you wear....order on approval today!

**Poplin Utility Cassock**  
FINEST COMBED SANFORIZED POPLIN.  
Half Lined Back Cuffed Sleeves.  
Reinforced Collar. Pleated Back. Slit Side Seams.  
\$15.00

**Magic Crepe Cassock**  
The Perfect Lightweight Long Wearing Fabric. Yarn Dyed. Resistant to Sun Fading. Guaranteed Fast Color. Unlined Pleated Back. Cuffed Sleeves.  
\$17.50

**Rayon Gabardine Cassock**  
Tailored like A \$100 Cassock, with these special features. Half Lined. Sleeves fully lined. 3 Pleat Back. Two Pockets. Cuffed Sleeves. Reinforced Collar. Full Cut for Comfortable Wear.  
\$25.00

All Sizes: 38 To 48  
Reg — Short — Long

**CLERGY CLOAKS**  
Warm Cover-Alls For Church And Outdoors  
100% ALL WOOL MELTON  
Specify height, weight and neck size  
SIZES: SMALL — MEDIUM — LARGE  
Only \$45.00

We will pay postage if Payment Is Sent with Your Order.....  
FREE 10 day Approval Basis.

**HOPKINS CO., P. O. Box 410,**  
**Freeport, N. Y.**

Name -----  
Address -----  
City -----  
Zone ----- State -----

## LOWEST PRICED QUALITY VESTMENTS HOPKINS CO.

FREEPORT, N. Y.

BLACK or WHITE  
CLERICAL  
Wash'n wear

### Dacron & Cotton SHIRTS

Neckband  
Fly Front  
Pocket  
French Cuffs  
Full Cut  
No Ironing Required  
Wash, Hang - Dry  
Wear Tomorrow  
Sizes 14½ to 17½  
All Sleeve Lengths  
\$7.50 Each

3 for \$22.

### Black Broadcloth Shirts

All Above Features — Except  
Wash'n Wear

3 for \$13.50

### BIRETTAS

Carefully made! Leather Sweatband  
Regular Black Poplin  
\$ 9.00

Henrietta Silk & Wool  
\$10.50

Collapsible or Regular Type

### COLLARS

Your Choice Any  
Size or Style....  
\$6. doz

minimum order  
1/2 dozen

### BLACK OFFICE COATS

Mohair, Cotton Office Coats \$12.00  
Wool & Rayon 10.00  
Cotton Poplin 7.00

### BLACK TROUSERS

Rayon Gabardine \$ 7.50  
All Wool Tropical 13.00  
All Wool Serge 14.00  
Part Wool Gabardine 9.50  
Part Wool Tropical 9.00

Please Send

### DELUXE SHIRT FRONT

Military collar style.  
Elastic shoulder straps.  
Adjustable elastic at waist.  
No center pleat.  
Twenty inch length.

\$6.00

### PLAIN NECK SHIRT FRONT

Designed to show entire collar.  
Collar band goes underneath clerical collar.  
Center pleat. Silk tie strings.  
Twenty inch length.

\$4.00

### MILITARY COLLAR SHIRT FRONT

Standard style.  
Silk tie strings.  
Center pleat.  
Twenty inch length.  
Tailor-engineered for smooth fit.

\$5.00

### V E S T E E

Simulates full clerical vest.  
Military collar snaps together in back.  
Excellent fit in front and adjustable back.  
Adjustable elastic at waist.

\$10.00

### ROUND NECK SURPLICE KNEE LENGTH

Irish Linen \$15.00  
Dacron/Cotton \$15.00

### BLACK SUITS for CLERGY

Dacron/Wool Ltwt. Tropical \$55.00  
All Wool Tropical 45.00  
All Wool 2 Ply Worsted 45.00  
Gabardine  
All Wool Herringbone 49.50  
All Wool Serge 49.50

# Changes In American Life Needed Says National Council Official

★ Americans make a grave error if they assume that the United States is a Christian nation, an official of the National Council of Churches said at Atlantic City.

Roy G. Ross of New York, the council's general secretary, warned that this country faces the danger of a secularism "which may completely undermine the Church as has happened in other nations, unless the Church is renewed and given more relevance to the culture in which she operates."

The dinner marked the golden jubilee of the Home Missions Council, formed in 1908, which merged later with the Council of Women for Home Missions to become the Home Missions Council of North America. In 1950 this group became the Division of Home Missions with the organization of the National Council.

Ross noted that America was founded under the influences of a "vigorously proclaimed gospel" and has developed her political and social institutions "under the constant scrutiny of the Church."

But he warned that Americans are in danger if they assume these Christian influences can be perpetuated without the constant "proclamation of the gospel and the cultivation of the spiritual life."

The official said this country must undergo a religious revival if she is to extend Christian principles into international affairs.

Reminding his listeners that "God's world" is largely un-Christian, colored and un-

American, he said America "can have an influence all out of proportion to her size if she acts on Christian principles and with real love and respect for people of all colors."

"America could be the nation which would tip the balance in determination of the faith which will eventually dominate the relations of nations," the missions leader declared. "However, she will never tip this balance in favor of a Christian ethos as over against complete secularism or nihilism until she first decides the faith by which she herself will live in today's world."

He stressed that America can make the right decision only "if she is re-evangelized, re-educated and re-motivated by a Church with a clergy and laity on fire with deep conviction."

Turning to the home missions programs of churches, Ross urged that they make use of the knowledge of laymen in such fields as sociology, eco-

nomics, political science, social welfare, group specialization and city and rural planning.

"We would thus benefit from the vast government and private agencies for social planning," he said, "We should win the interests, special gifts and energies of the people who together with the Church, or in some cases in opposition to the Church, are determining the nature and tone of our American culture."

As examples, he cited public school teachers, artists, playwrights, architects, novelists, scientists, technologists and

## Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen bells from Holland

Check above items in which you are interested and write for FREE catalog.

**WHITTEMORE ASSOCIATES, INC.**

ECCLESIOLOGISTS  
16 ASHBURTON PLACE, BOSTON 8, MASS.  
Tel. Capital 7-2150

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1958  
Over One Hundred Years

**COX SONS & VINING, Inc.**  
121 East 23rd Street, New York 10, N.Y.



Manufacturers of:

## GOWNS

• Pulpit and Choir •  
**RELIGIOUS SUPPLIES**

Church Furniture • Altar Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 41

**National** CHURCH GOODS SUPPLY COMPANY  
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

## The Upper Room Book for Lent

A Layman's  
guide to  
**OUR LORD'S  
PRAYER**



**A Layman's  
Guide to Our  
Lord's Prayer**

by  
*Kendrick Strong*

In this latest addition to the devotional literature of The Upper Room, the writer describes the values of our Lord's Prayer, section by section.

Single copy, 35¢. Three for \$1.00.

**The Upper Room**

The world's most widely used devotional guide  
1908 Grand Avenue, Nashville 5, Tenn.

FOR SALE: 2 Manual Casavant Organ, 28 stops; 24 ranks. Good condition. May be heard. Write St. Paul's Church, Dedham, Mass.



leaders of professional and occupational guilds as well as clubs and associations.

"Imagine the result if we could recognize the Christian achievements of 10,000 such leaders and could enlist them in communicating to their people their concerns for the Church and the task of permeating the American culture with the Christian ethic," he added.

On the program with Ross was Charles Edmund Schaeffer of Philadelphia, only living member of the group of 10 denominational mission leaders who formed the Home Missions Council 50 years ago. Now nearly 91 years old, Schaeffer recalled the history of organized Protestant mission work in this country.

During the dinner, the Rev. Jon L. Regier of Chicago was installed as executive secretary

of the home missions division. He succeeds Dr. I. George Nace of St. Louis, Mo., who retired.

### STUDENT CENTER IN LEXINGTON

★ The diocese of Lexington is now building a student center at the University of Kentucky. Costing \$112,000, it will include a chapel and ample accommodations for student activities.

### FOUR TO THIRTY-FIVE IN THREE YEARS

★ A survey of Lindsay, Oklahoma, was made about three years ago with four Episcopal families discovered. A chapel was opened and services conducted by the Rev. Walter Campbell of Chickasha in rented property on the main street. There are now thirty-five families and it is expected



that the congregation will be admitted as a mission at the convention next month.

### MOLLEGEN LECTURES IN FLORIDA

★ The first conference to be held in the diocese of Florida for professional people was held at St. John's Cathedral, Jacksonville, December 12-14.

Leader was A. T. Mollegen, professor at Virginia Seminary, who lectured and directed panels and discussions.

### SWEET OR SOUR NOTES FROM COMMISSION

★ The Pastoral Staff, excellent monthly of Western Mass., says that the joint commission on church music has sent a letter to diocesan music commissions which is a real bellows thumper. The commission has let go a blast designed to drive electronic organs out of Episcopal Churches. Contentions: present-day electronic organ tones do not blend into a proper ensemble for fine organ music; do not blend effectively with choral singing; do not properly support the human voice; do not give clear pitch. Therefore: if the parish cannot afford a small pipe organ, a good reed organ is the next choice. Q.E.D., R.I.P., R.S.V.P.

## ALL WITHIN THE CHURCH

### *The Church HYMNAL Corporation*

Publishers of all church editions of the Book of Common Prayer and the Hymnal, Prayer Book Studies and other books, of finest quality at low prices.

### *The Church LIFE Insurance Corporation*

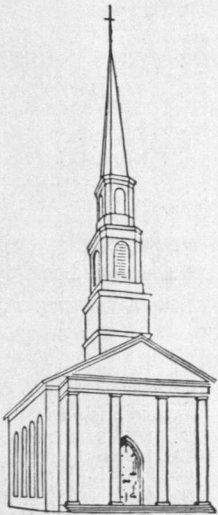
Low premium cost life insurance for the clergy, lay officials and workers of the Church and their immediate families. Policies to meet your needs.

### *The Church FIRE Insurance Corporation*

Fire and allied lines, fine arts, theft, glass for churches and floaters for clergy . . . costs up to 20% less . . . premiums payable quarterly, without interest.

### *The Church AGENCY Corporation*

Fidelity bonds, boiler insurance, general liability and compensation at advantageous terms.



*all affiliated with*

*the* **CHURCH PENSION FUND**

20 Exchange Place • New York 5, N. Y.

## NEW YORK COUNCIL FIGHTS GAMBLING

★ "Gambling is a moral and social evil that tends to undermine the ethical teaching of our churches and glorifies the philosophy of getting something for nothing," declared a strong statement protesting a proposal to legalize off-track betting in New York City. In a 12-page document, the Protestant Council of the city observed that "individuals and families who can least afford to wager are the ones who are most tempted by the hope that a miracle bet might transform their meager earnings into a windfall of luxury."

The statement was presented last week by Council president Dr. Gardner C. Taylor to Mayor Robert F. Wagner's committee which is studying ways of increasing tax revenue in the city.

Noting that pari-mutuel betting is legal at New York race tracks, the Council warned that even this "feeds criminal and gambling syndicates and entangles politicians and policemen."

The statement pointed out that while strict enforcement of the laws may never completely stamp out gambling, once the principle of legal gambling is endorsed, there is no stopping place. It predicted that gambling would be extended to baseball games and other sports and

that "city, state and national lotteries would be just a step away."

"There is no substitute for the honest labor for one's income," declared the Council. "On this principle our economy depends."

The Protestant Council represents 1700 churches of 31 denominations in the greater New York area.

## DEPARTMENT OF GOOD IDEAS

★ Church people from three counties in Indiana held a "little Cleveland conference" to discuss the finding of the World Order conference held last month. Leader was the Rev. Kenneth L. Maxwell, director of the department of international affairs of the National Council of Churches.

"The focus of the institute was a soul-searching by individuals as to their own convic-

tions about our responsibility for emerging nations and hungry people," declared Jack Robinson, the chairman.

## \* ADDRESS CHANGE \*

Please send your old as well as the new address

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

## ASSISTANT

Mid-western City Parish  
Prayer Book, Evangelical  
Experienced with youth  
Communicants—Colored  
Stipend expected. References  
Reply Box D The Witness  
Eaton Road, Tunkhannock, Pa.

## ALTAR GUILDS

LINENS BY THE YARD

Fine Irish Linens, Dacron and cotton  
for vestments, threads, transfers and  
supplies. Ask for price lists.

FREE SAMPLES

Mary Fawcett Company

Box 325 W, MARBLEHEAD, MASS.

Write us for

## Organ Information

AUSTIN ORGANS, Inc.  
Hartford, Conn.

## CASSOCKS

EUCHARISTIC VESTMENTS  
SURPLICES - CHOIR VESTMENTS  
All Embroidery Is Hand Done  
ALTAR HANGINGS and LINENS  
Materials by the yard. Kits for  
Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.

TEL. CH 4-3306

## Christian Healing in the Church SHARING

Only Church magazine devoted to Spiritual  
Therapy, \$1.50 a year. Sample on request;  
founded by Rev. John Gayner Banks, D.S.T.  
This paper is recommended by many  
Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2245 Front St. San Diego 1, Calif.

## ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and  
Seasons of the Church Year in the proper Liturgical  
Colors for the Episcopal Church. May be ordered with  
special heading for your Church.

Write for 'REE EPISCOPAL CIRCULAR or send  
30¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

## CHURCH FURNITURE

CHURCH PEWS • KNEELER CUSHIONS  
BULLETIN BOARDS • MEMORIAL TABLETS  
COMPLETE LINE OF FURNISHINGS

Foster & Co.

914 OLD NEPPERHAN AVENUE  
YONKERS • NEW YORK



# BOOKS...

**Kenneth Ripley Forbes**  
Book Editor

*No More War* by Linus Pauling.  
Dodd, Mead. \$3.50

The prime characteristic of this notable book is that it fairly bulges with facts; facts undiluted by theory, guesswork or despair. The author is an internationally known scientist whose knowledge and research includes chemistry, physics, geology, biology and medicine. He was awarded the Nobel Prize in chemistry in 1954.

The aim of the author in this book is to demonstrate for the reader the exact nature of the atomic age in which we live, the precise meaning of nuclear war and the one definite possibility that remains for a stable peace in the world of the near future. The chapter on *The Nature of Nuclear Weapons* is especially valuable for the average lay person. It avoids too technical language and describes the structure of the atomic bomb, its employment at Hiroshima and Nagasaki, the development of the hydrogen bomb and the future possibilities of yet more destructive super bombs.

Radioactivity and fallout and their menace to human life is dealt with in detail and the chapter on *The Nature of Nuclear War* is a horror story of vivid description. The appeal of 9,000 scientists to the United Nations for world peace is an impressive document. The immediate, pressing need, the author believes, is for a series of international agreements which will serve to mitigate the present threat of nuclear war and pave the way for a permanent world organization in the United Nations for research and united action to control the many factors that now threaten all nations and prevent any effective actions looking to the improvement of the living conditions of the world's underprivileged peoples. The author describes in some detail the proposed set-up of such a needed organization and then concludes his treatise with a series of interesting appendices which include Einstein's eloquent statement in 1946 in the New York Times entitled *Only Then Shall We Find Courage* and Dr. Schweitzer's *Declaration Of Conscience* in May 1957.

This book is a magnificent job and a great contribution to the education

of the common man and scientist alike in the nature of the present era, its dangers and its challenges. It should be on the open shelves of every library and on the desks of all policy makers and leaders of public opinion.

*Treatises And Sermons Of Meister Eckhart.* Editors and Translators: James M. Clark and John V. Skinner. Harper \$4.00

This is a book which will be heartily welcomed by all serious students of Christian mysticism. It consists of a generous selection from the writings of Meister Eckhart, including the first English translation of some of his Latin works and a new translation of his more familiar German writings. A long introduction by the editors is illuminating and serves admirably for a better understanding of the place the great German mystic holds in the development of Catholic theology in the fourteenth century. The book is one of the publisher's series known as *Classics of The Contemplative Life*, all of which are notable essays in appreciation of Christian mysticism.

*The Nature And Authority Of The Bible* by Raymond Abba. James Clarke & Co. 21 Shillings.

This book is an import from its British publisher and deserves a wide reading here. It is a thorough, searching study of the concept of authority in relation to the Bible unencumbered by the technical language of theology. The author assumes as his background the results of biblical criticism as developed and substantiated during the past century and seeks to supplement and interpret it by theological exposition. He is evidently well informed in matters of archeology which are vitally important in any realistic dealing with the Bible records. His chapters include a frank study of the vexed questions of Biblical miracles, myths and legends and he includes in an appendix a study of the Dead Sea Scrolls and Christian origins.

A stimulating and provocative book which will repay a careful reading and study by American theologians and Bible students.

## =Schools of the Church=

### VOORHEES

#### School and Junior College

DENMARK, S. C.  
Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. Reasonable Terms. For information, write to THE REGISTRAR.

THE ANNIE WRIGHT SEMINARY  
Announces Its Seventh-Fifth Anniversary Year, 1958-59, College Preparatory Studies in A CHRISTIAN SCHOOL

Year-Round Sports Program  
The Rt. Rev. Stephen F. Bayne, Jr., S.T.D., President.

The Rev. W. C. Woodhams, Chaplain  
For information write Ruth Jenkins, L.H.D., Headmistress, Tacoma 3, Washington

### St. Stephen's Episcopal School FOR BOYS AND GIRLS

AUSTIN, TEXAS  
Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster  
P.O. Box 818 Austin 64, Texas

### THE NATIONAL CATHEDRAL SCHOOL (FOR GIRLS)

### ST. ALBANS SCHOOL (FOR BOYS)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12  
Catalogue Sent Upon Request

Mount St. Alban, Washington 16, D.C.

### OKOLONA COLLEGE

OKOLONA, MISSISSIPPI  
A Unique Adventure in Christian Education  
Co-educational, Private, Episcopal Diocese of Mississippi (Protestant Episcopal Church)

Established 1902  
High School and Junior College. Trades and Industries. Music.  
For information, write:

W. MILAN DAVIS, President  
Today's Training for Tomorrow's Opportunities

# Schools of the Church

## Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to  
THE REV. ROGER A. WALKER, JR., M.A.,  
Headmaster

## ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-21. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V  
A.B. Byrn Mawr, M.A. University of Virginia  
ST. ANNE'S SCHOOL  
Charlottesville 2, Va.

## St. John's Military Academy

A preparatory school with a "Way of Life" -to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write: Director of Admissions, St. John's Military Academy, Box W, Delafield, Wisconsin

## HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster  
Plymouth, New Hampshire

## SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA  
FOUNDED 1901

Country Boarding School for Boys  
Grades 1 - 8

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes-Individual Attention-Home Atmosphere - Through preparation for leading secondary schools - Athletics including Riflery and Riding.

Summer School-Camp Combination  
June 21 - July 31

MARVIN W. HORSTMAN, Headmaster

## ST. MARY'S SCHOOL SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address  
THE SISTER SUPERIOR, C.S.M.



FOUNDED 1835

The oldest Church School west of the Alleghenies integrates all parts of its program-religious, academic, military, social-to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.  
Rector and Headmaster  
757 Shumway Hall  
SHATTUCK SCHOOL FAIRBAULT, MINN.

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster  
LENOX, MASSACHUSETTS

## DeVEAUX SCHOOL

Niagara Falls, New York  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12.

For information address Box "A".

MORISON BRIGHAM, M.A., Headmaster.  
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,  
Pres. Board of Trustees.

## THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,  
THE REV. ROBERT Y. CONDIT

## THE SEWANEE MILITARY ACADEMY

A division of the University of the South. An Episcopal School. A College Prep School. ROTC Honor School. On a College Campus. Benwood Scholarships. On a Mountain Top. Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

## THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

COLLEGE PREPARATORY  
GRADES: FIVE TO TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.  
Headmaster

Post Office: Box 662, PAOLI, PA.

## ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal  
ALBANY NEW YORK

## CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

## MARGARET HALL SCHOOL

Under Sisters of St. Helena  
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For Catalogue and "Ave Crux," Address  
SISTER RACHEL, Prim., O.S.H.  
Box W. Versailles, Ky.

## The Bishop's School

LA JOLLA CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART - MUSIC - DRAMATICS  
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY  
President of Board of Trustees  
ROSAMOND E. LARMOUR, M.A.,  
Headmistress