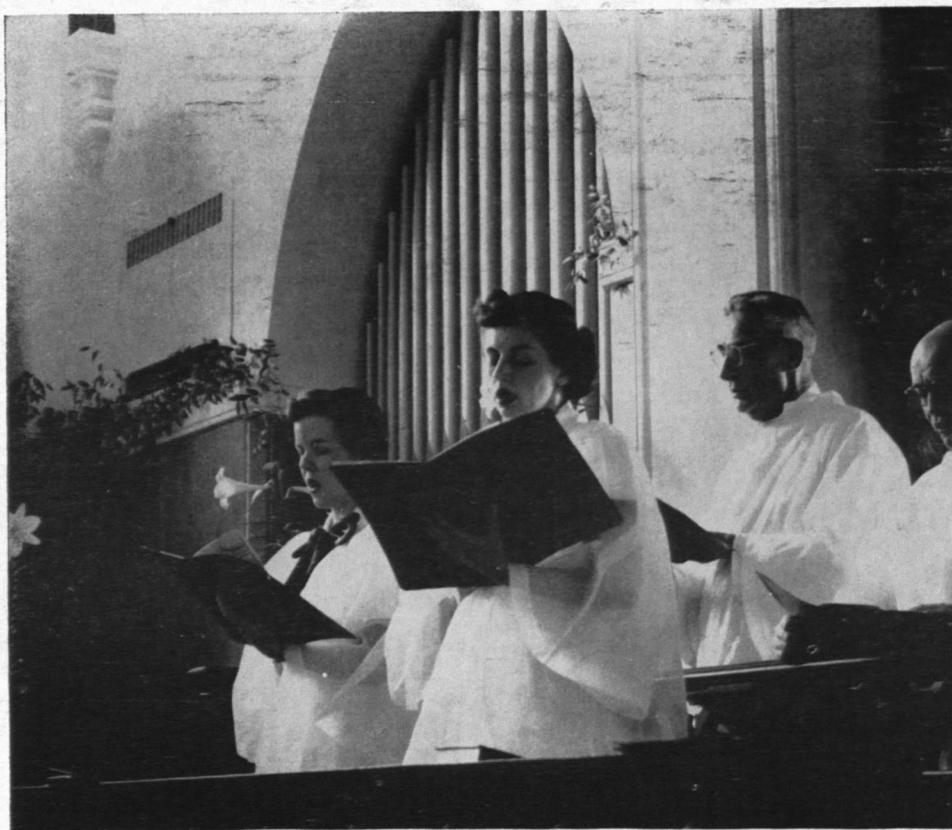


The **WITNESS**

NOVEMBER 26, 1959

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LOYAL AND DEVOTED CHOIR MEMBERS

THE REV. WILLIAM B. SCHMIDGALL, a member of the Joint Commission on Church Music, pays tribute to them in his report on page three of the work of this important Commission of the Church

Why Not Have Experiment In Worship?

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munion, 12. Wednesdays: Healing
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For Christ and His Church

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10 A.M. Holy Eucharist
of Forgiveness - Saturday
11:30 to 1 P.M.

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11:00 a.m. Service and Sermon;
11:00 a.m. Church School; 7:00 p.m.
Evening Prayer; 7:30 p.m. Young
Adults.
Tuesday: 10:00 a.m., Holy Communion.
Thursdays and Holy Days: Holy Com-
munion - 7:30 a.m., 12:15 p.m.
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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

Music Commission of The Church Confronted With Many Tasks

By William B. Schmidgall
Rector at New Hartford, N. Y.
and member of the Commission

★ The group in the Church appointed by the House of Deputies and the House of Bishops to form a joint commission on church music have a large task. It is difficult because music does not lend itself easily to prose communication, nor, since its standards involve taste and technical skills, can casual generalizations about its performance help to improve its condition. Further, when church music is the task, the order and rationale of her worship creates new demands and dimensions of concern not met in the secular field.

Beside the special purposes of church music, the commission has to consider the great variety of local conditions which affect the economy of the musical program wherever it is being worked out. Obviously, but too often forgotten, the amount of time and skill and money which are spent on the service of the Church's music is an important factor in its scope and limitations. The commission's interest is therefore widespread and it knows that it must be aware of the musical situations as found in the smallest as well as the largest parishes.

The commission is not the hymnal commission. Whenever the hymnal is to be totally re-

vised, the General Convention appoints an especial commission to do the job; after this is done, it disbands. However, in the intervening period between revisions, the commission on church music is responsible for the service music and index section. We are fortunate to have four members on the commission now who served on the hymnal commission who prepared the Hymnal 1940. They are the Rev. F. Bland Tucker, the Rev. John W. Norris, Mr. Leo Sowerby and Mr. Ray Francis Brown.

Speaking of the hymnal commission, Dr. Tucker reports a recent newspaper article accusing that august body of subversion because they had singled out "In Christ there is no East or West" (Hymnal 263) for mention in the book's preface. Said the author of this hysterical article, this was all part of a subversive plot such as only pinkoes could conspire to do. For those members of the hymnal commission who might read this, it should be known that Dr. Tucker was given equal space in print in the same newspaper to straighten out, with his customary zest and accuracy, a rather bewildered public.

Meanwhile the music commission goes on its way without newspaper publicity for most of its efforts, as various and interesting as they are. The

chairman is the Bishop of Long Island, the Rt. Rev. James P. DeWolfe and the vice chairman is the Rev. Emmet P. Paige of St. Mark's, Philadelphia. The group meets twice a year with committees meeting in the meantime as need requires. Its membership comes from the eastern seaboard and the mid-west; two bishops, four priests and six laymen.

The commission is currently in publication with four pieces of literature. They are "Music for Church Weddings", "Music for Church Funerals", "Service Music and Anthems" and "Ideals in Church Music". The first three are being revised. A projected handbook of music in the Episcopal Church is being written for the commission by Mr. Brown. By reason of its dependence in a large measure upon royalties, revisions of above titles and the handbook will be put out by H. W. Gray Co. rather than, as at present, Seabury Press. It is felt that since much of interest in these pieces is found among musicians that a music publishing house is naturally better equipped to distribute and advertise the commission literature.

Hymnal Insert

With the cooperation of the Church Pension Fund, who print and distribute the Hymnal, an insert is being prepared for the back of that book, which with the reduction of its present stock, will be bound into the book. This insert will add new service music and a revised liturgical index. Among the service music additions

there will be an "Anglican Folk Mass" by Martin Shaw, a new communion service by Leo Sowerby, a communion service in the Phrygian Mode by Willis Bodine, the Missa Sancti Christopher by Charles F. Waters. There will also appear plain-song settings of the creed (Missa de Angelis), the Gloria (Missa Dominicalis), the Benedictus es (Tone VI c), a plain-song Jubilate (Tone IIa 6) and Magnificat (Tone IV 4). The Benedicite, omnia opera Domini will be given in its allowable shortened form with both a plainsong (Tonus peregrinus) and Anglican chant setting.

Recordings

Two recordings have been made available through the work of the commission. They are "The Liturgy in English" and a hymn record, "Praise to the Lord", Columbia label ML 5334. The hymn record done on one side by the choir of the Church of the Ascension in New York under Vernon DeTar's direction and the other General Theological School's choir directed by Ray Brown has been given exceptionally good reviews. Like the Liturgy recording, it stands as a necessary reference for good Church music.

Each year the commission conducts a school of Church music in a different geographical area. The last was held at Evanston, Illinois, and for the coming summer of 1960 an invitation from Virginia is being seriously considered. Mr. Paul Beymer, who is secretary of the commission is in charge of arranging these yearly schools.

Mr. Edward Gammons, of Groton School, has for one of his main concerns the construction of pipe organs. His statement on pipe organs, approved by the commission, has been circulated among all dioceses during the past year. It sets

forth positive principles governing the installation of church pipe organs and includes a general list of builders throughout the country. The statement infers that electronics are not recommended by the commission. Where no funds can be found to purchase a pipe organ, a reed organ is proposed as the appropriate choice.

The newest active member of the commission is Mr. Alec Wyton, master of choristers and organist at the Cathedral of St. John the Divine in New York. He is supervising the organization of the material to be used in the Hymnal insert.

In addition to its own work, the commission takes the opportunity to endorse and support the work of other musical projects within the Church. At its last meeting, is unanimously endorsed the new children's hymnal soon to be published by the curriculum division of the Church's department of Christian education.

Music Goals

As the joint commission on Church Music fits into the total program of the Church's music, it is obvious that it cannot nor does not pretend to provide answers to all the problems besetting the music of our worship. It is certainly not a law giving body. Yet it operates in an area of concern where the setting and the defense of high standards is of critical importance. The articulation of and the forceful pleas for meeting these high standards is not the job of the commission alone. Thus everyone gladly notes the emphasis being placed upon music more recently in our seminaries, producing clergy throughout the country who generally are better trained than ever to know what to look for and build toward in the over all direction

of the Church's music. By this training, clergy are helped in communication with their parish musicians. Where the parish musician's competence in dealing with liturgical music outstrips the abilities of the clergyman, he can be a keener and more intelligent support to the musical life of the parish. He can recognize competence in musical ability. Where he is found to be better informed than the local musician, he is better able to direct the music program and say what is wanted with real meaning. If only in the area of communication and understanding between clergyman and organist, the clergyman's training will do much to make for a more effective relationship in building of a good music program.

As it too often appears, our parish musical life is either in a state of feast or famine. There is too wide a gap between the wonderfully executed musical services of a few of our churches and the inadequacy of the music in so many of our parishes. The fact that tv, radio and other entertainment media produce a kind of music which strives for faultlessness in execution is a goad to us in the Church insofar as it forces us to admit that what we bring to God in musical response to his love and judgement needs work, dedication of self and expense of money. The argument that professional musicians do fine jobs just for money is, if true, no excuse for us either to put up with shoddy musical offerings to God or to hold back on the necessary effort to see a good job done.

Tailoring our musical offerings to the abilities of our local musicians does not have to mean a reduction of standards. However, the weekly avoidance of honest work and enthusiastic planning will quickly make it evident that we care neither for

high musical standards or the high calling to worship God in spirit and in truth.

Minimum equipment need not hinder the quality of the music. It is truly claimed in the preface of the Hymnal 1940 that this book alone "fully equips any church for every essential need of its worship". A listing of thirty-two hymns suitable for use as anthems is given following the index of tunes at the back of the book.

A service sung entirely in unison, if sung with preparation and zest, is far more glorious than many of the weak attempts to imitate cathedral music in parish churches without care or devotion and practiced ability. The wise and

generous use of small talents may be exceedingly more fruitful than greater talents displayed casually and irreverently. Still, the highest standards of performance remain, because they are the least we can offer in the worship of God.

In truth, the joint commission on Church music is no nearer the real heart of the matter than is that unsung hero, the loyal and devoted choir member, who week after week gives himself as he is able to the communication of the Gospel through music for the worship of our God. Nor is its aim any less that the highest calling of all the ages, "Let everything that hath breath praise the Lord".

World Peace Stressed At Unity Parley Held In Evanston

★ Some 300 clergymen, seminarians, and lay men and women explored Christian unity, the current status of overseas missions, the so-called younger Churches abroad and world peace during a conference at the Evanston Institute for Ecumenical Studies. The conference was sponsored jointly by the institute and the Church Federation of Greater Chicago.

Walter W. Leibrecht, institute director, said the conferees also gave their attention to the third assembly of the World Council of Churches scheduled for December, 1961, in New Delhi, India. General theme of that assembly will be "Jesus Christ — the Light of the World."

"World peace was very much at the center of the conference," Leibrecht declared, "Only when a deeper loyalty to the Universal Church is felt — only then can the Church contribute to international understanding."

Set up in 1957, the institute trains leaders in the ecumenical movement, and serves as a center or research and study in ecumenical concerns and for seminars on the practical application of Christian principles to every day problems. First of its kind in this country, it is patterned after the World Council of Churches' Ecumenical Institute at Bossey, Switzerland.

Speakers at the meeting included Andre Trocme of Paris, a French theologian and pacifist who is secretary of the International Fellowship of Reconciliation; D. T. Niles of Ceylon, secretary of the World Council's department of evangelism and visiting professor at Union Theological Seminary, New York; and Raymond Maxwell, executive secretary of the department of inter-church aid, Geneva.

In an interview, Trocme asserted that the "divided Church is a scandal to the world." Christian unity, he said, means

"not only abolition of the sects, but visible unity of people who renounce war, who are entirely non-violent."

"The Church's reconciling mission in the world today can only be expressed by adoption of non-violence by the totality of the Church members," Trocme stated. "In its ministry of reconciliation the Church continues Christ's ministry on earth and therefore preserves the unity of his body."

CANTERBURY DEAN VISITS CHINA

★ Dean Hewlett Johnson of Canterbury has ended a tour of China where he gathered material for a book. It will be entitled "The Upsurge in China" and, he said in an interview, "will tell the British and Americans about the accelerated creation of a new era in the whole country."

He also stated that he had seen nothing to confirm reports of religious persecution that have "originated mostly from the United States."

CHURCH-STATE RELATIONS

★ People interested in Church-state relations will be able to draw their own conclusions from a note on his renewal that we received from an Episcopal clergyman, who serves as an army chaplain in Spain, with the rank of captain:

"I am forbidden by 1953 protocol between the United States and Spain to have any dealings with the new recognized Bishop Molina of Madrid where I live. He appreciates the Witness."

We have no way of knowing how Bishop Molina gets this magazine but we assume that the army chaplain mails him his copy when he has finished with it.

NEW YORK TO ELECT SUFFRAGAN BISHOP

★ The diocese of New York will elect a suffragan bishop on December 15th, with four clergymen having been nominated by the committee appointed at the last diocesan convention.

John A. Bell, the rector of the Incarnation, New York; the Rev. Dillard H. Brown Jr., rector of St. Luke's, Washington, D.C.; the Rev. Albert A. Chambers, rector of the Resurrection, New York; the Rev. J. Stuart Wetmore, director of education of the diocese, are the men named by the committee. Others may be nominated from the floor.

Bell, an evangelical in churchmanship, has been a leader in social relations in the diocese.

Brown, likewise socially minded, is described as a middle-of-the-roader in churchmanship, and is the first Negro to be nominated for the office of bishop in the diocese of New York.

Chambers is an Anglo-Catholic and is one of the leaders of the American Church Union.

Wetmore came to the U.S. from Canada, where he had been a leader in religious education, to take the position he now holds. His churchmanship is not known to this reporter but presumably it could be called middle-of-the-road.

PLANNED PARENTHOOD COMMITTEE

★ A national advisory committee of clergymen has been announced by the Planned Parenthood Federation, with Bishop Pike of California the chairman.

The committee, which will have a membership of thirty, will encourage a closer relationship between the birth control movement and religious organizations.

Pointing out that as many as twenty million married American adults are inadequately

trained in medically approved child-spacing techniques, Bishop Pike said "an urgent public need" is for these couples to have access to medically supervised contraceptive services in public health departments, tax-supported hospitals and clinics, and welfare agencies.

He also said that "it is reasonable to hope that we can assist the Roman Catholics in finding family planning methods which are morally acceptable to them as well as to others."

Only seventeen clergymen have been so far named for the committee, with the Rev. Joseph F. Fletcher, professor at Episcopal Theological School, the only other Episcopalian.

BISHOP OF TOYKO CONSECRATED

★ The Rev. David M. Goto, professor at St. Paul's University, Tokyo, was consecrated bishop of Toyko on November 11th.

Presiding Bishop Michael Yashiro was consecrator, with Bishop Kenneth Viall, formerly of the United States, one of the three other consecrators.

The sermon was preached by the Rev. Kenneth E. Heim who represents the Episcopal Church in Japan.

Bishop Goto did graduate work at the Virginia and Union Seminaries.

PLAN FAITH AND ORDER COMMISSION

★ Progress toward the creation of a permanent faith and order commission in this country was reported at a meeting of the commission's advisory committee in New York.

The Rev. W. A. Norgren, an Episcopal clergyman who heads the National Council of Churches' office of faith and order studies, said that, in connection with the commission's

establishment, an analysis will be made of the contributions to faith and order that can be made by youth, higher education, and women's work units of the Council.

He said that state and regional faith and order conferences also are being planned.

The commission will parallel on a national scale the work of the World Council of Churches' faith and order commission.

The commission will concern itself with "an on-going deliberative theological study in the area of order and organization," and "an on-going study of the ecclesiological significance of local, state, and national church councils."

PEACE CONGRESS IN SWITZERLAND

★ Nearly 1,000 persons attended a congress in Zurich, Switzerland, sponsored by the Protestant universities of the country. With the theme, Christ and Peace, the delegates discussed the conflict between ideologies, the use of nuclear weapons, conscientious objection, and the Christian responsibility toward underdeveloped countries.

Also discussed was the problem of Christian unity. One of the guest speakers was Father Albert Ebnetter, a local Roman Catholic priest, who outlined the purposes of the Ecumenical Council summoned by Pope John. Another was Prof Heinrich Wolf of the Ecumenical Institute at Bossey who spoke on the work of the World Council of Churches.

MILLARD IS SUFFRAGAN OF CALIFORNIA

★ The Rev. George R. Millard, rector of Christ Church, Alameda, California, was elected suffragan bishop of California. He won on the third ballot after being nominated from the floor.

SEMINARY TEACHING

THERE IS NO AUTHORITY APART FROM TRUTH AND THERE IS NO VALID SCRIPTURAL CLAIM TO TRUTH APART FROM AN INSPECTION OF THE SOURCE AND MEAN-OF THE TEXT ITSELF. THE SECOND OF TWO ARTICLES ON NEW TESTAMENT CRITICISM

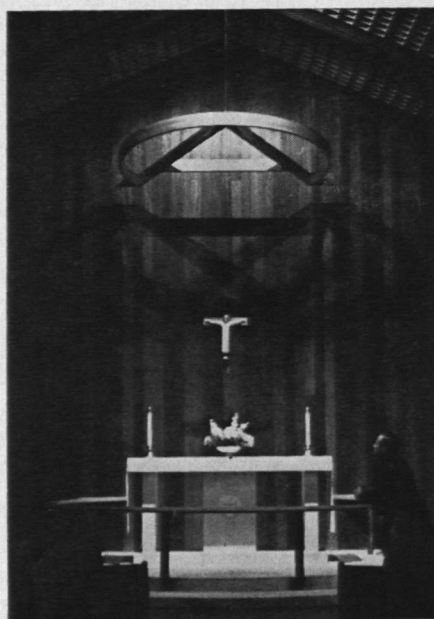
By F. Earle Fox

General Theological Seminary

FORM criticism can be and has been abused by letting it run loose without checking its findings against those of other methods and by drawing conclusions unjustified by the evidence. This of course is illegitimate in any field of study and can only be destructive. But the solid results of form criticism and source criticism give us a clearer window into the past than we have had at any time before and do not in fact threaten but rather confirm the Christian Gospel.

The question, however, can be driven further back and it can be asked why we need use these tools at all instead of accepting Scripture as tradition has interpreted it for us. Part of the answer is that tradition hands it down to every age in a little bit different light and every age receives it in a little bit different light than the age before. The Reformation scholars recognized this when they attempted to get back to the teachings of the primitive Church beneath the accumulated tradition of 14 centuries.

The Bible was written by individuals scattered over many centuries of time, but by individuals always within a community, using the language of and building on the past experience of that community. To this past was added their own witness to God acting in their lives within the context of their historical situations. The Bible therefore like any other historical document is authoritative, i.e. it tells us something about reality, to the extent to which it witnesses to history. To say that any historical document



The daily lives of seminary students is at the altar

has "authority" is to say that it reveals some truth concerning past events or conditions. Historical authority is simply verifiability under the criteria applied to historical documents. If on the basis of an historical analysis it can be held that the reality to which Scripture does witness is God's action in history his working in the lives of these people, then it is relevant to Christianity, then it is authoritative for what is to be believed about God for non-Christian as well as Christian. It is authoritative because it is then seen to be factual history which is relevant to the nature of God and the destiny of man.

Truth can be expressed poetically in terms of myth and metaphor or literally; these all have their place. But they can be disentangled and understood for what they are only through a critical examination of the text and all that is related to it. Truths that are perhaps not based on specific historical events, e.g. the Fall, or for some other reason could not be observed and reported, must be verified by some other source, e.g. our present experience. But if the authority of the Bible is to be truly of the Bible, then it cannot be rooted in the prejudgements which we carry to the Bible. Real authority, the claim which Scripture makes on us, embodies itself in the glowing truth from which scholarship has burned away the crust of accumulated ignorance. There is no authority apart from truth, and there

is no valid Scriptural claim to truth apart from an inspection of the source and meaning of the text itself.

Meaning of Words

AN EXAMINATION of the meaning of words makes this even clearer. Words as they stand, mere black marks on white paper, are simply unrelated ink spots. Marks on paper by themselves do not have any meaning whatsoever. One only need try to read the Bible in some foreign language without first having learned the language to discover this. Strictly speaking, words do not mean anything, rather people mean something by their words. Words, that is, take on an assigned meaning only when someone gives it to them, and communication results only when two or more people agree to mean the same thing by the same sign. Words represent the meanings of people in community.

This being the case, we cannot honestly go to any text without taking pains to discover what in fact was the intention of the authors and the communities in which they wrote for this particular set of linguistic symbols which is our Scripture. We must distinguish between the original meaning a passage had and any later interpretations that might have been placed on it. If form criticism or any other tool can help us do this, then these tools increase the authority of Scripture for us, they do not destroy it. If Scripture does witness to God's sovereignty then historical analysis can only strengthen our faith by verifying it. But if Scripture does not witness to God's sovereignty, then we had better find it out lest, as St. Paul warned the Corinthians, "we are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised." (I Cor 15:15)

Scriptural authority if presupposed before one examines the text cannot, by its very procedure, be anything more than a projection of uninformed opinion. It may or may not be a true opinion, but that is exactly the point at issue. We need some method of distinguishing between true and false opinion. A critical investigation is indeed liable to uncertainty, but at least there are checks that can be applied. A presupposed or dogmatic notion of authority by definition forbids any meaningful correction of itself.

If Scripture is a collection of writings having historical value as interpreted by normal "secular" standards of verifiability, it might be

asked, "What then has inspiration to do with Scripture? Is God irrelevant to our reading of the Bible or to the way in which we interpret it?" We might as well ask if the Holy Spirit was irrelevant to the fact that only the prophets were able to face up to the events of Hebrew history. God did not use them as a mobile public address system. Rather he fulfilled their humanness and freedom by giving them strength to face the obvious corruption about them. It was the prophets' awareness of God's presence which gave them support, or nearly impelled them, to challenge their people. They did not have to go to Yahweh for the literal content of their message. Israel had deserted her Lord and so would fall at the hand of the enemy. That was all too evident for anyone who cared to look. But few did care to look because few in any age are prepared to face up to the judgement of Amos's plumb line against the tottering wall. To the prophets Yahweh was still real because they had lived a life "in Yahweh." They knew that he was still with them and so they could bear to proclaim his truth.

Life in Christ

CHRISTIANS come to the Bible with their faith. But if this is to mean anything at all, it must mean that we come to the Bible with a life in Christ, literally touched and strengthened by his presence. We know Christ because he is alive now, not only when Paul was writing. In Christ we can face the facts of history. If we cannot, then Christ is a fake and Elijah can be quoted against him: "Cry aloud, for he is a god! either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened!" (I Kings 18:27). Or Jeremiah: "Their idols are like scarecrows in a cucumber field, and they cannot speak . . . Be not afraid of them, for they cannot do evil, neither is it in them to do good." (10:5)

Whether it be a Protestant "biblical fundamentalism" or a Catholic "Church fundamentalism," a fundamentalist approach to knowledge is not Christian and does not preserve the Christian faith. A dogmatic approach to history puts the Holy Spirit in the position of Peter Pan, who tells his audience to clap their hands and to believe in fairies in order that Tinker Bell might be saved. If this is redemptive history, then real history as it occurred becomes quite irrelevant to revelation. We cannot invoke the Holy Spirit to rewrite the past, to give past events a significance which they did not have in fact when they hap-

pened, or to keep alive an otherwise untenable idea. Events must stand on their own feet. Christians are not called to be children who never grow up, the Holy Spirit is not Peter Pan, nor is redemptive history a fairy tale. But as long as we treat it as such, so long will the people continue to treat it as such. And if we will not submit to the discipline of truth, so will we continue not to be trusted by the world at large.

The name of God is ignored among the peoples because we have repeatedly denied the consequences of our faith. Out of fear and ignorance the Church has failed to teach the best it has to offer. Yet it is precisely our faith that commits us to an objective appraisal of history, not to any prejudgement of what it must have been or of what its documents must witness to. To deny this is to emasculate both the Incarnation which proclaims that history belongs to God and the Resurrection which proclaims that we need fear nothing.

Rooted In History

WE NEED fear nothing but the loss of truth. We who say that all truth is of God cannot turn and say of any genuine form of scholarship

that it destroys the faith. Orthodoxy (literally "right praise" or "right opinion") cannot be put in opposition to truth. And it is quite pointless to claim that God reveals himself in history unless this revelation can be detected in the stream of history by valid methods of historical study. The Anglican tradition has at nearly every crisis turned to history for its defense, and no tradition in Christendom is more solidly rooted in history. The employment of critical tools, as they develop, for the examination of Scripture is therefore the logical and practical flowering of that tradition.

Revelation is not primarily the recording words of Scripture, still less any infallible words. God's revelation is infallible only because God's revelation is his own action in history and his own presence in the lives of people. And so the job of the historian is this, to find out at all costs what really happened, what was the event that lay at the root of this news which is so good. Thus and thus only can Scripture perform its prophetic function as a critic of tradition. And here we can find the basis for the unique authority of Scripture: the truth of its message that God is working in history to save his people.

Why Not Have Experiment In Worship?

By Martin Cooper

Clergyman of the Church of England

Greater Variety

EVER since the Reformation the Church of England has been striving to return to and retain the uniformity exemplified in the Latin Mass of the Middle Ages, when men were by and large content to hear, week by week, the same service in identical terms.

The Reformation threw everything into the melting-pot and from 1549 to 1662 the Church in England engaged in vigorous liturgical activity, endeavoring to find a universally acceptable alternative to the old service.

The experiment failed. Once the old uniformity had been shattered, not all the king's horses and all the archbishops' men could put it together again. The age of dissent had arrived, and it was because the Church of England, beating its head against a brick wall, insisted on uniformity, that it ceased to be the Church of the English people, and became but one among many Churches, though still the largest and most firmly based.

IT WAS felt impossible in those years of fierce religious argument to hold together under the roof of the parish church both those who were prepared to use the Book of Common Prayer and none other, and those who would have welcomed a greater variety in forms of public worship.

How sad a thing was this. Thenceforth, the Church became more and more part of "the Establishment" to its great loss, and the dissenters, identified more closely with the humbler folk, became the opposition, and, to the great detriment of the common life, parish communities were divided.

Still the parish church stood in the center of the village; up in the woods little dissenting meeting-houses were built where men and women worshipped God with fervor in ways which appealed to them better than that of the Church.

Communities were split in religion, and therefore in life, from the top to the bottom.

This is the tragic tale of our disobedience, the sin of our divisions, and it is only in comparatively recent years and in face of the missionary situation that some in the Churches have begun to repent. To go overseas to make Church of England Christians, Methodist Christians, Congregationalist Christians, Baptist Christians, Presbyterian Christians, no longer appears a valuable activity but a shockingly sinful one, and from this conviction has sprung, as the herald of a new order, the South India United Church.

We must forget that in the past there was sin on both sides; we cannot merely blame the dissenters as schismatics responsible for our divisions then and today. There was impatience perhaps, and spiritual pride on the part of the dissenters; there was certainly intolerance, formalism and pride on the part of the Church, and we have not lost these sins today.

But looking back it seems to me that it was the insistence by the Church on uniformity that above all else wrecked all chance of retaining one, holy, catholic and apostolic Church in this country.

Liberty and Charity

WE WERE afraid of liberty and charity; afraid of leaving the parish churches and communities to experiment; determined to insist on correct dress for our ministers, on the exact form of words they should use when celebrating with their people the Christian family meal.

Why, in the name of common sense, in the name of the Christ who lashed the formalists with his tongue, must the members of one Church use exactly the same words when they worship each Sunday?

Why should the gentle layman be hurt and puzzled, even shocked and horrified, if the vicar at the church he attends on holiday doesn't stick exactly to the letter of the service he is accustomed to at home? Why shouldn't he welcome with interest another way of doing things, a different form of words for approaching the inexhaustible majesty of the infinite God?

Is he so little-minded, so hide-bound by the shibboleth of uniformity that he must needs scream in protest? Does he really believe that God cares a rap what a man wears to celebrate the Eucharist, or that he should care, either, as long as things are done decently and in order?

Why do we still insist on this outdated uniformity from another age as if we were all children in the art of worship? Can, indeed, any art remain one when put in a strait-jacket?

It would appear that in recent years there has been a degree of refreshing and inspiring experiment and disregard for uniformity in the diocese of Southwark, for the new bishop reports that in the celebration of the Eucharist not only has the 1662 rite of the Book of Common Prayer been used, but also the Prayer Book of the Episcopal Church of Scotland, of South Africa, of South India, and even English translations of something very like the Roman Mass. What a delightful catholicity! There is at last a new spirit abroad and some at any rate in the Church of England are throwing off the shackles of uniformity and by quiet experiment are entering into the richness of the experience of other Churches. What a diocese in which to work! What freedom!

Back to 1662

BUT alas the end is in sight, for the new bishop will not have it. He believes the laity to be so thin-skinned and mentally limited that they will be offended by this glorious liberty. "Back," he says to his clergy, "back by January, 1960 to the position of 298 years ago!"

If the laity really think as the bishop of Southwark believes only the ponderous teaching of the clergy is to blame.

The fact that the bishop believes in liturgical experiment, and will hope to set aside a church building for it in his diocese, is in the circumstances a matter of very small significance. He might as well tell us that he believes in Meals on Wheels for Old People and is about to set aside a building in his diocese for experimenting in this valuable activity. There is only one place for liturgical experiment, and that is amongst the living Christian communities in the parish churches of England, which won't live much longer unless they are allowed to come to life in their worship. Any other experimenting is so much eyewash in cloud cuckoo land!

Bold Ventures

COULD not the bishops at least agree to allow some churches, half-a-dozen, a dozen, a score, in their dioceses, to experiment boldly in different ways of Christian worship? If most

of them are prepared to allow the modifications of 1928 without protest cannot they, in changed conditions, allow South African, American, Scottish, Irish variations as well to our great enrichment?

Nobody believes today in the verbal inspiration of the Bible. Cannot we now forget our present

belief, or something perilously near it, in the verbal inspiration of the Prayer Book?

We must abandon this extraordinary and peculiar conviction that you can't worship God properly on Sunday unless you use exactly the same words as are being used in every other parish church in England.

A Tribute To Missions

By Wendell Willkie

One-time candidate for President of the United States

ONE of my keenest impressions from my recent trip around the world, after talking to hundreds of persons, important and unimportant, is that people all over the earth are breaking old bonds; the bonds, for instance, of imperialistic domination; the bonds of ancient priestcraft, so especially marked in the Moslem countries; the bonds—as in China—of old traditions now obsolete. All over the earth there is a ferment, not just of masses, but of individuals, millions of them, who are acquiring new individual hopes and are preparing to accept the individual responsibilities that support such hopes and aspirations.

This new awakening, this democratic ferment, is closely bound in with a fact to which I have often referred since my return. I mean the existence of almost universal good will toward the United States of America. Without this good will, I would be fearful that this war will be only another war, tragically, because uselessly, fought. I see this good will as a cement, binding the nations of the earth together. And the most important hope I have, as I look forward, is that this cement shall hold.

Faith In America

UNDOUBTEDLY, after the war, we face a period of demoralization. An effort of such magnitude as this war, involving so many people and such intense passions, must produce emotional, psychological, and moral reactions. That period will be critical for all of us. It will be critical for the United States. It will be critical for the cause of freedom. In that period, the democratic ferment of which I have spoken might well degenerate into chaos. And in that chaos the United States would inevitably become involved. The cause of freedom, even here among us, might well be lost.

This is, surely, a danger that we face. And as I see it, our chief insurance against such a

calamity is this goodwill—this cement which now binds so many peoples together in a common faith in America. Only if the cement holds, only if the good will continues to bind, can we hope in the future to build strongly enough to support freedom—and well-being—and human faith.

Now this good will toward the United States is the result of many factors; all created for the most part not by a few selected official leaders but by a multitude of Americans who in industry, agriculture, education, the arts, medicine, science and religion have exercised the qualities of individual leadership around the world.

For instance, other people admire our wonderful industrial development, but are watching to see how widely we diffuse its benefits among our own people. Our motion pictures, even when they are presenting our less glamorous conditions, portray for them what seems to these people an almost fabulous standard of living that has come in the wake of that industry: the people of other lands want to emulate that standard.

Even more important, they know that, however good or bad our international policies, we have no desire to rule, own or control them. They have confidence in us because they know that however powerful we may become, we do not want to enslave them. Those are some of the reasons for the existence of this good will, so indispensable to world recovery.

Foreign Missions

THERE is another reason, one of particular interest to the Christian people of America. Back in my home town in Indiana when I was a

Second of a number of articles that appeared previously in The Witness. This was written exclusively for this journal following Mr. Willkie's trip around the world during world war two. It is available in a leaflet at 10¢ a copy or \$4 for 100.

boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing. In later years, I sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the east, it sometimes seemed to me presumptuous on our part, to aspire to convert the entire world to our particular religious views.

On my recent trip, however, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of good will for America. Everywhere I went I found American colleges, schools, hospitals and churches, many of them supported by the Churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveller. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half-a-dozen, or ten, or twenty, with their wives and children, who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindliness.

Respected and Admired

I ASKED people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead. The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindliness is pro-

verbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities new-self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war he burned the books. We who want to prepare for peace must open them—open them all over the earth.

China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future which they know is inevitably tied with the western democracies. The germ of this process, in my judgment, was planted 50 years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters.

American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our western institutions to her own chosen way of life; and she has acquired social and economic standards that are amazingly congenial with ours. Today she turns in her thinking to the western world to which her neutrality has been a bulwark. One of the big factors in this attitude has been Rober College at Istanbul.

Fine Leadership

THIS kind of work, in which American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership. They develop within their missions a sense of well-being, of self-respect; others in nearby communities are awakened to these new forces; the movement, constantly nourished by western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe,

is one of the chief causes for the good will toward the United States.

Furthermore, it is multiplicity of leadership exercised by thousands of men and women that is responsible for one of the most striking contrasts in the Far East today. In Japan, western education, western industrial development were welcomed more eagerly and earlier than in China. But they were imposed upon the people from the top by the leadership of a ruling clique who were interested solely in the commercial, mechanical and military advantages to be derived from these new ideas.

In China, these same ideas spread slowly through the people, initially under the leadership of missionary educators, doctors and religious teachers who were primarily interested in ethics, culture, and ways of living. Consequently, in Japan, tyrants perverted the great power of modern industrialization to efficient, mechanized barbarism. In China, the people, through their own leaders, have found in western ideas the way to individuality and freedom based on the principles of truth and justice by which nations must live.

Our Brother's Keeper

TODAY our energies, our minds, our hearts are consumed by the urgencies of the war we are fighting. But our hopes turn to the future. Deep in our consciousness we find ourselves saying again and again: "When the war is over,—?" —" and, tentatively, fearfully we begin to plan our personal lives. But we are beginning to realize that we can make no plans, we can have no personal lives if the world around us is not at peace.

We know that the fighting will be over and we shall have a technical peace. But how can we make that peace real and enduring? If we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy.

A world of peace and well-being, to survive, must rest upon and be suffused with those age-old principles which the Churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question: "Am I my brother's keeper" have the courage to answer, "Yes."

Don Large

The Pariah House

THE Church secretary was guilty of a Freudian slip the other day. In mimeographing the notice of a meeting to be held in the Parish House, she unwittingly typed the letter "a" in place of the required "s," with the result that the committee found itself being invited to the Pariah House!

Now maybe it wasn't really a psychiatric slip of the finger. Maybe the girl actually is resentful of the individuals and groups who daily buzz her on Church business. (As a matter of fact, however, we know she loves them!)

But her error, deliberate or unconscious, nevertheless led me to Webster, who says that a pariah is "any person or animal generally despised; an outcast."

This, in turn, led me to muse upon the fact that the secretary's mistake was possibly correct, after all. Christ came to save the lost—the sick, not the self-righteous — and the Church of God is the sanctuary of the outcast. Wasn't it St. Augustine who, thinking of how bereft the wanderer is until the Lord saves him from himself, wrote: "Our hearts are restless 'til they rest in Thee"? And G. K. Chesterton surely had the same thought in mind when he composed the quatrain which goes,

To an open house in the evening,
Home shall men come,
To an older place than Eden
And a taller town than Rome . . .

With these truths in the heart, I sometimes think that sackcloth and ashes (worn in a humble spirit of unworthiness and thanksgiving) are a more fitting garb for the House of God than morning coats or mink capes.

For the Body of Christ is not the exclusive country club of the elect, but rather the society of sinners. These are the homeless wanderers who know they have no abiding city, short of the City of God. They are the Prodigals who, finally coming to themselves, fumble their way homeward and say to the Father, "I am not worthy to come under Thy roof; but say the word only, and my soul shall be healed."

The world, the flesh, and the Devil cordially despise those many mansions in our Father's

House. And with equal cordiality they despise those who, lost and outcast, unerringly sense that the only saving home is His. For the world, the flesh, and the Devil know they can no longer manipulate the restless man who has learned under Whose roof he will ultimately find his peace.

Which, incidentally, is why I find myself so deeply moved by that old English petition known as the "Prayer Over A Church Door":

God, make the door of this House wide enough to receive all those who need human love, fellowship, and the Father's care, and narrow enough to shut out envy, pride, and hate. Make its threshold smooth enough to be inviting to children or straying feet, but rugged enough to turn back the temptor's power. God, make the door of this House the only true gateway to Thy eternal Kingdom.

But since such a big subject is too much for a single column, I suggest it be discussed at the annual parochial meeting (Monday, November 30th, at 8:30 p.m.).

We shall foregather in the Pariah House!

Pointers for Parsons

By Robert Miller

ALTHOUGH we have much that is comfortable and much that is enjoyable we none the less live in "times that try men's souls." There could be a third world war and with H-bombs it would be terrible. If there is bacteriological and chemical warfare too humanity will be hard put to it to survive, to rescue anything of civilization. It is not much comfort to

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THE WITNESS

Tunkhannock

—

Pennsylvania

be told that "safety is the sturdy child of terror" for it means that to be safe we must live with terror.

There is another thing that makes the reflective man afraid and that is the exploding population. Undernourished now, how will a still larger population be fed? No doubt if man's will was wholly set on solving the problem a great deal could be done but it is not so set. And there is not much time! Hungry peoples and emergent nations are not easy to deal with. With the greatest goodwill in the world it is not easy for the have-not people to live at peace with the haves. White supremacy is no solution. It's day, short as it was, is done. It always rested on better tools than better ways, better weapons than better morals.

When the century began there was great hope of peace and progress but war came, not once but twice. So much was in man's grasp then and even more is in his grasp now. Yet war may come. To put it plainly, peace is not of this world.

So it may be that the priest or minister whose standards and values are not of this world is God's watchman and guide, set to warn the people of their danger and guide them into the way of peace. Not many will follow him or listen to him any more than they listened to Christ and the prophets. Many are called, but few are chosen. That is not a pleasant text but much of what Jesus said is not pleasant reading. Yet the Bible is right.

Anyway, we are set in the midst of many great dangers and only if we seek with all our hearts the Heavenly City are we likely to feel in anyway secure.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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

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The WITNESS — Tunkhannock, Pa.

CHURCH LOTTERIES CONDEMNED

★ A resolution strongly condemning gambling and lotteries to raise funds for churches was passed at the annual meeting of the Massachusetts Council of Churches, meeting in Boston.

Other resolutions called for applause for radio and television programs contributing to public welfare and protests against those not in the public interest; intensive study of Communism so people will discern its true nature; new study and thinking in the realm of politics, economics, social and religious affairs; and increasing support for refugee resettlement.

President Henry Van Dusen of Union Seminary, New York, told the delegates that unity has advanced more in the past century and a half than in the previous eighteen centuries.

"Unity is laid upon the churches as an inescapable obligation," he said, "because none of their greatest problems can be adequately met, none of their most clamant tasks can be effectively discharged, by individual congregations or separate Communion — but only by the total resources of the whole Church of Christ."

Bishop Stokes was elected president of the Council which has 1,800 churches in its membership.

CHURCH HOLDS FOSTER PARENT SERVICE

★ About 600 men and women renewed their dedication to give loving foster parent care to homeless children in an unusual ceremony at St. George's Church, New York.

The dedication service, written especially for the occasion, was sponsored by the Riverdale Children's Association, which selects foster homes for Protestant children referred by the New York City department of

welfare and the children's courts.

Following an address by the Rev. Edward O. Miller, rector of the church, a reception was held in the parish house.

Founded in 1836 as the Colored Orphan Asylum, Riverdale is one of the oldest and largest interracial foster home care agencies in the city. At present, the agency has 674 children in care with 330 foster families.

ARCHBISHOP URGES MORE EDUCATION

★ Archbishop Gough of Sydney, primate of the Anglican Church in Australia, stated that too many college students in his country are getting no religious education although "it is absolutely essential that they have a real Christian foundation to life." He charges that in-

adequate religious instruction in secondary schools as well as colleges "tends to make children feel that religion is only for those of the fairy story age."

DEAN AND WIFE DIE IN CRASH

★ Dean Charles L. McGavern and his wife were among the 42 persons killed when an airliner plunged into the Gulf of Mexico on November 16th. Services were held for them on the 18th at the cathedral in Jacksonville, Florida, where McGavern took office as dean only two months ago.

* ADDRESS CHANGE *

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The WITNESS

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BOOKS...

Kenneth R. Forbes
Book Editor

Impatient Giant; Red China Today
by Gerald Clark. David McKay.
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Here is an attractive job by a Canadian foreign correspondent which no United States journalist could do for us today,—not from lack of first-rate ability, but solely because of the almost incredible stupidity of our foreign-policy makers, and to some extent the needless stuffiness of Chinese authorities. We may well be thankful that nothing has prevented the United States publication and advertising of this immuminating book. In the hey-day of McCarthyism it couldn't have happened; so our public on the citizen's right to know is inching along slowly but surely.

The author tells his story of present-day China with factual precision, which is not lacking in elo-

quence, and with a minimum of personal interpretation. His political and economic beliefs are clearly conservative, like the average Canadian, so that it is the more remarkable and significant that the picture he draws of China today agrees, in most important ways, with the accounts we have of seasoned radicals like Anna Louise Strong and Scott Nearing and with acknowledged authorities on Chinese life, past and present, like the British sinologist and scientist, Joseph Needham, and the Canadian clergyman, James Endicott, who was born in China, lived there continuously for twenty-five years, speaks one of its languages fluently and makes periodical trips back to the land of his birth.

The two most debated aspects of Chinese life today are, of course, the "Communes" and the putting down of the Tibet rebellion. The Communes the author deals with clearly and in some detail and the facts he relates agree substantially with the accounts given by the Chinese themselves in their English language magazine, *China Reconstructs*, and elsewhere, and with

those of other correspondents, visiting or resident in China. His interpretation of the Communes and their significance for the future is a different story and touched with rather gloomy forebodings. The author's narrative of the Tibet rebellion and its putting down is much less satisfactory because it shows clearly a lack of adequate knowledge of history and of the motives for present doings.

Interest in this book is enhanced by sixteen pages of excellent photographs. One may safely recommend it to American citizens for a careful reading from beginning to end. Though its author is a careful soul and determined not to be thought an extremist, he does stick his neck out bravely in the last chapter: "Should Communist China be recognized diplomatically by Canada and the United States? I believe it should. The greatest social and industrial transformation of our time, including the Russian Revolution, is taking place inside China. A goliath of a nation is emerging as a full-fledged member of the mechanical and nuclear age. This is not a transitory thing. The West cannot

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BEHOLD THE GLORY

by Chad Walsh

This established book has been found to lead beyond itself to new dedication to Christ as the center of life. It points toward deepened study of the Bible; to new depth in prayer and worship; to work and service projects.

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The Ladder Of Divine Ascent by St. John Climacus. Harpers. \$5.00

St. John of the Ladder is the nickname of the author of this book because of the extraordinary popularity of the treatise he wrote dealing with the principles and practices of the Christian religion and understandable alike by monks and lay folks. John Climacus lived in the early years of the 7th century and was an Abbot of the monastery on Mount Sinai. His *Thirty Steps* up the ladder of holiness is here translated into modern English for the first time,—admirably done by Archimandrite Lazarus Moore.

Professor Florovsky of the Harvard Divinity School says of this book: "It is a timely book,—addressed precisely to that spiritual situation in which modern man finds himself. The modern predicament is the predicament of self-estrangement, of radical and desperate entanglement in the muddle of the world. — *The Ladder* is an invitation to pilgrimage. Only those who have resolved to climb and ascend will appreciate the book."

DEAD LINES ARE FRUSTRATING

★ The October number of a diocesan magazine apologizes for not reporting a special convention held on September 29th. Reason: copy for the October issue had to go to the printer the first week in September.

If any editors of diocesan magazines are similarly bothered write the Episcopal Church Publishing Co.,

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THE WITNESS

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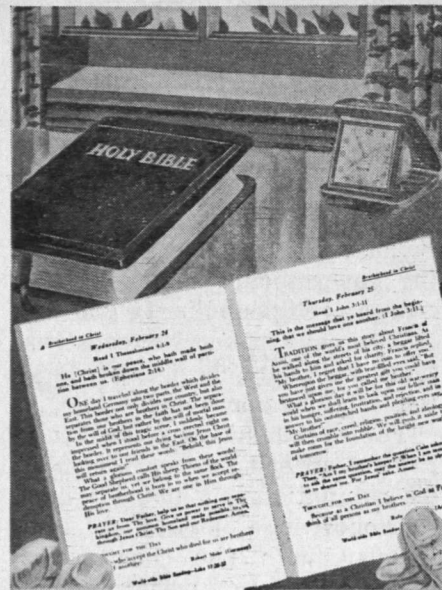
DEAN RIDDLE HONORED AT PARIS DINNER

★ Dean Sturgis Riddle and his wife were guests of honor at a dinner in Paris on November 5th, which celebrated the tenth anniversary of their coming to the American Pro-Cathedral.

Henri Bonnet, former ambassador to the United States, gave the principal address in which he stressed the need for close friendship between the U.S. and France, and paid tribute to Dean Riddle for his contributions to this friendship.

SCHOOL INTEGRATION IN WASHINGTON

★ Almost one-third of the students enrolled in Church-related schools in Washington, D.C. are Negro. Schools operated by the Roman Catholic, Episcopal, Quaker, Lutheran, and Seventh-day Adventist Churches have 8,843 white students and 4,302 Negro students.



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COLOMBIA PROTESTANTS ASK FOR LIBERTY

★ A petition signed by over 14,000 Protestants "and other Colombians" was presented to the House of Representatives in Bogota, Colombia, calling upon the government to make effective the religious liberty guaranteed in the country's constitution, the Evangelical Confederation of Colombia announced.

The document asks the house to "put an end to every form of discrimination against non-Catholics in Colombia in conformity with the constitution and the universal declaration of human rights."

It was presented by Gabriel Munoz Uribe, a Protestant attorney and a member of the Inter-American church of Bogota.

Th petition denounced various forms of alleged religious persecution suffered by Colombian Protestants during the past 12 years. It charged that Protestants have been subjected to violence upon person and property, closing of churches, discrimination in education, and denial of access to radio broadcasting facilities and the public press.

Petitioners pointed out that the constitution states: "The state guarantees liberty of conscience. No one shall be mo-

lestled for his religious opinions, or compelled to profess beliefs or observe practices contrary to his conscience. The liberty of all cults not contrary to Christian morals or to the laws is guaranteed."

PROFESSOR GIVES TIPS ON CHURCH DRAMA

★ Prof. Tom Driver of Union Seminary, speaking at a council of churches workshop in Albany, said that church plays don't have to be "nightgown nightmares." Plays best suited for production in a chancel, he said, were those that celebrate an event in Church history.

He said that Nativity plays have a place in the chancel, but they need not be monotonous ones with "old bedsheets" and bathrobes" for costumes.

Many Biblical plays are dull

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because they retell old stories without fresh insight, and he mentioned John Masefield, Stephen Vincent Benet and W. H. Auden as writers who have dramatized the Nativity story with lively viewpoints.

ANGLICAN MIGRATION IS URGED

★ Archbishop Gough, primate of Australia, has called for a greater proportion of Anglicans among emigrants to his country. He said that he doubted that the reported "considerable increase" of Roman Catholics there was due to conversions, but rather to the fact that a high proportion of immigrants come from Roman Catholic countries in Europe.



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- BACKFIRE -

Florence V. Miller

Churchwoman of Wilmington, Del.

I think the October 29th issue of *The Witness* is an extra good one!

I thoroughly enjoyed Spofford's write-up of the meeting of the House of Bishops and found his report of Archbishop Iakovos' talk particularly interesting and encouraging.

Also, I have been very much interested in the Rev. Mr. Weatherly's two articles about his parochial and community work in Nanticoke. It is truly heartening to learn about the devotion and creative imagination of one young clergyman in a trying and rather unusual situation. More power to him!

And finally, Bishop Cadigan's letter to his young friends, *On The Eve of Their Marriage*, stuck me as being such an excellent one that I am sending my copy of the magazine to a young nephew and his wife who live in a suburb of St. Louis. They are fine young people who, I hope, will "read, mark and inwardly digest" their Bishop's words of wisdom.

Howard A. Bailey

Layman of Simsbury, Conn.

One of the most important purposes of the Christian Church today should be the preservation of world peace. There is no doubt that President Eisenhower had this aim in mind when he invited Premier Khrushchev to visit this country. And it is also likely that the latter had the same purpose in accepting. The furthering

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of better relations between the United States and the Soviet Union is the best means of preserving world peace. Unfortunately the Roman Catholic Church has strongly opposed any steps leading to better relations between the two countries. Should another world war develop the Roman Church would have to bear much of the blame for such an unhappy event.

The Protestant Church has as its great leader the Prince of Peace. Jesus took his stand against war early in his career. Leading scientists tell us that another world war, using atomic and hydrogen weapons, would result in world destruction. In following the precepts of Jesus Christ we are therefore seeking to save the world not only spiritually but materially. Let us work earnestly toward these worthy ends.

William R. Brown

Priest of Fort Stanton, N.M.

In your issue of October 29 I was struck by the statement of Archbishop Iakovos that the Orthodox "would never participate in any conversation with the Roman Catholic Church that does not have as its eventual aim the inclusion of Protestants." It seems to me that the aim of the total unity of the Body of Christ needs to be kept more in the

forefront than it often is in unity discussions.

Must we not also be careful to see that any conversations we have with Protestants and Orthodox has also as its *eventual* aim the inclusion of Roman Catholics.

Any unity scheme which leaves out half of Christendom can hardly be important.

Mrs. S. E. Oliver

Churchwoman of Brandenton, Fla.

Please stop my subscription and please take my name from the list as a former subscriber. The last issue I have received was November 12th, 1959.

I believe St. Peter turned and fled, denied that he ever knew our Lord, regretted his act, made a full confession, was forgiven and walked once again with our Lord. Judas had the same opportunity.

I feel sure that I do not have to name the article appearing in the above mentioned issue which causes me to cancel.

Editor's Note: We have gone over the number carefully and we simply do not know what article Mrs. Oliver is referring to. It could be Bishop Gray's report on the work of the Church in Africa; maybe the news story that the South is in a sweep of change, or Kenneth Hughes letter in *Backfire*.

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