

# The **+** WITNESS

DECEMBER 22, 1960

10¢



FOR BLESSINGS *beyond our numbering  
or naming*  
*we praise thee, O God,*  
*and we pray thee to make us glad*  
*with the yearly remembrance of the birth*  
*of thy only Son, Jesus Christ.*  
*Grant that we may joyfully receive Him*  
*for our Redeemer, and that*  
*we may always make room in our hearts*  
*for Him, for whom at His coming*  
*there was found no room in the inn.*

## THE CHRISTMAS NUMBER

## SERVICES In Leading Churches

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

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Morning Prayer, Holy Communion  
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Wednesdays: Holy Communion  
7:30 a.m.  
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Healing Service 12:00 noon and  
Healing Service at 6:00 p.m.  
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11:00 a.m. Service and Sermon.  
Holy Days: Holy Communion, 12:15  
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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

# Problem of Apartheid Discussed Under World Council Auspices

★ Eighty-seven white and Negro churchmen, gathered in Johannesburg, from South Africa and abroad to discuss the problem of apartheid, were welcomed by Franklin Clark Fry, president of the Lutheran World Council of Churches.

The conference, sponsored by the World Council and scheduled to continue through Dec. 14, was closed to the press. However, an initial statement by Dr. Fry released by the standing committee, pledged an "honest effort" to evaluate apartheid in the light of the Christian Gospel.

The delegates, of whom 24 were Negroes, were drawn from South Africa, the United States, the Netherlands, West Germany, Ceylon and Nigeria, and 18 other countries. They include author Alan Paton, an Anglican layman, whose passport had shortly before been seized by the South African government when he returned from a trip to the United States. Seven of the delegates represented the World Council of Churches.

The conference met at Cottesloe, a men's residence hall of the University of the Witwatersrand, outside Johannesburg. The white and Negro churchmen mingled freely together in the dining and sleeping quarters in defiance of South Africa's racial laws.

In his statement, Fry pointed out that "this is not a tribunal

before which any individual or Church is asked to give an accounting. Nor does the presence of the seven-man delegation of the World Council of Churches imply the slightest attempt at spiritual coercion."

"We come together as Christian brothers," the American churchman said, "to face together one of the emergent issues of today — the question of race relations — and to do so in the light of the Gospel. Never will any Church be forced to take a decision against its own convictions or desires. Ours is a united search. We all stand under the mandate of common truth."

Fry said that "the genius of the World Council and a consultation like this is that all of us are expected to speak from deep conviction, based on an honest effort to understand the Gospel."

"Each of us," he added, "must listen to the other attentively

and in a searching spirit and none must foreclose in advance the possibility of modifying his views. What we are doing here demonstrates the actuality of our faith today. It does not deal in abstractions, but boldly grapples with a stubborn, living problem of our generation."

Represented at the meeting were the Anglican Church of the province of South Africa, the Dutch Reformed Church of South Africa of the Cape Province, the Methodist Church of South Africa, the Bantu Presbyterian Church of South Africa, the Congregational Union of South Africa, the Dutch Reformed Church of the Transvaal, the Dutch Reformed Church of Africa, and the Presbyterian Church of South Africa. All are members of the World Council of Churches.

The WCC delegation included, in addition to Dr. Fry, W. A. Visser 't Hooft, WCC general secretary, Wilhelm Niesel, moderator of the Reformed Alliance in Germany; Robert S. Bilheimer, associate general secretary of the WCC; Sir Francis A. Ibiam of Calabar, newly-appointed governor of Eastern Nigeria, who is chairman of the National Christian Council of Nigeria; and Lakdasa Jacob de Mel, Anglican Bishop of Kurunagala in Ceylon; and Charles Parlin, U.S. Methodist layman who also is a member of the central committee.

### Alan Paton's Passport

Paton's passport was lifted with no explanation upon his arrival from London.



"I interpret this summary withdrawal of my passport as being the penalty after 12 years of nationalist rule for continuing to say and write what I think to be the truth," he said.

"The penalty for speaking and writing the truth," he added, "is apparently deprivation of passport and deportation, as happened to Bishop Reeves, or banning and confining to an area, as in the case of Chief Luthuli."

Paton was referring to Anglican Bishop Richard Ambrose Reeves of Johannesburg who

has been deported to England for fighting South Africa's segregation policies; and to Albert Luthuli, president of the African National Congress, a banned African political group. Mr. Luthuli, a staunch opponent of the government, is restricted to his home in Natal.

Author of "Cry, the Beloved Country," and "Too Late the Phalarope," Paton is an active member of the All-African Church Conference's Executive Committee which seeks increased cooperation among all Christian bodies in Africa.

## Revolutions in Cuba and the Congo Appraised by Missionaries

★ The National Council of Churches was told that the crises in the Congo and Cuba emphasize the need for "changes of attitude" by Americans toward peoples seeking political freedom, economic opportunity and personal dignity.

Two foreign missions experts, in a report to the General Assembly, agreed that Communist exploitation of the revolutionary movements in the two countries poses a grave problem for the United States and for the churches.

The fact that five months passed before the U.S. government sent a charge d'affaires to open an embassy in free Guinea and nine months before an ambassador arrived was cited as an example of U.S. "indifference and inertia" contrasted to Communist Russia's alertness and speed.

"No wonder Guinea is under Moscow influence today," the report declared.

Also cited was "the appalling lack of knowledge" by Americans of actual conditions in Cuba before the Castro take-over, and ignorance of the pent-up re-

volt against Batista for whom the U.S. government "had only praise and votes of confidence."

"It is essential to determine whether social changes that are overdue in other parts of Latin America will be Cuban-style or will follow some other more orderly and acceptable pattern," the Council was told. The report was the presentation of the National Council's division of foreign missions to the General Assembly.

Howard W. Yoder, executive secretary of the division's committee on cooperation in Latin America, spelled out the reasons for Castro's actions and their implications for the future.

The social revolution in Cuba, he said, was long overdue.

As positive effects of the revolution there he cited public works programs, education reforms and new school buildings, the agrarian reform, cutting of rents 50 per cent and a new housing program that "wins admiration."

Deterioration of Cuba's relations with the U.S. and the western world offered Russia and China the chance to

strengthen their thrust into Cuba's trade and political life, Yoder pointed out.

Today, he said, Cuba "resembles in many ways a Soviet satellite. It would seem that at some point Castro made the decision to use the Russians and Chinese in a desperate struggle for survival, believing that he could control them and that the distances involved made any physical conquest of Cuba impossible."

In the Congo, at least nine types of maneuvers were used by the Communists in their efforts to gain control, according to the report of George C. Carpenter, secretary of the international missionary council and a former missionary there.

Among them he cited their use of grievances to arouse discontent; sowing distrust between Africans and Belgians; infiltrating nationalist movements; precipitating the mass exodus of Belgians through confusion and panic; bringing in "large numbers of technicians, including military personnel in disguise" and planes, trucks and arms; and systematic embarrassment of the United Nations.

"But the Communists miscalculated," Carpenter declared. "They over-estimated Congolese responsiveness to political and ideological concerns and even the antipathy of the Congolese toward the Belgians."

"They also under-estimated the basic integrity and discernment of most Congolese leaders, who fear Russia and are aware of the danger of falling under Communist domination," he said.

While the Communists are not yet ready to mount a successful offensive in the Congo, Carpenter warned that "every deterioration in the Congo situation is in their favor and may be partly their work."

The African revolution, as reflected in the Congo, arises from both material changes and

spiritual ferment, he explained. It is characterized by a new self-awareness; a concern for truth and justice, imbued to a great extent by Christian missionaries; and a new impatience of control.

### CHURCHWOMAN HONORED IN LOS ANGELES

★ Mrs. Harry G. Nichols of Los Angeles was honored for nearly a half century of volunteer and professional social service at a luncheon on December 13.

More than 200 people came to express their appreciation for her work which began in 1916 as

a volunteer with the mission society of the diocese. She has served in a professional capacity for the past 21 years as assistant to Canon Richard Lief, director.

Mrs. Nichols is known throughout Southern California for her garden parties held annually which have raised over the years about \$57,000 to augment the chaplaincy services of the society.

Three bishops paid tributes at the luncheon; Bishop Bloy, diocesan; Bishop Curtis, suffragan; Bishop Robert Gooden, retired suffragan.

### HOW WE FIGURE

This week and next are jammed with events for most people. It would be nice to believe that as soon as the postman brings *The Witness*, everything stops until it is read. What we really believe is that little attention will be given to this issue, let alone the next one. So we are taking care of it — partly anyhow — by skipping the issue of December 29. Look for us again with the issue of January 5. Merry Christmas — Happy New Year — and have fun.



A CRECHE: symbolic of Christmas, proves both profound and entertaining to these young Episcopalians of Wilmington, Delaware. Jimmy Cansler is the son of Leslie E. Cansler Jr., editor of *Now*, diocesan monthly and the picture was on its cover last year. Laura is the daughter of Mr. and Mrs. Ernest L. Little Jr. Photo by James Crosby and Nelson Brooks of the *Wilmington Journal-Every Evening*

# Bishop of Church of South India Tells Assembly of Progress

★ The merger of four Protestant bodies in India has strengthened the Christian witness to non-Christians of that nation, according to a bishop of the United Church there.

Bishop J. E. Lesslie Newbigin said disunity of Christians is evidence that "someone is misunderstanding Christ." He spoke at a news conference as he arrived to give two addresses in connection with the General Assembly of the National Council of Churches.

Bishop Newbigin, who is now on leave from his bishop's post to serve as general secretary of the International Missionary council, refused to comment on the merits of Dr. Blake's proposal (Witness 12/15). But he was enthusiastic about how a similar merger has worked out in South India. "It has been an unqualified blessing to all of us," he commented.

"Those of us brought up in the Presbyterian communion have learned the value of the episcopacy. Episcopalians have come to understand what Congregationalism stands for and to appreciate the responsibility and authority of the local congregation."

He said congregations in the United Church are permitted to continue the form of worship to which they are accustomed, although more than half of them now use a common liturgy.

Bishop Newbigin disclosed that fruitful theological conversations have been carried on by the Church of South India with the Lutherans for the past 12 years. Talks with Baptists and other groups also have taken place, he said.

Baptists are included in the union plans now being worked

out in North India and Pakistan and in Ceylon, he said.

He said the latter two unions are proposing at the time of union "some kind of rite which will extend the authority of the ministries to ministers in the united Church in the form of ordination."

The Church of South India for the first 30 years is receiving clergymen from the merging bodies without question of ordination, although new ministers are ordained with presbyters and bishops presiding, he said.

At the end of the 30 years, the clergy will all be an episcopally-ordained ministry, he said.

## DEVEAUX SCHOOL EXPANDS

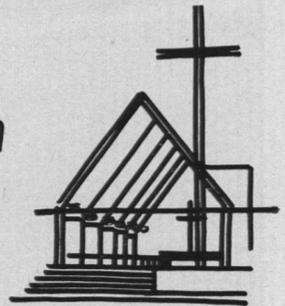
★ DeVeaux School, diocesan school for boys of the diocese of Western New York, has launched a development program.

Aimed at providing completely modern and expanded academic facilities, the first stage of the program will include the construction in the spring of 1961 of a dining, kitchen, and infirmary unit.

During the present school year, an enlarged study hall and assembly room will be provided on the ground floor of the present St. Ambrose Chapel. The chapel is one of the original buildings of the school.

It is estimated that the cost of the first stage of the long-range redevelopment program will be approximately \$200,000.

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# What SHOULD The Church Be Doing?

## ABOUT SABBATICALS FOR CLERGY

By Kenneth W. Cary

*Rector, St. Matthew's Church, Pacific Palisades, Cal.*



Seminaries Welcome Idea

THERE is great encouragement in the fact that theological education is a growing concern of the Church. For too long our theological seminaries have survived on a bare subsistence level. Their needs are now being more widely recognized and more adequately met. We still have a long way to go but at least we are moving in the right direction. Much of the strength and vitality of the Church depends upon the quality of training that men receive for the priesthood.

However, we hold too narrow a view of theological education. No priest can be trained once and for all in three years of seminary, even the very best. Education by definition is an on-going, lifelong process. To provide the finest training prior to ordination is not enough. An adequate understanding of theological education must include serious and disciplined study for the clergy at regular intervals after they have entered the ministry. It is not enough to ask: What are we doing for our seminarians? We must also ask: What are we doing for the professional growth of our active clergy?

Of course every priest is expected to carry on some program of personal study and each one worth his salt tries valiantly to do this. In the rough and tumble of parish life, however, he is fortunate if he manages to read a few solid books each year. Especially in rapidly growing areas

the voracious demands made upon the average clergyman swallow up his time and make disciplined study well-nigh impossible. He spends himself struggling with budgets, building plans, organizational problems and personnel difficulties. At best he can snatch a little time late at night or early in the morning to peruse a few pages. His schedule is never secure against interruption unless he gets entirely away from the parish. Vacations are a welcome relief but the parson does have responsibilities to his family, so often neglected during the unremitting activity of the rest of the year.

To be sure, there are many conferences and institutes available to the clergy. Invariably these are of very short duration and must also serve to meet the need for fellowship. No matter how high their quality they can do little more than whet the intellectual appetite or provide a limited bibliography. They hardly rival a good seminary course or qualify as adequate academic experiences. Seldom do they permit disciplined study.

### New Frontier

IF WE understand theological education to be an on-going, lifelong process intended to maintain the academic standards of the ministry as a learned profession, then something more must be made available to the clergy. Real study re-

quires concentration in an atmosphere free from outside pressures and distractions. A man has got to be able to give himself completely to academic pursuits for a sustained period of time if he is to accomplish very much.

Only true sabbaticals for the clergy meet the requirements. Clergy sabbaticals constitute a new frontier in theological education.

The Church is failing its clergy — and itself — in not seeking to establish a system to grant sabbatical leaves for the purpose of serious study and professional enrichment. After years of the grind of active work every priest gets tired — not alone physically, but mentally and spiritually. He needs to be refreshed, reoriented and renewed. This has long been recognized in the field of teaching where sabbaticals are an established professional practice. Surely the classroom does not make more demands than does the parish, the college chaplaincy or a diocesan executive position.

As I talk informally with my brother priests the need for clergy sabbaticals becomes increasingly impressed upon me. In trying to do a conscientious job in an expanding parish or mission they find themselves drained. They are troubled by their inability to maintain a decent program of study. They have developed mature interests which they would like to explore in depth. Even if they are relatively close to a college or university they do not have the time to take advantage of the opportunities offered. They must constantly give of themselves intellectually and emotionally. They are expected to keep up with contemporary currents of thought. Yet they have outrun the resources originally provided by theological seminary. They devoutly wish that they could undertake some program of intellectual discipline or professional enrichment in a sustaining atmosphere free from the pre-occupations of an often frantically busy profession.

Finding this need reflected my own I sought to discover whether or not a practical plan for clergy sabbaticals was possible. Great help in this study was received from both priests and laymen. With the strong encouragement of Bishop Eric Bloy of my own diocese of Los Angeles, the results were presented to our recent diocesan convention. The idea was very well received and by action of convention it is to be studied further by a committee and presented in final form next year. The initial reaction indicates that it has an excellent chance for adoption.

### Plan is Simple

THE plan is basically simple. It calls first for the establishment by diocesan canon of a "clergy sabbatical trust" administered by a board of directors consisting of the bishop, three clergymen and three laymen or lay women. The clergy and laity would serve on a rotating basis, one of each being elected by diocesan convention, the others being elected by the participating parishes. The initial board would all be chosen by the diocesan convention which brings the "clergy sabbatical trust" into being.

The board of directors will establish, and revise as necessary, the rules of the trust and make final decisions on all applications for sabbatical leaves. The management and investment of the funds of the trust is also the board's responsibility.

Vestries would participate voluntarily in the trust by investing a regular sum each month under the terms of a trust agreement. Funds so invested would remain legally the property of the vestry but would be available only to provide clergy with opportunities for serious study and professional enrichment as outlined in the agreement. Travel merely for rest, recreation or health, for instance, would not qualify. Money would not be released for an anniversary gift or any other emolument. A vestry would have the right to discontinue its participation at any time but accumulated funds would only be disbursed for the purposes for which the trust was established. As trustees the board of directors would have the duty of insuring that the trust provisions are fully met in every instance.

Under the proposed plan the priest on sabbatical would continue to receive his full salary. Funds accumulated in the trust would be used to pay the expenses of a supply clergyman during his absence. It is assumed that the locum tenens would have the use of the rectory where there is one (or receive the housing allowance where there isn't a rectory) plus the usual automobile and utility allowances included in the parish budget.

Thus, for example, if a vestry put \$25 per month into the "clergy sabbatical trust" over a period of seven years, a total of \$2,500 (in round figures assuming a 4 per cent return) would be available for a supply priest. This should make it possible for the rector to be away on sabbatical for a full semester. The sum of \$50 per month invested in the trust would underwrite the cost of a replacement for a full academic year. These

figures naturally will vary according to local circumstances but they illustrate that the amount required each month is certainly not prohibitive.

### Flexible Plan

THE Plan is capable of great flexibility. Each vestry could determine its own needs and desires and arrange its investment accordingly. The priest could figure his own regular vacation in his plans, thus stretching a semester to a full six months or an academic year to a full eleven months. Shorter periods of study could be provided for special programs. Seven years does not have to be invariably fixed as the term of service required for eligibility for a sabbatical. A semester of study could easily be provided at the end of five years. There need be no rigid pattern for all sabbaticals just as long as the particular plan adopted ministers genuinely to the academic growth and professional enrichment of the clergyman. The main idea is to have a reliable source of funds that can be made available when they can profitably and conveniently be used.

As proposed in the diocese of Los Angeles the plan would not grant a sabbatical automatically to a priest at the end of any given term of service. Each eligible clergyman serving a participating parish would have to make application for a sabbatical, presenting a definite and detailed plan for its use. Generally this would propose enrollment at some recognized institution of higher learning in this country or abroad in some specific field of study. It might, however, be a special program of professional enrichment or contemplate serious writing. The priest would first secure the endorsement of his vestry and then present his application to the board of directors of the "clergy sabbatical trust". Since the board has the responsibility of determining that the conditions of the trust are being met its final approval would be required before any funds could be released.

If a clergyman should leave a participating parish before sufficient funds had accumulated to make a sabbatical possible the vestry would be under no obligation to endorse his application if he makes one. However, at its option the vestry could agree to grant him a sabbatical for such a period as available funds permit either immediately or at some subsequent convenient time. Such an arrangement, of course, would have to conform to the general purposes and rules of the trust. The available money, that is, must be used to finance study and not be presented merely as a parting gift. The vestry could decide to con-

tinue its participation in the trust for the benefit of the succeeding clergyman. The plan is based on the fact that no clergyman has any personal vested interest in the funds placed in the trust; they always remain the property of the vestry subject to the trust agreement.

Some happy day when the principle of granting clergy sabbaticals is widely recognized and commonly supported by vestries, a priest may leave one parish participating in the trust to serve another participating parish. In this fortunate event the two vestries concerned could, if they desired, work out a cooperative arrangement and jointly underwrite a sabbatical at an appropriate time.

Clergy serving the diocese as missionaries, college chaplains, or staff members of departments or institutions would be included in the sabbatical plan through the participation of the diocese in the "clergy sabbatical trust". The diocesan budget would include an annual appropriation to be placed in the trust, based on the number of clergy it ultimately desires to devote themselves to serious study each year. Diocesan clergy would make application through the bishop for sabbatical leaves in the same way that parish clergy apply through the vestry. They would continue to receive their regular stipend, the proceeds of the trust covering the cost of the temporary replacements who would be compensated according to the established scale of vicars' stipends or as provided in the regular diocesan budget.

### Is it Needed?

IS SUCH a trust necessary? Can't any vestry or diocese so disposed provide clergy sabbaticals without it? The answer to both questions is: "yes". Any vestry obviously can set aside by investment a regular amount each month to provide a sabbatical for its rector. The simple truth is that they do not do so. Furthermore there is nothing to prevent the vestry from preempting its own money for what it considers a more urgent purpose — repairing the church roof, for example — if an emergency arises. The trust is necessary because it establishes a systematic and safeguarded method of providing the clergy with the on-going education that they need. Indeed its very existence will dramatize this need and exert a missionary influence in motivating vestries to participate for the benefit of their priests. It may also attract gifts from interested individuals for special grants or to supple-

ment parish or diocesan funds in cases of need. The establishment of a trust is not absolutely essential — granted — but without it there is no justifiable hope that clergy will be assured of sabbaticals.

Admittedly there are many concrete problems to be solved before a plan for clergy sabbaticals reaches the point of smooth operation. It is a pioneer venture and numerous difficulties will be encountered. The committee appointed by the bishop of Los Angeles will spend the next year refining the general plan and reducing it to detailed workability. This task, however, is far from an impossible one. In terms of the broad outline presented here it is entirely feasible and can be adapted to all kinds of specific situations with equity. It will be incumbent on the initial board of directors to exercise its powers in a liberal spirit as it gains experience. A “clergy

sabbatical trust” can be established by canon even though neither a single vestry nor the diocese elects participation. It will work if only two or three vestries elect to enter the plan. The trust at the outset will at least serve as a symbol of what the Church should be doing to uphold the standards of the clergy as a learned profession.

The important thing is to get started on as sound and intelligent a practical basis as possible. With careful consideration in its establishment and good leadership in its operation the “clergy sabbatical trust” can play an effective part in assuring the Church of a high level of performance on the part of its active clergy. If we really care about theological education in its fulness then we must provide in an ordered and safeguarded manner for the professional growth of our priests after leave seminary. This is the new frontier in theological education.

## THE LIGHT SHINETH IN DARKNESS

THE REAL MIRACLE OF JESUS' BIRTH  
WAS THAT HIS SPIRIT WAS BORN  
IN THE HEARTS OF A FEW PEOPLE  
AND SPREAD LIKE PRAIRIE FIRE

By Gardiner M. Day

*Rector of Christ Church, Cambridge, Mass.*

HENDRICK Van Loon in his familiar “Story of Mankind” describes the event that we celebrate Christmas in a few terse and unforgettable sentences. He said: “It was the seven hundred and fifty-third year since the founding of Rome. Gaius Julius Caesar Octavius Augustus was living in a palace on the Palatine Hill, busily engaged upon the task of ruling his empire. In a little village of distant Syria, Mary the wife of Joseph the Carpenter, was tending her little boy, born in a stable of Bethlehem. This is a strange world. Before long the palace and the stable were to meet in mortal combat. And the stable was to emerge victorious.”

Dark indeed was the world into which Jesus was born. Caesar Augustus had fought his way to power through a sea of blood, killing off one after another of his various rivals. Herod maintained his crown by one purge after another. The representatives of religion, Annas and Caiaphas,

the high priests, retained their control by notorious corruption.

As a modern historian has put it: “To the outward eye, it was a splendid world, in which the arts of life had been developed to minister to the luxury of the few, and the safety, if not the welfare, of the many . . . .” Then the historian pictures the magnificent buildings, the roads, the vital intellectual life and the peace that was kept by the Roman legions.

Yet in actuality, it was a world darkened by cruelty and oppression, dire poverty, and large-scale unemployment. In most of the large cities of Jesus' day, there were armies of unemployed who were kept in partial control by doles of food and by gladiatorial spectacles and the like. Little though was given to the care of the poor and the needy, the crippled and the orphan. Old people and unwanted children alike were consigned to exposure and death. No hospitals, orphanages

or even refugee camps served to ameliorate these inhuman conditions. St. John could truthfully write of Christ: The Light shineth in Darkness.

St. Luke in his familiar and picturesque story of Jesus' birth portrays the darkness of the world and the blindness of men. Mary and Joseph, coming to their native Bethlehem, search vainly for shelter but there is no room for them in the inn. The inference is that no one cared. In any case, they had to take refuge in a stable, and Jesus had to be born among the animals. Literally and figuratively it was a cold, dark world into which the Christ child was born.

### No Vacancy

**M**OST of us have had the experience of driving along a highway late in the day looking for a motel in which to spend the night only to find "no vacancy" signs following one after another. That was the experience of Mary and Joseph on the original Christmas Eve in Bethlehem. They saw nothing but "no vacancy" signs.

And yet had the Jews, returning for census to Bethlehem known that Jesus was the Messiah, they would have given him a royal welcome. The streets would have been strewn with palms, fires would have been burn from the hilltops, and a red carpet would have been placed on the path to the temple. For years the pious Jews had longed for the coming of the Messiah, but they had looked for the coming of a king who would ride upon clouds of glory and would make Judea the great country of the world, and Jerusalem the capital of the world and allow the Jews to reign over all. Jesus, on the other hand, was born as he lived in utter simplicity. Jesus was born into a humble, peasant family of Galilee, surrounded not by nobles and princes but by common shepherds and ordinary animals. So God acts in a mysterious way to confound the mighty and to exalt the humble and meek.

### Symbolic of Jesus' Life

**T**HE story of Jesus' birth is a symbolic parable of life as Jesus experienced it. It was not very long after the birth at Bethlehem, before there was no room for Jesus not only in the inn but also in Palestine, and the holy family had to flee into Egypt. Years passed, and when it was politically safe, the holy family returned to Nazareth, but still people did not recognize Jesus. The doors of the inn remained closed to him, and when he started his ministry, in his own hometown of Nazareth, he was rejected and thrown out of the city and could not even take refuge in

his own home because his mother and his brothers and sisters did not understand him.

After two years of Jesus' ministry, only one hope remained and that was in the leaders of the national church in Jerusalem. Surely, they would recognize him as the Messiah and would welcome him even if the ordinary Scribes and Pharisees and Rabbis did not recognize him. But the high priests did not have any room for him either. They decided not only that they had no room for him at the temple but also that they had no room for him in the world. He must be crucified.

They believed by crucifixion they had done away with him, but they lived to discover their mistake. They did not know what St. John knew when he wrote, "As many as received him, to them gave he power to become the sons of God."

### The Miracle of Christmas

**T**HE real miracle of Jesus' birth was that his spirit was born in the hearts and minds of a few people and spread like a prairie fire from person to person down through the centuries, inspiring men and women in every generation to strive to live nobler and loftier lives. Thus Christianity was first of all distinguished as a way of life before it was expressed in any doctrinal form. "See how these Christians love one another" was the remark of Celsus, one of the first century opponents of Christianity. Celsus was above all impressed by the concern and the loving service that the small Christian fellowship showed for the poor and the needy, for the widow and the orphan, for the forlorn and the oppressed.

Thus hospitals, schools for retarded children, homes for the aged, and countless social agencies in the world today are symbols of the love of God at work in the hearts and minds of men, let loose originally through the never-ending influence of the birth and life and death and resurrection of Jesus Christ.

As one surveys the past, it is hard to avoid coming to the conclusion of Edward Lecky, a 19th century historian: "The simple record of three short years of Christ's life has done more to soften and regenerate mankind than all the disquisitions of philosophers and all the exhortations of moralists."

### Christmas 1960

**Y**ET when the best has been said about the light that shineth in darkness, this world of ours is still in many ways a very dark and cold world in which the spirit of Christ comes this Christmas 1960. Viewing the external world one

would not think so. So many are the outward signs of welcome. We engage in so many parties and festivities ostensibly at least in memory of him. We decorate our city commons and our village squares with Christmas trees and creches and neon stars and imitation snow. We blare carols over loudspeakers. We deluge our friends with Christmas cards and they reciprocate in kind. Indeed the 20th century can hardly be outdone in the lip-service which it pays to him who had nowhere to lay his head; to him who was one with the lonely and outcast; to him who was one with the refugee and the displaced person; who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Despite the fact that our country is overflowing with surplus food and we have the know-how to produce abundant housing and clothes, thousands if not millions of people in the world today are living in rags without a roof over their heads not knowing whether or not they will have a Christmas dinner this year. It is estimated that 60,000 people are sleeping on the streets in Hong Kong alone. A few years ago I saw hundreds of people living in worse than dog tents on the streets of one of the boulevards of Calcutta — refugees not for a few months but refugees from the time of the division of Pakistan and India back in 1947-48. Imagine living 10 or 12 years in the streets. This makes our giving at Christmas time a particularly significant part of our celebration, for surely our consciences will not allow us to worship on Christmas and then sit down to a good Christmas dinner unless we first have made some personal sacrifice to let those who are sleeping on streets and who are in refugee camps and in other dark places of the world realize that light still shines in darkness, even in the darkness of 1960.

Christmas 1960 is important in our lives not only in deepening our concern and our Christ-like compassion for our neighbor whether he be far or near, but it also bids us face a personal question: Have we let that light shine our life as we should like to do or as we ought to do?

Now I am confident that there is no one of us who deliberately provides no room for Jesus in his life but I dare say that there are some of us who have welcomed Jesus into our lives at some high moment of experience — perhaps at baptism, or confirmation, at sometimes when God's presence was felt with great reality; yet because of our own self-centeredness and self-will, have

allowed ourselves to fall into the habit of making most of our decisions in life without reference to him so that the light of his spirit in our lives has grown gradually dimmer and dimmer. We seldom deliberately discard the insights we have been given in moments of vision, but we frequently allow them to become corroded away by the "world, the flesh and the devil." In other words, we do not reject Jesus, we do not throw him out of the city of our lives, but we do what seems at times almost worst, we forget him. We ignore him. Isn't that true?

So Christmas comes again in 1960 to remind us that "as many as received him to them gave he the power to become the sons of God." This truth is not limited to the first century. Jesus is not a prisoner of time. He is not someone who simply lived 1900 years ago, but he is someone who can come into our lives today. It would have been equally true had St. John written "to as many who will receive him, to them he will give power to become the sons of God." An anonymous medieval poet has expressed this thought beautifully:

Though Christ a thousand times in Bethlehem be born,  
And not within thyself, thy soul will be forlorn.  
The Cross on Golgotha thou lookest to in vain,  
Unless within thyself it be set up again.

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## Don Large

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### Congratulations

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THE story goes that a fun-loving prankster jotted down the names and addresses of ten friends and then sent each a telegram containing only a single word: "Congratulations." If he had hoped to puzzle them, he was mistaken. Nine of the ten sent back thank-you-notes, each one going into detail about some recent project which the writer apparently thought worthy of the congratulatory wire!

Now, it pleases me that the practical joker was unwittingly frustrated. Practical jokes are never practical and seldom amusing. As for the letters themselves, I naturally don't have access to them; so my curiosity remains piqued over what activi-

ties these nine souls considered worthy of praise.

In this context, I recall the beatific smile on the face of the man who once came to me with the proud news that he had just finished memorizing the names of all of the kings of Israel backwards. Well, even forwards would have left the project a dismal one. So I'm afraid I didn't come up with the expected "Congratulations!"

This gentleman might better have spent those long hours organizing a gym class for the neglected kids of the Puerto Rican mission up the street. Or he could have signed up as an enthusiastic caller for the every member canvass. If it be pointed out that he could have done these latter two things, and still have carried on his Biblical memory work by rote, I'd go on insisting that rattling off the names of ancient Israel's kings, backwards or forwards, is a pointless waste of time — unless he was doing it as a hobby or to avoid watching Lawrence Welk on tv.

But this poor fellow thought that (because his gimmick involved the Bible) it somehow smacked of the spiritual! He sounded like those men and women who manage to get to worship Almighty God in his church occasionally, and then think that congratulations are in order. Well, time is running out fast these days, and there's not enough of it left for otherwise good men to break their arms patting their own backs.

On the other hand, salutations are indeed the order of the day for those uncounted souls who are quietly doing faithful jobs in the Lord's name and who expect no praise at the hands of men whatsoever. Which recalls a remark made by that old Yankee outfielder, Enos Country Slaughter, when he saved a tight game one day by making a miraculous catch. His teammates were congratulating him afterwards in the showers, and after enduring it all for a while in embarrassed silence, he finally blurted, "Shucks, fellers, when you're in this league you're supposed to catch the hard ones!"

Admittedly, the sweetest music in the world is the sound of praise. And flowers before death are always better than bouquets after. But the gratitude which comes unexpectedly — and which therefore puzzles the recipient because he doesn't quite know what it's for — is perhaps the most memorable, for it is the most spontaneously given and the most modestly received.

But at the very apex of all thanksgiving are the ringing words of Christ: "Well done, good and faithful servant! Thou has been faithful in a few things; I shall make thee ruler over many things. Enter thou into the joy of thy Lord!"

When a man so lives that he can embrace that kind of joy, he surely then deserves the one-word wire, "Congratulations"!

## LOVE IS THE GREATEST GIFT

By Hugh McCandless

*Rector of the Epiphany, New York*

MY FRIEND, Squadron O'Toole, will always remember last Christmas as "the cross Christmas." And the O'Toole family were cross in spite of the fact that they had made their preparations early, and left nothing until the last minute. Mr. O'Toole, whose attitude toward Christmas was somewhat defensive, had suggested way back in June that this year they ought to have a sensible Christmas. Mrs. O'Toole said that that was a good idea, and how about having a sensible Fourth of July as well? So he let the matter drop for a while, relying on the fact that she was easily distracted, and forgot things.

Flotilla started her preparations in August. She discovered that her favorite reading was not the lists of books they gave her at school, but the

Sears Roebuck catalogue she found in the kitchen of the farmhouse. She practically memorized it. The trouble was that for every one thing she found that someone in the family might possibly like, there were twenty things that she really needed like anything. She certainly needed a western saddle, because every seven year old girl living in a New York apartment expects a pony for Christmas, and what good is a pony without a saddle? Also she needed a ring, because she would probably get engaged once or twice that year, and the boys in her set always assumed that a ring out of a cereal box was good enough.

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*Story told at the Church of the Epiphany, New York, at the 11 a.m. family Service on Christmas Day, 1958.*

She could hardly put her mind to getting luxuries for other people when she herself lacked the bare necessities.

Mrs. O'Toole started in October. She gave up reading the glamor magazines at the beauty parlor, and read the homemaking ones instead, so she could give away cookies full of vitamins. But the trouble was that even the homemaking magazines filled her with thoughts of fashions.

Mr. O'Toole girded himself. He made out a long list of all the people who would have the slightest right to expect largesse from him for doing their jobs, and watched it grow with savage despair. The only light in his darkness was the thought of escaping to the country after Christmas.

### Character Builder

**S**QUADRON was thorough, and very pious. He was the most orthodox member of the family, since it was his open ambition to be the youngest person ever confirmed in St. Swithin's parish, in spite of the official indifference and rebuffs he had had in the past. He therefore announced that it would be a great sin for him to attend Miss Dusenberry's Dancing Class, for their last meeting was a Christmas party held in Advent. His mother said that Advent was a season of preparation, not of penitence, and that mortification was good for the soul in any season. But he was sure his efforts on the rifle business would work. First, he had clipped a coupon and sent it to the Dandy Rifle Manufacturing Company, which meant that his father would get an inspiring, beautifully printed letter, entitled, "A Gun Will Make a Man of Your Boy."

The letter was eloquent about character-building and national defense. Second, he had conspired with a classmate, Teddy Bumchuck. Teddy was known as the boy who had everything but was willing to have more. Squadron would tell his father that Mr. Bumchuck was giving Teddy a rifle, and Teddy would tell his father that Mr. O'Toole was giving Squadron a rifle. Neither father could then hesitate, for fear that if he did, his son might grow up different from the other boys. Like Macbeth, Squadron was making assurance double sure.

Speaking of Macbeth, I wish I were Shakespeare now, for only he could do justice to the tragedy I must report to you. I must satisfy myself with relating the bare and horrid facts. Mr. Bumchuck and Mr. O'Toole got together at one of those dubious affairs called parents' meetings.

Both boys received chemical sets for Christmas. Chemical sets are also important for national defense.

### A Gloomy Ride

**I**T WAS a gloomy ride to the country. Feemus, the baby, had spent the time at the family reunion trying to stare down his tall uncles and cousins, and since his balance was poor, he had frequently fallen backward onto his skull. Every time they paid a toll, he woke up; and every time he woke up, he cried; and everyone arrived tired and cross.

But when Mr. O'Toole and Squadron finally investigated the chemistry set in the garage, things looked brighter. They tried some mediocre magic, some brilliantly satisfactory bad smells, and one adequate explosion. Squadron began to plan our National defense right up to the banks of the Volga. It was mean and drizzly outside, but that made things all the better when they came into the house. There was a beef stew bubbling over the fire in the fireplace, and Flotilla was happily chopping nuts and Feemus was pulling raisins apart. Somehow the nuts and raisins got into the stew, but Mrs. O'Toole said it would save plates, and it tasted wonderful anyway. After supper, the children all sat on a bench in front of the fire, first putting their arms around each other because they were cold, and then because they were sleepy, and then because they loved each other.

Mr. O'Toole said, "Mrs. O'Toole, did I ever tell you you were very beautiful?" She said, "No, you never did." He said, "Well, I must be blind, then, or else I am dumb. Or perhaps you are deaf?" "No," she said, "I'm not deaf, but I have a very poor memory. So you have to keep telling me so." "This is the best time of all," said Squadron.

And it was the best time of all, and they were all sharing the best gift of all, the gift of love. And love is the best gift of all because it is the gift God gave us when he gave us himself in his Son. Other things seem so important: we must have them, we will die without them; but when we have them they are not so much, after all.

But though love comes so inconspicuously, like a feeble baby cry out of a stable, that is the thing that our hearts will die without. And though Christ comes inconspicuously, like a baby born in a dark stable, still he is our life, and he is our light in the darkness, and he is the purifier of our love, for he is the true source of all of it.



*And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.*

## CHRISTIAN CONCERN OVER SOCIAL ILLS

★ Christian people are aware that something is wrong with our American life and they are restless, the chief administrative officer of the National Council of Churches said at the National Council Assembly.

Giving concern to Americans as they seek the answers, said Roy G. Ross, are the lack of a sense of purpose; public apathy toward injustice, exploitation and graft; instability of family life; loss of respect for beliefs of our forefathers in personal and professional morals and standards of conduct; and mounting delinquency.

The general secretary criticized the Church, state and schools for failure "to summon our people to tasks of such size and worth" that will meet needs of the times.

## PATRIARCH ALEXEI VISITS LEBANON

★ Patriarch Alexei of the Russian Orthodox Church, who was on a tour of the Near and Middle East, arrived in Beirut, Lebanon, for a visit as the guest of Metropolitan Elei Salibi of the Greek Orthodox Church in that country.

The Patriarch was welcomed at the airport by members of the Lebanese Orthodox clergy as well as by the Russian Ambassador to Lebanon, S. P. Kiktek. He was accompanied by a group of other high-ranking Russian churchmen.

The Russian visitors reached here from Damascus, Syria, where the Patriarch had talks with Greek Orthodox Patriarch

Theodosios of Antioch and all the Orient.

A radio broadcast reported that the talks were concerned with the strengthening of "long-standing historical and fraternal ties" between the Russian Church and the Church of Antioch.

The broadcast said the Patriarchs condemned "everything that inflames hatred among the peoples and pushes mankind to a new world war." It stated that they shared the idea of banning nuclear weapons because "this instills the hope that the day will come when the peoples will bear their swords into ploughshares."

According to the broadcast, the Patriarchs also condemned "all forms of colonialism."

## BAPTIST JOINS STAFF OF INSTITUTE

★ The Rev. Lewis Johnson, formerly director of education for the Baptists in Chicago, has joined the staff of the Institute for Advanced Pastoral Studies, Bloomfield Hills, Michigan.

The Institute is now running two sessions concurrently, with Johnson directing one and the Rev. Paul Nicely, a Congrega-

tionalist, the other. The entire operation is supervised by the Rev. Reuel Howe, formerly at the Virginia Seminary.

In three years of operation the Institute has drawn 470 ministers, representing 21 Churches, from 40 states and six overseas countries. Groups of 12 men gather for ten day sessions when they examine their problems and work to make their ministry more effective.

## INTERNATIONAL JURISTS CONDEMN APARTHEID

★ The International Commission of Jurists, in a 239-page report published in Geneva, condemned in strong terms violations of human rights in the Union of South Africa stemming from the government's



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apartheid policies. It warned that continuance of the policies "creates a potentially dangerous situation."

Issuance of the report coincided with the conference in Johannesburg of South African and other Church leaders reported on page three.

## RECTOR CHIDES BISHOPS ABOUT PASTORAL

★ The Rev. Edward O. Miller told the congregation of St. George's, New York, that he would not read the pastoral letter issued by the House of Bishops at their Dallas meeting. Canon 45 (f) states that when a pastoral is put forth "it shall be the duty of every minister having a pastoral charge to read it to his congregation on some occasion of public worship on a Lord's day, not later than one month after the receipt of the same."

Miller didn't read it because he didn't like it and said so from his pulpit on December 11th. He was congratulated by many of his parishioners following the service.

The pastoral (Witness 12/1) said that the "Anglican Churches are clearly and unequivocally committed to the Apostles and Nicene Creeds as the symbols of our faith". This theme was developed in a document of such length that to read it to a congregation would take at least a half hour. It is also the considered opinion of a good many clergymen that the average congregation wouldn't have much of an idea what it is all about.

Miller used a number of well chosen phrases in denouncing the pastoral. "In a world which is looking to the Church for a relevant understanding guide," he said, "this pastoral letter

excels in terrible equivocation and lack of scholarly precision" and he chided the bishops for the "sheer mediocrity" of their "ecclesiastical jargon."

"I love the Creeds," he continued. "I recite them, and I think I have overcome honestly the intellectual obstacles. But when any one tries to tell an Episcopalian that he is unequivocally—which means without variety of interpretation—committed to a particular Creed, I can only remind him of the wisdom of Alfred North Whitehead who said 'religions commit suicide when they find their inspirations in their dogmas.'"

The pastoral letter referred to the Creed as the "rock of our faith," a statement that Miller disputed. "There were no Creeds for at least 150 years after Christ," he said. "What was the rock of our faith in those early years?"

## Theological Education Sunday - January 22, '61

Theological Education Sunday emphasizes the fact that the education and training of men for the ministry is the responsibility of the whole Church. We must delegate much of that responsibility, of course, to the seminaries. They do the educating and training for us.

But the seminaries can do their work with the care and excellence demanded only with your interest and support. It is good and gratifying that so many in the Church have answered this need generously.

I hope now, that we shall all have a deepened sense of our own responsibility for the support of our seminaries and a lively interest in what they are doing.

*Arthur Lichtenburg*

PRESIDING BISHOP

*BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY, Alexandria, Virginia; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.*

## COUNCIL ASKS SUPPORT FOR UNITED NATIONS

★ Christians should vigorously support efforts to strengthen the United Nations even though the United States may soon find itself outvoted in the world organization, the National Council of Churches said at the San Francisco Assembly.

In a resolution unanimously adopted the Council said: "Christians should vigorously resist attempts to weaken or bypass the UN from whatever source they may arise, and should support efforts to strengthen it."

Noting that the UN began with 51 members and now has about 100, the resolution endorsed the growing movement of self-government.

"But," it said, "this very increase of democracy means that the United States may be facing a new experience: it may on some issues find itself outvoted."

"We believe citizens should prepare themselves for such eventuality. It would not then be an undue shock to public opinion, since people would have a more mature view, better able

to interpret democracy at work on a world scale, with the benefit as well as the risk that the extension of democracy always entails."

The resolution also urged the United States to uphold and strengthen the International Court of Justice.

## BOOKS...

Kenneth R. Forbes  
Book Editor

*Growing Up In Christ* by Frances Wilkinson. Seabury Press. \$1.75

This is an especially delightful and entertaining book, as well as an informative one about Christian family life. The author is a priest's wife whose family life included six years in China and who is now the vicar of an industrial parish in Yorkshire.

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Bishop Bayne has written an enthusiastic foreword and an excellent bibliography is appended.

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rial, arranged it in narrative and chronological form and then added to it 36 of Whitman's famous war poems long since published in *Leaves of Grass* and illustrated it all with 16 pages of reproductions of drawings and watercolors by the famous artist, Winslow Homer, who was an eye-witness of all that Whitman recorded.

This is really a notable book and a beautiful one in every sense. It should be a landmark in publishing history and every lover of Whitman's poetry and prose owe Walter Lowenfels a large debt of gratitude for resurrecting for us the thrilling story of one of Whitman's most precious ministries.

*The Rough Years* by Chad Walsh. Morehouse-Barlow. \$3.00. \$2.25 paperback.

If this book were simply a novel, to be judged by the usual literary standards, I should rate it as not particularly good. Its teenage characters behave consistently like many of our modern teenagers, but their conversations and soliloquies sound like philosophically-minded young college graduates and the plot of the narrative is not too convincing. But if the book is judged by what it really is — a textbook for parish senior study classes — one would have to call it excellent.

The *Leaders Guide* by Edward T. Dell, is a practical and well organized interpretation of *The Rough Years*. The author has planned thirty-five group sessions on various topics, each one followed by discussions and questions suggested by the text of *The Rough Years*. Church Schools can make use of the *Leaders Guide* and its textbook for a one-year course for high-school students, summer conferences and released time programs are all provided for with detailed material in the thorough going *Leaders Guide*. In short, these two books taken together can make a very valuable contribution towards some solution of the serious juvenile delinquency problems which plague every community today.

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*Francis De Sales* by Michael de la Bedoyere. Harpers.

Here is the latest biography of Francis De Sales, published simultaneously with the selection of letters and showing vividly the unique qualities of his saintliness. Someone has recently said of him: "He charmed into a more Christian way of life not only the hardy people of his native mountains and valleys, but also the learned and sophisticated men and women of the French capital". This biography shows how true the comment was.

*Fidele* by Mary Little. Scribners, \$2.75

A decent, light-hearted legend about St. Roch's dog, waiting faithfully outside the gate of Heaven; and how he finally got in. Set in lovely Dutch type, with charming and apparently naive illustrations, this book has more to it than meets the eye. The social concern of the author, for example, shows in the little picture of a sweet-faced nun happily reading to children. The nun, if you look hard, is obviously Porto Rican or Mexican. This book itself would be wonderful to read aloud at Christmas.  
— H. McC.

*An Introduction to the Great Creeds of the Church* by Paul T. Fuhrmann. Westminster. \$3.00

The author of this book is a scholarly French Calvinist, now an American citizen, who — like many of us ordinary folks — regrets keenly the prevailing ignorance and indifference toward the Christian Creeds — how they came into being and what, precisely, they call on us to believe. It is an admirable essay which might

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