

The **+** WITNESS

MARCH 19, 1964

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SHANTY TOWNS IN ASIA

URGENT PROBLEMS like poverty, population explosions, revolutions, were discussed when leaders of Churches throughout East Asia met at Bangkok, Thailand. News of the conference will be found in this number

-JOB OF BISHOPS BY R.N. RODENMAYER-

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For Christ and His Church

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



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

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Story of the Week

World Council Requested to Aid In Project in Mississippi

★ The General Board of the National Council of Churches approved a proposal for a church-sponsored attack on the twin problems of poverty and racial tension in the state of Mississippi.

The project, to be known as the delta project, will bring to 15 counties in the area services of direct relief to help the needy, a "ministry of reconciliation" to help effect communication between Negroes and whites where tensions are acute, and a ministry of community development that would involve job training and leadership education.

In its action the board voted to ask the division of inter-church aid of the World Council of Churches "to list for world-wide support (the) comprehensive project in the Mississippi delta."

This would mark the first time that the world body, embracing 180 communions in nearly 100 countries would include among its many global relief and rehabilitation ministries one centered in the United States.

The proposal, as approved by the board, was presented by the Rev. Eugene Carson Blake, Philadelphia, Pa. stated clerk of the United Presbyterian Church in the U.S.A. and chairman of the National Council of Churches commission on reli-

gion and race. Blake is also chairman of the World Council of Churches' division of inter-church aid which coordinates world-wide relief and rehabilitation ministries of the churches.

Blake told the 200 United States church leaders attending the board meeting that the delta project is "planned to deal with a critical area where civil rights, chronic unemployment and a drastic change in social structure are inter-locked.

"A ministry to the people of that area requires a monumental effort of money and people with great skill in dealing with conflict situations. As the delta area of Mississippi is now a symbol of the most hardcore resistance to full racial equality, it must become a symbol of redemption and reconciliation," the church leader told his hearers.

He further pointed out that American churches have contributed money, goods and personnel to help alleviate poverty and suffering in other parts of the world, in projects coordinated by the World Council of Churches.

Now he said, "it is equally fitting that the World Council of Churches be involved in meeting needs in America."

Operating on a "preliminary" budget of a quarter million dollars, the delta project will be planned and carried out by the

division of home missions. Sixty per cent of the financing would be allocated to the National Council of Churches and its 31 member denominations. The other 40 per cent would be the responsibility of the World Council.

As outlined in a detailed proposal document, the project would be under the guidance of a special committee of "national church leaders and others from the delta region." It will be headed by a project director, who will direct the activities of 15 field workers, one for each of the selected counties in Mississippi.

Spelling out the three basic areas of action in the project, the churchmen approved:

- A ministry of "direct relief to relieve suffering." This calls for distribution of relief supplies to the needy and development of self-help programs.

- A "ministry of reconciliation and the securing of human dignity" focused on bringing whites and Negroes together, development of community leadership in the area, setting up literacy centers and adult education centers.

- "A ministry of community development which will mobilize technical skills, scientific knowledge, economic resources, and public opinion so as to develop an adequate base for livelihood."

The delta area of Mississippi was chosen for the project, said

the proposal document, because it "manifests in full display the total complexities of the problem of racial injustice and persistent poverty. It is an area of chronic need and at the same time pivotal for healing and redemption in all other areas. . . . The moral mandate that compels Christians anywhere to help all brothers everywhere demands that this need be met."

The proposal document further stated that "the achieving of racial justice throughout the nation must dominate the concerns of every Christian and every church."

Note was taken that residents of the delta area have sought help of the nature outlined in the proposal. These requests, from church-related individuals and groups there, have come "under the general categories of relief from suffering, participation in acts of healing and reconciliation across lines of conflict, and for assistance in achieving human dignity."

Christian Voter

A resolution urging a broad program of election year activities for Christian citizens was adopted by the general board.

Calling on members of the Council's 31 constituent denominations not to "remain aloof" from politics, the board's action asked the Christian voter to exert his influence through all proper channels for the election of candidates "whose policies he believes best represent the ideals of the Judeo-Christian faith."

The action held that Christian citizens "cannot be indifferent to the denial of minority rights; to the impairment of the freedoms of expression and religion; to foreign policies which could lead to nuclear warfare; or to policies which ignore our responsibilities to eliminate famine, disease, and ignorance" both at home and abroad.

Christians should demand that candidates for public office announce "serious positions on controversial public issues, rather than meaningless platitudes to run on but not to stand on."

Voters should also make their views known to candidates by mail or in person, and try to influence the views of other voters through letters to editors, conversations with friends, and statements from church social action groups and other organizations.

The resolution underscored volunteer work in political parties and voting in primaries as two "most effective" means of fulfilling Christian responsibilities during elections.

It pointed out that an "independent" voter who "shuns political party membership on the grounds that he always 'votes for the man' ends up having to choose between men already selected by others."

Those who choose not to work within political party structures should realize they "lessen their opportunity to exert an influence on the selection of party candidates." By the same token, those who fail to "take the primary as seriously as the general election" may be faced with a "choice of evils" on election day, the resolution said.

The Christian should "contribute his time, funds, and skills" toward improving the political party's role in elections, the board members urged.

During the campaign period, churches should "bring before their members the widest possible discussion of the issues and candidates at all levels of our political system," it said. They should make members aware of official church positions on public issues, and present panel discussions and sponsor debates to "stimulate public concern for the election issues and candidates."

"A church or its pastor which

believes that it ought to remain aloof because of some reluctance to avoid 'mixing religion and politics' is abdicating a civic responsibility in behalf of a distorted and false conception of the principle of separation of church and state", the document declared.

Warning against uninformed voting, it said the citizen who "feels that the sum total of his civic responsibility on election day is to vote" misunderstands his duty. A voter who "has not paid any attention to the issues or how the candidates stand on them" would behave more patriotically by "not voting at all," it held.

BISHOP CURTIS ELECTED IN OLYMPIA

★ Bishop Ivor Curtis, suffragan of Los Angeles, was elected coadjutor of Olympia at a special convention held at St. Mark's Cathedral, Seattle, on the sixth ballot.

He was one of seven men nominated by the committee. At press time he had not accepted, pending a visit to the diocese, but in presenting the nominations the committee indicated that each of the men they nominated would accept if elected.

A large number of candidates were nominated from the floor, but after the third ballot the voting was largely for three men; Bishop Curtis, Archdeacon Walter W. McNeil of Olympia and Bishop James Montgomery, suffragan of Chicago, both nominated from the floor.

Bishop Curtis received a majority of the lay votes on the fifth ballot and was but three short in the clerical vote. He was overwhelmingly elected on the sixth ballot.

Bishop Curtis, 56, served a number of parishes in the east and midwest before going to Los Angeles as rector of St. James, from which he was elected suffragan in 1960.

International Problems Faced At East Asia Conference

★ Creation of commissions on international affairs by all national Christian councils in East Asia was recommended at Bangkok, Thailand as the East Asia Christian Conference urged broad study of inter-Asian tensions.

Noting urgent problems in such areas as Kashmir, Korea, Vietnam and China, the assembly called on national groups of Christian politicians to study issues in a Christian perspective.

The assembly, attended by some 150 churchmen from 14 Asian countries, plus western missionaries, youth delegates and consultants from missionary societies and interdenominational agencies, also issued a statement to the governments of Indonesia, Malaysia and the Philippines urging them to seek settlement of their conflicts by negotiation and the avoidance of "all moves of a provocative nature."

The assembly, meeting for the first time since 1959, endorsed a program for the training of Christian leaders on university campuses in cooperation with the world student Christian federation.

Plans also were made for more extensive use of literature and the mass media and for cooperation with the World Council of Churches newly-established \$3 million Christian literature fund. The conference will cooperate, it was stated, in area literature projects "not imposed from the outside."

Responsible Parenthood

A proposal that the conference establish a training corps to implement family welfare planning programs in Asia was adopted at a consultation on responsible parenthood.

The group said the training corps should be composed of theologians, sociologists, educators and physicians who would organize courses in responsible parenthood at seminaries, hospitals and social centers. In addition, it said the corps should provide counseling services and educational material.

Also recommended was further study of sterilization and artificial insemination "in a Christian perspective."

Other assembly actions included approval of plans for an Asian faith and order conference, possibly in 1967, under the theme: "Confessing Jesus Christ in Contemporary Asia."

A theological statement on Christian encounter with men of other faiths, stating that common humanity rather than religion is the meeting ground for such encounter, was commended and the assembly also urged Asian churches to exhibit a Christian witness to the life of their communities in "cultural terms and relevant action."

In an ecumenical gesture, the collection taken at an assembly worship service was contributed to a Roman Catholic social center in Bangkok.

Speakers before the assembly included the Rev. Alan Brash of New Zealand, secretary for inter-church aid, who said that "even remembering the places of dramatic growth, we are inclined to the view that in no country in Asia is the expansion of the church keeping pace with the overall expansion of the population."

Brash, urging churches to utilize all available resources in the promotion of an effective Christian witness, noted that church union proposals were being discussed in Ceylon,

North India, South India, Japan, Korea, Malaya, the Philippines, Australia and New Zealand.

Another speaker, M. M. Thomas, director of the Christian institute for the study of religion and society at Bangalore, India, declared that unless the churches accept their "responsibility to penetrate politics, economics and culture with the idea and reality of the personal," the Asian revolution would "strengthen the impersonal and authoritarian structures and values at all levels."

"The danger in Asia is that we may pass from the traditional conformist collectivism to the modern technical mass society without having truly discovered the human person and the personal community," he said.

Unity Dialogue

A statement adopted at the assembly noted "many evidences of a wholly new openness" toward other churches by the Catholic Church and stated that "most members of our churches are ill-prepared for the new situation."

Urging mutual respect and helpfulness, including common service and witness, the statement recommended that information on Catholicism and Protestantism be provided to local congregations and called for joint study of common problems in theological seminaries and through consultations.

The assembly unanimously elected David G. Moses of the United Church of Northern India and Pakistan as its new chairman. One of the six presidents of the World Council, he succeeds Bishop Enrique C. Sobrepena of the United Church of Christ in the Philippines.

Also designated was a 25-member continuing committee, which includes four laymen, two women and one youth.

Archbishop of Canterbury Hits Lord Fisher's Merger Views

★ Archbishop Arthur Michael Ramsey of Canterbury threw the full weight of his authority behind a controversial proposal for merger of the Church of England and the Methodist Church in England and Wales.

The archbishop's stand was made known in a speech delivered before the London southeast district of the Methodist Church at a specially convened synod. Never before had an Archbishop of Canterbury met with a Methodist synod.

An even greater cause for surprise to observers was the fact that in criticizing opponents of the merger plan, Dr. Ramsey took public issue in particular with views expressed by Lord Geoffrey Francis Fisher of Lambeth, the former Archbishop of Canterbury.

In a recently published booklet, Lord Fisher, who actually initiated the Anglican-Methodist union conversations, took issue with the second of the proposed steps toward merger (Witness, 2/27).

As outlined in a report issued in February, 1963, the merger plan called for full inter-communion between the Anglican and Methodist Churches by 1965, and complete organic unity as soon as details could be worked out. However, Lord Fisher contended that the communions are not ready for full organic unity, though inter-communion seemed "entirely possible." Stressing that he was speaking only in a personal capacity, he argued it would be "unwise and unnecessary" for the Churches now to pledge themselves to the achievement of organic unity.

Dr. Ramsey used the words "surprising," "astonishing" and "perplexing" in describing the

stand of the former prelate.

"Lord Fisher," he said, "has suggested that we should leave out of account stage two of the proposals and consider the achieving of inter-communion as a sufficient goal in itself."

He noted that Lord Fisher

had also declared that the proposal of stage one (concerning grace and authority) was in a true sense a reconciliation, and endorsed separate episcopacies.

He said this was surprising because a report on Christian unity adopted at the Lambeth Conference in 1958 had declared that "a ministry to be acknowledged by every part of the church can only be at-

(Continued on Page Fifteen)

A New Manual of Intercession

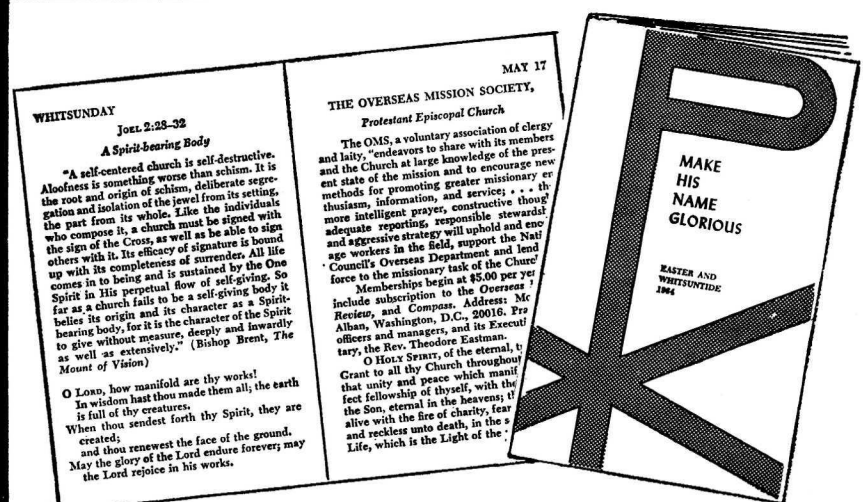
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EDITORIALS

Prepare for Easter

THE GREAT HERESY that Church people commit is that of evaluating religion in terms of their local environment whereas Christ invited us to be members of a great fraternity in which devotion to him shall be the primary consideration.

Too many of our members gage the quality of their worship and service by their attitude to the local minister, the immediate congregation, the strength or weakness of the church in their own town. The result of this error is to make our spiritual destiny depend upon our immediate associates rather than on a larger conception of the household of faith.

Let us put first things first in our religious performance. The very first obligation in following Christ as our leader is that we bear witness to our faith by the character of our worship. "Thou shalt worship the Lord thy God" regardless of local personalities and conditions. To attend church only when we hear a good sermon, or hear good music or enjoy good fellowship is to lower our worship from a high standard to a petty one. It is really to substitute something else for the service which we owe to God only. When we see parishes go up and down, depending on the personal charm of the rector, we question whether men have not substituted an idol for their God — just as much as the pagan who falls down to wood and stone. The church can never be what it should be until it can command the services of those who allow no substitute to hinder them from their proper service.

The command is not only "Thus shalt worship the Lord thy God" but also "and him only shalt thou serve." We should orient our lives to a bigger conception of service than that which depends on local incidents in our lives. Our perspective should be a longer one than the tenure of office of a favorite minister. Otherwise we are always beginning and never completing our obligations. The real test of loyalty is to be found when the local conditions are unfavorable to our enthusiasm but our devotion is equal to the demand.

Then so many of our people lack real breadth. They have never learned either how to give or to forgive in a magnanimous fashion. Probably the greatest hindrance to the growth of a parish or

mission is due to the little jealousies and petty feuds in the congregation itself.

We do not really heed Christ's solemn warning that if we hope to have our offenses forgiven we must be generous in our treatment of one another. Roots of bitterness damage our own spiritual health as well as infect other members of the body.

There is no spiritual value in trying to get even with some one even if they have done us a real injury — usually, as a matter of fact, more fancied than actual. There is nothing more vital in preparation for our communion than to examine ourselves strictly as to whether we are really in love and charity with all our neighbors, and to stay away from communion because we are not is to convict ourselves of a rather hopeless hostility to the will of the Master.

Besides the height of our worship and the breadth of our charity there is the depth of our earnestness. It is so easy to grow weary of well-doing and to fall back upon the alibi, "What's the use?" In order for us to endure to the end there must be a deep conviction of the price Christ paid for our redemption. You have not, as the martyrs did, "resisted unto blood striving against sin." Your irritations or persecutions have been very slight compared with that which holy men and women have suffered.

The Christian life is an endurance test and we often grow weary on the journey, but we must travel the path God's providence has set before us and he that endureth to the end is the one of whom the Master approves. He does not bless a quitter. As we grow older we are apt to slacken enthusiasm but we do not need to lose our grit or our grip on the faith. To carry on even when we are tired or disillusioned is the mark of a good soldier, and we have reason to believe that we will not lose the battle unless we give up the fight.

There is one other dimension of the Christian life which St. Paul mentions and that is length, which we take it means that what happens today or tomorrow is of little importance compared with the necessity of running the race that is set before us.

Let us fix our eyes upon the goal which is to grow more and more unto the likeness of him, and let us not fuss about the prize which is our

salvation. Whatever God wills for us after this life is over will, we are sure, be such as our capacity will entitle us to receive. He that hath begun a good work in us will not stop until he has brought that labor to its fitting conclusion. Let us not be lacking in any of the dimensions which should be equal in order that we may be complete in his service.

Holy Week is a time to make an inventory of our spiritual assets and liabilities and to make a special effort to balance our budget so that our sins of omission may not exceed the service that we render.

Let us exercise our Christian activities in a larger field than the pent up area in which our lives are now spent.

WHAT ARE BISHOPS FOR?

By Robert N. Rodenmayer

*Head of the Division of Christian Ministries
in The National Council*

**THIS QUESTION HAS BEEN DISCUSSED
FOR A LONG TIME AND WILL BE AN
ISSUE AT GENERAL CONVENTION
THIS FALL. SERMON AT THE CON-
SECRATION OF GEORGE E. RATH AS
SUFFRAGAN BISHOP OF NEWARK**

IF BETWEEN the railroad station and the cathedral this morning, I had asked ten people at random the same question: "What is a bishop?", there probably would have been some variation in the replies but in general the answer would, I think, come out something like this . . . A bishop is a churchy figure, probably a fat one, perhaps rich, ceremonious if not downright pompous, an authoritarian, a person who has to do with religious affairs which are important to a very small proportion of the population. He is quaint in the sense in which the town crier is quaint, a figure of history and folklore. A bishop is about as relevant to the culture pattern of mid-twentieth century America as the man in the moon. If he were to go away and stay there, very few would know that he was gone. Or care.

There was a time when bishops were centers of doctrine, custodians and guarantors of orthodoxy in the faith. Today, even where this is true, and it is in places, there is little demand in our world for such a function. There was a time when bishops held and exercised considerable temporal power — at certain times and places, absolute power. Today, even if this were desirable it is no longer true; though bishops, within certain boundaries, are not without in-

fluence. There was a time when bishops were persons of dignity and splendor in the courts of kings. But that is not our world.

In the formative days of our country, 1769, in fact, an anonymous English political commentator who called himself Junius said, "They (the Americans) equally detest the pageantry of a king and the supercilious hypocrisy of a bishop." The words were echoed later (1843) by our own Rufus Choate.

What is a Bishop For?

WHAT THEN is a bishop for in Newark, New Jersey, in the year of our Lord 1964? I think that the clue for us who are entering into this ceremony is in the words "the year of our Lord." 1964 has already been a good year and a bad year, from various points of view, but it is good for us to remember that it is a time measurement within God's creation, and the date itself reflects God's action in time, in redeeming mankind.

It is no longer "our" world in the sense in which this was once true — and we didn't do too awfully well with it when it was — but it is still God's world and God's year. He made it and he redeemed it. He continues to remake it and to redeem it, though modes and forms and

manners change with the changing times. God does not change his nature or his mind. The church which our Lord came to break and remake has known many changes and will know many more. But the will of God for his world does not change. The mission of the church in the world, under God, through Christ, is the redemption of that world — man, nature, arts, science, politics. And because the church has a mission in and to this world, it also has a ministry. One of the hopeful signs of the times is the genuine movement toward the reunion of the body of Christ as we discover our common mission and ministry in the Lord.

The ministry of the holy, catholic church of which we all are members, the church of God, has from the beginning included the ministry of bishops — successors to the apostles, overseers of the church's concerns in the world, pastors of pastors. It is our brand of leadership. The episcopate as an order has never worked perfectly and never will. It is subject to criticism, some of it just. But it is our way; it is that which makes us ourselves. It may be that which we have to offer a reunited church. It is a part of our givenness as a part of Christendom. Various aspects of the episcopate have changed with the changing years, but not the essentials. Let us look at some of these and consider our part in them.

Teach the Truth

IN THE COLLECT, the special prayer for this occasion, we ask God that the bishop may be given grace diligently to preach the word of God, God's truth. This is not an easy thing to do, even if one desires to do it, for it involves growing quietly in the knowledge of God's will for his world. It means prayer and meditation and time. It may mean judgment and reproof in the face of social injustice and racial hatred. It may mean the lonely act of a lonely man standing in the shadow of a cross. We are invited to stand in this place with him.

The Presiding Bishop, speaking for the church, instructs the new bishop "to banish and drive away all erroneous and false doctrines contrary to God's word." I have already remarked that this was one of the early responsibilities of the bishop in the history of the church. It is still true. In every age the truth of God derived from holy scripture needs to be said in such a way that all fair-minded men can hear it and

use it. In going from place to place the bishop is in a unique position to do this. And it is his privilege and responsibility to separate for his people the truth of God from the formulas in which it has been expressed. The truth of God will never be less than that; the ways in which it may be stated are infinitely various. We are invited into honest and constructive thinking in helping the light of the gospel shine in our time.

To Be An Example

AND THE BISHOP is called upon to be an example "with all patience and doctrine" even when he must rebuke. It is an awesome thing to be a bishop, and this is not the least of its awesomeness. Any person is an example of something. Any Christian is an example of Christ, but a bishop shows more. In many ways it is a lonely assignment, one demanding qualities of integrity and leadership which most of us are not called upon to use, or perhaps in the same way. A bishop, any bishop needs the prayers of his people all the time.

So here we are, we Christian people, at a moment in time in the city of Newark, looking out upon our world. It is a mixed and moving picture which we see. New nations are being born and torn with civil strife, even as we were, not many years ago. Subject peoples all over the world are demanding a vote in their own destiny, freedom to make their own mistakes. We find that we are not so popular abroad as we sometime think we ought to be. And some of our critics are difficult to answer.

At home we are in the midst of a people's revolution which having begun will not stop. In this place, as in any place, there are those who wish all these troubling things would just go away, like bad dreams. There are those who would like the old order never to change. But there are also men and women of courage and vision who wish every child of God to live in dignity and respect.

I suspect that any problem, social or personal, represented in the world today can be found at this moment in the diocese of Newark. In the face of these facts a Christian leader, as we would say, a bishop—which the church is making today — needs holiness and vision; he needs some stubbornness; and he needs the compassionate working companionship of the people of the Lord.

FOUR ANGLICAN POETS

G. A. Studdert Kennedy — Poet of God's Sorrow



By William S. Hill

Rector of St. Paul's, Lansing, Michigan

NEARLY thirty-five years after his death, G. A. Studdert Kennedy lives in popular memory as the oratorical spell-binder who could hold an audience of thousands in rapt attention for two hours and more, as the best-selling author of volumes of verses and reflections, or as the British chaplain known as "Woodbine Willie" who was decorated for gallantry under fire and who became "a prophet to the ranks in the Great War."

Those who knew him before circumstances had thrust him into public glare saw him differently. "These friends," in the words of one of them, "never thought of him as, in the biggest sense of the word, a prophet: his temperament was too emotional, his intellect with all its brilliance too unsteady, his social understanding too limited. Rather they saw him as a great seeker after God . . . one to whom personal religion was the complete and only answer to the perversity of human wills."

Geoffrey Anketell Studdert Kennedy was born June 27, 1883, in St. Mary's Vicarage, Quarry Hills, Leeds, the seventh son of the Rev. W. S. Studdert Kennedy. He grew up in what he later referred to as "an atmosphere of love and laughter," and, like the others in the family, soon developed devotion to reading.

His early education was divided between home-

tutoring and attendance at the Leeds Grammar School; later on he became an external student at Trinity College, Dublin, alternating long periods of study at home with fleeting trips to Dublin for tutorial sessions and examinations. In October, 1904, he became a silver medalist at Trinity College, Dublin. His university studies were followed by a brief period of teaching, after which he enrolled in Ripon Theological College where "he appeared to the observer to be a lonely man who either enjoyed his loneliness or was not really alone at all."

Ordained deacon in 1908, and priest in 1910, he served as curate in several parishes until May, 1914, at which time he became vicar of St. Paul's, a poor parish in the poorest section of Worcester. It was to St. Paul's that he took Emily Catlow, his bride of less than a month. As a curate, Studdert Kennedy had discovered his aptitudes for work with young men and boys as well as his talent for open-air preaching; it was not long, therefore before the parish was humming with activities for young people and regular services were being held in the Worcester streets.

On December 21, 1915, Studdert Kennedy was appointed chaplain to the forces, and for the next four years his time was divided between periods of active duty at the front line — in

August, 1916, he received the military cross "for conspicuous gallantry" — and speaking engagements in training-camps, hospitals, and mobilization-centers in all parts of France and the United Kingdom. It was during this period he discovered he could write rhymes which spoke to the heart of the common soldier and of the common man; these rhymes made him famous.

After The War

DEMOBILIZED and returned to civilian life in March, 1919, he took up parish life at St. Paul's, Worcester, where he had left it off. The pressure of outside speaking-engagements soon became so great that he felt it necessary to resign his position as vicar. For six months he served on the staff of St. Martin's-in-the-Fields, London; then the Archbishop of Canterbury made him rector of the Church of St. Edmund, King and Martyr, with the understanding he would devote most of his time to free-lance speaking and writing.

During the last chapter of his life this is what he became — an author, retreat-conductor, lecturer, visiting preacher, and mission-leader, with most of his energies poured into conducting crusades for the Industrial Christian Fellowship, an organization devoted to bringing about understanding between organized religion and organized labor.

In constant demand as a speaker not only in the British Isles but in America and Canada as well, unable to decline any invitation to speak or to turn his back on any opportunity to be of service, subsisting for the most part on cigarettes and tea, and weakened by recurring asthma—which he referred to as an "attack of the go-wrong in my windbox" — it was not surprising that the end came as soon as it did.

As Canon H. R. L. Sheppard put it, "He died at the height of his power through reckless attention to duty and refusal to give in though he was gripped with illness and pain. It is impossible to imagine Studdert as an old man, or even staying long in one place, and it may be that the intensity of his work made it complete."

The Driving Force

RECOGNIZING that Studdert Kennedy was complex, volatile, possessed of the fey quality characteristic of his Irish forbears, one nevertheless is led to seek the dominant mood, the central motivating force in his life. Perhaps no one came closer to an understanding of it than his

brother, Gerald, who, on one occasion, said, "This prompts me to blurt out the secret of his power, in hallowed words, 'they that know their God are strong and do exploits.' Geoff knew his God, knew him with a clarity granted to few of us here on earth, and that is why he was strong and did exploits."

With this as a clue, one may say that Studdert Kennedy's life was a living illustration of the classic counsel: "Expect great things from God; attempt great things for God."

His expectation of great things from God explains many things about him — his absent-mindedness, his utter heedlessness about money, his willingness to give the coat off his back to any whom he felt needed it, his complete fearlessness. It is not too much to say that Studdert Kennedy lived as the fowls of the air and the lilies of the field, confident that God would make adequate provision for his legitimate needs.

His willingness to attempt great things for God also explains much in his life that exasperated many of his contemporaries and bewildered his friends. His fondness for using the language of the trenches, the pubs, and the streets, his rather superficial analyses of economic and social problems, his broad conclusions based on half-digested readings in anthropology — these were all the consequences of a fervent desire to bring the whole created order — the uneducated masses, the economic system, the sexual relationship of men and women — into captivity to Christ.

Studdert Kennedy's overpowering urge to attempt great things for God, and the paradoxes into which this urge led him, is well illustrated by his changing attitudes toward war. In September, 1914, he felt that God had issued a summons to battle. "I cannot say too strongly," he wrote, "that I believe every able-bodied man ought to volunteer for service anywhere. There ought to be no shrinking of that duty." In the 1920's he was convinced that God had called men to oppose war in any form. "War is a universal disaster," he said, "and as far as I'm concerned, I'm through."

What is common in these two disparate statements is the complete willingness of the man to be used as an instrument to advance the righteousness of God as he understood it.

What Kennedy proclaimed from platform and pulpit, what he put forth in his volumes of religious essays, he also delineated in verse. His poems — he preferred to refer to them as "rhymes" — were, in essence, a summons to

expect great things from God, to attempt great things for God, but at the same time to accept the limitations of his own humanity. His poem, "Temptation" is a good illustration:

Pray! Have I prayed! When I'm worn with all my praying!

When I've bored the blessed angels with the battery of my prayer!

It's the proper thing to say — but it's only the saying, saying,

And I cannot get to Jesus for the glory of her hair.

The Poet

WHAT IS ONE to say of Studdert Kennedy as a poet when the prestigious Oxford Book of English Verse does not include a single line from any of his poems — poems, incidentally, that brought tears and laughter and courage and inspiration to thousands of men all the way from the trenches in France to the outback of Australia?

To my knowledge, Kennedy elaborated no philosophy of poetry; certainly he had none as completely worked out as Keble expressed in his carefully-prepared lectures at Oxford. He did write somewhere, however, that he preferred selling his rhymes to giving them away; if people were willing to pay money for them it was a sign they had some value.

The strength of Kennedy's poems was that they spoke to men in a specific historical situation — the Sommes offensive, for example, or the general strike of 1926 — and it was this fact which gave them such enormous popularity. But this very strength was their weakness: by being addressed to man in unique circumstances, they do not speak, or do not appear to speak, to universal man. The opening lines of "The Sniper" provide a telling illustration:

There's a Jerry over there, Sarge!
Can't you see 'is big square 'ead?
If he bobs it up again there,
I'll soon nail 'im—nail 'im dead.

The specific accent (Cockney), the specific environment (trench-warfare), the specific enemy (German) all together make certain the rhyme will fail to strike a universal chord. The same can be said of these lines taken from "Lighten Our Darkness:"

"Lighten our darkness" Kneeling in the mud,
My hands still wet and warm with human blood,
Oft have I prayed it!

Deeply meaningful as this must have been to those who had known duty in the trenches of Verdun, it appears contrived and unreal to one who though an adult now, was a child in 1917.

Kennedy's poems come nearest to achieving universality and timelessness when they deal with the theological concept most closely associated with his name — the suffering of God. To him the cross of Christ was an indication that God is an active participator, a complete sharer in the pain and tears of men. The hungry child in a slum, the soldier wounded on the battlefield, the husband and wife drawing apart: for all these Christ died, and in their anguish God shares. This was the theme of many of his meditations, and of his poem, "The Suffering God:"

If he could speak, that victim torn and bleeding,
Caught in His pain and nailed upon the Cross,
Has He to give the comfort souls are needing?

Could he destroy the bitterness of loss?

Studdert Kennedy contributed one selection to the Hymnal: 156, "Awake, awake to love and work."

This hymn consists of the second half of the poem "At a Harvest Festival," first published in 1921 in his Sorrows of God, and other Poems. The opening stanzas point to the "dawning and dying days" of the past, to the seasons that have run their course, and to the fact that the apparent death of autumn actually points to the approach of resurrection.

On their part, the stanzas that comprise the hymn are a summons to share in his resurrection. They are, in effect, a command to "expect great things from God" and to "attempt great things for God"; they are an invitation . . .

To give and give and give again,
What God hath given thee;
To spend thyself nor count the cost;
To serve right gloriously . . .

Died on His Feet

STUDDERT KENNEDY literally died on his feet in Liverpool on March 8, 1929. W. Ede Moore, a long-time friend, describes the end in these words: "He had gone to Liverpool to deliver a course of Lenten addresses. He was not well when he left home, but he would not disap-

point those who were expecting him. He struggled on and then collapsed, his old enemy, asthma, combined with influenza, providing a greater strain than he could bear."

As though he had a premonition that death was near, Studdert Kennedy had written an article, intended for Easter publication, telling of the last ditch in which every man sooner or later must stand, and in the first paragraph occur the words, "I know that last ditch well." But to him death was more than a ditch. A few days before his arrival at Liverpool he had said,

I hear Love's trumpets pealing,
And I pass on!

Talking It Over

By W. B. Spofford Sr.

STUDDERT KENNEDY renounced war, as Bill Hill relates in his fine article on Anglican poets this week. This added bit about Woodbine Willie had been in this space before — maybe a couple of times. It is repeated without apology.

Dean Ladd of Berkeley Divinity School had a distinguished man as English lecturer each year. Studdert Kennedy was one of them. Ladd, being a Yankee and rather short of cash, shared his notables for a fee in order to cover expenses.

Living at the time in Chicago, I was assigned the job of a sort of handyman for his mid-west tour. So I picked him up on a night train at South Bend and rode with him into Chicago. It was late when we checked in at a Loop club — late or not he said," I say, do you think we could get a spot of tea?" That was done. He then asked if I'd mind going to a "chemist" to get aspirin — that too was done when I once figured that a chemist hung out in a drug store. He concocted his own perscription — shaking five or six tablets into a pot of tea and after a few gulps and cigarettes settled down to talk.

We discussed, among other things, a question I raised: "How can a man with your democratic ideas go for this king business?"

He told me how he had talked to a hugh crowd following the war in the Albert Hall when he renounced war, lock, stock and barrel. A few days later he got a letter from the Lord Chamberlain asking if his speech had been correctly reported and added that if so "you seemed to be guilty of treason."

"Well, my dear, I said to my wife," he con-

tinued, "Looks as though this was the end of this being chaplain to the King. So I replied to his Lordship that I did not know whether I had been correctly reported in the papers or not. But I did know that I had renounced war once and for all — that I knew that this was loyal to Jesus Christ and that if it was not also loyal to the King of England, then that was for the King to worry about, not me.

"The letter, I learned later, was shown to King George. He read it, laughed and said to his Chamberlain, 'If you had told me what sort of a letter you were writing to Studdert-Kennedy, I could have told you what sort of an answer you would get.' That's my answer to your question about how can I go for this king stuff. He's really quite a guy."

All of which was said by this great preacher and poet without him realizing in the least that, in my eyes, he was the hero of the story.

He told it only to straighten me out "on this king business."

Country Churches

By Ralph A. Weatherly

Rector Emeritus, Grace Church, Kingstons, Pa.

MANY of the country and village churches established by pioneers who had dreams, hopes and confidence in the Episcopal Church are deteriorating into disgraceful condition, reproaches to our once proud church and witnesses of our carelessness.

From them have gone invaluable members into suburban or city parishes. Those left fight a rear-guard action against poverty, lack of comfort and recognition. Small town folks know and watch their stores, schools and churches especially as guages of survival. When we sell lots or rectories and withdraw, something valuable in the community dies whether we know it or not. A shabby, unpainted church property dishonors God in this country as well as in Tanganyika. A congregation neglected must hurt God's Son.

Spending money uselessly is considered as a sin by Quakers and Scotchmen. As an editor of the Witness pointed out, much cash can be saved by getting rid of useless personnel, cutting down telephone and personal calls, omitting long journeys for committee meetings of no consequence. More work, better thinking, less just

sitting, are needed. Sympathetic visiting, pastoral care, recognition, simple friendship could revive these forgotten people.

It is possible to renew appreciation of the church which offers most of help in liturgy, breadth of liberty, and often personal saintliness. Young clergymen might be recruited for this hard life, this narrow road, this gate to a real career. Example is required, not advertisement.

Or shall we as some of our prelates have blandly suggested, allow our church to die. Perhaps we could turn our affairs over to the Methodists who have less sophistication but more energy and practical thinking.

While we have time we had better search our hearts.

Holiness or Hubris

By Corwin C. Roach

Director, School of Religion, Fargo, N. D.

ACCORDING to the latest discoveries in Africa, tool-making man has been on the earth for almost two million years. For a small fraction of that time he has left the cave to build cities in the open air. But today man is reverting to the cave as he burrows into the earth to find shelter from the instruments he himself has contrived. This is the terrible irony of history.

It is not new, however. The prophet Isaiah faced it for his age. He pictures the Jews cowering in the clefts of the rocks as destruction hurls down upon them. He sees the reason for man's plight in the way he has lifted himself against the holy God. As the prophet rings the changes on man's pride, we are reminded of the Greek idea of hubris, man exalting himself against the gods, only to be brought low.

Over against the pride of man stands the holy God. But the holy God is also righteous. He has concern for his people. Man can be reasoned with and persuaded toward the right. In that great definition of religion in Micah 6:8, the last demand "to walk humbly with your God" sums up the forty-year ministry of Isaiah. It is at this point that the Hebrew prophet rises superior to the Greek poet because he speaks of a God who cares.

We can find no better guide than this ancient prophet. In his sixth chapter he describes his experience and that of every man as he comes

before God. First there is this word "holy" which includes so much. We need insight and imagination to see God for what he is. We live in a world literally millions of times the size of Isaiah's. Yet we are beset by the same problems, the same pretensions. God's holiness is an answer to our anxiety, as it is a blow to our pride.

We have fallen so far short. "Lost" is Isaiah's word. But this is the beginning, not the end. As we realize our predicament, we are helped to meet it. There is a task to be done. Our world needs God's word of dynamic holiness. He needs us to proclaim it. Our inadequacy becomes sufficient in the power that comes to humble man from holy God. He bids us stop concerning ourselves with minutiae and begin to meet the challenge of our age.

It is our opportunity to recreate the experience of Isaiah. His message was not meant to be shut up in a book. Rather it is the burning coal that can kindle a light the darkness never can put out. In that light men can learn at last to live together in peace. They need no longer cower in the darkness of the earth.

The achievements of modern science feed man's hubris, his sense of pride, to his peril and undoing. The more he learns how to control the powers of nature, the more he must turn to the holiness of God to control him, lest in the process he destroy himself.

Hubris, as a boomerang that destroys the man who wields it, is not merely a notion from Greek tragedy or Hebrew prophecy — it is written into the rocks of the universe, it is displayed in the long history of man. Hubris or holiness is man's eternal choice.

GOOD STUFF COMING UP

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THE WITNESS

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MERGER VIEWS

(Continued from Page Six)

tained through the historic episcopacy, though not necessarily in the precise form prevailing in any part of the Anglican communion."

Considerable controversy has developed within British Methodism over the proposition that acceptance of the episcopacy by Methodists would be necessary preliminary to merger.

Dr. Ramsey said that the episcopacy "being properly a bond of unity, it would be wrong to create parallel episcopates except as a temporary measure leading to actual union of the two churches."

Continuing, he said Lord Fisher had also suggested that if a Methodist minister, who had received the laying on of hands in the service of reconciliation of the two churches involved in the union plan, were subsequently to wish to enter the ministry of the Church of England, he would need to be ordained by the bishop.

"This," Dr. Ramsey commented, "is an astonishing statement quite contrary to the purpose of the service."

"My understanding of the service," he added, "is that all ministers who have received what is given in it will be indubitably accepted as priests in the church of God, as indubitably as anyone ordained according to the Anglican ordinal."

Dr. Ramsey urged his Methodist audience to look on bishops as "powerful symbols of unity and continuity in the Church of Christ" and not to look on the word "priest" as a kind of "bogey word."

The synod was also addressed by Eric Baker, secretary of the Methodist conference of Great Britain, who repudiated the suggestion that acceptance of the unity proposals meant signing a "blank check."

"We are asked," he said, "to

sign a check and then, with our Anglican friends, determine how it shall be filled in. Those who demand at this stage that all details of the ultimate organic unity shall be supplied are asking the impossible."

Baker said the suggestion that the proposed union would impair Methodist relations with other Free Churches should be dismissed as "arrant nonsense."

Other Anglicans Speak

★ A group of 39 prominent Anglicans "warmly welcomed" with some reservations a proposed merger of Anglican and Methodist Churches in the British Isles and urged that other free churches be included in the union negotiations.

In an open letter to archbishops and bishops, the churchmen said: "We earnestly desire that the Church of England may be fully united not only with the Methodist Church but with the other English Free Churches also. Only so can the New Testament principle of one church in one place be respected and a truly National Church be recovered."

Questioning the "wisdom of piecemeal reconciliation with one Church at a time," the letter urged that "representatives of the other English Free Churches be brought into these negotiations immediately."

It said that this "would insure that reunion with the

Methodist Church will not prejudice other reunion schemes, and would also meet the concern of Methodists that their present intercommunion with the other Free Churches should not be jeopardized."

A majority report issued in 1963 by Anglican and Methodist leaders suggested full intercommunion between the two bodies by 1965 and complete organic union as soon as details could be worked out.

Referring to this report the Anglican group said they found "many theological statements in it unsatisfactory."

"We earnestly ask that the sections on scripture and tradition, episcopacy, priesthood and the sacraments be revised, and that in this work of revision conservative evangelical Anglicans be fully consulted," the letter declared.

"It seems to us of great importance that the existing doctrinal standards of the uniting churches be preserved and accepted by both, so that the united church may be comprehensive within these limits."

After observing that acceptance of the proposed union's first stage — intercommunion — would "constitute a pledge to go forward to stage two," the letter said: "We could not therefore agree to enter stage one until the implications of stage two are further clarified with regard to such matters as doctrinal standards, the estab-

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lishment, the parochial system, and Prayer Book revision."

The churchmen also said they found "unacceptable" the "service of reconciliation" uniting the Anglican and Methodist ministries. "We are convinced," they said, "that the right way to unite ministries is by mutual recognition, with episcopal ordination thereafter."

One of the conditions of the union plan is the acceptance of the episcopacy by British Methodists who do not have bishops.

Signers of the letter included the Rev. A. T. Houghton, general secretary of the Bible Churchmen's Missionary Society; the Rev. J. F. Sartin, secretary of the Church Society; the Rev. J. C. King, editor of the Church of England Newspaper; the Rev. J. A. Motyer, vice-

principal of Clifton Theological College; and the Rev. A. M. Stibbs, vice-principal of Oak Hill Theological College.

ARIZONA CHURCHGOERS ARE ORTHODOX

★ A survey of Protestants living in the Salt River Valley area of Arizona has revealed that a high majority of respondents expressed complete belief in the divinity of Christ, the virgin birth and other traditional Christian doctrines.

The poll was conducted by the Arizona Republic; the participants were Baptists, Methodists, Lutherans, Episcopalians and Presbyterians. According to the publication, 330 persons replied; 650 questionnaires had been mailed out. More than 80 per cent of the respondents professed complete belief in "10

fundamental tenets" of Christianity.

It was estimated by poll-takers that some 40 per cent of the valley's residents were regular church-goers. The study was made of persons in this group.

Several valley clergymen felt that the poll was a demonstration that modern Christians have kept the faith in the traditional orthodox concepts of their religion.

Bishop Joseph M. Harte of Arizona said: "This shows a very considerable orthodoxy among people and exonerates our belief that Christian people do believe the basic doctrines of the Christian faith. It shows there is not a liberalization in Christian doctrine."

Suggesting questions for the pool were Bishop Harte, the Rev. Kermit Long of Central Methodist church, the Rev. Charles E. Schmitz of the American Evangelical Lutheran church and the Rev. David C. Hall of North Phoenix Baptist church.

The results of the Arizona Republic's survey:

Do you believe that the Bible is God's inspired word of salvation:

Completely, 282; partially, 41; reject, 1; do not understand, 4.

Do you believe that God created man and the universe?

Completely, 307; partially, 20; reject 2; do not understand, 1.

Do you believe in the divinity of Christ?

Completely, 308; partially, 16; reject, 3, do not understand, 2.

Do you believe in the virgin birth of Christ?

Completely, 286; partially, 29; reject, 9; do not understand, 6.

Do you believe in the second coming of Christ?

Completely, 263; partially,



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39; reject, 14; do not understand, 10.

Do you believe in salvation through the blood of Christ?

Completely, 285; partially, 23; reject, 8; do not understand, 12.

Do you believe in heaven and a life after death?

Completely, 297; partially, 26; reject, 2; do not understand, 4.

Do you believe in the Holy Trinity of Father, Son and Holy Ghost?

Completely, 308; partially, 15; reject, 1; do not understand, 5.

Do you believe that God hears prayer?

Completely, 311; partially, 12; reject, 4; do not understand, 10.

Do you believe that God made man in his image?

Completely, 272; partially, 38; reject, 10; do not understand, 5.

Other questions asked elicited the following replies:

Do you believe it is a function of the church to preach the teachings of Jesus Christ?

Major function, 321; a minor function, 6; not a function, none.

Do you believe that the church should teach moral principles?

Major function, 262; a minor function, 57; not a function, 7.

Do you believe that the church should combat social evils?

Major function, 229; a minor function, 85; not a function, 13.

Do you believe it is a function of the church to send missionaries to non-Christian peoples?

Major function, 287; a minor function, 39; not a function, 3.

Do you believe the church should provide food or assistance to persons in economic distress?

Major function, 148; a minor function, 166; not a function, 11.

Do you believe the church should minister to persons in jails?

Major function, 230; a minor function, 91; not a function, 3.

Do you believe it is a function of the church to comment on issues in political campaigns?

Major function, 81; a minor function, 125; not a function, 118.

Do you believe it is a function of the church to endorse

candidates for political office?

Major function, 18; a minor function, 86; not a function, 220.

Do you believe the church should state its position to members on issues of national or international politics?

Major function, 65; a minor function, 116; not a function, 143.

Do you believe it is a function of the church to endorse

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or sponsor dances, parties or athletic events for members:

Major function, 34; a minor function 156; not a function, 115.

Do you believe the church should provide counseling for marital troubles?

Major function, 218; a minor function, 102; not a function, 10.

Do you believe it is a function of the church to supervise and perform the marriage ceremony?

Major function, 229; a minor function, 87; not a function, 140.

SUDAN EXPULSIONS REGRETTE

★ Sudanese government plans to expel missionaries from southern portions of the country because of alleged participation in subversive activities drew an expression of regret from World Council of Churches officials.

Sir Kenneth Grubb and O. Frederick Nolde, chairman and director, respectively, of the commission of the churches on international affairs, issued a statement saying "evidence against two or three individuals is being used to cast suspicion on many devoted servants of the country and its people."

Sudan's internal affairs minister, Muhammed Ahmed Irwa,

announced plans to expel all foreign missionaries from southern Sudan, charging that the action was "justified" because of the missionaries' "responsibility" for disorders in the area.

The WCC officials noted that "a government is entitled to determine what aliens may work within its jurisdiction" but expressed regret at the extremity of the government's decision.

"Virtual closing of the southern provinces to public view may prevent friends of Sudan from appreciating the government's administrative aims in the area," their statement said.

They added that while Christian work will continue in the area under Sudanese leadership, a "serious blow is being struck" at theological education standards by the government's action.

Irwa said that the expulsions were not intended to curb the freedom of Christians, but to restore the stability and state security of the Sudan. He said all churches and mission stations in the south would be taken over by Sudanese priests who would have "full freedom to carry out their religious rites."

RMI OFF THE GROUND OFFICIALLY

★ Ground work for implementation of MRI was laid the first week in March at a two-day conference in Chicago. The Anglican Congress document was read by Prime F. Osborn of Florida who gave his interpretations. Further interpretations were given by Carman Wolff, director of the national education department.

Walter Taylor Jr. of Wilmington, N. C. reported on the only diocesan conference yet held regarding the mutual responsibility call.

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- NEW BOOKS -

E. John Mohr
Book Editor

*THE GOSPELS: PORTRAITS OF
CHRIST* by Wayne G. Rollins.
Westminster. \$3

From the beginning the Christian church held that the four gospels tell essentially one story. By the middle of the second century there is a gospel canon with four subdivisions. Within a few years Tatian had produced his *Diatessaron*, an attempt to combine all of the gospel material in one running account. Until recent times the standard reference for the student was a 'harmony' of the gospels.

In our day, however, it has been possible to view each gospel as largely independent, with its own origin and purpose and contribution. Professor Rollins of Wellesley College has written a small but important book which summarizes the present state of the critical study of the gospels with remarkable directness and clarity. He rightly notes that the "Christ event" constitutes the core of the gospels, and then he proceeds to examine in detail the interpretation of each of the evangelists. There is a strong inference that the insight of each is only partial and that we are provided with a richer, stereoscopic understanding of Christ because we possess four different approaches.

Mark is characterized by an existentialist concern. Jesus is portrayed as ultimately mysterious and as suppressing information about himself. Yet Mark's interest is basically christological. Although the figure of Jesus can not be sharply delineated, it is presented powerfully by signs and symbols. The believer is irresistibly drawn to him who can not be fully known.

Matthew, on the other hand, looks to the future and employs the patterns of apocalyptic to express his views. He is a scribe who sees Jesus in relation to the Jewish law. His primary interest is in salvation and the individual's acceptance of it.

Luke is more of a historian than any other New Testament writer, and his gospel is more theocentric because history is the stage of God's action. For him Christ is the expression of God's saving power once for all manifest, and the Holy Spirit is the continuation of God's help for faithful men.

Although Professor Rollins does not believe that John has borrowed

directly from Mark in the writing of his gospel, he does suggest some similarities between the two works. Both are centered around the meaning of Jesus, and both are divided into balanced halves. John, however, is best described as mystical and paradoxical. The fourth evangelist delights in contrasts. He sees the significance of both time and eternity. He writes of the individual and the community. He sets forth Christ as the only means whereby the believer can experience God in his own life.

Dr. Rollins has provided the serious reader with a lively and valuable account of current gospel criticism. He uncovers the peculiar emphases of each evangelist clearly and succinctly. However, the gospel writers did not create the story which they tell, and their own interpretations were limited by the tradition which formed the foundation for their literary efforts. That which is common to all the gospels is at least as important as that which distinguishes them.

HENRY M. SHIRES

Dr. Shires is professor of New Testament, Episcopal Theological School, Cambridge, Mass.

*THE PASTORAL EPISTLES;
Timothy I & II, Titus.* by J. N.
D. Kelly. Harper & Row. \$5

This commentary by the principal of St. Edmund Hall, Oxford, compares favorably with the others of the series which have preceded it. Especially commendable is the lengthy introduction which deals with the pros and cons as to whether or not the Apostle Paul was in fact the author of these three letters.

Most scholars today are convinced that the Pastorals are pseudonymous, the product of a Pauline admirer written some years after the turn of the first century. Kelly, however, competently challenges this conclusion.

In the first place, he reminds us of the complexity of the apostolic age, rightly emphasizing the fact that to postulate uniform development, in a highly diversified church, of doctrine, discipline, worship, and administration throughout the infant Christian world is totally unrealistic. We should not, in other words, pre-judge the Pastorals as later documents simply because they evidence a more advanced position in these respects than is apparent, say, in Colossians and Philippians. Paul, after all, was writing under quite different circumstances for quite different purposes.

Secondly, he stresses the fact that the use of an amanuensis does not

mean word for word dictation, or anything near it. Rather, a writer would simply tell his "ghost" in general what points he wished to be covered, and how best they might be discussed, and then leave him to his task. Such a practice, Kelly contends, is more than sufficient to account for the admitted differences in style and "feel" which exist between the Pastorals and other letters for which we know the Apostle to have been responsible. The author admits that "no more than a probable conclusion can in the nature of the case be expected." However, "the strength of the anti-Pauline case has surely been greatly exaggerated." And his own decision is this: these letters "remain, in substance and spirit as in occasion, [Paul's] work, and the present-day Christian is justified in assuming that they enshrine his authentic message." All in all, this is perhaps the best defense of Pauline authorship that is available in English today.

The commentary on the text proper — and the author has made his own translation — is excellent, both in quality and clarity. It of course reflects the writer's conviction that it is the Apostle himself who lies just beneath the surface. There are, therefore, innumerable places where those who disagree with his conclusion as to authorship will wish to exegete the text in a decidedly different manner. The present reviewer admits that he still firmly believes that the letters are pseudonymous, and so in many instances feels that the text is forced in favor of a Pauline interpretation. But this is inevitable, given our quite different presuppositions.

The Harper's New Testament Commentaries are proving to be uniformly excellent. So far there have been published Luke, Matthew, Mark, Acts, Romans, and Philippians. Promised for the future are John, 1 and 2 Corinthians, Colossians, Galatians, Hebrews, and Revelation.

Both clergy and lay people will find them unusually readable, worthy of careful attention, and very rewarding. New Testament scholarship generally has been all too slow in finding ways in which to share the results of technical research with those who have either the inclination nor the time for such detailed study. We need more such efforts, and this series of commentaries is a good example of what can be done.

O. SYDNEY BARR

The reviewer, currently on sabbatical leave, is associate professor in New Testament, General Theological Seminary.

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