

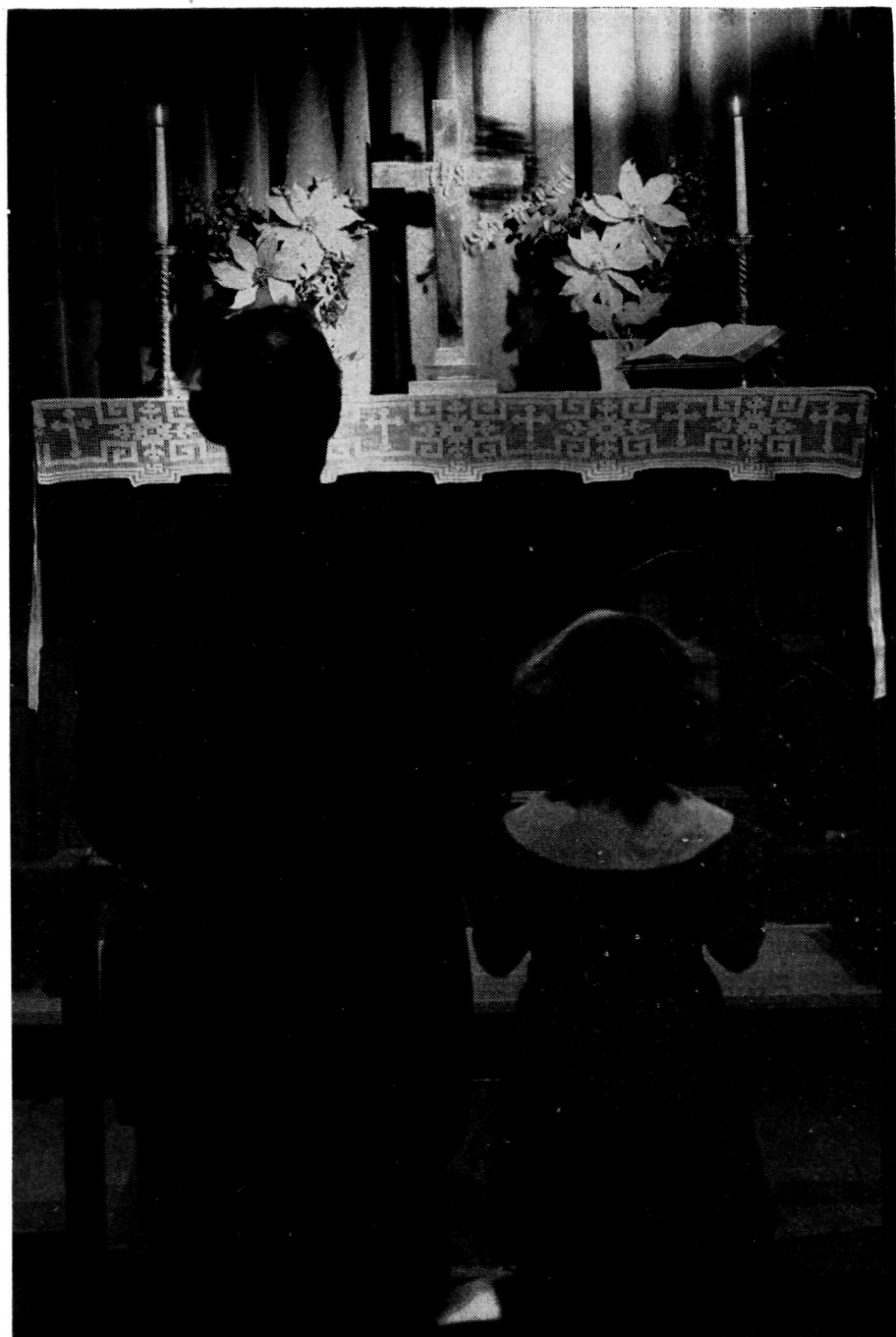
The WITNESS

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A COPY

A Joyous Christmastide

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.

The editors wish you a joyous Christmastide, symbolized by this picture taken before the Christmas altar at St. Mark's, Hugo, Okla.



December 25, 1952

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4: Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

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Thursday and Holy Days: 11 a.m., Holy Communion.

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Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—**CHRISTMAS OBSERVANCES MORE
RELIGIOUS THIS YEAR****MOVEMENT TO PUT CHRIST BACK INTO FESTIVAL
MAKES GAINS THROUGHOUT COUNTRY**

★ The nationwide movement to put Christ back into Christmas by making the observance less commercial has made notable gains in widely scattered parts of the country.

News from a number of areas indicate the methods used, generally stimulated by the local ministerial association, usually with the cooperation of a broad committee of citizens.

A joint Protestant-Roman Catholic effort to promote a more religious Christmas observance was launched in Kansas City, Missouri, at a meeting in Country Club Plaza, shopping center of the city's most exclusive residential district.

Thousands of persons thronged to the meeting which marked the unveiling of a glass-enclosed lifesize Nativity scene on a triangular mall leading to the Plaza.

Music was provided by the choir of Community Christian church and a group of Catholic girls from St. Joseph's Orphan Girls' Home. The speakers were William E. Phifer, Jr., Presbyterian minister and president of the Kansas City Council of Churches, and Msgr. L. Curtis Tiernan, retired army chaplain.

Celebrated has been the annual Plaza display sponsored by

business and professional men of the center. The display was inaugurated many years ago by the late J. C. Nichols, internationally-known builder who developed much of the city's residential areas and was a consultant on the master plan for the Washington, D. C., Mall development. Not until this year, however, has the Plaza display featured a religious motif. Credit for the idea of a creche is given to Mrs. Earl W. Allen, daughter of Mr. Nichols, who early this year induced officials of the Country Plaza Association to adopt it.

With officers of the association, Mrs. Allen toured the Nelson Gallery of Art here and selected a panel of a 15th century Spanish altarpiece as the inspiration for the proposed manger scene. Two young graduates of the Kansas City Art Institute, Joseph Heidt and his wife, Joan, then were commissioned to execute it. Mr. Heidt painted the background and Mrs. Heidt created the plaster figures, costumes for which were made by Mrs. Isabelle Boldin of the art institute.

A Nativity scene covering 18,000 square feet and believed to be the largest in the country was constructed by Jersey City's De-

partment of Recreation. The most striking feature of the project is a 92-foot-long background, ranging from eight to 20 feet in height, depicting the city of Bethlehem with its domes, towers, spires and archways. It was designed and built in 23 separate sections in the arts and crafts shops of the Department of Recreation.

Live animals were used in the display which was illuminated by multi-colored lights and provided with a musical background of Christmas carols. The scene will be exhibited until Jan. 6.

Jersey City's municipal Nativity scene was erected last year, after being planned for nearly 12 months. It was much less elaborate than this year's exhibit, however, having neither the huge background nor live animals.

Protestant Churches in Joliet, Illinois were urged by the Will County ministerial association to help "Put Christ Back Into Christmas." The Rev. Robert A. Mulligan, chairman of the association's civic action committee, said that ministers were asked to explain to their congregations the various ways of achieving this aim.

Among the methods suggested: getting families to "uphold the spirit of the Three Wise Men by giving to the less fortunate," advising the sending abroad of packages, promoting contributions to relief agencies, and recommending that creches be set up in each home as a center for family Christmas observances during which prayers of

thanksgiving would be offered before presents are opened.

"The spirit of Christmas is not for sale," the committee said. "One may receive a host of gifts and wind up with an empty heart. What is needed is for each person to revalue his own attitude and activities, placing the emphasis where it belongs."

In Springfield, Ohio, thousands of persons braved a pelting rain to watch the third annual Christmas story parade emphasizing the religious significance of the season. The procession, which went through the business section along a route laid out in the form of a huge cross, was sponsored by the local Chamber of Commerce in an effort to "see that commercialism doesn't crowd Christ out of Christmas."

Commercialization of Christmas through "unkempt and unsanitary Santa Clauses, colored lights and Christmas carols used for advertising" was assailed in a statement issued at Newport News, Virginia, by the Peninsula Christian ministers' association. The ministers appealed to merchants to refrain from using carols and hymns for advertising purposes and to confine Christmas sales emphasis to the period between Dec. 1 and 24.

The statement noted that strings of colored lights were put up by the retail merchants' association "during the first days of November."

"Santa Clause arrived in a flamboyant demonstration not only six weeks before Christmas but 13 days before Thanksgiving," it said. "And Christmas carols, written by devout Christians as hymns of praise to Almighty God, have been blantly and stridently played and sung on streets and in stores as a means of advertising."

The ministers affirmed their conviction that Christmas ought

to be "a time of reflection and meditation, of gratitude and joy, of worship and praise to God."

Their statement concluded by urging "Christian people to keep Christ in Christmas and to refrain from every and any activity which tends to weaken and lessen the true spiritual meaning of Christmas—the birthday of our Lord."

At Van Nuys, California, more than 25 floats sponsored by churches of this Los Angeles suburb and designed by the Society of Motion Picture Art Directors were entered in the fourth annual "Bethlehem Star"

parade. Colorfully costumed actors and live animals enhanced the realism of the floats which represented Biblical scenes ranging from the Nativity to the Resurrection.

Thousands of persons lined the curbs of Van Nuys' main boulevard to witness the spectacle presented annually by San Fernando Valley churches and businessmen.

On the night of the parade, the boulevard's street signs were replaced with temporary markers designating it "Bethlehem Lane."

SHERRILL OPPOSES BROADENING NATIONAL COUNCIL BASIS

★ Strong opposition to proposals to broaden the theological basis of the National Council of Churches was voiced by Bishop Henry Sherrill, retiring president, in an address reviewing the council's experience in its first two years. He said the first two years had convinced him of the "overwhelming importance" of the words in the constitution, "when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour."

"There were, and are, those who feel that the National Council of Churches should be all inclusive, without any theological limitation," Bishop Sherrill said. "The sincerity and broad sympathetic spirit of these is beyond question. But I would state without any hesitation in my mind that this phrase is central and essential to the continued life of the Council. If this were in any way to be changed, whether by direction or indirection, it is my considered judgment that the Council would break asunder.

"This is not, I believe, an evidence of intolerance, or of exclusiveness. We are always ready as a Council to cooperate with men and women of goodwill but there must be the deepest basis of fellowship among ourselves. What has drawn us together? What in the face of important differences holds us together? We share of course, desire for a world at peace and a faith in human brotherhood as well as in many other humanitarian worthwhile causes. But the real uniting power is that we find in Jesus Christ our Lord and Saviour. In that fact is the heart of our cooperative effort."

Bishop Sherrill spoke at a fellowship dinner which followed a service in St. John's Cathedral. He said the Council is still in its infancy "as regards the great potentialities and possibilities which lie ahead."

The Council is "in constant danger" of forgetting that it is not a merger of Churches "but is just what our name implies, a

Council of churches," he said.

There is danger, too, of "assuming that the National Council is an entirely independent body free to rush off upon some original objective of its own," Bishop Sherrill added. "We have now established the principle that every unit of the council is a body representative of the Churches. It is important that these units should constantly realize this fact in planning their programs and in making decisions. It is equally important that those outside the immediate responsibilities of the Council should not expect original and dramatic action by the National Council.

Bishop Sherrill reported that an area of tension had arisen from time to time in the formulation of pronouncements by the Council's general board or some of its divisions and departments.

"This problem is in no sense ecclesiastical or theological," he insisted. "In these cases the difficulty has arisen in attempting to apply the spirit and teaching of Christ to the confused and tense world in which we live. There are those sincere Christians and members of our Churches who are strong in the belief that the Church should deal only with the worship and the inspiration of the individual, who in turn makes his own resulting application to the modern scene. On the other hand there are equally devoted men and women who are convinced that a gospel not specifically applied is a gospel in a vacuum powerless to affect the course of human history and that the Churches have a duty to express prophetic convictions for the necessary guidance of the individual and in the building of a nobler society.

"In between these two groups are to be found all shades of

opinion held on general terms and in relation to particular situations and questions. Inevitably here we face all the tensions existent in American life, social, economic and political. The Church has not the right to expect that these can or should be avoided if we are to be realistic."

Bishop Sherrill said he had these general observations to make on the situation: "It seems to me that there will be always important issues upon which the Churches must after prayerful consideration speak. Otherwise we cannot be true to our obligation, and we dare not default this field to others who speak from a different motivation and purpose. However, so far as the National Council is concerned, these pronouncements should be upon only the most significant questions after long and careful study and with regard to the fact that we are a representative body.

"Next I believe that in an organization of the size, the character and the comprehensiveness of the National Council there should be no attempt at regimentation or of suppression."

One of the dangers confronting the Council stems from its size and complexity of organization, Bishop Sherrill said. "We must look very critically at every proposal to increase our operations and we must exert every effort to simplify and to regularize present procedures, so that the Council in all its departments and divisions may be freed to do the creative work for which it lives. For the Council must never be allowed to become an end unto itself. Beyond and through the organization must be the vision of a world to be won to Christ and thus to Christian thought and action."

BISHOP PARDUE VISITS KOREA

★ Bishop Austin Pardue of Pittsburgh will fly to Korea on January 12 to conduct a series of three-day missions among airmen there.

Last summer while preaching at St. Paul's Cathedral, London, he was invited by the commander-in-chief of the United States air force in England, General John McConnell, to visit American air bases in England. Returning to this country, he reported this visit to Lieut. General C. P. Cabell in Washington, who introduced him to General Nathan Twining, deputy chief-of-staff for the air force. Bishop Pardue offered to visit airmen in Korea. This offer has been accepted, and the bishop is commissioned by Bishop Henry I. Louttit of South Florida, chairman of the army and navy Episcopal chaplains, to represent him in Korea.

Bishop Pardue will conduct a series of three-day missions at the air bases, holding personal conferences with the men, visiting the hospitals, and going to some of the remote radar bases which rarely have visitors. Bishop Louttit will provide him with a list of the Episcopal chaplains whom Bishop Pardue hopes to meet personally.

FLORENCE NEWBOLD APPOINTED

★ Florence Lukens Newbold, former headmistress of St. Mary's Hall, Burlington, N. J., has been appointed to the post of editor in the curriculum development division of the Department of education of the national council. In this position she will be responsible for directing experimentation with the educational programs of high school youngsters and their parents.

AMNESTY ASKED OF PRESIDENT

★ Two Episcopalians were among the initiators of an appeal requesting President Truman to grant amnesty to the leaders of the Community party, convicted under the Smith act. They were the Rev. Kenneth R. Forbes, executive chairman of the Episcopal League for Social Action, and Stringfellow Barr, former president of St. John's College, Annapolis, and author of the recent book on world affairs, "Citizens of the World". Other initiators of the appeal, which was signed by 280, were Rabbi Abraham Cronbach of Cincinnati, Alexander Meiklejohn, formerly president of Amherst College and Bishop W. J. Walls of Chicago.

The appeal urging that amnesty be granted is based on the signers' belief that such action "would go far to combat the mounting attacks on the rights of non-Communists"; and on "simple human considerations"; and concludes with the following statement: "In the spirit of the American Declaration of Independence and its principles of liberty and equality, we respectfully urge that you grant amnesty to the imprisoned leaders of the Communist Party of the United States and thereby give added strength to our country's basic charter of freedom."

Episcopalians signing the document were Florence Converse and Vida D. Scudder of Wellesley, Mass., the Rev. Robert M. Cook of Elmira, N. Y., the Rev. George H. Fisher of Raleigh, N. C., Prof. J. F. Fletcher of the Episcopal Theological School, Elizabeth Frazier of Philadelphia, the Rev. Kenneth Hughes of Cambridge, Mass., Bishop Walter Mitchell, retired of Arizona, the Rev. Fleming James, former dean of the theological school at the University of the

RAIN AT CHRISTMAS

By Thomas V. Barrett

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

IT is not cold tonight; no jewelled snow
Catches a Christmas-card moon, and no star sings
Above a shed tonight. To-night the rain
Down-slants, beats surges, spumes across the eaves;
Down gutter-washed city, silver splatted
Pavement gleams in marquee light
While lovers run slanted, hand clasped
Dripping silver in a bright cascade,
Shedding stars of silver
Through the loveless street;
While One alone stands in a doorway
Touched by no silver, leaned, slanting
Against the empty house. Dark house . . .
O God-weep on the pocked snows to-night
Pity the loved and the unloved,
Wash clean the streeted earth
Spume down heart gutters with forgiving rain
Melt rebel soul, slant mercy against justice
Beat, surge, shower Grace over the eaves of the world.
Let the unloved be loved and the loved pitied
And the bereft who stand in doors where
No silver falls down slanted
Torrenting tears
Rain clean of bitterness.
God melt the dun snows of malice
Lay bare the ground tonight
Sponge the slate street clean
And start from the saturated land
The red rose springing up
Under the Christmas rain.
O God, rain down, rain down the love
Upon the loveless streeted earth
At Christmas.

South, the Rev. Edward Maxted of Florida, the Rev. Warren McKenna of Epping, N. H., the Rev. George L. Paine of Boston, the Rev. Philip H. Steinmetz of Ashfield, Mass.

GUILD OF SCHOLARS HOLD MEETING

★ The annual meeting of the Church's Guild of Scholars was held at General Seminary, December 5-7. Speakers were Prof.

Brooks Otis of Hobart on the history and the truth of Christianity; Prof. Philip Taft of Brown on the role of Christianity in the economic discipline; Prof. Stanley A. Leavy of Yale on the psychological understanding of religion and conscience; Prof. Norman Pittenger of General, on the nature and task of theology in the life of the Church.



CHRISTMAS IS A QUIET TIME

By Roscoe Thornton Foust

Rect'or of the Ascension, New York,
and Witness Editor

CHRISTMAS will dawn again this year upon a world of men in a hurry. In a world with all the time there is, they are obsessed by the fear that there is never time enough. Never sit still when you can be on the march, never walk as long as you can run, and fly whenever you can, faster now than sound itself. Driven by the basic anxiety that life ends all too soon, we go to extremes in all directions at once; we plumb the depths while we grasp for the heights, and by the turn of a dial "tune in" every quarter of the globe in a moment. Then we make our plans to flee or fly, driven by the news that is bad or good.

But alas, there is no place that can reward flight with safety,—or haste with success or lengthening of days. Our security is always with ourselves, as well as our failure and our triumph. We cannot escape from ourselves and the fears that infest our hearts—nor can we find another, better self to replace the present faulty one in some place where the fates may be kinder and the opportunities riper. We may move ourselves about at will, as fast as we may and as far, but we shall still have ourselves on our hands, for better or worse, for richer or poorer, as long as we live.

This truth would be proper ground for the most abject despondency—were it not for that other truth of Christmas, the true story of God who slumbers not, nor sleeps, yet who is never in an impatient haste. Our God would not that one of his children should perish, either from their vain foolishness or from their mad designs which they imagine against each other, but he will not compel the obedience by which they may find

their salvation. That would be the frantic way of the rulers of this world whose crowns sit uneasily on their little heads because every wind that blows brings them rumor of revolt and revenge. Imprisonment, war, slaughter—these fruits of naked strength are the harvest on which their fragile security feeds. Herod was neither the first nor the last to bolster a tottering dynasty with the killing of innocents, if not their helpless bodies, then their defenceless minds.

It is into this fearful frantic world that God comes—not as a powerful King "to slay their foes and lift men high"—but as "a little baby thing that made a woman cry." Not with a rush, for it took a long time to prepare the world for his coming,—not in a blaze of glory, did he suddenly appear in the midst of men to overwhelm them with his divine authority, but at long last, in the fullness of time he was born of a maiden after weary months of watching and waiting. And even then the world would have to learn patience while the unhurried, patient God brought His Son to the fullness of the stature of Christ. Only God could afford to take all the time necessary to save men, for he would not do it in spite of them, but only when He had won their confidence and their love.

Sigrid Unset has written "Through the poetry and dreams of the Middle Ages one vision persists: Anti-Christ when he comes, (whenever he comes) will suddenly

appear as a full-grown man. He cannot make himself so small and humble as to become the son of a woman, for has he not brooded for aeons over his great plan of revolt and world destruction? He cannot, therefore, possibly find time to play in a village street with other children in a land which is only a small offshoot of a world power. It is only the Almighty who has created and upheld the universe who can afford to lie and rest among the shavings that are scattered on the floor of Joseph's workshop and hold Mary's hand when she goes to the well outside the town walls to fetch him water."

What God is saying to anxious men at Christmas is this, "It takes time to make a man, time in which he will soil himself as all men do on earth, and time to wash him clean. There are no short-cuts to manhood. The way leads through bogs and thorns not to be escaped by speed, or wealth, or royal birth. Man is born and bred in a briar patch, and he cannot exchange his lot for a new start or himself for a more talented inheritance. He cannot escape from himself, or hide from himself, now or ever. And his precious time is wasted if he tries.

But he is not condemned to live without God. God comes to him where he is, in all the rudeness and pain of human life at its worst with words of assurance and peace—the promise of freedom from fear, within and without, that comes only from taking time to live with



Him, day after day, in the unhurried patience born of confidence that God is surely working His purpose out as year succeeds to year.

God's life in and with men has small beginnings. It's growth may be discouragingly slow—but it is sure. No matter how long it takes to overcome the demons of anxious fear that gnaw at our hearts, it will happen.

God came to men a small and helpless child that they might have a chance to do something for Him, and in the doing be freed from the dreadful burden of their petty sor-did selves. He came that we might do things for each other, as men of good-will, in the name of God, and at last, each day bringing us closer to Him, find in Him our true heart's desire.

Life always begins again at Christmas; that is the miracle for everyman. What a pity to take it in our impatient stride, going back to our feverish work, when the holly has withered, as if it had never been; as if we still had to struggle and strive alone in a lost world, powerless to keep time from running out, as if God were dead.

CHRISTMAS IS FOR CHILDREN



Christmas Bazaar at St. John's, Bethesda, Maryland

"Then mother trims the Christmas tree
And fills the room with light;
She says that so the Star shone forth
And made the dark world bright.

"She says the Star is shining still,
And never will grow dim
And if it shines upon my way
It leads me up to Him . . ."





CHRISTMAS IS FOR THE FAMILY

CHRISTMAS is significantly a family festival, we are reminded in the current issue of **Churchways**. To help make this year's celebration of the holy day one of the loveliest and most meaningful, the National Council's Department of Christian Education has prepared a short service of family worship which provides for the setting up of the creche. The service can be held on Christmas Eve just before the children go to bed.

Let the children place the stable, manger, and animals before the service begins. These figures can be made at home or purchased. Use the Revised Standard Version of the New Testament and the Hymnal 1940:

Family sings: 1st stanza Hymn 12, "O come all ye faithful."

Father reads: St. Luke 2: 1-7

Child: Sets up figures of Mary, Joseph, the Baby Jesus

Family sings: 1st stanza Hymn 43, "Away in a manger."

Father reads: St. Luke 2: 8-17

Child: Sets up figures of the shepherds

Family sings: 1st stanza Hymn 30, "The first Nowell."

Father reads: St. Matthew 2: 1-13 and 7-11

Child: Sets up figures of wise men

Mother leads: Litany Prayer of Thanks:

O God, our loving Father, we are glad
Jesus came to live among men, because

He shows us your love for us

We thank you, O God

Because Jesus taught us that we should
live friendly, loving lives

We thank you, O God

Because he taught us to remember those
who may be hungry or cold, homeless or
ill, tired and unhappy

We ask you to help us to remember these people.

For the happy, loving time of Christmas

We give thanks to you, O God. Amen

Child: Lights candles before creche

Family sings: 1st stanza Hymn 33, "Silent Night."

The Department also has prepared a list of pamphlets and books to help plan the celebration of Christmas in the home. **Roads to Christmas** by Elizabeth Allstrom (Boston, Pilgrim Press, 50c) is crammed with plans to make Christmas observance in the family a loving, sharing and giving time. **Christmas in the Home** by Glenn McRae (Boston, Pilgrim Press, 50c) contains stories, poetry, games, services for worship and home decoration ideas. **The Coming of the Light** (Cincinnati, Forward Movement, 15c) includes instructions for making a family creche. **The Christmas Book** by Marguerite Ickis (N.Y., National Recreation Association, 50c) includes suggestions for family parties and neighborhood celebrations.

A CHRISTMAS PRAYER

HELP us rightly to remember the birth of Jesus, that we may share in the song of the Angels, the gladness of the Shepherds and the worship of the Wise Men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and

good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be thy children and the Christmas evening bring us to our rest with grateful thoughts, forgiving and forgiven, for Jesus' sake.

Robert Louis Stevenson



TWO KINDS OF LAW GOVERN US

By Canon G. Gardner Monks
Canon of the Washington Cathedral

TWO kinds of law govern our lives. Man-made laws, varying with the times and their customs, can be changed by the society which has decreed them. Such laws we may disregard unless and until we get caught—then we are required to pay a man-made penalty.

But no one made, decreed, or enacted the natural laws which govern the world about us. Rather they are discoveries as to the fundamental nature of things, a window opening upon reality itself. They are descriptions of how God has put together the universe and hence they are unchangeable. We may loosely speak of "breaking" such laws but that is a mis-statement. No matter how much we may disregard the laws of nature they still work on, regardless. We do not so much break the law as the law breaks us. Man's understanding of the universe and its operations may undergo change, and previous formulations of natural law may be revised, refined, perhaps scrapped entirely. But the nature of reality has not thereby changed, merely the way we see it.

The glutton may say, "I will disregard the rules of health and eat what I like and as much as I will." His action does not affect the law, merely himself and ultimately, through impaired health, he will know the consequence of his disregard of the law. Rightly used these laws help us to build a mighty structure such as the Washington Cathedral. Look up sometime at the great bosses which hang over head, apparently without any support. Are they there in spite of the law of gravity? Not at all. Rather is it because we have learned to use the forces of gravity which are continually operative.

There are also the laws of the spirit which govern the outcome of our conduct and the way we live. Some such laws are man made and policemen are set around to enforce them, to catch and punish those who seek to break them. But here, as in the realm of science, there are God's laws and they are unchangeable. They are a picture of things as they are. We cannot "break" these laws. If we use them with God-given wisdom, we can grow in grace; dis-

regard them and in the long run it is our loss.

The Bible is rich with insights into the moral and spiritual laws which operate changelessly in the world of the spirit. These are no man-made codes which may become outmoded or need constant restatement. Insofar as they accurately portray the nature of things as they are, they are eternal. You may point to someone who seems to play fast and loose with much moral truths without anything too bad happening to him. But sooner or later, like the explosion of a delayed action bomb, results show. Because it doesn't go off at once is no indication the bomb is only a dud; the delay may only intensify the explosion when it comes.

ALL through the Bible we find such sayings as "It is more blessed to give than to receive" or "To whom much is given of him much will be required." There is the parable of several men to whom talents were entrusted. From each a strict accounting was demanded later. How different this is from our usual point of view. We are inclined to feel that receiving is a very simple, pleasant, effortless thing. Like the child at a Christmas tree we stretch out our hands and grasp at whatever we want, casually and thoughtlessly. But what these sayings mean, of course, is that to receive automatically imposes upon us a corresponding obligation. In the world of the spirit these obligations can be ignored only at our peril. It may be true that of those to whom little is given, little is expected. But we who have received much, of us much is required.

For many years I was privileged to head a boys school. One youngster was there whose mother had literally almost worked her fingers to the bone in caring for him and two brothers. The school itself, through the gifts of others, had provided this boy with a generous scholarship. He was full of promise when he came to us but all that he had received he took for granted and soon was complaining that he did not receive more. His abilities were used not to further himself and the school but to avoid carrying his share of the burdens. This might

not have been so damaging for another student whose coming had not represented such deep sacrifice all along the line. But one who had received so much could not safely be allowed to continue his blithe disregard. For his own good it was finally decided that he should not be allowed to return and graduate. Happily this drastic remedy proved to be his making. When he no longer was receiving so greatly, he was faced with a situation with which he could adequately cope.

Think how many ways we are particularly favored in what we have received. First of all, we are favored in being Americans. This is said not boastfully but humbly because it means our obligations are correspondingly the greater. When, in the history of mankind, has a people been so richly favored? We've only to imagine ourselves a European or an Asiatic to measure how greatly we have been blessed. Especially at the Christmas season we are reminded that the inheritance into which we have entered is one which our forefathers prepared for us and for which, by and large, we ourselves have not labored. To receive on such a vast scale is perilous at best, and disastrous if it is done the wrong way.

Or consider what practically all of us have received from our families. Through them came the physical care in our time of infant helplessness. They provided for our wants and needs and made a sincere attempt to bring us up in the right way. Many children have received parental sacrifices, to say nothing of devotion, that they might live more richly. For us as children to receive so abundantly is to incur a spiritual indebtedness that is not easily repaid.

ABOVE all, as Christians, think of what we are receiving freely all the time. God is truly wont to give more than either we desire or deserve. Above all, and crowning all, is His gift of His son. Thoughtless and unworthy though we might be, God gave His life for us. The more freely we have received of God's gifts, so abundantly bestowed upon us, the greater becomes the risk of receiving casually and thoughtlessly.

How then, should one receive, if this dangerous experience is to be turned to our good and not to our undoing? First, we must be aware that we are receiving. Most children, at least

at one stage in their development, are thoughtlessly heedless of all that comes to them through the loving sacrifice of their parents. It is hard to appreciate what we never have been without. Gifts which an American takes all too casually are often more deeply understood by those who seek our citizenship as refugees from other lands. Turn some day to the too little used Family Service of Evening Prayer at the back of the Prayer Book. There you will find a thanksgiving. It is full of old and quaint ideas and language but it is good to use from time to time as it will help make us aware of what we so often heedlessly accept.

Then, we must be grateful for what we have received. You remember the gospel story of the ten lepers who were cleansed and only one returned to express his gratitude to Jesus? That very acknowledgment and expression of gratitude brought further riches—as the heedless failure of appreciation brought further dangers. The custom of grace at meals is not as widespread as it once was. When not simply a thoughtless form, it is a "thank you" to Him to whom the gift is owed. And on the human plane as well, the expression of gratitude is not merely pleasant for the donor but healthful for us as well.

Thirdly, we must express gratitude not simply in words but in our lives. More often than not we cannot repay those from whom we have received greatly. But in a sense we can repay our parents through what we do for our own children in turn. Gratitude for the influence of a life which has touched us will find expression in another life that we can touch. So our gratitude to God may result in a greater spirit of contemplation and devotion but more often it will result in a life increasingly dedicated to the service of others of His children.

Our whole life is a long process of receiving beyond anything we have earned or deserved. How we receive makes a world of difference. In Palestine there are two lakes, the Sea of Galilee and the Dead Sea. Galilee receives its waters from the north and gives them out by the Jordan River on the south. It is fresh and clean and clear and full of life. The very same water flows into the Dead Sea and becomes dead rather than life giving, because there it has no outlet. So one who gives not forth of that he receives so freely, finds the very life in him turning into death. But one who gives freely, receives ever more abundantly.

J. HOWARD MELISH IS HONORED

★ Leaders of many Churches joined in paying tributes to the Rev. J. Howard Melish, retired of Holy Trinity Church, Brooklyn, at a luncheon of December 8th attended by more than 300 persons. The occasion was the unveiling of a bronze head of Dr. Melish done by William Zorach, sculptor.

Bishop Gilbert of New York and Judge Hubert T. Delany, a member of the newly formed council of the diocese of New York, were among those to pay tribute. Bishop Gilbert said that "there is no clergyman in our Church who has had a greater influences upon my own life than he has had. As I look back over the years of my own ministry I feel a sense of obligation to him which I find it hard to put into words. And I have often been made to see that if the Episcopal Church had had more men like him in its service, we would have fewer problems on our hands today."

Judge Delany, unable to be present, wrote: "I desire to say a few words with regard to Dr. Melish and what he has meant not only to the diocese of Long Island, but to the Episcopal Church as a whole. He has been

one of the all-too-few leaders in the Episcopal Church, or any other Church, who has attempted not by mere words but by precept and example, to apply the written words of Christianity to all of the sons of our Creator. He has been one of the outstanding leaders who has sought to bridge that vast chasm between the written word of Christianity and its actual practice. He has been uncompromisingly courageous in his effort to preserve and to strengthen the application of Christian doctrine as a means of achieving for all . . . the equality that the written word of Christianity espouses. He has uncompromisingly sought to preserve freedom of speech, freedom of the press, freedom of thought, and freedom of action on the part of all persons within the realm of our democratic government. He has sought to preserve freedom of the individual.

"I seriously regret that I myself am unable to be present to say to this distinguished and Godly man that his leadership has been a source of great inspiration to me and to many like-minded people who want to achieve a fuller way of life for all the people. He has been successful against the opposition of

the reactionaries both within and without the Church in his efforts to preserve the Church of the Holy Trinity as a House of God into which all the sons of man are welcomed. I congratulate not only him for his noble work, but the vestry and the congregation which supported him, and which now are magnificently supporting his son who is carrying on the traditions set by his distinguished father."

The sermon at the service which was held before the luncheon was preached by the Rev. W. Russell Bowie, formerly rector of Grace Church, New York, and now a professor at the Virginia Seminary. Speakers at the luncheon were the Rev. Guy Emery Sipler, editor of the Churchman, Bishop Francis J. McConnell, retired Methodist,

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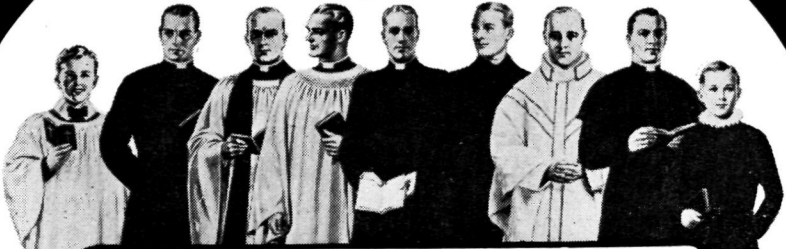
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the Rev. John H. Lathrop of the Church of our Saviour, Brooklyn, the Rev. Donald Brookman, former dean of All Saints Cathedral, Albany, N.Y., Mr. Zorach, with a brief reply by Dr. Melish concluding the luncheon.

Among others to write tributes were Bishop Parsons, retired of California, the Rev. Bradford Young, rector of Grace Church, Manchester, N.H., Bishop Ludlow, suffragan of Newark, the Rev. John Haynes Holmes of New York, the Rev. J. Henry Carpenter, head of the Brooklyn division of the Protestant Council of New York, Prof. Joseph F. Fletcher of the Episcopal Theological School.

ANOTHER APPEAL TO PRESIDENT

★ Episcopalians predominate in another appeal to President Truman and to President-elect Eisenhower to grant amnesty to the eleven leaders of the Communists Party "who were convicted under the thought-control provisions of the Smith Act solely for advocating their political views in accordance with their consciences.—Let these political prisoners return to their wives and their children in time for Christmas. By the exercise of such a presidential amnesty, we shall be stronger—not weaker—in the eyes of the world".

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the Rev. George L. Paine, former secretary of the Greater Boston Federation of Churches; the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge, Mass.

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THEN WRITE —

- For information about the **ANGLICAN SOCIETY** to: The Rev'd. Canon Darby Betts, Cathedral of St. John the Divine, New York City, Chairman of the Extension Committee, or the Rev'd. Robert S. S. Whitman, The Rectory, Lenox, Mass., Secretary.

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PEOPLE OF THE CHURCH

CLARENCE R. HADEN JR., director of the committee on laymen's work of the National Council, becomes dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., Feb. 1.

RICHARD C. ACKER, formerly rector of the central Maine mission, Brownville Junction, is now rector of St. Stephen's, Boston.

MURRAY W. DEWART, formerly rector at St. Johnsbury, Vt., becomes rector of Grace Church, Everett, Mass., Jan. 1.

SEWALL EMERSON, formerly rector of St. Paul's, Norwalk, Conn., becomes rector of All Saints, Ashmont, Mass., Jan. 1.

RICHARD O. HARIG, formerly in charge of St. John's, Bowling Green, Ohio, is now assistant at St. Paul's, Cleveland Heights.

CHARLES M. LEVER, formerly vicar of St. Matthew's, Gold Beach, Ore., is now rector of St. Paul's, Benicia, Cal.

LAY WORKERS:

WILLIAM J. MOLL is now director of public relations for Bishop Donegan of New York and editor of the diocesan paper. He will also handle publicity for Dean Pike.

BEATRICE HAMILTON, formerly secretary to executives of the department of education of the diocese of Mass., is now secretary to the dean of the Episcopal Theological School.

GERTRUDE STROUT, formerly secretary of the dean at E.T.S. is now

secretary to the dean of the Church Divinity School of the Pacific.

EDITH M. ROBERTS, news editor of the monthly of the diocese of Mass., has retired after serving for 32 years.

ORDINATIONS:

EUGENE V. N. GOETCHIUS, ass't chaplain at Trinity College, Hartford, was ordained priest Dec. 13 in the college chapel by Bishop Gray, acting for the bishop of Virginia. The ordination, first in the chapel, coincided with the 20th anniversary of the laying of the cornerstone. **DONALD S. BARRUS, Jr.**, ass't at St. John's, Waterbury, Conn., was ordained priest at the same service.

JOHN H. HANNAHS will be ordained priest, Jan. 6 by Bishop Daniels at St. Luke's, Billings, Mont.

HONORS:

HENRY K. SHERRILL, Presiding Bishop, received an honorary doctorate from University of Denver, Dec. 9.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. JOHN H. MOORE
Laywoman of San Antonio

The editorial in the issue of December 4, entitled "Pray for People" interested me particularly because of something said to me more than sixty years ago by a Sunday School teacher in St. Matthew's Cathedral, Dallas. This teacher always used a part of the lesson time for many subjects over and above the prescribed lesson. One Sunday she suggested that before the service of Morning Prayer (this was in the day when children stayed to church) we should use the time of waiting in the pew by offering a prayer for each worshipper who came in and knelt to pray. She taught us these words "The Lord be in thy heart and in thy mind and fulfill all thy desire". I am now 75 years old and have retired from active church work but this practice of praying for others who enter the church, whom I do not know, seems to make one aware of the phrase, the fellowship of the saints.

JAMES J. HAWLEY

Layman of Hartford, Conn.

The Protestant Church flourishes best in a democracy. Freedom of thought and liberalism are in accordance with our religious beliefs. On the other hand, thought control and dictatorship are consistent with Roman Catholic dogma. Witness the cordial relations between Hitler, Mussolini and Franco and Roman Catholicism. Protestantism and democracy have grown up together. Cooperation between Catholicism and Protestantism is therefore out of order and means the surrender of the latter religion to the former.

Repeated statements by Roman Catholic prelates emphasize the fact that toleration is only favored when they are in the minority. When once in the majority they suppress the Prot-

estants as in Spain, Mexico, Columbia and Quebec. Protestant dignitaries who close their eyes to these facts are misleading themselves. There is a vital difference between the two religions which cannot be overlooked.

A. M. SHERMAN JR.

Rector of the Mediator, Allentown, Pa.

I wonder if you would carry an announcement advising caution to be used in dealing with a man who calls himself Ward Robinson. It is my understanding that some of our Church papers do this free of charge as a public service. He is a man about fifty years old, quite short, with short white hair and round rubicund face, and has exophthalmia or protruding eyeballs. He had at the time I met him a small, waxed mustache. This man, whose manner is very gentlemanly and somewhat affected, says that he is a chef and steward, and claims to be a member of Trinity Church, San Francisco. I am informed by the rectors secretary of Trinity Church that he is unknown there and is not a member. She writes that during August they had a similar inquiry from St. Paul's Church in Rochester, N. Y. He appears well acquainted with churches and clergy in San Francisco, St. Louis, and Washington, D. C.

SAMUEL N. MCCAIN JR.

Minister, Federated Church, Burlington, Kan.

Judge Delany's article (Nov. 27) and the discussion that followed was excellent. I am going to see that a few people at least have the opportunity to read it. May God prosper your every effort.

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20 EXCHANGE PLACE

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Theological Education Sunday January 25, 1953

The future of the Church depends, in no small measure, upon the quality of its ordained leadership. The quality of that leadership depends upon the care with which our candidates for Holy Orders are selected and upon the training they receive. Upon our bishops falls the responsibility of choosing from among the young men who apply those who seem to show the greatest promise. Upon our theological seminaries falls the responsibility of training these young men for future service in the Church.

Sunday, January 25th, the Feast of the Conversion of St. Paul, has been designated as Theological Education Sunday. On that day we shall have the opportunity to contribute towards the support of our theological schools. Through our contributions we shall have the privilege of sharing in the task of training the ordained leadership of the Church. No other task is of so great importance. I commend it to you in the hope and confidence that our people will give this whole program of theological education their fullest support.

HENRY K. SHERRILL
Presiding Bishop.

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BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS.