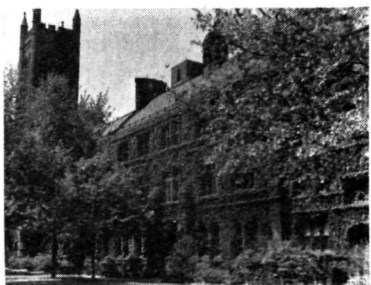
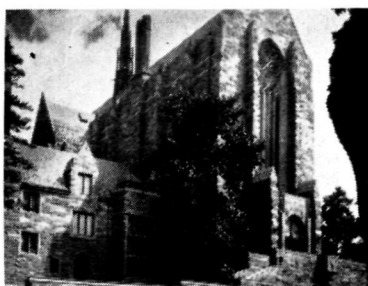
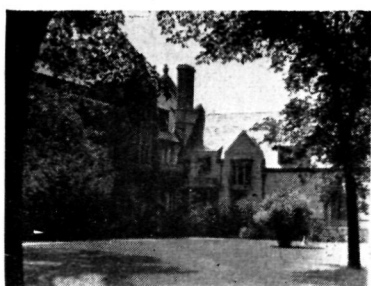


The WITNESS

10¢
A COPY

January 22, 1953



Which Seminary Gets Your Offering Sunday?

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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vice and Sermon.

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

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For Christ and His Church

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SERVICES In Leading Churches

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The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30

p.m.; Mon., Tues., Thurs., and Sat., 12:

Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Canon Leslie D. Hallett;

Canon Mitchell Haddad

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noon; Tues., Fri. and Sat., 8; Wed., 11,
Thurs., 9; Wed. Noonday Service, 12:11.

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Weekdays: H. C. daily 8 ex Wed. & Fri. 7:
H. D. 12:05. Noonday Prayers 12:05
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Sunday: H.C. 8, 11 first S.; Church School,

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Weekday: Thurs. 10. Other services as

announced.

Office Hours, Mon. thru Fri. 9-5

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HC; Evening, Weekday, Lenten Noon-Day,

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Young People's Meetings.

Thursdays and Saints' Days: Holy Com-

munion, 10 a.m.

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

ARCHBISHOP'S ADVICE FOLLOWED IN WESTERN MASSACHUSETTS

SEVERAL EXPERIMENTS IN CHURCH COOPERATION ARE CARRIED ON SUCCESSFULLY

★ Ecumenicity is a "\$64 word" which recently has come into rather common usage. The reason is that a movement has been gathering momentum since the turn of the century towards unity among the Churches.

Webster's dictionary says "ecumenical" means "world-wide in extent, influence." An ecumenical council represents the entire Church. It was at a great ecumenical council held at Nicea in 325 A.D. that the Nicene Creed was hammered into shape. Since the Reformation however, there have been no ecumenical councils in the full meaning of the words, because the Church has been in the process of fragmentation—of splitting up into many different denominations and sects. At the present time, there are more than 250 of these in the United States alone.

In the recent pastoral letter of the House of Bishops, we read, "What are the signs of the times which God expects us to discern? One is surely the unprecedented search for unity, both in the divided world and in the divided Church."

But as the pastoral letter reminds us "The world well says to us 'Physician, heal thyself'. With that power can a Church, complacent in its divisions, speak

to a world which knows that division means death? . . ."

"God does not expect us to be unfaithful to truth, nor does he ask that honest differences of conviction be compromised . . . But God does expect us to be unwavering and sincere in our own search for unity . . . He expects us to discern the signs of the times; and the first of them is man's urgent and terrible need to be one."

Archbishop of Canterbury, in his official address to the Convention, also expressed his deep concern on this subject when he said that to him the more hopeful line of approach was not in "schemes of reunion", involving the total absorption of two or more Churches into one another, but "in exploring terms of intercommunion between Churches which remain distinct and separate". He then went on to make it clear that by intercommunion he did not mean anything to do with the sacrament of holy communion, but rather, "The word 'intercommunion' refers to various inter-church relations which can exist between a Church of one communion or connexion and another".

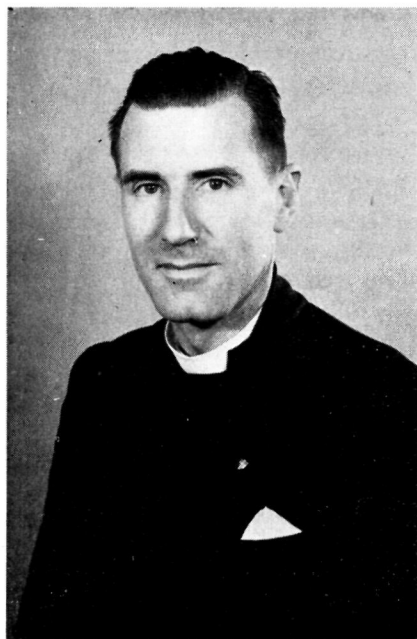
"It is possible", he said, "to have different acts or degrees of intercommunion between two

Churches thus: 'interconsecration', where bishops of the one Church can take part in the consecration of another; 'intercelebration', with exchange between ministers of the sacrament; or 'interception of communicants', or merely 'interpraying' in joint services. Where all these degrees exist, there is full intercommunion as between ourselves and the Old Catholics. Where only some are authorized, or where they are authorized only on certain conditions or in the certain limitations, there is intercommunion but it is limited intercommunion."

He then went on to point out that "the question which governs everything else is this—Does the Church Catholic include all baptized persons or groups of baptized persons or does it include only members of an Episcopal church?" He stated that he thinks that most Anglicans would take the larger view, that only a very few would forbid even interpraying. Then he urged that we endeavor to seek a way by which, without compromising any principles, we can advance to closer degrees of intercommunion, and said, "Theologians have an essential part to play, but they are not the final arbiters; and in playing their part, they must always be very careful not to exaggerate the letter of scholarship as against the spirit of the liberty of Christ. We all know how difficult it is to advance in such a matter, truly observing the two guiding stars of Christian truth and love: but there is the task."

The diocese of Western Massachusetts has been tackling that

task for some years now. In Ashfield, Rev. Philip H. Steinmetz has served for several years as pastor of the local Congregational Church, in good standing in that body, as well as being vicar of St. John's Church and fully accredited as a priest of our Church. This arrangement, which we admit started as



PHILIP H. STEINMETZ

an experiment, and as a great venture of faith, has worked out so well as to seem to have passed from the area of experimentation into the field of accomplishment.

Another place where we are working together is at Emmanuel Church in Winchendon. There, several years ago, the Methodists tore down their church, which had been condemned, and at our invitation began to worship in Emmanuel Church, separately.

Last spring, Mr. John S. Tyler was appointed by both the Methodists and by us, to be in charge of the combined congregations, and since then the church has moved forward apace. Episcopal congregations, formerly averaging around 15-20, now jointly number up to 100. A few weeks

ago, Mr. Tyler presented Dean McKenzie of Worcester convocation with twelve persons for baptism, and more recently he presented to the bishop sixteen persons for confirmation. A joint total budget of about \$6,000 is on its way to being over-subscribed.

A third place where a somewhat similar arrangement is taking place is at Emmanuel Church, Shelburne Falls. Many years ago, the Episcopal Church was given a beautiful stone edifice seating almost 400,—but at no time in its history have there been more than 60 communicants. The joint Protestant population of the town has also steadily decreased, with the result that a year or so ago, there were fewer than 1000 Protestants being served by four churches. The three churches on one side of the river became vacant at one time, and search was made for a clergyman who would serve all three. They found the Rev. Thomas E. Pardue, a Congregational clergyman, who had at one time attended the Episcopal Theological School. He is now seeking Episcopal orders, and it is hoped that he may be ordained under Canon 36.

These are "grass roots" expressions of ecumenicity which are efforts to bring into practical existence the hopes of the Archbishop that there may be a feeling of our way towards intercommunion in various areas, and that we might fulfill the prayer which we so often offer to God, "that as there is but one body and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord."

ST. THOMAS ENTERS NEW CHURCH

★ St. Thomas Church, Philadelphia, destroyed by fire a year ago, is to hold its first service in the new church on January 25th, though the Rev. Jesse F. Anderson, rector, announced that there will be no special service at this time. The church will be dedicated later. It is being restored in two units at an estimated cost of \$275,000. The first comprises the church, auditorium, guild room and kitchen. A parish house will be built later.

PECTORAL CROSS TO HIGGINS

John S. Higgins, coadjutor-elect of Rhode Island, is to receive a pectoral cross from one of his former parishes—Gethsemane, Minneapolis.

The fourth rector of this parish was the founder and first editor of the Witness, Bishop Johnson. His son, Dr. Norman P. Johnson, was elected junior warden of the parish on January 14th at the annual meeting at which Bishop Kellogg, coadjutor, was the headliner.

CLAIBORNE ELECTED TO ATLANTA

★ Bishop R. R. Claiborne Jr., suffragan of Alabama, was elected bishop of Atlanta on January 13th. He will succeed the late Bishop Walthour who died in October.

SCHOOL OF RELIGION IN DELAWARE

★ The Rev. Frederick C. Grant of Union Seminary, former Witness editor, is one of the lecturers at the school of religion being held on four consecutive Tuesday evening, starting this week, in Wilmington. The school is sponsored by the educational department of the diocese. Other lecturers are the Rev. E. Frank Salmon of Philadelphia and the Rev. Robert O. Kevin, professor at Virginia.

DEAN JOHN LEFFLER EXPLAINS A PREACHING MISSION

★ Bishop Hines, coadjutor of Texas, conducted a preaching mission last week at St. Mark's Cathedral, Seattle, where the Very Rev. John Leffler is dean. Stating that many in the city had inquired just what a preaching mission is, Leffler explained it as follows:

The answer lies in the term itself. We do not think of ourselves ordinarily as recipients of the ministry of a missionary. That, we feel, is something reserved for the more backward sections of the world both at home and abroad. The difficulty lies in our narrow use of the term "mission". A missionary is a man or woman "sent" under God to do a specific job for Christ and His Church. In this instance, like the Greek in Paul's vision, we have said to our friend, John Hines, "Come up to Seattle and help us." Like St. Paul, he has answered our call and has come.

On first thought it may seem strange that we need the help of a Bishop from Texas! Texas is a wonderful state, but is this not "God's country"? After all, we have a great Bishop of our own, our clergy are doing a good job week-in and week-out, and our church in this diocese is booming. Such a first thought, however, fails to take into consideration the value of a fresh approach, and the stimulus which a new voice can bring to us. I have never known a Christian who didn't need stimulating once in a while, no matter how well he was doing.

Also, this a preaching mission. Dr. Hines comes to us not as a Bishop nor yet as a priest, but primarily as a preacher. The focal point of the mission will be

the pulpit, and the central thing in each of this week's services will be the sermon. Everything else will be subordinate to the message of "the man sent from God whose name is John". We will sing a lot of familiar hymns, but there will be no processional and no vested choir. We will pray, but not in our usual formal way. The chief purpose each evening will be to open our hearts and minds to what the Holy Spirit gives the preacher to say.

All this may sound strange to our Episcopalian ears. Of course there is nothing new about it at all, because preaching missions are a tried and true part of our church's experience elsewhere. Our own Bishop preached two missions last year and I have preached a few myself. A preaching mission is, if you will, our kind of a "revival"; not Billy Graham's kind, nor the kind advertised on the church pages each Sunday; but our kind. Let's not shy away from that word "revival". We all need to be re-

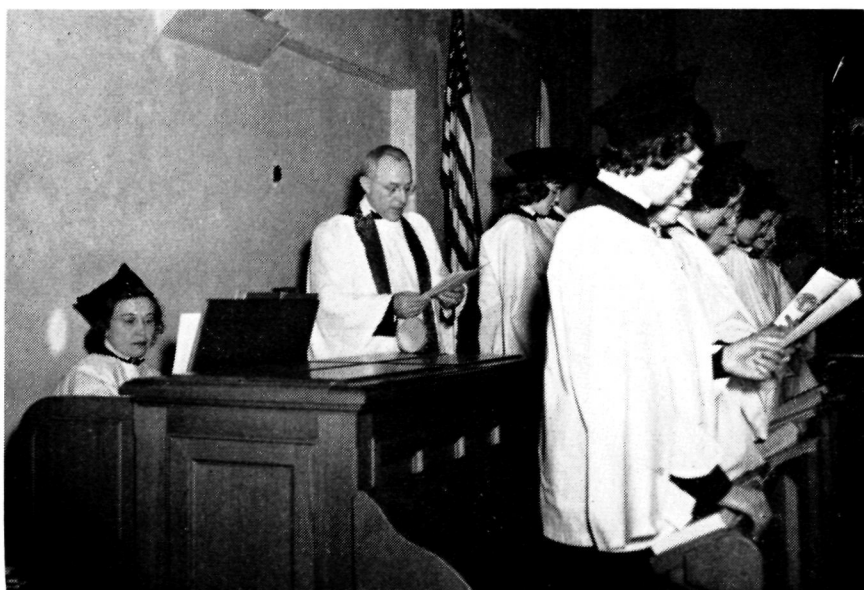
vived, renewed, "pepped up" if you will, that God may find us better instruments of his power as we begin a new century in the life of the church in Washington.

SEMINARIES SHOW AN INCREASE

★ Dean Lawrence Rose of the General Seminary, speaking to the Auxiliary of the diocese of Newark, reported that enrollment in seminaries has increased from 800 men in 1948 to 1,100 last year. He stressed the need of a thorough knowledge of the humanities and if possible some study of the sciences as a background for technical theological training.

CENTRAL NEW YORK CONSIDERS CAMPAIGN

★ Bishop Gray of Connecticut met this past fall with leaders of the diocese of Central New York and described how his diocese had raised over \$800,000 in a short time in its campaign for a million for new churches and other buildings. Later Central New York engaged a fund raising firm to make a survey to ascertain what the resources are there for a campaign for similar purposes.



DEAN CHARLES A. WILSON dedicates a new Organ at St. Peter's Pro-Cathedral, Helena, Mont.

WORLD YOUTH MAKES PLANS FOR NEW PROJECTS

★ A joint program of world youth projects was adopted at a meeting in India this month of the youth department committees of the World Council of Churches and the World Council of Christian Education.

The program is being undertaken, the joint meeting said, because of "consciousness of Christian youth's responsibility for mutually upbuilding one another throughout the world" and "concern for using our unmobilized resources to perform our common tasks in all countries."

The world youth projects idea was developed in the United States as a means of extending the "Call to United Christian Youth Action" which has provided American young people with channels for "giving to the world."

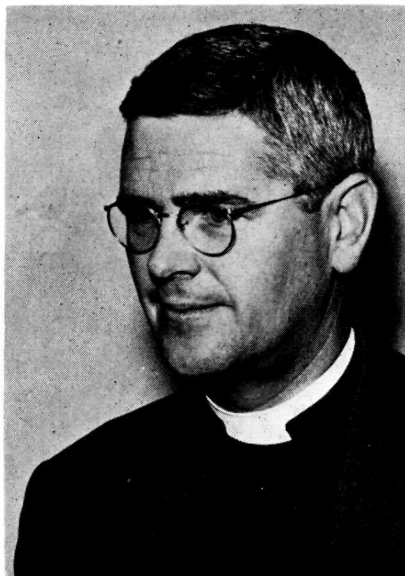
Expansion of this activity into an interchange of money, leadership, literature, correspondence and prayer so that "world youth may give to world youth" is the aim of the new program.

Reports on youth work accomplished in various world areas were heard by the joint meeting and plans were made to immediately extend these activities to some undeveloped regions, notably Africa. One report noted that ecumenical work camps have been held in 29 countries with more than 1,000 young people taking part in them.

Plans for participation by youth from all over the world in the 1954 Assembly of the World Council of Churches also were made at the meeting. It was decided that 120 youth consultants will attend the Assembly, to be held at Evanston, Ill., with 40 being chosen from the Americas,

an equal number from Europe and the balance from Asia and Africa. They will meet somewhere near Evanston for a pre-Assembly briefing and consultation.

The joint meeting on the campus of Union Christian College, India, was the first full meeting



ROGER W. BLANCHARD attended the World Youth Conference

of the two committees since August, 1950. The next full meeting has been scheduled for Sept. 2-8, 1954, at Lake Geneva, Wis. Of the 38 persons attending the sessions here, 27 hold membership on both committees.

PROFESSOR CLELAND LECTURES

★ Prof. James T. Cleland of the divinity school of Duke University is giving five lectures on preaching at the Episcopal Theological School, February 5-6. They are open to the public and particularly to students of neighboring theological schools. Coming also at the time of the mid-winter meeting of alumni, the lectures serve as a refresher course for the clergy.

SEMINARY DEANS ISSUE STATEMENT

★ The deans of the Church's theological schools, meeting at the College of Preachers, Washington, December 30th, issued the following statement on recruiting for the ministry:

"Although we are glad to report that there are now nearly 1100 men studying in our eleven theological schools, we are concerned about the Church's continuing great need for well trained clergy. This large enrollment in our seminaries gives no occasion for complacency. The problem of clergy supply is neither a local nor a temporary one. It must be attacked with a realistic consideration of all the complex economic and sociological forces affecting our national life.

"As the report of the joint commission on theological education to the General Convention of 1952 has shown, the growth of the population, especially in the West and Southwest, the opportunities in military and civilian chaplaincies, the needs of the Church in missions at home and abroad point to the necessity for vigorous recruitment for the ministry. This need places a responsibility upon bishops, priests and laymen to encourage fit men to study for the sacred ministry and to provide for their training in theological schools properly staffed and equipped. To this end we urge the intensive prosecution of the new national program for recruiting for the ministry and offer the full cooperation of the seminary deans and the facilities of the institutions which we represent."

EAU CLAIRE HAS ANNIVERSARY

★ The diocese of Eau Claire will observe its 25th anniversary on January 25-26 at the time of the diocesan convention. Top events are an open house given by Bishop Horstick and a dinner.

EPISCOPALIANS LEAD AMNESTY APPEAL FOR COMMUNISTS

★ Of the one hundred and sixty-one churchmen to appeal to President Truman for amnesty for the eleven Communists convicted under the Smith Act, forty-four are Episcopalians. There are seven bishops, all of them retired except Bishop Mallett of Northern Indiana and Bishop Nash of Massachusetts. The others: Bishop Demby of Arkansas; Bishop McElwain of Minnesota; Bishop Mitchell of Arizona; Bishop Moulton of Utah; Bishop Parsons of California.

There were no laymen, but several women, including Mrs. Arthur Sherman, executive secretary of the national Woman's Auxiliary, and Mrs. J. E. Casey and Miss Elizabeth Frazier of Philadelphia, and Prof. Vida Scudder of Wellesley.

Clergymen of the Episcopal Church to sign the appeal were C. B. Ackley, New York; R. C. Alexander, Manhasset, N. Y.; J. E. Allen, Rice Lake, Wis.; S. H. Bishop, New York; L. H. Blackburn, Cleveland; F. N. Butler, Batesville, Ark.; J. F. Fletcher, professor at E. T. S.; K. R. Forbes, Philadelphia; J. E. Foster, Gary; Dean Hirschson, Hartford; K. deP Hughes, Cambridge; Fleming James, former dean of the seminary at Sewanee; S. D. Jenkins, Glens Falls, N. Y.; W. H. Laird, St. Louis; W. C. Lee, Mount Kisco, N. Y.; Henry Lewis, Ann Arbor; J. A. Maynard, New York; J. H. Melish and W. H. Melish, Brooklyn; F. R. Meyers, Detroit; G. L. Paine, Boston; D. A. Pearson, Wakefield, Mass.; Dean Roberts, Denver; Capers Satterlee, Spartanburg, S. C.; G. H. Shattuck, Wellesley, Mass.; Massey H. Shepherd, Jr., professor at E. T.

S.; Guy E. Shipler, editor of the Churchman; F. H. Smythe, Cambridge; W. B. Spofford Sr., managing editor of the Witness; E. M. Tasman, South Orange; R. M. Trelease, Kansas City; A. E. Walmsley and C. C. Wilson, St. Louis.

The churchmen, all of whom signed as individuals, declared in their appeal that conscientious advocacy is a basic democratic right and the glory of a free society. The letter contends: "Many Americans feel that imprisonment for conscientious advocacy is not only incompatible with our whole philosophy of government but is an indication to countless observers abroad of lack of confidence in our American institutions."

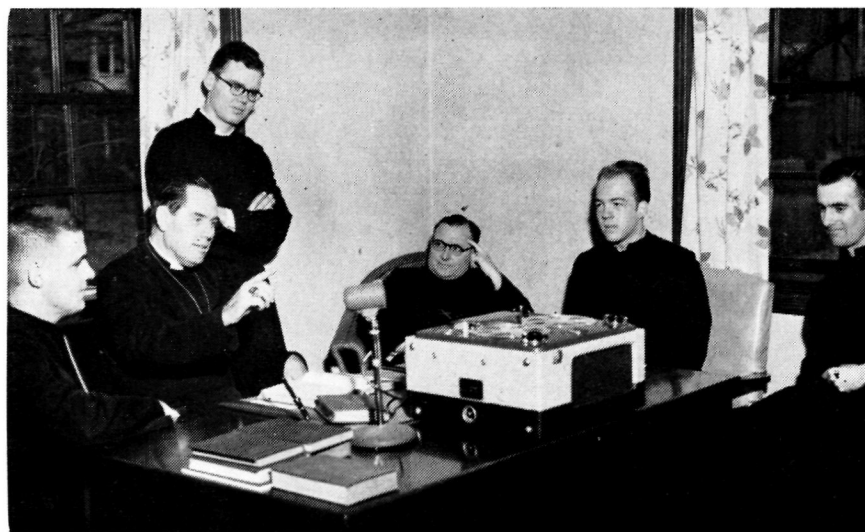
Citing a long tradition of presidential amnesty for political prisoners, the church leaders appealed to the President "in the spirit of Christmas and in harmony with justice" to exercise his executive power in granting amnesty to the Communist party leaders in jail, that they

may return to their wives and children." By the exercise of amnesty "we shall be stronger in the eyes of the world", the appeal concluded.

Among the signers are twelve clerics who are professors in theological schools or universities, and an equal number of national officers, state and district superintendents in several denominations together with executives of local church federations. The majority on the list are parish ministers of fifteen denominations in thirty-three states.

ANNOTATED EDITION OF CONSTITUTION

★ The annotated edition of the Church's constitution and canons will be published after a period of careful preparation, it was decided by the committee of General Convention which met recently. Seabury Press will be the publisher, according to an announcement by Bishop McElwain, chairman of the committee. Great care is to be taken in the reading of proofs, first with sub-committees, then by each person on the committee, and then a reading at a meeting of the entire committee, which will meet probably in October.



STUDENTS at the Seminary in Lexington, Kentucky, get instructions from Bishop Moody before filling preaching assignments for Seminary Sunday on January 25 when offering will be taken to aid the Schools

EISENHOWER GETS NEW PLEA FOR THE ROSENBERGS

★ A sponsoring committee of twelve clergymen, including the retired bishop of New York, Bishop Charles K. Gilbert, have sent out an appeal to other ministers to plead with President Eisenhower to commute the death sentence passed on Julius and Ethel Rosenberg, convicted of conspiracy to violate the espionage act.

The letter states: "We are not partisans. Our plea does not hang on the question of the Rosenbergs guilt or innocence, nor the degree of their wrong doing. We ask you in the spirit of the love which casts out fear to mitigate a punishment of such terrible finality, and which, for the offense, is unique in our history. With the opening of the New Year, we appeal to you for this sign to the whole world that America today, as always, places her trust in a merciful God, and staunchly refuses to be frightened from her faith in the humane practices of democracy."

Others on the sponsoring committee are James Luther Adams of Meadville Theological School; Roland H. Bainton of Yale Divinity School; Robert M. Hopkins, director of the Golden Rule Foundation; Dean Bernard Loomer of the divinity school of the University of Chicago; O. Clayton Maxwell, Baptist of New York Prof. Paul Scherer of Union Seminary; Robert H. Nichols of New York; Albert J. Penner, minister of the Broadway Tabernacle; James H. Robinson, pastor of the Church of the Master, New York; Jesse W. Stitt, Presbyterian of New York; T. K. Thompson, executive officer of the National Council of Churches.

Two of the world's leading scientists, Albert Einstein and Harold C. Urey, both Nobel Prize winners, pleaded with President Truman, before he left the White House, to commute the death sentence.

Prof. Urey wrote: "We are engaged in a cold war with the tyrannical government of the USSR. We wish to win the approval and loyalty of the good people of the world. Would it not be embarrassing if, after the execution of the Rosenbergs, it could be shown that the United States had executed two innocent people and let a guilty one go completely free? And, remember, somewhere there is a representative of the USSR who knows what the facts are. I strongly urge a careful reconsideration of this sentence."

Prof. Einstein merely stated that "my conscience compels me to urge you to commute the death sentence" and said that his appeal "is prompted by the same reasons which were set forth so convincingly by my distinguished colleague, Harold C. Urey."

BENJAMIN FRANKLIN ANNIVERSARY

★ The anniversary of Benjamin Franklin's birth on January 17, 1706, was commemorated at Christ Church, Philadelphia. There was the annual memorial service, attended by posts of the American Legion, with the rector, the Rev. E. A. de Bordenave, preaching on the statement made by Franklin: "And I also believe that, without God's concurring aid, we shall succeed in this political building no better than the builders of Babel."

There was a massing of the

colors in the Neighborhood House with the Legionnaires parading to their pews.

The Poor Richard Club met at Franklin's grave in the burial ground of the parish for the wreath laying ceremony. Then on the 19th students from the Benjamin Franklin high school met at the grave to pay homage to his memory.

HOW HE WON THE CHAMPIONSHIP

★ Godfrey Bowen, husky saw-mill manager and accountant who has become the world's champion sheep shearer, said at Wellington, New Zealand, that Divine Providence had helped him set the new shearing record. Mr. Bowen sheared 456 sheep in nine hours of work. The champion said he had finished the last half hour in a trance and would never be able to duplicate the feat.

"I am a humble Christian in my daily life," he said, "and yesterday I set out to prove a man can be a Christian and a man, too. I prayed to God before I started the day and never before has a day been blessed more by God. I was helped by a greater power than we have anywhere on this earth."

A special thanksgiving service was scheduled in the community church at Opiki township in Manawatu. This church received the proceeds of admission fees charged those who watched Mr. Bowen's record-breaking performance.

ASKS PRAYERS FOR EISENHOWER

★ Bishop Angus Dun, Washington, joined with other religious leaders of the city in informing President Eisenhower that all Washington churches and synagogues have been asked to offer special prayers for the success of the new administration.

EDITORIALS

Why Go To Church

WE know a man who lives according to Christian rules. He is the kindest man in his neighborhood. His life is a model of love, forbearance and understanding. His name is always first when it comes to taking an interest in worthy causes. But he does not go to Church!

He argues that he sees no need for it since he always strives to do the good and the right and would continue to do so, whether he went to Church or not. We are sure that this is so. And in matters of love, honesty, goodness and kindness, we would trust this man over and beyond many of our brothers and sisters within the worshipping Church.

And yet, we believe this man should be a member of the Church. There are reasons:

First, he owes a tremendous debt to the Church. At the present time, he can be good, kind and honest outside of the Church. But, without the Church in times past, real ideas of goodness would not have survived the blows of history. It was the life of the Church, and that alone, which kept ethical standards alive as beacons through dark periods of man's journey through time. If that had not been done, these moral concepts could never have been handed on to our friend so that he could use them as guiding posts for his life.

Second, although according to human values, this person is a very good man indeed, he is still not perfect . . . and never shall be. According to the standards of God, he still has a long way to go and he needs the help of God to proceed along that way. Being human, when he does his present worthy deeds, he undoubtedly gets a little glow of pride. Despite himself, he hears the still, small voice of the Pharisee within himself: "Thank God, I'm not as others are." In the Church, he would see this for what it is, sin, and be healthier for it.

Third, all persons, no matter how good they are, need strength, help and challenge, not only of God, but of their fellow humans. Yes, in Church, our friend will find hypocrites, drunkards, loafers, some pretty low specimens of humanity. But he should recall that Christ came to earth to help such persons. Jesus was successful because they were ready to take his help humbly. So, too, our friend should join the Church because in it the

world's need is made clear and, within it, his obvious strengths are sorely needed.

"And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister."

Antidote For Cynicism

FREDERICK Lewis Allen's recent history, "The Big Change" is an interesting, significant and hopeful book. It is interesting not only because it is well written, but because it presents a period of history through which most of us have lived. Covering the change in the United States from 1900 to 1950 the book presents all American life including politics, finance, business, literature, the arts, sports, and every day behavior. "The Big Change" is significant because it makes a definite contribution to the history of our time. Along with Mark Sullivan's "Our Times" the book presents America transforming itself.

It is a hopeful book. It advances the thesis, that you can repair the economic, political, and social machinery without stopping the machine. The revolt of the American conscience began with Teddy Roosevelt. The dynamic logic of mass production has wrought great change and progress. The United States of 1950 was a far different place than the United States of 1900. The capitalism of 1950 was a far different capitalism than that of 1900. Great change has been made, and it has been made within the framework of the machine.

To those who are impatient with the slowness of change, political, social and economic, we recommend Mr. Allen's book. America has transformed itself, and shall continue to transform itself for the betterment of the majority. "The Big Change" is interesting reading, it is a significant contribution to the history of our time and it is a hopeful book. It is an antidote to cynicism.

SORRY—the names of the laymen and women to contribute to the series for Lent, "What Christianity Means to Me", are not yet all in. So we hold up the announcement for another week. We do however repeat the form on page twenty which we urge rectors and others planning Bundles to send in at once. Thanks.

THE TASK BEFORE THE PRESIDENT

By Kenneth R. Forbes

Member of the Witness Editorial Board

I LABOR for peace, but when I speak unto them thereof, they make them ready to battle".

This cry of the old Hebrew Psalmist is being repeated in a great chorus today, in the year of our Lord, 1953, by millions of the common people of all nations. We are hearing it in America in a steady crescendo that causes our government policy-makers intense searchings of heart. They begin to wonder how much longer they can safely continue to "make them ready to battle". Every national public opinion poll for more than a year has indicated clearly that the rank-and-file of our citizens are sickened of the brutal war in Korea and demand an end to it. They are demanding specifically, and more and more vociferously, an immediate cessation of the futile slaughter and devastation and that negotiations continue under civilian auspices. They have seen enough of the abominations of total war to realize that peace can never be attained by such means and that opposition to an economic and political way of life—which is Communism—can never accomplish its object by military force or the threat of it. Only a determined, continuous competition in campaigns to assist materially the depressed areas of the world to attain a decent standard of living and to understand the true meaning of democratic freedom can avail to halt or even slow up the steady spread of Communism.

All this is, of course, a perfectly obvious truth that has been enunciated repeatedly by clear-sighted and courageous political and economic leaders in America ever since the end of world war two. The only new feature of it is the fact that the common people have at last begun to realize that it is true and that the first step toward implementing it is bringing hostilities in Korea to an immediate end before they mushroom into world war three.

Big Task

THIS popular determination to end the Korean War made itself felt during the late Presidential campaign in a curious and, as it turned out, very impressive way. The Republican candidate evidently felt the increasing popular pressure which led him to play what proved to be a trump card,—his startling promise to go to Korea in person as soon as he was elected in order to "do something about it". That promise was—quite properly—taken at its face value by millions of hitherto wavering voters and resulted in the landslide pro-

portions of the Eisenhower victory. If ever a man had a clear mandate for waging peace, it is President Eisenhower. His task will be a hard one. He will have to cope first with his own life-long conditioning to military thinking and its corollary belief that the ultimate arbiter of world problems is force. He will have to deal next with the same state of mind in his army and his navy subordinates, buttressed by the immense power and influence of that large class of citizens—in America and elsewhere—who profit enormously by traffic in the instruments of war. He deserves the determined and outspoken support of every intelligently patriotic American who resents the tragic fact of the low esteem in which this country is held in Europe and in Asia because of our blundering, provocative foreign policy, based on a worship of naked force. "It's time for a change" was one of the slogans of the late campaign and, regardless of whom we voted for, we can heartily agree with the sentiment as applied to the foreign policies of our leaders during the past six years.

We can hope that the religious leaders of America will, at this critical juncture in world history, exercise their prophetic office with courage and vigor and with a small minimum of weasel-words, and declare the manifest will of our Lord for an end to hot and cold wars, for an immediate ceasing of the brutal and senseless wholesale death-dealing to innocent civilians—men, women and children—in Korea, that is the inevitable accompaniment of modern total war, and call eloquently for a world-wide effort, led economically by the United States, and genuinely controlled by the United Nations, for that more abundant life for the underprivileged nations and peoples to which our Lord pointed and for which he became Incarnate and remains with us by his Holy Spirit to "strengthen the weak hands and confirm the feeble knees". "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing; for in the wilderness shall waters break out and streams in the desert".

So the Prophet Isaiah saw in a vision. Today the world has it in its power to make that vision a reality. Will America really lead the way and will our religious leaders make themselves heard and felt, that the Judeo-Christian conception of God's will may find abundant expression today, in this Year of Grace, 1953?

THE MAKING OF A PROPHET

By Albert H. Olson

Rector of All Souls, Berkeley, California

SOME years ago, an editorial in *Fortune* magazine criticized the Church in America for neglecting her prophetic task. The result, it stated, has been a vicious spiral of spiritual disillusionment.

It is a common practice to make Christianity the scapegoat for social failure—Nero did that 1900 years ago; furthermore, many of us know only too well that many of the business and professional men who support that conservative magazine are not without blame. But this should not blind us to the cogency of the editorial's appeal, which concluded: "The way out is the sound of a voice . . . coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says."

I do not believe the Church in America has been remiss in her responsibility in declaring the voice of God, either before or after that editorial appeared. In fact, while that editorial was being written, there were such prophetic voices as Fosdick, Sockman, Neibuhr, and Bell—who, with thousands of others—were stemming the tide of secularism. Conditions today, if anything, have increased the need for the Church's prophetic ministry; and it is obvious that the usefulness of the Church is being tested by her ability to bear witness to God's voice through her contemporary prophets.

Now that I have mentioned the term "prophet" some of you imagine the figure of a flaming crusader, a flayer of public corruption, or an uncompromising accuser; Elijah, Amos, John the Baptist, Savoronola. However, the prophetic office is still with us in the Christian ministry on whom, Saint Paul says, is conferred "gift of prophecy and teaching." At my ordination, the Rev. W. B. Stoskopf said that every minister is a priest, a pastor, and a prophet. The Church ordains the priest; but only as a man is humane is he a pastor; and only as he is diligent does he become a prophet.

Let us take this aspect of a clergyman's life and investigate "the making of a prophet" who, in the middle of the twentieth century can say with those 2500 years ago, "Thus saith the Lord."

FIRST of all, let me define the vocation of today's prophet. The human situation today has but slightly, if at all, changed from those of Elijah or John the Baptist. The intervening centuries have only witnessed the variables of circumstance, the basic conditions remain. The fundamental hungers of the soul call for the same bread of life; man is still helpless and needs a Savior; he is still rebellious and needs a master; he is so ignorant he still needs prophecy. It is the prophet's duty to make available—through his own spiritual sensitivity, intelligence and religious experience—the eternal realities of God.

While there is always implied, a seer-like quality to the prophet's outlook and message, God forbid that we should understand thereby that he should play the part of a soothsayer. The spurious art of divination was early discarded by the Scriptural prophets for the more secure role of interpretation. The prophet's function is to set forth or to tell forth, not to foretell! The word "prophet" (Nabi) means "to speak with delegated authority." So as God's man, he tells forth that which God and his own insight have revealed to him.

"The Lord God has spoken," says Amos,
"Who can but prophecy?"

This does not mean that our prophetic ministry is one of austere proportions. There must be courage, but courage that is winsome. To reveal God is the central and essential function of the prophet; and the God to be revealed is "The Father of our Lord Jesus Christ; the Father of mercies, and the God of all comfort." (II Cor. 1:3) Elijah was one of the most rugged and awesome of all the prophets, yet his search for the sign of God brought him through the wind, the lightning, and earthquake until at last he heard "the still small voice."

As always, today's prophet plays a two-fold role in God's drama of redemption. On the one hand he is an ambassador who senses God's anxiety and longing for his lost children. He sees the cross as the supreme symbol of divine love. On the other hand, the prophet is a guide to the lost or eyes to the blind whose greatest need can only be met by turning them to God's love and the cross. Isaiah's prophecies reflect this two-fold duty. In one place we read, "Prepare ye the way of the Lord," and in another, "Prepare ye the way of the people."

Qualifications

HAVING discovered what is the prophet's task; a minister to become a prophet requires insight into spiritual realities. It is necessary for him to be on conversational terms with God. Because a prophet speaks with a voice not his own, he is by no means relieved of the responsibility of preparing himself to hear that voice. What is sometimes erroneously called "prophetic preaching" is but the ranting of injudicious fanaticism.

The man of God is required not only to be a man of letters but also of prayer; and that is his first duty to the Church. What does the ordinal say? "Ye ought, and have need to pray earnestly . . . and set aside, as much as ye may, all worldly cares." One has to be on guard against carrying to extremity St. Paul's admonition of "being all things to all men." Certainly today, the demands on the minister are full of pitfalls. He is expected to be a devout and pious man, a pulpiteer par excellence, a theologian, a money-raiser, a sportsman, a guide, an organizer, superb mixer; a sort of Savanorola, Wesley, Rockefeller, Phillips Brooks, and Chauncey DePew, all in one—with a touch of Buffalo Bill.

It is a simple matter for a clergyman to be drawn into the vortex of busyness so that he becomes more at home with the latest novel than with the Prayer Book and more familiar with a deck of cards than with the Bible. If today's prophet is to hear God's voice, to cause others to hear it, and to tell them what it says, then his primary concern is God.

I am not advocating the withdrawal of clergy into the seclusion of breviaries or monasteries; I mean simply that no minister can be a prophet without first having been immersed in the realities of the faith he declares. No one can claim the distinction of being "God's man" without having learned, as Enoch, "to walk with God". David Hume said of John Brown of Haddington, "That is the man for me, he means what he says; he speaks as if Jesus Christ were at his elbow."

Complementary to the prophet's knowledge of God is his living contact with humanity. For him, the other side of God is man. He cannot be a recluse, sheltering himself from the sins and anguishes and tragedies or joys of his people. His world must be a real place with real people just as it was to the prophets of Israel. They lived and moved among their fellowmen and shared their joys and sorrows. So our Lord was called "The Son of man."

To "be in the world" is important, because one cannot interpret the true way of life without observing the false ones. It is through his personal

contact with those of his community—through parish calling, through hospital visitation, through group discussions, through recreation—that a minister learns his people's needs and finds ways to fulfill them. Pity the poor parson who makes his ministry a profession instead of a vocation. The prophet's calling is a deeply human proposition. How pathetically mistaken was Brewer Mattock's Parish Priest:

"The parish priest of Austerity
Climbed up in a high church steeple,
To be nearer God, so that he might hand
His word down to His people.
And now and then when he heard the creak
Of the weather-vane a-turning,
He closed his eyes, and said: 'Of a truth
From God I now am learning.'
And in sermon script he daily wrote
And he drop't this down on his people's heads,
Two times one day in seven.
In his age God said: 'Come down and die!'
And he cried from out the steeple:
'Where art thou Lord?' and the Lord replied:
What he tho't was sent from heaven;
'Down here among my people'."

Once more, to be a prophet, a minister is expected to possess sufficient wisdom and courage to enable him to live and speak the truth as he believes it has been revealed to him. The great mark of distinction the Bible places between the false and true prophets is this: the false prophet concerns himself with meaningless theologies or speculations; frequently crying "peace, when there is no peace." The faithful prophet has a living message which is vitally concerned with the individual and social problems of his day. He has his ear to the ground, his eyes to the heavens, and with his heart he lives and labors.

Franklin's Experience

HAVE you ever read Franklin's anecdote of the "blind parson"? He was blind in that he could not evaluate the times nor sense his own failure: "I was now and then prevail'd on (to attend services)," writes Franklin, "once for five Sundays successively. But (the parson's) discourses were chiefly either polemic arguments or explications of peculiar doctrines of our sect, and were all to me very dry, uninteresting, and unedifying, since not a single moral principle was inculcated . . . their aim seeming to be rather to make us good Presbyterians.

"At length he took for his text that verse of the fourth chapter of Philippians, 'Finally, brethren, whatsoever things are true . . . think on these things.' And I imagined . . . a sermon on

such a text. But he confined himself to five points . . . as meant by the apostle, viz: 1. Keeping the Sabbath. 2. Being diligent in reading the . . . Scriptures. 3. Attending public worship. 4. Partaking of the sacrament. 5. Paying a due respect to God's ministers. These might be all good things; but I was disgusted and attended his preaching no more."

Needless to say, later Franklin became a good Episcopalian! There must have been a prophet somewhere in Philadelphia.

On the contrary, a prophet's life and message is one that asks relevant questions and insists on pertinent answers; he will save people from kindergarten tasks by challenging them with man-sized enterprises; he assures his people that there are values worth living by and dying for; he possesses the creative ability of assisting persons to win for themselves, interior resources that will make their lives not only tolerable but triumphant.

THE ROLE OF BISHOPS

MEMBERS of other Churches wonder at the concern of our Church about bishops. In every conference on Church unity, the question of bishops in the Church of God is raised by Episcopalians. Why are we so loyal to this institution?

At the outset, let it be said that the most important factor in the Christian Church is Christ himself. He is the head of the Church, its "chief cornerstone." He is not bound by sacraments or particular methods of operation; and we can rejoice in the knowledge that many have come into communion with him and shown the fruits of righteousness, in Churches without the episcopate.

Though we cannot say that the episcopate is the only way in which God can work, we can say that, historically speaking, he has chiefly worked through a particular form of Church organization. Following the early days of the ministry of the apostles themselves, the Church developed over a period of time the present three-fold ministry, with bishops who are considered as carrying on the apostles' work. For fifteen hundred years, it was the only way in which the Church's life was conducted, and even since the Reformation, it can be said that it is the chief way, when one considers the many Churches with the episcopate. With-

All that is involved in the making of a prophet is summed up in Goldsmith's verse:

"The reverend champion stood. At his control
Despair and anguish fled the struggling soul;
At Church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
To them his heart, his love, his griefs were
given,

But all his serious thoughts had rest in heaven."

The priest, pastor, and prophet who lives and labors in the name of Christ can do no less than take to himself the inclusive and constructive commission which Jesus took over from Isaiah's prophecy: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, and to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord."

By Anson Phelps Stokes Jr.

Rector of St. Bartholomew's, New York

out criticizing the life of other Churches, we can rightly be hesitant about disregarding so rich a heritage as the historic episcopate.

The existence of bishops reminds us that Christianity is primarily a community. Jesus did not leave behind him an abstract teaching. He left a fellowship of men and women. They did not merely attend church; they belonged to the Church. Indeed, they were the Church.

It was a community of worship. In each church there was one of the elders who broke the bread and celebrated the sacrament. He was the bishop. When later, the Church grew and there was more than one church in a community, other elders were ordained by him to represent him at the various churches, as the leader of worship.

The Church was a community of believers. How did they test the truth of their belief? If one had asked the Christians in a community such as Ephesus the basis for their faith, they might well have answered, "This is what St. John taught." In other communities, other apostles would be mentioned. At a later day, the answer might have been, "This is what our bishop, who was appointed by St. John to carry on his work, has taught us." The faith of the Church is not limited to the Holy Bible, though that is its funda-

mental basis. But the Church has also a living faith, interpreted for every age through those who have carried on the tradition. This faith was guarded and developed by men in the continuing episcopate.

The Church was a community of love and service, and the bishop was its chief pastor. His symbol of office was not a sword or a mace, but the crosier, the shepherd's staff, indicating that he was a pastor rather than an administrator. Other Churches have officials holding far more authority than our bishops. A real bishop is a "Father in God" and a shepherd to the clergy.

This community of the Church is not localized. Early in its history it became too big for the bishop to administer the affairs of one town, so bishops exercised jurisdiction over large dioceses, travelling from place to place, as they do today. By his very office the bishop reminds us that the Church of God cannot be isolationist. When we are confirmed, it is not by the rector of a particular parish but by the bishop, who reminds us that we are part of a wider community, that of the diocese and of the national Church. Indeed, the Lambeth Conference, at which every ten years bishops gather from all over the world, reminds us that we are all part of a world-wide fellowship. In fact, the very nature of the bishop's office

forces him to be a missionary. Apostles were people who were "sent out," and the bishop's duty is to bear in mind the unmet needs of his diocese and the unreached areas beyond.

The Church is a community extending also in time. A symbol and guaranty of this continuity of the Church with the early days lies in the succession of bishops, each consecrated by others, back to the earliest days. Each clergyman is ordained by a bishop in this succession, and each communicant has been confirmed by him. Thus through the office of the bishop we are bound together in a living organism, coming down through history. The historic episcopate makes our Church vertebrate and preserves it as a community.

One sometimes sees Episcopalians who are sentimental about bishops, and others who are inclined to deprecate those who belong to other ministries as though they were "lesser breeds without the law." Certainly we cannot hold either of these attitudes, but we can cherish, with gratitude to God, an institution through which he has worked and which has given form and continuity to the Christian community—an institution which we hold for the well-being of the greater Church for which we pray.

THE TASK BEFORE US

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

THE Hebrew religion divided the world into two classes, those who were keepers of the law and those who were open violators of the law. The Pharisees prided themselves upon their righteousness and despised all others. The sinners broke the law and acknowledged that they were sinners.

The law brought nobody to real righteousness, because those who kept the law were hard and merciless.

Christ made a new division of human nature.

He lived his life and taught his gospel. Those who loved him because he was the beloved, and those who rejected him because they were incapable of loving him, was the division he made.

This new division ignored the old one. In the ranks of his disciples were both Pharisees and sinners. Among the opposition also, both of these could be found.

He set a new standard of dividing the sheep from the goats, but men were so attached to the

old standards that they refused to accept the new.

We call ourselves Christians, but we still adhere to the old Hebraic standards. We still divide the elect from the outcasts along the same conventional legal standards and call it Christianity. It isn't Christianity, but a revival of Hebraism.

We still keep up the old Pharisaic standards of legal righteousness. We ignore, as Christ did not, the limitations of heredity, temperament and environment, classing men as respectable or disreputable, as they adhere to conventional standards or reject them. It is as unscientific as it is unchristian.

It is the real miracle of Christ's humanity that he should have anticipated the discoveries of modern psychology by two thousand years. Truly he knew what was in man far better than we know today. He knew, for example, that many sinners had never had a chance to be anything else but sinners and therefore he was keen to give them a

chance to be righteous. But it was a different kind of a chance. They were to become righteous because they knew him and loved him. He could forgive their sins for he knew why they were sinners.

The woman who was a sinner loved him on sight, and because she loved much he could forgive much. The thief on the cross had never had a chance. When the chance of loving Christ was given him, he loved him on sight, and because he loved him, Christ offered to admit him into paradise.

This is good psychology and therefore good religion.

Dealing With Sinners

BECAUSE of our weakness we put sinners in penitentiaries, which is a necessity; but then we forget them and leave them to the tender mercies of mercenaries, not bothering about the future of the sinner, but thinking only of the safety of the public.

To herd sinful men together in dull barracks, under brutal guards, without any concern about their spiritual needs is to miss our opportunity to reach the sinner who is capable of loving much. The practice is as stupid as it is disastrous, because it will make a hardened sinner out of a good man and will never make good men out of sinners.

We observe the same principle in running our churches. We ignore the practice of Christ, who is our Master, and accept the standards of the world which is our enemy.

The churches are run for the spiritual enlightenment of the conventional good and without much concern for the needs of the potential good, who are debarred by the standards of conventional righteousness which we set up.

And this is the weakness of the Church and not its strength.

The Roman Catholic Church recognizes this, and in spite of the fact that she is guilty of legalism from another angle, she is not stupid enough to run her churches for Pharisees (even though many of them are good Pharisees), but for sinners.

And she does this, not because her priests are more tender than our clergy, but merely because she is strong in Church tradition, and has held tenaciously to this tradition—that the Church is for sinners, and so she is strong while we, who can outmatch her in the number of influential laymen, cannot match her in the power of humanitarian endeavor.

We have boxed up the Church by substituting

the traditions of men for the commandments of Christ.

It is tragic to consider the worldly influence of the millions that belong to us, with the spiritual influence that they exert as churchmen.

Lack Courage

IN the social, financial and political world we can set the pace, but in the spiritual world we apologize for our existence.

We suffer the torments of men who have fine convictions, but lack the courage to put them into practice.

Theoretically, the bulk of our people believe that which I have said, but practically they accept the traditions of our immediate ancestors.

As one looks at our practice one is convinced that we have both the traditions of the Master and the freedom of the sons of God, but we lack the spiritual courage to practice that which our formularies proclaim. Some day we will, and then I would like to be alive.

Some day our modernist knights, instead of using up their splendid talents in tilting at windmills, will direct their lances at the real Apollyon.

It is futile to attempt to clean up the principalities of this world until we have purified the force that can ultimately accomplish it.

It is puerile to use up energy in restating academic creeds in order that we may admit into our gates more influential laymen of the same apologetic type as those which we possess already.

What we who are thought to be radicals of various kinds ought to do is to combine in the effort to restate not our intellectual, but our moral standards of Church membership. What we need is not a patched up Church unity of modern Pharisaism, but a practical demonstration that Christ's standards of Church membership are our standards, and that in the house of God, the rich and the poor do meet together and the Lord is the maker of them all.

We need to get rid of, even at some financial loss, those who neither go into the gates of heaven themselves, nor permit others to enter. We need a constituency which believes and practices the example of Christ and which does not father the Church by wrapping it in grave clothes of cultural respectability and academic hair-splitting.

We need to stop talking finance, even if we close up a lot of mendicant missions, and to live the gospel as it is in Christ and not as it is in respectable but thoroughly Hebraic vestries, who are far more concerned with "How much?" than they are concerned with "the least of these our brethren."

Let us stop talking platitudes and practice

Christianity at whatever cost to the public treasury.

Do not misunderstand me. The Roman Catholic Church has substituted Hebraic discipline for the freedom of Christ. The Protestant world is frankly legalistic and hopelessly disorganized. The Church has both freedom and the organization to make herself the medium of Christ's ideals. This does not mean that she will be popular, financially strong or socially influential.

It means merely that by this means, and this means only, she can win the approval of her dear Master, and after all, what else matters in this inconsequential world?

Lesson From Our Children

By Philip McNairy

EVERY parent awaits with apprehension the inevitable day when his child begins to give him instructions on how to live and how to behave. He notes with some feeling of regret, that childhood is now passing. This young person is falling into the rigid mould of his elders—of criticism, pride and self-righteousness. It is at this point that we recall fondly the former days: the sunny disposition that prevailed before the "juvenile rebellion"—the sincerity and enthusiasm—the receptivity and the willing spirit so characteristic of little children.

These happy qualities have been seen and evaluated by other eyes than our own. Jesus of Nazareth searching for disciples, found his greatest obstacles in the superficiality and the arrogance of the people. Even among the twelve there arose a dispute as to which of them should be greatest in the kingdom. We can well imagine how stern a reminder was in Jesus' answer when this question was put to him. "Calling to him a child, he put him in the midst of them and said, Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven."

The work of the kingdom is men's work! Never misunderstand that. But the kingdom of God involves relationships which are formulated on some other basis than personal pride, sophistication and prejudice. It will not go forward anywhere if those entrusted with its furtherance are spiritually atrophied by indifference, or warped by the worship of the status quo. Neither lives nor conditions are changed by persons whose only reaction to Christ is that of superficial acceptance at the lipservice level, and in the heart, refusal to make

any readjustment. Where shall we find the qualities of spirit so necessary for Christ's work?—where he found them—in the heart of the child.

Today we are concerned about the hazards of old age. We therefore give tremendous attention to the prolonging of vigor and the maintaining of health. Our real problem as Christians, is spiritual old age rigid selfishness and unmovable pride. Spiritual senility has been known to set in as early as seventeen. Christ calls us to give even greater attention to this ailment of the soul. The Physician of the soul prescribes a change of living; the exercise of self-examination; the refreshment of true worship at frequent intervals; the sacraments. There is no "foundation of youth" except in Christ by whose transforming power we may become renewed in mind and spirit. "Except ye become like little children, ye shall not enter the kingdom of heaven."

As We Forgive

By Philip H. Steinmetz

AS children we met a very changeable lady named Mrs. Be-Done-by-as-you-Did. When we were good, she was kindly and when we were bad she was fierce. But all the while she was trying to make us better so that she might be better. She came to my mind as I read the story of the king who forgave his servant a debt of \$10,000,000 but when the servant was tough with a fellow-servant who owed him \$20, the king changed his mind and had him tortured. (St. Matthew 18:21-35)

In the gaily colored portrait of God as a genial gentleman of the old school so often exhibited today this sternness is much softened. But when we look at the world where things are working out under God as he is, not as we thing he is, we see that the torture of war does come when we do not from our hearts forgive our neighbors their trespasses. Apparently God cannot or will not go beyond the limit we set "as we forgive" in his forgiveness of us.

But with all the grimness of our situation and the magnitude of our indebtedness there is great hope for us in the fact that the king first forgave the servant before he proved that he deserved it and even more fully than the servant requested. It was only the utter failure of the servant to catch the same spirit and carry it into his dealings with others that lead to his disaster. God will do more than we desire or deserve, but he cannot continue his mercy unless we are also merciful.

THEOLOGIAN HITS WORLD COUNCIL

★ The Rev. Z. K. Matthews, on the faculty of University College, South Africa, currently the visiting lecturer at Union Seminary, New York, declared last week that the report of the World Council on segregation in his country was "appeasement". He criticized a report made by the Rev. W. A. Visser 't Hooft, general secretary of the Council which urged further study by



W. A. VISSER 't Hooft

theologians of race relations in South Africa. The report was made by the secretary at the meeting of central committee which met recently in Lucknow, India, and was based on a survey he made last year of the racial situation in Africa.

Prof. Matthews described the report as "pussyfooting all the way through. This report represents a tendency to make excuses. Instead of being forthright in condemning racialism for what it is—a divisive force in a world that is growing more and more interdependent—it tries to explain the South African attitude. To explain is not to explain away. The Christian Church throughout the whole of Africa is confronted with the challenge of whether to stand up for justice in the race question, or to appease."

Prof. Matthews, an Anglican, had wanted to appear before a committee of the Assembly of the UN in November when hearings were being held on South Africa. However he did not do so when the Malan Government let it be known that such an appearance might be "detrimental" financially to his university.

He told reporters in New York that he was worried about whether or not he would have a job when he returns to Africa next July. He is also concerned about his son, Joseph, a law student, an organizer for the African Youth League, who was arrested last September, charged with "statutory communism."

PRESBYTERIAN ISSUE REUNION PLAN

★ A plan of union drawn up by a joint committee of the three major Presbyterian Churches have been mailed to 16,000 pastors and leaders for study and comment. A joint meeting of the three committees will be held in April to consider the comments, make revisions and formulate recommendations to their respective General Assemblies later this year.

GOOD SUGGESTION FROM THE VICAR

★ The Rev. Gargrave Thomas of England suggested that his flock celebrate coronation day with a bit of beer drinking. "A bing once in a lifetime in quite

in order" he declared as he proposed that a barrel of beer be placed on the village green in honor of the royal event in June.

"Our lives are dull enough," said the vicar, "so let's talk less about permanent memorials."

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MAU MAU INCREASES CHURCH DRIVE

★ Mau Mau terrorists in Africa have intensified their campaign of violence against native church-goers in recent weeks and are causing Christian leaders much concern.

Attacks on Europeans, who usually are well-guarded, have dwindled. But the Mau Mau has turned its fire on African Christians and already has claimed a score of victims.

Late in December two native families, members of Church of Scotland missions in the Nyeri district, were slaughtered. Several individuals were ambushed and a number of others threatened with decapitation.

Reports tell of attacks on isolated Roman Catholic missions, including one in the Tusco Forest area where an Italian priest was seriously wounded.

Despite the terror campaign,

attendance at church services continues to increase in most Kikuyu areas. In some small sections, however, the Mau Mau dominance is almost unchallenged and congregations are small.

UNION AND YALE BACK SEWANEE

★ Statements were released last week by faculty members of Union Theological Seminary and the Yale Divinity School, supporting the professors at the theological school of the University of the South for resigning over the race issue. Both letters were signed as individuals but a spokesman informed the Witness that "it happens in both cases that almost all members of the faculties signed."

The statements, which were similar, stated that "We believe that in the sphere of theological education the denial of equal opportunity to students of all races

and the refusal to permit interracial fellowship are contradictions of the nature of the Church. As your colleagues in theological education we send you our gratitude and assure you of our desire to stand with you."

JOHNSON CITY PARISH TO BUILD

★ All Saints, Johnson City, N. Y., is to build a new \$200,000 parish house. There is over \$62,000 already in hand or pledged so the parish is going ahead with its program. The pinch of inadequate facilities has been felt for a long time and the building campaign, according to the rector, the Rev. G. Clayton Melling, has given the people "new hope for a parish program that will give the people a little more than sardine-can room."

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Pastoral Care. Ed. by J. Richard Spann. Abingdon-Cokesbury, \$2.-50.

Here is a collection of articles by 19 authors. In Part I five articles present the background of pastoral care: the history and general principles of pastoral care, preparation for the pastoral ministry, the ethics of pastoral work, building and administering a program of pastoral care, and pastoral care through Christian education. Part II discusses the field of pastoral care: children, newlyweds, the middle-aged, the seniors, the heavy laden, the sick, alcoholics (excellent), the mentally ill, church officials, new church members, the unchurched, people in institutions, college students.

There is much helpful material in this volume, although like others of its kind it lacks coherence and continuity. The reader, like a prospector, will have to do some sifting to find the gold, but gold there is. —Reuel L. Howe

Isaiah 40-55. By C. R. North. S. C. M. Press, London.

Seventh in the "Torch Bible Commentaries", this little volume continues on the high level set by its predecessors. It presents a readable, critical introduction to the subject of the "Second Isaiah" and a lucid, inspiring commentary on chapters 40-55.

North is a leading scholar on this particular topic and stands mid-stream in the modern critical investigations on the book of Isaiah. —Lansing Hicks

Is Anybody Listening? By W. H. Whyte, Jr. Drawings by Robert Osborn. Simon and Schuster. \$3.00

A study of the preaching and pastoral problems of American business—keeping employees and management-wives happy and eager—and how they are being fumbled. Uneven and disorganized, but hilarious in spots: for example, the "Free Enterprise advertisement" on page 31. The drawings supply needed clarity.

The Psychology of Religion. By L. W. Grensted. Oxford Press, \$3.00

Much has been written on this subject, but with rapidly increasing psychological knowledge a review of the situation to date is to be welcomed. Dr. Grensted deals succinctly with the various aspects of religion and helpfully interprets them in the light of the findings of the leaders in the psychological field. A compact and sound book.

—Joseph H. Titus

Create and Make New. By Austin Pardue. Harpers, \$1.50.

Very attractive book for Lent by the Bishop of Pittsburgh. It is en rapport the modern point of view and recognizes the importance of psychology. It contains many excellent practical suggestions.

Lenten Counsellors. Morehouse-Gorham, \$1.50.

A collection of Lenten sermons by English bishops and other clergy.

Great Expectations. By H. A. Wilson. Morehouse-Gorham, \$.60.

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FOREIGNERS ASK TOUGH QUESTIONS

★ A panel of Protestant, Roman Catholic and Jewish religious leaders faces up to a tough job each week as it tries to give foreigners a picture of how Americans worship. The panel meets at the State Department's international education center every Thursday. The visitors from abroad are students, scientists, physicians and industrial specialists brought to the U.S. under the Point Four technical assistance program.

An introduction to America's religious life is part of a week-long orientation given the visitors before they start their training programs elsewhere in the nation.

Panel members say the foreigners ask some difficult questions and that it is often a challenge to try to answer them. At a typical seminar recently, the religious leaders addressed a group that included persons of seven nationalities and five faiths, among them Mohammedans and Hindus.

Here are some of the questions the panel had to answer:

If there are 49,000,000 Protestants, 29,000,000 Roman Catholics and 4,500,000 Jews, what about all the other millions of Americans?

Since the three religious groups all are interested in the larger social issues in American life, it would seem necessary for the three religions on the top level to cooperate. Is there such cooperation between major religious groups?

In some countries abroad there is tension between the public schools and the confessional schools. Is there any such tension in the United State?

Are all three religious groups, Catholic, Protestant and Jewish,

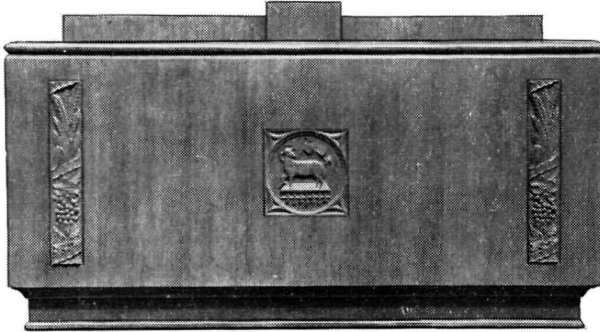
opposed to discrimination against Asiatics in American immigration policy? This question came from a native of India.

Among the questioners were a Brazilian physician, an Egyptian professor of literature, a German lawyer, a German social worker, and Iraqi irrigation engineer and an Italian boys' home director.

MARCELLUS CHILDREN MAKE A PILGRIMAGE

★ Children of the Church school at St. John's, Marcellus, N. Y., recently made a pilgrimage to Syracuse where they visited several churches, including the Roman Catholic cathedral, the First Baptist Church and Temple Adath Yeshurun.

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CARPENTER FINALLY GETS PASSPORT

★ The Rev. J. Henry Carpenter, prominent Brooklyn churchman whose request for permission to travel outside the U. S. was denied last year by the state department, has been granted a one-year passport good anywhere except the Iron Curtain countries.

The Presbyterian minister, executive secretary of the Brooklyn division of the Protestant Council, said he would use the passport this summer as leader of a group touring Hawaii, the Philippines, Japan and Hong Kong under the auspices of the American travel association. A non-profit organization to develop "travel with a purpose," the association was formed recently under the sponsorship of the A.F. of L., the C.I.O., the Co-operative League of the U.S.A. and the National Education Association.

Carpenter first applied for a passport in January, 1952, to go to Japan the following April for a series of meetings with Church leaders and appearances before youth and Sunday school groups in that country. The trip was called off when he had failed to receive the passport by his scheduled departure date.

Protests by Church and lay groups familiar with the clergyman's civic and religious activities followed the denial of a passport to him. In mid-July the Presbytery of Brooklyn-Nassau received a letter from Mrs. Ruth B. Shipley, chief of the state department's passport division, in response to its inquiry as to the reasons for the department's action.

"Refusal of a passport to Dr. Carpenter," she said, "should not be considered as a reflection on his loyalty and integrity or a de-

termination of any fact other than that his presence in the Far East is considered undesirable at this time." Mrs. Shipley indicated that the churchman might be allowed to make his trip "after conditions in that area become more tranquil."

On Nov. 5, the day after the national elections, Dr. Carpenter again applied for a passport along with his wife, who is to accompany him on the trip this summer. Mrs. Carpenter received her passport three days before her husband got his.

CHINA MISSIONARIES RELOCATED

★ A survey shows that 837 of the Protestant missionaries in

China two years ago are already at new stations. Of this number, 138 are in Japan, 129 in the Philippines, 100 in India and Pakistan, 114 on Formosa and 78 in Hong Kong and Macao, with smaller numbers reassigned to other areas around the world. Seventy-six others are currently awaiting reassignment. Another 504 have been transferred to posts in the U.S. and Canada and 19 to Hawaii and Alaska, while 213 have been retired.

Only 21 are still on the China mainland awaiting expulsion, although 708 are still nominally carried on the China roster of U.S. and Canadian mission boards.

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PEOPLE OF THE CHURCH

CLERGY CHANGES

WILLIAM H. COLE, formerly rector of Christ Church, Clayton, N. Y., is now rector of All Saints, Syracuse.

FRANK M. ROSS, formerly rector of Emmanuel, Farmville, N. C., is now ass't at St. John's, Charleston, W. Va.

WILLIAM H. WAGNER JR., formerly of St. Luke's, Evanston, Ill., is now curate at St. Stephen's, Providence, R. I.

IVOL L. CURTIS, formerly rector of All Saints, Pontiac, Mich., took his first service as rector of St. James, Los Angeles, Jan. 11.

HARVEY D. SMITH, formerly of Mississippi, became vicar of St. John the Evangelist, Needles, Cal., Jan. 15.

CRAWFORD W. BROWN, formerly of the diocese of Pittsburgh, became rector of Our Saviour, San Gabriel, Cal., Jan. 25.

JOHN L. POWELL, formerly curate of St. Edmunds, San Marino, Cal., is now rector of St. Mary's, Pacific Grove, Cal.

SAMUEL J. HUTTON, formerly rector of Natural Bridge parish, Va., is now rector of St. John's, Hopewell, Va.

HIKARA YANAGIHARA of Japan, student at Union Seminary, is now personal chaplain to Bishop Donegan of New York.

B. F. BARKER JR., formerly in charge of the Messiah, Pittsburgh, Pa., is now ass't at the Ascension, Pittsburgh.

W. C. HAMM, formerly rector of St. Joseph's, Detroit, is now on the staff of All Saints, Pontiac, and in charge of the mission at Lake Orion, Mich.

SCHUYLER CLAPP, formerly of S. Dakota, is now curate at St. Matthias, Detroit.

WILLIAM BUGLER has resigned as rector of St. Mary's, Detroit, to be a chaplain at the Seamen's Institute, New York.

HENRI STINES, formerly of W. Va., is now curate at Grace Church, Detroit.

ADDRESS CHANGE:

BISHOP A. C. LICHTENBERGER of Missouri is now residing at 26 Berkshire, St. Louis 17, Mo.

ORDINATIONS:

G. N. BROWN was ordained priest by Bishop Hubbard on Jan. 10 at the Ascension, Detroit, where he is in charge.

W. E. BLEWETT was ordained priest by Bishop Hubbard on Jan. 10 at St. John's, Detroit, where he is curate.

R. E. BIERLEIN was ordained priest by Bishop Emrich on Jan. 3 at Grace Church, Lapeer, Mich., where he is in charge.

I. V. SHEPARD was ordained deacon by Bishop Emrich at St. James, Dexter, Mich., where he is in charge.

PAUL Z. HOORNSTRA, formerly minister in another church, was ordained deacon by Bishop Emrich at St. Paul's Cathedral, Detroit, where he is on the staff.

E. A. BAYARD was ordained priest by Bishop Shires, Dec. 20, at St. Mark's, King City, Cal., where he is in charge.

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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.

FRED HAMBLIN

Rector, St. John's, Newark, N. J.

Thank you for Mr. McCain's warning in the Witness of December 4th concerning Ward Robinson. This same individual called on me about a month ago at around eight o'clock in the evening. His story was that he was a member of Trinity Church, San Francisco, and that he had come on from California in connection with a job in Stroudsburg, Pa., and that he had found the job not to specifications, and that he had come into Newark by bus, and had put up at the Essex House, with the intention of conferring with some man in Newark having something to do with this chef or steward placement. On arrival he was without money—had wired his bank in San Francisco and was waiting for money. In the meantime all he had was a few cents to carry him over, and requested of me money to tie him over until he heard from the bank. Naturally I turned him down as this is an old familiar hoax handed out by many who find their way to my door.

MILDRED D. NORMAN

Laywoman of New York

It is satisfying to discover that the clergy are at last beginning to speak up on the conviction of the eleven Communists under the Smith Act. With clergy now beginning to have their passports lifted, or being refused them in the first place, apparently they are beginning to realize that the per-

secution of one group, whatever we may think of them, only leads to the persecution of others. The case of the Rev. Mr. Robinson, one of the honored speakers before the meeting of the National Council of Churches in Denver, is a case in point—his passport called for, with no reasons given, except, we may well suppose, his concern for the underprivileged people of the world.

JAMES N. NICHOLS

Layman of Chicago

I think it is downright disgraceful for clergymen to enter a plea for the Rosenbergs (Witness, Jan. 15). They were convicted of treason and deserve the ultimate penalty, all the more so with our boys being killed in Korea. I am thinking seriously of joining the Roman Catholic Church, whose priests are loyal to their country and who know, and preach, that our free enterprise system will be destroyed unless the reds are wiped from the face of the earth.



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