

The **WITNESS**

SEPTEMBER 15, 1960

10¢



EPISCOPAL HIGH SCHOOL IN LIBERIA

E. BOLLING ROBERTSON, principle, explains plans to an alumnus. The Story of the Week on page three tells of the great opportunities facing the Church that will have its effect throughout Africa and beyond

REFLECTIONS IN AN ELECTION YEAR

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
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sermon, 4.

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Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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SERVICES

In Leading Churches

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Sacrament of Forgiveness - Saturday
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In Leading Churches

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Morning Service. Holy Days, 6 p.m.
Holy Communion.

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Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Fifty Years of World-Wide Change In Missionary Movement

By A. T. Houghton

*Chairman of the Conference
of British Missionary Societies*

★ On Sunday, August 14, a service was held in St. Giles' Cathedral, Edinburgh, to commemorate the Edinburgh 1910 Conference.

It is probable that no such cosmopolitan congregation has met in St. Giles since that day in June, 1910, when the 1,200 delegates of that world-wide ecumenical missionary conference met for prayer at the outset of their deliberations.

They met to discuss the missionary situation then, after nearly two years of careful preparation, in the light of the missionary task of carrying the Gospel to the non-Christian world. Conscious of the existence of a growing Christian Church in the mission field, they sought to relate the home front and the preparation of missionaries in the context of the missionary message in relation to non-Christian religions, the relation of missions to governments, and the need for cooperation and the promotion of unity.

In the official message to the Church from the Conference, it was stated: "The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience."

Little did the Conference realize that after only four of those years the whole world would be plunged into war, and today, as we are able to see things more in their proper perspective, we look back over fifty years in which two world wars have engulfed the nations, and brought about revolutionary social, economic, racial and religious changes such as the world has never seen before, while the greatest scientific achievements in the world's history have characterized these fifty years since Bleriot flew across the English Channel for the first time.

One Canadian delegate in 1910 spoke of the importance of making it "the policy of the whole Church to reach the whole world," but it was only in the Lambeth Conference of 1958 that this was expanded to the more comprehensive statement that the mission of the Church cannot be less than the whole Church bringing the whole Gospel to the whole world, and the Church, made up of its constituent Churches, is at present very far from responding to this slogan, which is nothing less than the fulfilment of the task originally committed to the Church by the head of the Church himself.

Full Circle

The wheel has turned full circle when we look at the pages of the report in which the then Archbishop of York referred to

"the Congo horror — that supreme example of the tragedy of selfish interest and money advantage," when, as the result of forced labor "mutilation, murder, rape, and unutterable outrages were inflicted on the people, often within the knowledge of European officials."

It was that "horror" that led to the present forty-five missionary societies engaging in missionary work in the Congo, and amidst the horrors of the present situation in the Congo we may well see in the existence of the African Church the only real hope for the future.

In 1910 not only was virtually the whole of the African Continent parcelled out among the European powers, but the greater part of Asia was under colonial rule. As the result of the intervention of the western powers, China had been opened up to the Christian influences, and though Japan had astonished the west by its overcoming of the decadent white nation of imperialist Russia, Japan was still largely confined to its own small islands and open to the Gospel.

Coming of Independence

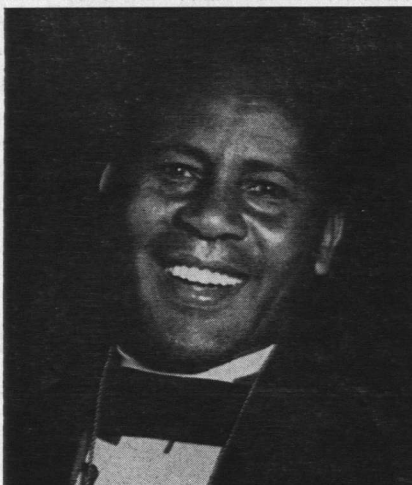
Today the whole of Asia is independent of Western governments, and its people are surging with racial and national consciousness and pride in their independence. "The wind of change" foreshadowed by the independence of Ghana has, even in the last few weeks, begun to blow with gale force throughout the Continent of Africa, and within a matter of months French Guinea, Mada-

gascar, British and Italian Somaliland, the Congo, Tanganyika, Nigeria, Sierra Leone, have followed, or will follow, in the footsteps of Ghana. Who can say what may be the result in the federation of Northern and Southern Rhodesia and Nyasaland, Portuguese East and West Africa, Kenya, Uganda, and the rest of the French possessions, while already since the war we have seen Morocco, Libya, Egypt and the Sudan assert their complete independence?

Obviously such revolutionary changes affect the missionary situation profoundly, and no longer can the foreign missionary enter a country as of right and propagate the Christian faith. There is no longer any security of tenure, and the example of the complete expulsion of missionaries from China since 1952 is a reminder that the revolutionary forces at work are such that this could happen anywhere. The Christian Church is indeed "under the Cross."

The great ethnic religions, on which the impact of the Christian Gospel was such that fifty years ago it was thought that they were on their way out, are now rising again with renewed life and vigor, and even the reforms that have taken place, often as the result of the influence of Christianity, have only served to strengthen their hold on their adherents. Buddhism and Islam, which have always been inherently missionary religions, are asserting a wider influence than ever, and even Hinduism, which in the past claimed only allegiance through birth, is claiming adherents from outside.

From the Christian standpoint, the most significant factor is the existence of a world-wide Church, weak and feeble and infinitesimally small in some areas, but vocal in its aspirations, no longer entirely dependent on the west, and inevit-



BISHOP OBIDIAH KARIUKI, who was consecrated in 1956, is first of the Kikuyu people of Africa to become an assistant bishop

ably influenced by the national consciousness of its own peoples.

Fifty years ago, missionary societies and their missions overseas did all the planning concerning the growth and extension of their work. Today the more responsible missionary societies act only in consultation with the Churches overseas in regard to the type and number of recruits and the finance that is required, and the missionary recruit goes out to work alongside or under his national colleague.

No Strings

Within the ranks of the professing Christian Church there are those so imbued with the spirit of nationalism that they are ready to denounce all foreign influences as examples of "paternalism," "imperialism" or "colonialism," according to the current phrase in use. There are those, therefore, who say they do not want missionaries from the west, though they still want financial help as long as it is given without strings attached. But such views do not normally come from responsible Christian bodies, or spiritually-minded Christians, though the fact that such views exist makes missionary societies painfully aware of the changed missionary situation.

The Secretary of the Church of South India, Rajaiah D. Paul, writing in a symposium, "Revolution in Missions," published in 1957, said: "The old type of missionary, fatherly and yet autocratic, superior and separate and undisguisedly foreign in all his ways, the dispenser of money, jobs and patronage, a spiritual and cultural mentor, the agent of the society which sent him out, and the ambassador of western civilization, is no longer needed. But we need—we desperately need—men (and women) who would come to us constrained by the love of Christ and aflame with passion to proclaim him—men whose motto would be that of St. Paul: 'We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.'"

The description of the old type of missionary may be something of a caricature, and not generally typical yet there is undoubtedly a kernel of truth, and it came about because the missionary so often consciously associated himself with the ruling race. The type of missionary required has, of course, never really changed since New Testament days, and that type is suitable for any missionary situation.

There is a welcome recognition today that the Christian forces must work together as far as possible in the common task and the mission comity which brought National Christian Councils into being to avoid the overlapping and rivalry that sometimes characterized missionary work in the past, has been a potent factor in the moves for the formation of united Churches, such as the Church of South India, the proposed Church of North India, and similar movements in Ceylon, Persia, Nigeria, etc.

Cooperation

There are many signs of cooperation in radio evangelism,

in Bible translation work, in the provision and distribution of Christian literature, as well as in the training of indigenous leaders, through Bible schools and theological colleges, though the Evangelical is often faced with difficulties in seeking to ensure that the Church is truly founded on, and steeped in, the Word of God, and able to witness clearly to the saving truths of the Gospel.

The growing demand of Churches to deal on a Church-to-Church basis with Churches in the west, rather than to continue solely in relationship with a parent missionary society, has given a great impetus to Inter-Church aid, and has helped to bring about the climate in which the integration of the International Missionary Council and the World Council of Churches seems to be inevitable. The formation of the South-East Asia Christian Council is another indication of this trend. At the same time, it has to be recognized that the great bulk of the interdenominational and undenominational efforts of the so-called "Faith" missions, both in Great Britain and America, are working right

outside these international and world organizations.

Amidst so many conflicting influences, including the closed doors of countries under communist control, and the restrictions put on entry of foreigners in such independent countries as Burma and Indonesia, even though the United Nations' declaration of human rights, including religious liberty, is written into the constitutions of great independent nations such as India and Pakistan, it is not surprising that some who have only a superficial knowledge ask the question; Is the missionary situation so changed that missionaries are no longer needed or able to function?

Perhaps the best answer comes from the recently formed advisory committee on missionary planning of the Church of India, Pakistan, Burma and Ceylon, which quotes a document prepared by the National Christian Council as follows:

"Has the Indian Church outgrown the need for foreign missionaries? The answer to this question is an emphatic No! In view of the magnitude of the task of evangelizing India, it is evident that this demands the

combined resources of the Church in many lands. The foreign missionary is the arm of the Church overseas stretched out to help the Church in India to fulfil its great task."

As the Lambeth Report (1958) stated that a conservative estimate shows that not more than one-third of the world's present population has been in any sense evangelized, it is quite obvious that in spite of the present revolutionary situation, our Lord's commission still holds good, and must be the charter of every missionary organization:

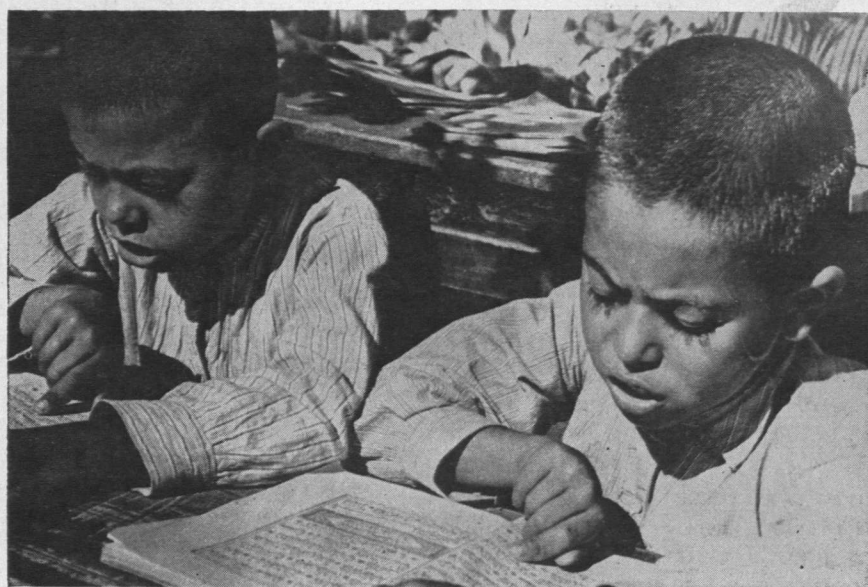
"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

GREAT OPPORTUNITY IN LIBERIA

★ New independence for some thirteen African nations in the past seven months presented "a tremendous opportunity and challenge to the democratic Christian west", according to John H. Gay of Cuttington College, Suacoco, Liberia.

Writing from Monrovia, Mr. Gay declared that the opportunity also presented itself to "five other major forces" in Africa. He termed the other forces "African particularism", Islam, communism, secularism and totalitarianism, declaring that "the force which triumphs will be that which expresses itself in the most African fashion", that which is "most fully African."

"Christianity can be the matrix within which the new African nations will develop", Gay writes, "but it could easily be overcome by secularism, communism or Islam. The same is true of the democratic way of life. Totalitarian centralism is a very real option to these new nations, especially since it



ARAB CHILDREN study the Koran. Churches in the Middle East exist as small minorities in Islamic environments

represents the traditional way to many tribes."

In addition to the economic problems posed by the new independence, Gay cites the administrative problems, caused by the fact that "in many of the countries few people have been trained by their former rulers to share the burden of government." He stated that in the Belgian Congo, only eighteen Congolese had college degrees at the time of their nation's independence.

"From this situation evolves our responsibility here at Cuttington", Gay continues, "and in a different way from that in other major institutions of higher learning in Africa, since Cuttington is the only Protestant liberal arts college." He outlines Cuttington's responsibility as: helping to train administrators for the new African countries; helping "to provide an educated elite for the society"; and ensuring that the administrators and the elite are grounded in the democratic Christian tradition."

Gay writes that a major difficulty at Cuttington is a lack of staff, adding "there are so many fields of learning where a Christian teacher could provide education not now available in this country" and stating that for its next year, Cuttington needs two clergymen for the theological seminary and college instructors in biology, English, education, physics and mathematics, chemistry, agriculture and social science.

"Do any of you know interested Christian laymen of high academic standing and with teaching experience, to whom such a situation as ours presents a challenge they cannot pass by?" he asks. "We need persons who are looking for hard academic work and who are willing to give fully of themselves to the task of preparing leaders on a continent



THE REV. JAMES F. HOPEWELL of the Cuttington faculty explains a map of Africa to the Rev. Richard Merritt who is also an overseas missionary

where much of the future of the world and of Christ's Church will be decided."

Qualified persons interested in teaching at Cuttington may apply to the Rev. Rowland Cox, The National Council, 281 Park Avenue South, New York 10, N. Y.

NEW CHURCHES JOIN WORLD COUNCIL

★ Two new Anglican Churches are among eight bodies in Asia, Africa and the Middle East to join the World Council of Churches; the synod in Madagascar and the province of East Africa. Also admitted was the Evangelical Church of Madagascar with 265,000 members which is now conducting unity talks with the Anglican Church there, which has 319,000 members.

The province of East Africa, with five dioceses in Kenya and Tanganyika, has 150,000 members.

SEEK CLOSER TIES IN EUROPE

★ Representatives of the Old Catholic Church in Germany and the Russian Orthodox Church will meet in Bonn next year for talks aimed at bringing about intercommunion fellowship between the two groups.

Bishop Johannes Demmel of Bonn, head of the Old Catholic Church, said upon his return from a visit to the Soviet Union, that the Bonn talks would also be attended by representatives of the Anglican Church, with which his group already has communion fellowship.

The German Old Catholic Church was formed in 1871 when groups of Roman Catholics seceded from Rome in protest against the definition of the dogma of papal infallibility. It claims about 50,000 members in 126 congregations, of which 94 are in West Germany and 32 in the Soviet Zone.

REFLECTIONS IN AN ELECTION YEAR

By Ralph A. Weatherly

Rector-Emeritus of Grace Church, Kingston, Pa.

WHAT kind of a president does the United States need now that our nation approaches unprecedented power, prestige and population? Excellence of personality is vital. What traits of character should he possess and use? Extraordinary physical and mental powers furnished by nature, to which education, experience of the best that civilization affords, make the great man, said Cicero. These traits are those of a true gentleman in the best tradition. The scorned word gentleman describes an aristocrat equipped to rule, himself first, then to direct others. Such a man has priceless ability to govern. He towers over the mob; his presence is felt and respected. Mr. Churchill had he met Hitler face to face would have cowed the queer fuehrer and he can still over-awe the peasant Khrushchev.

There are other assets of greatness, as George Washington's devotion to his ideals, his philosophy, his religion; Lincoln's courage to decide alone and his will to carry out such decision; Cleveland's honesty; Wilson's vision. In such men there is a self-confidence which may come paradoxically from humility. Imaginative power to see the future of the nation and of the world should be strong. Jefferson and Wilson were grounded in knowledge of the nature of our government from the beginning; Truman found that knowing history is invaluable. Ability to size up people, to discern character is essential now that our government is so large and complicated with much done by subordinates. The mind alert against surprise attacks and new emergencies saves us from embarrassment. It helps any man to have earned his living; to have been a loser in life to some extent; a good record should indicate good sportsmanship. In crises a sense of humor saves; often averts disaster. There is little humor today when we need it most to clarify our thoughts and emotions. It is to be noted that a great president maintains his faith in the common people; to do this requires a sense of humor. The man of worth will not run after the presidency too much or too long; perennial candidates are pathetic.

The valuable citizen also has good traits of course, as integrity that can not be bought,

bartered for or threatened. Knowledge of the history and records of the political parties and their candidates; — background, inheritance, achievements, failures, is sought by the intelligent voter, — and discussed. Politics, religion and sex are subjects tabooed by stupid people; they are the most exciting, worthwhile subjects; of them politics is the least dangerous.

No Sharp Differences

POLITICS is influenced by many elements varying in strength. Some are hard to see; some are usually ignored. From their platforms we think today that both Republicans and Democrats believe in the union as an unbreakable compact, as did Washington, Hamilton, Marshall, Webster, Lincoln. Also in states' rights, as did Jefferson and Calhoun. Both endorse the United Nations, offspring of the League of Nations once repudiated by Republicans. Both like adjusted tariffs since textiles moved from New England south. Both endorse social aid programs that they condemned at one time. Maybe Republicans are more in favor of big corporations, possibly Democrats prefer labor unions. But in general there is no sharp difference.

The shift of population towards Florida and especially towards the southwest brings a new valuation. Vast production of food in the mid-west must be considered. Great achievements in technology have caused an upsurge in all production and brought leisure for the first time to millions. Some of these millions must be supported by the government apparently, sooner or later.

Election costs soar. A local judgeship may cost \$20,000, a Congress seat \$100,000; running for the presidency a couple of million dollars. Locally, jobs in the county, even in school districts, are bought. Cost of our conventions and their accompanying sideshow phenomena is certainly more than they are worth. Everybody knows that slates are rigged; the bosses make the choices nearly always. One has to have money himself or have friends who put it up for him. It was long ago found that friends bearing gifts are possibly dangerous and damning. Geography has some bearing on selection of candidates: they

should come from different sections of the country, and not from the south.

Results of publicity sometimes surprise as when, despite opposition of most of our newspapers, Mr. Truman defeated Mr. Dewey, to his great glee. Newspapers and magazines slant their news, the Luce publications are notorious, Readers' Digest has a saintly prejudice. Nobody criticizes the Roman Catholic Church for fear of boycott; Protestant Churches are not organized enough to use this tool. On television candidates wear make-up, and deliver ghost-written speeches. A child of five however knows that all is not true about breakfast food, tooth-paste and soap. A good voice on radio is a great help, if one is able to use it like F.D.R.

Religion In Elections

RELIGION plays a strong part in some elections. We usually deny this fact and speak of being liberal. But we know that in European life dictation by the Church is taken for granted and many parishioners obey mandates for the daily acts of life. Political history of religion shows no sign of divine intervention if the writings of unprejudiced history are correct. It does take time and energy to read Lecky, Gibbon, Draper, a reputable encyclopaedia, and few will read. The peoples of Europe are not accustomed to democracy; they probably do not think it as inspired as our politicians say it is; they are used to letting the professional politicians run the government. Most of those who came to this country from Europe were of peasant origin and their minds are accordingly servile. They will sell their votes; for this reason a Fuller-brush campaign is to be waged to buy and/or persuade voters. Rightly the Quakers voted the Republican ticket for they did not like slavery; rightly Mormons vote for Mormons. Southern Baptists tell their members how to vote; Methodists suggest social programs for their adherents, sometimes reversing their suggestions later. The Jews who have more leisure write speeches for candidates and advise everybody, as Messrs. Baruch and Lippman. Religion counts, perhaps more unconsciously.

Racial Factors

RACIAL factors have meaning also. Our country was founded by British; — English and Scotch-Irish largely; — a fact usually ignored for 100 years. Waves of immigration came, Germans who did not share much in politics, Irish who resented English everywhere; Poles, Slavs, Italians. In our cities they fought

for survival. By hard work, ambition, native genius they rose in society and in power. Irish have a special genius for the Church and law.

"America is the Irish heaven", said a Polish friend to me, "they need have no other". Strife between racial groups was once vicious in our cities, the New Yorker told recently. In anthracite coal regions they fought on feast days with abandon and enthusiasm. They voted in groups and still vote largely by race. Judges in Luzerne County, Pennsylvania, are named Flannery, Pinola, Aponick, Brominski and Lewis. A local candidate must like horke vino, vinum rubrum, vodka and blondes, sokols and brunettes . . . and integration of Negroes.

The effect of the votes of women was once thought to be creative of Utopia. Raymond Moley recently pointed out that women are neglected; he says his girl students worked harder, had 20% better grades than his boys. Women in their inimitable way generally are not more silly than men.

In God We Trust

EMOTIONS sometimes plays a part. Hero worship elected Grant and Eisenhower; Blaine was defeated by a slogan that he seemingly endorsed, "Rum, Romanism and Rebellion". Reaction against intelligence brought us Harding.

Summing up, the party platforms are much alike; the Democrats promise much with much expense; Republicans promise much with less. Both invoke God, Jefferson, Lincoln, Wilson, the two Roosevelts. The candidates are smart, aggressive politicians. Nixon finds it hard to live down reception of gifts and his calling his opponents communists and traitors; Kennedy was abject about McCarthy and absent from too many Senate sessions. Modesty seems absent from each candidate. Their overwhelming desire to be president has made them undertake means and moves to acquire power even before election. Frantic advertizing furnishes rumors, speeches, stale stories and general nonsense.

By fortuitous division of parties Lincoln and Wilson were elected; some think this is providential. At this election we should brush up the pious motto on our currency, "In God we trust". There seems no alternative.

Seriously, new times and a new order will call forth worthy leaders. The one who made and preserved our nation will provide for us the right leadership, and the world the sure solution of our troubles: our help in ages past will save us.

AFFIRMATIONS ABOUT MARRIAGE

By Terence J. Finlay

Rector of St. Bartholomew's, New York

DURING the course of the past week, a young man, not of this congregation, speaking of the present series on the Ten Commandments, said to me, "What is the use of harping on those old Mosaic laws? We live in an age of freedom." It seems to me that there is no other word which we hear used so lightly or for so many purposes—selfish or otherwise—as this word "freedom." We rejoice in the freedom in our country, on this North American continent. We honor those who preserved this freedom for us, especially those who laid down their lives in two world wars and in Korea. Yet this freedom was never meant to degenerate into license, or to be used to hurt our neighbors. We are not free to do as we please regardless of the consequences or the effect upon others. This freedom is a precious gift to be cherished.

Those who take the attitude of the young man and say that the Ten Commandments belong to a Puritan age and have no bearing upon our modern living, are helping to bring about the destruction of our civilization. This seventh Commandment is basic to our society; yet many people take a rather supercilious attitude toward it. They say we have outgrown the puritanical conception of the past; they consider it smart to scoff at this Commandment and some of the others. As Christian men and women, we should realize that this ancient law still has a binding effect upon us, and if we despise it or treat it lightly, then we undermine our homes, and our faith and trust in one another.

Perhaps we must be absolutely frank and define our terms. What do we mean by adultery? It literally means: "Violation of the marriage bond, involving sexual intercourse of one married person with another, married or single." Sexual intercourse between unmarried persons—which is called fornication—is sinful; but it is not adultery.

Importance of Home

This law, like the others, was given in the first place to a primitive people, living

among idolatrous tribes and, in particular, in close association with the people who dwelt in the land of Canaan. Those of you who know the history of that period will remember that the Canaanites were among the most immoral, licentious people of all time. When the children of Israel moved into the land of Canaan, God in his infinite wisdom knew that, if his people were to set an example before all the other nations of the world, they must respect not only human life but the inviolability of the home. So the Hebrew people accepted this commandment of God. They took a great deal of joy and righteous pride in their homes; their children were the treasured possessions of the home. If either parent committed adultery, eventually the children would suffer. Is there a soul who would deny, in this sophisticated generation of ours, that one of the greatest penalties of adultery—in many cases leading to divorce—is that paid by the children?

Down through the ages, right-thinking men and women have always sought to preserve the sanctity of the home; and if that sanctity is to be preserved, then this Commandment, "Thou shalt not commit adultery," must be observed. I am quite confident that you wish to preserve the Christian ideal of the home, of the marriage bond, and of the procreation of children in the ways that have been given to us by our ancestors, so that our civilization will endure and we shall be worthy of the freedom which has been bought with such a price.

Some of our modern novels and dramas would lead us to believe that sex was discovered on this continent. It is flaunted in a vulgar, obscene way before the young people who will grow up and succeed us in this country. Sex was not discovered by any American, nor is it a latent development in life. It is as old as human nature. It began in the Garden of Eden, when God created a man and a woman. But in the beginning God meant sex to be holy, natural and a binding factor in the union between a man and a woman. Jesus gave us his conception of this

binding force of the marriage union when he said: "From the beginning of the creation God made them male and female. For this cause a man shall leave his father and mother, and cleave to his wife; and they twain shall be one flesh, and then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Here Jesus makes four great affirmations regarding marriage.

First, he said, marriage is a divine institution. It is part of God's plan for us, and out of marriage comes the home. Secondly, it is the highest of all human relationships and, in spite of the fact that it is sometimes ridiculed, marriage is still the basis of our society. All our living revolves around the home and its various relationships. Thirdly, it makes two people one and destroys self-centeredness. Of course, there are many marriages where self-centeredness continues and, like passion or unbridled lust, results in destroying the marriage. Last of all, the oneness so made is to last until death. When either party gives himself or herself to a third person, he or she has committed adultery. It is a grievous sin because the marriage bond has been broken asunder.

A Lasting Union

THROUGH the Church, we seek to make marriage a lasting union. We are all appalled at the prevalence of divorce in our society, and we want to do everything in our power to guide the young people who are starting off on this great adventure, so that they will find this ideal of happiness in their married life. It is our custom, before any of our clergy officiate at a marriage, to meet with the young people and discuss their future life. At this time, after hearing it read, they solemnly sign a "Declaration of Intention," setting forth their honest desire to make their marriage a lifelong union in the eyes of God and the Church. They will not always find the way easy, but as long as they remember their marriage vows, they will never lose sight of their ideal.

In the English Prayer Book, as well as in the Canadian, when the groom places the ring upon the bride's finger, he says: "With this ring I thee wed. With my body I thee honor. And with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost." In the Episcopal service, the groom says simply: "With this ring I thee wed: In the name

of the Father, and of the Son, and of the Holy Ghost." The other two sentences have been dropped. I am not concerned about the last one; but I do feel that the second statement puts the sex relationship where it should be. It begins at the altar rail: "With my body I thee honor."

Our bodies are the temples of the Holy Ghost, and we abuse them at our peril—not only our own peril but the peril of those who are close to us and, in many cases, truly near and dear. If men and women would realize not only that they are to honor one another by providing for the life of the family but that this gift of sex, which has been so vulgarized and abused, is holy! This gift was given to us by God to be used for the procreation of children in the family, to be brought up in the fear and nurture of the Lord.

Early in his ministry, Jesus was confronted by a group of Scribes and Pharisees who brought before him a woman taken in adultery. They wanted to see whether this young Prophet from Nazareth would break the Mosaic law, which required that she be stoned to death. Jesus stooped down and with his finger wrote on the ground; then looking up, he said, "He that is without sin among you, let him first cast a stone at her." Again he stooped down and wrote on the ground. When he stood up, he saw that only the woman remained before him; and he asked her, "Woman, where are thine accusers? hath no man condemned thee?" She replied, "No man, Lord." And Jesus said to her, "Neither do I condemn thee: go, and sin no more."

Pointers for Parsons

By Robert Miller

THE Church Pension Fund has published a third edition of "The Book of Offices (Services for certain occasions not provided for in the Prayer Book)"

When a book like this goes into its third edition it can safely be assumed that there is a real need for it and that it is well composed and edited. Certainly this is, and thanks and congratulations are due to the standing liturgical commission and especially to the Rev. John W. Suter, Jr., the Rev. Morton C. Stone, and, for this third edition, the Rev. Charles W. Smith.

The Book of Common Prayer achieved a great simplicity in the worship and services of the

Church although it left them much too Romanist for Puritans and Brownists and such. Still, they satisfied most Anglicans who found them both beautiful and sufficient. Not until this century (if we bar 1662) was there felt any great desire to revise them or add to them. By this time the Church of England had become a mother Church with autonomous daughter communions and new circumstances and needs demanded liturgical recognition. It is to meet such that this book is compiled and published.

We have situations where confirmed persons wish to "join our communion," where persons previously married wish their new marriage to be blessed by the Church, where children are to be adopted, deaconesses to be set apart, lay ministers and officers to be admitted to office. We have situations where a church is to be founded or opened and where a consecrated building is to be secularized. We need forms of blessing for gifts such as fonts or altars or lecterns or Bibles and we need forms for blessing houses or schools or hospitals. All these this book provides and they could hardly be improved on.

There are also forms or benedictions for certain occasions of the Christian year such as

setting up the Christmas creche or the blessing of the Paschal Candle. Such occasions are becoming more common and most people seem to like them so it is well to have an "order." Some communicants will feel a little uneasy about the encroaching ritual and they may fear that these innocent practices open the way to others less innocent such as blessing medals and rosaries and scapulars.

The commission has, on the whole, a tendency to be tender with the high Church view and even though it is soundly Anglican it may alarm the evangelical spirit. The evangelical's best defense is to proclaim vigorously his evangelical faith. Other Churches, too, are moving gently towards a ritual of sorts. If it is any comfort we are all damned in the eyes of Rome, heretics or schismatics or both. Episcopalian is no better than Methodist.

The Book of Offices provides some excellent services for which there is great need and it is definitely Anglican in tone. Much as we deplore the divided state of Christendom we are happiest with Canterbury and this little book leaves us comfortably there. It has beauty and dignity and moderation.

GREATEST OF THESE IS LOVE

By T. P. Simpson

Rector of Trinity Church, Newark, Ohio

"FOR more than forty years I have sat in my office and listened," writes Smiley Blanton in his book called *Love or Perish*, "while people of all ages and classes told me their hopes and fears, their likes and dislikes, and of what they considered good or bad about themselves and the world around them As I look back over the long full years, one truth emerges clearly in my mind — the universal need for love. Whether they think they do or not, all people want love They cannot survive without love: they must have it or they perish."

Jesus taught this great truth in his life, death and resurrection and the apostle Paul took up the same refrain, culminating in the most beautiful of all Scriptural passages, the thirteenth chapter of First Corinthians. In the previous chapter Paul was discussing various things that have to do with the Christian life, and ends with these words: "And I will show you a still more

excellent way." He then launches into a great pean of love and how it operates in the lives of people. If Paul were writing today, he might very well have written somewhat like this:

If I am a great man in the community, and make speeches to all the luncheon clubs, and gain the applause of many people, but have not love, I am but as a noisy after-dinner speaker, full of sound and fury, signifying nothing. And though I have almost miraculous insight into the workings of the stock market, and understand all mysteries of the federal income tax laws, and have all knowledge so that I can make a lot of money and not pay tax on it, and though I have the kind of faith that helps people to remove the mountains of troubles that beset them, and have no love in my heart, I am nothing. If I give away a fortune to a school, college or church to build a great building that will for many years to come remind people of my generosity, if I

offer my body to the research men that they may learn something from what I have gone through, and if I have no love in my heart, I am nothing.

Love is patient and kind, even with immediate members of the family, and those we work with every day; love is not jealous because the other fellow has a finer car or a finer house, and certainly does no boasting when he himself has the finer car or the finer house; love is never high handed or arrogant, having a nose that seems incapable of being turned up; rudeness has no part in his life, for rudeness is merely a way of showing contempt for somebody we don't love. Love does not insist upon having its own way directly or indirectly, either by suggestion or by innuendo. Neither is it continually being irritable, bad-tempered or resentful, for such things betray a lack of self-acceptance. Love does not rejoice at wrong, as many of the neighbors do when they get some choice bit of gossip doing the rounds, but it does rejoice in the right, which does not seem as easy to do somehow. Love bears whatever burdens come along in the course of life, without murmuring or complaining, believes all things his wife tells him, hopes all things will come out all right for everybody, and endures the slings and arrows of outrageous fortune that come his way.

Love Endures

LOVE is the thing that endures forever, for God is love. Love never ends, so that those who love each other can be assured that this bond of affection that exists between them will be like the brook that flows on forever. The people who stand up in pulpits and upon political platforms and in stentorian tones give us the low-down on the future, these men and their foolish prophecies shall pass away. The men who speak in unknown tongues, whether they be in pulpits or on political platforms mouthing platitudes that mean nothing, these men and their silly platitudes will pass away. Even the knowledge that we put so much store in, and spend so much money on, which assumes the quality of an Aladdin's Lamp, which can be rubbed at the right spot and will produce a job or a promotion — even this all-important knowledge will pass away, as we saw it do in Hitler's Germany, where the highest educated people in the world gave the world the supreme example of what mass hate can do to a people. For the knowledge we have is always imperfect, something we some-

times forget in our dogmatic way of thinking about things. We act as though the knowledge we have is the last word, and that nothing will take its place, like the people who predicted, a generation ago, that man would never learn to fly a heavier than air machine, because existing knowledge said it was impossible.

The prophecies that men made a generation ago are now seen to be utterly imperfect, so that our thinking about Africa, for instance, before the second world war, is not the same thinking we are now doing, when suddenly the black peoples of the earth whom our white prophets said were inferior peoples are now emerging as the new rulers of that vast dark continent, and perhaps more also. For things do change, and when something more perfect comes along, the thing that was less perfect is destroyed, so that there is always a struggle to gain the more perfect thing. Jesus once told us about a man who saw a perfect pearl, which he wanted very badly. So he went and sold the pearls that he had, and with that money bought the perfect pearl, the pearl of great price. In much the same way, we in this country and in many other countries, are constantly selling our old pearls for new ones that we think are better, but no sooner do we get one thing than it becomes obsolete, and something else takes its place. We call this progress, or regress, it is change, and it is still as true as it was when St. Paul first enunciated the principle, that when the perfect comes the imperfect will pass away.

Growing Is Difficult

THE attitude we are talking about has to do with growing up, which is often a difficult thing to do, for we don't all grow up at the same rate, and maturity is hard to define. When I was a child, I spoke as a child, I thought as a child, I reasoned as a child, and everybody looked upon me as a perfectly normal person. When I became a man, I presumably put away childish ways, yet I am convinced that most of the trouble in the world is caused by men and women who still speak as children, think as children, and reason as children. When a boy plays with toy soldiers, he places the soldiers where he wants them, he sees that they go through certain drills and maneuvers, and he kills off those he thinks are due to be killed in the battle that he has set up. But when a grown up man like Stalin begins lining up people like he would line up toy soldiers, putting them through the paces

just like the boy did with his toy soldiers, killing off those whom he thinks ought to be killed off, and allowing those to survive whom he thinks ought to survive, with no more compunction that most people would show in killing a rat, then I submit that this grown up man is now playing toy soldiers with real people, and is acting in a way that a mature adult would not act.

When a child takes unfair advantage of another child, we charge it up to experience, and give him a scolding. When a business man takes unfair advantage of his competitor, we call it smart business, and give him a medal because he has built something big, for every child likes something bigger than what his brother has.

For, you see, growing up has to do with more things than getting rid of teen-age acne, or getting over adolescent problems. As a child we see things in a defective mirror, where the lines are not always straight, and the curves are not always the same as they are in real life. But the trouble with growing up, and the reason so many people avoid it if they can, is that the adult mirror shows up every line just as it is, and every curve just as it is, much to the chagrin of many a middle-aged person who looks at himself critically. "Now we see through a mirror dimly, but then face to face." There is a tremendous difference between the irresponsibility of adolescence and the responsibility of a mature man. So it is that people whose birthdays have gone beyond the twenties sometimes sit and long for the irresponsible days of boyhood or girlhood, when there was nothing more to do than prepare tomorrow's lesson. A young mother cries out in anguish because she and her husband have a baby who keeps her from going to the dances she longs to attend, and the marriage breaks up on the shoals of the divorce court, for the simple reason that the adolescent refused to give up her adolescence and become an adult mother.

We Know Only In Part

FOR as an adolescent we know in part, and the older we grow, the more are we certain that we know in part, but the tragedy of the adolescent is that he thinks what he knows is the whole. The mature person understands himself as fully as he is meant to understand himself; certainly, about as much as other people understand him. In the process of that understanding there comes a realization that most of the things people do that are wrong are done not because they started out to do something wrong,

but because they thought they were doing something that would make them more acceptable to the people they most admire. The young factory executive drinks, gambles or plays golf, because the boss does these things, and a whole lot of our behaviour can be classified under this same category. But the mature person recognizes these things for what they are, and uses them accordingly.

This, then, is how you fit into St. Paul's famous threefold assertion. There is faith, hope, love, — these three — but the greatest of these is love. Love is greatest because the other two fade away in time: faith disappears at length, and hope wanes, but since the way of love is the way of God, it goes on forever. For that reason St. Paul hurriedly writes the next sentence: "Make love your aim." And if you aim to have love dominate everything you think and do, you will come close to God, who is himself the everlasting love.

Eagles and Turkeys

By Corwin C. Roach

Rector of St. Paul's, Steubenville, Ohio

DID you see in the press the controversy about the aluminum eagle now perched on top of the American embassy in London? Evidently some of our English friends have not taken kindly to the bird. Without getting into the esthetic crossfire may I cast my vote for the eagle as the symbol of our nation. There are those in our own country who would feel that the eagle is not truly characteristic of our people. Some would prefer the turkey instead.

I would go along with them at Thanksgiving time. The turkey is certainly more succulent than the eagle! Indeed the first among the thirty biblical references to the latter insists upon its non-kosher, inedible character. The comment seems hardly necessary. It is not for its palatability that we single out the eagle. However it does have other qualities which as a nation we need desperately.

In the first place the eagle is not bound to the earth like the animal creation, not even like the turkey which has all it can do to flutter up on its perch. The eagle soars aloft. It pierces the clouds. It flies across the vault of heaven, penetrating the distant spaces. I think that so much of our interest in flights into space is wishful

thinking. We are a people for whom the frontier has closed. We lack the element of daring and adventure. The college youth today for example are more sober, restrained, conservative in politics and economics than their fathers. Granted that our physical frontiers have closed, there are spiritual frontiers where we might still venture if only we had the wings of an eagle.

But man's wings are clipped today. And his eyes are hooded. The ancient prophet predicted the doom of a people where the vision had perished. We grub so closely to the surface like a barnyard fowl pecking in the dust. We lose perspective and vision. We are prey to anyone who will promise us immediate benefits. We cannot see the distant horizons.

There is another quality of the eagle which we are fast losing. He flies alone. I have never seen or heard of a flock or covey of eagles flying

in close formation. It may be that the eagle soars so high that he leaves behind the host of feathered would-be fellow-travellers. I doubt, for instance, whether "togetherness" is in an eagle's vocabulary. But so it is with man at his highest and his best. Solitude is the requisite for greatness. Loneliness is the price that man must pay for any lasting achievement. It does not come from groups and committees.

So let the eagle stay on the top of our embassy in London. We need it as a symbol for our nation, but we need it in religion as well. In many of our churches the Bible rests upon an eagle on the lectern stand. That eagle symbolizes our duty as Christians. We must carry God's word to the four corners of the earth. Its message of the soaring eagle is the antidote to our modern plight where man lives cribbed, cabined and confined.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

Five Year Olds In The Church: Revised Kindergarten Teachers Manual. Seabury Press. \$4.45.

God's World And Mine. Revised Teachers Manual for Grade 2. Seabury Press. \$2.00

These two publications are timely, especially for teachers already familiar with the Seabury series for Church Schools. Both manuals are revised and much improved and their contents include a wealth of material which will make the instruction of lively interest to the pupils if the teacher has studied it with intelligent care before venturing into class. It provides for the use of films and film strips wherever they are made available.

The Life And Thought Of Kierkegaard For Everyman by John A. Gates. Westminster Press. \$3.75

The author of this unusual and very useful book is a Presbyterian minister and scholar who has the rare faculty for translating abstruse theology into conceptual terms which the average Christian can comprehend and respond to. In the case of Kierkegaard the task must have been especially difficult, since his religious work and all he stood for had long been neglected by philosophers and theologians everywhere

except in his native Denmark. What first brought this Danish philosopher out of the shadows was the extensive translation of his work into English by the late Dr. Walter Lowrie and others. When American and English scholars began to read Kierkegaard in English it was realized that here was the original pioneer of the philosophy which had become known as Existentialism.

This is where our present author comes on the stage as liaison man for the Christian layman and clergy innocent of philosophical thought and an admirable job he has done in this role. He has accomplished the task of simplifying the difficult expressions of Kierkegaard's theological thinking by a careful selection of biographical data showing indirectly the progress of Kierkegaard's thinking and accompanying all this with generous quotations from his written works.

Two kinds of people should be sure to read this book; those who are intrigued by Existentialism, but don't really grasp it and others who need to face up to the challenge of an inward, deeply personal religion.

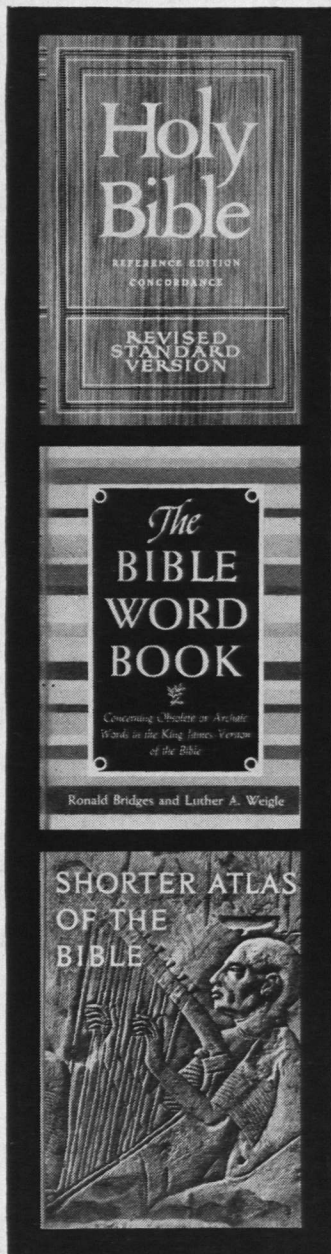
Fashions In Church Furnishings by Peter F. Anson. Macmillan. \$10

This elaborate volume is an entertaining and in some ways an in-

formative treatise. Its author began his career early. In his teens he had two years at architectural association schools and, at the age of 21, he joined the Anglican Benedictine Community on Caldy Island. Three years later he defected to the Roman Church. As an oblate brother he remained in lay monastic life for 11 years and then reverted to secular life and made writing and drawing his profession. In the past 32 years he has published 26 books, of which this is the latest, which purports to be a history of Church furnishings during the century, 1840-1940.

As this book's title intimates, the author's attitude to the varied furnishings of churches is basically that of the aesthete, with but little reference to anything more serious and significant than the whims of fashion. He is especially scornful of the wide-spread revival of Gothic architecture in churches during the late 19th and early 20th century. The author's own drawings are excellent and represent church furnishings of the century. For serious students of Christian architecture in buildings and furniture, the most valuable thing in this book is its bibliography, which is very full and represents all schools of thought.

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Problems of Sex and Alcohol Faced At Youth Conference

★ Intensive study of alcohol problems and the role of sex in the life of a Christian young person was undertaken by youths from throughout the United States at a national youth school of moral concerns held on Oklahoma City University campus.

"One of our biggest problems comes when something God created and called good is manipulated by man . . . so it comes to control man," declared the Rev. Donald Kuhn, opening speaker for the conference.

"We see this at work in alcoholism," continued Kuhn, admissions counselor at Garrett Biblical Institute, Evanston, Ill. "Those who label any natural product as evil have the burden of proof," he said. "For instance, some people have called wine evil. It is not in itself. But certainly highway tragedies emerging from the use of beverage alcohol cannot be blessed as good."

He described the young people's world as "the most complex and involved society ever known to man" where "there are few clear issues of right and wrong. Most of them are uncomfortable grays." He pointed to a sense of responsibility as the key in meeting issues of right and wrong. "The dignity of man is in his responsibility," he stated. "He is a responsible being."

Responsibility also was stressed by the Rev. Jameson Jones, editor of *Motive*, student movement magazine. He objected to use of isolated Bible verses to prove that drinking is right or wrong. "The real point . . . is the meaning of the whole message of the Bible," he explained. "The Bible message calls for man's responsibility to God and to his fellow man, and

the Christian realizes that his responsibility is incompatible with even moderate drinking."

"Responsible Christians will abstain," he went on, "because one in 12 moderate drinkers becomes an alcoholic, moderate drinkers are the main influence in starting others drinking, and drinking small amounts can be dangerous to the drinker and to others."

The attitude that "sex is all right if no harm is done" was attacked by Jones. "Sex is given by God for the union of two persons through marriage in spirit and flesh," he declared. "It is more than the animal side of man's nature and should be used for the glory of God." Sexual love can easily be exaggerated or over-emphasized, he said, pointing out that sex relationships are not essential for a full human life.

The Rev. Dale White of Stoughton, Mass., another of the 25-man staff for the six-day school, pictured the situation behind a teen-aged forced marriage. "While the couple is seriously wounded at this point (after marriage) if all of us (society) help," he said, "perhaps it won't be the death sentence pronounced over their hopes. What we must do to prevent such catastrophes is even more important," he emphasized.

"Certainly you are convinced . . . that anything worth doing is worth doing right," he said. "The same boy or girl who can

struggle, study, work summers and evenings for years to get a college education . . . because they know they have a job to prepare for and it is worth doing: this same boy or girl can struggle, sacrifice, work, study to fulfill the most important of all vocations, Christian marriage."

Regulations prohibiting premarital sex relations "are made for positive and valuable reasons," he declared.

COLORADO CHURCH HAS TINY CHAPEL

★ Young people of St. Andrew's, Cripple Creek, Colo., have built a tiny chapel in a corner of the basement.

Dedicated to St. Joseph, patron of workers, the eight-seat chapel measures 8 by 10 feet. It is of brick and stone, with the rough beams used to support the church itself finished to complete the ceiling.

Large chunks of gold ore native to Cripple Creek, once a famous mining town, were used to build a simple altar, and an old miner's lantern was installed as a reserve sacrament light.

On a wall is a small shrine to St. Joseph. Candles at the base of the shrine are placed in assay cups from a local assay office.

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ANNIVERSARY SPEAKER IS BISHOP BAYNE

★ Bishop Bayne, executive officer of the Anglican Communion, is to return to his former diocese on October 14th when he will be a headliner at the banquet celebrating the 75th anniversary of the Church of the Holy Communion, Tacoma, Washington.

HOME FOR AGED IN MICHIGAN

★ The diocese of Michigan has announced that substantial progress has been made on its project for a home for the aged. Land and cash resources now available amount to \$195,000, with a goal of \$325,000 to be reached.

The home, to be known as St. Anne's Mead, is to be non-sectarian. It will be open to men and women 65 years of age or older, in good mental and physical health with sufficient funds to meet a reasonable—about \$200 — monthly charge.

Organized and incorporated in 1957 as a diocesan-sponsored project under the immediate direction of Suffragan Bishop Archie H. Crowley, St. Anne's Mead is governed by a diocesan appointed board of trustees, headed by board president Harold Dempster, Christ Church, Dearborn.

SACRIFICIAL TEMPLE IN ANCIENT CITY

★ Awni Dajani, director of Jordan's department of antiquities, announced that a 4,500-year-old Canaanite temple, with sacrificial animals' bloodstains on a white limestone altar, has been discovered at the Biblical city of Bethel by American archaeologists.

He said the find marked the conclusion of an expedition by a team from the American school of oriental research in Jerusalem and the Pittsburgh Theological Seminary.

The modern village of Beitin

now stands on the site of ancient Bethel, home of Abraham and his grandson Jacob, eight miles north of Jerusalem. It was there Abraham pitched his tent and built his first Palestinian altar.

Attacked by Egyptians in 1,500 B.C., Bethel lay in ruins for a century, with many of its buildings destroyed and others sealed with huge rocks. Later it was rebuilt and occupied through Byzantine times.

GUTMANN TAKES POST IN WASHINGTON

★ The Rev. R. B. Gutmann is leaving Neighborhood House in Milwaukee to become director of Friendship House in Washington, D.C. His position in Milwaukee has been filled by the appointment of Ray Richardson, a member of the staff for ten years.

SEABURY-WESTERN HAS LARGE ENROLLMENT

★ Seabury-Western will open on September 23rd with 63 students in residence and 15 in the graduate department. Of the 34 new students, 14 are married. Most of them will live in the married students hall which will be completed this month.

CRANBROOK PARISH CALLS O'GRADY

★ The Rev. Gerald B. O'Grady Jr., rector of the American Church in Geneva, Switzerland, has accepted the rectorship of Christ Church, Cranbrook, Bloomfield Hills, Michigan. He succeeds the Rev. Robert L. DeWitt, recently elected suffragan bishop of Michigan.

NOTICE PLEASE

The next issue will be September 29, weekly thereafter.

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REASONS FOR NOT GOING TO CHURCH

★ There are many reasons why some people do not attend church, but by far the chief reasons given in a recent survey of rural farm and non-farm families was that individuals are not "interested" and "feel no need." This was the response of 34 per cent of the persons interviewed in southern Delaware County, Ohio.

Results of the survey were reported at a national meeting of the rural sociology society by J. Ross Eshleman, a research assistant in Ohio State University's department of agricultural economics and rural sociology.

Of those questioned, 17 per cent said people would go to church if they "weren't so lazy."

Among other reasons stated were: "no time," "dislike of ministers and members," "can't afford to," and "no interest in socializing."

On the other hand, two-fifths of the survey subjects listed "spiritual enrichment" as the main reason for regular church attendance, Eshleman reported.

One-fourth of the individuals said some people seldom miss church services because they "know the members." A fifth cited "friendly atmosphere" and "fellowship," while others named "religious education," habit and duty.

Fewer than 20 per cent mentioned the sermon, a specific denominational doctrine or any aspect of the service itself as reasons for attending.

Only three per cent said "music and singing," two per

cent "show off clothes," and one per cent each: "gossip" and "only takes one hour."

Despite national record high church and synagogue membership and attendance, said Eshleman, Church officials are concerned about the "low rate of participation in rural fringe areas."

FREEDOM AWARD GOES TO ALAN PATON

★ Alan Paton, South African Anglican who wrote "Cry, the Beloved Country", is to receive the freedom award next month from Freedom House, New York.

CHICAGO CATHEDRAL TO BE RENOVATED

★ The Cathedral of St. James, Chicago, is to be renovated at a cost of \$150,000. Work will get under way within the next twelve months, according to Dean Howard Kennedy.

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Wed. & Thurs., EP 5:15 ex Sat. HC 8.
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Sat.; Int. & Bible Study 1:05 ex Sat., EP 3.
C Fri. 3:30-5:30 & by appt. Organ Recital
Wednesdays 12:30.

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Rev. Robert R. Spears Jr., Vicar
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HC daily 7 & 10, PP 9, EP 5:30, Sat. 5
Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15, 10:15 (Spanish) & 11:
Daily HC 7 and 8 C. Sat. 5-6 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Meyers, S.T.D., Vicar; The
Rev. M. J. Young, P.-in-C.
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish)
EP 5, Thurs., Sat. HC 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
The Rev. C. Kilmer Myers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

SERVICE OF WITNESS IN MILWAUKEE

★ A service of witness will be held in Milwaukee on September 20th which will mark the 125th anniversary of the consecration of Jackson Kemper as the first bishop of the northwest. The service also opens the synod of the midwest. Presiding Bishop Arthur Lichtenberger will preach on the synod theme, "The Anglican Mission to Mid-America."

Speaker at the synod banquet will be Archbishop Howard Clark, primate of the Church in Canada.

RUSSELL STAINES GOES TO INDIANAPOLIS

★ The Rev. Russell B. Staines, formerly rector of St. Stephen's, Seattle, Washington, is now rector of St. Paul's, Indianapolis, Indiana.

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- BACKFIRE -

William H. Melish

Clergyman of Brooklyn, N. Y.

It was reported in The Witness (9/1) that two clergymen of Miami, Fla., might be given jail sentences for refusing to turn over the names of members of the National Association for the Advancement of Colored People to a state committee. One of the two, as you reported, is the rector of Christ Church in Miami.

The Southern Conference Educational Fund, which has been working for many years to end segregation and discrimination based on race, creed, color or national origin, has called for a nationwide protest against the sentencing of these two clergymen. It also asked Gov. Leroy Collins — a fellow Episcopalian — to grant immediate pardons to the men.

The Rev. Theodore R. Gibson and the Rev. Edward T. Graham were given 6 months in jail and fined \$1,200 in Circuit Court at Tallahassee on Aug. 30. They had been charged with contempt for refusing to let a state legislative committee check the list of NAACP members in Miami, where both reside.

The investigating committee had said it wished to check the lists in a hunt for "subversives." Father Gibson, president of the Miami NAACP, called the

committee's charge "potwash." He said the real purpose of the committee is to destroy the NAACP.

Mr. Graham, former president of the Miami NAACP, refused to answer any questions of the committee. He wouldn't even say if he belonged to NAACP. He and Father Gibson took their stands under the First Amendment to the U.S. Constitution, which guarantees freedom of religion, press, speech, assembly and petition.

SCEF sent Governor Collins a telegram urging an "immediate and unconditional pardon" for both ministers. It told Collins: "The jailing of men for refusing to become Judases and informers violates the liberal principles you espouse and should be repugnant to you."

Friends of SCEF throughout the South and the nation were urged to organize immediate protests to the Governor. An SCEF memorandum said:

"This is a grave situation which threatens the whole integration movement in the South. These ministers are protecting the right of citizens to belong to organizations working for better conditions. Address protests to The Honorable Leroy Collins, Executive Mansion, Tallahassee, Florida."

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