

The WITNESS

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NOVEMBER 12, 1953



Canon Wedel Writes On Modern Evangelism

SERVICES In Leading Churches

NEW YORK CATHEDRAL
(*St. John the Divine*)
112th & Amsterdam, NYC

Sundays: H. C., 7:30, 8, 9, 9:30 and Sermon; 11, M. P., H. C. and Sermon. 4, Evensong and Sermon. Weekdays: H. C., 7:30. 8:30 Choral Matins (followed on Holy Days by Choral Eucharist). 10, H. C. (Wed.) 4, Evensong.

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SERVICES In Leading Churches

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Conference of World Leaders Urged By Churches****PRESBYTERIANS ISSUE PASTORAL EXPRESSING CONCERN OVER WORLD TRENDS**

★ Top-level conferences between the United States, Great Britain, France and the Soviet Union was urged last week by the General Council of the Presbyterian Church (North) in a pastoral addressed to its two and a half million members. Adopted unanimously and signed by President John A. Mackay of Princeton Seminary as moderator of the Church, it has gone to ministers in all parts of the country to be read to their congregations.

Meanwhile in England, Winston Churchill received wide support from the press, including papers of the Church, when he returned to the advocacy of such a top-level conference. Thus the Church of England Newspaper, stated that "if the leadership of the world intends peace, the attempt to achieve this objective by tackling the world's problems piecemeal without any overriding policy can only bog down in aimless argumentation. Panmunjon and all connected with it is evidence enough of that. Assuming that both want peace, the suspicions of each for the other prevent any conclusion. Each side might argue with equal conviction: My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war. Preparations for a top-

most level conference would lose themselves in the wilderness just the same. Perhaps a personal understanding between the men who are finally responsible for policy might indicate a direction and a goal. If that is possible it is worth trying.

"There is no reason why public sentiment should rise to false hopes from such a meeting. Its intention would be a blurring of the hard lines of hostility, a mutual insight into motives and sharing of hopes. It would be a personal sounding of the sincerity of professions."

Presbyterians

"Ideas are on the march, forces are abroad, whose time has come," declares the Presbyterian pastoral. "They cannot be repressed and they will bring unjust orders to an end. In the world of today all forms of feudalism, for example, are foredoomed. So too are all types of imperialism. The real question is how to solve the problems presented by these two forms of outmoded society in such a way that the transition to a better order will be gradual and constructive.

"Let us frankly recognize that many of the revolutionary forces of our time are in great part the judgment of God upon human selfishness and complacency, and upon man's forget-

fulness of man. That does not make these forces right; it does, however, compel us to consider how their driving power can be channeled into forms of creative thought and work. History, moreover, makes it abundantly clear that wherever a religion, a political system or a social order, does not interest itself in the common people, violent revolt eventually takes place.

"On the other hand, just because God rules in the affairs of men, Communism as a solution of the human problem is foredoomed to failure. No political order can leave God out of account. Despite its pretention to be striving after 'liberation', Communism enslaves in the name of freedom. It does not know that evil cannot be eradicated from human life by simply changing a social structure. Man, moreover, has deep spiritual longings which Communism cannot satisfy. The Communistic order will eventually be shuttered upon the bedrock of human nature, that is, upon the basic sins, and the abysmal needs, of man and society. For that reason Communism has an approaching rendezvous with God and the moral order.

"Nevertheless, Communists, Communist nations and Communist-ruled peoples, should be our concern. In hating a system let us not allow ourselves to hate individuals or whole nations. History and experience teach us that persons and peoples do change. Let us ever be on the lookout for the evidence of change in the Communist world, for the ef-

fects of disillusionment, and for the presence of a God-implanted hunger. Such disillusionment and hunger can be met only by a sympathetic approach and a disposition to listen and confer.

"There is clear evidence that a post-Communist mood is actually being created in many parts of Europe and Asia. Let us seek to deepen that mood. Let us explore afresh the meaning of mercy and forgiveness and recognize that both can have social and political significance when they are sincerely and opportunely applied.

Conference Method Favored

"Let us always be ready to meet around a conference table with the rulers of Communist countries. There should be, therefore, no reluctance to employ the conference method to the full in the settling of disputes with our country's enemies. Let us beware of the cynical attitude which prevails in certain official circles to regard as a forlorn hope any negotiated solution of the major issues which divide mankind.

"In human conflicts there can be no substitute for negotiation. Direct personal conference has been God's way with man from the beginning. 'Come, now, and let us reason together,' was the word of God to Israel through the prophet Isaiah. We must take the risk, and even the initiative, of seeking face-to-face encounter with our enemies. We should meet them officially, whatever their ignominious record, and regardless of the suffering they may have caused us. We too have reasons for penitence and stand in need of forgiveness.

"In any case, talk, unhurried talk, talk which does not rule out in advance the possibility of success, talk which takes place in private, and not before reporters or microphones or

television, is the only kind of approach which can lead to sanity and fruitful understanding. Let the process of conference be private, but let its conclusions, its complete conclusions, be made public.

Dangerous Developments

The pastoral first warned of "the menace of Communism" and then went on to say that "the citizens of this country, and those in particular who are Protestant Christians, have reason to take a grave view of the situation which is being created by the almost exclusive concentration of the American mind upon the problem of the threat of Communism.

"Under the plea that the structure of American society is in imminent peril of being shattered by a satanic conspiracy, dangerous developments are taking place today in our national life. Favored by an atmosphere of intense disquiet and suspicion, a subtle and potent assault upon basic human rights is now in progress. Some Congressional inquiries have revealed a distinct tendency to become inquisitions. These inquisitions which find their historic pattern in medieval Spain and in the tribunals of modern totalitarian states, begin to constitute a threat to freedom of thought in this country.

Invasion of Conscience

"Treason and dissent are being confused. The shrine of conscience and private judgment, which God alone has a right to enter, is being invaded. Un-American attitudes towards ideas and books are becoming current. Attacks are being made upon citizens of integrity and social passion which are utterly alien to our democratic tradition. They are particularly alien to the Protestant religious tradition which has been a main source of the freedoms which the people of the United States enjoy.

"There is something still

more serious. A great many people, within and without our government, approach the problem of Communism in a purely negative way. Communism, which is at bottom a secular religious faith of great vitality, is thus being dealt with as an exclusively police problem.

"As a result of this there is growing up over against Communism a fanatical negativism. Totally devoid of constructive program of action, this negativism is in danger of leading the American mind into a spiritual vacuum. Our national house, cleansed of one demon, would invite by its very emptiness, the entrance of seven others. In the case of national crisis this emptiness could, in the high-sounding name of security, be occupied with ease by a fascist tyranny."

The Pastoral urges all members of the Church to give earnest consideration to three basic principles:

One, the Christian Church has the prophetic function to fulfill in every society and in every age. Whatever concerns man and his welfare is a concern of the Church and its ministers.

Two, the majesty of truth must be preserved at all times and at all costs.

"Great words like 'love', 'peace', 'justice' and 'mercy,'" the letter declares, "and the ideas which underlie them, are becoming suspect."

Truth is being sacrificed in the cold war and "is thus a captive in the land of the free", with "the demagogue, who lives by propaganda, coming into his own on a national scale."

The letter hits at the investigating committees of Congress for publicly condemning men and women "upon the uncorroborated word of former Communists" who "are in very many instances people whose basic philosophy authorizes

them now, as in the past, to believe that a lie in a good cause is thoroughly justified."

Three, God's sovereign rule is the controlling factor in history.

"We speak of 'This nation under God.' Nothing is more needed today than to explore afresh and to apply to all the problems of thought and life in our generation, what it means to take God seriously in national life. - - - Any human attempt to establish a form of world order which does no more than exalt the interest of a class, a culture, a race, or a nation, above God and the interest of the whole human family, is foredoomed to disaster."

EPISCOPALIANS AMONG LEADERS

★ The Message to the Churches issued by the conference on the Churches and World Order, held in Cleveland, Oct. 27-30, is not reported here since it was taken in large measure from the keynote address by Bishop Angus Dun which we featured in our last issue. He served on the message committee throughout the sessions and prepared a summary which was adopted at the close of the conference. It has been submitted to the general board of the National Council of Churches in the hope that they will make it an official pronouncement.

Other Episcopalians to take part in the conference were Mrs. Franklin D. Roosevelt who spoke on the UN at the one public meeting; the Rev. Leland B. Henry of New York chaired the drafting committee on the hotly-debated collective security section; Mrs. Edith Sampson was chairman on the UN section; the Rev. A. R. Pepper of the National Council staff conducted one of the

worship services; Mrs. Savilla Simons helped draft the report on undeveloped territories and Mrs. Clifford Cowin was on the message committee and also produced the United Church Women's part of the program on education for international responsibility.

In addition to those who represented the Episcopal Church as official delegates, there were a large number of Episcopalians present as delegates for other groups.

Bishop Burrough and Dean Percy Rex of Trinity Cathedral arranged a corporate communion and entertained the delegates at breakfast that followed.

NEW REPORT FORMS GET RESULTS

★ For the first time in its history the National Council received a 100% response to its annual request for diocesan reports, the result of the effectiveness of the new form for parochial and diocesan reports, which were revised at the last General Convention.

The completeness of the 1952 report has provided the most precise information to date on the state of the Church.

Comparison of the 1952 statistics with the 1951 incomplete figures reveals an overall increase of eight million dollars or 12% in the gifts of living donors to the work of the Church on the national and parochial levels. Although the contributions to the maintenance of the parishes have increased by only 6%, contributions to the diocesan and National Council budgets and to organizations affiliated with the Church have increased by 44% and aid to the foreign missionaries has increased by 24%.

Despite the fact that the 1951 figures are incomplete, the

1952 figures show such a marked rise that it is reasonable to assume that there has been an increase in Church donations over the past year.

HUDDLESTON FIGHTS UNION BAN

★ Father Trevor Huddleston of the Community of the Resurrection, South Africa, has proposed setting up an organization to fight bans placed on trade union in that country. An article by him on the racial policies of the South African government appeared in the Witness some months ago.

CONSECRATE CHAPEL IN EASTON

★ The Chapel of the Epiphany, Preston, Md., was consecrated last month by Bishop Miller. Several years ago a layman of the mission, S. E. Douglas, bought the church of the New Jerusalem which he gave to the diocese. The congregation raised \$3,000 for repairs. The Rev. C. R. Sutton of Denton, in charge for two years, was made vicar when it was formally organized as a mission of the diocese of Easton.

CANON COLLINS WINS LIBEL SUIT

★ The Recorder, London newspaper, has been ordered by a court to apologize and pay damages to Canon L. John Collins of St. Paul's Cathedral for calling him "the Red Chancellor." The offending editorial, under that heading, said, "Canon Collins tells us he is not a Communist—Certainly his preachings from the pulpit of St. Paul's are along the party lines."

Collins, presently on tour in the U. S. in charge of the choir of the Cathedral, has stated that the money awarded him by the paper will be given to charity.

Report Compromise Solution Of Worker-Priest Issue

★ Regulations governing the activities of France's famed worker-priests are being drafted in Rome, according to unofficial reports circulating in French ecclesiastical circles (Witness, Oct. 1).

These reports said the priests would be allowed to live in working class quarters and otherwise share the workers' station in life.

But they would be limited, in performing manual work, to such jobs as those done by an artisan. They no longer would be authorized to work in major industrial plants where they might be obliged to join a trade union and take part in political activities.

It was expected that the French Assembly of Cardinals and Archbishops, holding its quarterly session, would delegate a small group of prelates to visit Rome to present the Assembly's views on the worker-priest program to the Pope.

Opinion is that the French hierarchy will try to compromise the question and avoid any outright ban on the program by the Vatican.

Considerable interest has been shown in France over the fate of the worker-priests. Many churchmen, and writers of all schools of thought, have opposed the complete elimination of this special apostolate to the laboring classes.

The debate was touched off a month ago when the Sacred Congregation of Seminaries and Universities at Rome forbade all French seminarians to take manual jobs.

The order, in effect, called a halt to the training of future worker priests. The Congregation has no jurisdiction over

ordained clergymen already working among the laboring classes, but French churchmen regarded its order as presaging an outright ban on the entire program.

Some of the worker priests have aroused criticism because of their connections with leftist activities and have let their zeal for social justice lead them into conflict with Church doctrine.

VATICAN CONCORDAT ACCLAIMED

★ A concordat between Spain and the Vatican, recognizing Roman Catholicism as the only religion of the Spanish people, was ratified by the Spanish Cortes.

The approval came by acclamation amid tumultuous applause and shouts of "Long live Franco! Long live Pope Pius XVII!" Because of the evident unanimity, the president of the Cortes did not put the matter to a vote.

The demonstration followed the reading of a message from Franco stressing the importance of the concordat, which was signed in the Vatican on Aug. 27. He said the document renewed Spain's tradition of fidelity to the Roman Catholic Church and expressed "the harmonious collaboration of Church and state over fundamental issues" such as education, marriage and divorce.

Commenting on the long period that had elapsed before negotiations for the concordat were undertaken, General Franco said "this was not due to the Vatican's reluctance, but to Spain's desire not to involve the Church in Spain's difficulties arising from the

political boycott imposed by the United Nations."

He referred to the boycott as a "farce" and said that when it was over in 1950 Spain immediately proposed negotiations with the Vatican be opened.

General Franco criticized those in "lay nations" who considered the concordat merely a "truce or compromise between two foreign powers."

"In a Catholic nation it is the foremost duty of the state to safeguard the question of faith," he said. That is why, he said, the Catholic Church would continue to "enjoy in Spain not only full freedom for its sacred aims but also the necessary help for its full development."

Emphasizing the religious unity of Spain, General Franco drew attention to Article VI of the Constitution, which is mentioned in the concordat, guaranteeing freedom of private worship to non-Catholics but prohibiting the public manifestation of their cult.

He said non-Catholics would be allowed to practice their religion only as long as their activities did not conflict with the "Catholic unity" of Spain.

"This tolerance towards other creeds and cults," General Franco stressed, "does not mean freedom of propaganda which might foment religious discord and attempt to turn Catholics away from religious truth."

SOUTHERN CROSS NEEDS FUNDS

★ Archdeacon H. V. C. Reynolds of the Solomon Islands is now in the U. S. seeking funds to replace the mission ship "Southern Cross," which serves as the bishop's home as well as the only means of contact with the many islands of his jurisdiction. It will take \$300,000 to replace the present ship.

EDITORIALS

To Grow Is To Change

THERE has been much discussion recently, and a great deal of publicity regarding whether or not clergymen should be investigated as possible Communists. We have been told a number of things, ranging from the bare statement that there are no known Communists among ministers to the other extreme—that the clergy compose the largest single group of Communist sympathizers in our country.

Of course, I can make no claim that I know exactly what the situation is, for I do not. I personally do not know any ministers who are Communists. Beyond making that statement, however, I feel that there are certain things that may be said which may help all of us to a clearer view of this whole matter.

It should be made clear at the outset that communism, with a small "c" and in its classical sense, is a very different thing from the thing which we generally call Communism, with a capital "C" today. It is generally agreed among scholars that the first century Christians tried to practice communism in its classical way. They held all things in common and what belonged to one belonged to all. In an effort to prevent the shirking of his responsibility by anyone, we read in the New Testament "If a man will not work, neither let him eat."

This mode of living, however, evidently proved unworkable, for it was abandoned. From time to time, down through history, it has been tried again by small groups of earnest people, but it has never met with any large-scale success, for reasons with which we need not be concerned at the moment.

Present day Communism, on the other hand—the kind with the capital "C"—has been eminently successful in our time. However, this kind of Communism is basically atheistic, finding a god in itself. All of us must have something to which we give our allegiance as our god. Present-day Communism uses as its god the thing called "the dialectical process." This is not the place to explain what this process is. It is enough to say that the pursuit

of this process results in a denial of the one true God.

It therefore follows that a thorough-going and complete modern communist does not believe in God. Therefore, it should also be true that no minister of the Gospel can be a complete modern Communist. If this is true, we are inclined to agree that there are no ministers belonging to the Communist Party.

Yet it must be said that the Communist party stands for a great many things besides atheism, at least theoretically, and some of these objectives might be embraced by people who do believe sincerely in God. Moreover, I suspect that, like most organizations, the Communists do not demand that every member subscribe to every principle for which the organization claims to stand. Usually people who are in general sympathy with the objectives of any association, and have the money to pay their dues, are admitted. Thus it may well be that some clergy have joined the Communist Party.

This may come as a shock to some people. But if we remember that Communists stand for a great many other things beside atheism, and that some of these other objectives may have seemed important enough to encourage people who do believe in God to align themselves with this movement, we can see how this might occur. I do not believe that this would be the case very frequently, but I can see the possibility of it. Perhaps, then, it would be well to make clergy the subject of an investigation.

JOINING ORGANIZATIONS

IF THIS is done, however, certain things should be borne in mind. People join organizations for very different reasons. Most groups have some sort of basic objectives, which are set forth in some fashion, perhaps in a set of by-laws or in a statement of purpose. However, if a man discovers that he may find congenial companionship with the members of

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that group, he joins—not because of the objectives but because of the fellowship thus made available to him. People also join groups in order to find social prestige, or prospective customers, depending upon what kind of group it is. Only rarely do we find a person studying the objectives of any group and finally saying: "I am in complete agreement with all of these principles and for this reason I want to join with your organization." As you think about it, you will see how true this is. Theoretically, perhaps, it should not be true. All of us should be objective and join only those associations or clubs or organizations with whose principles we are in complete agreement. But that just doesn't happen.

Take such an undeniably good thing as the Boy Scouts. It would be grand if every boy would join because he was in agreement with all that the Boy Scouts as an organization stand for. However, boys join usually because they admire the boys who are already members, or because of the character of the leaders. It is only after they have been in awhile that they begin to learn some of the basic principles or objectives of the organization. Their reason for joining had nothing to do with the principles and objectives.

To decide that anyone who joins any organization is, by his very membership, fully subscribing to all of the objectives and principles of that organization, is to wink at reality. It is on such a decision that "guilt by association" is based. Potential investigators must be careful to avoid this pitfall.

DESIRE FOR CHANGE

IT SHOULD not be assumed that anyone who desires a change is necessarily a subversive person. Christians pray daily for God's Kingdom to come on earth. Obviously this cannot happen without changes being made. There have been times when Christian objectives and the so-called "subversive" objectives have been very similar. In fact, there have been times when Christians have been denounced as "subversive," for they have opposed the ruling power.

It is easy to say, "Things are all right as they are. We don't want any changes made." However, to grow we must change. As St. Augustine once said: "To grow is to change and to be made perfect is to have changed often." The desire for change, then, is not necessarily a subversive or destructive thing and should

not be taken as **such**. So long as the change which we **advocate** is one which honors the freedom and **dignity** of every individual, it is not only allowable but praiseworthy.

There is no **reason** why the clergy should feel that they **are**, by their very office, exempted from giving an **account** of their activities and beliefs. Any **citizen** of any country should, in the interest of **orderly** government, be willing to give an **account** of himself to the authority which has been **constituted** by the people for the well-being of the country. Government derives its **authority** from the people, as Mr. Lincoln and **many others** have pointed out, and so long as it **acts** on behalf of all the people, its activities are **justified**. No person nor group should be given **preferential** treatment.

There is no **reason** to feel that the religious leadership of **our** country is questionable, if we remember **what** religion is for. Whatever inquiries may **be** conducted, however, should keep in mind the **well-being** of our whole nation, as well as the **purpose** of religion. All people of good conscience should welcome any investigations which **honor** the freedom of the individual and **which** are conducted in a sincere effort to better **our** country and our world.

—Samuel N. Baxter Jr.

Archdeacon of Western New York

School Days

By L. Bradford Young

Rector of Grace Church, Manchester, N. H.

THE CHURCH is the greatest teacher of mankind. **She** teaches the most important subject: life. **Her** students study longest: a lifetime. **She** prepares them for the highest calling: heaven. **She** enrolls the most pupils: 600,000,000. **She** has the most distinguished alumni: the **saints**, prophets and martyrs of every age. **She** uses the most honored text-book: The Bible. **She** has the most exalted motto: faith, **hope**, love. **She** has the most beautiful buildings: the parish churches and the great **cathedrals**. **She** was founded before all others: **A.D. 29**. **She** has a consecrated faculty under **the** most wise and exalted head: Jesus Christ. **She** was designed by God and is strengthened and guided by the Holy Spirit. **She** cleanses **her** children by a heavenly washing: baptism; and feeds them with supernatural food: The **Body** and Blood of Christ.

Against her, **neither** death nor hell can prevail.

What Evangelism Means Today

By Canon Theodore O. Wedel

Warden, College of Preachers

EVANGELISM. Few words in the Church's vocabulary are more familiar. Few words are more misunderstood.

Evangelism has, to be sure, long ranked high among the professions of concern voiced at church gatherings. It was a starred topic in the program of the First Assembly of the World Council, and will be one of the themes for ecumenical discussion again at the Second Assembly scheduled to meet at Evanston, Illinois, next summer. Every one, so it seems, is for evangelism. But vagueness often surrounds the subject. Many church people, when the word evangelism is mentioned, think exclusively of the revival meeting conducted by a famous itinerant preacher in a nearby metropolis. In other words, in much popular conception, evangelism means "mass meeting" Christianity and little more.

It may be of interest, therefore, to learn that, on the ecumenical scene at least, much attention is being given today to a reexamination of the evangelizing vocation of the Church. One of the more obvious results of this explanation is the determination to rescue the concept of evangelism from being thought of as a specialty handed over to a professional caste, or a cause to which Christian people devote a week or two every four or five years.

The Church itself, including every member, is, under any true reading of the New Testament picture of the Body of Christ, an evangelizing community at all times and seasons, or it is denying its true nature. Jesus said of Himself that He came "not to be ministered unto, but to minister" — ministry meaning "service." The Church, which is His ongoing Body in history must represent the Church's Lord in the world. It, too, must be on "mission sent." It does not exist for itself.

One of the words most frequently used today, when churches submit to judgment and self-examination, is the word "introversion," and such phrases as "the introverted church" or "the church a bourgeois ghetto." Though these phrases, especially the latter, are not universally applicable to church life in our time in all countries, they do arouse conscience. Do we not see many church fellow-

ships which limit their efforts largely to nurturing their own internal comforts— even if these be the consolations of the Gospel—with little attention to what goes on outside church walls? In other words, the church remains "indoors."

Mission To World

A RECENT pamphlet issued by the International Missionary Council says bluntly: "We have to confess with deep penitence that the normal life of our churches does not express the truth that to be a Christian is necessarily to be involved in a mission to the whole world. The average congregation is apt to be an introverted community which does not think primarily of its obligation to bring the knowledge of Christ to its whole neighborhood, and to the whole world."

Recovery of the full meaning of evangelism and submission to the call to evangelize the world outside church walls can involve many a painful readjustment in our "comfortable" parish life. We meet, for example, the phenomenon spoken of as the "class isolation of the churches." Even when a church is engaged in a campaign for new members, it easily yields to the temptation to be "choosy" of its prospects. Are they "nice" people? Do we indulge in the bribery of social acceptance? Is our standard of what it means to be a Christian merely one of moral respectability, rather than walking the sawdust trail of penitence and the confession that we are sinners in need of grace? Is church membership occasionally little more than the symbol of a Publican transformed into a Pharisee? These are searching questions. But does not an honest reading of the Bible place us under such tokens of judgment?

"While we were yet sinners Christ died for us." "Herein is love, not that we loved God, but that He loved us." These are but two expressions of the Gospel which invites to acceptance and gratitude, but which then also lays upon the believer the demand to extend the divine love received into the world. This means engagement with the world outside church walls.

Evangelism is above all, therefore, the lay-

man's vocation. The laity are the Church in the world. To mediate God's love to those outside the Church's life is costly. It means, first of all, learning the art of listening. Every minister, if he is an effective pastor, knows that listening—at times for hours to a boring recital of human error and guilt—is a requisite for effective counselling. The evangelizing layman must learn this art of listening also. Only by personal encounter, such as talk over a luncheon table, or neighborly sharing of human joy and grief, can avenues of communication be built for the understanding of the Christian faith. The Gospel needs to be "gossiped" as well as proclaimed more formally from the pulpit.

Pioneering Ventures

ARE there signs that churches, at least here and there, are rediscovering their evangelizing vocation and power? The literature of evangelism can, today, report on more than one. Among the most notable are experiments in what might be called community evangelism—cells of the Kingdom of Christ planted in blighted urban areas of the home land, as well as in the lands still in the grip of alien faiths. Some of the more spectacular experiments in France of Roman Catholic communities of workman-priests have received much notice of late. Less known, perhaps, are equally significant instances of community evangelism on Protestant soil—an interdenominational missionary parish planted in the midst of a New York slum—or an "open rectory," with a ministerial group in residence, in a depressed area of Jersey City, to cite only two American examples. News reports of other such pioneering ventures deserve publicity. "Effective evangelism" so reads the testimony of a participant in the life of one of these mission compounds, "is the process of living in a Christian community. It is the Christian community which makes the evangelistic impact upon the individuals and the community surrounding it."

Some of these more daring experiments in evangelism which pioneers are undertaking in our time may look revolutionary at first sight. But the churches will do well to pay them the honor of careful attention. Where mass meeting revivalism still proves effective, it surely should receive support. But there are many signs that to reach the totally un-

churched more radical forms of evangelism are called for.

One further way in which pioneers are rethinking the Church's evangelizing strategy goes by the name of the "half-way church." A cell group of enquirers meeting in a home, not yet committed Christians, but open for religious discussion, is an easily identified half-way parish. Other instances could be gatherings of doctors or lawyers, consisting of both Christians and non-Christians, which meet to explore the ethical demands of their respective professions. Increasing need is felt for institutions or groups which offer opportunities for Christian and non-Christian, churchman and non-churchman, to expose before one another, in an environment of freedom and mutual respect, their doubts and convictions.

Before the Church can expect the outsider to surrender to the authority of Revelation it must respect the sincerity of his questions and honest doubts. Even for the newly converted or nearly converted, the "half-way church" may prove to be a desirable mediating experience, preparatory to full participation in the Church's historic liturgies, preparatory also for the possible shock of disillusionment which incorporation into a worldly parochialism may involve. There are those who advocate that the Church should re-think its parochial structure as a whole, so as to provide more flexibly for the nurture of vocational groupings or class-communities—occupational neighborliness having so largely replaced the geographical parish or congregation.

In discovering anew its high vocation as God's agent of redemption, the Christian ecumenical community is called upon to listen in our time, as it may not have listened for generations, to "what the Spirit saith to the churches."

Science and Religion

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

AS WE continue to think of life as like a river which we cross either by tunnel or bridge, one of the problems that confronts us is the result of our failure to keep a single destination in view. Commuters going to the same job might thus tend to think of themselves as

competitors instead of colleagues. As we consider the relationship between science and religion, the problem has not always seemed so simple, nor the solution, so obvious.

Half a century ago there was a strongly felt conflict between these two fields. Literalistic Bible opponents would brook no claim of authority from any direction. Profound students of the other "sciences," unable to cope with this emotional absolutism, went their separate ways, casting into intellectual discard theology, once known as the "queen of the sciences." Today this traditional rivalry exists only where ignorance still imagines it, or convenience encourages it. A thimbleful of information is dangerous for anyone, especially if it is acquired at the fringe of a field of thought. On the other hand, the urge to rule one's own mind and conscience has prompted some to make a scapegoat out of religion.

Reasons for our present-day reconciliation between science and religion are manifold. Profound students in both fields, though their terminology may still be at variance, see a common cause and a common purpose behind the world and human life. In the light of the chaos which grips all of us today, we may unite in the recognition of a common need. By various pathways, we have grown to share a mutual respect for each other.

How grateful religion is that men devoted, for example, to the study of anthropology have described fully the development of life from its lower forms to humankind, its greatest manifestation and hope. Now we see more clearly the certainty that the hand of God is in the process, drawing all creatures toward the fulfillment of his purpose.

What hope is there for the nuclear physicist, with his remarkable discovery of a power that frightens all of us—what hope, except in the motive supplied by religion—to use these inventions "not to kill but rather fill man full of finer life . . ." because God wills it?

Science with its passion for basic facts and specific formulae has called us all once again to recognize that Christianity is not a matter of personal opinion. It grows to maturity as we discipline ourselves and our thinking by the faith of the Apostles. Herein is its power and authority.

Antiquity often used popular fables to teach great principles. Genesis illustrates human divisiveness in the story of men who tried to

build a tower reaching unto heaven. The consequence was a confusion of tongues. Always it will be so. Pride that seeks to exalt itself to supreme position achieves only confusion and rivalry and misunderstanding. Pride divides. Love unites. Science and religion are no exceptions.

Lip Or Shoulder

By Corwin C. Roach

Dean of Bexley Hall

THE new version obscures for us an interesting contrast in Zephaniah 3:9 when it reads "Yea, at that time I will change the speech of the peoples to a pure speech, that all of them may call on the name of the Lord and serve him with one accord." The word rendered speech is literally lip and the final phrase is actually "with one shoulder." The Greek version translates this latter as "under one yoke." Indeed this word shoulder has had an interesting history in Hebrew. From it there comes a verb which is translated "rising up early in the morning," the reference being to loading up the backs of the pack animals for an early start on the day's journey. For the Hebrew then, "shouldering" indicates enthusiasm and persistence, the eagerness to be up and about a task. In a bold anthropomorphism the prophets even applied the expression to God. He rises up early because of His concern for Israel.

Lip and shoulder, Zephaniah combines the two in his picture of the future universal religion. Lips are important. They indicate what the heart is thinking. To both Isaiah and Jeremiah God gave purity of speech, as he touched their lips. As we look out on the world today we see how desperately we need this same gift of a cleansed tongue. How confused and divided is the speech among nations, the Korean peace talks for instance, the accusations and slander leveled at reputable citizens here at home, all our private gossip and malicious talk. As we pray to God, we need to pray first of all for clean lips, like the prophet of old.

Yet there is a second danger, as the prophets point out in numerous passages, and that is that the people will be satisfied with merely lip service in the cause of right, that they will

"talk a good fight" and that it will end there. So Jesus reminds us that even in our worship of God, words are not enough. "Not every one who says to me, 'Lord, Lord' shall enter the kingdom of heaven but he who does . . ." The General Thanksgiving makes the same contrast, "that we show forth thy praise, not only with our lips, but in our lives." We need to get our shoulders under our religion, if it is to mean anything. We must take the yoke of Christ upon us and pull in harness with Him and all other Christians everywhere. As we pull together we shall move burdens we thought could never be borne. Lip and shoulder, both are needed as the ancient prophet foresaw.

Archy Revisited

By Douglas Sampson

WE ARE of that generation which never knew that the daily column of Don Marquis was as vital a part of the newspaper as the sports or comic sections. To us, Marquis was simply a reformed (or relapsed, depending on your point-of-view) sports writer who, somehow, became famous back in the days of Silent Cal and the Capone mob. We knew vaguely that his popularity rested, not on his own ability, but on the fact that he had a brazen cockroach as his ghost-writer and was on familiar terms with an alley cat who, being Cleopatra reincarnate, was "toujours gai little chum toujours gai."

Now, thanks to some recent reading, we are conscious that we missed much, both in the way of enjoyment and in deep, honest religious insight. At least, archy was concerned with the flow of human events (as well as with mehitabel's nocturnal adventures) as seen against a positive framework of something more ideal, more dignified, more charitable and more eternal. It was this quality or concern, combined with a real poetic ability, which undoubtedly caused the Marquis star to ascend and blaze purely until his death in the mid-thirties.

In an essay on Marquis, Christopher Morley likens him to another truly native and great author, Mark Twain. He says you will find their temperamental affinity "in their fundamental comedian's instinct to turn suddenly, without warning, from the beautiful to the

grotesque, or vice versa. You will find it in a rich vein of anger and disgust, turning on the genteel and cruel hypocrisies with the fury of a child or an archangel. You will find it in a kindly and respectful charity to the underdog: they are both infracaninophiles. You will find it in their passionate interest in religion and philosophy — with which is joined a blandly mischievous delight in shocking those for whom shocking is good. You will find it in their habitual employment of a devastating Anglo-Saxonism of speech and epithet. And finally you'll observe that both had a keen (and somewhat ham) dramatic sense, which Marquis expressed in plays and Mark Twain in his superlative performances on the lecture platform." (from Letters of Askance, Lippincott Co.)

The Marquisian attacks on hypocrisy, since they are examples of fine art, are not yellow with age. In fact, your local newspaper could run them on this morning's editorial page, and, disgracefully enough, you would never know that many years, one depression, one recession (to the unemployed, that's a trick in semantics) and one world war had intervened. All human beings, as well as anthropomorphic moths, lightening bugs, alley cats, roaches and dogs, are endowed with the dignity of divine creation and, although they might be down at the bottom of some heap, it doesn't go to kick them around. To Marquis, in all of them (or us), there is something more than meets the eye.

The harpoons of sarcasm that he used twenty years ago still vibrate in contemporary blubber. Take, for instance, archy's revision of Aesop. A wolf met a spring lamb and was going to eat her:

:top exclamation point
cried a human voice
and a man came over
the slope of the ravine
vile lupine marauder
you shall not kill that
beautiful and innocent
lamb for i shall save her
exit the wolf

After which, this representative of what used to be a troop of U. S. cavalry in the Western serials says, in honest indignation, that

they must be cleared out
of the country
the meads must be made safe
for sheepocracy
and so jollyng her along
with the usual human hokum
he led her to his home

and the son of a gun
did not even blush when
they passed the mint bed

And so, with tender love, he slew and ate the
lamb and, thanking his gods for their bountiful
gifts to him, he lit his pipe and meditated:

on the brutality of wolves
and the injustice of
the universe
which allows them to harry
poor innocent lambs
and wondering if he
had not better
write to the papers
for as he said
for god's sake can't
something be done about it

If the parable twitches spines on the Long
Island meadows—well, Marquis is dead and
can't either be given a "loyalty check" or called
a war-monger.

And then there's the other wolf who ate
the three little pigs, the beast. A man would
have made them lovingly into country sausage,
spare ribs and pig's knuckles and the pig, be-
cause of the loving approach, would be con-
scious of the fact that he supports a superior
being. So, says archy,

it must be the same way
with a colored man who is being lynched
he must be grateful that he is being lynched
in a land of freedom and liberty
and not in any of the old world countries
of darkness and oppression
where men are still the victims
of kings iniquity . . .

And then there is the one entitled, "sociolog-
ical," in which two bums, both the sons of
ministers, were considering the temptation of
getting a job. Said one:

but i have always had
the strength of character
to resist temptation
it is my duty to my fellow men
to see that they have
material on which to wreak
their passion to be charitable
it makes the well to do
more comfortable and gives
them a warm virtuous glow
when they give me a dime
and i should not feel justified
in taking from them
such a simple and inexpensive pleasure . . .

Once archy meets a moth who is intent upon
frying on an incandescent bulb. The scribe
asks him what for, to which the moth replies:

we get bored with the routine
and crave beauty
and excitement
fire is beautiful
and we know that if we get

too close it will kill us
but what does it matter . . .
so we wad all our life up
into one little roll
and then we shoot the roll
we are like human beings
used to be before they became
too civilized to enjoy themselves
and before i could argue him
out of his philosophy
he went and immolated himself
on a patent cigar lighter
i do not agree with him

Here archy was giving away human secrets,
not something called "technical know-how."

But the best of the lot is the "Golden Legend"
using the time-honored device of having our
Lord come back to earth and disrupt your
life and mine. He was tried in a "large new
church, which was being built in imitation of
several important European churches." The
judge, jury, attorneys and spectators were
"politicians, bankers, commercial magnates,
newspaper proprietors and editors, representa-
tives of several Christian denominations, sev-
eral Jews—in short, the Best People of the
community, the solid people, the people inter-
ested in seeing that the current system of
civilized society should suffer no overthrow at
the hands of idealistic radicals."

One queer thing about the whole business
was that nobody called him Jesus of Nazareth.
"They called him 'Josephson,' and 'Joshua ben
Josef,' and several other names, as if they
were willing to hide from themselves his
identity; as if, indeed, an acknowledgment of
his identity might go far, in itself, to weaken
their case against him in their own minds."

Well, it is obvious, they "threw the book"
at him. He only spoke once during the trial.

"He went to the end of the nave, where a
statue of Christ on the cross faced the main
body of the church. Directly opposite it,
blazoned on the wall in prodigious gold letter-
ing, were the words The Greatest of These Is
Charity. He looked at the letters. He looked
at the statue. 'Gentlemen,' he said, 'I am
minded to save you a certain amount of trouble.
At the same time, I cannot allow you to dodge
your share of responsibility.' With these
words, the Christ upon the cross was suddenly
gone. An instant later, Jesus himself had
taken its place; and an instant after that, he
seemed to have turned to stone there. He
backed up to it, with his arms spread wide, and
crucified himself. It all happened so quickly
and so strangely that most of those in the

church thought that nothing whatever had happened. But a good many persons began to see a look on the face of the statue which they had never noticed before—a faint smile, too good-natured to be really satirical, although partaking somewhat of the nature of satire, too. This element of satire, perhaps, having something to do with the fact that the eyes of the statue are fixed all day long upon the golden legend at the opposite end of the church.”

If, like me, you are often lazy about writing sermons, you could do worse some Sunday than reading *The Golden Legend* to your congregation. It's not theologically deep but it's understandable. archy may only see life from the edge of his boss' inkwell but he sees it real and he sees it whole.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WHEN I was ordained I was garbed in stately clerical black and I wore a collar turned backwards and a face turned forwards. I even had a flat shovel hat and very comfortable it was. No one could take me for anything but a parson. When the circumstances of life (or was it Divine Providence) brought me to Massachusetts I was innocently amazed to find the clergy wearing strange garments. It was like seeing the wrong label on a bottle. There were blue suits and gray suits and even sere-sucker suits with a collar or without a collar and the hats were fedoras, mostly black but sometimes gray or dove blue. In dress, as in theology, I mused, the diocese of Massachusetts is a law unto itself.

I drifted into easy-going ways myself.

Often I asked myself, "To wear, or not to wear, clericals?" And if "Wear" should it be wear all the time or some of the time? After all, 'clericals' are a uniform and they do let people know what our calling and vocation is. They have taken me into dark places unmolested. On the other hand, they set one off, often uncomfortably so. I have seen one of those old trolley cars with cross seats, quite full, but with one seat that had but one rider,

an Archbishop. None dared approach this greatest of men.

In some of our cities a dog-collar means returning many a salute meant for the Roman communion and in these it is a lot easier to go like a layman. I finally decided that where clerical duty was to be done I'd go clerical and where it wasn't I'd go lay. I could always stroll down the Via Media, the middle of the road, and this decision set my mind at rest.

Why Live?

By Philip H. Steinmetz

Rector of the Ashfield Parishes

WHEN we think of the mess we make of life, the murders our enemies commit among us and we among them, the people who starve while we eat, and the crooks who get rich on the money we pay in taxes, we may well wonder whether it is worth while living. Profane people have often expressed that wonder by saying fiercely: "For Christ's sake! Why live?"

But when we listen to the words of those who have found the meaning of life and hear that they claim to be living, not for what they can get, but for what they can give or be the means of passing along to their neighbors, both friend and foe, congenial and uncongenial, our tone and emphasis is changed. Unconvinced and yet intrigued, we say: "Why live? For Christ's sake?"

Before we can move from this state of wondering and really live, we have to make a stab at trying this idea of giving without knowing for sure that there is any sense to it or that it will work for us. We may even have to make several stabs before we know the wonder and joy which God has prepared for those who truly love and live for Christ's sake.

But in the end we shall come to be among those with a story to tell, a testimony to give, a witness to bear, a conviction to confess. Then the words will be the same. But what a change in their meaning! With eyes that shine, a voice that is quiet but firm and with infinite patience toward those who still say the words differently, we say: "Why live? For Christ's sake."

THE NEW BOOKS

Strength For Struggle by William Howard Melish, preface by Joseph F. Fletcher, Bromwell Press, \$2.75.

This book is, first of all, clear—and to many people surprising—evidence that the so-called “Melish Case” is very much alive. An affair that began as apparently a minor action in the early stages of the “cold war,” quickly snowballed into national and international prominence, and took on theological overtones that resulted in a line-up of supporters and antagonists that astounded those who had begun the tragic and ill-conceived affair. Theological liberals found themselves standing side by side with conservative, Catholic-minded Churchmen who abominated the campaign which had been launched against Soviet Russia, American Communists, and all whose economic and political convictions differed from the accepted mores of American big business and the military planners. The original controversy has been settled by the removal of the be-

loved and veteran Rector of Holy Trinity from his post but his son remains as his vocal and militant successor in a parish which has given him hearty support both in his theological and political beliefs. The Bishop of the diocese continues to search for means to oust the young priest but so far without success. The Melish Case is still very much a live issue.

Strength For Struggle is a collection of the sermons of the Reverend William Howard Melish during the past five years, with added comments on the meaning and significance of the “Melish Case” for the present day. It is a notable volume, for it gives evidence that its author is a person of no small stature as a theologian and a prophet in the legitimate line of the Old Testament seers. The book should convince everyone who reads it that this young man is, first and foremost, a Christian priest, and a dedicated follower of Jesus Christ whose spirit and principles of living he has absorbed and assimilated by diligent study, meditation and

prayer, and whose program for the establishment of the Kingdom of God in this world he is determined to follow as best he can.

This book is the best evidence that this reviewer has seen that—as the magazine *The Nation* has declared—the Congressional inquisitorial committees are miles off base in investigating the clergy. The author of *Strength For Struggle* is one whose every political and economic belief and action is simply and clearly a specific and courageous practicing of his religion—nothing more and nothing less. I believe that the rank-and-file of the clergy of America who express disagreement with phases of Government policy are likewise engaged in the legitimate practicing of their religious belief in conscientious word and action, though not many of them, perhaps, with the wealth of scholarly thought and eloquently and humbly expressed that one finds in this quite remarkable book. It is pertinent to call attention to the First Amendment to our Constitution which declares that “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.” If the Velde committee is well-advised, it will give close attention to

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this before it goes much further in its pursuit and harrassment of the clergy.

There is a generous variety of material in this collection of sermons and essays but there appears to be a central *motif* that is common to it all. That *motif* is, I think the concept of Reconciliation as a spiritual fact close to the centre of God's Being, as Christians have come to understand Him through Jesus Christ. Reconciliation, of man to God, as evangelical Christianity has always stressed it, and reconciliation, between man and man—equally sinners and wanderers in God's sight—possible only by the transforming power of Christ in the human heart, which today is the peculiar challenge given to Christians in a world divided, confused and disillusioned. As this author sees it, reconciliation between potential and actual enemies calls for genuine negotiation as the first step toward letting in the spirit and power of Christ which alone can save us from the disaster of total, barbaric and futile world war. This central quality of the sermons comprising this book is perhaps most clearly and eloquently expressed in the chapters entitled "The Rule of Peace," "Claim Your High Calling," and a really moving Whitsunday sermon, "Trusting the Spirit." Another very effective discourse is one dealing with the Temptation of Our Lord as its theme, and with the famous Legend of "The Grand Inquisitor" in Dostoevski's "The Brothers Karamazov" as the medium of interpretation. The following words from it are worth quoting, as is very much else in the book:

"The America that has attracted the world as something new and gleaming in the sunshine of God's freedom has been an America in which the things suggested in Dostoevski's legend were given

some reality of expression; in the new life of our land, the Old World longing for miracle gave way to the creative of unity of imagination and shared work; mystery yielded to reason and the quest for truth in the arena of the open mind; authority was replaced by reliance on the potential of good sense and good will on the people as they come to grips with the realities of life. That is why so many of us are watching with such grave apprehension the current flight from reason, the stifling of compassion for needy people whose ways of life may be different from ours, the establishment of thought conventions driven home with all the multiple inventiveness of modern mass propaganda machinery and methods, the revival of authority and infallibility. Miracle, Mystery, Authority—that evil triumvirate of the Grand Inquisitor—are reviving among us, with men held and treated once again as he held and treated them, as sheep

to be manipulated and instilled with the herd mentality, rather than as Sons of God marked with the divine image."

The clergy and laity of the Church—particularly the latter—should welcome this book, regardless of what their personal political and economic beliefs or theological outlook may be; for it marks the emergence, and the discovery of a preacher of eloquence and high intellectual quality. Any Christian—even that common variety, the "nominal Christian"—will be stirred, enlightened and challenged to action by a perusal of some or all of these really notable sermons. And I am sure that some long-suffering church-goers will join me in saying: "Would that more of our clergy could and would give a diet like this Sunday by Sunday."

K. R. F.

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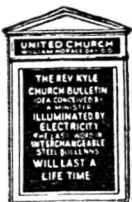
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HOUSE OF BISHOPS IS MEETING

★ The House of Bishops is in session all this week at Williamsburg, Va., and will be reported in these pages next week. Among important matters are discussion of the Anglican Congress to be held next year; the election of a bishop for Spokane and the issuing of a Pastoral Letter.

CLERGY PROBE MAY BE DROPPED

★ The House Un-American Activities Committee has indefinitely postponed a hearing at which J. B. Matthews was to have aired his charges of Communists among the clergy. Religious News Service says: "Informally, it was learned that the Matthews charge may be quietly buried by the committee."

ALUMNI DAY AT SEWANEE

★ Bishop Dandridge told the twenty alumni of the seminary of the University of the South at the homecoming, October 22, that there is a "happy spirit and a great deal of cheerfulness" this year at the school. The seminary opened the academic year with 11 seniors, 11 middlers, 20 juniors and four special students.

FUNDAMENTALISTS HIT WORLD COUNCIL

★ The American Council of Christian Churches, whose guiding hand is fundamentalist Carl McIntyre, wound up their convention in Los Angeles by declaring that "the Bible, from Genesis to the Revelation, calls for total separation between the forces of light and darkness." On the side of "darkness" it listed the World Council of Churches, which the 45 voting delegates charges with inviting "members of the Communist Party" to its assembly next year in Evanston.

Another resolution "warned Christians in this area" against Methodist Bishop G. Bromley Oxnam.

The fundamentalist group have for months been close to the Committee on Un-American Activities, with McIntyre stating that he could name many prominent clergymen who are "Communists," including several who were among the scholars who were responsible for the new translation of the Bible.

CANADIAN PRIMATE IS HONORED

★ Archbishop Walter F. Barfoot of Rupert's Land and primate of the Church of England in Canada, preached the matriculation sermon and received a doctorate at the General Seminary on October 30.

MEMORIAL SERVICE FOR ROBBINS

★ A memorial service for the Rev. Howard Chandler Robbins, rector from 1905 to 1911, was held at St. Paul's, Englewood, N. J., on All Saints Day. The sermon was by Bishop Ludlow, a life-long friend, with the present rector, the Rev. J. A. Mitchell, the celebrant. Three of Robbins' hymns were sung.

BISHOP NASH ON PROBES

★ Senator Jenner's views on the attitude of investigating committees with respect to clergymen were called "inconsistent" by Bishop Nash of Massachusetts. He supported the right of government to conduct investigations looking toward legislation but added that "Congressional committees are usurping the powers of the Attorney General and the investigative powers of the FBI by publishing rumors and reports concerning individuals."

"Unsupported name-calling is not only inconsistent with the primary function of a Congressional committee," the bishop added, "but it is doing very great harm because it is done in defense of American institutions of liberty."

ACU REPORTS GAINS

The American Church Union made gains this last year in membership, finance and leadership, it was reported at the meeting of the society in New York, Oct. 12-13. The Rev. Raymond Raynes, superior of the Community of the Resurrection, England, was the banquet speaker.

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SEMINARY CONFERENCE AT KENYON

★ Fifty students from twelve seminaries of the mid-west held a conference at Bexley Hall, Kenyon College, Oct. 29-30. Headliner was Mlle. Suzanne de Dietrich of the graduate school of ecumenical studies at the headquarters of the World Council of Churches in Switzerland.

ORGAN DEDICATED IN WILKES-BARRE

★ A new organ was dedicated at St. Stephen's, Wilkes-Barre, Pa., on All Saints Day by the rector, Burke Rivers. There was a recital by Clifford E. Balshaw, organist and choirmaster.

FREEDOM FORUM ANNOUNCED

★ Bishop Dun of Washington is to give the keynote address when Protestant and Jewish leaders meet in that city, Nov. 20-23 for a freedom forum, sponsored by B'nai B'rith. Others to speak will be Bishop Sherrill, Methodist Bishop Oxnam, Rabbi David Pool, Samuel M. Cavert, general secretary of the National Council of Churches.

CHARLES KEAN GOES TO WASHINGTON

★ The Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., becomes rector of the Epiphany, Washington, on

January 15th. He is president of the Episcopal Evangelical Fellowship.

CHURCH HOUSE IN TOKYO

★ On October 13 nearly 200 missionaries, Japanese Churchmen and representatives from other denominations heard the Bishop, Michael H. Yashiro, presiding bishop of the Japanese Church, formally open the new headquarters of the Nippon Seikokai National Council in Tokyo. Housed for many years in borrowed or rented rooms, the National Council for the first time in its history now has its own permanent home. The new building provides not only offices for the entire National Council staff but also transient guest rooms, in both Japanese and western styles, for Churchmen having business in the capital.

WILLIAM BREWSTER DIES

★ The Rev. William Brewster, head of St. Stephen's School, Austin, Texas, died in Massachusetts on Nov. 3rd of cancer after a long illness. He was formerly the head of St. Mark's School in Mass.



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BACKFIRE

MISS JANE POWERS

Churchwoman of New York

From your news item, Nov. 5, about Mr. Velde seeking advice from Church leaders I gather that he at least among the investigators is beginning to discover what motivates the clergy, and let us hope many lay people, in their social attitudes. The New York Times, Nov. 3, printed in full the excellent statement just released by the Presbyterian.

I liked particularly that part of the document which was headed "The Christian Church has a prophetic function to fulfill in every society and every age." It states that it is not the function of the Church to offer blueprints for the organization of society but then states that "the Church owes it to its members and to men in general, to draw attention to violations of those spiritual bases of human relationship which have been established by God. It has the obligation also to proclaim those principles, and to instill that spirit, which are essential for social health, of sound and stable policies in the affairs of state."

A news item also says that the document has been sent to the President and the Secretary of State. I have personally sent a copy to Senator McCarthy who could profit by the reading of it.

JOHN F. DAVIDSON

Ass't., St. George's, New York

I agree wholeheartedly with your correspondent, the Rev. H. R. Kunkle, about the ten "favorite hymns of America." Most of the hymns mentioned are certainly unacceptable to people of any esthetic sense. The one exception I take to his letter, is his use of the term "pathological": there can be little excuse surely for branding another denomination's idea as such. Incidentally, what is happening in hymnal circles as to the development of either a new hymnal or (surely not an impossible idea?) an addendum to the 1940 Hymnal?

MRS. E. G. MERRILL

Churchwoman of New York

Incredible as it may seem there are many of our enlisted men in Korea who receive no letters or remembrances from back home. They are apparently forgotten men, most of them mere boys. If you are willing to take a little time to lighten

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E. Y. HARTSON

Layman of Chicago

I liked the piece about the cover of October 29th. It seemed to me appropriate, though, like you, I can get along without the orange covers. Here's hoping that your All Saints fire succeeded in driving away the hobgoblins. I used to hear a litany, I think Welsh in origin though I am not sure, which went:

From ghosties and geesties

And three-legged beasties

And things that go boom in the night

Good Lord Deliver Us

Perhaps some reader will be able to inform us whether he is familiar with this and whether I have quoted it correctly.

MRS. R. P. REYNOLDS

Laywoman of Boston

The Hour of Choice by Nicholas Berdyaev (Oct. 29) was about the most timely statement I have ever read. You are to be congratulated for printing it and I hope that the leaflet that you mention may be widely distributed.

Ed. Note: It is available at 10c a copy or \$4 for 100 from The Witness, Tunkhannock, Pa.



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