

The **WITNESS**

DECEMBER 2, 1954

10¢



GRACE HILL HOUSE

GEORGE EBERLE, an instructor at the famous Church Settlement in St. Louis, helps some of the boys assemble their collections of Mississippi River shells. The Episcopal center is one of 102 agencies aided by the Community Chest

THE PREDICAMENT OF OUR AGE

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10, 11: Cho MP 10:30; Ev 4; Ser 11, 4; Wkds, HC 7:30 (also 10 Wed & Cho HC 8:45 HD); MP 8:30; Ev 5. The daily offices are Cho ex Mon.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

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Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
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Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

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The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean
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117 N. Lafayette
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Student and Artists Center
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS For Christ and His Church

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Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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Office hours daily by appointment.

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12 N HC; Evening, Weekday, Lenten
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The Rev. Raymond Tuttle Ferris
7:30 a.m., Holy Communion; 10 a.m.,
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a.m., Morning Prayer and Sermon;
5:30 p.m., Young People's Meeting.
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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 11
a.m., Healing Service 12:05.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

STORY OF THE WEEK

Christian Responsibilities In Political Realm

PAPAL STATEMENT BEING STUDIED BY PROTESTANT LEADERS

★ An official of the National Council of Churches said that Protestant leaders are making an extensive study of the implications of Pope Pius XII's recent statement that the Church's authority is not limited to strictly religious matters.

Claude Nelson, director of the Council's department of religious liberty, said that many Protestants share the conviction expressed by the Pope as to Christian rights and responsibilities in the political realm. But, he added, they would be seriously concerned with the way in which these rights are exercised, and particularly with the role of Church authorities.

Pope Pius discussed the Church's jurisdiction in temporal realms at a special audience to cardinals, archbishops, bishops, and theologians assembled in Rome. He declared that all of natural law, "its foundation, its interpretation and its application so far as moral aspects extend" are within the sphere of the Church.

Social questions, the licitness of war, and the totalitarian state were among several

fields the Pope cited as examples of the Church's concern with moral aspects of temporal problems. The Pontiff stressed, especially, the authority of bishops in temporal matters.

Nelson said that important differences are apparent between positions taken by Protestant Churches and those indicated to the Pope's address.

"Among those readily observable," he said, "are the direct responsibility of the individual believer as affirmed by Protestants, different means and degrees of exercising social and political influence, and ideas concerning the nature and responsibility of the state as a secular institution."

"Clarification of these and other differences," he added, "waits not only on further study but on observation of the specific effect given in practice to Pope Pius' declaration of principles."

Nelson said the papal pronouncement also will be studied with regard to areas of thought and action in which parallel efforts by Protestants and Roman Catholics may be pursued.

"While Protestants generally will welcome the Pope's affirma-

tion of Christian rights and responsibilities," Nelson continued, "they may well ask how they are to be exercised. For instance, Protestants may welcome a call to Christian citizens to exercise their influence but be disturbed by any indications of a new surge of power to be wielded by the hierarchy.

"Protestants are compelled to ask what may be the effect in the United States of the Pope's affirmation of the necessity of obedience to the bishop. What specific commands will bishops issue with respect to voting on men and measures? Will the practice here be the same as in Spain, for example?"

Nelson said his department is transmitting the text of the Pope's statement to representatives of the National Council's 30 constituent denominations.

LONG ISLAND RAISING LARGE SUM

★ The diocese of Long Island is having a campaign to raise \$4,500,000, with 3,500 canvassers visiting every Episcopal family in the diocese. It has been announced that \$3,750,000 will be used in local churches; \$192,308 is earmarked for the National Council; the balance will be used in Long Island for youth work; to support chaplains in the eight colleges in the diocese; for resettling refugees; work with alcoholics; educational projects; choir institutes; vacation Bible schools.

Church Groups Ask Virginia Push Desegregation

★ Ministers and spokesmen for Church groups asked Virginia lawmakers, at a hearing, to try to find a way to conform with, rather than circumvent, the Supreme Court ruling outlawing segregation in the public schools.

The 32-man legislative study commission appointed by Gov. Thomas B. Stanley to chart a course of action for Virginia, held its first public session before an unsegregated audience that at its peak numbered more than 2,000. The hearing lasted more than 12 hours.

But the Church stand in favor of integration was disputed by some laymen. Among those who testified was William E. Daniel, Jr., of Keysville, who said he was spokesman for a group of 1,500 Southern Presbyterians who had signed a petition opposing the anti-segregation views of the Presbyterian synod of Virginia.

The petition said the synod had no authority to take a stand for integration of Negro and white pupils in the public schools.

Mr. Daniel charged that the synod had violated its authority in sending representatives to the hearing and "implying that their views are those of the Presbyterians of the synod of Virginia."

He made the statement after Frank W. Price of the synod called upon Virginia to inspire the world by supporting the Supreme Court decision. "To do anything else than support the decision," he said, "is not a strong witness to democratic principles. It would not be a banner for the free world to follow."

John C. Parker, of Franklin,

speaking for citizens groups in Southampton, Isle of Wight and Nansemond Counties, disapproved of the "attitude of ministers of many churches" who contended it is "Christian to integrate schools."

The Rev. K. Millard Stevens of the Norfolk ministers' association was asked by State Senator Curry Carter of Augusta County, a member of the commission, whether the Norfolk group favored racial amalgamation and inter-marriage.

Mr. Stevens replied that the ministers' association did not believe racial amalgamation and inter-marriage were relevant to the subject of school segregation.

The Rev. W. Carroll Brooke, Episcopal rector of Staunton, representing several groups, including the United Church Women of Richmond, the directors of Richmond and Roanoke Young Women's Christian Associations and Virginia sections of the National Council of Jewish Women, urged the creation of citizens advisory committees to set up an educational program preparing for integration.

The program would include in-service training for public school officials. School children also should be prepared for "the changes to be effected," he said.

W. L. Ransome, a Richmond Negro appearing on behalf of the Baptist ministers' conference, said Virginia ought to change "its attitude" and set about the "task of integration." He predicted that failure to integrate now would "forge a chain of endless friction and continued litigation,"

and "fix upon the people the stigma of inferiority that will last a lifetime."

BISHOP PENICK SPEAKS ON DECISION

★ Bishop Penick of North Carolina says he hopes the Supreme Court is not too restrictive in its final ruling on the segregation question and that the relationship between the races can be worked out on the basis of good will and justice.

Addressing the synod of the fourth province at New Orleans, the bishop said he wishes that the court's decree enforcing its ban on segregation "will not be too detailed in its provisions, or too particular in its demands."

"The rule of the thumb is almost impossible when applied to people," he said, "or it defeats itself, like the prohibition amendment. It will be, I trust, like an honor code."

"In all forms of discipline imposed by higher authority for the common good there must be a certain amount of flexibility or time or room for the exercise of general reason, judgment and enlightened public conscience. Millions of people cannot be forced quickly into rigid molds of compliance."

"God is expecting us to find the answer to the social humanitarian question that fell on us like a mountain with the Supreme Court's decision last May. We don't want to be ostriches and we don't intend to be cowards."

Bishop Penick added that the problem "won't be solved by extremists, radicals, pressure groups or impractical idealists."

LINCOLN PARISH TO BUILD

★ Holy Trinity, Lincoln, Nebr., is raising \$200,000 for a new parish hall and youth educational center. The Rev. David Gracey is the rector.

SEABURY HOUSE CONFERENCES

★ "No parish can hope to live to itself in a pagan America, and no diocese can hope to live to itself, and there cannot be a Christian America in a pagan world," Bishop Sherrill told those attending a series of missionary information conferences at Seabury House, Greenwich, Conn.

In informal talks before bishops, priests, and lay people gathered at the Church's conference center to view the missionary program of the National Council, Bishop Sherrill decried what he called the "provincialism" which has often been found in the Church. "We must view the Church's work throughout the world as a whole," he affirmed.

He told of opportunities in all parts of the country and the world that were being passed up because of the lack of funds over and above the minimum budget of the Church.

"Too little and too late have been true of the missionary strategy of our Church from its very inception," the Presiding Bishop declared. Announcing that he could spend "twenty million dollars this evening on work that we know has been tested and that we should move ahead on," he said the Church must move away from "a mite box philosophy of giving." He went on to describe the work of the Episcopal Church Foundation in encouraging and serving as a channel for large gifts to the Church.

He reiterated the observation that "we have too many people in our Church with great convictions on little things. If only we could have great convictions on the great cause of Christ," he concluded, "I know there isn't anything in

this world toward which this Church of ours cannot stretch."

Bishop Sherrill was the featured speaker at two of the three missionary information conferences sponsored this fall by the overseas, home, and Christian social relations departments of the National Council. At each conference the bishop, four priests, one layman, and one lay woman from a group of dioceses heard the director of each of these departments outline the tasks faced by the Church in these fields.

So far the conferences, all held at Seabury House, have been attended by representatives of the following dioceses: New York, West Texas, Maine, Virginia, Central New York, Massachusetts, Connecticut, Chicago, Western Massachusetts, Washington, Bethlehem, and Utah.

Plans for continuing and extending these conferences in the spring have not yet been completed, but the reaction on the part of those attending has so far been very much in favor.

HEALING MISSIONS IN LOS ANGELES

★ Under the leadership of the Rev. John Maillard, pioneer leader of the healing ministry in Great Britain for over 30 years, now on his first visit to the United States, a series of teaching and healing missions were held in Episcopal churches of Southern California this fall.

More than 1600 people heard him at services of spiritual healing during the three-day mission at St. Paul's Cathedral, Los Angeles.

A strong and active leader in "bringing the healing ministry back into the Church," Maillard conducted two- and

three-day missions of teaching and healing services and held personal consultations in all parts of the diocese during his visit. Included in his itinerary were St. Paul's, San Diego; St. Francis', Palo Verdes; St. Peter's, San Pedro; Church of Our Saviour, San Gabriel; St. James', Newport Beach; St. Mark's, Altadena, and St. Luke's, Monrovia.

CAMP GIVEN TO CHICAGO

Camp Houghteling, a 33 acre summer camp near Muskegon, Michigan, has been given to the diocese of Chicago by the Brotherhood of St. Andrew. The announcement of the \$25,000 gift was made by Bishop Gerald Francis Burrill at the November meeting of the diocesan council.

In his letter of acceptance to Francis E. Armstrong, national president of the Brotherhood, Bishop Burrill says:

"It is our hope to carry on the original intent of the donor and to make this property useful in the development of the youth work of the Church in our diocese."

The diocese, he said, will spend \$20,000 to modernize and equip the camp to accommodate 100 campers during each camp period and to offer a full summer camp program for all age groups of the Church during the camping season.

Camp Houghteling, which has 700 feet of frontage on West Lake, is one mile from Twin Lake, Michigan. It was bought in 1924 by the Brotherhood through a gift of Mrs. James L. Houghteling, wife of the founder of the Brotherhood.

During the 18 years of its operation by the Brotherhood more than 6,000 Episcopal boys

from the dioceses of the mid-west participated in its camp program. It was closed in 1942 during the war because of the shortage of young men to serve as counsellors. Since then it has been used only intermittently as a camp for choir boys.

RUNNELLS KILLED BY DRIVER

★ Rev. Ernest P. Runnells, retired priest, formerly in charge of the Church of Our Saviour, New Cristobal, was tragically killed by a hit and run driver in San Francisco.

Runnells had just bought a bed for his invalid wife, who was to return home from a hospital. He stopped with a friend who was driving him and got out to purchase roses for his wife and walked back to the car carrying them when a speeding car struck him and hurled him fifty feet, killing him instantly.

Runnells was born in Concord, N. H., April 7, 1894, and had a distinguished career in the ministry, serving churches in New Hampshire, in Oregon and in California.

In World War I he served with the army medical corps in France with such valor that he won the distinguished service cross with two stars and was cited five times. One of his citations by Major General C. R. Edwards in the Second Battle of the Marne July 1918 reads "for exceptional meritorious service and gallant conduct under terrific enemy bombardment." He assisted in establishing a dressing station in a dugout in an advanced position and when that was destroyed he worked unceasingly in the open under machine gun fire caring for the wounded. On another occasion he went to the aid of men under gas attack and he and his twin brother, Ellsworth, were

decorated simultaneously in what is believed to be the only such twin brother ceremony in World War I.

He served as a chaplain in the Pacific in the last war, retiring with the rank of major. He was then appointed to the Canal Zone by the National Council where he was rector of the Church of Our Saviour, Cristobal.

San Francisco police later arrested Leo Purcell, noted Alameda swimmer and instructor, as the driver of the car and it was later announced that he had confessed.

PLEDGES SUPPORT OF CHURCH WOMEN TO UN

★ Full support of the United Nations by the 10,000,000 members of United Church Women, a general department of the National Council of Churches, was pledged by Mrs. James D. Wyker of Mt. Vernon, Ohio, president.

Speaking at a luncheon given by U.C.W. to honor women delegates to the U.N.'s General Assembly, Mrs. Wyker said the United Nations is the one agency through which the peoples of the world, while refusing to tolerate domination, will "work together to build a better society."

"We are not so naive as to ignore the fact that there are political, economic, self-serving motives involved in the establishment of this great instrument of international cooperation," she said. "But it also is true that to multitudes of people the adoption of the U.N. charter has a spiritual significance.

"It is based on universal truth—that men are bound together by the very laws of God which created us all. Belatedly, history has recognized the interdependence of all nations, colors, classes and creeds. Through the activity of the

United Nations this spirit is kept alive by us all."

Mrs. Eleanor Roosevelt, one of the nearly 1,000 Church and U.N. leaders at the luncheon, paid tribute to the cooperation and help United Church Women gave the U.N. "during a period when it took courage to stand up for their beliefs."

Mrs. Oswald B. Lord, current member of the U. S. delegation, said the support of the Protestant women had "aided immeasurably" in the progress the United Nations has made in the fields of health, child care, maternal welfare and other areas. She was moderator of a discussion panel in which eight leading Church and U.N. women participated.

VESTRYMAN GETS AWARD

★ For outstanding service to youth, Bayard R. Roundtree, lay reader and vestryman of St. Jude's, Burbank, Calif., was presented the Good Citizen Award by Citizen News, Hollywood's daily newspaper.

"Service to others," Mr. Roundtree declares, "is the application of Christian principles. It gives real satisfaction to living."

Now serving his second term as chairman of the Burbank Red Cross, Mr. Roundtree has been active on the underprivileged children's committee of the Kiwanis Club and of the finance committee of the release time school of Christian education.

KENNETH SILLS DIES

★ Kenneth C. M. Sills, for many years president of Bowdoin College, died Nov. 15 at his home in Portland, Maine. He was a leader in the Episcopal Church, representing the diocese of Maine at a number of General Conventions, and served for a time on the National Council.

EDITORIALS

Both Love and Fear

THE New Testament does not distinguish between a "first" and a "second" coming of Christ, his coming in humility and mercy and his coming in glory and judgement. It is simply that literal-minded scholars did not understand how the things said about the "coming of the Son of Man on the clouds of heaven in great glory" could have been meant of Jesus of Nazareth; and so they contrast the simple coming of the mere man Jesus under Augustus and Tiberius with the wholly supernatural ((and perhaps, they say, mythological) coming of the Christ in the last days.

But the two are the same thing. He who entered Jerusalem riding on an ass over palm-branches is the very same whom St. John saw in heaven on a white horse with a sharp sword, whose name is the Word of God. He who accepted prostitutes and chisellers and pardoned the repentant thief is the same one who judged all earthly power from the prisoner's bench before the Sanhedrim and Pilate. And in God's calendar the last day is every day: Christ's coming is always; his strength is perfectly manifested just by his weakness; and whether he comes in mercy or judgment depends on how each of us receives him.

The world is readier to receive that coming today than it has been for centuries—perhaps than it has been since the fateful day in Salamis on Cyprus when Saul of Tarsus first preached the Gospel to a Hellenised synagogue. It is the ordinary people of the world that God ordinarily chooses as his elect, because they are the least likely to claim a special place for themselves. And the ordinary people of America today are desperately dissatisfied, anxious, and yearning. Unconsciously they are fed up with the giant TV sets that have lumbered into their livingrooms, and in spite of the advertisements they read they no longer

really believe in perpetual progress. They are afraid that their statesmen and scientists have been trapped into guiding them onto a one-way street of total destruction. And agonizingly and blindly they are looking round for a helper and authority they can trust, who will not turn out to be some sort of spiritual funeral-director or bond-salesman in disguise.

When any of our clergy tries in a merely honest way to preach the Gospel in a slum or housing-project, the response is staggering, and he has to turn people away from the church doors. The reason why most Americans don't believe what their clergy say is that their clergy are not being even merely honest, they don't really believe it themselves. Our popular evangelists are dimly seen to be mostly technicians, who might as well have turned their great natural and applied gifts to selling soap or cigarettes. But here and there most of us have caught just a glimpse of the Spirit of God turning men's lives and their society upside down. The dry wood is lying around by the cord, the sparks are being struck, and all that is needed is the tinder. Sooner or later God's mercy is bound to break through all obstacles, and our only concern will be to guide men to make right use of it.

But if the Mercy is abounding, so by exactly the same token is the Judgement. Under the Roman Empire, the hearts of humble people were so free of illusions, so ready to accept the Mercy; just because their social and political and intellectual leaders had so thoroughly disillusioned them, were so ripe themselves for judgment. Rome finally fell because the upper classes were unwilling or unable even to have children and bring them up. And what shall we say of our leaders that with full knowledge sowed the dragon's seed, whose firstfruits we saw rising gigantically over Hiroshima, and whose Moloch-maturity we have already seen in our dreams swallowing

up our children? Thirty years ago the greatest living poet saw what was coming for us:

What is that sound high in the air
Murmur of maternal lamentation
Cracks and reforms and bursts in the violet air
Falling towers
Jerusalem Athens Alexandria
Vienna London
Unreal

And still the chief constructive measures our leaders can take have the effect of pulling down the roof around our ears just a little sooner.

And so we can adapt an old Jewish formula and say about the coming of Christ: "The more mercy, the more judgement; the more judgement, the more mercy." When inquisitive

people first managed to peek inside an atom, the appalling thing was that the forces were so much bigger than they had expected. And so in the same way, when we get down to the roots of man's being and of being in general, the powers for good and for evil are so much more than man-size!

Hadn't we known? Hadn't we been told from the beginning? The powers all proceed, in a direct or perverted way, from the one whose ways are not like our ways, whom we must both love and fear. It is only through the love of God and the fear of God that we can support the thought of the Advent of Christ; much more so then that we could support the reality.

THE PREDICAMENT OF OUR AGE

By Thomas E. Murray

Member of the Atomic Energy Commission

YOU will expect me to discuss the predicament of our age principally from the standpoint of atomic energy. I shall therefore select several facts about atomic energy which, it seems to me, help to illuminate the predicament of our age. My purpose will be rather to raise questions than to answer them. I shall be content if my remarks afford a starting point for your discussions.

I begin with a bald statement of the most fundamental of all facts about atomic energy. The fact is that this colossal scientific achievement has brought about a far-reaching alteration in man's relationship to nature. I consider it no exaggeration, but the sober truth, to say that atomic energy has resulted in the greatest change in man's relations with nature since the fateful day in the Garden of Eden. As part of his punishment, man lost that mastery over the forces of nature that had been part of his birthright. During all the long centuries between that day and this man has been struggling to dominate, by the patient, laborious techniques of science, the mighty energies of nature. He has been attempting to make them the friendly servants, and not the obstructive enemies, of his human purposes. Now suddenly, by the discovery of methods to un-

leash the forces within the nucleus of the atom, man's century-long effort has taken a tremendous stride forward. Possessing this new knowledge of nature, man stands now at his highest historical point of mastery over the energies resident in the cosmos.

Two Alternatives

BUT in reaching this height, man has fallen into a predicament. As he looks into the future that his new achievement opens before him, he finds himself confronted, as never before, with two alternatives, each of which has been made possible by his command of atomic energy. One alternative is widespread devastation of this planet, accompanied by destruction of life on a monstrous scale. The other alternative is the inauguration of an era of material progress unprecedented in history. These are the extreme alternatives. But in its full extremity each is, I repeat, a genuine possibility. Either of them may turn from possibility into fact.

You already have here a preliminary statement of the newness of today's predicament. Man has always been able to destroy his fellows, but hitherto the forces of destruction at his command were limited. Man has always been able to improve his lot on earth, but the energies he could utilize to this end were likewise limited. Tomorrow this will not be the

An address at the national conference on the spiritual foundations of American democracy, Washington, November 8, 1954.

case. Man has within his grasp an unlimited force, the very source of all energy in nature, atomic energy. While it cannot be said to be infinite, as is the power of Almighty God, nevertheless as a force it approaches absoluteness.

The difficulty is that this force is a potential equally for death as for life. Indeed in its present state of military development it is a potential more for death than for life. There is nothing inherent in atomic energy that dictates the manner of its use. Its use falls to human decision. So it has always been with human discoveries. But now there is a difference. The misuse of atomic energy means death on a scale that staggers the imagination. To use the recent words of President Eisenhower, it means, "a world very greatly in ashes and relics of destruction." On the other hand the right use of atomic energy means life of a richness that makes the dreams of men grow pale by comparison.

Life or Death

ATOMIC energy then illuminates the human predicament in that it brings man newly, more sharply, more urgently, up against the ultimate human issues of life and death. It has always been man's experience to find that his very existence is menaced, threatened, in danger. Likewise it has always been his experience to discover that his existence offers almost infinite possibilities for expanding life. Both of these experiences are part of the human predicament; both of them are heightened in anyone who seriously reflects on the implications of atomic energy.

However, the reflective man, who looks to atomic energy for light on his predicament, will see deeper than this. Atomic energy will afford him a new insight to understand that the issues of life and death are not really ultimate. Beyond them lie the issues that properly can claim ultimacy—the issues of right and wrong, of justice and injustice, of love and hate. These are the underlying alternatives between which choice must be made. Life or death appear only as the reward or the penalty of the choice, made well or ill.

It has been said that atomic energy can furnish us with weapons that are "absolute." I have wondered if this fact might not help to direct men's attention to the truth which the Honorable Charles H. Malik, stated, with devastating simplicity, at Georgetown University

in June, 1954: "Nothing is more important today than to know that absolute standards exist, and to demonstrate their existence in theory and in life."

Caught as we are today between the dilemma of war and peace, shall we not come to understand that the basic human predicament lies deeper than this dilemma? That it lies in man's eternal situation between the alternatives of good and evil? That these alternatives are fixed by a will higher than man's own? That they are established with an absoluteness to which only the sovereign majesty of God can reach? That man must choose between these alternatives?

In making this point I do not minimize another aspect of today's predicament. I mean the difficulty of knowing in the concrete what particular course of action in today's crisis is good or evil. To discuss this question would lead us away from our subject. It would lead us into politics and diplomacy, into military strategy and industrial technology. It is enough here to suggest that atomic energy may well help us to realize that an essential part of that spiritual and moral recovery to which this conference looks must consist in a recovery of the absoluteness of the universal moral law. This law must remain in undisputed control of the "absolute" weapons which atomic energy furnishes us. Otherwise, the penalty will certainly be our spiritual annihilation and perhaps even our eventual physical destruction. By the same token we should understand that this same moral law, being universal, claims absolute obedience in every field of life. This universal moral law must rule supreme over all human actions, personal and social.

We Are One

WHERE atomic energy is concerned all mankind is involved. I have already mentioned President Eisenhower's reference to "a world very greatly in ashes and relics of destruction." This phrase is not merely rhetoric; it accurately describes a genuine possibility. Since this is a possibility, we know with all clarity that in today's predicament, it affects each of us in a most personal way. No man stands aloof from today's crisis. No man stands outside of it, since no man can promise himself complete immunity from the contamination of earth and atmosphere that may possibly result from large-scale use of

atomic weapons. More strikingly than any previous event in history the release of atomic energy has demonstrated the moral solidarity of mankind. We men are all one.

Practically speaking, what this means is that every man is responsible to all men, and for all men. The measure of responsibility varies with individuals; the fact of it weighs upon every individual. The problem is to make all men feel the weight of responsibility that lies in fact upon them.

Certainly an essential part of spiritual and moral recovery in our nation will be the recovery of a sense of personal responsibility, not only for oneself, or for one's family, but for the good of America and indeed for the common good of the moral unity which is mankind.

You will want to discuss the ways in which this sense of personal responsibility must manifest itself. I shall mention three. Perhaps the first responsibility is to acquire a true understanding of the basic issues of our times. I mean an understanding that goes deeper than the mere recitation of such emotional formulas as: "I love democracy. I hate the Soviets and Communism"—and all that sort of thing. Secondly, a sense of personal responsibility will manifest itself, simply and humbly, in a willingness to work, to work hard and long, to work in loyal cooperation with others. The discovery of atomic energy teaches a lesson here.

What we know of the atom was not easily found out. There was a long history of laborious intellectual effort and experiment. The challenge of truths to be known and of theories to be verified commanded the full energies of a group of distinguished scientists. They were dedicated men. Each of them personally felt his own responsibility; each was ready to contribute his unstinted share to the common effort of all. The time other men gave to sleep they gave to study. They led austere lives. That is why, at long last, the structure of the atom now stands at least somewhat removed from the shadow of human ignorance. This achievement was the result of an incredible amount of sheer hard work. Nature does not surrender her secrets to the indolent.

All of us may well take this lesson to heart. Victory in the spiritual and moral crisis of our age will not belong to the indolent. Those who will not submit themselves to the lengthy and exacting discipline of the truth are of no help

to us today. Those who shrink from the austerity of hard work are not our allies. Man liberated the energies of the atom only at the cost of a colossal cooperative effort. Only by a comparable effort, put forth in dependence on the grace of God, will man liberate himself and his own interior spiritual energies from the tyranny of fear and confusion and ignorance, from the enslavements of unreason and error and evil.

Sacrifice Demanded

THERE is a third responsibility which I should like to emphasize. Whatever else may be uncertain about the future, this much can be guaranteed: the present crisis will not be overcome until our people have made sacrifices, heavy sacrifices. This is true whether the resolution of the crisis come quickly or only after long generations. The responsibility to measure up to the inescapable demand for sacrifice rests upon all of us, individually and collectively. The question is, how ready are we Americans for sacrifice—for the willing surrender of our material possessions, and our comforts, our selfish interests? Are the American people so enslaved in the soft and easy aspects of life that they are unwilling to expose themselves to danger, hardship, and suffering?

The enemy here is plain. It is materialism. Materialism does not know the meaning of sacrifice in the Christian sense: the word and the thing are alien to it. The people that become entangled in the smothering meshes of materialism cannot rise to the spiritual heights on which alone such sacrifice is understood, accepted, and willingly made. A national readiness to meet the spiritual demands of the predicament of our age must therefore mean two things: the rescue of our people from the soft creed of materialism and the recapture of the noble Christian concept of sacrifice.

One Man Decides

THERE are other facts about atomic energy deserving our attention. An outstanding one is this: atomic energy has been shrouded in secrecy: accessible only to a few men. The American people were not, and could not properly have been, consulted before the initiation of the wartime project for the development of the atomic bomb. The American people were not, and could not have been asked for their views before the first atomic bombs were un-

fortunately dropped on Japan. If again it is decided to use atomic energy for war, the decision will be secret, shaped by a very few men. In America the atomic energy act places the responsibility for the final decision on one man, the President of the United States.

Consider two more facts. First, only a tiny handful of men in all the world understand the mathematical physics and other higher scientific disciplines involved in the release of atomic energy. Second, the manifold activities that make up the atomic energy program are likewise in the hands of only a few men in both the legislative and executive branches of our government. No less than the scientists, these few men, as trustees for the people, are responsible for the exercise of an ever mounting, ever expanding power. In a word, the destinies of mankind, which today are importantly dependent on the use or misuse of atomic energy, are committed to a few men.

What is the significance of this? One thing stands out: the predicament of our age comes to a focus in the highly uncomfortable predicament of these few men. Unprecedented power is thrust into their hands. But who, or what, will guarantee that they possess the measure of wisdom, justice, prudence, and moderation necessary for the right use of this power?

I do not suggest that you consider only the predicament of this particular handful of men. The existence of this small responsible group demands that we turn our attention to a larger problem. It is a problem to which we Americans ordinarily pay too little attention. Our normal preoccupation is with the needs of all the people, not with those few in atomic energy and other vital fields to whom we entrust our destiny. In appraising the contributions of the great mass of the people to our society and our culture we too often fail to acknowledge adequately the overwhelmingly significant responsibilities and contributions of the few. In this national conference perhaps we are thinking only of a mass movement, of a reawakening of religion and morality among the people at large.

Spiritual Problem

HOWEVER, the implications of atomic energy ought to correct these perspectives, where they need correction. The spiritual problem of the multitudes is pressing enough, God knows. But still more pressing is the problem of their few responsible leaders. It is

a spiritual, moral, and intellectual problem of the first magnitude. It exists not only in countries under one-man rule or under committee-rule; it also exists within our democracy. Simply because we live in a democracy, in which government is "by the people," we do not evade the truth of the ancient Roman maxim: "The human race lives in the life of a few."

I cannot attempt to describe in detail this problem that faces us today—the problem of that small group in our society upon whose vision and faith and courage and high moral principle the people depend, lest they perish. You are more competent than I to resolve the problem into its elements and to ponder the manner of its solution. I simply call the problem to your attention; for it troubles me. All I know is that the times in which we live require that we give special attention to the education and development of those few individuals upon whom we depend for leadership. We particularly need spiritual leaders, a handful of men and women who live at the height of the Christian Gospel in all its concrete fullness. They are needed as the leaven in the mass, as lights amid the darkness, as strong cities set upon hills.

We are met to discover how our times may be ransomed. Is it not then proper to recall that there will be no ransom unless there arises in our midst these spiritual leaders, unless a few rise up who will serve others, who will even give their lives as a ransom for the many.

A Devout Hope

I HAVE one final point to make. There are those who say that the possession of ever increasing stockpiles of weapons of mass destruction by both sides in the present world conflict will be an effective deterrent to the use of these weapons. Sir Winston Churchill has said: "Indeed, I have sometimes the odd thought that the annihilating character of these agencies may bring an utterly unforeseeable security to mankind . . . It may be . . . that when the advance of destructive weapons enables everyone to kill everybody else, no one will want to kill anyone at all."

This is indeed a devout hope. No one can say that it is more than that. There are weighty reasons for saying that the devoutness of the hope is not matched by its substance. In any event, even if this hope were certain, our problem, the problem that brings us together would not be solved. On the contrary,

it would be rendered more complex, more resistant to solution. Mr. Malik, in the discourse I have already quoted, puts the matter clearly: "If the fantastic development of modern weapons should in due course have the effect of neutralizing physical war as the final means of settlement, then the struggle must move entirely onto the economic, political, intellectual and spiritual planes. On these planes I am not at all sure that the West is yet adequately prepared."

As a member of the atomic energy commission, I have some personal knowledge of our country's preparedness for atomic warfare; and I have no doubts about our present and ever growing strength in this field. But I too am not at all sure about the adequacy of our strength on the higher intellectual and spiritual planes where the crisis is even sharper and more urgent. I know you share my doubt and concern; that is why we are here. God grant that the deliberations of this conference will lead to a restoration of that spiritual strength, which is so much a part of our heritage.

Anger or Awe

By Corwin C. Roach

Dean of Bexley Hall

THE two emotions, anger or awe, seem far removed from each other, but it is curious that the Hebrew word used in Ps 4:4 has been translated both ways. The new R.S.V. renders it "Be angry," but the older versions took the alternative "Stand in awe." The root idea behind the Hebrew word is to be excited or perturbed, to quake or quiver. It is a question then which meaning, anger or awe, is to be preferred. Either translation makes sense, and the scholars are divided.

In life itself, however, there is only one reaction which makes sense and there can be no division of opinion. What is our attitude toward our fellow men? Jesus warns us in the Sermon on the Mount there can be no half-way house. The man who is contemptuous of his brother is well on his way to a wrath which is deadly and killing. It must either be respect or anger. The same thing is true of our attitude toward God. There come times to us all as to the Psalmist of old when life seems to close in on us. We are in distress. The wise

man, however, remains humble. He does not fly into a rage and bewail his fate, but he looks to God in faith and trust. He has a sense of mystery and wonder of the universe and in the act of reverence he finds room for his soul.

There were two apostles whom Jesus sur-named Boanerges. It may be that the same word which we have been considering in Psalm 4 is behind that title. The evangelist interprets it in the adverse sense to mean "Sons of Thunder" and certainly there were occasions when the two apostles seemed to live up to that explanation. It may be, however, that Jesus had a higher meaning in view. He saw the time when they would be men of reverence and awe.

Every man is a creature of emotions. We are all Boanerges but by the grace of God we can translate that emotion into awe rather than anger, into reverence of God and man rather than the truculence of a self-willed man denied his own way.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT IS amusing to compare the clergy to the officers and crew of a ship (a coal-burning ship) and ask just what would be the parson's place? Would he be the captain? Oh no! The Bishop must be the right reverend captain.

Then might he be the mate? Well, a mate needs to know his navigation, and though we are still sometimes called "sky pilots," do we know how to navigate? Looking calmly around, it might be best to say no.

Perhaps we could be the steward, but no again! That position is left to the ladies. The purser? But the wardens' claims are paramount. There are the engineers. Could we be engineers? We might have a claim but would we have the skill? Oh dear! This is becoming embarrassing.

We cannot be the crew because the laity must be the crew. What then can we be? There is only one thing. We can be stokers. They keep the fires burning bright and without the fires the engines will not turn and the ship will not move. Black and dirty stokers, hidden below decks, that is the job for us!



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BOOKS...

Edited by George MacMurray

Jesus and His Ministry by Wallace E. and Marion B. Rollins, Seabury Press, \$4.00

Dean and Mrs. Rollins dedicate their joint historical account of Jesus' life to their students, and therein lies the greatest significance of the book. They mean students past and present, for since his retirement as dean of the Virginia Seminary, Dr. Rollins has acted as chaplain and Bible teacher at Sweet Briar College, where Mrs. Rollins has been chairman of the religious department for nearly a quarter of a century. They were married in 1946, when he was 76 years old.

This life of our Lord, compared to the recent flurry over Rops' *Jesus and His Times*, will not be as much publicized, but its superiority in scholarly care and restraint, and its calm common-sense faith, is nonetheless certain. It is not a book for scholars, but rather a work in which two devout minds of great integrity have sought to distill what they have learned as disciplined students, in order to pass it on to humbler students and workaday parsons.

The whole work radiates teacher qualities rather than research or pure scholarship motives, and Seabury Press has done a fine thing in publishing this fruit of two constructive lives.

—Joseph Fletcher

A History of the Church In England by J. R. H. Moorman. Morehouse-Gorham Co. \$6.00

The book editor had no intention of reading any history of the Church of England, when Moorman's book arrived. He planned to assign it to someone else for review. However, he picked it up and took a glance at Part III, "The Reformation and After." The intended glance lead to reading the book to the end, "The Modern Church." (1914-1952). Then he started at the beginning of the book "The Church in Britain before 597", and read to where he had started. "A History of the Church In England," is indeed a most readable and fascinating history.

Moorman admits that it is difficult to compress 1750 years of history into 400 pages, but he has accomplished that task admirably. The

author doesn't claim to be impartial, and admits that he has made a large number of sweeping statements. This well-written history of the Church In England will grip your attention and arouse and sustain your interest. For further reading and study, there are about 800 references.

Moorman is principal of Chichester Theological College and chancellor of Chichester Cathedral. This volume is an American edition of the original English edition. One of the reviewers of the English edition had this to say: "Dr Moorman is a very good story-teller indeed. This is quite possibly the best one-volume history of the Church which has yet been written." We agree.

—George H. MacMurray

The Righteousness of God, by Gordon Rupp. Philosophical Library.

Readers lacking technical ability in Latin and German, of whom there are many, have long needed a presentation of Luther's theology based on firm sources and set forth with clarity. Gordon Rupp's latest book fills that need admirably.

Luther was above all a "man of the Word"—a theologian and a preacher. As such he was grasped startlingly by the Christian faith during the formative years of his career, and developed such a penetrating understanding of the Gospel as was able to touch off one of the most powerful movements in Christian history. His work has usually been recorded in light of the narrow Protestant orthodoxy which came to dominate the Church which bears his name.

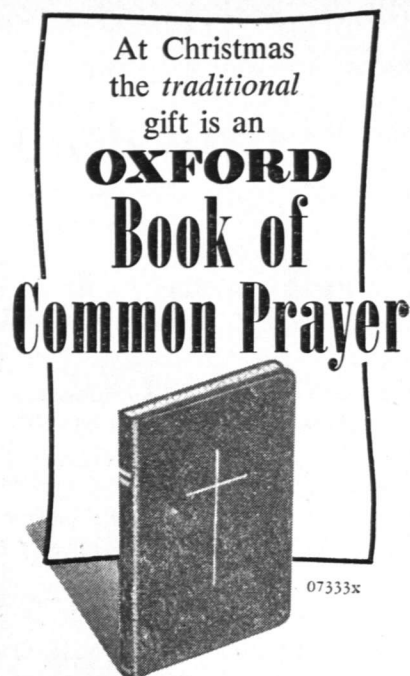
The Righteousness of God first clarifies the misunderstandings of Luther which have been handed down during the years, then sets forth the great themes of theology which ran through his early writings (of 1509 to 1521) and which ruled all of his later thinking. There are included essays on Luther's relation to humanism and to the problems of authority in Church and state.

The entire book is brilliant both in scholarship and in presentation. It opens to the reader the deep shafts of Luther's thought in a way never before accomplished in the English language.

—William A. Clebsch

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Frank Graham Urges Dynamic Church Effort for Peace

★ Hope that the Churches may become "the dynamic center of a spiritual chain reaction" for justice and peace was expressed by former Sen. Frank P. Graham of North Carolina, now United Nations representative in India and Pakistan.

Graham, prominent Southern Presbyterian layman and former president of the University of North Carolina, was the principal speaker at the annual United Nations service sponsored by the Manhattan division of the Protestant Council of New York.

The service was attended by members of various national delegations to the U.N. Benjamin Cohen, assistant secretary-general of the U.N., delivered a message of greeting from the international organization.

Stressing the need for the Churches to help spread "the love of God and man which transcends all differences, boundaries and curtains," Dr. Graham said that in doing so they would "patiently struggle for freedom of all people and peace with all nations."

"With a sense of brotherhood with people across the street and across the ocean," he said, "we would pray and work for the United Nations in the difficult pilgrimage of the peoples for peace in their eternal adventure toward the Kingdom of God who 'made of one blood all the nations of men for to dwell on the face of the earth'."

He called upon the Churches and "men and women of good will everywhere" to stand together on a five-point moral program. The program urged:

Universal enforceable dis-

armament of all weapons of mass destruction and drastic reduction of all other weapons.

Expanded technical assistance programs.

More vigorous progressive application of self-determination for all "conquered, engulfed or colonial" peoples.

Free exchange of information across all boundaries.

Full use of the U.N. by all member nations as "the best hope of peace in the world."

Referring to the U. S. Supreme Court's decision outlawing segregation in the public schools as "an historic step in the advancing consciousness of the community of man," Graham said all people in the U. S. should join in "the acceptance in good faith" of the ruling.

"Eleven o'clock Sunday morning has long been, both North and South, the most segregated hour in the calendar of the year," he said. "Those of us in the South who thought the Churches, instead of waiting for federal compulsion, should have prepared the minds and hearts of the people for the common use of public facilities, should now join in opposing defiance and evasion of the declared laws of the land.

"Through the Churches and local communities, we must work for progressive and entire fulfillment of the law with wisdom and in good faith. As Christians let us end now racial segregation in the Churches of Christ. As Americans may we grow in our sense of debt to Jews, Catholics and Protestants."

CAVERT TO SPEAK IN AFRICA

★ Samuel McCrea Cavert, American secretary of the World Council of Churches, will address an interracial conference of Church leaders to be held in Johannesburg, South Africa, Dec. 7-10. The theme is "the extension of the Kingdom of God in our multi-racial land."

It was called by the Dutch Reformed Church which sponsored a similar conference last year which was attended only by whites.

Archbishop Clayton of Cape-town will be one of the presiding officers, and speaking with Cavert will be Norman Goodall, secretary of the International Missionary Council whose headquarters are in London.

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★ William Temple College, founded in 1947 and named after the late Archbishop of Canterbury, has been officially opened in its new home at Rugby, England.

It provides a center where men and women can come from industry, commerce, teaching and the professions to learn how they can best apply Christian principles in their everyday living. It is described by English papers as a pioneer venture in the field of Christian sociology.

ANGLICANS DECRY HORROR COMICS

★ The Church Assembly on Nov. 16 urged "every action that can be taken" to protect children of Great Britain from the horror comics. The subject was dealt with in the Witness Story of the Week in the Nov. 18 issue.

UNUSUAL CHURCH IN PITTSBURGH

★ People who go to one of the busiest airports in the world, the Greater Pittsburgh Airport, now find that the Episcopal Church has a newly established mission there. It meets in the theatre auditorium with a congregation averaging

38, and a church school of 15. The work is in charge of the Rev. Howard D. Daugherty Jr., who works mornings in the diocesan office and his afternoons at the airport and the community that surrounds it.

CHURCHWOMAN HONORED

★ For the seventh time in 13 years the Gold Key, Los Angeles' top award to women for community service, has been awarded to an Episcopalian, Mrs. John Monk of St. Alban's, Los Angeles.

A member of the welfare planning council of the Los Angeles area, Mrs. Monk has long been active in the child guidance clinic and in family service. She was one of the

leaders in establishing the volunteer bureau, which serves all welfare agencies throughout the year in various capacities.

NEW GUINEA BISHOP GETS PLANE

★ Bishop Strong of New Guinea has been given an airplane by the Episcopal Church, through the world relief fund. The \$8,000 plane will carry the bishop and his staff into the remote central highlands of the island.

★ Trinity, Bradford, Conn., conducted a drive for books and magazines for use at the three mental hospitals of the state.

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9:30, EP 5

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Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45

SCHWEITZER GETS \$40,000 FUND FROM OSLO

★ Albert Schweitzer, noted medical missionary and winner of the Nobel Peace Prize, was given a "goodwill" offering of \$40,000 by the people of Oslo to help him build a leprosarium at his jungle hospital in Lam-barene, French Equatorial Africa. (See Witness, 11/18).

The money was collected in a three-day campaign sponsored by Oslo newspapers and presented to Dr. Schweitzer at the town hall. During the presentation ceremony, to which he was escorted by a procession of 1,000 students bearing torches, Dr. Schweitzer was voted an honorary life membership in the student society of Oslo.

President Frede Castberg of the University of Oslo paid

tribute to the 79-year-old missionary, philosopher, author and world-famed musician.

"His manifold and important work as a scientist, his noble interpretation of music and, more than anything else, his unselfish and indefatigable work in healing the suffering of people in distress," Dr. Castberg said, "have set the highest possible ideals for Norwegian students."

After the ceremony, Dr. Schweitzer stepped onto a balcony of the building and spoke to an estimated 20,000 persons gathered in the public square. He expressed deep appreciation for the gift and for the reception given him during his four-day visit to Norway.

According to city officials, the welcome extended to the Alsatian-born peace prize win-

ner during his stay here was the most enthusiastic ever accorded a non-Norwegian.

BISHOP LITTELL HONORED

★ Bishop Littell, retired bishop of Honolulu who is at present a patient in St. Barnabas Hospital, New York, was honored on November 30th, the occasion marking his 55th anniversary as a priest. Following a Communion service which he celebrated there was a breakfast where he was presented with a bound book containing letters of congratulations from about 100 fellow bishops.

Bishop Littell celebrated his 81st birthday earlier in November.

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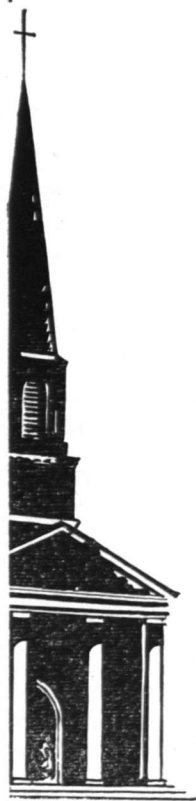
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HOLD GEORGIA CHURCH NEWS CLINIC

★ Some 325 newspaper executives and religious leaders attended the annual Georgia church news clinic at Atlanta.

Principal speakers were Ralph McGill, editor of the Atlanta Constitution, and Willard A. Pleuthner, New York advertising man and author of Building Up a Congregation and More Power For Your Church. Mr. Pleuthner, an active Episcopal layman, stressed the value of Church advertising.

"One of the most important things ministers and other Church workers should bear in mind," he said, "is that people need to be told things and then reminded of them again and again."

Mr. McGill told the delegates there is tremendous competition for newspaper space and Church news must be weighed according to its news value just as any other story.

"Religious news has come into its own in recent years," he said. "Editors are beginning to realize its importance and how much it means to today's religion-conscious readers. Editors do want to know what is going on in churches just as they want to know what is happening in every other phase of community life."

NOTABLE MINISTRY IN NEW YORK

★ Rev. James J. Thomas was installed Nov. 15 as minister of Mott Haven Reformed Church,

New York, at ceremonies in which leaders of the Reformed Church took part.

He is the first Negro to head a congregation in the 326-year history of the denomination which belongs to the same family that supports racial segregation in South Africa. He will minister to a predominantly white congregation.

FIRST GRANT TO CHURCH

★ The Bill of Rights Fund, recently organized to defend civil liberties in the United States, will make its first grant of \$1,000 to the First Unitarian Church of Los Angeles, it was announced today by Corliss Lamont, chairman of the fund.

The money grant is to assist the church's legal battle against the California Levering Act requiring a loyalty oath from religious, educational and charitable institutions as a condition for their tax exemption. The First Unitarian Church is one of a number of religious organizations that is refusing to sign the oath on the grounds that it violates the first amendment's provision establishing separation between Church and state.

Present plans are for the First Unitarian Church to pay the tax to the state and later sue to recover. The Church is trying to raise \$10,000 to fight the loyalty oath, which it terms "an attempt by the state

to control the conscience of the Church."

The Bill of Rights Fund, a non-profit group, was organized on Nov. 4 with a gift of \$50,000 from Lamont and the stated aim of raising a million dollars to defend the American Bill of Rights. In addition to Lamont, chairman, other officers are Augustus M. Kelley, treasurer and Edna Ruth Johnson, secretary. Philip Wittenberg is counsel.

URGE NEW SYSTEM IN ENGLAND

★ The Assembly of the Church of England meeting last week urged modification of the system whereby prime ministers advise the sovereign on the appointment of bishops and deans. The resolution did not offer a method.

An earlier measure proposed that the ecclesiastical members of the queen's privy council make the recommendations, but this was withdrawn because it would bring up the whole matter of disestablishment.

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BACKFIRE

JOHANN SCHENK

Assistant, St. Paul's, Paterson, N. J.

Kindly permit me to make some comments on Dean Pike's article entitled "Biblical Scholarship," which appeared in an issue of your magazine.

While I agree with the Dean that we ought not to underestimate the role of the Church as vehicle of divine revelation and producer of the Bible I cannot share the author's trust in what he calls "The results of modern Biblical scholarship."

"Sound Biblical Scholarship" with the exception of textual criticism has produced many and often contradictory results and I challenge the right of any scholar to either suggest or deny the veracity and historicity of our Lord's miracles, such as that of Cana on the basis of accumulated learning. No amount of scholarly study can indicate or suggest the opposite. These are matters of faith—not of scholarship and they must be accepted on faith. I personally believe in the historicity of the miracle of Cana, not because of what any scholar tells me can or cannot happen,—did or did not happen, but because of what I believe Jesus Christ can do. While Cana certainly has its symbolical implications and deeper spiritual meaning, these fall into the field of theology and preaching, in my opinion, rather than into the field of Biblical scholarship.

I agree with the author that the Christian must not park his mind outside the door. But let me say at this point, that I do not believe this is the case at all when you accept the miracles of our Lord as fact. It is rather a surrender of the intellect in faith to our Blessed Lord.

Again I agree with Dean Pike that our faith is not ultimately anchored in the books of the Bible but

in Christ and the good news. But let us never forget that news must be transmitted somehow and this was ultimately done in the written Word.

Finally the author remarks, that "if we hold the faith once for all delivered unto the Saints" we need not fear new information which scholars provide us. Let me say in re- the Church is not so much our fear sponse that our weakness today in of new information as fear of the old information.

It is the fear, that men will shy away from the Gospel because of the supernatural in it. I believe that this is where we Episcopalians make our mistake, the mistake of seeking truth by finding fault.

LUTHER D. WHITE

Layman of Waterford, Conn.

The question of "sink or swim, survive or perish" is much with us nowadays. With the modern death dealing devices, of which we hear so much, the question arises as to how much longer our civilization will endure. We all feel that our religion is necessary for the world but if the



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world is destroyed how can religion survive? For these reasons we must resolve that civilization must be preserved.

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