

The **WITNESS**

NOVEMBER 28, 1957

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NEGLECTED MEN OF THE NAVY

CHAPLAIN F. F. SMART tells in this issue
of how the Episcopal Church is neglecting
men and women of the navy and marine corps

FAITH AND THE SPACE FRONTIER

SERVICES

In Leading Churches

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The WITNESS

For Christ and His Church

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In Leading Churches

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In Leading Churches

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

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Story of the Week

Episcopal Church Fails to Supply Chaplains For The Navy

By F. F. Smart Jr.
Chaplain in the U. S. Navy

★ At the close of world war two seven percent of the chaplains on active duty in the navy were clergymen of the Episcopal Church. Today less than three percent are Episcopalians and, unless current trends are reversed, within four years our Church representation is likely to drop below two percent.

The ministry of the Episcopal Church to the men and women of the navy and marine corps has reached one of its lowest ebbs in many years, as far as percentage representation in the navy chaplain corps is concerned.

When the present Episcopal group is analyzed some remarkable conclusions are apparent. They will not support the average Episcopalian's complacency about the influence and leadership which our Church traditionally has had both in the life of our country and its naval service. Former navy chaplains too will be disturbed by the rather painful change in the picture since they last reported to quarters for muster.

The breakdown of Episcopal navy chaplains by status is as follows:

There are two captains in the navy, estimated to retire in 1961-63.

There are eleven commanders, eight of whom are in the navy and the other three in the navy

reserve, estimated to retire in 1960-63.

There are three lieutenant commanders in the navy, estimated to retire in 1964-73.

There are seven lieutenants, three in the navy and four in the navy reserve, with no estimate on time of their retirement.

There is one junior lieutenant in the navy reserve who will be separated before January 1, 1958.

These figures, which illustrates the present structure of the group of twenty-four navy chaplains now on active duty, should be studied with certain facts in mind.

Of eleven chaplains in the rank of commander, eight are regular navy, four of whom have failed twice or more of selection, and three are naval reservists who may be released involuntarily at any time.

The ages of these eleven commanders and of the two captains range from forty-three to fifty-seven. This age bracket makes them vulnerable to elimination by illness or death as well as by forced retirement.

Inasmuch as promotion attrition for the group has been high since 1951 and as the navy's present over-supply of senior officers constitutes a serious problem for the planners, it is very unlikely that any of the senior chaplains will be on active after 1963. It is also probable that at least four of the eleven com-

manders will be forced to retire in 1961.

Because of the above considerations our largest segment, comprising thirteen out of the twenty-four Episcopal chaplains, essentially is made up of "short timers."

The more junior segment, composed of the lieutenant commanders and the senior and junior lieutenants, might be considered by some to contain the future Episcopal Church leaders in the corps. However, five out of the eleven chaplains are naval reservists one of whom is scheduled for separation within three months. Two of the lieutenant commanders began their service during world war two and all three are very near the age of forty. Their chances of promotion to captain before retirement are mathematically slim.

The facts indicate that as far as Episcopal Church representation in the navy chaplain corps is concerned the present situation offers little comfort and the future is dreary indeed. Notwithstanding the high calibre of some individuals, our leadership potential can be described as barren. No Episcopal navy chaplain has served as chief of chaplains since Sidney Key Evans held the position from 1929 to 1935. Incidentally, his immediate predecessor, Curtis Hoyt Dickens, also was an Episcopalian.

No Episcopal navy chaplain has been selected for promotion to the rank of captain in the last seven years. This is simply a statement of fact not intended as a reflection on selection

boards or the individuals concerned. However, since four of the most senior of the commander-rank group are now in the failed of selection category, and the next chaplain in order of seniority is six years junior in date of rank, it is apparent to anyone familiar with the lineal list and present promotion rates that few Episcopal chaplains now in the rank of commander can expect promotion until after 1960.

Regular Navy

New Episcopal chaplains who have transferred to the regular navy since 1950 number exactly four, according to the present list. These are men who have decided on the chaplaincy as a career. On this basis I estimate that by 1961 we shall be fortunate to have as many as eighteen Episcopal chaplains serving the navy and marine corps since the number leaving the service will exceed the indicated total of new regulars and temporary reservists combined. When one considers that even the convocation of Richmond on tiny Staten Island has twelve or more Episcopal clergy and that the diocese of New York, of which it is a part, can muster more than four hundred, the contrast between the Church's representation in the civilian community in which I now reside and in the naval service becomes all the more stark. Truly, most Episcopalians in navy and marine uniforms never meet one of our chaplains during their entire service, except for a possible brief contact at training stations.

We who have served the Church and the nation since the days of the Axis and Pearl Harbor as regular navy chaplains or as career reservists, are nearing the end of our active duty. We have seen our numbers shrink steadily since 1946 so that today we anticipate that when our time comes to retire

from the navy only the merest handful of Episcopal chaplains will be left to represent what has been for many generations of navy and marine corps folk the Church which seemed to have the service most in its heart.

Armed Forces Division

The armed forces division of the National Council has done a valiant job in trying to inform the Church concerning the needs of Episcopalians in the armed forces. Under the leadership of our Presiding Bishop, of men like Bishop Harry S. Kennedy of Honolulu, Bishop Henry I. Louttit of South Florida, the executive secretaries of our armed forces division, and others, we in the chaplain corps have been supported, guided, and encouraged in our work. Nothing I have written should be interpreted in any way as a reflection upon the accomplishments of our Church's civilian leadership.

This is written from the point of view of one close to a single aspect of the problem of relating the Church to the armed forces. Its purpose is to assist the National Council in its constant efforts to recruit chaplains for the naval service.

My own conclusion from a study of the present situation with sixteen years of active duty as a background, is that the Episcopal Church must search for and recruit vigorous, manly, and patriotic men to serve in the naval chaplaincy both as career chaplains and as active duty reservists willing to give from three to five years of their ministry to the men and women of the United States navy and marine corps. We shall continue for many years to need both the regular navy chaplain who will stay with service life to rise to positions of leadership within the corps, and the reservist who will hold the line for a few years as so many other

young men are required to do for the security of our country. I am not by temperament a professional flag waver, but I am convinced that patriotism is not merely a wartime requirement. Our clergy flock to the colors in great numbers as soon as a shot is fired. They are, by and large, simply not interested in serving once the ink dries on the treaty documents.

No Sinecure

The career of a navy chaplain is no sinecure. In one sense it takes more patience and faith to stay with this work in peacetime than is required in wartime. The chaplaincy is a lonely life, and in some ways, a frustrating one from the point of opportunities for really vigorous and effective Christian leadership. And yet it is a wonderful ministry in other ways. Very often if the chaplain is not there the Church will not be there.

One discovers an ecumenicity in the chaplain corps which is a rich and valuable thing. He meets men and women who are fine Christians and great Americans. He learns from experience that travel does broaden the mind and the heart. He who leaves home, parish, friends, and family to serve as a chaplain admittedly leaves a great deal, but also he gains from the service more than he as an individual ever is likely to give.

I believe the situation facing our Church with respect to the navy chaplaincy is a challenge, one which the National Church will be forced to present ever more urgently in the course of the next five years. However, unless the reasons for the challenge are understood now, and unless some good men come forward to meet it now, by 1961 the Episcopal Church will have all but bowed out of the picture as far as her ministry within the naval establishment is concerned.

No one who loves the Church

and has a concern for her ministry to the naval service wants to see this happen. But, there is no apparent way to avoid this consequence if the present situa-

tion is allowed to drift to its logical conclusion for want of men who will respond to the challenge.

Migrant Workers Taught Rights By National Council Agency

★ An ambitious three-year educational project to teach migrant agricultural workers their rights and responsibilities as citizens, as well as to train communities to extend help and understanding needed by these million or more homeless people is being launched by the National Council of Churches. A grant of \$112,500 from a foundation will underwrite the program.

Announcement of the new project was made by Miss Edith E. Lowry, national director of the migrant ministry for the National Council's division of home missions at the third annual migrant luncheon. Miss Elsie Farris, Long Beach Cal., attorney and expert on world affairs addressed the 400 Church and civic leaders attending the luncheon.

William H. Koch, Jr., state director of the migrant ministry in Arizona, has been named to head the new migrant citizenship training project, Miss Lowry noted.

With offices in Chicago, Koch will direct a field staff in discovering new ways of arousing communities so that they will make available to migrants their total health and education services. The new unit will also work out techniques for educating migrants in how to make use of these community aids.

Further, project directors will develop leadership inherent among the various migrant groups, as they move from the southern border states and fan out northward during the har-

vest months and will train the permanent 30-man migrant ministry staff throughout the United States how to make use of the new teaching techniques so they can carry on this phase of the work regularly.

Through Councils of Churches and of Church Women this ministry staff functions in 31 states—the only nation-wide program aiding the crop pickers and their families.

In announcing the project, Miss Lowry said that it would center at first in the central states.

"Hopefully, it will produce information and methods which will help migrants better their lives," she said. "Often migrants have no idea where to turn to get medical services or schooling for their children or themselves. Such simple, everyday matters as how to file for social security, where to get a child vaccinated or how and why to pass a driver's test are completely outside their ken. We want to help them know their rights and how to exercise them.

"As our new project leaders develop leaflets, posters, visual aids etc. plus ways of approaching the problem, these techniques will be passed on to the 300-man summer staff who form a link between the migrant and the community all over the country. This will enrich their training and help them work toward long-term goals."

For the past three years Koch guided the rapidly expanding educational, religious and recrea-

tional activities carried out by the migrant ministry for as many as possible of the 100,000 migrants who fill Arizona in the winter months, working in cooperation with the Arizona Council of Churches. Through 300 volunteers guided by migrant ministry staff, a comprehensive program was offered covering religious and health education, child care, play, home management, home visitations, referrals and inter-agency cooperation.

REPORT ON HOMOSEXUALS APPROVED BY CHURCH

★ The Church of England Assembly—by a narrow margin of 155 to 138 votes—approved in principle proposals to make homosexual conduct between consenting adults no longer a criminal offense.

The proposals were made by a government committee headed by Sir John Wolfenden, vice-chancellor of Reading University.

The assembly's endorsement came after an unusually stormy debate. It is believed to have greatly strengthened chance for the Wolfenden recommendation to become law.

Strong support for the recommendation came from the Archbishop of Canterbury who told the assembly that while homosexuality violates manhood it is unjust to make the homosexual a criminal.

He argued that it is unfair to brand such a person as a criminal "while the man who breaks up a home by adultery, or by habitually seeking his own indulgence by fornication, is regarded as still a respectable man of society, guilty of no offense."

The Wolfenden committee also made far-reaching proposals for the control of prostitution in Britain. These proposals, however, were not considered at the Church Assembly meeting.

Enforced Racial Segregation Opposed by Clergy Group

★ Eighteen clergymen in Bethesda, Md., white suburb of Washington, D. C., issued a statement declaring that "the principle of enforced racial segregation is a contradiction of our Christian faith."

Eyeing the spreading network of segregationist groups in Maryland and neighboring Virginia the clergymen declared: "We pledge ourselves to resist any organization which incites race prejudice and undermines respect for law."

The signers represented all 14 churches which are affiliated with the Bethesda Council of Churches. The statement was read from the pulpits of all the churches and also distributed in printed form.

Entitled "Our Ministry of Reconciliation," it was prepared after two months of discussion by the clergymen. The Rev. Lloyd G. Brown, president of the Council of Churches, said the ministers felt events in Little Rock, Ark., and cross burnings in southern Maryland indicated that racial disorders could break out even in communities where they were not expected.

Racial segregation existed in Maryland public schools until the 1954 Supreme Court decision outlawing it. Since then integration has made gradual progress but housing remains largely segregated, particularly in Maryland suburban areas.

The Bethesda clergymen spoke out on the race issue at a time when Protestant clergymen in Arlington, Va., a Washington suburb across the Potomac River, are under fire from segregationists because they advocate peaceful acceptance of the Supreme Court decision.

"This is a time for clear thinking about fundamental princi-

ples," the Bethesda pastors said. "We must stand up for the spirit of democracy and speak out for justice and humanity."

"Recent events have demonstrated the decisive influence of public opinion and the wisdom of preparing for emergencies which strain the human resources of a community. There is always the possibility that, even in the most unlikely places, violence, hatred and discord may break out."

They warned that "neutrality and indifference" by churches toward social issues "can be costly." The Christian Church is deeply involved in issues arising out of racial segregation, the ministers said, because they are "essentially moral and spiritual in nature."

Christianity "teaches that no man can love God and hate his brother," the group said. They added, "We are painfully aware that the Church in America, both in the past and even in the present, does not live up to its own standards of conduct."

CONFERENCE ON THE MINISTRY

★ A conference on the ministry held at Bexley Hall, Gambier, Ohio, on the weekend of Nov. 8-10 drew the largest attendance in the history of this annual event. More than fifty young men came, not only from parishes in Ohio but from Pennsylvania, West Virginia, Delaware, Michigan and Kentucky.

The conference was designed to offer men who are considering the ministry as a vocation some help in reaching a decision. The occasion was set in the context of actual seminary life in order to give visitors an idea of what that life is like in general

and in particular what it is like at Bexley Hall.

Lecturers included the Rev. W. Chave McCracken, rector of St. Peter's Church, Lakewood, O.; Professor Thurston Manning of the department of physics at Oberlin College; the Rev. Hunsdon Cary, rector of St. John's Church, Youngstown, O., and Dean Corwin C. Roach of Bexley Hall. The address of welcome was made by F. Edward Lund, Kenyon's new president. Mr. Lund is a former president of the Tennessee Valley convocation of Episcopal laymen.

Among the topics considered were preparation for the ministry, the Christian vocation, the call of the ministry, the ministry's work, and the layman's view of the ministry. At the concluding session a senior at the school, Robert Yonkman of Grand Rapids, Mich., described "A Student's View of Seminary Life."

ECUMENICAL LEADERS TO MEET

★ Executives of seven world Church bodies who have just held a consultative meeting at Geneva, Switzerland, agreed to meet again informally next year. It will be held during sessions of the central committee of the World Council, which will meet on the Island of Rhodes next August.

Participants will exchange statements of purpose, constitutions, progress reports on study projects and information on future denominational meetings.

NAT KING COLE GIVES BENEFIT

★ Nat King Cole gave a benefit in Los Angeles on November 23rd for the youth camp which brings together 1,700 young people each summer.

Also benefitting was the youth program of Mr. Cole's own parish, the Advent, Los Angeles, in which his two daughters participate.

EDITORIALS

Include Us Out

WE FORGET just what big deal was on in Hollywood which Sam Goldwyn turned down in the deathless words, "Include me out". And we are not wholly clear what deals the princes of this world currently have under way: all we know is, we don't want any part of them. This is a sweeping and perhaps, at first sight, irresponsible line to take. It is usually thought to be at least a debatable matter how far Christian people can be permitted to withdraw themselves from politics, national or international. But our impression now is, that there is nothing to be gained from getting involved in the affairs of the world, and everything to be lost.

Our opinions on this point were focussed by a recent article by Mr. Hanson W. Baldwin in the New York Times Magazine. We quote Mr. Baldwin particularly because he has consistently represented at least as moderate and well-informed opinion as can be found anywhere in the Pentagon. He does not, like various generals, go around muttering about preventive war; he knows, as Mr. Charles Wilson did not know, that technological progress must be based on pure research. (We could wish that neither Mr. Baldwin nor anybody else would blab this last secret abroad, but that is another matter.) Here is part of what he says:

"And we should make it amply clear that we shall choose death rather than domination. John Foster Dulles has been much criticized for his famous 'brink-of-war' statements. But, whether advisable or not, his statements were true. Unless we are prepared to risk war we cannot win peace with freedom. If we put peace at any price as our goal, we shall have neither military philosophy nor military power; Moscow will be supreme."

Now some commentators have been taking the line that if we keep our military technology ahead of Russia's at every point, she will not dare attack us full-scale; the only possible wars will be local wars, fought with more or less conventional weapons; the greater weapons on both sides will cancel each other out. We do not believe that this line is ultimately defensible, but at least it gives a sane reason for the development of new weapons; if we develop them fast enough, we

shall not have to use them. But it is not clear to us that Mr. Baldwin accepts this line. It is true, he says that "unless we develop a military philosophy built upon restraint there is no hope for future civilization"; and he follows this up with concrete suggestions (which we are happy to see) about how to fight small wars and keep them small. But what is this business about "death rather than domination"?

Perhaps it is just rhetoric for "sending troops to another Korea rather than lose our advance bases". We hope so. We ourselves see no certain reason for holding that small wars can be kept small. Nothing we know about the masters of the Kremlin—especially now that they are supreme over the army also, with Mr. Zhukov's ouster—leads us to believe that they would have scruples about risking the future of civilization for a surprise victory. And, we may say, nothing we know about the masters of the Pentagon and the State Department leads us to have such confidence in their wisdom that we can be sure they will not provoke the Russians to all-out assault. We only have to be pushed over Mr. Dulles' brink once.

STRONTIUM 90

WE MIGHT be capable, we hope, of choosing death for ourselves so that our children might be free from domination:

dulce et decorum est pro patria mori.

But we will choose domination any day rather than death if death means that there will be no patria or children left to enjoy freedom. We should be much happier to see healthy grandchildren under Soviet military occupation than grand children with leukemia under a nominal freedom. The rolling roads of the Cumberland fells, which your bicyclist traversed three years ago, today run white with discarded milk because of a minor accident at the Windscale plutonium works. The maximum concentration of strontium 90 in babies' bones in England went up 30% in 1956. And these are just the inadvertencies of peace and weapon-testing.

We ourselves, as our readers from time to time complain, have a deficient sense of the mercy of God. But we have never for an instant doubted

the justice of God, or anyway of Justice plain and simple. We have been reading history recently, and we are well convinced that if the Soviet sets up a world empire it will not keep it forever. We ourselves would accept with some enthusiasm a commission as a guerilla leader to harry the occupying forces of the Ozarks. But for all the words of the Eisenhower administration about God, we are not at all sure that they believe in his justice in that sense. And because they do not trust corrupt power to destroy itself, do not trust American freedom to defend itself in adversity, they are willing to take the gamble of making life impossible in America, Russia, or elsewhere.

We have no reason to feel that a Democratic administration would do much better. Mr. Stevenson has not, since his campaign, started a one-man movement to bar the testing of nuclear weapons. We ourselves are convinced that if a general popular revulsion against nuclear weapons

should arise in America, not all the powers of the Kremlin could hide it from the Russian people; they might stop being afraid of us, and believing their leaders. At the very least, the nations of the Far East would for the first time have good reason to trust us.

But we are not overestimating our influence on public opinion in America; we are simply recording our determination not to associate ourselves with the present madness. We shall not, under prevailing conditions, encourage the pursuit of nuclear physics or aerodynamics. We shall do our best, week by week, to convince our readers of the magnitude of the danger and the folly of American military preparations. And, we trust, we do not underestimate the recuperative power of the human race.

We are simply doing what in us lies to prepare as many people as possible for the debacle, if it comes; so that they will have started to prepare their physical and emotional defences beforehand.

Faith and The Space Frontier

By Alfred B. Starratt

Rector of Emmanuel, Baltimore

UNTIL very recent times no man in history ever traveled at a speed much greater than ten miles per hour. Many men now living remember the first time man reached an hundred miles per hour. In the last ten years men have traveled more than a thousand miles per hour, and during recent weeks we have been given proof that a living organism can travel in outer space at speeds exceeding twenty thousand miles per hour. It may now be considered a sober and realistic possibility that with the development of more efficient atomic engines men will be able to travel in outer space at speeds approaching six hundred million miles per hour.

Along with this rapid increase in possible speed, we are in an age of rapidly increasing astronomical knowledge. Our own galaxy is but one of millions of clusters of stars. If only one star in every hundred in our galaxy has a planetary system like our own, then there are more than a billion stars in our galaxy which have planets that revolve around them in the same way that our planets revolve around the sun. Since our sun is a relatively young star, it seems very likely that intelligent beings with perhaps a few million years more experience than ourselves exist within a few billion miles of our sun and earth.

Add up these probabilities and you begin to

realize that we are now beginning to push through the space frontier toward mysterious denizens of outer space who will one day be our not-so-distant neighbors. And if we are beginning to break through the space barrier on our side to reach out toward them, there is no reason why some of them, who reached our stage of scientific and technological development millions of years ago, might not cross the same frontier in the other direction.

It is this realization that lies behind the vague fears that have haunted vast numbers of people since the Russians were successful in launching their satellites. If we can get out of our envelope of atmosphere, those others out there can get in. Hence the appearance of the first two Sputniks was followed by a rash of flying saucer stories and tales of mysterious lights that travel around above the surface of the earth. Hence, too, the feeling of anxiety that one senses in many a conversation about those two new speeding objects in the sky. It no longer seems foolish to worry about intelligent beings who dwell in outer space.

SUPERNATURAL BEINGS

SUCH anxiety is, however, not new in the world. Look, for example, at the sixth chapter of the Epistle to the Ephesians. In that chapter

Paul reminds his friends in Ephesus that the Christian faith is a kind of armor that is needed for their protection in their warfare with the supernatural beings who live in the sky. "For," he says, "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (R.S.V.)

Any competent historian will agree that in those words Paul is not using figures of speech. He is giving the names of what both he and his readers believed to be actual supernatural beings who appear to men on earth as stars in the sky. Such astral beings were as real to him as were the Ephesians to whom he was writing his letter. In common with at least ninety-five percent of all Gentiles who lived in the Graeco-Roman world of that time, Paul believed that the stars were superhuman beings who control, or at least greatly influence, the destinies of men on earth.

Astrological symbolism runs through the whole New Testament, and one of the greatest appeals which early Christianity offered to potential converts among the Gentiles was its promise of freeing men from the evil influence of the principalities, the powers, the cosmic rulers of the present darkness, and the spiritual armies of wickedness in the starry heavens.

They made good on that promise by giving to those fear-ridden devotees of astrology a more adequate theology than had been generally held among them up to that time.

The Old Testament demonstrates that the Jews first thought of God as living on Mt. Sinai. Later they believed that Jehovah occasionally made an expedition from his mountain home to come to the aid of the armies of Israel. Still later they thought of him as having moved to Palestine and becoming a permanent resident within their country. But he was confined to that country, and when they were captives in Babylon and were taunted with the question, "Where is now thy God?" their natural answer would be, "Back home in Jerusalem." "How," they ask, "can we worship Jehovah in a strange land?"

ONE GOD

IT WAS the Second Isaiah (Isaiah 40-66) who, during the latter part of the Babylonian captivity, first made generally popular among the Jews the insight that there is only one God, and that he is the Lord of the whole creation. Christianity carried this Jewish insight to the whole of the Mediterranean world. To the pagans who feared the malevolent influence of astral divini-

ties, the Christians could quote the splendid poetry of Isaiah: "Lift up your eyes on high and see: who created these? He who brings out their host by number calling them all by name . . . Why do you say, O Jacob, and speak, O Israel, My way is hid from the Lord, and my right is disregarded by my God? Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth." (Isaiah 40:26 ff. R.S.V.)

Passages of that kind are a sufficient answer to any pagan who feared the power of astral divinities. Since there is only one God, the Creator of all that exists, there can be only one universe and it is all in God's control. If the astrological divinities are real, they were created by God and are subject to his will. So there is no need to fear them.

This is the meaning of Paul's great affirmation in the eighth chapter of his Epistle to the Romans when he writes: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

We've outgrown the belief in stars as supernatural beings who threaten our fate on earth, but the same theology should show us how absurd it is to worry about the kind of beings whom we may discover, or who may discover us, as we stand on the frontier of space. One God means one universe and one kind of value in all its parts. It is impossible that intelligent beings on other planets should have values different from our own. And if they have a few million years more experience to give them a technical advantage over us, we may hope that one result of this will be that they practice more fully the ideals to which we give only lip service.

Indeed, one recent writer suggests the possibility that our neighbors in space already know all about us. Having seen the way we behave they may well have decided that it is best to stay a few light years distant from us lest they be corrupted by our bad habits.

We stand on the frontier of space, but there can never be any frontier between us and God except those we build in our own minds. God here is also God there. Beauty and goodness here are the same as goodness and beauty there.

This is the truth about our relationship with beings on the other side of the space barrier. It is also the truth about the more familiar beings who inhabit the earthly space outside of our own

individual skins. Our real and present danger is not what we may discover in outer space. Our present danger is found in the isolation of spiritual space between man and man right here on earth. Our danger arises from our lack of faith that God in our own home town is also God in every other man's home town—that God in me is God in all other men of every nation, race, color and creed.

The power that can carry us to the stars can also wipe us from the face of the earth if we do not soon learn that all men everywhere are children of God and all men everywhere, including you and me, share the same human nature with its devilish as well as its divine possibilities.

ALL MEN EVERYWHERE

OUR fate rests upon our ability to learn to say “we”, and to mean by that word not some little group on our side of a barrier, but all men on the face of the earth. Our destiny will be determined by whether or not we can learn to identify ourselves with each man simply as man.

Then we will discover that their goodness is our goodness and their evil is our evil. We will know that the tyrant who is hungry for power and who will fry children in atomic radiation for the sake of victory dwells in your heart and mine. We will learn that the fatal split in mankind is not the division between the East and the West, but the inward split between our own egocentric awareness of ourselves and the mighty potential for good and evil which exists in the larger self of the subconscious.

There was a time when suicide of the whole human race seemed unthinkable, for how, then, could God carry out his plan of bringing into existence souls capable of growing to such spiritual maturity as to have fellowship with him? We can no longer hold to that comforting illusion. God can indeed raise up children to Abraham out of the very stones of the earth. Or, more important still, he probably already has in existence other intelligent beings who will carry on his plans if we should fail him.

What Conservative Evangelicals Believe

By J. Stafford Wright

Principal of Tyndale Hall, England

CONSERVATIVE Evangelicals share in the growing desire to understand the differing viewpoints within the Church. Coupled with this, many are anxious to cooperate more fully than in the past. This is, of course, a general statement; there are many churches and individuals of the conservative tradition who will not go as far as I would; there are others who would go further.

Undeniably there is a different atmosphere today among those who try to hold a well-thought-out conservative position. Whereas in the old days we would not consider anyone unless he was 100 per cent “sound,” we are now ready to take opportunities of co-operation where we can do so without compromising the essential principles of the Gospel. Similarly we are profiting by the writings of Christian men, who are not Evangelical, but who are expounding basic Biblical principles.

We are anxious that such co-operation shall be a two-way process. In the old days we favored protest meetings, in which maybe we heard our own diocesan bishop denounced from the platform; or we wrote strong pamphlets answering some action or statement by the other parties. All the time we were losing ground.

The improvement in the conservative position has been associated with the building up of positive scholarship, and a willingness to get together and make our distinctive contribution to the Christian world of thought and action. In this way we are finding a more sympathetic hearing and a greater respect for what we believe.

This may sound patronizing, but, quite obviously, if we still hold to our beliefs with complete conviction, we cannot agree that one view is as good as another, and that fellowship can be maintained only through silence.

Traditionally the older points of cleavage were over the authority of the Bible, the enlightened mind, and the Church respectively. How far does this cleavage exist today? Some of the acuteness

ARE WE GROWING TOGETHER?

This article is the first of three, written by leaders who hold different theological views. The next article will present the Anglo-Catholic point of view written by the Rev. F. P. Coleman, secretary of the Church Union of the Church of England. The other article will be by Bishop Geoffrey Allen, principal of Ripon Hall, Oxford, who will present views of a Liberal Churchman

has been ironed out. The conservative does not belittle the intellectual approach, and he realizes the need for a greater sense of corporateness as a counterpoise to his individualism. None the less the differences remain, and nothing is gained by minimizing them, or by treating them as virtually non-existent.

AUTHORITY OF THE BIBLE

THE first difference is over the quality and extent of the authority of the Bible. Conservative Evangelicals in our Church continue to work together most happily with members of other denominations who accept the full inspiration of the Bible. In local missions, in conventions such as Keswick, and in summer schools, we find little difficulty in experiencing the fact of "All one in Christ Jesus."

This very real inter-Church fellowship exists as a working reality, but it is limited in that it does not necessarily operate with a denomination as a whole, but only with those members of other denominations whose use of the Bible has the common element of belief in its full inspiration. It is limited, but it is a valuable factor in considering possibilities of inter-Church fellowship.

Among many Conservatives today this inter-denominationalism does not exhaust the capacities for fellowship. The move away from a dead modernism to a dynamic Biblical theology is something that thrills us.

When a preacher of a different school of thought is expounding the Gospel with the New Testament points of emphasis, and when a theologian is treating the Old and New Testament not as museums of Hebrew ideas but as the revelation of God, then it is wrong for us to refuse all co-operation and to be unwilling to learn from them.

Indeed it might seem as though we could abandon conservatism; otherwise, are we not worshipping the letter of the Book, while the battle for souls goes on without us?

NO EASY SOLUTION

THE problem cannot be solved quite so easily. The newer liberalism, neo-orthodoxy is riding on the crest of a Christian wave, and it is not yet possible to see where it can let its anchor down. It preaches the existential encounter with God in Christ, and this is not something new to the conservative, who always contended for its necessity.

But the conservative has preached this encounter on the basis of an authoritative message about God and Christ, which draws its strength

from the written word of God. Christ is the climax of the revelation, but we cannot know what Christ was and what he taught except from the written New Testament records.

Too many sects have their own version of a Christ experience, and to say "My authority is Christ alone" is meaningless unless it is coupled with a strong belief in the authority of the New Testament record.

The point of contention is over what is called propositional revelation. To us the Bible as it stands written, is God's writing, not dictated but conveyed through prepared and inspired men. It is not simply that enlightened men wisely interpreted God's saving acts, nor that the New Testament is the only record that we have of how the first Christians reacted to Jesus Christ.

Indeed the New Testament shows that one of the ways in which they reacted was to take the Old Testament and the utterances of their own "inspired" men as the message of God that could be preserved and handed down as totally the word of God.

We are concerned to put the existential experience upon an objective ground. As I see it myself, the whole Bible of his day was treated by Jesus Christ as the true revelation of God, and I seek to treat it in the same way. This does not mean that it is a book of isolated texts to be picked at random; its statements are to be studied in their context, and interpreted by a fair comparison with other statements.

Yet where they occur explicitly or implicitly as the word of God, they carry with them the authority of God, and enable me to construct or check my knowledge and experience of God.

To take an explicit example: unlike Emil Brunner, I accept the record of the Virgin Birth as factual because it is recorded in the Bible: and, having accepted it on these grounds, I find it becomes meaningful for the fuller understanding of Jesus Christ.

Similarly I accept the personal existence of angels, demons, and Satan, and again I find that these "propositions" make sense in my thinking about the universe.

WRITTEN FACT

PROBABLY in the next twenty years it will be realized more widely that conservatives, with their insistence on written fact and propositions, are contending for something that is absolutely vital.

There is obviously much more that could be

said, especially about the historicity of Scripture, but space will not permit.

Some of us prefer the words infallibility or inerrancy; others prefer reliability. But we intend to maintain the absolute authority of Scripture in itself in contrast to the absolute authority of Scripture in experience only.

The second point of fuller understanding, and yet of tension, is with the Anglo-Catholics. Here again we find ourselves in fellowship, not with the mere ritualist, but with those who, like ourselves, are preaching the "Old Gospel." Many come very close to us in their treatment of revelation as propositional.

At conferences and elsewhere we find ourselves joining with them in worship. We are trying to understand them, just as, we believe, some of them are trying to understand us. We are being forced to think out our doctrine of the Church more fully, and to see whether our doctrine and use of the sacraments is adequate.

It seems to many that worship together will help us to grow together doctrinally. Yet if we meet for worship we still find ourselves clearly divided over the proper significance of the Holy Communion, and it is misleading to gloss over the difference. The core of the difference is the same now as at the Reformation. Is the Holy Communion a sacrifice or is it the memorial and pledge of the one sacrifice?

Dr. Mascall and others have tried to lift the issue on to a different plane, and some Evangelicals have followed too easily. The approach generally runs along these lines: the body of Christ was, and is, continually self-offered; indeed, the Church also is his body, and, in offering himself, Christ offers us with him; and in offering the elements we are one with his offering in heaven.

There has been an unjustified leap here. The symbols, as ordained by Christ, speak, not of his living and risen body, but of his body as it was once in death. Indeed St. Paul emphasizes this when he says in 1 Cor. xi. 26, "You proclaim the Lord's death, till he come." Moreover, the only references in the New Testament to Christ's offering of the Church (2 Cor. iv. 14., Eph. v. 27, Col. i. 22) speak not of a perpetual offering, but of the time of the end, and, after we have made full allowance for "realized eschatology" the end has not yet come.

GOD TO MAN

TO US, therefore, any presence in the consecrated elements, or any presentation or offering of these elements as a living or dead sacri-

fice, is meaningless. New Testament language suggests that the movement of the service is from God to man. The elements, speaking of the body broken and separated from the blood, are the pledge of our salvation through the death of our Lord Jesus Christ. To others, however, the movement is primarily from man to God, and is marked by the elevation of the paten and the chalice after consecration.

We may regard the unconsecrated bread and the wine as presented to God at the offertory, and our Prayer Book leads us to the thought of the sacrificial offering both of ourselves and of our praise and thanksgiving; but, as it stands, our service has deliberately removed present sacrificial language from association with the consecrated elements.

For this reason Evangelicals have to incur a possible charge of divisiveness when they fail to make a gesture of reverence towards the holy table. To do this is to cross the Rubicon from Evangelical theology to something entirely different.

A deliberate piece of ritual of this kind cannot be meaningless: we are thereby asserting that the "altar" to us is the place where Christ is really present in the elements, and this is what the Evangelical cannot admit.

We reason in a similar way about the position of the celebrant and the vestments that he wears, since all ritual, consciously adopted, must signify something, and we cannot preach one thing with our lips and preach the opposite with our actions.

As before, one wishes that space allowed a discussion of other points, but the selection of this central one will show how, with real respect for the other person's point of view, we cannot go with him in this interpretation of the New Testament doctrine and practice. Where fundamental doctrines are involved, we cannot be happy with the assurance that such-and-such a thing is the teaching of the Church: we are bound to turn to Scripture for our facts.

This article may seem to take away more than it gives. But the impression that I would leave is of a serious concern over the desire of others than ourselves for a Biblical and dynamic theology. On this basis we can learn from one another, in the hope that today's theology, thinking, and practice will be followed through relentlessly to a truly Biblical level.

Don Large

What Really Matters

WHAT with Sputnik and Mutttnik and the ever-present possibility that we may fall in the bathtub and break our necks, it strikes me that maybe we're all wasting an awful lot of precious time worrying about cancer, for example; whether we'll get it, and whether smoking causes it. Christian thoughts are not morbid, inturning thoughts, but positive and healthy ones. Which is why its' a remarkably hopeful sign that, at the very hour when the world as we know it may well be coming to an end, our chief worry seems to concern the patent injustice of strapping an innocent dog to a satellite careening through outer space. People whose minds and emotions run in such well-balanced channels are not the kind of people who will panic or lose their spiritual sense of proportion.

As the Spanish philosopher, Miguel de Unamuno, once put it, "It is not the length of life which counts, but the height!" And when a boastful compatriot said, "They tell me you sleep twelve hours a night. I sleep only six. Therefore, I am awake throughout my life double the time you are," it was this same de Unamuno who quietly answered, "Yes, my friend, that is perfectly true. You apparently are awake twice as long as I am. But when I am awake, I'm twice as much awake as you are!"

So it is with this business of fretting over secondary things. Not only is there no need for a Christian to worry about the physical length of his bodily life here on earth; there may not be much time left to get unduly exercised about it. When you start separating the abiding things from the transitory ones, you calmly realize that neither the Russians nor anybody else can affect the things which really matter—war-headed rockets or no war-headed rockets.

It was Roper Shamhart who reminds us of the time the Archbishop of Canterbury (in this country for the Anglican Congress and the World Council of Churches meeting) was interviewed on Dave Garroway's TV program. Garroway asked Canterbury what difference the advent of the hydrogen bomb made to a Christian's way of thinking and acting. The Archbishop testified that it made no difference whatsoever. It simply

multiplied the physical power of men, without in any way altering their fundamental situation. That is, men still need redemption from their lower selves. They're still the same sinful souls, and they're therefore still running over with false pride. Continuing to put secondary things first, they have only increased the ease with which they can destroy themselves, without in any way changing the pattern which inevitably leads to that destruction.

St. Paul was by no means an old man when the pagans killed him. But that fact didn't matter too much to him. He cared more about the height than he did about the length. That's why, at the sudden end of the road, he was confidently able to say, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day: and not to me only, but unto all them also that love his appearing."

As far as our own helmets of salvation are concerned, let's quit this business (while there's yet time!) of giving so much of ourselves to transitory things. A Christian's first concern is the spiritual task of the Church. In so putting first things first, we shall not then have to fear that—because of spiritual carelessness—we may have lost or misplaced forever our own personal crown!

NOW HEAR THIS

By Frederick A. Schilling

Gospel for Sunday before Advent

St. John 6:5-14

"Gather up the fragments . . . that nothing be lost."

Jesus is in command of the situation. He challenges his men to procure the supplies needed for the multitude. He directs the seating of the people. He speaks the prayer of thanksgiving. He orders the gathering of the left-overs. He also acts. He accepts the offered bread and fish, and divides them into portions. He enlists and uses assistants for the arrangement of the people, the distribution of the food, and the cleaning up. He creates the situation and carries it to a completion. The pieces are picked up. There are no scattered or lost fragments. All is collected and conserved for the next meal. Surprisingly, the original small supplies have by their use in his hands enlarged to such a degree that the next

meal is assured ample provision at the outset. It seems, also, that a larger assembly is expected for the next setting.

This Gospel selection was used on the 4th Sunday in Lent. In the framework of Lent the story told the lesson of living by the nourishment of Jesus' words. The food he gives is inner nourishment. He is the prophet, God's spokesman. Now this basic declaration receives two special emphases.

Fragments remain. The food cannot all be eaten. The word is nourishing, but much of it remains for later consumption. Instruction is never absolutely final. There is always more to follow. The message is unfinished. There is more truth for new situations. But what has been given must not be wasted, discarded. Loose ends and pieces must be gathered and put together. That means, they must be taken up and used. In so doing, even what may seem trivial and inadequate (like barley loaves and dried fish) will prove to be the source of large and satisfying results. The fragmentary ceases to be so when unified with other parts. Thus, this action of Jesus prefigures the history of Christian thought and life through its succeeding levels of education. Each generation has to gather up the fragments of the preceding.

The miracle was the total performance of the scene. Jesus directed and others acted accordingly. The miracle was a cooperative action. It reached the people through men who were willing to help. It also involved people who received, ate, digested, left pieces, and bore witness. It is not only an interpretive picture of the Lord's Meal in the local and universal-historical realization, but it is certainly a command: "Gather up the fragments". As those disciples did, so must we.

The second emphasis is on the present tense. Looking forward to the future through the Advent idea, it should be remembered that the prophet for the future, the one spoken of as "coming", is this Jesus. Here he is; and here he is now making provision for the next day. This is how he guides "into all truth" (Jo. 16:13).

In contrast with the attitude of futurism the main stream of Christianity gives food today for the tasks of tomorrow; light today for the unknown ahead; lessons today for application to questions yet to come. Today recognize and accept your guide for the future. That was the spirit in which the early followers of Jesus operated. The first churches gathered up the fragments of words of Jesus and accounts and traditions about him and united them into the

inexhaustible baskets of the Gospel lesson books. St. Paul used the light he saw on his persecuting expedition to Damascus and the bits of information two or three apostles gave him in Jerusalem to form the proclamation of Jesus as the saving Lord of mankind. From year to year he progressed in his comprehension of the religion of Jesus and in his expositions contributed relevant principles of conduct and doctrine for coming generations to use as elements in their own new vital structures. In so doing he moved ever more definitely into the viewpoint which, while allowing for a future Advent, the present was, though like an unfinished race, the time to be redeemed, the holy time of realizing God's power.

The future had problems and concealed uncertainties, but these were only challenges to victory already certain. The last great theologian of the Apostolic Church, the John who composed the lesson for today, was one who, like the disciples in the story, partook and utilized and preserved fragments. He learned the lesson and taught it, that through such continuing, cooperative and preservative action the words of Jesus will not only give nourishment for today, but will be ample for tomorrow, because his Jesus is that Spirit from God that gives guidance for each new day.

Theodore Parker Ferris



THEODORE FERRIS

Needless to say the general policy of *The Witness* has always drawn me to it. But the editorials that are appearing now put *The Witness*, in my judgement, in a class by itself. I was going to say that they put it way out in front of all the Church papers, but I suppose that isn't quite fair.

The one on *Percival* should be required reading for every dean and faculty of every seminary. The one about *Honesty* was one of the few things that I have read in recent years in a Church periodical that made any real sense. And I was greatly encouraged by the one called *Post-Easter* for the simple reason that it treated me, as a reader, as something more than a pipe into which to pour pious drivel.

I would be greatly interested to know how the Church in general responds to these. I would not expect an overwhelming response but I am sure there must be a great many people who would give anything to find something coming from the Church that does not have the tone of an official organ.

I would love to talk with *The Witness* editor someday and tell him how good it is to have a little salt added to an otherwise pretty sugary diet.

FLAG IN CHURCH RAISES STORM

★ The flag of the Soviet Union displayed next to the flags of democracies at a church bazaar roused the ire of at least two ethnic groups and led to a heated exchange between the minister and the groups' spokesmen. Carlton Street United Church, in the heart of Toronto, Canada, borrowed more than 30 national flags from a local department store to decorate the church and the hall for its international fair.

A new Canadian, believed to be from Latvia, saw two Russian flags and phoned Mrs. Frances Shirak, general secretary of the Mutual Cooperative League, which represents some 17 European national groups. Mrs. Shirak promptly marched over to the church and demanded that the Rev. James Finlay take down the offending flag.

"By what right does someone come in off the street and demand certain things?" asked Finlay after he had flatly refused her request.

Mrs. Shirak asked by what right the Communist flag was flying with the flags of the democracies. She was told it was by the same right as they flew at the United Nations.

"We happen to worship a God who so loved the world," Finlay said. "And he loves Russians just as much as us."

The pastor said he had hoped immigrants would leave "this kind of thing behind them when they came to Canada."

Milan Jakubec, league president, said the hammer and sickle flag was not the flag of the Russian people but of a political system.

The league and another ethnic group planned to protest the presence of the flags to the dominion government, the secretary of the United Church of Canada's general council and the Canadian mounted police.

FLORIDA DISCUSSES SURVEY

★ A year-long survey of the diocese of Florida will be concluded with conferences on November 29-30 at St. John's Cathedral. The Rev. Joseph Moore and the Rev. John McCarthy, who made the survey for the National Council's unit of research and field study, will present an analysis of the report.

THEATRE GUILD ON TOUR

★ Members of the Episcopal Theatre Guild who are Hollywood motion picture and television players are on tour in the diocese of Los Angeles, presenting Jerome K. Jerome's, "The Passing of the Third Floor Back".

The leading part of The

Stranger is being played by Barry Atwater. Others in the cast are Ruth Packard, Wendy Howard, Margaret Wells, Peggy Leon, Kenneth Bennett, Monty Margetts, Carole Love, Kendrick Huxham, John Carlyle, Sam Edwards, Paul Maxwell.

Allan Reynolds, guild president, assembled the cast and Art Pierson is the director. Dennis King Jr. is the manager.

STUDY CONFERENCES IN LOS ANGELES

★ Five conferences on the personal, family and community problems arising from an individual's addiction to alcohol or narcotics were held in the diocese of Los Angeles the first week in November. One of the leaders was the Rev. James T. Golder of Seattle, an expert in the field.

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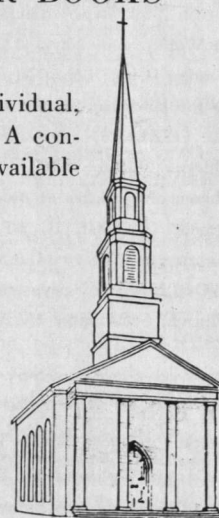
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PEOPLE

Clergy Changes:

JOHN H. PHILBRICK, formerly on the staff of the town-country center at Parkville, Mo., is now rector of the Ashfield Churches at Ashfield, Mass.

ERNEST D. SILLERS, formerly rector of St. Paul's, Malden, Mass., is now rector of St. Bartholomew's, Pico-Rivera, Cal.

ALLAN N. ZACHER Jr., formerly ass't at Truro Church, Fairfax, Va., is now canon of Christ Church Cathedral, St. Louis.

FRED LEECH, rector of the Incarnation, Cleveland, has resigned to devote full time to St. Bartholomew mission, Cleveland, which was started this year by the Incarnation. ELLSWORTH B. JACKSON, who came to the Incarnation this summer as assistant, is now rector of the parish.

ORDINATIONS:

CHARLES H. MENCER, senior at Episcopal Theological Seminary in Kentucky, was ordained deacon by Bishop Moody on Oct. 6 at St. John's, Corbin, where he is in charge.

JAMES A. BIRDSALL, curate at All Saints, Great Neck, was ordained priest by Bishop DeWolfe, on Nov. 23 at the cathedral, Garden City, Long Island. Also ordained to the priesthood at the same service: LOUIS F. FERRARA, assistant at St. Joseph's, Queens Village; RICHARD W. GRAY, in charge of churches at Brookhaven and Mastic Beach; GEORGE R. KEMP, curate at the Resurrection, Kew Gardens; ARTHUR E. WOOLLEY Jr., assistant at St. Albans Church, St. Albans; HAROLD L. WRIGHT,

in charge of the Resurrection, East Elmhurst; WILLIAM V. MURRAY, in charge of churches at Lake Ronkonkoma and Medford Station.

WALTER G. J. HARDS was ordained deacon on Nov. 2 by Bishop Doll at the cathedral in Baltimore, Md., where he is canon. NEIL R. JORDHAL was ordained deacon at the same service and is now assistant at Holy Trinity, Essex, Md.

DEATHS:

JOHN K. HAMMOND, 45, rector of St. John's, San Bernardino, Cal., died of a heart attack on Oct. 12th.

JOHN A. FRAMPTON, 67, formerly assistant at Trinity, Wilmington, Del., died Nov. 5. He was superintendent of Seamen's Church Institute, Port Arthur, Texas, for four years and later on the staff of the New York city mission society.

ARTHUR AUSTIN, 75, curator of Old Swedes, Wilmington, Del., died Nov. 14.

RECORD BUDGET FOR ST. ALBAN'S

★ St. Alban's, Washington, where the Rev. Felix Kloman is rector, has a record budget for 1958—\$122,500, which is an increase of \$21,500 over the budget for this year.

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Kenneth Ripley Forbes
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David Livingstone: His Life and Letters by George Seaver. Harpers. \$6.95

This large volume of over 600 closely printed pages is clearly the final, definitive biography of the great missionary-explorer-scientist. The extraordinary reach of this man's amazing activities is vividly illustrated by the two maps of Africa which form the book's end-papers. The first was made and published at the very beginning of Livingstone's career there and shows a complete blank for all the great continent except part of its coast; the second, made 30 years later, shows the facts of his explorations into the very heart of Africa.

It is a most significant fact that what Livingstone fought fiercely for a century ago are very much the things which understanding and devoted Europeans and Africans are still struggling against today, racial hatred in South Africa which appeared a century ago. It was Livingstone who also foresaw the need and rightness of respecting native cultures and it was he—almost single-handed—who fought the West African slave trade.

A very vital and many-sided character emerges from this eloquent book. Every missionary-minded Christian and every socially-minded citizen alike should absorb it and be enlightened and refreshed by it.

These Holy Mysteries by Edward Cumpston Rutland. Morehouse-Gorham. \$50

This can be a very useful pamphlet for parish priests who realize how little the members of an average congregation realize of the nature and significance of the Eucharist and how uncertain they are of some of the words of its text. Possibly even more ignorant many of them are of the symbolism of the physical accessories,—vestments, lights, etc.

Instructed Eucharists for children have become fairly common, but it

may be that their parents can profit by them even more. A very useful bibliography of liturgical books and pamphlets is added which are suitable for both clergy and laity.

The Oxford Dictionary of the Christian Church edited by F. L. Cross. Oxford. \$17.50

This is truly a *magnum opus*, in the size of the undertaking and in the vast variety of its contents. It would be hard to name any substantial fact about the Church's history or about any of the doctrines, practices or physical objects pertaining to her day-to-day life that are not found clearly explained or described somewhere between the covers of this 1500-page volume. It contains over 6,000 entries or articles ranging from a few lines to 2,500 words in length. There are 94 contributors, each of them a master in his own field. The editor of this notable work is the Reverend F. Cross, D. D., Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford. It is an unequalled book of reference for terse and authentic information on the subject of the history and life of the Church and should be in the library of every clergyman and religious teacher who can afford the money to buy a copy. (A chance for well-heeled parishioners to give the rector a proper Christmas gift!)

The Thirty-Nine Articles by Kenneth N. Ross. Morehouse-Gorham. \$1.25

The author of this little book, who is a parish priest of the Church of England, says of the Thirty-Nine Articles, that "the average member of the Church knows very little about them"—a statement which applies even more obviously to the Church in this country. They appear as an appendix to the Prayer Book and are a significant relic of the days of Henry the Eighth and of the problems facing the Church after the break with Rome. The author examines them one by one, explains their significance for the Reformation era and indicates what permanent value they have for us today. A good book for students of Church history and inquirers in the field of Anglican theology.

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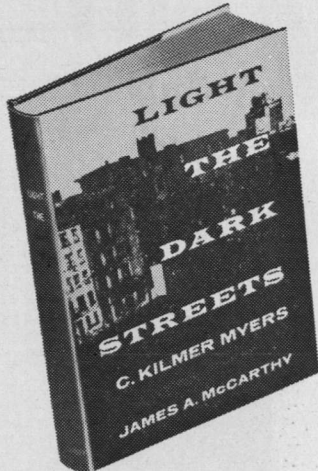
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BACKFIRE

Warren McKenna
Priest of Massachusetts

I was glad to see both the letter from Mrs. Salerno (Nov 21) and your reply. We cannot expect that a single report on China could do more than question the official myths about that country. Facts from all sides seem to be upsetting "theories" about what must be true. Prejudices die hard. I have no desire to "contend" with Mrs. Salerno and the many good people who may feel as she does. I have all the desire, on the other hand, to talk further with her and others who would be willing. Is it not the work of reconciliation that we seek to edify each other?

Alfred Goss

Layman of San Mateo, Cal.

The race situation in the South is degenerating into a mess that is likely to be with us for a long time to come.

The chief cause is the meddling of well-intentioned Christian people with a strong sense of mission but without much understanding. There is no question of their sincerity. It is their sincerity that makes them dangerous. It would be better if they would concern themselves with problems in their own communities that they understand.

Things have not been helped by the hypocrisy of politicians. You can tell the state a congressman is from just by the stand he takes on the race question. Senator Phoghorn of Ore-

gon is much like Senator Phoghorn of Mississippi, but their constituents differ.

This race problem is complex and difficult. We have two incompatible races that cannot mix, yet must learn to live together. I think it would be better to leave the problems of the South up to the South to solve. By the record, they are the most Christian and law-abiding section of the country. They may not do as well as they should, but I think if left alone they will do better with it than anyone else would.

Howard R. Erickson

Layman of Collinsville, Conn.

There has been much discussion, pro and con, in regard to the effectiveness of the work of Billy Graham. Will his work be of lasting permanence or will it be only a passing influence? However at his last rally at Yankee Stadium he warned his listeners that the danger of war is greater now "than at any other time in the last ten years."

Those who have followed world events closely of late believe that Billy Graham's remark is not an over-statement. The Middle East is a danger zone wherein world war three may erupt at any time. It is necessary that we should not interfere in the affairs of other nations and should stand firmly for peace at all times.

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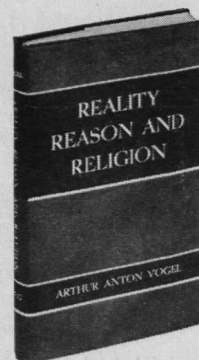
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