

# The **WITNESS**

DECEMBER 12, 1957

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## MODERN SAMARITAN

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**Catholic, Evangelical and Liberal**

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



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

## Story of the Week

### Assembly of National Council Deals with Vital Issues

★ The fourth triennial general assembly of the National Council of Churches opened in St. Louis with a warning by its retiring president that "lack of faith in one another" is the most costly of all the failures and weaknesses of the Christian Church.

Eugene Carson Blake of Philadelphia noted that no one is much shocked by the "duplicities" and hypocrisies in politics. But, he added, skepticism and hypocrisy also appear with "blighting and crippling effects" in our Churches and in the National Council.

"There is distrust between ministers and laity—the distrust between ecclesiastical officials and ordinary pastors—the 'hierarchies.'"

"There is distrust of our conservative constituency by the liberals, theological and political and the opposite. There is distrust between North and South, Eastern seaboard and Middle West, between white and black, between thinkers and doers, activists and mystics, catholic and evangelical, liturgists and free worshippers, rich and not rich, managers and laborers, owners and wage earners, old and young, men and women."

Blake emphasized that he was not speaking of mere differences of opinion or of convictions but of mistrust of the integrity and Christianity of those persons who hold to the differences.

"So long as a Church is a

Church and not a sect," he said, "there will be room in it for a wide variety of conviction and practice, and its life should be enriched by the dialogue that continually goes on among its members."

The answer is contained, he said, in his text from I Corinthians: "Love believes all things."

Blake, who is stated clerk of the Presbyterian Church in the U.S.A., delivered his sermon at the service opening the assembly. It began with a robed processional in which some 800 national Church leaders from 30 Protestant and Eastern Orthodox communities participated.

Later at the first plenary session of the assembly in his report on the state of the National Council, Blake said the interdenominational agency "must have increased support from all sources in order that the staff may have time and competence to make one theological contribution after another to the life of our Churches."

"Only as we can do this," he declared, "will the great Churches still outside our membership, the Missouri Synod Lutherans and the Southern Baptists, be willing to reconsider their relationship to the National Council and the main stream of Christianity in the United States."

"This increased support will produce more support in the

long run and will come not only from new gifts and wider participation, but also by denominations coming to realize that in such areas as social education and action, social welfare and radio and tv (to use three examples) they can get more for their dollar than they can by spending it denominationally.

"But I remind you that dollars will be either unavailable or wasted unless theological and administrative competence is developed by us all in the National Council of Churches."

Blake said a process had begun during the past three years to examine the whole Council movement and its programs theologically. He gave three illustrations:

"The practice of bringing to meetings of the general board some of the great theological voices of our Churches: Niebuhr, Tillich, Calhoun. This is to the end that the thought and discussions shall be deeply oriented in the best available insights into the nature of the Gospel itself."

"The Oberlin Conference, which marked the first and most promising entrance of our Council into the faith and order area, which until then had been avoided by us all in the American councils."

"The study of evangelism which, though not yet implemented by the Churches, lays a foundation on which we can, if we will, build the kind of evangelistic structure and program that will stand all scrutiny and will win persons to Jesus Christ."

Blake predicted that the

National Council, which last year organized a two-way visit of American and Russian churchmen, would carry out an interchange with the Protestant Churches of China whenever the Chinese churches desire it.

He declared: "Let me remind you that the National Council during this triennium organized and made possible the deputation of Protestant Church leaders in the Soviet Union, and their return visit, a project which worked out more fruitfully and to less criticism than any of us dared hope before the fact. But we did it as a Council because we thought it our Christian duty whatever the results in Council support of Council criticism.

"Let me inform you that the National Council (here I make a prediction) will similarly arrange for the same reason and to the same ends further visits, such as with the Churches of China, whenever it appears that the Chinese Churches themselves wish and are prepared for such a project."

Blake said the beginning of construction of the Interchurch Center in New York to house the National Council and other church boards and agencies was the "climactic accomplishment" of the past three years.

He said he hoped it may be a "symbol of the fact that there is no limit to what the Protestant and Orthodox Churches of our nation can do together when even against odds they decide they will."

### Committees Meet

★ The backrooms of St. Louis' huge Kiel Auditorium hummed last week as more than 2,000 delegates tackled the business of mapping the future of the 75 programs the nation's Churches carry on together through the National Council of Churches. Although the big public sessions had their important place at the Assembly,

a major task of the delegates was to study the nature and scope of these programs from reports of the past three years and pass along their recommendations for the future.

Covering practically every area of Christian concern in this country and abroad, the record of the past triennium is impressive. In the face of recent world crises—the revolt of Hungary, tension in the Near East and the staggering refugee problem—the Churches have provided financial and material aid, resettlement and education facilities through the National Council.

In the U.S.A.'s human relations crisis—the integration of Negro, Indian, Puerto Rican and migrant worker citizens—Council programs work constantly "to create a climate of public opinion and Christian conscience" while actively aiding them through education, evangelism and by defending their civil rights.

From the peaceful uses of atomic energy to slum clearance and juvenile delinquency, from alcoholism to planning for our older citizens, the Council's departments of international affairs, Church and economic life, social welfare, race relations and Christian life and work face increasing demands.

In the coming three years, Christian education and missions at home and abroad also must take up the new challenges. The church-building, urban church and town and country experts planned ahead on the basis of comprehensive reports on "our changing America," and programs were mapped to bring the Christian message to still wider audiences through broadcasting and films, both here and in key world areas.

Through the National Council, the largest religious organization in the nation, 30 Protestant and Eastern Orthodox

communions, embracing more than 37 million Americans, cooperated in "The Oneness of Christ," theme of this fourth triennial General Assembly. In all, 21 groups in seven sections held sessions throughout the week of Dec. 1-6 to survey the past and chart the future of the Council's 75 programs and reported their findings to the General Assembly in plenary session.

### Bishop Sherrill

Truth, humility, and love were cited by Bishop Sherrill as the primary considerations in the search for Christian unity in the United States, in an address to the Assembly.

"Of one thing we may be certain, there is no magic formula evolved by a conference of Church leaders and of theologians which will give us a complete solution of this problem" of Christian unity, he said.

In his discussion of "The nature and quality of our oneness in Christ", he pointed out the divisions in the Christian Church, caused "by many factors, historical events of long ago in other lands, the various waves of immigration to this country, racial origins, social and economic conditions, not to forget deep personal conviction as well as human perversity."

He called upon Christians seeking greater unity to evidence "a sterner and a more exacting devotion to truth," "a greatly deepened sense of humility," and "the quality of Christian love, which is not sentimentality and weakness but strength."

"Before we can solve any of the problems of Church unity we must learn to study, to differ if need be, to serve in the spirit of love," Bishop Sherrill concluded.

The Presiding Bishop shared the platform at the evening meeting on December 5th with Bishop Rajah B. Manikam of Tranquebar, Federation of



Evangelical Lutheran Churches in India, who spoke on "Oneness in Christ across the denominations in Christian missions."

### World Peace

Frederick Nolde, director of international affairs of the Council, at a meeting on December 2nd, warned the delegates that world peace was threatened more by "fantastic human reactions" to the launching of satellites than by the scientific achievements themselves.

He said that man was acting like a "spiritual adolescent" in a time of scientific maturity and reflecting what he described as the "stupidity of corporate humanity."

In the United States, he declared, the appearance of "belittling fear" has been accompanied by an "unhappy effort to maintain prestige." There is need, he said, to guard against "extremist counter-measures which could betray our genius and endanger the world."

Russian reaction, Nolde added, "was partly symbolized by the boastful offer of a rocket shooting match and there was a new flurry of political incitation that could have given rise to military conflict."

"We are grateful for the significant part which the United States has played in the defense of freedom and justice in a divided world," Nolde said. "Yet both its people and government must learn the hard lesson that America's world role if it is to meet its moral responsibility must be to unite and not to divide."

"The threats which Communist dictatorship poses in Russia and throughout the world dare not be ignored and must be met. But every measure which is taken to oppose tyranny must be tempered by the sincere desire to bridge

the dividing chasm to the extent that fundamental principle is not betrayed.

"That objective may not be attainable under present conditions. However, the United States has the responsibility to shape its course in a way that will give most speedy reality to an interdependent world."

Charles Parlin, a New York lawyer and a member of the central committee of the World Council of Churches, told the assembly that he was "praying for the day when we can again clasp hands of friendship with our Christian brothers of China on the other side of the bamboo curtain."

He said he was convinced that the delegation from the National Council and the delegation of Russian churchmen to this country "were important first steps in the establishment of relations between Christian brothers on the two sides of the Iron Curtain."

"I pray," he said, "that the day is not far off when, through this body we can again clasp hands of friendship with our Christian brothers of China, on the other side of the bamboo curtain."

The lay leader said he saw "factors of hope" in the progress of Communist technology.

"There was search for truth and accuracy," he said. "There was vision and imagination. There was bravery of concept and daring in execution. Here are virtues which our peoples meet in common respect. It gives substance to the hope of the Russian churches that their country can some day be restored to the family of Christian nations."

The Rev. Roy G. Ross of New York was re-elected general secretary of the National Council. Elected as his associate general secretary was the Rev. R. H. Edwin Espy, also of New York. Dr. Espy will succeed

the Rev. Roswell P. Barnes who will become executive secretary of the North American Conference of the World Council of Churches.

### SEABURY-WESTERN GETS BEQUEST

★ Seabury-Western Seminary has inherited approximately \$500,000 from the estate of the late Angus Hibbard, prominent Chicago executive and inventor of the telephone industry's "busy signal." The announcement was made by the Dean, Charles U. Harris, president of the school. The money will be invested and the income used for operating expenses and increases in faculty salaries. The fund will be known as the Angus Hibbard memorial fund.

Mr. Hibbard died in 1945. Under the terms of his will, the Seminary was made a residuary legatee of three trusts in his estate, in the approximate amounts of \$22,000, \$140,000 and \$350,000.

During his lifetime, he was a major benefactor of the Seminary and served as vice-president of the Seabury-Western Seminary Corporation. He played a leading part in the removal of the seminary from Chicago to Evanston in 1928, and in the building of its plant, during the regime of Frederick C. Grant as president, which is regarded as one of the most beautiful examples of Gothic architecture in the country. The Hibbard library and dormitory are named after him and his wife.

Charles Ward Seabury, Fletcher M. Durbin and Edward K. Hardy Jr., members of the seminary's board of trustees, have been charged with the establishment and investment of the new trust.

### CHRISTIAN STUDENTS IN CONFERENCE

★ The Student Christian Movement of New England held

a conference in Cambridge, December 6-8, with about 150 attending. Speakers included Prof. Joseph Haroutunian of McCormick Seminary, Chicago. The theme was "The Church, the body of Christ" and it was considered in three aspects; the nature of the body; the function of the body; the members of the body.

### **MRS. PIERCE ELECTED TO VESTRY**

★ Mrs. Henry Hill Pierce has the distinction of being the first woman elected to a vestry in the diocese of New York, being chosen for the vestry of St. George's Church on December 2nd.

The diocese has debated whether or not women could serve on vestries for twenty-two years and decided in the affirmative last May.

Mrs. Pierce has long been a leader in the Episcopal Pacifist Fellowship; has served as a member of the National Council and is now vice-chairman of the American committee to interpret and support the World Council of Churches.

### **ARCHBISHOP CARRINGTON TO SPEAK**

★ Archbishop Philip Carrington of Quebec is to be the guest speaker at the banquet to be held in connection with the council of the diocese of West Texas, to meet in January at Corpus Christi. Mrs. Carrington is also to be a featured speaker at the meeting of the Auxiliary.

### **CHRISTIAN LIVING CONFERENCE**

★ A conference on Christian living was held at the conference center of Rhode Island, December 6-8. Leaders were William A. Reid, Providence physician, and Mrs. Cornelis Haines, director of education in the diocese of Maryland.

### **HENRY WALLACE SEES BALANCE OF TERROR**

★ Henry A. Wallace, former vice-president and an Episcopal layman of St. Stephen's, Ridgefield, Conn., addressed the men's Advent Corporate Communion breakfast for men and boys of St. Mark's, Bridge-water, and Christ Church, Roxbury, Conn., held at St. Mark's.

He advanced the thesis that the United States and Russia, having attained a "balance of terror," which should prevent imminent war, should work together through the United Nations to supply the rising consumer needs of the underdeveloped countries of the world.

### **CONTRIBUTIONS PASS TWO BILLION**

★ Contributions to 52 Protestant and Eastern Orthodox communions in the U.S. reached a record total of \$2,041,908,161 in 1956—passing the two billion dollar mark for the first time in history.

The figures were reported by the Rev. Thomas K. Thompson, executive director of the National Council of Churches' department of stewardship and benevolence.

The total represents an increase of \$199,315,901 over 1955 when 50 bodies reported statistics. Forty-one denominations which reported comparable figures for the two years showed an increase in total contributions of 9.9 per cent.

The 41 bodies reported a per capita average of \$56.74 for 1956, an increase of \$3.86 over the previous year.

Highest per member giving, Mr. Thompson said, was recorded by the Seventh-day Adventists with a per capita of \$202.02. The Wesleyan Methodist Church was second with \$197.43 and the Evangelical Free Church of America third with \$165. The three bodies are tithing Churches.

The largest total giving was reported by the Methodist Church whose 9,422,893 members gave \$413,893,955—or an average of \$43.82.

Second highest total was reported by the 8,700,481-member Southern Baptists with a new record of \$372,136,675, or an average per member of \$48.17.

The great bulk of contributions was earmarked for local congregational expenses, Thompson said. The 1956 figure for 41 bodies in this category was \$1,588,212,789—an increase of 10.4 per cent over the previous year.

Contributions for foreign missionary work totaled \$69,609,916 among all 52 reporting bodies. The 41 Churches with comparable figures received \$65,677,940 for this work last year as against \$61,050,164 in 1955.

The National Council official also released 1956 figures for Canada where, he said, six major Protestant bodies reported a record \$84,731,181 in contributions.

### **HOUSTON COUNCIL ADMITS NEGROES**

★ For the first time in its history the Council of Churches of Houston, Texas had admitted Negro congregations to its membership.

The council voted membership to two Baptist churches and a Methodist church. They were among 12 new member churches admitted. The council now lists 119 member congregations.

The decision to admit Negro churches was made about six months ago, according to a spokesman for a special committee that considered the matter. He said the committee of about 25 members unanimously approved the action.

The Negro churches were received into membership during a desegregated dinner meeting celebrating the council's eighth anniversary.



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# EDITORIALS

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## Practically All That We Know About God

We were suggesting last week that lots of intelligent people today simply cannot make their way in through the God-mythology to God himself. When they see religious people holding obviously unworthy ideas about God, and unwilling to analyze what they really believe about the Resurrection of the Body (for example)—they naturally conclude it's all a lot of nonsense. And we ourselves, kind reader, do we claim some sixth sense denied to our godless neighbor? Why should the arguments which have persuaded him, which you are unable to budge, not have any weight for us? What good grounds have we got for taking this whole God-business any more seriously than he does?

We will presumably not raise these questions as long as the market and the Sputnik does not fall on us, the baby stays well, and the boss agreeable. But nothing continues long in one stay. Jeremiah complained that God let the wicked prosper; Second Isaiah complained that God hid himself; Jesus complained that God had deserted him. And what we suggest is this: that to "demythologize" these complaints we have to translate, "I can no longer take God seriously". That is: in a scientific age, any sound solid-silver faith must have atheism on the other side of the coin.

What then do we say to the original question: "Can I be a Christian without believing in God?"—"Don't fuss about God to start out with; what sort of God you believe in is much more important; and that will be more evident from your actions than your words". Somebody will object that this is 19th-century liberalism all over again: "Deed, not creed". "Deed not creed" we suspect would pass as an initial translation of "The letter killeth, but the Spirit giveth life". It is perfectly true that 19th century liberals went ahead and identified the required "deed" with what any proper Victorian gentleman did anyway. This is Bultmann's mistake all over again: after you have thrown out the mythology of the New Testament, to replace its content by the content you would like to see there!

We have a better suggestion. There's no difficulty being a Christian; millions of people go around being Christians all the time, and however much their ministers or bishops nag them

about being better Christians, we notice they still report them on the statistical page of the World Almanac. But what about becoming, not a Christian, but a follower of Jesus? The Apostles will object, if we do not "follow them"; but perhaps it will suffice that Jesus was thought capable of having said, "He that is not against us is for us".

### Following Jesus

WHAT would it be like to follow Jesus—rather than follow the Apostles, if it seemed that a choice had to be made? If we listen to a lot of preachers, following Jesus would seem to involve hardly anything beyond being a good citizen and a good churchman with Peace of Mind. If we read the scholars' Lives of Jesus, we would have to take on all over again that load of mythology, believe that the end of all things was coming again in our lifetime, and cut ourselves off from all normal society in order to prepare ourselves for the End. One is too easy, the other is too hard.

But this dilemma that we set up for ourselves—either the historical Jesus, or a modernized Spirit of Jesus—is just one more way of avoiding the real demand. It is perfectly plain, at least to everybody but Christians, that our Gospels represent Jesus as both suggesting and demonstrating a mode of life which is natural and possible, but which runs radically against the ways both of the Church and the world. And this mode of life does not in any sense stand or fall with the mental furniture of Jesus and his contemporaries—the three-story universe and all the rest; it remains just exactly as possible and difficult in the conditions of the twentieth century as of the first.

To start with it is not ascetical. Jesus (unlike Paul) thinks that marriage is a splendid thing, though he himself is not married; but there is no trace in Jesus of the Puritanism we see in Augustine which makes him drop his longsuffering mistress like a hot potato when he is converted. Jesus knew ascetics very well; John "the baptizer", who was in some sense Jesus' Master at one point, is closely connected with our new friends the Covenanters of Qumran. And Jesus explicitly notes his own unlikeness to John. The

Galileans reject John because of his asceticism—John doesn't eat bread or drink wine, and they decide he must have a devil. But Jesus strikes them as a "gluttonous man and a winebibber, the friend of publicans and sinners".

### The Lord's Prayer

JESUS further suggests no new religious exercises for us to take part in. He assumes, apparently, that his followers will continue their usual worship in Synagogue and Temple, and continue their usual practices, except those which are clearly contrary to the real Law of God; but Jesus is careful not to let his followers be busy about Jerusalem-going or sabbath-keeping or fasting when there is actual human need to be tended to, which comes ahead of God's need. The "Lord's Prayer" was clearly meant as a contrast to the "long prayers" of the pagans (and Jews?), an example of the appropriate subjects of prayer, but hardly as a minimum required observance! The Apostles clearly practised Baptism (even though in a new sense) because John had, and not because Jesus said anything about it. And at the Last Supper, we have suggested before, Jesus does not tell his disciples to do anything they would not have been doing anyway.

What will he have his followers do then? Once he summed it up by saying: "Don't resist the Evil One"; that is, "Don't compromise with evil". It might not seem as if that were too much for Christian folk to try. Nobody really has any doubt about Jesus' sentiments on the matter. When a purple-cassocked Bishop with jewelled cross sweeps up at 9 a.m. in his chauffeured Cadillac for a confirmation at the rundown parish among the factories, and then sweeps off at 11 a.m. for somewhere else, nobody really feels that this is what Jesus might have had in mind. Suppose then we were to try not compromising with evil for a week or so?

### No Compromise

IF ONE of your buddies had married someone whose ancestors were neither free nor white, and if you liked having them come to visit; you would be very impatient about pussyfooting on racial matters, north and south. You would stop saying, "Of course I don't mind, but one has to consider public opinion"; if the Negro were good enough for you, he would be good enough for public opinion.

If you had learned the most important things you knew from a Jewish scholar, you would not be inclined to make excuses for college trustees who imposed racial quotas.

If you had seen firsthand the effects of gamma

radiation on bone cells, you would take your chances on a Soviet hegemony for the sake of the planet's future.

If you had ever known a clergyman who did not try to bully or cajole adults into particular beliefs or religious practices, you would not encourage your own clergyman in so doing.

If you had ever loved literature or art, you would spend a little effort to insulate your children from the worst and to surround them with the better.

If you had worked closely with poverty in India or Africa, you would not sit quietly by in the face of conspicuous consumption at home.

If you had ever really known love, you would not allow it to be taken for granted; if you had ever loved the birch-groves or the sands, you would not lightly spend your days in a fluorescent office.

If you are one of those who say that they believe in God, is there any doubt in your mind that God considers these things as more important than the practice of religion? If you are doubtful about God, is there any doubt in your mind that these things would make for a more natural and humane existence—as well as one that would be far more likely to commend us to the uncommitted world? This is then a program on which we could agree; why don't we? Is it simply because we have never known or seen the right thing and don't really believe in its existence?

### Working Basis

IF ANYONE asks why the Church doesn't make more impression on America, this is the answer. If anyone asks why America doesn't make more impression on the world, this is the answer. And are not our efforts either to prove or disprove the existence of God likewise ways of escaping the real problem? Suppose we were to make a fairly open definition of God, and say that he was whatever force supported the principle of not compromising with evil. Would not that give us enough working basis for a good long time? We are told that God does not wish us so much to recognize his existence as to love him; and that if a man doesn't love his brother whom he has seen, he is in no position to love God whom he hasn't seen.

We suggest that knowing what we ought to do is at first our only real relation with the love of God: when we actually get around to doing what we ought to do, it will be time enough to start writing books about theology and looking for visions.



# Catholic, Evangelical and Liberal

By Geoffrey Allen

*Principal of Ripon Hall, Oxford, England*

CATHOLIC, Evangelical, Liberal, these words describe the essential genius of the Anglican Church. They are complementary, not antithetical. Each needs the other for the full expression of the spirit of our Church; losing touch with one another, they cease to be true even to themselves.

For that reason we may feel that they are better used as adjectives, with a small letter, rather than as nouns, with a large letter, self-conscious of their own importance. A self-conscious Catholicism can cease to be truly catholic and comprehensive, and can degenerate into a narrow, sectarian mind. A self-conscious Evangelicalism can cease to be evangelical, and can live for the assertion of its own party position rather than for proclaiming the good news of the love of Christ. It is possible for those who welcome the name Liberal to develop a spirit which is critical, intolerant and exclusive, so that they are no longer truly liberal in spirit.

It is obvious that the catholic and evangelical traditions are complementary. The former builds more strongly on the Incarnation, kneeling at the words "and was incarnate." The faith of the evangelical focuses more strongly on the Cross and the Atonement. It is, however, only a convenience of thought that we distinguish these doctrines, and they can scarcely be distinguished in the teaching of the first centuries. He who became incarnate was crucified; His atoning work is meaningless, unless it is "Very God of Very God," who meets us in the crucified Christ.

The evangelical sets most weight by the authority of the Bible, the Catholic appeals to the authority and tradition of the Church. Both are right, and the two views cannot be separated. The Church holds as faith only what may be proved from Holy Scripture; yet the Church itself in the early days of its life decided what books should be regarded as canonical in Holy Scripture.

The catholic tradition stresses community, with its strong sense of the sacraments and of the Church as the body of Christ. The evangelical stresses the need for conversion and for personal individual commitment to Christ. There can be no strong community of Christians, unless they have made such individual commitment to their

Lord; in making it, they are of necessity called out of their isolation, and bound to their neighbor in the fellowship of the Church.

## Missionary Church

THE catholic tradition seeks to bring men into the Church as the worshipping community. The evangelical stresses the outgoing mission of the Church to proclaim Christ as Saviour to all mankind. Here, most obviously, the traditions are complementary. We have been learning more clearly in recent years that a Church, which ceases to be missionary, ceases to deserve the name of Christian. On the other hand, if a missionary movement or society becomes an end in itself, it can very easily become schismatic; it is the task of the Church to be the mission, and it is the task of the mission continually to be building up the life and membership of the Church.

It is, perhaps, a little less obvious today, that a liberal spirit is also a necessity, if we are to be truly catholic and evangelical. Certainly, our Church has held liberal groups within itself at different times in its history. Such groups have borne a variety of names, Latitudinarian, Broad Church, Modernist. In recent years authoritarian trends have been in the ascendant. Liberalism has been in eclipse in religion, as in politics. The names associated with a liberal spirit in the past, such as Modernism, today are widely used as terms of abuse, so that even their friends can scarcely use them without provoking suspicion and misunderstanding.

No liberal need be afraid to admit that there were defects in an earlier liberalism, for if the liberal spirit is true to itself, it must continually set itself free from its own past, and come to life in new ways. We may admit that the liberalism of the early years of this century shared in the Utopian hopes of those days. It had a high doctrine of man, and in this it was true to the New Testament, for the New Testament has a high doctrine of man, as redeemed in Christ. Yes; but that is an important qualification, which was not always remembered in those more optimistic days. There was at times an under-estimate of the forces of evil, and a resulting under-estimate of man's need of forgiveness and of grace.

WE may also admit that the liberalism of the early years of this century became at times a little negative, and misjudged the temper of the times into which we were moving. Looking back, it is intelligible how this may have happened. There was a period when a background of faith could be assumed, but when many were troubled by the new views of the Bible opened up by historical research, and the new views of the world opened up by the advance of scientific knowledge. Under those conditions, it was a liberating message to say to those who were troubled in mind: You can be a Christian, although you do not take such stories as the opening chapters of Genesis to be literal, historic fact.

A generation later the climate of faith had disappeared under the disillusionment which followed the first world war. People were needing an anchor for the soul amid widespread drift and uncertainty; under these new conditions it was no longer helpful to tell them what they need not believe, for they needed, and had a right to expect from the Church, a clear and firm affirmation of the truths which cannot be shaken.

While a somewhat facile Utopianism or a certain negativity of approach may have been accidental characteristics of the liberalism of a particular period, they are not of the essence of liberalism in that or any other time. The word liberal stands at its best for three main things. It stands for a spirit of initiative and enterprise in action. In the realm of thought it stands for an integrity of mind, and a open door to new learning. The word liberal also means generous; and it stands for a generosity of mind, in thought as in act. In this last sense it is well defined by Moffatt's translation of the familiar words of St. Paul, "Love is gladdened by goodness, always slow to expose, always eager to believe the best."

### Misuse of Labels

POSSIBLY at this point it may be objected that we are behaving like Humpty Dumpty in his saying: "When I use a word, it means just what I choose it to mean—neither more nor less." If so, do not let us quarrel over names or labels. It is a sign of a petty and factious mind to attach labels, using them generally in a derogative way; the healing of faction is near, if we can look beyond labels at the realities for which they stand.

The name liberal has at times been used in ways so vague as to leave little clear affirmation of Christian faith. The liberal spirit, as we understand it, may be struggling to find a new vo-

cabulary, as it revives from its eclipse in recent years. We talk, for instance, a great deal these days about the problem of communication; by this we mean that with a freedom and generosity of spirit the Church must reach out into worlds beyond itself and learn their language, if it is to speak the things of Christ to others in ways which they will understand.

We speak again a great deal about demythologising; and we mean that with a fluidity of phrase and picture the Church must take the eternal things of Christ, and reinterpret them in the language of the current world. The necessity is obvious; provided we can agree on the need, we need not quarrel over names; but for myself I prefer the traditional word liberal for the quality which I am trying to describe.

This digression was necessary, because the word liberal is used by its friends and critics in such different ways. In the sense in which we are using it, it may now be clear why catholic, evangelical, and liberal are complementary terms.

Catholicism, if it is true to itself, is wide and comprehensive; what does that mean, but that it is essentially liberal, and ceasing to be liberal, would shrink into a narrow sectarian mind. It is a principle of all evangelical work, that we must reach out into the place where other people live, if we would lead them back with us to the feet of Christ. The missionary, in the conventional sense, went abroad in more ways than one. He travelled to another land; he must also learn another language, and feel his way deeply into the mentality of the people to whom he would minister the things of Christ.

### Mission Field

OUR own country today is a mission field, and its evangelization requires the same approach. Call it the problem of communication, or call it a certain liberty of mind and breadth of sympathy; the fact remains the same, that the evangelical must, by his very nature, be liberal, and that ceasing to be liberal he shrinks away from his proper task.

Love is eager to believe the best. A liberal mind in this sense is needed to overcome party spirit and faction between different groups within the Church, and not least among those who accept the name and band themselves in groups that have been called liberal.

Here, mercifully, there are many signs that a more liberal temper is in the ascendant within our Church. Many people, both amongst the clergy, and probably still more amongst the laity,



are thoroughly tired of the old party cries and party labels. Many people, who might not use of themselves the name liberal, and probably are not associated with any of the groups that have borne that name, nevertheless are eager for, and helping toward the recovery of, a more comprehensive and more co-operative spirit within the Church.

We may notice two main fields where groups previously suspicious of one another are growing in mutual charity and understanding. In the field of worship the change is coming, largely because scholars of our day, following the sound precedent set by earlier leaders of our Church, are turning for their models to the "Godly and decent order of the Ancient Fathers."

So long as one group in the Church sought to return to medieval forms of worship, inevitably another group, valuing the heritage of the Reformation, reacted strongly against any such return to medievalism. Both groups can agree in seeking a refreshment of inspiration and of worship from the New Testament period, and from the days that immediately succeeded it.

### Confusing Moves

SOME of the resulting changes, no doubt, are as yet a little confusing for the uninstructed laity. Having only recently become accustomed to the fact that a High Church vicar might want to introduce the candles, which his evangelical predecessor disliked, they now have to learn that a bare altar is really a sign of the most advanced High Churchmanship. It must be a little confusing for some extreme Anglo-Catholic churches, which had been taught to look toward Rome for light in all things, and which regarded an evening Communion as an eccentricity of extreme Protestantism, when suddenly they find such evening Communion widely practised by the Roman Catholic Church on the continent. The old strife over Eastward position and North end suddenly becomes a little meaningless, as clergy from very different schools recommend a nave altar, and celebrate facing the people.

Behind these outward signs there is a far more important principle in the return to Patristic precedent. We are learning again that the minister does not act alone in worship, or in other ways, but is the leader of the congregation of the faithful. We are rediscovering what we should not have so widely forgotten, that the laity or people of God must exercise a full, responsible share both in the worship and in the evangelistic work of the Church. As this recovery of the responsible worshipping community goes forward, it will

have far reaching consequences, both for the inner life of our Church, and for its evangelical task, and for our relation with other Communion.

As we are thus growing together in worship, so also we are growing together in faith. Here the dominating factor is the recovery of Biblical theology; and this also is leading to a breaking down of old party lines. It is significant that it is precisely amid the catholic, liturgical revival that people are being encouraged to study and read the Bible for themselves; and this was, after all, one of the things for which the Reformers stood in the 16th century, and for which evangelicals have always stood.

### Biblical Synthesis

THERE are unsolved tasks of synthesis ahead in the present position of Biblical studies. An earlier generation of Biblical Scholars became so immersed in the historical questions, who wrote a particular book and amid what circumstances it was written, that they scarcely found time for the questions, what was God speaking to those who wrote the book and what is he saying through it to us in our contemporary world. The change that came is seen in sharpest contrast, if we set side by side the commentaries on the Epistle to the Romans by Sandy and Headlam and Karl Barth.

Today we are faced with the opposite danger. We may become so immersed in Biblical theology, that we forget that it is an essential feature of this theology that God is Lord of history, and that his revelation is bound to historic fact. A theology divorced from sound historical scholarship can quickly become a cobweb of gnostic theorizing, as the early Church soon found. Perhaps a kindly providence, seeing that the pendulum might swing a little too far, allowed the discovery of the Dead Sea Scrolls just at this relevant time, to compel us to take up again with new interest and integrity the tasks of historical research.

### Three-fold Basis

THE God, who bade us love him with our minds, chose to give us his revelation in a form, which becomes more and more interesting and enlightening, the more we use our minds. In the sound tradition of the Anglican Church, the authority of revelation rests on a three-fold foundation of the Bible, tradition and reason. The evangelical may give greater weight to the first, and the catholic to the second. Each needs the other; each also needs a reminder from the

liberal, that we are called, not just to assent to an inherited faith at second-hand, but to earn it for ourselves through free inquiry and integrity of judgment.

Too much of our religious teaching in recent years has been like looking up the answers at the end of the book, while never learning to work out the questions. By that method we may reach a certain glib security of mind, but there will be many lurking, unanswered doubts, which one day will threaten our faith. A strong faith and an integrated character is only built, when at one and the same time we give full weight to inherited tradition in Bible and Creed, but claim full freedom to earn that traditional faith for ourselves by the free and open inquiry of our own mind.

Catholic, evangelical, liberal, these are the marks of our Church; and as the late Archbishop of York wrote in one of his books, "Our Church would be infinitely the poorer if any one of these parties were ostracized or expelled." He would have been the last to use the word party in that sentence in any factious sense; he was one of the people who led the welcome growing together, which has been taking place in our time.

Variety of emphasis there will always be, from the very fact that we none of us learn the fullness of Christian truth all at once, and that people awake at different times to varying aspects of the truth as it is in God. It is a merit of a national Church that it should embrace variety; as many people recognized at the Minneapolis Congress, our Church is the poorer, wherever as a result of comity between different missionary societies there have grown up monochrome dioceses, leaving out one or other of the traditions of our Church.

### Conduct of Worship

**Y**ET few things so unsettle a congregation than when some zealous but insensitive priest of whatever school comes to a new parish, and changes the manner of worship to suit his own fancy, with scant regard for the traditions and desires of the people to whom he ministers. Sometimes, no doubt, the fault lies further back in some theological college, which in its training had been partisan, rather than pastoral.

If we are to exercise a ministry that is truly pastoral, it will mean a respect for the feelings of the laity; and this may sometimes mean for the clergy foregoing a preference for extremes, and recovering a churchmanship which is central and comprehensive. Such churchmanship will

avoid a party spirit between catholic and evangelical and liberal; it will embrace and hold together the truths for which each of these words stand.

## Bingo or The Birth

By **Corwin C. Roach**  
*Dean of Bexley Hall*

**A**T THIS time of the year there will be appearing the customary complaints about the commercialization of Christmas. Most of them will be well founded. I must confess to a particular distaste to hearing Christmas carols as background music in our shopping centers. The fact that they begin even before Thanksgiving makes it all the worse.

However even more disquieting is the paganization of the Christian faith for which we are guilty. The papers inform me that bingo for non-profit groups is now legal in the state of New York. Veteran groups, voluntary firemen and churches may now play to their hearts' content. It has long been so in my state. The recent controversy in still a third state about having a church of a sister communion in a restricted residential district revolved around the threat of bingo and bazaars to the peace and quiet of the area.

We can not complain that the world concentrates upon Santa Claus to the neglect of the Christ when so often our own idea of God does not rise above the Santa Claus level. The appeal of bingo is that it promises us something for nothing, or perhaps we should rather say, a prize out of proportion to what we pay to play.

In the Episcopal Church we would not indulge in anything as crass as bingo but we have its moral equivalents. So often we are concerned with what we "get out of religion" more than what we give in the way of devotion and concern. We strike as close a bargain as possible with God. If the prize we want does not come our way our temptation is to tear up our cards and cease to play.

The way of Christ was quite different. "Though he was in the form of God, he did not regard equality with God a prize to be grasped, but he emptied himself." This is the meaning of the birth as St. Paul describes it for us in Philippians. We are to have that mind in us which was in Christ Jesus. This is the real challenge of the



Advent Season. Do we regard life with the philosophy of bingo or the birth? If we make the right decision on this major issue, all the other problems will take care of themselves.

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## Don Large

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### Be An Accompanist

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THE celestial angel in charge of new applicants was showing a flock of heavenly rookies around the highways and byways of Paradise. Suddenly one of the newcomers mustered the courage to step forward and ask if he might please secure a perpetual lease on a certain one of the many mansions to which our Lord had referred. The angel gently replied that this particular mansion was indeed one of the better properties of Heaven, and that it had therefore been reserved for some very special people.

"Oh," said the disappointed wing-sprouter, who had been quite a proud leader of men in his earthly days, "I suppose you mean great leaders like archbishops and popes."

"No," answered the angel. "I don't mean leaders at all. The most special people may or may not have been leaders, as the world counts such matters. Christ talked constantly about taking up our cross and following. So the most desirable real estate is always set apart for those who—whether they happen to have been leaders or not—have been known to us as faithful followers."

A man may indeed be a great leader of the Church, but unless he is just as surely a great follower of that Lord whose body the Church is, his leadership won't amount to much when he's confronted by that angel in charge of new applications. If you want proof of this fact, it's admittedly not easy to come by. Christ doesn't always offer his thanks immediately and vocally. But the faithful follower is the one who knows that the most illuminating rewards are not always the ones handed out the first thing tomorrow morning. Which is why—leader or not—he does his good deed, and then walks quietly away from it, safe in the knowledge that love is its own reward.

One of the most stimulating magazine articles ever printed was the one written by a musician

who was the pianist for a great concert singer. The provocative title was, "I played his accompaniment." There's an art for you! It isn't easy to stay in the background and be content to play the theme so that it fulfills its proper goal of simply accentuating the voice which was designed to rise above it. It's much easier to give our ego such free rein that we bang out our own private melody until finally the voice is completely drowned out.

In the Christian school of life, the student is not above the teacher, nor yet the teacher above the headmaster. As Douglas V. Steere once put it, "Those who possess devotion . . . seem to be living from within outwards, and to be inwardly awake and alive. They are far from perfect in their conduct, but they usually know where they are weak, and they are not led to conceal it from themselves . . . or to be unnerved by it. They are teachable. And they seem to be extremely well satisfied with their schoolmaster."

Spiritually speaking, an accompanist is effective in direct proportion to the degree to which he seems to be forgotten. Such an accompaniment is one in which he who apparently loses his life is literally saving it—for that Lord whose theme he is faithfully trying to follow. He doesn't taste much of the success. But the success, without him, wouldn't be possible in the first place.

In your own bailiwick you may be a leader of men—great or small—but if you want to make Advent a time of significant preparation, and not just one more Church season, then this is the hour in which to remind yourself of him for whose voice you were created to provide the followship of an harmonious accompaniment!

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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I DOUBT whether I know a clergyman as old-fashioned as Gilbert Simeon. He takes sin seriously and has no sympathy with the way so many people have of treating it as though it were like smallpox, a disease which has become rare. He thinks it is deadly and that its wages is death.

"And a slow death at that," he says. "It creeps on the man who yields to it and he seldom suspects that he is dying on his feet. He has no idea of his condition."

"But what can we do?" I asked. "Sin is not

a popular subject for a sermon, and goodness knows it's hard enough to interest people in a sermon. Even when one is very bright and modern, it's hard."

"Why should one be bright and modern? The good news of the gospel is as good as it ever was. Sin is just as real and God's forgiveness just as precious."

"But people don't like to feel that they are sinners," I argued. "They don't even feel they are miserable offenders. They feel they are most estimable. At least, that's how they seem to feel."

"They may not feel as estimable as they look. I've known few people who were not estimable in some respect but none who were not aware, at some moments, that they were sinners."

"But need we preach about sin? Isn't it better to go into the pulpit with a cheerful message that will leave people feeling stronger and braver?"

"Surely. But what message can be more cheering than the message of salvation? The message that God loves us and forgives 'all those that truly repent, and, unfeignedly believe his holy gospel?'"

"Buffers is always urging his people to come to confession."

"Confession is good for the soul. I do not disparage confession."

"But you don't hear confessions."

"I certainly do, if anyone tells me he wishes to make his confession. I often remind them of what the Prayer Book says."

"Buffers thinks you and I are dreadfully Low Church." Gilbert smiled.

"I suppose we are. There seems to be much more ritual than when I was young. More candles, more vestments, more acolytes. But what does it matter? Customs change, but Christ does not change. The question for us is, 'Are we drawing people to Christ?' Not only by our sermons but by our lives."

"Oh Gilbert! What an uncomfortable question! You know most people think a parson is a kind of holy guy, a sort of Secretary of a Heavenly Chamber of Commerce. That's why we have to package our wares after the modern style."

"Don't talk nonsense, Rusty," said Gilbert. "We don't have to do any such thing."

"Then you think we should tell people that they are sinners."

"Sometimes. I think we should be guided by

Jesus. How did he deal with sin and sinners?"

"The worst of you, Gilbert," I said, "is that you can throw such a fast one that my ideas fall of their own weight."

## Living at Peace

By Philip H. Steinmetz

WE KNOW at first hand the difficulties of living at peace with people of differing views. It is hard to be patient and loving with those who insist upon something which is the opposite of your opinion.

When there is added to differing views the complication of business competition, racial discrimination and deep cleavages of religion, we find it hard to keep peace. It is small wonder that warfare is constant in some part of the world.

But just as we can debate and vote on our differences in town and Church affairs, so we can debate and vote on our differences as nations. For ten years the United Nations has been a place for hearing what the other fellow thinks and means and for exerting the weight of majority opinion in making decisions.

No decision can be entirely fair to every point of view. Suffering and loss is a part of living. You lose something in accepting group judgments as you lose some of your tooth when the dentist fills it or some organ of your body in an operation. But we accept this suffering and loss in the interest of health for the whole body. And we accept the costs of being a part of the United Nations in the interest of the peace of the world.

There are people who think every enterprise should work always and entirely for their benefit, whether it is the government or the local church or their family. They reject or speak against whatever twarts them. They bring a lot of suffering upon those who are willing to be patient and reason and listen and work, even though they do not like all the conditions.

But thank God there are always Christians who accept this necessary role of work and suffering. When there are nations which will do what Christian people have been doing through the years, we will have peace between nations.

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### AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

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Church

# Historical Magazine



Church

## Unsolicited Testimonials

**T**HE REV. WILLIAM H. BAAR, M.A., Ph.D., Director of Brent House and Episcopal Representative at the University of Chicago, writes under date of June 19, 1957:

"I did my Ph.D. work at Yale, specializing in Nineteenth Century Anglican Church History . . . I read your fine publication with a great deal of interest, and am constantly amazed at the fine quality which you are able to maintain."

**H.** PEERS BREWER, under date of June 23, 1957, writes:

"For the past two years, I have had the pleasure and enlightening experience of reading your magazine. At the present time, I am a Middler at Harvard Divinity School, with Diocesan residence in Washington, D. C. And it is, perhaps, with an inordinate amount of pride that I tell my colleagues of such a journal within the Church's circle."

DECEMBER, 1957

### EDITORIALS

The Society for the Increase of the Ministry:

A BRIEF CENTENNIAL HISTORY

By Glenn Weaver

Dr. Frederick Dalcho (1769-1836),

FIRST DIOCESAN HISTORIAN

By George W. Williams

Two Pioneer Missionaries in the Pacific Northwest:

THE REV. ST. MICHAEL FACKLER AND THE REV. JOHN McCARTY, D.D.

By Thomas E. Jessett

The Ministry of Joseph Holt Ingraham in Mobile, Alabama

By Edgar Legare Pennington

The Protestant Episcopal Freedman's Commission,

1865-1878

By H. Peers Brewer

Patterns in Formation

By William Wilson Manross

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# PEOPLE

## Clergy Changes:

G. CLAYTON MELLING, rector of All Saints, Johnson City, N. Y., becomes rector of St. Thomas, Mamaroneck, N. Y., in January.

GEORGE W. BEALE, formerly rector of St. John's, Bedford, Va., is now director of education in the diocese of Kentucky.

LOUIS H. FRACHER, formerly vicar of Pruden Cure, Va., is now rector of St. John's, Waynesboro, Va.

CHARLES FORBES, formerly vicar of St. John's, Kirkland, Wash., is now chaplain to Episcopal students at the University of Washington.

RICHARD A. WAKEFIELD, formerly curate at Calvary, Williamsville, N. Y., is now vicar of churches at Oak Harbor and Whidbey Island, Wash.

GEORGE N. TAYLOR, formerly rector of St. George's, Guatemala City, is now ass't rector at St. Paul's, San Antonio, Texas.

FRANK SPINDLER, formerly ass't at Grace and St. Peter's, Baltimore, is now ass't at St. Michael and All Angels, Baltimore.

RODNEY F. COBB, formerly vicar of churches at Goodland, Colby and Russell Springs, Kansas, is now vicar of St. Mary's, Phoenix, Ariz.

## DEATHS:

ALVIN W. SKARDON, 81, retired rector of

St. Jude's, Walterboro, S. C., died on Nov. 18th.

JAMES E. BLAKE, 76, former missionary in the Virgin Island and Puerto Rico, died Nov. 17 at his home in Florida.

THOMAS J. HOLLANDER, 92, former missionary to China, died Oct. 15 in Honolulu.

## CAMBRIDGE WELCOMES FRIENDS

★ Friends of the Episcopal Theological School and their families were invited by the trustees and faculty to visit the School on December 5. For a quarter of a century this group has been helping the school through personal interest of its members and annual contributions for its support. In the last three years they have enabled the school to have a new organ at the cost of \$40,000 which was dedicated in December of last year. During the past year the friends provided \$60,000 for extensions to the library which were completed for the opening of the school in September. The purpose of the

gathering on December 5 was to give members and their friends opportunity to see these new facilities.

The program also offered opportunity for them to meet the new dean, John B. Coburn.

## METHODISTS PLAN SOVIET VISIT

★ A proposal has been made that teams of American Methodists spend a month next summer in the Soviet Union to do "intensive work on the basic issues which separate the Soviet Union from the West."

The proposal was made by Charles F. Boss, head of the Church's board of world peace, at its annual meeting held in Cleveland on November 29th.

## THE PARISH OF TRINITY CHURCH REV. JOHN HEUSS, D.D., RECTOR

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Rev. Bernard C. Newman, Vicar  
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45,  
HC 8, 12 Midday Ser 12:30, EP 5:05; Sat  
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## REFUSE TO ACCEPT BISHOP'S RESIGNATION

★ The annual assembly of the Danubian District of the Hungarian Reformed Church voted unanimously against accepting the resignation of Albert Bereczky from the office of bishop, it was announced in Budapest.

Bereczky, 65, had asked the assembly to accept his resignation on the grounds of ill health. He originally resigned his office after the October, 1956, revolt but later withdrew the resignation, although no official announcement of his change of plans was made.

Long known for his cooperation with peace movements, Bishop Bereczky was elected to office in 1948 when control of the Reformed Church began to fall into the hands of government-approved leaders.

In delicate health for many years, Bishop Bereczky suffered a stroke at Erfurt, West Germany, last August, when he attended a meeting of the World Presbyterian Alliance. When he arrived for the assembly in Budapest he walked with a slight limp, his right hand was paralyzed and his words were barely audible.

Among those who greeted the bishop was Janos Horvath, president of the state office for Church affairs, who later addressed the assembly.

Horvath said that although a "secret organization" of pastors had tried to create confusion in the Church after the revolt by ousting leaders who had supported the Communist regime "things are now quiet."

He said the government is eager to establish "complete confidence" between the Reformed Church and the state. Horvath also said the government favors the "fullest freedom of religion" and has agreed to the establishment of new contacts between the Church and religious bodies abroad.

However, he cautioned that the government would not tolerate any kind of political action inside the Church which is "contrary to the interests of the Hungarian people."

Bereczky presented a report on developments in the Reformed Church since the last assembly in 1955. He said he regretted that the World Council of Churches had interfered with the affairs of the Reformed Church "both at Galyatetoe and afterwards."

The World Council's Central Committee met at Galyatetoe, near Budapest, in August, 1956. Last summer the council's executive committee expressed hope that the dilemma of the Reformed Church in Hungary would be solved in such a manner that "its leaders will have the full confidence of the congregation."

Bishop Bereczky said that despite attempts by outside Churches to interfere with its affairs the Hungarian Church still desires to "strengthen its ties" with the World Council.

## TAX DEDUCTION FOR UTILITIES

★ The internal revenue service has ruled that ministers who receive their residences rent-free but pay for utilities can deduct their cost from their income tax, if a part of their salary is set aside as a housing allowance.

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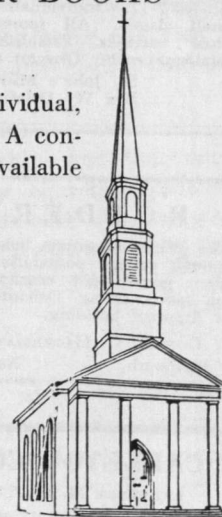
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# BOOKS...

Kenneth Ripley Forbes

Book Editor

*Inherit the Promise* by Pierson Parker. Seabury Press. \$4.25

The significant thing about recent Biblical study has been its rediscovery of the basic religious message of the Scriptures without sacrificing the recent and hard-won appreciation of varieties of Scriptural points of view and development. This book belongs in this area. It is a serious attempt to make available to the layman some integrated understanding of persistent Biblical themes which underlie the New Testament writings and give them unity of purpose and impact. Hence the sub-title, "Six Keys to New Testament Thought".

From a critical point of view there are many points at which disagreement might be registered. Dr. Parker's particular views about the formation of the Gospels do not, however, especially obtrude themselves. There might have been more discrimination between what the Church has written into the Gospels and what Jesus may actually have said. Would the use of the RSV rather than the ARV have been wise in view of the former's increasingly wide use?

But the book is designed to give an over-all picture and provide the New Testament with its proper religious setting. It securely roots the new message in the old and reveals its unique quality along with its roots. The indispensable keys Dr. Parker uses are, The Covenant, The New Age, The Law, Truth by Contraries, Physical and Spiritual, and The Man. He deals well with the tensions involved in these topics.

I have found the book helpful. It is an honest attempt to state the New Testament faith in terms a layman can understand and one of the few successful attempts. It really conveys the Christian message emphasizing those points in which its distinctive nature is found. It tries to meet some of the real difficulty the ordinary reader finds and points out dimensions he would miss if left to

himself. This is worth trying and the measure of success here achieved is more important than critical questions which the clergy will recognize might have somewhat different answers.

*Inherit the Promise* might prove helpful to many people who want to know what the New Testament is getting at.

—Charles W. F. Smith

*Reality, Reason and Religion* by Arthur Anton Vogel. Morehouse-Gorham Co. \$3.00

This is a book by a philosopher for philosophers. It is primarily a metaphysical treatise dealing with the philosophy of Aristotle and defending the resulting Aristotelian tradition from the attacks of Positivism in its various forms. From this he develops a philosophy of religion and takes especial issue with the theological position of Paul Tillich.

The author is an Anglo-Catholic and is presently the professor of apologetics and dogmatic theology at Nashotah House.

*The Meaning of Persons* by Paul Tournier. Harpers. \$3.75

This is a remarkable and practical book. The author is a Swiss physician and psychiatrist of long and varied experience and, at the same time, a clear-thinking, practicing Christian. This is a rare and valuable combination of traits for the writing of a book which gives the essence of psychiatry and of Christian faith.

Dr. Tournier conceives of the *Person* of man as his permanent, essential being as God created him and of the *Personage* as the varying aspects of his character which, like masks, serve to conceal his true *Person*. The *Personage* in its many forms, is the result of the individual's associations, environment and cultural background, like the *persona* of dramatic art. The techniques of psychiatry—and the practice of Christian prayer—aim at revealing the true *Person* in the confusion of the manifold masks of the *Personage*.

The method he describes as a dialogue—between the psychiatrist and his client and, in prayer, between the human soul and God. These concepts of the *Person* and the *Person-*

age and the fact of creative dialogue is identical with the *I — Thou* philosophy of Martin Buber, but it is much less difficult for the layman to comprehend. Readers of *The Witness* who have studied the illuminating articles of John Wren-Lewis (Oct. 10 and Nov. 7) will notice their close correspondence with Dr. Tournier's thesis.

This book should have a warm reception and a rewarding study by intelligent Christians and by psychiatrists who are concerned with the spiritual fundamentals of their science.

*Love's Fulfilment* an Anthology from the writings of Father Andrew. Morehouse-Gorham. \$3.15

This is a collection of short meditations by Father Andrew of the Church of England. For earnest Christians desiring to know the realness of the interior life there is perhaps nothing more perceptive and valuable. They are characterized by combination of depth and simplicity. Bishop Barkway says in his introduction: "The one supreme subject is the interior life. There was perhaps no one in his day more qualified to explain that or attract to it both learned and simple."

Every church that is open daily for private worship—and that ought to mean all our churches—should have a copy of this book available for use. *In Him Meet East and West*. Seabury Press. \$.75

*Mission Renewed*. Seabury Press. \$.95

These two pamphlets are designed to be study guides for young people in the life of the Japanese people and of the witness and work of the Episcopal Church in that island kingdom. They are excellent material for mature leaders of young people, in or out of Church School, to use in their work.

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