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The **WITNESS**

OCTOBER 2, 1958

10¢



NORMAN PITTENDER

SERIES of eight articles entitled "A Plain Approach to Christian Faith for Plain People" is started in this issue by the General Seminary Professor. Further details on page three

WHY BOTHER ABOUT RELIGION?

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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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

General Convention Will Stress Money and P.B. Election

This account of what to expect at the forthcoming General Convention was written by the Rev. Seymour Flinn, editor of *Now*, a publication of the Episcopal Church in Delaware.

The 59th General Convention of the Episcopal Church will be held Oct. 5-17 in Miami Beach, Fla. The first convention to meet in the South since 1925, it will draw upwards of 50,000 Churchmen to one or more of its sessions.

Meeting every three years the General Convention is the official legislature of the American portion of the Anglican Communion. Its functions and procedures are carefully outlined in the Church's laws, or the Constitution and Canons.

The main work of the General Convention is done in the House of Bishops, the House of Deputies, and the Triennial Meeting of the Woman's Auxiliary. The two houses are like the American Congress; neither chamber may legislate by itself.

The House of Bishops has 189 members. Of these, 102 are diocesan or missionary bishops, 6 are bishops coadjutor, 21 are suffragan bishops, and 60 have resigned. The high percentage of resigned bishops is due to the requirement that all bishops must retire at the age of 72.

The House of Deputies is a much larger chamber, with a potential membership of 656. It is equally divided between clerical deputies and lay deputies. The former must be

priests. The latter must be adult, male communicants of some parish within the diocese they represent. Each diocese is entitled to four clerical deputies and four lay deputies. Each missionary district is entitled to one clerical deputy and one lay deputy, as is the Convocation of the American Churches in Europe.

During each General Convention there are several Joint Sessions of the two Houses with the Presiding Bishop as chairman. These are intended for the reception of notable guests and for the receipt of important reports such as that of the National Council. No legislative proposals are ever introduced at Joint Session.

Since there is so long an interval between conventions, much advance preparation of material is delegated to Joint Committees, composed of bishops, deputies and, sometimes, outside specialists. These reports become starting points for pertinent discussion and eventual action in each House.

One of the most important matters to be considered by the General Convention this year will be the election of a new Presiding Bishop. Not more than three names will be placed into nomination by the official Nominating Committee—composed of eight bishops, four priests and four laymen representing the eight provinces of the Church—but the House of Bishops, in which the election

PITTENGER

SAYS of the series of eight articles, announced on the cover which start this week: In these articles I have tried to say, in the simplest language and even in slang terms, how a plain person might find his way into Christian faith. Most of the books and articles on the subject treat the matter in high-sounding language which the ordinary man and woman, not specially trained, has great difficulty in understanding. This is a shame, because there are any number of people who are dreadfully in need of a straightforward uncomplicated statement which will help them see what Christianity is all about and why they should give it a try. In writing these articles, I am drawing upon material that I have used over and over again, during the past quarter century, in speaking to all kinds of lay groups, but mostly to young men and women in schools and colleges and to parish schools of religion for enquirers.

- What Religion Is All About?
- Won't Science Give Us All We Need?
- What's The Matter With Me?
- Can I Get Out Of The Jam?
- Can't I Go It Alone?
- What Can I Expect From Christian Faith?
- Should I Give It A Try?

will take place, is not confined to these three names. Any bishop may be elected Presiding Bishop. The election must be ratified by the House of Clerical and Lay Deputies and the newly-elected Presiding Bishop must then resign his diocese and devote his entire time to the leadership of the national church.

A plan of proportional representation will go before the convention. If approved, representation in the House of Deputies would depend upon the number of clergy in each of the dioceses. A large diocese, as Long Island, would have perhaps six clerical and six lay deputies, while a much smaller one, such as Easton, would have only two in the clerical order and two in the lay order.

Moneywise, the National Council will toss at the convention a whopping \$30,000,000 budget for the next triennium, up approximately \$6,000,000 from that now in effect. The proposed budget hike has already drawn the fire of several important Churchmen, and is sure to cause heated debate on the floor. One writer, Will H. Connelly, chairman of the Communications Department of the Diocese of Michigan, writing in *The Living Church*, blasted the National Council as follows:

"Since 1950, our American Episcopal Church has grown at the rate of about 40,000 communicants per year. About two-thirds of these were brought in by the parishes and missions of established dioceses—people who would have been brought in whether or not the general Church existed. As nearly as one can determine from the woozy statistics supplied to the Episcopal Church Annual, possibly 14,000 new communicants per year are being brought to Christ through the efforts of the general Church in aided dioceses, missionary districts and overseas

activities. The current cost is \$7,000,000 . . . This is evangelism at a cost of five hundred dollars per communicant."

Included in the budget of the National Council is \$600,000 with which to start a new mass-circulated national magazine.

The position of the Episcopal Church in the Christian world will be presented to the convention in the form of reports from the Joint Commission on Unity and the Joint Commission on Ecumenical Relations. The former group will report on the status of its negotiations with the Methodists, and may have several concrete recommendations to make. The latter will recommend some kind of action with regard to the heterogeneous Church of South India, which includes both Anglican and non-Anglican elements.

There also will be proposed certain changes in the Provincial System. It is pretty well recognized throughout the

Church that the present provincial boundaries are unwieldy, and that the system is ineffective. Yet it is also recognized that "an intermediary group" between the National Council and the Church's 102 dioceses and missionary districts is imperative.

Other matters coming before the General Convention include: Certain minor changes in the marriage canons, a revamping of the Order of Deaconesses, alcoholism, the peaceful use of atomic energy, the problem of the urban church, and the many vexing problems concerned with the whole subject of racial integration.

BISHOP KIRCHOFFER TO RESIGN

★ Bishop Kirchoffer has resigned as bishop of Indianapolis, effective on February 8th, the 20th anniversary of his consecration. He will be succeeded by Bishop Craine, coadjutor.



CHURCH OF SOUTH INDIA will come in for a lot of discussion at General Convention. These four men, the delegation to visit India, will play leading parts: Gardiner M. Day, Clifford P. Morehouse, Bishop Lichtenberger, John V. Butler

English Church Stirred by Debate About Ordination of Women

★ While the Episcopal Church will be debating, and undoubtedly rejecting, a resolution that women be allowed to serve as Deputies to General Convention, people in the Church of England are taking sides on whether women should be ordained to the ministry. It was all touched off by an article that appeared this summer in the Church of England Newspaper, written by Ruth Adam, a social worker and columnist.

Her article was headed "Why Is an Educated Woman Denied a Place in the Anglican Ministry?" and follows.

★ When some old gentleman explains to me what a mistake it is for young women to have higher education I am as enchanted as an American tourist who has just discovered a real piece of old English tradition.

Behind his well-upturned phrases I seem to hear the delightful cllop of horse-cabs and the rustle of suffragette petticoats.

As Vera Brittain lamented in her book, "Lady Into Woman," my own generation feels in the words of one woman journalist, "Older and nobler women struggled that I should be free, and did their work so well that I've never even bothered about being bound."

It is always astonishing to find, as one does sometimes, that the struggle of feminism still arouses intense personal emotions, even in a generation which knows it mostly as a theory; that men and women can be flicked into anger by resuscitation of the old war between the sexes.

It is always, I think, a personal anger. The woman who can be teased into a passion about it is returning to nursery

emotions—to infantile jealousy of her brother. The man who will trouble to voice the secret, "Mind, I'm the master," which lies beneath his argument is perhaps not an entirely adult character.

The contention as to whether boys are better than girls after a certain age is merely frivolous. Those of us who care about the Church find the frivolity jars when it comes to the question of women being admitted to full holy orders.

The appointing of four life peeresses to the House of Lords was naturally too good an opportunity to be missed by papers whose readers (as they earnestly believe) can never tire of the boy-versus-girl argument.

But even in their speculations about how the Lords would take their newly-appointed Ladies, there was a certain lack of enthusiasm. "Who will be the first peeress to make up in public?" they inquired, dutifully carrying on a joke which—it is obvious—is beginning to wear a little thin.

It is all very well for the House of Lords. But it is not so good for the Church of England.

When I hear it referred to as "the last stronghold of masculine privilege," I cannot help wincing. Even calling upon St. Paul to "nail with Scripture" the controversy, hardly improves the situation.

Outdated Custom

The fact is that the Church alone has kept to a custom whose usefulness ended when women were accorded the same educational opportunities as men. They were admitted into other professions because they were needed there, and because they were useful there.

The cloud of emotion which prevented—for instance—their entry into medicine was dispelled only because the medical profession needed their services. When you have a painful, crippling and increasing gynaecological complaint, your theories about sexual customs melt away before the need to have someone equipped to examine you, care for you, and, if possible, cure you—with as little pain and embarrassment as possible.

A great many smaller emotional clouds were dispelled in two wars when workers of all kinds were needed if we were to survive, and when it ceased to matter whether they were male or female.

The question is whether the Church needs women clergy. If it does not, then there is no need to discuss it. If it does, then the boy-versus-girl controversy is frivolous and unworthy.

Too much attention is paid to the vocal minority who "feel strongly" about the admission of women. Their "feelings"—which can only be rooted in personal sex emotions—are not important.

I was impressed when I rang up several vicars on this topic that not one of them even referred to any emotional bias in this matter—either "for" women or "against" them. They all simply referred to the amount of work there was in the parish, and the part of it in which a woman cleric could or could not help.

I believe that the Church does need women clergy; in full orders, because the membership of the order of deaconesses has greatly declined.

Guy Mayfield, the Archdeacon of Hastings, in his book, "The Church of England" says that "There are now about 200 at work in England as opposed to about 400 before the last war."

I suppose our own Church stands alone in the melancholy

situation of offering no future to the girl of first-class talents and education. Any young woman graduate, with a good degree and the world before her, who deeply wished to be called to its service would have to make up her mind to a lifetime of frustration.

Other Opportunities

If she chooses politics, she can hope for the cabinet. If she chooses law she may be a judge. If she chooses medicine she may have to work twice as hard as her male colleagues to reach the same goal, but the goal is not barred to her.

If she chooses education she may well end up with more authority than any vicar has in his parish; and also—if she is a headmistress—with as much influence over as large a congregation.

How many of us, looking back honestly on our schooldays, realize that we owe our convinced membership of the Church to the headmistress who conducted school services, preached unemotional and well-reasoned sermons suitable to our age and state and who taught us how to conduct our religious life?

But the shining successes of a good girls' school, the brilliant scholars, the leaders in work and play, the reliable prefects, the "pick of the sixth form" never, for a moment, consider making the Church their vocation. Why should they?

They are in the situation of a Jewish boy I know, gifted, scholarly, of strong and responsible character—a pillar of his schools—who was asked to join the naval section of the cadet corps. It was the kind of activity in which he excelled.

But he refused, for the simple reason that, being a Jew, he could not hope for promotion beyond a certain point in the navy. Instead he joined the army section, where no such

prejudices apply. It was, I consider, the navy's loss as much as his.

"No truly incarnational theology," writes Canon Raven, "no fully Christian way of life can be attained until both male and female can contribute fully and equally to its achievement It is a tragic fact that whereas in the past half-century all the other great callings have admitted women on equal terms and to their great enrichment, the Church of Christ which ought to have been the first to do so, if it had been true to its founder and to its scriptures, is still hesitant and obscurantist."

"It was tragic that the movement for women's emancipation should largely have taken place outside the Church . . ." writes the Rev. C. O. Rhodes. "The Church ought to have set an example centuries ago by giving the highest possible status to women. No satisfactory argument has ever been advanced against it. Opponents base their reasoning mainly on the ancient stories of the creation."

I must own that recently when I have been discussing this question with various people I have received an unwelcome impression that the opponents are not male ones.

Perhaps I happened to light upon men whose own married life was a comradeship, in joint pursuit of an ideal, which left no room for worrying about which sex was the "superior" one. You find that a man's view on the position of men and women reflects the extent to which he has sorted it out at home.

Father-Figures

But I did find that it was the women who were hesitant about having "female vicars." Perhaps women churchgoers are unconsciously seeking a "father-figure." Perhaps they love the old traditions and cannot bear

to have them changed. Women in industry, says a German authority, are resistant to change. If you put them on a new machine their work falls off; whereas a new machine stimulates and improves that of a man.

Or is it perhaps the same unconscious resentment which inspired women listeners to write angry complaints to the B.B.C. when the first woman announcer was put on the air, and whose united hostility succeeded in losing her the job? This resentment is a melancholy fact—usually the jealousy of the housewife for the career woman.

My personal opinion is that women of our own age-group is only one cure. We oppose who have the opportunity to go further than we did. But when it comes to our daughters the resentment is completely dispelled. We want them—and all their generation—to have the chances we missed. My hope is that this natural generosity, which is just as much "human nature" as the jealousy was, will eventually carry women to the priesthood.

MISSION SOCIETY IN CONFERENCE

★ More than thirty bishops, priests and laymen of the Church gathered at the College of Preachers, Washington, on Monday, September 29, just prior to the General Convention in Miami Beach—for a three day conference on world missionary concerns.

Lecturer and leader was the Rev. Canon M.A.C. Warren, general secretary of the Church Missionary Society of the Church of England.

The conference is sponsored by the Overseas Mission Society, a nationwide movement of Episcopalians concerned with bringing new life and vision into the overseas missionary enterprise.

EDITORIALS

Bishops - Right or Wrong?

ANGLICAN BISHOPS throughout the world, meeting this summer at the Lambeth Conference, adopted the following resolution (No. 110), entitled "Condemnation of Racial Discrimination."

— Quote —

The Conference affirms its belief in the natural dignity and value of every man, of whatever color or race, as created in the image of God. In the light of this belief the Conference affirms that neither race nor color is in itself a barrier to any aspect of that life in family or community for which God created all men. It therefore condemns discrimination of any kind on the grounds of race or color alone.

The Conference would urge that in multi-racial societies members of all races shall be allowed:

(a) a fair and just share of the government of their country;

(b) a fair and just share in the control, development, and rewards of the natural resources of their country, including advancement to the highest level of attainment;

(c) the right to associate freely in worship, in education, in industry, in recreation, and in all other departments of the common life.

— End Quote —

We respectfully suggest to the writers of the letters that appear in *Backfire* this week, and others who share their point of view, that they prayerfully face up to this pronouncement of their Fathers in God.

Blame the Vicar

THE TIMES of London certainly is one of the great newspapers of the world. It is also the only one we know that devotes its front page to classified ads. There are the usual classifications: Help Wanted; Positions Wanted; For Sale; For Rent, etc. There is another not found in papers here: Church Restorations, for which the regular rates are paid. So in an issue this sum-

mer, smack at the top of the middle column, appeared this letter, captioned "Vicar's Blame."

— Quote —

Myself, I blame the Vicar, but—I am so hot under the collar—I am starting at the wrong end of the story.

Last month, I met a friendly, most conscientious Vicar, with a charming, hospitable wife; and to my astonishment, I discovered that their gracious and lovely home, with two growing boys at the local school, is being run on an income of 520 lb. a year; and—wait for it, you hard headed business man, for I could hardly believe my own ears—out of this meagre salary of 10 lb. a week, the Vicar is expected to pay the postages, telephone charges, and petrol which are solely used on the business of the parish.

I beg your pardon? Oh, yes! He certainly has his house free, but the interior repairs, renewals and redecorations of this large country house, and also the upkeep of the long drive, exterior gardens and rambling outbuildings, must still come out of that 520 lb.

What commercial organization would have the effrontery even to advertise such an unfair arrangement?

I discovered something else too. The Vicar received 7s.6d. for taking a funeral, while each—each, mind you—of the four bearers is paid 15s. for carrying the coffin: which, by any reckoning works out at 3 lb. for what, I have no doubt, is Trade Union Labour, and a paltry three half-crowns—more like a tip than a fee—for the service of God's minister. Talk about "cut price Christianity," it makes me angry to think about it.

Yet, for the record, this is a well-founded, country Parish Church, with, I am quite sure, a kindly, comfortable worthy, middle-class Congregation: and, if I mentioned the matter to the Churchwardens, as I would dearly like to do, I dare say they would meet me with a sympathetic "Ah, yes—" and then gravely add "—but that, of course, is a matter for the Parochial Church Council and we have a lot on our plate just now"; my goodness me, if I were the Vicar and they declined, however politely, to bear such proper parochial overhead charges, why, my resignation

would be on their collection plate before they could say Amen.

Let me finish as I started. I blame the Vicar for putting up with it. I blame all Vicars in similar situations who put up with it. I really do. Funny thing, but so far as I know, the Vicar's job is the only one described as a "living": a living, bless my soul! No wonder that some of my clerical correspondents are late with their letters; I know the reason now; it is not a question of finding the time to write, poor dears, but of finding the stamp to put on the letter.

— End Quote —

All of which may have nothing whatever to do with General Convention—or has it?

Convention

GENERAL CONVENTION opens this Sunday at Miami Beach and for a couple of weeks will be deciding a lot of important things. We

know what we'd like to have them say about bombs and integration and Formosa and John Foster Dulles. Too, we know what we'd like to have them do about South India and Methodists and Provinces and magazines and money and a Presiding Bishop and women and a lot of other things. But the people to make the decisions, for the most part, don't pay much attention to us so we'll keep quiet for a change.

Except to say that The Witness will be there with a staff to report and we think we will do good enough job to justify a bundle order. You can't get the coverage for less money: 7¢ a copy for an order of thirteen weeks or longer; 10¢ a copy for a shorter period.

Time is short of course so shoot it along to Tunkhannock, Pa.



A Plain Approach to Christian Faith for Plain People

Why Bother About Religion?

By W. Norman Pittenger

Professor at General Seminary

A PRETTY long time ago, away back in the last century, one of the friends of Ralph Waldo Emerson went to live alone in a hut by Walden Pond in Massachusetts. His name was Henry David Thoreau; and a lot of us have had to read, in school, a book that he wrote about his experiences while living at Walden. Thoreau was a very remarkable man. He hadn't much use for book-learning and he paid almost no attention to what supposedly educated people thought about things. He believed that a man who lives by himself for awhile, who looks at nature and thinks about the meaning of human life, can find out almost everything there is to know. Most of his friends thought he was a strange person. They were probably right. But at any rate, he did say some remarkable things and he did seem able to get inside the feelings of people so that he knew what made them tick.

One thing that he said in his book "Walden" makes a good beginning for this attempt to work through to "a faith to live by." What he said was that "most men live a life of quiet desperation."

A life of quiet desperation—however it may have been with people in Thoreau's own time—it is certainly the fact that a very large number of people now, in our own day, would agree that Thoreau had something in saying that. Most of us get along pretty well a good deal of the time. We have our jobs, our homes, our families, our friends, and a lot of other things to keep our minds occupied and our hands busy. But then there come moments, now and again—sometimes when we least expect them—when we have exactly the feeling that old Thoreau described: a sense of "quiet desperation."

Of course we don't go out on the street and yell about it. We don't turn a Saturday night party with the neighbors into a bull session about how we feel—or the visit with our friends some afternoon, if we are women-folk—into a discussion of our feelings. We keep quiet about it. It's nobody's business how we feel, anyway. But we feel that way just the same. Sometimes we feel the way English people do when they say, "I couldn't care less." Life is such a confusing and puzzling business that we decide we won't

even try to work it out. But some of the time, in those moments of confusion and puzzlement, we do care; but since we don't seem to be able to find or to work out the answers, we know exactly what Thoreau was talking about.

Things Go Wrong

ALL sorts of things contribute to this sense of quiet desperation. Things go wrong in the office or in the shop or in the plant. We just don't know what to do about it. At home there are problems—maybe our wife and our children are fussy or tired, maybe we are that way ourselves. The bills pile up and we don't see how we're going to meet them; the installment comes due on something we've bought on time, and we're worried about the payments. The next-door neighbor doesn't seem to be as friendly as we had hoped he might be. Something or other is said in the newscast on the radio or in some television show which makes us wonder if the whole world isn't going to blow up any moment—listening to a news reporter on the radio or the television seems almost certain to give us a feeling that everything is going to hell around us. There are a thousand and one things, and a thousand and one ways, in which this feeling comes upon us. I'd be willing to bet that there isn't a reader of these pages who hasn't had just this feeling a lot of times.

Of course we don't want to exaggerate. Nobody feels that way all the time. As I've said, most of us get along pretty well a good deal of the day or week or month or year. But there do come the moments. And when they come, we'd give a lot to have some help.

What sort of help? Now I, for one, don't think that we're looking for a complete answer to all the questions. Nobody who isn't a fool expects that he could get all the answers. He knows perfectly well that there are many questions which don't have answers, excepting the kind of answers that life itself works out for us. There's a good old Latin saying which contains a lot of truth: *solvitur ambulando*. That means that something gets solved just by going along with it. And a fair number of our questions are only solved that way. We live with the question for a while, and then we find that it has somehow or other answered itself. And there are a good many problems, too, which anybody with common sense knows that nobody can answer, so he just accepts the fact and goes on living.

But we do want help in the moments of quiet

desperation. And the help we want can, I think be summed up in a few words. What we want is some way to get and keep a sense of proportion about life. What we want is to have some point of view—perspective, shall we call it?—which will make it possible for us to see things, not just in proportion to their real importance, but to see them right. What we want, above all, is a shot-in-the-arm—power, if you will call it that—so that we've got enough strength, enough stamina, to stick it out when things get pretty bad or just quietly desperate, to be able to take it, as we say, without feeling that the whole business of living is too much for us.

Now the thing that strikes me about all this is that it is a silent witness to a very strange but a very real fact about everyone of us and about all of us together. That fact is that man, and men, are somehow incomplete. We simply do not have, in and of ourselves, the sense of proportion which will make us see things in terms of their real and not their imagined importance. We simply do not have the perspective which will make us see things right, undistorted by our bad vision or our own personal preferences and prejudices. And we simply do not have the power which will make us able to grin and bear it when things are all screwed up or when things are just there to face and we can't do anything about them.

Man Not Complete

MAN is a pretty great figure in the world. There's no denying that. People who sneer at the human race are usually pretty cheap people. Man can do, and has done, a lot and he's done it against terrific odds. We have a perfect right to be glad we're men and we have a perfect right to feel proud of what man has been able to do. But the other fact remains true: man is not a complete figure. He needs things.

He needs obvious things like food and friends. He also needs things not quite so obvious, like understanding and sympathy from other people. He needs above all to feel and know that somehow or other he belongs in the world and that it is possible for him to live in it with at least a little dignity and decency. As a friend of mine once put it, he needs greatness to give a meaning to his littleness. And I should add, he needs strength to live through, and rise above, the day-by-day difficulties and problems and questions which so constantly get him down. There's

something else he needs, too; but we'll talk about that in the fourth article of this series.

Well, what it really boils down to is this: he needs God.

Now I know perfectly well that when I put that word down on paper and somebody reads it, he's likely to say: "The old religious tripe. You might have known it—he'd get around to that. And I've heard all that stuff before. Maybe it's true, but where does it get me?"

I think there's a perfectly good answer to that perfectly understandable reaction. The way a lot of people have talked a lot of the time about religion, and about God too for that matter, is enough to put anybody off. More sheer bunk has been talked on these subjects than on almost anything else in the world. And for a great many of us, religion and God have been pictured in a way that makes them, to put it mildly, distasteful; or to put it strongly, positively repelling.

But that's not the point. The important matter is that maybe, underneath all the bunk and jargon, all the eye-wash, there's something very big which we'd be fools to disregard or chuck out—just because we have been offended or disgusted by some of the things people have said and some of the ways they've said it.

So I want to make an agreement with the reader. I won't write a single thing in these articles which I do not know to be true or which I am not absolutely and honestly convinced has a good claim to be true even if it can't be demonstrated the way we used to demonstrate in school, when we were studying elementary geometry, that the angles of a triangle equal two right angles. If it happens that I have to make some guesses or to say something that is a sort of venture of faith, without real evidence, I'll say so. The one thing I don't want to do, and don't intend to do, is to hand out a lot of high talk that may sound lovely but that doesn't mean a thing to the average person, including myself.

Man Needs God

NOW when I say that a man needs God, I'm talking plain common sense. For what do we mean by God, after all? Don't we mean something, some one, big enough, strong enough, wise enough, good enough, to complete man's incompleteness?

If it's proportion we lack and know we ought to have and want to have, isn't proportion possible only for one who sees things as they really

are and in their proper relation one to another? If it's perspective we need, isn't perspective possible only for one who really does know what the score is, and what is the right and the wrong about things? If it's power we're after, where can we find it excepting in one who is great enough to hold everything in control and to work in all things and through all things in order to accomplish his purpose? That's why it is right to say that it's only God who can explain and make sense of the whole business of life and give us the things we need.

One of the facts about our modern world is that more and more people are beginning to realize all this. They may have rejected the childish religious ideas they were once taught. They may never have been taught any religious ideas at all. They may never darken the doors of a church or synagogue — although an increasing number of them are beginning to do just that, these days. However it may be, they are interested once again in the things in which religion has always been interested. They are looking for proportion and perspective and power; and they are starting to wonder if maybe, granted all the distortions and perversions and difficulties religious faith may have manifested in the past, there isn't something in it after all. I'd put it this way: they're beginning to recognize that when it's a question of big things, that really matter to us, we simply can't afford to be small-minded. And furthermore, they're beginning to feel — with a strange and perplexed mind and heart — that perhaps the old folks, way back, had got hold of something which we've lost and which we badly need to find again.

That, in fact, is why I'm writing these articles. I know a lot of people who are just like this. In a way, I'm just like this myself. And I think that we can really be helped by a straight forward and clear statement of the big basic affirmations that the Christian Church has been making for a couple of thousand years.

I know, as well as the next person, that a good deal of what the Christian Church has said in the past is, for us today, plainly and simply incredible. There are reasons for that. After all, we've learned a lot about the world and how it came to be; we've learned a lot about ourselves and what makes us tick. There has been a heap-
ing up of new knowledge, especially during the last hundred years, which everybody has got to take account of — if he isn't going to be an ignoramus or a fool or a die-hard ultra-conserva-

tive. We can't help being modern men and there is no reason under the sun why we should suppose that we ought to try to live with patterns of thought that were all right a couple of hundred years ago but that are entirely out-of-date in the nineteen-fifties.

In any event, I'm not going to talk like an archaeologist. I'm not interested, any more than you are, in digging up religious stuff which is now a sort of picturesque relic of years gone by. What I'm interested in, so far as this business of religion is concerned, is a faith that you and I can live by today. I don't think that in the long run we shall find that such a faith is very different, in its big essentials, from what our Christian ancestors lived by. They expressed it in different words, and they mixed it up with a lot of ideas and beliefs that were normal in their time but are abnormal for us. But the heart of the matter, I think, was pretty much the same for them as it is, or may be, for us.

So if, on the one hand, I'm not attempting to hand out the old stuff in the old way, just as it was, it's only fair to say, on the other hand, that I've no intention of trying to devise a brand-

new religion. For there is one thing about religion that is perfectly plain to anybody who looks at its history. It is never devised or made up out of the whole cloth. It is handed on; it grows; new ways of thinking about things, putting things, believing things, emerge out of the old ways. That's what is meant when people talk of Christianity as a tradition. A tradition is something that is handed on. Of course it may be handed on in a dead and uninspired as well as uninspiring way. But then again, it may be handed on in a living, vital and vitalizing way. And it may be seen as itself a living, dynamic, vital and vitalizing, growing and developing tradition. It's like a human body — or it ought to be. In a way, the human body stays the same through the years; it has certain marks, certain identifying and identical characteristics. Yet it is growing, changing, adapting itself to new situations and to the new demands which these situations make upon it. It's my own very strong conviction that Christianity is that way. At any rate, that's the way I'm going to write about it.

Next Week: What Religion is all about

No Double Sovereignty Allowed

By Edward N. West

Canon of New York Cathedral

ON THE 15th Sunday after Trinity the Church takes time out to examine one of the great occupational diseases of good people—the conviction that righteousness deserves world success. St. Paul knew the problem well as far as the official Church went. He'd gone to Galatia to convert men to Christ, and no sooner had he made a noble start, than certain success men arrived from Jerusalem to bring the Church statistics up to date, and get things generally organized and registered within the Religious Corporations Law of the Roman Empire. The children of Christ's freedom were just about to be "entangled again with the yoke of bondage," when the Saint produced his blistering summary of the things in which ordinary men gloried, contrasted with the one glory—the one success—a Christian might have. Surely this point does not need to be pressed; it is still true in our own day. Possibly we worry more about the quality than the quantity of the success accorded the Christian religion, but the fundamental point is

the same. More people attended Easter services last year than ever before,—some first-rate scientists now approve of the Christian religion—we don't have to apologize for Christian missions since New Guinea has turned out to be so useful—and so on; sign after sign, proof after proof, glory after glory.

One would scarcely think that Christ himself had remarked that only adulterous generations seek such signs. The dogmas of the Christian faith do not depend on worldly success; they stand firm and true whether they are approved or not, popular or unpopular. Unconsciously, we seek the approval of our brethren, and, having gained it, we glory in it, assuming that it is the expression of God's pleasure. Since the eighteenth century we have had drilled into us that "the voice of the people is the voice of God" (except, of course, in political elections with results disagreeable to us). The voice of the people can only be the voice of God when it is the voice of their consciences, and even then it is only one

of the voices of God—the criterion remains its accord with the voice from the Cross.

St. Paul, in insisting on the Cross being the exclusive glory of the Christian was echoing the Lord's own stern separation of God and mammon. "No man can serve two masters:—Ye cannot serve God and mammon." Think for a moment what the service of mammon includes: worrying about your life, what you'll eat, what you'll drink, or what you'll wear. Our Lord dismisses these things as the sort of business Gentiles go in for. There is subtle irony in contrasting Solomon in all his glory with the lilies of the field. The suggestion is that the great, worldly-wise king gloried in his clothes, and that possibly they constituted all the glory he had.

Glory of the Cross

WE TELL the world that it can know no peace apart from answering Christ's demand, but the world doesn't believe us. Frankly, why should it, when our piety is so superficial that we only register on that world as well-bred people who amuse ourselves by going to church while others choose to amuse themselves in different ways. As William Law pointed out two centuries ago, on the street, in the club, and at our businesses we are just the same as those who never darken the door of a church. Now and then some strange man comes along who starts to turn the world upside down. He looks at us with "eyes impregnated with eternity," and makes outrageous demands on us. This strange chap is a Christian, but don't think for a moment the world approves of him. The world will first try to ignore him, then it will try to silence him; if this fails it will try to undo his work by regularizing it to merely natural standards. St. Paul, St. Francis of Assisi, and our own Anglican priest, John Wesley, were such men, and the world treated them in just such a way. But they were neither disappointed nor troubled; they had never sought to please anyone but God. They knew what the glory of the Cross really was.

All of this needs but a little pointing out, and we see immediately that there is a difference between the lot of us half-converted ones and these saints of God. We know perfectly well that we should be like them, that they are really successful human beings—they are what God expects members of the Kingdom to be.

With our twentieth century brains, however, we feel bound to raise certain objections, (but let us bear in mind that the objections aren't novel): one man has a family, St. Paul and St. Francis

didn't have any; another man can't preach, and Wesley could; there are endless differences, naturally, because God calls us to do different works in the Kingdom. The trouble isn't the difference, it's the excuse. Reason after reason we can pile up to avoid doing the one thing God requires of us. Do you remember when you were in school, and things weren't going well, that you were willing to take on all sorts of extra work to raise your grades yet the one thing required of you was to do your regular work well? God demands that, if you accept Christ, you henceforth seek first the Kingdom. God wants you and me. The few small things we think we own are of small importance to him who owns the whole world, "and all that is therein."

Potential Christians

GOD requires ourselves and nothing else. Religion, however, is not an individual matter. I may well give God myself, but it has to be that self in relationship to all the other selves I know. If I offer God myself, then it means offering him every friendship, every love, and every desire I have. You see the trouble, don't you? Most of us have ambitions, tastes, and desires, in relationship to other people, which are completely unofferable to God; and that means that we shall be changed. Seeking first the Kingdom implies no less. It isn't that you are privileged to increase the Kingdom by adding one more self to its numbers—you aren't. You add nothing to the Kingdom; you only—for the first time—find your true self in it. Christ and his mystical Body, the Church, is the mystery of your own self. Apart from him and his Body, you and I are but absurd and infinite potential corpuscles, whose only dignity lies in the adjective "potential."

Surely, in moments of spiritual honesty, you see the futility of a purposeless life. The endless round of working, eating and sleeping just to be able to go on working, eating and sleeping is worse than ridiculous—it is tragic. It all ends up by glorying in the poor, small returns of this world—"after all these things do the Gentiles seek." Our Lord's words are doubly terrifying when we remember that they come from the lips of the King of love, "he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

Christ will allow of no double sovereignty; he will be all or nothing; we follow him entirely or not at all, and if we follow and seek first his

Kingdom there stands that stern fact—the cross must be taken. Apart from this we may exist, but apart from it we cannot live.

Seek The Kingdom

SEEKING first the Kingdom means placing our whole selves, our complete souls, and our entire bodies at the disposal of one master, Christ; it means that any and every human relationship we have must be placed under the discipline and at the service of Christ's Body, the Church. How do we know when it is working? How do we know when it is acceptable to God? We know very well when we suddenly find our imagination permanently seared with Christ's Cross. The easy morality of yesterday will no longer be easy. The power of wealth and position will no longer seem important. Some other things will change too; yesterday's trying person will have become someone to whom we must minister in Christ's Name; the so-called "righteousness" will be dropped from most of our indignation. No longer will we speak of problem races or under-privileged groups; instead, we shall take to heart the needs of our brothers, for we shall discover their selves in discovering our selves in the one real self—Christ.

This isn't easy; it won't be understood. It may often make us seem tiresome, and certainly many of our friends will consider us as mildly insane. The very fact that you and I are here in this cathedral, though, means that, in our heart of hearts, we know that Christ and his great saint are right.

God keep us from glorying in anything other than that complete victory of the Lord, which must be gained, not in spite of, but because of the all-honourable and life-giving Cross.

Pointers for Parsons

By Robert Miller

ONCE I was asked to concern myself with the arbitration of disputes in a local industry and one of my brother ministers said, "They'll get two surprises. One is the way his mind works and the other is what he looks like." (Those things still surprise me)

I was something of a Daniel in the lions' den only there was this advantage. There were two sets of lions and each was watching the other far more closely than it was watching me. I did not know much. Indeed, I did not know any-

thing but each side was only too glad to point out the weaknesses in the other's case. I listened and learned and my vote settled it. "We don't care how you vote," said Labor to the Boss. "It's the minister's vote we care about."

Both sides brought pressure on me. Labor threatened a strike and the employers threatened to leave town. I made up my mind that if Labor struck I would fight it and if the factory went, all right. I would call the shots as I saw them and I did except in one case when union agent and superintendent joined forces. I bowed.

We ended by being good friends though there was plenty of suspicion at first and nasty rumors. I said, "I don't want to be friends with any of you." The plan worked because I was independent and had nothing to lose and little to gain. That is not a bad thing for a parson who steps into industry.

The Feast of God

By William P. Barnds

HOW incomparable are the parables of Jesus! In a few graphic words he sketches character and presents a situation. Think of the parable of the man who made a feast and invited many to come. Those invited began to make their excuses. One man had bought a piece of ground and had to go to see it. Another had purchased some oxen and intended to try them out. Still another had married and could not come. The host, however, was determined to have guests, and sent into the highways and hedges and had people brought to the feast.

A story such as this is clear and precise. No words are wasted in the telling, but no more words are needed to make the meaning clear. The situation is as simple as the story itself. In what contrast this is to many of the excuses one hears! The longer it takes to give the excuse the less valid it is apt to be, and short excuses are often simply polite substitutes for saying "I do not want to."

The plain fact is that some people, (but certainly not all) do not want the feast of spiritual things which God has prepared for his people. They would rather give their first attention to business and family matters, and neglect God. What are the main reasons given for not going to the Feast of Feasts, the Holy Communion? They have to do with business and family. But what a serious thing it is to say "No" to God's invitation!

THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

In Spirit And In Truth. By Corwin C. Roach. Morehouse-Gorham. \$3.85

Here is what ought to be a very useful book. The professor of Old Testament at Bexley Hall has undertaken a popular study of all the Collects of the Christian Year in our Prayer Book, giving the history of their composition and revision and something about their original authors. In addition to this he has made a simple interpretation of each Collect, taken in connection with the Epistle and Gospel of the same day.

The value and practical use of such a book is obvious. Each Collect is the text of a possible sermon, as well as a helpful address or meditation in itself. Leaders of retreats and directors of parish prayer-groups will find admirable material here for their thought and use. And,—just between ourselves let it be whispered that some hard pressed clergy may crib the whole of one or more chapters for his own sermon! And, quite legitimately, this will be a boon for lay-readers. The author is well known to *Witness* readers as a frequent contributor.

The Wall Between. By Anne Braden. Monthly Review Press. \$5.00

This is a remarkable book about the famous "sedition case" in Louisville four years ago. Although the author was one of the chief actors in the affair, her story is extraordinary for its objective attitude and its complete lack of bitterness. It has the further merit of outstanding literary quality which will assure it's being read for years as a classic record of racial problems.

Most readers will recall the case: Carl and Anne Braden bought a house in an all-white neighborhood and immediately sold it to a Negro friend. A cross was burned, Klu Klux Klan like, shots were fired into the house, and it was finally

dynamited. Perpetrators of these outrages were never arrested, public opinion ran high against the Bradens and their friends, who were themselves arrested and tried for sedition, one of them found guilty and sentenced to 15 years in prison and a \$5,000 fine. The case was appealed, but before it could be argued, the Supreme Court declared all state sedition laws unconstitutional and the prosecution was withdrawn and the convicted man was released from jail where he had been for 7 months. This is the barest outline of the facts of the case.

Mrs. Braden tells the whole story and its significance with vivid eloquence. As Eleanor Roosevelt says of the book: "This is a most remarkable story, written by a woman who has achieved an amount of objectivity which is extraordinary under the circumstances. I hope this book is widely read." Aubrey Williams, a southern journalist, says that "the author has rare ability as a portrait of what takes place inside people. Her book has the flavor of Balzac." Clyde R. Miller considers the book "the most enlightening and the most helpful approach to race relations in print. It is an absorbing volume by a writer of outstanding talent. It will be read for its sheer drama, as *Uncle Tom's Cabin* was read."

WITNESS readers better get hold of this book somewhere; try your public library. It will set you to re-thinking many subjects.

One Way of Living by George M. Docherty. Harpers. \$3.00

The author is the minister of the New York Avenue Presbyterian Church in Washington, widely known as an eloquent evangelical preacher. The contents of this book are sermons preached by the author, somewhat "re-written to suit the reader rather than the listener".

The chapters deal with a variety of problems of modern Christians,—theological, personal and social. The author's style is simple, dramatic and always highly readable. *Piety and Politics, A Sacramental Universe, Our Lost Sense of Wonder* are characteristic and intriguing titles.

Prayers For Christian Healing. By Albert E. Campion, Compiler. Morehouse-Gorham. \$2.25

This book of prayers for Christian healing is further evidence that there is a very definite and substantial revival of the ministry of healing in the Christian Church. Several books have appeared in recent years which bear convincing witness to the reality and transforming power of healing in the Church. The present book is different. It is a collection of prayers for healing, composed or contributed by 116 different individuals,—bishops and priests of the Episcopal Church here and in England, clergy and lay people of other communions, including Alexei, Patriarch of the Russian Orthodox Church and Mas Thoma, Metropolitan of the Syrian Church in India.

Most of these prayers seem admirable; only a few suffer from the fact that they are really short sermons,—a not infrequent failing in much public extempore prayer! One small criticism of the book as a whole: It would have been better for the actual users of the prayers, if their personal sources were not indicated at the conclusion of each but simple left to the index.

The book is admirable and can be of practical use and inspiration for clergy and laity of all faiths.

GENERAL CONVENTION

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GENERAL RECEIVES LARGE GIFT

★ An anonymous gift of \$200,000 to the General Seminary building fund has been announced. This gift brings to almost \$1,450,000 the amount pledged towards the goal of \$3,500,000 needed for a new library, new graduate dormitories and other units.

CHURCHMEN URGE STAND ON SOUTH

★ A group has appealed to the General Convention to issue a statement of continued support of "embattled" clergymen and laymen who work in critical and tense racial areas.

The appeal was drawn up in a resolution adopted at a meeting which included two bishops, several clergymen of whom two were Negroes, and laymen. Five of them came from the deep South.

"We affirm our moral support of those ministers and laymen who labor in areas of misunderstanding and tension, that they may proclaim the Gospel of freedom in Christ," the resolution declared.

Asserting that race or national discrimination "is an abomination," the group said that "it is the inherent moral imperative" of the Church under present conditions to clarify its position on racial desegregation.

It was a "failure of Christian love," they said, to deny anyone the right of equal education, housing, employment and public accommodations because of race, creed or color.

Among those at the meeting were Bishop Hall of New Hampshire and Bishop Campbell of Los Angeles.

GENERAL CONVENTION

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What is its role?

Besieged City

THE CHURCH IN THE WORLD

by DENIS BALY

An urgent rallying call to all Christian laymen — a mighty army — to set free the "besieged city" of the church and to spread its healing influence across a world in torment. Denis Baly writes with telling vigor and simplicity. \$2.95

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Edited by HOWARD A. JOHNSON • Foreword by the Bishop of New York • Eight of the outstanding Episcopalian leaders in today's world show what the church is — what it teaches about living — what it means to the layman in terms of his heritage, freedom, laws, liberty, personal life — his parish, community, nation and world — our reason for being. To be used with the Church's Teaching Series. \$3.25

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by ROBERT R. BROWN, Bishop of Arkansas

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HEALING CONFERENCE IN PHILADELPHIA

★ The healing power of Christ in the modern world was the theme of a four-day meeting of the International Conference of Spiritual Healing, held at St. Stephen's Church, Philadelphia, which had an aggregate attendance of 8,000 persons, both clergy and laity. Twenty-nine states and 30 Church bodies were represented, including most of the provinces of Canada.

Sponsored by the International Order of St. Luke the Physician, an international, inter-Church group consisting of doctors, psychiatrists, nurses, bishops, clergymen and laity, the conference included two public healing services, lectures on sacramental healing, prayer groups and the relation between medical science and spiritual healing.

A German doctor-clergyman, Chaplain of the Order of St. Luke, the Rev. Klaus Thomas, was one of the headliners. Determined to rid his country of the stigma of having the highest suicide rate in the world, Thomas, a qualified psychiatrist and an ordained Lutheran minister, has founded in Berlin an agency which in its first 16 months of existence answered 15,000 phone calls and counselled 900 persons who were considered in immediate danger of taking their own lives. In the practice of his two professions he has personally dissuaded more would-be suicides in recent years than perhaps any other person in the world.

Other leaders of the conference were: the Rev. William



GRADUATES OF CAMBRIDGE SEMINARY

attending the Lambeth Conference this summer, will all play important roles in the House of Bishops this month. We name the bishops and you see if you can name their dioceses: Back: Stokes, Mosley, Hatch, Emrich, Donegan, Loring. Front: Peabody, Stark, Nash, Sherrill, Dun, Lichtenberger, Crittenden

Wood, of London, Mrs. Agnes Sanford, Dr. George Ritchie, the Rev. John E. Large, the Rev. Don Gross, the Rev. Charles Sumners, the Rev. Earl Walker, and Mrs. John Gayner Banks.

The Rev. Alfred W. Price, rector of St. Stephen's and warden of the Order of St. Luke, summed up the conference findings by saying that "Jesus Christ is the healer of man's whole being—his body, mind and soul". Our aim is to restore the healing ministry to its rightful place as an integral part of the Church. The spear-

head of this ministry is prayer, which finds its most powerful expression in the prayer group.

Price is one of the active practitioners of spiritual healing in the Church. His church has a prayer fellowship of 105 members, all of whom have received healing at the altar. The group received 19,506 requests last year from all over the world for prayers to aid sick persons. Each person is remembered 24 hours a day for a period of four weeks. Forty percent report definite healings as a result of prayers.

For the first time a book is written on the human family which tells its message in terms of the everyday magic that transmutes family life into the "many splendor'd thing" people hope to find.

THE CHRISTIAN FAMILY

By Thomas V. Barrett

Contents: THE PRESENT SITUATION—ELEMENTS OF RECONSTRUCTION—THE RECOVERY OF FAITH—LOVE AND SEX—THE CHILDREN—THE LIFE OF THE CHRISTIAN FAMILY—FAMILY, CHURCH, AND GOD. \$2.50

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Excavations at Sardis Spectacular Declares Sherman Johnson

★ Dean Sherman E. Johnson of the Church Divinity School of the Pacific predicted at a press interview that future excavations at the ancient site of Sardis in Turkey will produce "spectacular" findings (Witness, 9/18).

The Dean and Mrs. Johnson spent two months there this summer with a team of archeologists headed by Dr. George Hanfmann of Harvard and sponsored by the Bollingen Foundation under the auspices of the American Schools of Oriental Research.

This summer a group of archeologists began to uncover a part of the ancient city wall—"quite possibly a gate", the Dean said—a large building from the Roman or Byzantine period, and late in the season dug into a Lydian pottery shop.

Johnson said that finding Lydian artifacts is one of the main reasons for digging at Sardis. He said that there is a theory that there was a connection between Lydia in Asia Minor and Etruria in Italy. However, archeologists have not found any similarities as yet.

This year's diggings indicated that the site could be studied from "three to 20 seasons", Dean Johnson reported. Sardis was capital of Lydia until the Persians overran the kingdom in 550-560 B. C. "Religious interest stems from the fact that it is one of the few cities of Asia Minor mentioned in the Bible and is mentioned in Revelation as one of the seven churches."

A group from Princeton originally worked at the site from 1910 to 1914, but since then wars and political turmoil prevented or discouraged further diggings.

The current expedition was able to determine that most of the city's occupational area was on the flat lands, rather than in the hills and that the Persian Royal Road connecting Asia Minor with Europe ran near the present highway and can be followed archeologically in the future.

Dean Johnson said also that the ancient city wall of Sardis can be traced and uncovered in the future. The diggings around the "gate" have gone down only 12 to 14 feet and have not reached the base.

He said two of the most interesting findings were a relief of the local Artemis, the principal goddess, and an inscription to Lucius Verus dating

from about 160 or 165 A. D. The relief depicted the local Artemis as a "normal looking woman", dressed differently from the better known Ephesian Artemis.

The Dean's main job on this expedition was that of epigrapher, and as such he will study and publish the inscriptions. He explained his job as one of supplying missing words when only bits of inscriptions are found, as well as on translating. He also supervised the digging and laid out the grids for uncovering the "gate".

Mrs. Johnson worked as a recorder especially noting glass and lamps.

BISHOP KENNEDY VISITS TEXAS

★ Bishop Kennedy of Honolulu will tour the diocese of West Texas following General Convention, speaking on the missions program in eleven centers.

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CLERGYMEN SUPERVISE STRIKE VOTE

★ Clergymen of Schenectady supervised the taking of a strike vote by members of the International Union of Electrical Workers.

For 30 hours the clergymen inspected ballot boxes, sealed them, and after guarding them until the completion of voting, opened the boxes and counted the ballots.

Coordinator of the committee was the Rev. William S. Van Meter, rector of St. Paul's. The committee includes a Roman Catholic priest as well as Protestant pastors and a rabbi.

"I've been doing what every clergyman ought to do—keep his eyes open in the community," said Van Meter. "I've been establishing relations with both GE and the union since coming here three years ago."

Van Meter is a consultant to the division of urban-industrial Church work of the National Council. He is first vice-president of the Schenectady Council of Churches.

RELIGION PARLIAMENT URGED BY COUSINS

★ Creation of a "world parliament of religions" which would "address itself to the human situation today" was urged by Norman Cousins, editor of the Saturday Review.

He told a gathering of religious and educational leaders marking the 150th anniversary of Andover-Newton Theological School that "never before have there been so many Churches and so many Christians; never before has the institution of

man been in greater jeopardy."

"Let the great religions cease explaining their differences to each other," he said. "Let all talk of separate destinies be recognized for the disservice to spiritual man that it is."

He charged that "Christianity has not truly involved itself in the human situation" and that "in order to get inside man, the Church must get outside itself."

"To the extent that any religion speaks only in behalf of its own interests, to the extent that it places itself above or apart from the whole, it jeopardizes its interests and injures the whole," Cousins said.

BISHOP REEVES SUFFERS INJURY

★ Bishop Reeves of Johannesburg was hospitalized after breaking his thigh in a fall at his home. His condition was said to be "satisfactory."

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BACKFIRE

Richard B. Tucker

Layman of Port Haywood, Va.

Please cancel my subscription to *The Witness* forthwith. Any magazine that will stoop to publish such a schismatical, inaccurate and uncouth article as the *Challenge to Church*, by Mr. McRae Werth, in your issue of September 18th, 1958, is unwelcome, and unworthy of a place, in my home.

Mr. Werth is evidently a very ignorant young man, who like the Supreme Court of the United States, which has confused the Constitution with sociology, has jumbled the worship of God with sociology. Thank God for consecrated Episcopal laymen of the ability, vision and broadness of Justice Whittle.

Incidentally Justice Whittle is one of the Justices of the Supreme Court

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of the Commonwealth of Virginia, not the Chief Justice. Another example of Mr. Werth's ignorance.

William C. Turpin

Layman of Macon, Ga.

I want to nominate as the most asinine statement of the year the one on page 9 of your issue of September 18 saying, "The Church must thank God that he sent his anointed the Supreme Court to be a prophet to the Church."

Any effort to link the Holy Spirit with the present Supreme Court is blasphemy, and those of us who are prepared to go through a second reconstruction are not encouraged by any such folly.

If this young man had any idea of the harm this decision has done the cause for which I suppose he stands, he would not be so brash in bringing the Holy Spirit into such evil company.

Mary Elizabeth Roe

Churchwoman of Martinsburg, W. Va.

God bless you for your courageous stand on integration. After the article by Mr. Werth I presume you will have some cancellations of subscriptions. I am enclosing a check—keep up the good work.

Incidentally I am a white citizen, raised in the South.

Archibald Craig

Layman of Oxford, Pa.

The controversies between clergy and laity over integration are exemplified in the statement of Warden Thompson, that the clergy who favor integration are younger men who "are under sinister influence."

That is, he accuses them of belonging to the party of the left, which puts people above property. Wardens are likely to be associated with property interests, which makes them "right thinking men." It is the old struggle between God and mammon, which has cursed the Church since it fell under the power of the Roman Empire.

Fundamentalists, who accept the whole Bible as the word of God, can average the sayings of Jesus with those of Paul and the Old Testament, which reduces them to trifling importance. 95% of the people have no interest in science, so the fundamentalist sects are crowding out the Churches which permit a higher culture.

Jesus was on the side of the poor, and brotherly love, to amount to anything, must oppose owning for a living which is dividing the world and keeping us on the brink of war.

Laymen can believe as they please, but the clergy, if they speak out as Jesus did, are in for persecution.

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