

The **WITNESS**

NOVEMBER 20, 1958

10¢



WALTER H. GRAY

THE BISHOP of Connecticut heads an expanded program in his diocese which has received the enthusiastic support of Church people throughout the diocese

Middle East News by John P. Brown

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In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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9:30 and 11 a.m. Church School.
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COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL NEW YORK

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Noted for boy choir; great reredos
and windows.

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Services: 8:30, 10:30 (S.S.), 10:45
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The Rt. Rev. Norman Nash, Bishop
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The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Services of Spiritual Healing, Thurs.,
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Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

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and 12:10 p.m.

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The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
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(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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The Rev. R. W. Knox, B.D.,
Ass't to the Rector

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Eucharist daily. Preaching Service—
Wednesday, 7:45 p.m.

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12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

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

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Story of the Week

Prejudices on Religion and Origin Played Small Part in Election

★ Political observers point out that Americans seem more and more to be voting for candidates on the basis of their political beliefs without regard to religious affiliation or national origin.

Many hopeful signs that bigotry is vanishing from the American political scene were found in the national election returns.

In Minnesota and California where religious issues had been raised openly in some quarters, Catholic candidates seem to have been unaffected insofar as ballot results were concerned.

Rep. Eugene J. McCarthy (D.—Minn.), a Roman Catholic, defeated Sen. Edward Thyne (R.—Minn.) a Lutheran, in what was widely heralded as an acid test of religious prejudice in the predominantly Protestant midwest.

In California Edmund C. Brown, who has a son studying for the Roman Catholic priesthood, was easily elected over Sen. William F. Knowland (R.), a Methodist, in a race in which prejudice certainly was not reflected in votes.

And in California, also, Superior Court Judge Stanley Mosk (D.), in defeating Patrick J. Hillings (R.) for the attorney generalship, became the first Jewish candidate to win that office in the history of the state.

Meanwhile, in the state of New York, which has a large Catholic population, District

Attorney Frank S. Hogan, an Irish Catholic, was defeated for the United States Senate by Rep. Kenneth B. Keating (R.), an Episcopalian, in an election dominated by local issues in which the religious affiliation of the candidates seemed to have had no effect at all.

In Wisconsin a distinguished Catholic jurist, Judge Roland Steinle (R.) went down to defeat at the hands of Sen. William Proxmire (D.), an Episcopalian. Observers thought Steinle would carry many votes in heavily Democratic Catholic wards of Milwaukee. He didn't. Meanwhile, in neighboring Michigan, Lt. Gov. Philip Hart won a senate seat, giving that predominantly Protestant state two Catholic senators. In Ohio Michael V. Di Salle became the second Catholic governor in state history.

On the other hand, in Maryland, with a large Catholic population, Baltimore Mayor Thomas D'Alesandro, a Catholic, trailed his ticket so badly, apparently on the basis of local issues, that the Republicans saved the seat of incumbent Sen. J. Glenn Beall, an Episcopalian. And in Nevada Sen. George Malone (R.), a Catholic, lost to District Attorney Howard Cannon (D.), a Mormon. No prejudice on the basis of Cannon's Mormon faith was evident. His election raises to four the number of Mormon senators.

In Connecticut Jewish Gov.

Abraham Ribicoff (D.) received the largest majority a governor ever gained for reelection. In Massachusetts, Sen. John F. Kennedy (D.), a Catholic, received the largest majority ever given any candidate in that state's history. In Pennsylvania, Mayor David Lawrence of Pittsburgh became the first Catholic governor there in recent history.

Try as a political observer might, he would find it hard to see any evidence that Catholic, Protestant, or Jewish candidates were either helped or hurt by their religious affiliation.

Local issues far divorced from such questions seemed to predominate.

To complete the picture, in California Rep. Dalip S. Singh (D.), only Hindu ever to serve in Congress, was reelected by a large majority by his Christian and Jewish constituents.

C. O's Elected

★ Two Quakers who admitted holding pacifist views that make them conscientiously opposed to participation in war were elected to Congress.

They are Rep. William H. Meyer (D.—Vt.) who became the first Democrat to represent Vermont in Congress since the Franklin Pierce administration in 1852, and Rep. Byron Johnson (D.—Colo.) who won a seat that has been Republican for 20 years.

Observers said that they believe it is the first time that men who were conscientious objectors in wartime have ever been elected to Congress.

Neither Mr. Meyer nor Mr. Johnson made any attempt to

conceal that they took the C.O. position during world war two. Although both were rejected in the draft as 4F for physical conditions, the fact that they took a C.O. stand was used as an issue in the campaigns against them, but without apparent effect.

Both of the new congressmen campaigned in favor of cessation of present nuclear bomb testing. Mr. Meyer also told his Vermont constituents that he thought peacetime conscription should be repealed and that the United States should recognize Red China.

The last member of Congress to take a position of conscientious objection to war was Rep.

Jennette Rankin (R.—Mont.) who cast the lone vote against America's entry into world war two. She retired from Congress in 1942 without seeking reelection.

Another interesting development was the election of the Rev. Walter H. Moeller, Lutheran pastor in Lancaster, Ohio, to the House. He thus becomes the first Democrat to represent the district since the Civil War. He is said to be the first Lutheran pastor to be elected to Congress since the Rev. Frederick Muhlenberg was sent by New York to the first Congress in 1789.

tering their names at the same time on the electoral roll of the parish," the editorial suggested.

Stating two points of view on the subject, it said "there would seem to be a very strong case for re-examining the whole question of infant baptism."

The traditional view holds that baptism is necessary to salvation and that the eternal status of the soul is affected by the administration of the sacrament. "From this it is logical that baptism should never be refused to one soul on grounds of doubt about the good intentions of others," the Church publication observed.

The opposite view, according to the editorial, maintains that infant baptism is effective only if the sponsors keep their vows and are known to want to keep them at the time of baptism.

Clergy who hold the traditional view "clearly cannot continue to administer baptism in a way which they believe to be theologically and morally wrong," the editorial said, adding: "As the number of such priests appears to be increasing, the need for guidance is now urgent."

NUCLEAR WARFARE SHOULD END

★ Bishop Bardsley of Coventry, England, has called upon western powers to renounce nuclear warfare.

He told his diocesan conference that "we cannot believe that the continued production and testing of nuclear weapons can ever produce an atmosphere in which peace can be discussed, even if the testing were unaccompanied with horrible risks to the minds and bodies of the world's population."

SCOVIL RESIGNS AT DEAN

★ Dean David Scovil has resigned as dean of St. Paul's Cathedral, Los Angeles, to become rector of Grace Church, Hutchinson, Kansas.

The Theology of Infant Baptism Being Debated in England

★ Re-examination of Anglican theology on infant baptism was called for in an editorial published in the Church of England Newspaper as a result of growing disputes over clergy refusals to administer the rite.

"In nothing more than this," the editorial said, "has the Church so completely changed its practice from primitive times. Then adult baptism was the norm, now it is the exception."

The editorial suggested that infant baptism be administered only to those whose parents and godparents are practicing communicants of the Church. Even in these cases, the paper said, baptism might be postponed until the child is old enough to be instructed himself.

It recommended that "a service of blessing and thanksgiving" for a new baby be substituted for the traditional rite. Children who later were instructed at Sunday school or catechism class could be baptized at about the age of eight.

After further preparation, they would be admitted to Holy Communion.

"At a later age (perhaps 17 or 18), they would become eligible for confirmation and would receive further instruction on the duties and privileges of full Church membership, en-



INFANT BAPTISM is being debated in England, with the *Church of England Newspaper* suggesting baptism at eight and confirmation at eighteen

Archbishop Sees General Welfare Ignored by Labor & Management

★ Alfred Edwin Morris, Anglican Archbishop of Wales, warned in a sharply-worded address against what he said were tendencies among both British workers and industrialists to put their own interests above the common good.

Addressing the annual conference of the Church of England Men's Society, he complained that current conditions show that "men's natural sense of community is generally not strong enough to control natural selfishness."

Stressing that industrial power in England has passed largely into the hands of the workers, he said: "They have shown themselves to be just as selfish in their use of this power as the bosses. Experience shows that no individual and no class is immune from the corrupting influence of power, or can be trusted to subordinate

private interest to the common good."

Morris said that meanwhile in the world of industry and business "the general good has been a very poor second to the scramble for profits." Questioning the morality of extremely high profits, he stated: "One reads of well-established firms, running no special risks, which, after paying taxes, putting a large sum into reserve and making provision for depreciation and for plant renewal, are able to declare a dividend of 28 per cent or more. Does this not mean that they are charging their customers more than they need for their goods? Would not the general good be served by lower prices and more modest profits?"

In deploring what he said was a general inclination to ignore the claims of the community, Morris made special reference

to the recommendations of the government committee to make homosexuality by persons over 21 no longer a criminal offense. The committee is headed by Sir John Wolfender, vice chancellor of Reading University.

Morris said he viewed the recommendations as "a respectably sponsored attempt to make homosexual conduct in private a tolerated activity, as if such behaviour had no evil consequences for the community."

"All this," he added, "is dreadful evidence of a low moral tone and of a greivous lack of recognition of the overriding claims of the community. Is it just a coincidence that these evils have followed closely upon the heels of a general weakening of Christian belief and neglect of the duty of public worship?"

MISSOURI TO ELECT COADJUTOR

★ The bishop and standing committee of the diocese of Missouri have called a special meeting of the diocesan convention for Thursday, December 4 to elect a bishop coadjutor. When he is consecrated the new bishop will assume responsibility for the program of the diocese and will succeed Bishop Lichtenberger as diocesan on May 15, 1959.

To receive suggestions for nominations a committee of clergy and lay persons has been constituted. Chairman is the Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis. Already the committee has received more than 40 names and is now engaged in screening these so that delegates to the convention may have sufficient information to make a wise choice.

Following the convention a testimonial dinner will be tendered Bishop and Mrs. Lichtenberger as they leave to make their home in Greenwich, Connecticut.



ARCHBISHOP OF WALES says power today is largely in the hands of organized workers, while management ignores the public good in a scramble for profits. A conference of Church people in Cincinnati, reported in these pages, had the same theme

Religion in The Satellite Era

Discussed by Church Leaders

★ Religion is more urgently needed in the satellite era than ever before, but must be of "stronger stuff" and embrace all mankind, a symposium of 10 faculty members of the Boston University School of Theology agreed.

The symposium, on the question "What Is the Place of Religion in the Satellite Era?" was headed by Walter G. Muelder, dean of the seminary.

Muelder said technological developments do not disprove religion or dispose of its basic function but "dramatize the practical need for religions to demonstrate the universal quality," which he said many of them claim.

"Religion," he added, "needs a rebirth of global compassion."

Among those sharing in the symposium with him were: Paul E. Johnson, professor of psychology and pastoral counseling; Nils Ehrenstrom, professor of ecumenics; Edwin Prince Booth, professor of historical theology; S. Paul Schilling, professor of systematic theology; Howard Thurman, dean of the chapel and professor of spiritual resources and discipline; and Amiya Chakravarty, a native of India who is professor of comparative Oriental religions and literature.

Johnson said the need for religion has never been so urgent, but emphasized that religion must "come alive" to the crucial issues of this hour.

"The great ethical religions of the world," he said, "have enough basic principles and goals in common to unify mankind and welcome every person into a larger fellowship of love and service. Nothing less than religious devotion can heal man's lethal violence by which he destroys himself."

Ehrenstrom, warning that the progress of the satellite era might result in drastic reduction of human freedom and purpose, termed the danger a summons to greater spiritual maturity and moral responsibility.

"A religion fit for the coming age," he said, "must be of sterner and more sacrificial stuff than the worship of trivialities and frivolities of life, the peace of mind tranquilizers and the other pseudo-religions in which we are indulging."

Ehrenstrom scored as a crime against both God and human solidarity the cut-throat battles between human groups, the preparations for nuclear and chemical warfare and the race to grab a foothold in outer space for sectional interests. "We have got to learn to live together as brethren on this puny planet and to bear each other's burdens," he declared.

Booth called the term satellite age a misnomer. He said it really meant an age in which vast new regions of knowledge and experience have become available. "As the field of knowledge widens," he said, "religion becomes more and more vital because it remains the centralizing area of true value and of psychic-health-preserving cultural survival."

Religion in the new era not only has a place but a fundamental place, Schilling stated. "The greater our control of outer space," he said, "the more urgent is our need for wisdom and power to guide our inner motives and purposes aright. Man the space-traveler, no less than man the earthling, will need to be saved from greed, self-centeredness, and trust in things."

Thurman observed that if destruction comes, there would

be no biological survival. Declaring that to use the vast energies of nature for destruction of life is a monstrous evil, he asserted that "what is against life is against God."

Orbiting satellites, said Chakravarty, have not diminished the mystery of creation or our need for spiritual comprehension and control. "Actually," the Indian theologian said, "man's search for human welfare and imperishable values in life have deepened in the ballistic age, because now he has discovered the limited satisfaction of missile performances."

Despite the international confusion resulting from mechanical rivalry, Chakravarty said, flights through the earth's upper air have brought us closer to our "earth home" and we can see our human communities more clearly as one great neighborhood. "Religion," he maintained, "has become more meaningful and is more sought after in the renewed context of our obvious human problems."

BISHOP MALLET IN LONG ISLAND

★ Bishop Mallett of Northern Indiana is to be the preacher at a service at St. Ann's, Brooklyn, November 21, commemorating the 174th anniversary of the consecration of Bishop Seabury as the first American bishop.

Taking part in the service will be Bishop DeWolfe and Bishop Sherman of Long Island and Bishop Boynton, suffragan of New York.

ANGLICAN CLERGYMEN TRAINED IN TV

★ Anglican clergymen are to be trained to make more effective use of television in their services, according to an announcement by the Archbishop of Canterbury. Bishop Greer of Manchester is in charge of the program.

EDITORIALS

Report of The Scientists

SCIENTISTS, following a week-long conference in Vienna, issued a warning to the world that "Mankind must set itself the task of eliminating all war."

It was attended by sixty-nine scientists from twenty-one countries. Here are a few of their findings, which were adopted unanimously:

● . . . It has become evident that the development of nuclear weapons makes it possible for man to destroy civilization and, indeed, himself; the means of destruction are being made ever more efficient. The scientists attending our meetings have long been concerned with this development, and they are unanimous in the opinion that a full-scale nuclear war would be a world-wide catastrophe of unprecedented magnitude.

● . . . It is sometimes suggested that localized wars, with limited objective, might still be fought without catastrophic consequences. History shows, however, that the risk of local conflicts growing into major wars is too great to be acceptable in the age of weapons of mass destruction. Mankind must therefore set itself the task of eliminating all wars, including local wars.

● . . . As scientists, we take particular pleasure in the fact that this unanimous agreement . . . was made possible by mutual understanding and a common objective approach by scientists from different countries. We note with satisfaction that the governments of the United States, Soviet Union and the United Kingdom have approved the statements and the conclusions contained in the report of the technical experts. This is a significant success; we most earnestly hope that this approval will soon be followed by an international agreement leading to the cessation of all nuclear weapons and an effective system of control. This would be a first step toward the relaxation of international tension and the end of the arms race.

● . . . The increasing material support which science now enjoys in many countries is mainly due to its importance, direct or indirect, to the military strength of a nation and to its degree of success in the arms race. This diverts science from its true purpose, which is to increase hu-

man knowledge, and to promote man's mastery over the forces of nature for the benefit of all.

We deplore the condition which leads to this situation, and appeal to all peoples and their governments to establish conditions of lasting and stable peace.

It is significant that more than half of the scientists present were from the three countries that are testing nuclear weapons. The United States had twenty; the Soviet Union, ten; Great Britain, six.

The full text of this most important statement is contained in an eight-page pamphlet which may be obtained for five cents from the International Institute for Peace, 5 Mollwaldplatz, Vienna 4, Austria. Better still, send \$1.50 and receive fifty copies and send them where you think they will do the most good.

Justice Douglas Reports

WILLIAM O. DOUGLAS, Supreme Court Justice, is an extensive traveler and always writes a good book about what he saw and heard when he gets home. His latest is "West of the Indus" and tells of a 7,000-mile trip through Pakistan, Afghanistan, Iraq, Turkey and Iran.

His party got V.I.P. treatment in a few places but on the whole the story tells of conversations with common people and of staying in humble inns where they put up with bed-bugs and dysentery germs. What he ran into everywhere was poverty which, he says "is the quick way to communism."

In Afghanistan he found that Russian help is preferred to American aid, partly because their costs are lower, but also because American workers there insist on air-conditioned comforts and air-borne steaks, whereas the Russians live like the natives. But even here, he reports, the Russians are having difficulties with their propaganda. Reasons: no newspapers to exploit; the people are mostly illiterate; radios are rare; there are few intellectuals.

All of which seems to indicate that the more backward a country is the better the chances for the United States to win in the struggle with the Soviets—hardly a comforting thought with our boasted materialistic culture.

A Report From The Middle East

By John Pairman Brown

Professor at American University of Beirut

Beirut, Lebanon;

IT WOULD be foolish for the newcomer, and improper for the guest, in this part of the world, to try and analyze what is going on in men's hearts. To put the shoe on the other foot, Americans here are often outraged to discover that some Arabs think the USA is now debating whether Negroes shall be permitted to go to school at all; and they would not thank a casual Arab visitor to Little Rock, Arkansas, for publishing his impressions.

Certain superficial contrasts, it is true, are perhaps best seen by a fresh eye. The oldtimer of a few months is no longer drawn up short when in the registration-lines at the American University he sees Lebanese girls in real Paris chemises next to Pakistani girls in Saris and Sudanese boys in Leopard-skin slippers with tribal scars on their cheeks. Even in Western Ras Beirut veiled begging-girls with their babies wearing all black, sit outside the beach clubs where the international crowd wear practically nothing at all. Coke, Pepsi, and 7-Up all have their local aficionados; but the Westerner is not always well-advised to eat fresh vegetables. The other day one of the biggest-model US tanks with a coal-black GI driver was stopped on the Rue Bliss by a herd of goats; and was honked at impatiently by a Cadillac taxi carrying an important person in a red tarboosh.

Arab Nationalism

EVEN the rawest visitor is, furthermore, an authority on what is happening in his own heart; and not much prying is required to find out what other Americans, or Westerners generally, are thinking. The one overwhelming fact with which he is confronted is Arab nationalism; and all experts are agreed at least on this, that whatever the non-Arabist says about Arab nationalism will almost certainly be wrong. But it is perhaps worth while to register some American reactions to this large fact. I am partially misleading then in calling this a "Middle East Letter"; a certain amount of exotic local color is being introduced principally to trap America into self-analysis. Subsequent Letters may more justly deserve the title.

In fact some strategem, as often, is required

for self-analysis; because Arab nationalism is a phenomenon to which the American has a peculiarly ambiguous reaction. He has to admit a certain likeness to the outburst of national feeling (however mixed with economic motives) which originally created the United States. He will often deplore what may strike him as its contamination with personal or local ambitions; but the Arab can justly ask if it is his people's fault that they do not have the same background of common law, jury trial, and local government as the Thirteen Colonies. The American cannot fail to see that there are real grievances here to be protested against, for some of which he himself is in part responsible, however he may criticize the nature of the protest. And he usually concludes that no Communist machinations need be presumed to account for the passions which trouble these lands.

But the American, or the Westerner generally, should be able to bring himself to the point where he can see that what disturbs him most about Arab nationalism is in fact the reflection that it gives of modern Western nationalism. At first the reflection seems indeed to be in a distorting amusement-park mirror. Washington's winter at Valley Forge must, one feels, have been a more lofty and edifying affair than the events by which political changes here have from time to time been effected. But on second thought, looking at longer-term results, it is hard to believe that Arab nationalism, however violent or cruel on occasion, will ever seriously alter living conditions on this planet. And nothing in the history of Islam, or of the Semitic peoples generally, remotely approaches the degradation and beastliness of Hitler's Germany; there have been only irresponsible rumors in Lebanon of the use of torture which sober witnesses ascribe to the French in Algeria.

Civil Conflict

IT ALWAYS involves taking your reputation into your hands to prophesy; and the events of the future will affect our reading even of the record of the past. But for what it is worth, it may be put on record that it has been possible so far to live during civil conflict here. An arrival by sea has on occasion had to be debarked

by launch from the middle of Beirut harbor; it is not always safe or possible now to pursue amateur archaeology at Byblos, Baalbek or Tyre. But in spite of curfews, non-collection of garbage, firecrackers, US destroyers, stray bullets, fretful children, shortage of airmail stamps, and occasional actual bloodshed and death, girls still sit under the burning bougainvilleas, US papers are hawked in the restaurants, the vendors of kerosene and watermelons cry out in the streets, and the Scotch and soda flows on. So far as I have heard, no American civilian has been wounded even by rumor in Lebanon since May.

The Arab could not have invented the thermonuclear bomb in 1945; and it is doubtful if he has yet learned enough engineering to build one by himself. Perhaps in any case he would not want to be bothered; like Achilles and Hector (whom he admires), when he wants to kill somebody he wants to do a personal job of it; the bombsight would be too indiscriminate, too remote, too unsatisfying. It is often said that Western pioneers in Arab education of the last century taught the Arab his nationalism both by precept and example. If so, the pupil was apter than the teacher. The Arab has a genius for taking Western inventions, like Parliaments, plumbing, and soda fountains, and altering their original nature ever so slightly to meet local needs. There is something undefinably different about the Beirut chocolate malted. And in the same way the Arabs have pared the claws of Western nationalism by rendering it inefficient; they have re-invented the war, unknown to the West now for two generations, during which one can still carry on civilized existence.

The Worse Thing

POLITICAL corruption is not the worst thing. Sociologists have noted that the Boston ward-boss system is often both a more effective and a more dignified way for the poor to get their Thanksgiving turkeys than organized charity or government relief. The human race has at all times and in all places had to put up with armed men roaming the streets, community-prestige masquerading as religion, irresponsible oratory, dirt, broken promises, poverty, bureaucracy, and callousness; and the human race has survived. Mr. Harrison Salisbury, back from Moscow, acutely pointed out this past winter that the teen-age gangs in New York, defending their own "turf", exactly reproduce the motives of the

USA and Russia. But still in a more civilized, because more humane, way! A foreigner can still usually walk across Central Park at night without being mugged, though less safely indeed than on a back street of Beirut during these troubled days.

The worst thing, as Reinhold Niebuhr has always been telling us, is political righteousness—or rather the claim to it, for the thing does not exist. It is Western nationalism which is the caricature of Arab nationalism. The worst thing, that is, is idolatry; and of idolatries the worst is political: the state of mind which introduces limited reforms at home—deepfreezes, efficient postal systems—and then persuades itself that in order to preserve them no hypocrisy is unjustified, no danger to the human race too great. There have been ages when, as Lucretius observed, religious idolatry was the worst thing for mankind; but today nationalism is the religion of us all. In Arab lands a brass band comes over the air on the Prophet's birthday; whereas in America the army chaplains bless the bombers in comparative privacy. The difference is that in one case men do openly what they believe; while those who do have a text about rendering things to God actually in practice regularly render them to Caesar.

(Continued Next Week)

Don Large

Fears Of A Spage-Age Lad

JACK Mulligan, rector of New York's All Angels' Church, is one of the town's better raconteurs. His latest effort concerns the death of the mother of a Roman Catholic stenographer in a large Manhattan office. As soon as they heard of the girl's loss, her Protestant fellow-workers began chipping in to provide a suitable floral tribute.

Learning of their loving action, the bereaved typist promptly thanked her co-workers, but hastened to advise them that a Roman Catholic would naturally prefer being provided with Mass cards, rather than with an offering of flowers.

She then went on to explain to her non-Roman friends that the purchase of these cards would immediately guarantee—depending upon the size

of the contributions made—that a certain number of Masses would regularly be said for the repose of the deceased's soul, thus assuring the loved one of a quicker and more complete entrance into the company of the Heavenly Host.

When he arrived home that evening, the Protestant office manager carefully explained this interesting system to his wife. Their young son found himself enthralled with his father's recitation of Rome's faith regarding intercessory prayers for the dead. But suddenly the boy turned pale, as a terrible possibility stuck him. Wide-eyed, he blurted out his fear-filled question.

"Do you means to say, Daddy, that a hundred Masses will be said for the lady's mother, and that maybe thousands and thousands of people will be praying for her to get into Heaven?" . . . The father assured the lad that such was precisely the case . . . "But," the boy went on, "that seems awful dangerous to me. With all those prayers being said for her, she might zoom right past Heaven, and go orbiting off into outer space!"

The little boy needn't have been so exercised. Mass cards may be pricelessly helpful, and when I die I know I'll need all the prayers my foes and

friends can muster up for me—and then some. But the fears of this space-age lad were largely academic. Overshooting the ramparts of Heaven is not exactly a common problem.

What the Christian world needs more than Masses after death is a matter of masses before death. That is, masses of the faithful lined up along the front lines of the advancing Church militant, so that she can advance.

I have no right to expect to be fired by the Church into celestial spheres after my earthly departure, unless I was first fired by enthusiasm for the Church prior my aforesaid departure. My Heavenly Rest there can scarcely be assured, if my rest was too heavenly here.

For the rocket which lifts itself lazily is the rocket which never gets into orbit at all. In the New Testament parable of the talents, the only man who—Mass cards or no Mass cards—was promptly "cast into outer darkness" was the fellow who hadn't put his rich blessings to sacrificial use. Which is an interesting thought at Every-Member-Canvass time.

Meanwhile, in the hour of death I'd rather run the risk of passing through Heaven, than never passing through Hell.

A Plain Approach to Christian Faith for Plain People

Shall I Give It A Try?

By W. Norman Pittenger

Professor at General Seminary

NOW comes the big question.

Supposing that all that we've said is true. Supposing that at the very least it has a lot to be said for it. Then the question comes: why not give it a try?

Well, why not? Of course people can give reasons why they shouldn't. They can say, for example, that church services bore them. That may be perfectly true. But one of the reasons may be that they go to church expecting to get a big thrill or to have some overwhelming experience; and when they don't have it, they are naturally disappointed. But perhaps the purpose of the worship in Christian churches is not to give us a thrill at all, but rather to give us a chance to make our own commitment of ourselves to something a lot bigger than we are. There's an old saying that we oughtn't to go to

church to get but to give. And that saying packs a lot of truth into it.

Perhaps the minister's sermon isn't terribly inspiring or we don't see what he's driving at. All right, we don't; but the sermon is not all there is to the service. As we've already seen, there's a great deal in just taking part, with our fellows, in the hymns and the prayers; there's a great deal too in just being with them and bearing witness to our own need of help and readiness to do anything we can in order to receive it. Some people go to church, if they go at all, in a selfish sort of way, always looking for something for themselves. Suppose we go not to get something, but to give something?

Hesitations

OR MAYBE we don't know that we're prepared at the moment to accept the whole Chris-

tian faith. We feel that there's a good deal in it, but we have some hesitations or some questions. Probably everybody feels that way, as a matter of fact. But how on earth are we going to understand what it's all about, and perhaps come to the point where we can accept it, unless we get inside and see what's going on? There's not much to be said for the man who's always criticizing the players in the game but who never himself tries to play it. What right has he got to be a carping critic? He's just a side-line spectator. It's the same way in this business of the Christian religion. If you want to know what it's all about, and if you want to grow in understanding it, there is only one place where you can do it—and that's right in there, with the people who are trying.

Or again, we may feel that the Christian religion will make a lot of impossible demands upon us and we don't like that idea very much. Who does? Anything that's worthwhile is bound to make demands upon us. And if we come to think that it's really worthwhile, we'll undertake to try to live by the demands, to accept the rules, and then to see what happens. Maybe it won't happen in a couple of seconds. But then who ever said that it would? Like everything else that's worth the trouble, Christianity may be—and, as a matter of fact, it is—something that takes all there is of a man and requires of him that he get to work at it. One of the silliest things in the world is to see people expecting a "quickie" from some big enterprise, when they ought to know that there may be a lot of drudgery and hard work involved if there are going to be any results at all.

We have seen that Christianity is a very big thing. It's either the biggest fraud ever put across or it's the biggest piece of truth about life and existence that has come down the road. So we ought to expect that it won't be without difficulties. As I have said nothing that is worthwhile ever is.

No Place For Part Time

BUT if it has difficulties and if it asks a lot of us then that makes it necessary for us to give ourselves to it with our whole hearts. There's nothing so disgusting as a part-time Christian, who only gives half of himself, or maybe only a quarter of himself, to the job. And if we are to give it a fair try, we've got to give all of ourselves, and we've got to do everything in our power to see that we give it not only a fair try but the fairest try we can manage.

So if it happens that the reader of these articles is somebody who knows all about that sense of quiet desperation we talked about at the beginning; if he's a person who really is looking for a religion which has something to say for itself; if he wants to find a faith that will be interested in truth, that will treat him as a free man, and that will have the spirit of charity—love, concern, and caring—at its very heart—if he's that sort of person, there is one thing that he ought to do.

That is, to begin looking more closely into this Christian tradition. It's not likely that he can do it all by himself. It isn't in the nature of the Christian religion to be a solitary thing. This is something that we do together, if we do it at all. So the way to look into it more closely is to get in with those who are themselves committed to it. One good way of doing that is to get in touch with your nearest local minister. You may not have met him; or if you have, you may not have thought much about his position as the representative of the biggest thing on earth. However it may have been, why not go to see him or have him come to see you? Why not talk this business over with him? Why not give him a chance to help you?—that's what he's there for.

Again, why not go to church some Sunday and see what it's like? You won't be mortally wounded by attending one church service. And even if the sermon is not exciting—who knows, though, if it mightn't just by chance hit you between the eyes, or bring some real help to you?—at any rate you'll have got inside and you'll see what the worship of God is all about.

There's lots more than I could say. But I won't attempt to, because the whole business is now up to you. Somebody once wrote some great words: "Christianity", he said, "is an experiment which ends in an experience." Perhaps that will be true in your case. In any event, why not give it a chance? Why not give it a real, and a fair, try?

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath
Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS Tunkhannock Pa

The Four Anchors of Faith

By Terrence J. Finlay

Rector of St. Bartholomew's, New York

THIS summer we had the opportunity of travelling from London down the river Thames to Greenwich—one of the most fascinating river trips in the world if one is interested in shipping and the history of the sea. Those who have made this visit lately will have noticed that something new has been added when you dock at Greenwich, for there, towering high into the sky, are the masts of one of the last great sailing ships, the Cutty Sark. It is impossible to go over this old wooden ship without sensing something of its many adventures when it made the journey from Sydney, Australia, to London in from eighty-six to ninety-four days—so different from today, when a modern liner crosses the Atlantic in just five days.

This visit brought back to mind one of the few thrilling stories of the sea that we find within the pages of the Bible. It is graphically told in the 27th chapter of the Acts of the Apostles. Let me recall briefly the scene.

St. Paul had been taken prisoner for his faith. As a Roman citizen, he had made his appeal to be heard before Caesar, and was on his way by ship to Rome, setting out from a port in Syria to cross the Mediterranean. The voyage was uneventful until they reached the island of Crete, when they ran into a storm of the most virulent kind. For two weeks the sailors fought the wind and the waves, and finally they approached the island of Malta. Here it seemed as though nothing could save them, for they were being driven toward the rocky shore. When death was apparently staring them in the face, St. Paul, this intrepid man of God, came before the captain and told him he had received a vision from God and that all would be well. He gave this message of encouragement: "Be of good cheer; for I believe God." His courage and faith proved infectious and the crew took new heart. They made sounding and found that they were nearing the shore; then it was that they "cast four anchors out of the stern, and wished for the day." Fortunately the anchors were strong; they kept the ship from going ashore; and in the morning all were able to reach land without the loss of a single life.

Anchors of Faith

I AM interested in those four anchors, and I suggest that they have a message for us to-

day. Down through the ages the Church has been referred to as a ship, symbolizing our journey through life. During this present era we seem to be beset by all types of storms and tempests. On a national scale, it would seem that we pass from one crisis to another, and people's emotions and fears are continuously aroused. We all need anchors to hold our craft steady when the winds and the waves beat upon us. If we are going to live our normal lives, in right relationship with our fellow men, I suggest that we let down the anchors of our faith. We do not believe that God has abdicated nor do we believe that this world is a derelict ship drifting on the rocks of disaster.

What are these anchors that we are casting out into the storm with confidence? I suggest that the first is hope. By hope I do not mean a sickly Pollyannish theory that simply says, "I am going to hope," and then does nothing about it; that says with the poet,

"God's in his heaven—

All's right with the world."

We realize that all is not right with our world, with our nation, or with ourselves. There is much that is wrong, and we are called upon as individuals to do our part in trying to set things right. God is in his heaven. From the way many people talk and live today, it would seem that we do not have the rugged faith in God that the early settlers of this country possessed. They came through storm and tempest, and faced all kinds of difficulties and perils; and yet they had this anchor of hope. They believed in God's loving purpose for his world. They did not just mouth the Apostles' Creed; they believed it, they lived it.

Hope can be very practical. Do you remember George Frederick Watts' painting of a woman with her eyes bandaged, sitting on top of the world, playing her harp? There is only one string left on the harp, but she is doing something with that one string. She is playing as hard as she can. That is hope. Let us use what we have to the utmost, trusting in God, and this anchor will hold fast.

Duties to Perform

I AM afraid that the second anchor may seem rather drab, but it is nonetheless very much

needed today. It is duty. We are much more prone to talk and think of our rights as individuals than to realize that we also have our responsibilities as members of one of the freest nations in the world. You have heard me say before that this freedom which we in North America and in the other liberty-loving countries of the world enjoy, has been bought with a terrible price. As one travels in Europe today and sees the fields where lie those who worked together in the common cause, one realizes the greatness of that price. We have our duties to perform as citizens. This means that we have to remember our responsibility to those who made the great sacrifice. We frequently assume that these rights which we possess—freedom of worship, freedom of speech, freedom of work—are ours by divine right. They are ours only because they have been paid for by the sacrifices of those who have gone ahead of us. Can you have a happy home when every one is thinking of what the others owe him and not of what he owes for the common good? Not until we learn to deny our own selfish desires, can we build and maintain a happy home or a great nation.

The third anchor is that of prayer. I do not need to dwell on this because the majority of Christians know only too well the value of prayer. We realize the privilege of being able to turn to God our Father and feel his presence with us, that we may enter into a very real sense of fellowship with him through his Son, Jesus Christ. When storms beset us, we know how much it means to have true friends, and we instinctively turn to them for help and encouragement, and, above all, for the sense of companionship. Here is one of the glories of Christianity, for we know that we can travel a familiar path to the Lord's table for communion with our Creator. We return from that presence, and while our environment and the problems loom as large as ever, we face them with a new sense of power. Prayer is not something to be used just in case of crisis. Prayer should be a part of our daily living. Here is another anchor that will hold under all stress or strain.

Loyalty

THE last anchor is loyalty. In these days of testing, we are called upon to be loyal to God—loyal to the highest conception of individual living as exemplified in Jesus: loyal to his Church, loyal to our nation, our homes, and our loved ones. Love means loyalty, and it is little

use saying how much we love Christ and his Church unless we show that love in our loyalty and devotion to his cause.

Let us remember that within each one of us there is something of the Creator, a divine spark; and in the final analysis we are called upon to be loyal to the best in ourselves. We alone know what that best is. As Polonius told Laertes, in Hamlet:

"This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

We are beginning another voyage together in our Church. New opportunities of service for Christ lie ahead. Though there may be trials and temptations, we shall face them together in confidence, knowing that these four anchors of hope, duty, prayer, and loyalty will hold us fast.

Pointers for Parsons

By Robert Miller

UNLESS one is a fundamentalist it is hard to accept the story of the Fall as historic fact, but it does point to something that is all too plain—the sinfulness of man and God's judgment upon it. So does the story of Noah and the ark, of Sodom and Gomorrah, and of many another. The great witness of the Bible is to God, to his judgment, his mercy and his love.

In America preachers are more likely to speak of mercy than of judgment, and think that men are by nature good rather than bad. My friend Francis always argues that they are, "except a few here and there." Yet Francis had fought in Korea and, in the impersonal way of modern warfare, killed quite a few. But murder always shocked him, and he always said of the murderer, "I guess the guy was crazy."

On one occasion I pointed to the Nazi gas chambers and the Russian slave labor camps and the Allied bombings but I couldn't make him see that these certainly were things that pointed to the badness of man.

"They shouldn't have gone to war," he countered.

I asked him who "they" were.

"Oh, them Japs and Germans."

"And in Korea?"

"That was those Russians and Chinks. We should have let the Germans beat them up in the big war."

"We should have let them?"

"Sure. We helped the Russians and what good did it do us? We always go messing in things that aren't our business."

"But why do we? Why don't we keep out?"

"I guess we want to be kind of noble," Francis opined. "I don't mean me or you. I mean the good guys."

"But aren't they the ones we should listen to?"

"Huh! They ain't that good."

"Then their goodness can't be good enough?"

"You sure like to tie a fella up. They're good guys, but you have to be careful of good guys."

"What about bad guys?"

"Parson," grinned Francis. "You keep away from them. They ain't no fit company for you."

"What if they won't keep away from me?"

"Then you'd better run."

"I can't do that. And besides, I want the bad guys to be good guys."

This struck Francis as one of the funniest

things he had ever heard.

"Bad guys be good? Say, have you ever seen a bad guy?"

"Not that I know of. I've always lived with the good ones."

"I don't know as I could stand it. Ain't they always doing what God tells them?"

"They like to be, but they don't always do as he says."

"Are you telling me?" cried Francis delightedly. "I could tell you plenty about good guys."

I thought he likely could but I knew he wouldn't so I said, "Well, give me something I can go by."

"Sure. Keep an eye on the good guy but keep away from the bad one."

"Because the bad ones are bad?"

Francis nodded.

"And the good ones not good enough."

"You've got it," he said, and went off whistling, very cheerful about this wicked world and very well content with it. And I? I was anything but cheerful about it and by no means content with it.

THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

The Protestant And Politics. By William Lee Miller. Westminster. \$1.00

Understanding The Bible. By Fred J. Denbeaux. Westminster. \$1.00

These two books are the final volumes making up the Layman's Theological Library which consists of twelve books, each by a different author, dealing with some of the fundamental elements of the Christian faith. If these two final ones are fair samples of the lot—as they probably are—it can be said truly that the Library is a treasure for any parish or other Christian group to possess and to use in study groups, prayer circles, confirmation classes and the like.

The authors speak the language of today (not disdaining nor over-using slang) avoid theological and philosophical technicalities and maintain a steady level of interest for the reader. It would be wonderful if

this Layman's Theological Library could be required reading for all wardens and vestrymen! Religious-minded lay people ought to invest a dollar for one of these volumes and let it whet their appetite for another. As for the clergy,—they will do well not to think these little treatises beneath them. If they know it all anyway, it can at least make better teachers of them.

The fifth book of this series; *Prayer and Personal Religion*, is written by the Dean of the Episcopal Theological School in Cambridge, John B. Coburn.

Temporal and Eternal. By Charles Peguy. Harpers. \$3.50

Alexander Dru has translated two essays which first appeared years ago. They are the core of his prose writing. *Memories of Youth* and *Clio I*—taken together they develop Peguy's understanding of the relation between *mystique* and *politique*,

the eternal and the temporal, the Christian life and the world. In the first essay there is a strong case made for the "restoration" of justice as working principle of government, using the Dreyfus Case as an illustration of the loss of France's sense of public honor.

In the second essay Peguy speaks through the goddess of history to show how secularized life has become and to call for the re-Christianizing of Christians. A careful and leisurely reading of this work will show how profoundly Peguy managed to influence many Catholic Frenchmen in favor of religious as well as political liberty, and how he contributed to democratic sentiment in Catholic circles. Peguy is a high figure in lay theology and lay ministry. And Dru brings to his translation a warmer feeling for his material than he did to his translation of Kierkegaard. —Joseph Fletcher

METHODIST BISHOP HITS OUR REPORT

★ Methodist Bishop John Wesley Lord of Boston scored the stand taken on social drinking which was presented in a report at the recent General Convention.

In an editorial in Zions Herald, Methodist monthly, the bishop, who heads the Boston area of the Church, said that many Christians were "stunned" by the document.

Entitled "Alcohol, Alcoholism and Social Drinking," it said in part that Christians who drink moderately with due regard for the feelings of their fellowmen and with a "conscience care for the claims of God, can drink with thanksgiving to him for these blessings."

The Episcopal report, Bishop Lord said, "scarcely merits the authorship of a communion in the Protestant tradition."

"Why do we spend so much time seeking unity among the Churches in the areas of faith and order when the things that divide us are much more obvious and, I believe, more important?" Bishop Lord asked.

He charged that "placing the stamp of approval on social drinking has done irreparable damage to the cause of closer relationship among our various communions and to the ecumenical movement in our day. It will shatter the effectiveness of missionaries on the field who have been embarrassed by the growing use of alcohol at home."

Bishop Lord said, "We stand aghast at the action of a great communion which is bound to have as one result the encouraging and justifying of a social practice that is taking a terrible toll in America."

The Episcopal pronouncement, he said, "has given aid and comfort to the enemy . . . We shall now have 'wet'

Churches and 'dry' Churches, and many people will be led to 'join' the Church that allows them to do what they have been accustomed to do before joining the Church."

BISHOP SHERRILL HONORED BY FIREMEN

★ Bishop Sherrill, the retired Presiding Bishop, was enjoying a buffet supper at Seabury House with his wife and members of the National Council when a powerful fire engine, sirens screaming and red lights flashing, rolled up.

A group of firemen led by Donald Lovejoy of the Round Hill Volunteer Fire Department rushed in. And the bishop and his companions jumped up.

After a short presentation speech, Mr. Lovejoy clapped a fireman's hat on the bishop's

head and handed a fire extinguisher to Mrs. Sherrill. The apparatus, marking the bishop's 68th birthday anniversary, were the gifts of his fellow fire-fighters.

Bishop Sherrill had been invited to join the "back country" firemen, who are all mainly New York commuters, after he had donated a barn on church property to help store their apparatus.

"I shall wear this helmet at breakfast every morning," he said. "If that doesn't impress my family, nothing will—and I assure you nothing will."

Mr. Lovejoy quipped that the extinguisher might prove helpful "whenever the bishop has a little trouble with those fellows down below."

Last March the barn was replaced by a \$60,000 firehouse.



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SAYS CHURCH MUST REACH WORKERS

★ The Rev. W. G. Gowland, Britisher, told a Church and Industry conference meeting in Cincinnati, that the Church "is not a holy club for the few who frequent it voluntarily; it is a world movement and must be a revolutionary movement as in the first century."

He urged the Church to move in at once on the new industrial democracy, since more and more governments are coming into the hands of organized workers. He added that it was already too late for the Church to have much influence in China and that it would be too late in Africa in 25 years.

Leon Hickman, industrialist of Pittsburgh, and Walter Reuther, president of the auto workers, agreed that "big business and big unions" are here to stay as powerful factors in America. Hickman said the role of the Church "is not to pass final judgement on questions of labor, management, prices or inflation, but to hold them up for public view and discussion."

Reuther said he did not "know how to separate wages, prices and profits" but indicated that they had to be considered as a whole in labor-management negotiations.

TV-ITIS RAPPED AT CONFERENCE

★ An English clergyman told the Church of England Canterbury diocesan conference that "Tv-itis" is so bad that some people can't take time even for christenings, marriages or funerals.

The Rev. D. Ingram Hill,

vicar of St. Gregory's Church, cited as an example a family in his parish that was so busy watching television it didn't have time to get grandma buried.

Describing what happened when he went to the house to make funeral arrangements, the vicar said: "By a great deal of talking, I got inside the front door. But I might just as well have stayed outside. Grandma was to be buried the next day, but they could not care less, because of the small box in the corner."

The vicar said it was the same when he visited homes to discuss christenings and marriages.

His remarks were made in the course of a discussion on television in which Archbishop of Canterbury also joined. He disclosed that he had had personal experience of the way Tv can absorb people's attention.

He said there was a television set at Lambeth Palace during the Lambeth Conference of bishops last summer and he found himself sitting down to watch "until gradually I realized that my work might be ruined by it."

"I am happy," he added, "that we do not have a set here, because we are saved from any temptation."

ISRAELI ARCHAEOLOGISTS MAKE NEW DISCOVERY

★ Israeli archaeologists, reaching the historical level of the Exodus period in the area of the old city of Jaffa on the Palestine coast discovered tablets inscribed with the name of Rameses II.

The name of the "Great" Pharaoh of the 19th dynasty, whose oppression of the Israelites in Egypt resulted in their migration from captivity to the "Promised Land" of Palestine, was in hieroglyphics on foundation stones at the base of a gate in a six-foot thick brick wall.

The walls, which showed evidence of fire, were uncovered beneath the ruins of a Hasmonean fortress during the third campaign of excavation in the area.

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

SOMETHING NEW IN ST. LOUIS

★ Christ Church Cathedral, St. Louis, came up with something new the day before election. It was a service to which candidates of all parties were invited, with the lessons read by a member of each party. The service was conducted by Dean Cole, with the Rev. E. T. Dahlberg, president of the National Council of Churches, taking part.

INTERCOMMUNION IN CANADA

★ A service marking recognition of intercommunion between the Anglican Church and the Polish National Catholic Church was held at St. James Cathedral, Toronto. Bishop Scaife of Western New York attended.

NIEMOELLER CANCELS VISITS TO ENGLAND

★ Martin Niemöller has cancelled visits to Britain for the next two years because of interrogations by immigration officers. They questioned him "excessively" during visits in April, May and October, the German clergyman charged.

He said they questioned him about where, when and at whose invitation he was scheduled to

preach, and about what he would say in his sermons. On the last occasion on October 18th, he said, he lost patience and took the next plane home.

POTTS TAKES NEW OFFICE

★ John F. Potts, president of Voorhees College, has taken a year's leave of absence to serve as assistant secretary of domestic mission of the National Council. He will also be assistant director of the Church Institute for Negroes.

SOCKMAN PREACHES IN WASHINGTON

★ The Rev. Ralph W. Sockman, Methodist of New York, is to preach at the Thanksgiving service at Washington Cathedral, sponsored by the Council of Churches.

TOWN-COUNTRY PRESIDENT

★ The Rev. John Peacock, rector of churches in Quebec, has been elected president of the Rural Workers Fellowship. He is the first Canadian to hold the office.

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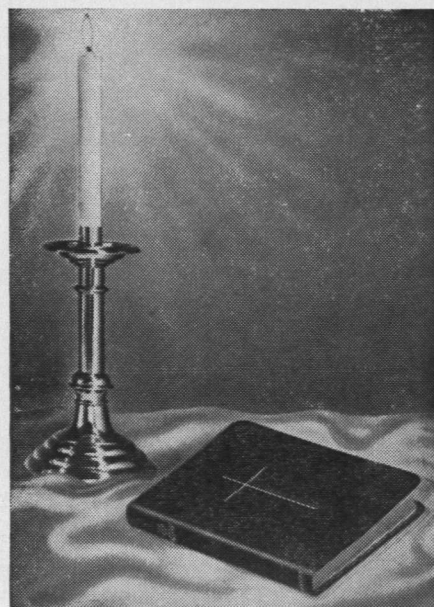
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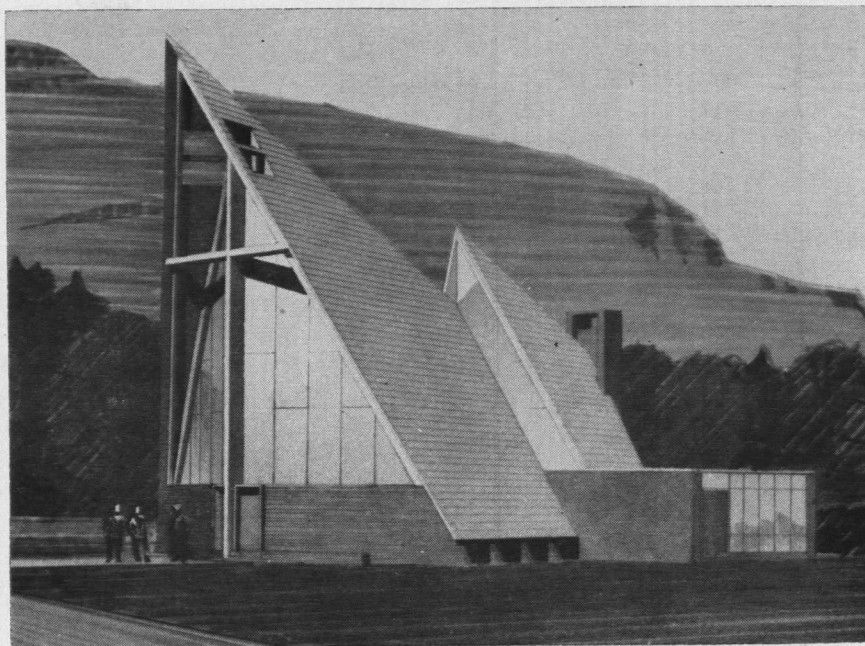
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CHURCH ARCHITECTURE, traditional or contemporary, was debated at a meeting of clergymen and architects at Madison, Wisconsin. Pictured here is an example of the modernistic, St. Gregory's, Woodstock, N. Y.

CHURCH BUILDING DISCUSSED

★ The argument between traditional and contemporary church styles is superficial when considered in its proper light, the director of the architecture department of the United Lutheran Church in America, said at Madison, Wisconsin.

Addressing a state-wide meeting of Protestant leaders and architects on church building problems, the Rev. Edward S. Frey of River Edge, N.J., stressed that although some building committees still think in terms of 11th and 17th century monuments, what people believe determines what they build.

"In most respects," he said, "it can be no more than an

academic exercise to debate styles as if one had a real choice." He added that the trend toward contemporary architecture represents "the

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Sun. 8, 10, 8:30; Weekdays 8, 5:30

architects' declaration of independence."

"The architect is insisting that he be given freedom to use the new materials and methods of construction which science and engineering skills have made available to him," Frey said.

More than 300 persons attended the conference. In a series of speeches, panel discussions and sectional meetings, they emphasized that church members should know all the requirements before they start to build and let the architects translate their ideas into physical reality. Churches also were advised to choose a design which captures the spirit and tradition of the past, but does not copy its forms.

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- BACKFIRE -

Alfred Goss

Layman of San Mateo, Calif.

A report in the *Methodist Message* of Singapore tells of the graduation of nine young people, Anglicans, Methodists and Presbyterians, from Trinity Theological College.

It states: "Thus nine young people have left Trinity to go into the full-time work of the Christian Church". Not the Anglican Church or the Methodist Church, but the *Christian Church*.

The Protestants of Malaya seem to have no formal unity. They just tore down the fences and went to work. Ordained clergy are scarce, so they help each other out. For instance, a Methodist school has an Anglican chaplain, and an Anglican school has a Methodist vocational director. They know that they are working in one vineyard.

We talk a great deal about Church unity, but we never do anything about it, because we don't really want it. When the people who call themselves Christians learn to put Christ first, then we will have effective Christian unity.

Charles E. Hill

Clergyman of Williamstown, Mass.

I wonder what happened at General Convention to the request by the dioceses of Virginia and Chicago to have a committee investigate the way in which "281" is run? Not that anyone thinks there is any dishonesty, but that there is a widespread feeling that there is waste and extravagance.

It seems to me that I have heard that for the Church to spend \$3-million in missionary work it should not take \$2-million to do it.

Is this the reason why larger gifts for missions are not given?

Archibald Craig

Layman of Oxford, Pa.

The people who tried to reorganize the Galatians wanted them to conform to the Jewish ceremonial law. They were already organized under the Roman law, which permitted only burial societies, but unofficially permitted a good many other activities, so that they could, as Tertullian said, "Hold all things common except our wives." If people will read Greek again they will see that Jesus did not mention Gentiles. He only said that people, everybody, that is, wanted food and clothing and houses. The word righteousness in the Protestant version confuses the issue. In Greek and in Latin, and in the English of Rome, the word is justice.

If people seek the rule of God and his justice, they will not be robbed by the ruling class and will be able to make a living.

The English vicar is in the same condition as other poor working people. A noble gives a favorite the

control of a large parish. The rector hires substitutes to do his work, just as the landlord hires field workers. Both are a disgrace to Christianity. If God's justice ruled, all of us would have the right to earn a living without asking the consent of mammon.

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