

The **WITNESS**

MARCH 5, 1959

10¢



BISHOP HARRY S. KENNEDY
Presides at Lively Annual Convocation

Charles L. Taylor Writes On Seminaries

SERVICES

In Leading Churches

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Morning Prayer, Holy Communion
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Weekdays: Holy Communion, 7:30
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For Christ and His Church

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SERVICES

In Leading Churches

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In Leading Churches

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Holy Communion.

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11:00 a.m. Church School. 7:00 p.m.

Evening Prayer. 7:30 p.m. Young

Adults.

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Holy Days: Holy Communion—7:15 a.m.,

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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.

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

Story of the Week

Church Educators Launch Projects To Improve Work In Parishes

★ Educators of 38 Protestant denominations approved 21 projects in a major step to improve Christian education in the United States. The action was taken at the meeting in Omaha of the National Council of Churches' commission on Christian education.

Among the extensive projects which the commission will launch are new conferences and consultations, filmstrips, manuals and handbooks, courses of study, surveys and research, and procedures and guides for participation in church programs by such agencies as Boy and Girl Scouts, YMCA, YWCA, and Campfire Girls.

For the first time, the agency will compile a bibliography of all professional literature available on marriage, parenthood and family guidance.

The commission will undertake studies on training opportunities for adult leaders, children's concepts of religion, and boys between the age of 9 and 14.

It will develop a national inventory of religious meanings given to words by children. This project will seek to discover the meanings which youngsters attach to such words as God, worship, sin, death, and communion "to provide guidance through the understanding of children's religious growth."

Films will be made on premarital counseling and filmstrips on the use of church

equipment and on youth work.

Consultations will be held among the denominations participating in the projects on local church program strategy, religious drama and evaluation of Christian education procedures.

Guidebooks to be published deal with church camping, weekday religious education programs, assistance to agencies such as the Scouts and the Y's, and the development of more local church group leaders.

The commission also reported that projects already under way include specialized co-operative work in Christian education for the mentally retarded, and a book of Bible passages for boys and girls.

Sunday Schools

★ Sunday School spoils children, a Chicago theologian told the division of Christian education of the National Council of Churches at its annual meeting in Omaha.

All children hear for some time is "Mama loves me, Papa loves me, teacher loves me, God loves me," said Marcus Barth, "and this develops self-centered young egoists. Come age 12 or 14, they discover other people in the world, and all hell breaks loose."

Barth, a member of the Federated Theological Faculty of the University of Chicago, is the son of the Swiss theologian, Karl Barth. He referred to the

way the Bible is generally presented in U.S. Sunday church schools as "domesticated soup, used only for moralizing purposes." Most churches, he declared, create a "pre-Heaven hedge" around the child, and then "later he is disappointed."

Sunday school lessons, he added, are in "nice books with pretty pictures, but rubbish." At the same time, he condemned the "chopping up" of Bible stories, in which "Egyptians never drowned and John the Baptist was not beheaded."

He called this "canned food, carefully prepared, but the vitamins are gone." Real life showing people as they are is cut away, he said. "Even eight-year-olds can know that all the world is not rosy."

Barth said that secular schools are just beginning to re-evaluate themselves. "Twenty years from now," he said, "the Sunday schools may do likewise. They, as well as public schools, should not follow but should be ahead of the development of the child. Love, as taught in the Bible, should not be talked about, but should be demonstrated through stories, not half a dozen, but fifty or a hundred."

Television-itis

"Television-itis" was blamed by a National Council of Churches official for depriving youth groups of desperately needed counseling and guidance.

A. L. Roberts, general director of the commission on general Christian education, said, too many church members, are ducking the chance to lead youth groups because they

"don't want to be bothered."

"Most eligible leaders are too preoccupied to give the kids what they need," he said. "Everybody seems to be on a big entertainment binge, suffering from television-itis."

Mr. Roberts said the typical church youth leader thinks his job is done if he presides at once-a-week meetings in the church basement. "To do an

effective job," he explained, "a leader should exert a lot of informal influence every day of the week. He should go to the basketball games and other places where the kids go."

"I think young people in general," he added, "today are absorbed in science and technical advances to the exclusion of moral, human and religious concerns."

tired in the mornings, and lacked concentration. But when their classes were carefully examined and tested there was no proof to support the impression.

The regular child viewer, it seems, does go to bed some twenty minutes later than before he had a set. But he makes up for this by cutting out the twenty minutes "reading and playing" which he used to have before his light was put out.

Actual "concentration," when tested, was found to be no different in viewers and non-viewers. Even those who did homework took the same time over it, whether they had a set or not.

It is not true that the average child views continually. He views only for 12½ hours a week. Also, he views selectively, turning to other things when the program does not please him.

Many children consult the papers before deciding whether they will watch. It seems that the "television zombie" is so rare that he hardly counts in any serious weighing-up of the effects of television.

But there is one odd and unexpected effect of the introduction of a second channel. We should expect that being able to choose between B.B.C. and I.T.A. would mean that the child viewer saw a greater variety. The reverse is true. Now that he has a choice, it means that he can stick to the kind of program he likes. Between the two, he can have a whole evening of light entertainment, where before he had to accept something more informative, for part of the time.

They prefer adult programs to those specially designed for children. Three out of four ten-year-old children view until 9 o'clock, and, even after 10 p.m., one-third of the thirteen-year-olds are still watching.

What Does TV Do To Children Subject of British Study

By Ruth Adam

Social Worker of England

★ Television makes children into "zombies." It causes them to do badly at school; causes listlessness, loss of sleep and bad dreams; causes eye-strain; makes children more passive and also more aggressive; occupies working-class children more than middle-class children; keeps them away from youth clubs, stimulates activity, broadens interests, keeps the family together and is an instrument of greater enlightenment than the invention of printing.

These are the popular generalizations about television. It seems unlikely that they can all be true. The people who generalize thus—parents, teachers, youth leaders—speak from their own immediate experience.

The Nuffield Foundation decided to organize a survey to find out what is the real effect of television on today's children. The survey took four years. Over 4,000 children, in five cities, took part. The conclusions of this survey have just been published, under the title *Television and the Child*, by Hilde M. Himmelweit, A. N. Oppenheim and Pamela Vince (Oxford University Press).

Since the object was to find out what difference television makes to a child's life, the au-

thors had to study children before and after they had a set.

The opening of a new television transmitter in Norwich provided the opportunity. Children were questioned, first, at a time when hardly any family had a set. A year later, children who had since acquired one were compared with similar children who had none.

A number of familiar generalizations were discredited, once the subject was reduced to facts and figures. It seems that an adult's opinion about the good and harm done by television depends very much on whether he has a set, and likes it, himself.

For instance, teachers who watched themselves would often suggest that their class looked in at a particular program—possibly a nature study one—and would link it up with school lessons the next day. Not unnaturally, these teachers believed that a television set properly used could be educational.

Others, without one, equally naturally, believed that watching television was a waste of children's leisure time and made them tired in school in the mornings.

Half of the teachers questioned, as a matter of fact, thought that child viewers were

Parents are inclined only to think of the harmful effect of violence in the programs children see; and teachers inclined to think only that children might have been spending the time to greater advantage.

Neither parent nor teacher seems to bother very much about the values children are learning to adopt, through their regular viewing. Yet this in the view of the authors of this book, is immensely important.

"We have been surprised by the small amount of concern that has been expressed about the effect of the content of programs." It seems that children are only upset by violence when it seems near and 'every-day,' so that they can imagine it happening to themselves."

If it is sufficiently remote and in an unfamiliar setting, it is not frightening—for instance in the case of the 'stylized' shooting and fighting in cowboy films.

Children may be far more upset by two people talking angrily to each other, in a setting which seems like that of their own life than by a wholesale disaster which feels too remote to concern them.

But they are upset—far more often than we suppose—by plays about the problems of adult life. This applies particularly to adolescent girls, who see so many plays about unhappy marriages that they become understandably apprehensive about their own future.

In an analysis of adult television plays, the view of life shown is that "being" good does not necessarily lead to happiness; that things rarely turn out all right . . . that marriages are often unhappy, that parent-child relationships (especially between adolescents and their parents) tend to be difficult . . . that life is difficult and that adults are unable to deal with it.

This view, the authors com-

ment, "may be fairly realistic, but it contrasts sharply with that presented to 10-11 year olds, or even 13-14 year olds, in their books, or by their teachers and parents. The overwhelming impression which they convey is of the difficulties and unfairness of life—a picture which may well bewilder and prove disturbing to the young viewers."

These are some of the suggestions to parents, from the authors, after this study of the problem. First, some rules about viewing, help to avoid family conflict—for instance there should be no television before homework is done, or after a certain hour, but that each child has the right to watch certain programs regularly.

Don't Interrupt

But, when legitimately viewing, their absorption should be "given the same consideration as adults expect to receive"; that is, they should not be interrupted unexpectedly to run errands.

The control of viewing does not mean that it should be used as a means of discipline—as punishment or reward.

More attention needs to be paid to the optical condition of viewing. "The distance between the viewers and the screen should be at least six feet, the screen should be at or below eye level, and to avoid glare there should be some light in the room."

Television is "unlikely, by itself, to bring the members of the family closer together" but "a sense of shared experience can . . . be built up through talking about programs afterwards or even by doing together some of the things suggested."

But perhaps the main lesson of this whole report is that we should not lay everything that is wrong with our children, at television's door.

Children of lower intelligence

view more than those of higher; and "viewing seemed to become a habit on which the child fell back when nothing more interesting was available." "The child with many interests . . . tended to view less than the other children."

The child who viewed excessively was often found to be emotionally insecure and to be drawn towards "excessive consumption" of television, just as, in other times, he has been drawn to the cinema, the radio and the comic.

Television has not made him what he is; it has only shown him up.

HONOLULU HAS CONVENTION

★ Bishop Kennedy, pictured on the cover, presided over a lively convention that was held at St. Andrew's Cathedral, Honolulu, that lasted for six days.

Present were two visitors; Bishop Donegan of New York who was the speaker at the banquet, and Dean John Leffler of Seattle, who told of the building program of the Church Divinity School of the Pacific. Bishop Donegan was also the leader at a clergy conference held during the convention, and Dean Leffler was a headliner at the youth conference held in connection with the convocation.

Wives of the clergy of the district also had a meeting of their own, with Bishop and Mrs. Kennedy entertaining the clergy and their wives at a dinner the evening before the convocation closed.

SPEAK TO CONVENTION IN ARKANSAS

★ Mrs. Theodore Wedel of Washington and Bishop Gresham Marmion of Kentucky were the headliners at the convention of Arkansas, meeting at Pine Bluff. They also gave addresses at the Auxiliary meeting held at the same time.

Intellectuals Must Be Accepted On Their Own Terms

★ Christian churches were urged here to accept the intellectual on his own terms and not ask the inquiring scholar to check his questions at the door or wear a "team uniform."

The Rev. Thayer A. Greene of Amherst, Mass., said that if churches accept the intellectual then both will be richer and Christianity will have a significant ministry to the academic community.

He told the annual midwinter meeting of the Congregational Christian Churches that in the past the Church too often attacked or ignored the intellectual with the result that the college campus and local parish had only a hazy relationship to each other.

But now that the intellectual has rediscovered the relevance of Christian theology, he said, the Church has a fresh opportunity to minister to the scholar and stand with the academic community in its concern for free inquiry.

The pastor warned, however, that unless the Church can demonstrate vital concern for the arts, the social and natural sciences as well as for classes in the Bible, "it will be treated as an interloper in the academic community."

Asserting that the Church can claim no special privileges in the classroom, Greene said it should be examined with the same amount of detachment and criticism that any other examination of life receives.

If it does not have a fair hearing in colleges and universities, he said, then the Church should speak out, both on the national and local levels. On the other hand, he added, Christian colleges have an equal responsibility to present more adequate-

ly competing secular philosophies.

But the Church also has a task of its own, Greene declared, that of ministering to the intellectual as a person. It is in this area, he said, that the Church encounters problems because it cannot present in the classroom a message which belongs uniquely to the sanctuary.

"Of course it would be easier for the Church not to insist that the intellectual become involved in organized religion," he said. "If the Church were willing to settle for sympathetic appreciation rather than personal commitment, support, and participation, many in the academic community would probably be glad to say a few kind words for the Church as long as they did not have to attend family night suppers, make visits for the every member canvass, or serve on the board of trustees."

The minister pointed out that often the intellectual is "repelled by the crudeness and superficiality of organized institutional religion in America."

Frequently, Greene said, the intellectual is in active revolt against his own middle class background and therefore "looks with suspicion upon that institution above all others which appears to be the citadel of values he has rejected."

He noted that the intellectual's greatest disenchantment is the discovery that the Christian Church is frequently unwilling to criticize itself.

The pastor suggested that the Church must reaffirm that "the unexamined life is not worth living" and at the same time ask the academic person if the wholly intellectual, detached and uncommitted life is worth examining.

URGE CHURCH MUSIC IN JAZZ

★ Two Rhode Island clergymen said they hoped that American composers would turn their talents to writing church music in the jazz idiom.

They were Canon Anthony R. Parshley, rector of the Church of the Good Shepherd, Pawtucket, and the Rev. Edwin K. Packard, rector of St. David's-on-the-Hill, Cranston.

Their comments followed the performance at Packard's church of the "Twentieth Century Folk Mass" written by an English Anglican priest, the Rev. Geoffrey Beaumont.

Packard played the bass fiddle with the small jazz group which accompanied the chorus at the performance. The 130 singers were members of the Pascoag Conference Center work camp group, which sang the mass at a camp communion service last August.

"For young people steeped in contemporary music, the Beaumont Mass. has validity," said Parshley. "I would like some American musicians to work on something like this."

Packard said he "would like to see someone write a mass using better jazz." Young people from throughout the state who attended the mass found it "a meaningful way to say their prayers," he added.

He admitted, however, that for older persons, the jazz mass "takes an effort toward adjustment." Some older persons who at first questioned the propriety of the use of jazz have become "converted to it," he said.

The jazz mass also has been sung at All Saints' Church, Dorchester, Mass., where it received a "mixed reaction," according to the associate rector, the Rev. T. Jerome Hayden, Jr.

Meanwhile interest has been indicated in scheduling a performance of the Beaumont mass at the conclusion of the Newport jazz festival on July 5.

EDITORIALS

Important Announcement

THE following is written by Professor W. Norman Pittenger of General Seminary and a Witness editor, as an introduction to a notable series of articles by the late James Bethune-Baker. It is published now, before we start the series, in order to give readers an opportunity to subscribe for friends or to order a bundle for parish distribution. We will accept gift subscriptions for the twelve weeks these articles are to appear for just one dollar. Bundles of five or more copies will be billed at seven cents a copy. Please send your order promptly to The Witness, Tunkhannock, Pa.

JAMES Franklin Bethune-Baker, who died in 1951, was the outstanding authority on the history of Christian doctrine in the Anglican communion. His great work, on this subject, which went into at least nine editions before his death and has lately been reprinted twice, is known to practically every clergyman of the Church for he was obliged to study it while he was in seminary. But it is not so well known that Dr. Bethune-Baker, who for thirty years held the Lady Margaret Professorship of Divinity at Cambridge University in England, was not only an historian of doctrine but was also deeply concerned at working towards a statement of Christian faith which would serve for the twentieth century the same purposes that the patristic formulations served for their own time.

During the past five years or so, three of Dr. Bethune-Baker's more popular books have been reissued. One of them, "The Faith of the Apostles' Creed", has had a wide sale in its new edition; another, "Early Traditions about Jesus," has been highly commended in its new edition by competent New Testament scholars; and the third, "The New View of Christianity", has reached a somewhat smaller audience but has been widely appreciated.

Since I was one of a group of scholars who were interested in these reissues, I am glad to have the opportunity to abridge the remaining popular writing by Dr. Bethune-Baker, and equally glad that they are to appear in The Witness as a series of twelve articles. Originally these articles appeared in a number of English periodicals and in a small book "Unity and Truth", published in the 1930's. I have brought the articles together, drastically shortened them and in some instances combined in a single article material which originally appeared in two or three on the same subject.

This is the first time that this material has been published in the United States. I am indebted to the editors and publishers in England who have made the abridgement possible. And I should also add, since there may be some misunderstanding, that in decent academic circles an editor is not supposed to agree with or be responsible for that which he edits. I do indeed myself agree with much that is said in these articles; and I agree entirely with the approach the Professor takes. But this does not mean that I necessarily agree with his details or with his way of phrasing ideas, or even with the actual positions which he takes. What I believe is that Dr. Bethune-Baker's views are worth attention, especially at this time; and I hope that many will study them and profit by them, either by agreement or by disagreement.

The twelve articles will appear according to the following scheme:

- Unity and Truth, in three sections.
- The Way of Modernism, in two sections.
- Why We Believe in Jesus Christ, in one article.
- Jesus Human and Divine, in two sections.
- The Incarnation, Christian Theology, and the Evolutionary World-View, in three sections.
- Traditional Formularies and Their Contemporary Meaning, in one article.

—W. Norman Pittenger

The Choice of A Theological School

By Charles L. Taylor

*Executive Director of the American
Association of Theological Schools*

AS I am working on behalf of 127 theological schools, it would be improper for me to answer your question about which to attend by saying "Siwash" or "Muggledorfer," but I am glad to discuss what you should look for as you make your choice.

First let us clear out of the way a false antithesis between denominational and interdenominational schools. Look behind the label. Some denominational schools are truly ecumenical in spirit; some are too loosely related to their Church; some are still in a narrowly partisan groove. Some interdenominational schools show little response to current theological movements and make only a feeble attack on the problems of a shifting theological battle line. They can be as impervious to ideas, as dogmatic and narrow, as insistent upon conformity to one pattern, as a denominational school. You will therefore be concerned to discover whether a given school is truly concerned for the whole Body of Christ. Is it convinced that any one part knows itself fully only when it sees itself in relation to the other parts? Does it not only offer courses that will help you to appreciate Christians of other Churches than yours, and especially to rub elbows constantly with them, but is the spirit in this school you are considering divisive or unitive? Lord Keynes says somewhere "It is astonishing what foolish things one can temporarily believe if one thinks too long alone".

Does this school look inward upon the sometimes inconsequential lore of "my Church" or "our Church," or does it bring you out to see the responsibility of a whole Church to bring a whole gospel to the whole world?

Size Important

NOW a word about the size of your school. I confess that I find it relatively easy to point out dangers in both large and small schools, very difficult to determine an optimum number. Bishop Newbigin of the Church of South India cautions the big: "In our training we need to approximate more to the old idea of apprenticeship than to the pattern so often set in academic courses. Learning the art of Christian service must largely be by doing. This apprenticeship

must be served in the atmosphere of companionship Here numbers are a real danger. The pattern of training in Christian leadership must still be that given in the Gospels—the training of the Twelve."

You will profit by reading Theodore P. Ferris' address, "A Minister Looks at Theological Education," printed in the A.A.T.S. Bulletin 23. In it he draws a gloomy picture of a theological student—perhaps not in such a large school, at that—who for a time at least remained outside the worship of the community. Dr. Ferris quotes one of his assistants: "Why, when I was in the seminary there was a fellow who didn't go to chapel for six months. He was lost, he didn't know what it was all about," to which Dr. Ferris replied, "If he was that lost, he ought not to have been there at all, in my judgment; or at least something ought to have been done about it, so that he could find out where he was."

The point is that in a small school such a man would be quickly missed and sought out. In a small school the presence of each man in chapel appreciably counts, and if "the worship of the Church is not a side line. It is the main line," you will wish to pick a place where the quality of the chapel services will be high, the worship frequent, and the expectation of your part in these unmistakable.

Similarly the atmosphere of companionship is stronger when the literal meaning of that word "companionship," breaking bread together, is remembered. If it is half-expected that you shall live at a distance and rarely if ever eat with your fellow-students, there is by so much the greater burden on the school to provide that atmosphere of which Bishop Newbigin used the word "must".

But even aside from academic considerations there are dangers in the smaller school too—that your companions be too largely of one background and one point of view, or even from one college or group of colleges. True community is by no means guaranteed by smallness, especially if we think of community as not uniformity of pattern but a fellowship which transcends dif-

ferences. There may be insufficient disturbance to a comfortable life among the like-minded. A school may easily become ingrown. It may have too few critics. It may lack resources to provide what is necessary and too few wills to accomplish great things. Look into these matters. Most of the rest of what I shall say, especially on the academic side, points toward a school large enough for the many advantages which come from the ferment of many keen minds and the meeting of many great Christian spirits.

Forward Looking

BECAUSE you are making one of the major decisions of your life, I hope you will be careful to search beneath the surface to answer certain questions about the influences which will be playing upon you in these next three years. Have you confidence that the alert and ever-advancing administration of the school seeks a good that is now far beyond you to which you may be continually drawn? I suppose I am concerned that the school really look forward, not always back.

Is this the kind of place that will try to indoctrinate you, confirming you in your present prejudices, or develop in you the capacity to become a life-long learner? Will it respect your freedom and trust you? What does it have in the way of seminars, tutoring, scope for individual initiative? Will it provide a step up from college, and a long, hard step at that, and teach you that the Gospel must hurt before it can heal, must rouse and continually rouse before it can offer any peace?

The faculty is central in all this. Will you come into close touch with the great minds of great men? Will there be enough of them, of diverse training but also highly specialized and thorough, prolonged training in the subjects which each shall teach? Are they paid well enough to be free to teach without undue financial care, which is reflected sometimes in much running around to eke out a few more dollars. Does the school give them sabbaticals and encourage periods of concentrated study in new environments? Are they writing, or carrying too heavy a load to be creative scholars? Do they occupy settees rather than chairs, trying to cover too many subjects and, does the school see to it that all or most of them have doctors' degrees? Do the professors teach only in the subjects for which they have been adequately trained? Have you visited a

few class rooms to gauge the calibre of intellectual encounter there? Have you looked into the question as to what proportion of the school's income is devoted to faculty salaries and other educational expenses, how much to bricks and publicity?

Find out whether the student body is properly diverse, but carefully chosen with respect to intelligence and previous training. Is the school guilty of padding to keep up its members or to satisfy denominational pressure? Are there likely to be there students who can humble you both by their spirit and by their capacity to grasp intellectually the Church's responsibility in this atomic age?

The Curriculum

As for curriculum, that perhaps should be the subject of another letter, for this has already run beyond bounds and there are widely separated emphases in different schools that produce perhaps equally good results. This I would hope, that your school should see the eternal Gospel not as truth to be mastered by the memorization of shibboleths, but in living relation to the Church and its mission, to the society in which it is proclaimed, and to the persons in all the variety of their needs who make up that society. Go to a school which is fighting the battles of the present, not of a by-gone day, a school which is not dogmatic but relevant, which is not so much telling you as awakening in you such mastery of the truth that you can communicate it to the people around you out in the world whom you are called to serve.

You will recognize that there is much I have not mentioned—the library, the field work and its integration into the classical disciplines, opportunities for participation in the life of healthy churches round about, scholarship aid, housing, to name but a few.

But in closing let me remind you to decide for basic rather than secondary reasons. Don't let the prospect of a good job or a good house, or proximity, or desire to please a friend or relative outweigh even more important considerations. Study your problem carefully; seek out the advice of the people whom you trust who also are well-informed; pray about it, and in the end "make the counsel of thine own heart to stand". Then you will decide wisely.

Both Sides Are Wrong

By John Pairman Brown

THERE has been a brisk two-way communication with Russia in recent months: Mr. Mikoyan captivated Detroit, and Senator Humphrey, we are allowed to believe, captivated Mr. Krushchev. But truth is never told on that level. Boris Pasternak's novel, on the other hand, is the one true voice which has spoken from Russia since the Revolution. Obviously it has been made difficult for him to speak the truth. But it is always difficult; where would you go to hear the truth spoken about America? In Russia aspirants to truth get letters of rejection from editors of literary magazines; in America they are given worldly wisdom by publishers' representatives along with Martinis and lunch. The result in both cases is the usual lie.

"Doctor Zhivago" is the first unambiguous witness that the Russia we have learned to know from Dostoevsky and Tolstoy, from the modern theologians of the Orthodox Church, is still living under the crust of Stalinism. You cannot counterfeit life. And Yuri Zhivago always and everywhere has the reactions of a man fully alive: he is nostalgic for Czarist society, liberated by the news of the Revolution, disillusioned by its practice, torn between love for the children and for his lover, fiercely honest to his half-misunderstanding disciples, hopeful for his unknown readers and the future.

But this life has depths which we ourselves have not found anywhere else in what we know of Russian literature. The people in this book suffer unthinkable deprivations, absences from each other, uncertainties; Yuri makes epic journeys through regions where every man's hand is against his brother. Unlike the Odyssey, but like real odysseys, the suffering ends in death. And the novel is greater than the Odyssey in this respect, or at least clearer; as similarly the Gospels and "Oedipus at Colonus" and "King Lear" are greater than the Odyssey. Without the least attempt to disguise the suffering, or to explain the suffering, there is a great joy at the heart of the novel: joy in love among the rubble, in being with all kinds of people, even in the unimaginable future, most of all in the black snow-drenched soil and the weather above it.

THERE is a touching affection for the Russian Church throughout, although none of the characters can take it fully seriously. Yuri's

uncle Nikolai, who explicitly defines the themes of the book, is a defrocked priest. But the joy is an explicitly Christian joy, the sort which comes through acceptance of suffering and the bearing of one another's burdens. Pasternak is a true child of the Revolution to the extent of being an atheist and believing in the renewal of society; but he and his people are atheist Christians. All the reviewers have noted, correctly, that the book makes mincemeat of official Marxist dogma; not all have noted its revelation that there is something stronger in Russia than Marxist dogma. But it makes mincemeat of us in a far more terrible way; it shows us up by contrast as harrassed and anxiety-ridden bourgeois incapable either of joy or suffering.

Both sides then are wrong about the world struggle. The battle is, as always, between nations, powers. "Isms" are adopted by both sides only for propaganda purposes. But the struggle is conducted by the peoples who are forced into the service of the nations: and what Pasternak's book reveals is that the struggle of the people is between the atheistic Christians of Russia and the theistic suburbans of America. If World War III lasts for more than 15 minutes, we suspect it will be won by the nation with more heart and guts; and it is now pretty plain which that will be; the organization man will not, when it comes down to bare fists, beat the peasant. If we happen to be lovers of humanity, rather than lovers of America, we can only rejoice.

We are too close to "Doctor Zhivago", we feel, to try as yet to unravel its symbolism or assess its real merit. It is an elaborate piece of poetry in a quite unfamiliar manner, and we cannot tell how much these translators, or any translators, will have been unable to give us. But it is not a difficult book; an intelligent teen-ager can read it, as he can read the Odyssey, and not lose the thread of the epic of a man—perhaps we can say, of Man simply. Pasternak, like Virgil, has the advantage of living at a turning-point of history; but he has the genius to be able to set his hero against that background without ever really seeming to, to introduce the great events as a story in a newspaper that the hero read while he was going out to do something else.

Overcoming Evil

WHAT has happened then is that Pasternak all in one leap has gone through the novel to Myth. This story could almost be rewritten as a child's book, like Padraic Colum's tellings of Homer and Apollonius; and of what American book could that be said except "Moby Dick"? For "Huckleberry Finn" already is a child's book. Ahab, we sometimes horribly suspect, represents the best that can be said of the American; he is set to "strike through the mask" at the private and universal terror, but he is himself half a Satanic figure. We know he deserves whatever happens to him; and we do not feel that way about Prometheus. Because we know that Evil cannot be overcome by harpooning it; we were told long ago that it can only be overcome by letting it harpoon you. This the American cannot do. But Yuri, and his long suffering Tonia, and his mysterious Lara, are all completely at the mercy of Politics and Love; nobody could be less in charge of their own world; and there is always gentleness among all three; they are all foci of goodwill by passively submitting to the inscrutable will of Ares and Aphrodite.

Pasternak's protest was profoundly genuine; this is a profoundly non-political novel, because it is talking about the much more important things that Sophocles and Job and St. Mark and Shakespeare were talking about. "Doctor Zhivago" has produced indeed an important political effect on at least one reader: for it has torn up the last shred of suspicion that the political power of Russia should be opposed, by whatever means, for the ultimate good of humanity. It is now America which has to justify her continued existence before the commonwealth of letters, which is the Court of Last Appeal in the matter of humanity. But certainly one day America and Russia as we know them will have disappeared; if there is any commonwealth of letters, or humanity, remaining, the Masters of the Schools will still be teaching that the vocation of humanity is to find joy through suffering; they will still be disputing whether that joy is permanent or transitory that is, whether or not God exists; and in both enterprises the Professor of Elizabethan literature and the Professor of Soviet literature will be called in.

From one point of view, in fact, America and Russia have already disappeared; the "princes of this world", Paul says, "are already coming to nought"; and there remain only those who are

already risen from the dead, whose life is hid with Christ in God.

"You in others"—Yuri tells his dying step-mother—"this is your soul. This is what you are. This is what your consciousness has breathed and lived on and enjoyed throughout your life—your soul, your immortality, your life in others You have always been in others and you will remain in others. And what does it matter to you if later on that is called your memory? This will be you—the you that enters the future and becomes a part of it There is nothing to fear. There is no such thing as death."

Don Large

Cult of Personality

THE papers bring us at least one religious item of uncommon interest. It concerns the saga of one Bennie Morris. It seems that the Rev. Mr. Morris was the resident evangelist of the Morris Gospel Tabernacle in Milwaukee. And rarely has any congregation in Christian history been as loyal to its pastor as the people of this tabernacle have been to Bennie.

In fact, so complete is their enthusiasm that, when Mr. Morris felt called to leave Wisconsin and establish a new mission in Arizona, the congregation sold all that they had, and pulled up stakes and followed him—lock, stock, and barrel.

Now we all want to be wanted, and we all have to be needed. And many a clergyman would sacrifice his precious pension payments, if only he could evoke such loyalty from his own congregation. In an age of watered-down personal relations, this story is a heartwarming one.

And yet it serves to highlight an inherent weakness in modern Protestantism. Are the good people of that Gospel Tabernacle going to church to worship their Lord or are they going primarily to hear an inspirational message from their favorite preacher? Are they there to glorify God or to glorify Bennie Morris?

If the answer is the latter, then they are not performing an act of Christian worship, but simply a sad perversion of that act. If, on the other hand, the answer is the former, then it's

patently pointless to uproot themselves and their families and follow their pastor from Wisconsin to Arizona.

And if the answer is "both," then they are just not being honest with themselves or their Christ. For example, if Dr. Norman Vincent Peale were to leave the Marble Collegiate Church tomorrow, how many people do you suppose would show up there next Sunday? Some might. But do you think the church would still have to run double services and continue to turn scores of latecomers away?

Maybe they would. I profoundly hope so. But I doubt it—even though the corporate act of worship is profoundly more important than the chance speaker at that corporate act. Rather, I'd be forced to guess that the former crowds would soon disperse, and would start drifting toward the pulpit of some other golden-voiced charmer.

Let it here be stated that this column is

criticising neither Norman Vincent Peale on the one hand, nor yet Bennie Morris and his people on the other. We've already noted with gratitude the heartwarming enthusiasm engendered by such men in this day of very watery loyalties.

At the same time, however, we must emphasize a sociological fact. Namely, that the most dangerous heresy in non-Catholic Christianity today is the Cult of Personality. The man who deliberately absents himself from church—just because his beloved pulpiteer Dr. X is not scheduled to preach that Sunday—is doing a grave disservice to himself, his brethren, and his God. For it is the person of the redeeming Lord who is at the heart of the Body of Christ—not the personality of the passing preacher.

The function of a window is to let light through. But the window is not the light itself. And those who think it is—these are they who are looking through the glass darkly, not face to face.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

Late Clergyman of the Church of England

I LOVE the Church of England, and, above all things, I love the communion service. Every Sunday morning, since I was a boy of fourteen, I have gone to church early and, kneeling at the altar rail, I have taken into my hands a tiny piece of bread and have drunk a sip of wine, and then gone back to my place and prayed God to make me a better man and help me to help the world.

As I sat recently in a train, with old England flying past me like a moving show, I noted every now and then the slender spires or strong, square towers standing up like fingers pointing to the sky. I remembered that for a thousand years or more the bells from those spires and towers of England had called men and women to come and do this simple thing—take the bread and wine. I asked myself the plain question: "You do it. Why do you do it? What does it mean to you?"

The first answer that came from the very depths of me was just this: "I want to be good. I want to be a decent man and it helps me to be that."

But why does it help me? What is there in it? And I answered: "Because of him. Because

of Jesus of Nazareth." He was the best that ever was. To be good means to be like him. On the night before he died he took some bread and broke it, and gave it to his friends and said: "Do this in remembrance of me." And ever since then people have done that and remembered him. It has helped them as it has helped me.

It helps to remember him. All Christians are agreed about that. Roman Catholics, Anglicans, Free Churchmen—they are all agreed that it helps to break the bread and drink the wine and remember him.

Is There More?

BUT is that all there is to it? Is it just a service of remembrance of that glorious person who lived and died long years ago? Is he dead? That is the great question I asked myself. Is he dead? I mean by that, is he just a hero of the past like Socrates or Plato or Julius Caesar? Is he just a great and good man who is dead?

Well, all Christians are agreed about that, too. They all keep Easter Day, and believe that Jesus Christ is alive. They all hold, and always have

held, to the belief that Jesus Christ is alive in a special way peculiar to himself. He is alive, near, powerful to help.

That says some of it, but not all. There remains a mystery, something that I feel very deeply and am inwardly certain of, but can neither prove nor explain.

Some people do not like mysteries, and will not have them. I am sorry to differ, but life and death are mysteries; all the world is full of mystery. I cannot think about life at all deeply and escape from mystery.

The mystery of the living Christ is just one of many, and perhaps the greatest and loveliest of all. It is the bedrock of my Christian faith that Jesus Christ is alive in a way peculiar to himself. Now, if being alive means anything, it means being able to communicate with living persons. There are many means and ways of doing this, but whatever method we adopt, whether it be talking, writing, signalling, telephoning, telegraphing, there is one thing in common between them all. They need the body, your body and mine.

I use my tongue to speak; you use your ears to hear. I use my hand to write; you use your eyes to read. Whatever way my living spirit communicates with your living spirit, it must use the body.

Now, on the night before he died, Jesus of Nazareth said a strange thing about that bread which he broke, and bade us to break in memory of him. He said: "This is my body."

The Argument

WHAT did he mean? That is what all the argument is about. What did Jesus of Nazareth mean when he said about a piece of bread: "This is my body"? Perhaps we shall never understand all that he meant. For my part, I am sure that he did not mean: "Watch me. I am now going to turn this bread into my flesh as I once turned water into wine."

I am sure that he did not mean that then, and I am sure he does not mean that now. What I believe he meant was this: "I am going to die. My body will not be here any longer. I shall not be able to use it as a means of communicating with you. I shall not be able to use my tongue to speak, my hands to touch, my eyes to look at you. But when you do as I bid you, when you take bread and break it in remembrance of me, I will use the bread as a body, I will use it as a means of communication with you.

"When I speak with my body, look with my body, touch you with my body now, you know that my living spirit is with you. You know that I am here. When my body is gone, and you meet together out of love for me, and take bread and break it in remembrance of me, you can be forever sure that my living spirit will be with you. You can be as sure of my real presence with you as you would be if I came and laid my hand upon your heads."

Great Mystery

THESE are all part of one great mystery, the relation of the living spirit with the material body and with material things. How the spirit of the sculptor gets into his statue, how the spirit of the painter gets into his picture, and the spirit of the singer into his song, no one knows. But they do. How the spirit of the living Christ gets into the bread we break in remembrance of him and the wine we drink at his command, nobody knows, but it does.

I believe that he, the living Christ, takes the bread we break and offer, takes it now, will take it next Sunday morning, and makes it a means of communication with me. The bread will remain bread and the wine wine, but they will be used by Christ, who is alive, as a means whereby he can do two things: make sure that he is there, and inspire me with his spirit.

I may come and get no good. When he was on the earth, lots of people came and got no good. They saw his body, but there was nothing in it for them. They saw nothing but a common carpenter, an imposter, or a man gone mad. But he was there all the same. Lots come now, and see nothing but nonsense, superstition, common bread and wine. But I believe he is there, all the same.

There is a great dispute as to "how" he is there, and men are arguing themselves into a fog about it. But it is all foolishness. Nobody knows how he is there. They use long words, and say you must either believe that there is transubstantiation or no transubstantiation. Well, what does that jaw-breaker mean?

The One I Love

TRANSUBSTANTIATION means changing the substance. We use the word two ways. You ask me: "What is glue?" and I might say: "It is a sticky substance." Or, you might ask me: "What did your mother say in her letter this morning?" and I might say: "I cannot remember the words, but I can give you the sub-

stance of it." That is to say, the meaning or the sense of it.

Now, it is in the second way, not in the first, that we use "substance" when we say that the substance of the bread and wine is changed in the Holy Communion. The bread and wine are the same substance to look at, or to touch, or to analyse chemically, but the meaning, or the sense, of them is changed. They mean the living spirit of Jesus Christ. That is what they stand for and convey to me when I kneel and take them in my hands.

I might pluck a rosebud off a tree and it would be a rosebud and no more. The one I love best in all the world might pluck a rosebud off a tree and give it me, and it would be a rosebud and a great deal more. The substance of it would be changed because she gave it me.

I will go to the altar next Sunday morning and take bread and wine, and it will be bread and wine, and a great deal more. The substance, the meaning or the sense of it, will be changed because he gives it me. He gives it me. That is the root of the matter.

Now, just one word about the question of reservation, which arises out of and is bound up with that of the bread and wine as the body of the living Christ.

For more than a thousand years, both before and after the Reformation, it has been the common custom to keep back, or reserve, part of the consecrated bread and wine in case any sick or dying person wanted to make his communion.

Out of this ancient custom there arose in later times the practice of saying prayers and having public services with the bread and wine so reserved as the central point of worship, and also of carrying the Reserved sacrament, as it is called, in processions.

This later practice was forbidden in the Reformation, and is forbidden absolutely in the Prayer Book. A small body of extreme Anglo-Catholics want to preserve it, but the great body of Churchmen only want to keep the ancient custom of reserving communion for the sick and dying.

When I was a parish priest, I did this as a matter of course, and never thought anything of

it. It will be a tragic pity if passion and prejudice deprive us of this beautiful custom of keeping part of the Holy Feast for the sick. Only a few extremists want more. Let us in charity agree to keep the old and forego the later practices.

Let us have done with disputes! It is easier to argue about Christ than to love and follow him, but that is the only way to live.

A Mission of Disciples

By Cowin C. Roach

IN THESE days of "togetherness" it is interesting to note the names which our fathers have thought up for various groups of animals. Flocks, herds, even schools and packs we take in our stride but what about an eye of pheasants, a bale of turtles, a covey of quail, a hover of trout? Some names seem particularly appropriate such as a barren of mules, an exaltation of larks, a gaggle of geese, a skulk of foxes, a sloth of bears (especially suitable for the hibernating season). We might make up a few of our own and I submit a cacophony of cats, a scent of skunks or a pride of peacocks.

The article upon which I am dependent speaks of a giggle of girls which seems almost too good to be true. Indeed, as we go from animals to people all sorts of possibilities open up. We have such colorful collectives as club, crew, klatsch, kubbitz, coterie, clique and clique to work with. What name would you suggest for a bridge group, a woman's organization, a political party, a labor union?

Even more, what term is most descriptive of the Church to which we belong? Could you speak of a gossip of Christians? Perhaps some churches might divide their members into various groups, the sleep of dormant communicants, the rut of occasional attendants or a power of workers. In some of our less hospitable congregations a freeze of worshippers or a splinter of saints would seem more descriptive!

However, here is one term we must take seriously, the Church as a mission of believers. This is our reason for being as St. Matthew points out, "Go therefore and make disciples of all nations".

There are many collectives which could be used to describe us but unless we are a mission of disciples, we are nothing.

First published in The Witness in 1922 and has been reprinted at intervals since, since we think it one of the best essays on the Holy Communion ever written.

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Religious Broadcasts Scored For Lacking Quality & Vision

★ Religious broadcasts were sharply criticized for their lack of quality and vision by a commercial radio-TV official at the annual meeting of the National Council of Churches' broadcasting and film commission.

Herbert Evans of Columbus, O., vice-president and manager of the People's Broadcasting Company, accused churches of promoting artistically inferior shows, failing to face the real issues of today, and being stingy to spend money on improving religious programs.

He charged that most religious shows lack artistic quality because they "consist of half a

hymn and a second rate speech," and "few ministers have the ability to bring us an experience of worship majesty and beauty."

In failing to face current social issues, he said, religious broadcasters have neglected "to speak to the frightened little people who are waiting for a ringing challenge and a mission for life."

Evans called on Christian business men to sponsor commercial programs of religious content if they really believe in what they profess.

He told broadcasting and film executives at the meeting that networks would give much more time to religious broadcasts "if the stuff you offer us would be any good."

Instead of improving their own programs, he said, many churches remain "on the side lines barking at the broadcasting industry" for offering inferior shows.

"To reach the people of today," the broadcasting executive said, "churches must study

the human needs of today and not of yesterday, and they must think in large enough themes and ideas to provide real answers."

Declaring that the world's destiny is in the hands of the churches, Evans stressed that the churches "can't expect the broadcasting industry to save it for them." The industry can help, he added, but only as part of a spiritual wave inspired by the work of the churches.

Adopt Big Budget

A budget of \$1,022,330 for the fiscal year 1959-60 was adopted by the commission.

The commission also endorsed in principle a proposal made earlier at the meeting that a \$10,000,000 fund be created to improve Protestant radio and television programs.

In making the recommendation Rome Betts, outgoing commission chairman, said that five to ten million dollars should be raised among individuals and foundations over a 15 to 20 year period for the development of new and experimental methods in religious broadcasting.

Delegates elected Mrs. Theodore O. Wedel, Episcopalian of Washington, D.C., chairman of the commission to succeed Betts, the first woman to head the agency since it was organized eight years ago.

The new budget is about \$65,000 less than the current one, but commission officials expressed the hope that undesig-



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nated gifts for special projects will bring the 1959-60 total well over that of last year.

Most of the budget appropriations will be used for the production and distribution of radio and Tv shows and films in behalf of the 23 Protestant and Eastern Orthodox denominations participating in the commission's work.

Included in this program are two nationally televised broadcasts, "Frontiers of Faith" on NBC and "Look Up and live" on CBS, as well as the radio network shows "National Radio Pulpit" and "The Art of Living" on NBC, and "Pilgrimage" on ABC.

In addition the agency will distribute a number of other films and radio features to independent stations.

During the coming year the commission will give priority to research on the nature of the audience reached by its Tv programs. State and local councils of churches are being asked to cooperate in the study.

HEAVENLY REST HAS NEW CHAPEL

★ The Church of the Heavenly Rest, New York, has a new chapel in memory of a former rector, the Rev. Henry Darlington. It was dedicated by Bishop Donegan on February 22, when the present rector, the Rev. John Ellis Large (Don to Witness readers) also presented a large class for confirmation.

MISSING; Melvin Dangler age 14, 5 ft. 2 in. 119 lbs., round faced, brown eyes, dark hair, usually cut butch. This boy disappeared New Year's eve. He is a confirmed communicant and an acolyte. May possibly be using an assumed name. Any information thankfully received by his distraught family. Notify the Rev. Robert B. Lane, P. O. Box 968, La Porte, Texas.

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Vacancy — in New Jersey for an assistant clergyman in a residential parish. Box R. Witness; Tunkhannock, Pa.

MARCH 5, 1959

REMEMBER THE SCOPES TRIAL?

★ The famous Scopes trial in Kentucky was many years ago, but a bit of news out of Arkansas brings it to mind. Griffin Smith, a 17-year-old high school student who is a page in the state legislature, is responsible for a bill which sought to repeal a 1928 law which prohibits teaching of "the doctrine of the ascent or descent of man from a lower order of animals."

He said that he had read about evolution in encyclopedias and wanted to make it possible for teachers to discuss it in school without running the risk of a \$500 fine and the loss of their jobs, which is the penalty provided by law.

He got a woman legislator to introduce the bill, but she with-

drew it because of opposition to the measure from ministers and church people.

CHICAGO PARISH HAS CHOIR REUNION

★ As the first of a series of centennial year observances, St. Paul's, Chicago, had a choir reunion. Fifty former choir boys came from all parts of the United States to join the present choir of forty-five men and boys for a festival service.

Among the returned choristers was Bishop Page of Northern Michigan, who preached the sermon.

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By G. A. Studdert-Kennedy, which appears in this number, may be had in a leaflet at 10¢ a copy and \$4 for 100. Send the order to The Witness, Tunkhannock, Pa.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

Irrational Man, A Study in Existential Philosophy, by William Barrett. Doubleday. \$5.00

If as a Christian, I ask myself the question, "Who am I?" I answer in the words based on the Catechism. I am a member of Christ, a child of God and an inheritor of the kingdom of heaven. This answers the question of my existence. It gives purpose and meaning to my life now and in the life to come. This belief may be beyond reason, but it is not contrary to reason.

The question "Who am I?" and the kindred question "What is man?" are, of course, questions which have concerned thinking men from Plato to Jean Paul Sartre. Modern man, conditioned by great scientific and technological achievements, has lost many of his religious symbols. To modern man the simple answer of the Catechism is not sufficient.

Since world war two the word existentialism has become popular. Existentialism has been defined as "a way of life which involves one's total self in an attitude of complete seriousness about himself." Names associated with existentialism include Jean Paul Sartre, Albert Camus, Simone de Beauvoir. Then there are at least four existentialist theologians representing four great religious traditions: Jacques Maritain, Roman Catholic; Nikolas Berdyaev, Eastern Orthodox; Martin Buber, the Hebraic tradition; and Paul Tillich, Protestantism.

Barrett's book is a serious study of existential philosophy. He presents a contemporary picture of existentialism. The picture, a detailed

study, includes chapters on *The Encounter with Nothingness*, *The Testimony of Modern Art*, and the existential philosophy which is implicit in the writings of Ernest Hemingway, William Faulkner, James Joyce and others. Although the term existentialism is contemporary, Barrett shows that it had its roots in the past. The author traces the tradition from Plato through Tertullian, the Schoolmen of the Middle Ages to Pascal and Kant, and finally to Nietzsche, Kierkegaard, Heidegger and Sartre.

Irrational Man is, as its sub-title tells us, *A Study in Existential Philosophy*. It is a complete, deeply rewarding and challenging study, especially for churchmen. The author is a former editor of *The Partisan Review* and associate professor of philosophy at New York University.

—George H. MacMurray

Prayers For Public Worship by James Ferguson. Harpers. \$4.95

This is a large and valuable collection of prayers for public worship, derived from various historic devotional books and from the published prayers of individuals all the way from the Venerable Bede to Walter Rauschenbusch. It follows the principal seasons of the Christian year and will be particularly useful for the clergy of the non-liturgical denominations. This American edition is edited by Charles L. Wallis.

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MINNESOTA LAYMEN TO MEET

★ The Rev. C. F. Schriener, rector of Christ Church, Winnetka, Ill., is the headliner at a conference of laymen of Minnesota, to be held March 2-22 at Shattuck School, Faribault.

Both Bishop Kellogg and Bishop McNairy will be present.

BISHOP OF IDAHO VISITS SEMINARY

★ Bishop Foote of Idaho was in residence for a week at the Church Divinity School of the Pacific to counsel with students.

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-BACKFIRE-

John H. Lever

Clergyman of Brattleboro, Vt.

It is strange that so many professing Christians believe in tithing. On the lowest level of common sense tithing is wrong. A rigid mathematical standard is recognized to be unfair by the government, which sets up graduated surtaxes.

Tithing is completely unfair. It is too easy on people with large incomes. They must be delighted to get off so easily paying their duty to God. Tithing is much too hard on those with small means and with dependents and on those persons who feel an obligation to help unfortunate friends and distant relatives.

But we should be concerned even more with the fact that tithing is un-Christian. Tithing is an Old Testament idea which falls into the same class with divorce which as Jesus said, Moses allowed because of the hardness of his people's hearts. Jesus came to fulfill the law and the prophets, that is, fulfill, extend to a limitless degree all those principles. Where Moses allowed a tenth, Jesus demanded all. The poor widow—"Verily, this poor widow has contributed more than all others for they gave of their abundance, she gave all she had."

One of the cruelest and most un-Christian sermons I ever heard was on tithing. The preacher sneered at old ladies making aprons for church fairs instead of giving money, forgetting that the making of aprons is the only way some old ladies can help the church.

The rich young ruler—"Sell all (not a tenth but all) and give it all (not just a tenth) away". We are familiar with preachers' weasel words about this incident that Jesus did not intend it to be of universal application. But Jesus didn't say so, He said "all".

Remember his words in St. Luke 17:10 - "So when you shall have done all those things which are commanded you say we are unprofitable servants; we have done that which it was our duty to do." No ten percent there and no praise for ten percenters. Tithing is un-Christian because it encourages self-righteousness and the sin of pride.

Then there were Ananias and Sapphira who held out some of their property against their agreement with Peter that all things should be in common.

William Law in his *A Serious Call to a Devout and Holy Life* says "per-

fection does not consist in this, that one spends so much time or so much money in such a manner but that one is careful to make the best use of all the time and all the money God has given us".

Howard R. Erickson

Layman of Collinsville, Conn.

There are many Americans who do not approve of certain aspects of our foreign policy. The policy of "brinkmanship" as enunciated by Secretary Dulles is fraught with dangers to world peace and consequently to our very existence. For should a world war follow from these policies scientists believe that the destruction of civilization would result.

Among the critics of these warlike policies we find that able statesman, Harold E. Stassen. In a recent address delivered at Wesleyan University, Middletown, Conn., Ex-Governor Stassen called for a "humanitarian, Christian foreign policy." He declared our present foreign policy to be "no longer suitable." Among Mr. Stassen's proposals were unification of Germany, limitation of armaments, trade with Communist China and top-level conferences with Soviet Russia.

Let us hope that these sensible

suggestions are given favorable consideration by our government. They would clear the international atmosphere in a most salutary manner.

S. C. Clements

Layman of Richmond, Va.

The piece by Dr. Casserly on integration is a well reasoned bit of claptrap (2/19). The nation and the Church have lived with segregation for years without anyone before, that I am aware of, saying that is heretical. But now that the courts say it is unlawful, the Church follows along. Why all these years for our theologians to discover that it is un-Christian?

Ingersoll Pyle

Layman of New York City

I want to express my appreciation for your magazine. I always find news in it that I get nowhere else, like the report about Castro and the Church in Cuba (2/19). The article in that number by Mr. Beach on Lent was very helpful, as were the articles by Dr. Casserly and the Rev. William Hill.

It seems to me that *The Witness* is constantly improving.

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