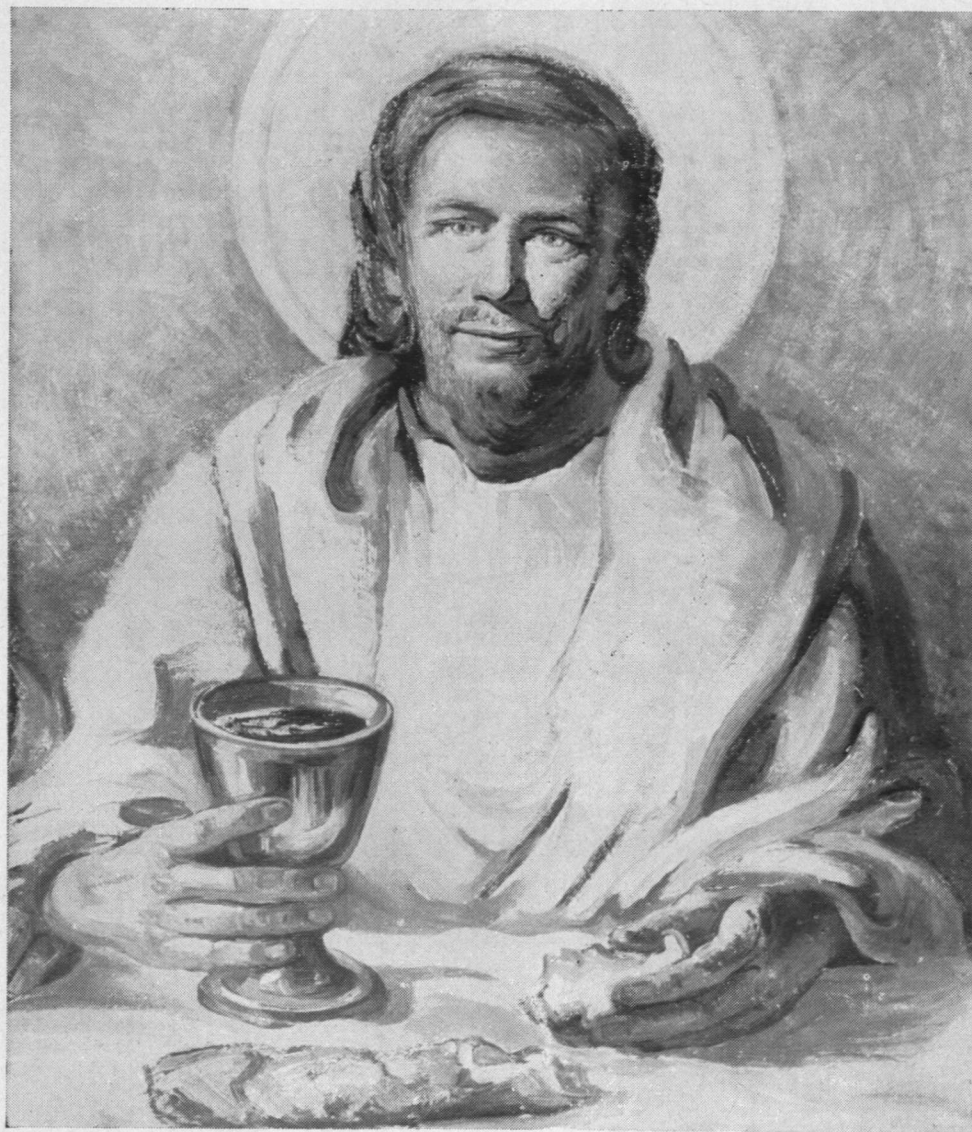


# The **WITNESS**

APRIL 2, 1959

10¢



BEHOLD, THE MAN  
"Even as Truth is in Jesus"

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First of Series by Bethune-Baker

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## SERVICES

### 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.

#### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH  
Park Avenue and 51st Street  
Rev. Terence J. Finlay, D.D.  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY  
316 East 88th Street  
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School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

GENERAL THEOLOGICAL  
SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL  
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The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS  
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Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

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PARIS, FRANCE  
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Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Norman Nash, Bishop  
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## SERVICES

### In Leading Churches

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Wednesday and Holy Days 7 and  
10 A.M. Holy Eucharist  
Sacrament of Forgiveness — Saturday  
11:30 to 1 P.M.

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### In Leading Churches

#### CHRIST CHURCH CAMBRIDGE, MASS.

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11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

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8 and 9 a.m. Holy Communion  
(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. Walter J. Marshfield  
The Rev. Robert F. Evans  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
11:00 a.m. Church School. 7:00 p.m.  
Evening Prayer. 7:30 p.m. Young  
Adults.  
Tuesdays: 12:15 p.m. Holy Communion.  
Holy Days: Holy Communion—7:15 a.m.,  
12:15 p.m. or 5:45 p.m., as announced.

TRINITY CHURCH  
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School, 4 p.m., Canterbury Club,  
7 p.m.

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The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
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, Tunshannock, Pa.*

## Story of the Week

### Questions About Intermarriage Raised By Correspondence

★ Bishop Wilbur C. Campbell of West Virginia has raised the thorny question of what people should do when there is a marriage between a Roman Catholic and a non-Roman Catholic—in this case, the marriage of a girl who is an Episcopalian and a boy who is a Roman Catholic.

The following statement by the Episcopal Bishop appeared in the official magazine of the diocese of West Virginia, together with a letter on the subject which he received from the Most Rev. Thomas J. McDonald, Roman Catholic Coadjutor Bishop of Wheeling:

— Quote —

I have received a letter from the Most Rev. Thomas J. McDonnell, Coadjutor Bishop of Wheeling of the Roman Catholic Church, which has made my heart heavy and perplexes my prayers. My mind recalls the many wonderful friends I have who have married or been married to Roman Catholics. In my prayers I meet the saintly person at whose funeral mass I served as pall bearer, even though I was wearing the clericals of a non-Roman Catholic.

Can it be that the Roman Catholic official hierarchy brands us as second-class Christians? If a Roman Catholic marries one of us, is he (or she) living in concubinage? Cannot a parent attend the marriage of a son or daughter in a non-Roman Church without it being

a matter of confession, but someone else can attend a marriage or funeral for business or social reasons? How was it that Princess Grace of Monaco served as an attendant of the bride at a recent wedding conducted in a non-Roman Church in this country?

I have personally observed the quiet persecution of non-Roman Catholics in the Roman Catholic controlled Province of Quebec. Our Church is all too familiar with it in Latin America and in Eire. Could there be such a shadow forming in our country? Despite some fundamental differences do we not profess faith in the same living Christ, Redeemer, and Saviour? Are we not equally respected Christians—even as we respect all others?

The letter from Bishop McDonnell was in reply to a letter from me in which I asked if the mother of a fine Roman Catholic boy could attend the wedding of her son to a girl of our Church. The mother was justifiably upset that her son would marry outside her Church. I would be, too, and so were the parents of the girl. Apart from that, all the parents were pleased. The girl respected her fiancé's Church and attended Mass with him. The boy rightly (so I believe) respected our Church and attended Morning Prayer with her.

Then the question arose: could his mother attend the

wedding as a mother? What was earnestly desired by the bride and groom (and by the mother) was for his mother to be allowed to be present physically—if not spiritually.

Here were two fine young people, loving each other, and because of their love for each other respecting each other's spiritual conviction. So I agreed to write to the Bishop for his decision.

The Bishop replied and his reply hangs heavy on my heart. I have discussed the letter briefly with the Bishop. Our relationship has always been warm and friendly. It remains so. We serve on two state-wide commissions. The seriousness of the decision prompted me to ask if I might publish the contents. The Bishop said it contained only statements of fact, and graciously consented to its publication.

Because I think these statements are of deeply profound significance and should be known by our people, I publish the letter in full:

Dear Bishop Campbell:

I am acknowledging respectfully your letter in reference to the marriage of a young Episcopalian lady and a so-called Roman Catholic young man.

Please be assured that my following remarks are in no way intended to be an offense to you. It is just the statement of Catholic teaching in reference to this unfortunate coming marriage.

First of all, I cannot agree with you that the young man is a splendid Roman Catholic. He would not be planning to enter a marriage as stated in your

letter if he were a good Catholic.

Secondly, I cannot agree with your statement that he understands the spiritual catastrophe in which he will be involved if he marries the young Anglican lady in the Episcopal Church.

Thirdly, I cannot agree with you that he has great respect for his Catholic Faith by planning such a marriage and attending Matins in the Episcopal Church.

Fourthly, planning to be married in the young lady's hometown because the bride normally prefers to be married in her own church gives evidence of his lack of respect for his Roman Catholic teachings.

If he enter into this marriage with this young Episcopalian lady he will be excommunicated from the Church, his marriage will not be recognized by the Catholic Church, and in the eyes of the Catholic Church, he will be living in concubinage.

In reference to the young man's mother's attitude. The mother is also not a representative Catholic if she gives complete approval to such a marriage. The priest was absolutely right in telling her she cannot attend the marriage because it is going to be performed in a non-Roman Catholic Church.

Please pardon me when I respectfully say to you that your advice to the mother was wrong according to Roman Catholic teaching, because first of all she gave complete approval to this marriage, which means that her son is being married outside the Church, which has no doubt caused great scandal, and secondly, by her being present in the church at the marriage, although not participating in the service, is also a source of great scandal to Roman Catholic people. It is for her a matter of confession.

It is entirely a different situation when many devout and loyal Roman Catholics attend funerals and are present as non-

participants in non-Roman Catholic churches for burials or marriages. They are present there for business or social reasons. Their presence is entirely different from the case of the mother of this boy, who is giving approval by word of mouth and by her presence to her son's being married outside the Church, and thereby excommunicated from his Church, besides the grave scandal to all concerned.

Again, I very respectfully inform you that the mother in question is doing wrong in approving of this marriage and, secondly, she cannot in conscience be present at the marriage ceremony.

Be assured, dear Bishop, that these are just statements of fact, without any intention of offense to you whatsoever and I do hope that you will take these remarks in that light.

Assuring you of my very best wishes, I am,  
Sincerely yours,  
Most Rev. Thomas J. MacDonnell, D.D.

Coadjutor Bishop of Wheeling

— End Quote —

### ARCHBISHOP HECKLED BY STUDENTS

★ Archbishop Joost de Blank of Capetown who is known for his outspoken stand against South Africa's apartheid policy, was heckled and booed when he addressed a meeting of students at Stellenbosch University. The university, located near Capetown, is the main Afrikaans center of higher learning in the country.

Archbishop de Blank had been invited to talk at the university by the students' Anglican Society. His subject was "Christianity and the Social Order."

The disturbance was caused mainly by a group of students who entered the hall half way through the meeting. After the

archbishop's talk, some students started singing, "How the hell can we believe you, you lie—you lie." to the tune of "John Brown's Body."

Cheers, jeers and booing broke out in the hall at the interruption. It was not clear whether the song was aimed at Archbishop de Blank or a member of the Anglican Society who thanked the prelate for his talk. A student who tried to apologize for the behavior of some of his colleagues was shouted down.

Another uproar occurred when a student asked the archbishop whether he was familiar with local conditions, and whether he would "sit at the same table with an uneducated Kaffir—of the kind we have in straw huts."

Other students appealed to Archbishop de Blank not to consider the outbursts typical of Stellenbosch University. The archbishop sat with folded arms and appeared unperturbed by the heckling.

He said in his speech that the Anglican Church was like a fire engine whose duty was to extinguish the fires of men's ambition and hatred, not to be simply an ambulance attending to those burned in the fires.

"The Church," Archbishop de Blank stressed, "has to intervene when the social order causes injustice. South Africa is full of decent men who never think of translating their Christian faith into political and economic terms."

### LEWIS B. FRANKLIN IS DEAD

★ Lewis B. Franklin, treasurer of the National Council from 1920 to 1948, died at his home in Connecticut on March 21 at the age of eighty.

After his retirement he remained active in National Council affairs and in 1952 headed a campaign for funds for building churches in the diocese of Connecticut.

# New York Rector Declares Probe Of Housing Was A Whitewash

★ The Rev. James A. Gusseller, New York rector who has been waging a campaign for better housing conditions, stated on March 11th that Louis I. Kaplan, investigations commissioner, has whitewashed the graft and corruption in the buildings department.

"The citizens of New York will not be fooled by Mr. Kaplan's attempt to cover over what a New York County grand jury has revealed," said the crusading Episcopal clergyman of the Church of St. Matthew and St. Timothy.

The rector's retort was made in response to a statement by Mr. Kaplan that he had found no evidence of corruption in the controversial city agency.

Buildings Commissioner Peter J. Reidy, who was also present at a conference with Mayor Robert F. Wagner, agreed with Mr. Kaplan, adding that the language of the grand jury's presentment was "vague" and there was no "specific evidence."

"If the department and the Mayor do not take concrete steps to eliminate known improper and corrupt practices, then I think there should be an investigation of the Investigation Department itself," the rector declared.

"How can they ignore the blatant, indisputable evidence which the grand jury has spent 17 months gathering?" the clergyman asked.

The jury returned a 13-page presentment stating that there had been "willful suppression of prosecution of violations" of the multiple dwelling law for a price ranging from \$5 to \$250. It also charged that the department encouraged "discriminatory practices in connection

with the issuance of certain vacate orders."

The panel recommended that the evidence it has viewed be turned over to the buildings commissioner and the Mayor for further action. And, at a press conference, District Attorney Frank S. Hogan and Chief Assistant DA Alfred J. Scotti reported that Mr. Reidy expressed his intention to "cooperate fully."

"Mr. Reidy and Mr. Kaplan have chosen to ignore the grand jury. Modernizing the department with men and machines will not be enough—there must be a wholesale cleanup," the clergyman said.

There are four departmental trials pending against buildings department officials.

"This should only be the beginning," said the rector, who charged last December that landlord payoffs to inspectors have "maintained" slums in his upper west side parish.

"I think there should be a new tough policy instituted towards the unscrupulous landlords who milk their properties. Some of their profits should go back into correcting violations, not into the pockets of city clerks or other officials," he went on.

"Instead of being hand in glove with these slumlords, the department should take an independent stand. And instead of favoring the larger operators—simply because they have influence—the department should prosecute vigorously and without prejudice."

The rector said he hoped the appointment of Harold Birns, former assistant district attorney, as the new deputy commissioner would "help restore the

dignity of the department's personnel and instill in them" the desire to act for the public good.

## CHICAGO DELEGATION VISITS COSTA RICA

★ From March 9 to 18 four Chicago Episcopalians visited Costa Rica to see the work which the Church is doing in this republic which is one of the five republics of the district of Central America. They were Mr. and Mrs. Jonathan Pugh of Western Springs, Illinois, Mrs. Bardwell Smith of Lake Forest and Mrs. Sterling Beckwith of Chicago.

Mrs. Beckwith is chairman of supply work for the women of the diocese of Chicago; and Mrs. Pugh is chairman of the committee on overseas mission.

While in Costa Rica the delegation under the supervision of Bishop Richards saw for themselves the work that the Church is doing in the capital city of San Jose. While in San Jose they visited the University, the large General Hospital, participated in Services in Spanish at the Church of the Good Shepherd and in general became acquainted with the history, the culture, and the way of life of this small but very progressive Latin American country.

After five days in San Jose they then toured the Province of Limon on the Atlantic Coast and saw the work that the Church is doing at its principal center there of Puerto Limon. From Puerto Limon they visited missions in Guacimo, Pacora, Germania, Zent and other communities along the railroad line between Puerto Limon and San Jose.

## SCHOOLS OF WORSHIP IN BUFFALO

★ Four schools of worship are being held this month in and around Buffalo, N.Y. The leader is the Rev. Donald Davis, rector at Monroe, Louisiana.

## OHIO CONFERENCE OF E.P.F.

★ Philip E. Eastman, general secretary of the International Fellowship of Reconciliation and Richard Keithahn, chairman of the F.O.R. of India, will be the main speakers at Orleton Farms, near London, Ohio, April 10 and 11. Richard Fenn will be chaplain both of this gathering and of the youth conference which follows April 11 - 12.

This is the annual midwestern conference of the E.P.F. A \$5 refreshment fee is the only charge (in addition to transportation). For further information about both conferences and for registration write to Mrs. Margaret von Selle, 2400 Grandview Avenue, Cincinnati 6, Ohio or for information about the E.P.F. write to E.P.F. 9 East 94th Street, New York 28, N. Y.

## GETS FIVE YEAR SENTENCE FOR CHURCH SWINDLE

★ A Houston man has been sentenced to five years in prison for swindling hundreds of persons out of thousands of dollars by leading them to believe they were legal heirs to Manhattan property deeded to Trinity church, New York, by Queen Anne in 1705.

Postmaster General Arthur E. Summerfield announced that Chester W. Carr had been sentenced in federal court, Indianapolis, and also had been fined \$1,000 on each of three counts for the admitted mail fraud swindle.

Carr's method of operation, the Post Office said, was similar to other "Edwards Estate," schemes going back to at least 1846. Carr began his scheme in 1955.

Some of New York City's most valuable real estate, including the site of the Woolworth Building, originally made up the Trinity Church farm. Legend has it that this property

in lower Manhattan originally belonged to Thomas Edwards, son-in-law of a Dutch seaman, Thomas Hall, who supposedly received the land as a gift from the director general of New Netherlands in 1642.

No records exist of an Edwards owning land on Manhattan until 1821, the Post Office said. Civil court actions have uniformly ruled in favor of Trinity Church. Despite this, promoters appear every few years with "new" information which they claim will force the church to settle and distribute millions of dollars to the "heirs."

Carr apparently collected fees from persons in all parts of the country who may have had an Edwards or a Hall among their ancestors, but he had undertaken no action in court on behalf of his "clients."

The Post Office said associates of Carr in the mail fraud scheme are still under investigation.

## MARTIN LUTHER KING RETURNS FROM INDIA

★ Martin Luther King, Jr., of Montgomery, Ala., whose application of the teachings of Gandhi have aided American

Negroes in the struggle for civil rights, said that India was "integrating its untouchables faster than the United States is integrating its Negro minority."

Upon his return to the United States from a month's tour of India, King said that of the country's near 400,000,000 population, it was estimated to him that "not 100 persons today would sign a petition endorsing untouchability."

His tour of India for a closer study of the Gandhian non-violence movement was sponsored by the American Friends Service Committee in co-operation with the Gandhi Peace Foundation.

As a people, King said in an interview, Indians like Americans. "However," he noted, "there is a strong antithesis against American foreign policies." He said Indians are opposed to establishment of U.S. military bases overseas and look upon any overtures of economic help as having "strings attached."

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### \* ADDRESS CHANGE \*

Please send your old as well as the new address

The WITNESS  
TUNKHANNOCK - PENNSYLVANIA

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## THREE PEACE CONFERENCES

### Episcopal Pacifist Fellowship

#### Midwestern Conference

Orleton Farms, near London, Ohio, April 10-11

Richard Keithahn, chairman F.O.R. of India

Philip E. Eastman, secretary I.F.O.R. (London, England)

#### Followed by Youth Conference April 11-12

Write: Mrs. Margaret von Selle, 2400 Grandview Avenue, Cincinnati 6, Ohio

Also: Episcopalians wishing to attend the

#### Church Peace Mission Conference

Evanston, Illinois April 20-23

— or for general information about the E.P.F.

Write: E.P.F., 9 East 94th Street, New York 28, N.Y.

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## **The Pearl of Great Price**

**By J. F. Bethune - Baker**

*Late Professor of Divinity, Cambridge University*

*"But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus." Eph. iv, 20, 21.*

**E**VEN as truth is in Jesus." These are very remarkable words. I have no scruple in asking attention to them however unworthy of the theme my treatment of it must be.

And I do not hesitate to assume, that the truth as truth is in Jesus is no mere question of abstract speculation but one of vital concern. Furthermore, I venture to assume that, among all the goodly pearls of truth of many kinds which a man might rightly spend his life in seeking, this truth, as truth is in Jesus, if only he could find it, would be the one pearl of great price which he might with good reason go and sell all that he had to buy.

For it is our religion at its core that is concerned. What the writer of this Epistle has in mind is not just the teaching of Jesus.

In the long and wonderful history of man's adventurous and painful course in the world great teachers have emerged and taught to others what it was given to them to see and to learn. The followers of such great teachers have desired to understand their Master's teaching, and almost always they have disputed about it and broken up into schools, some seizing on one element in the teaching, some on another, and making it by itself the heart of a system. Many of us today who are conscious of what we owe in the makeup of our minds to great thinkers of the past might call ourselves Platonists, Wordsworthians, Darwinians, because we believe that some of the ideas of the great philosopher, poet, man of science were true, and have helped to make us what we are. But it would never occur to us to speak of truth as truth is in a Plato, a Wordsworth, a Darwin. We know them only through their teaching, their writings.

Jesus, our Lord, as a teacher, was in the line of the great prophets of his race whose writings remain for us among our sacred books; but, as every one knows, we have no writings from him. Once only is he recorded to have written and then

it was on sand—and no one knows what it was that he wrote.

And even his teaching has only come to us in fragments. There are but a few quotations of his actual words in the earliest written parts of our New Testament. No doubt we have enough in the Gospels which were written later to make us feel that we do know a good deal about what he taught; yet it is all dependent on recollection after many years and translation from Aramaic into Greek. If we could attribute to him the deliberate intention which is freely invoked by apologists of some institutions of the Church that are clearly of later growth, we should say that he deliberately avoided the risk that any of his followers should have words of his out of which to make a system of rules. He trusted to something less formal, at once more free and elusive and much more pervasive, a "spirit".

All that he ever actually taught his disciples by rote, so to say, was a prayer: they had asked him, Lord teach us to pray: they wanted a formula; and he taught them "the Lord's Prayer". But even that they either could not remember exactly or could not leave alone: for it comes to us in different forms.

So it certainly is not the teaching of Jesus that is meant by truth as truth is in Jesus. It is the kind of greater thing to which he himself alluded when he referred to the old story of the Queen of Sheba and said she "came from the ends of the earth to hear the wisdom of Solomon, and lo, more than Solomon is here"; or again "a greater thing than the temple is here."

### **A New Event**

**I**NDEED this truth as truth is in Jesus, as Christians came to conceive it, is something that could not have been conceived. It needed the death on the Cross and the experience—his own and his disciples'—that followed, before that truth could emerge in the natural historical process, which is, as we believe, the way of the divine education of mankind. So it was at once a

human achievement and discovery and a new revelation of the divine activity of the creator and preserver of the world: a new event.

And so we all know that we have in this event, this fact of Jesus, a landmark in the history of the world. But this event, this fact of Jesus, is not simply Jesus himself; and truth as truth is in Jesus is not simply truth about Jesus. It is the true appreciation, or valuation, of the whole experience which had its centre in him—this early Christian experience which is not so much recorded as reflected in our New Testament.

No one, whether Christian or not, who reads its pages today, after all these years, can fail to perceive that he is confronted by an unparalleled human experience. He will feel of course that it is all set in a framework of human culture and science and mentality from which later progress of civilization and knowledge and economic order has passed away. He must of course read it and see it in its framework. But, if he is to get at the experience itself, just that which is really revealing in it, he must be prepared to eliminate as irrelevant all in the record that belongs merely to the science of the period. It is true that Christians in general have hardly yet learnt to see all these things in a true perspective. But no intelligent reader can fail to notice that of the wonder which it reflects our New Testament gives us different descriptions and shows that it was approached in those early days from different angles and points of view.

The New Testament contains no doubt a good deal of history, but all of it is of the nature of valuation. Other stories, other points of view, other valuations were current among Christians, some of which are still known to students of the beginnings of our religion. But when the Church in the second century collected together those that we all know, and so made up as it were one volume of Christian Scriptures—when the Church so made and gave us as a possession forever the New Testament—what it did was to rule out all other competing accounts and descriptions and sanction those only that the New Testament contains. It was the Church's own act, the Church's own judgement long after the events, the Church's own valuation.

Some of those early Christians were quite as intelligent as we are today even though they did not know all that we know today. They knew that different writers approached the subject from different points of view, but they put them all on a par together.

Today perhaps we are more conscious than they were of the fact that, when anything new in your experience occurs to you, you can give no account of it except in terms of what you already know, and your old ideas get mixed up with the new ones. And the ideas and knowledge you already have may be but a poor medium for the expression of an experience that is spiritual, religious. Often it is the gifted painter who has the best medium at his command or the story-teller skilled in making pictures out of words, or the great poet who can create for us "the light that never was on sea or land".

### Pauline Valuation

SO IT is that in our New Testament we have several kinds of valuation of the new experience of which Jesus was the centre. Let me take three of these; first one by St. Paul. This Pauline valuation is based on the idea of the Messiah who was to come to restore the kingdom to Israel, and it is woven through and through with the ideas of the Jewish schools of theology which have little or no meaning for us today. But the idea of the Messiah is immeasurably enriched and expanded to embrace the new conception of Jesus as the Son of God "who loved me and gave himself for me"; who "was rich and became poor"; who regarded his high estate as his not for self-aggrandisement but as a means of service and poured himself out for the good of mankind, even to death on the cross—a Christ who could live in you, and you in him.

### Johannine Valuation

THEN there is one by St. John. This Johannine valuation accepts the ideas of the Christ and the Son of God, but is based on an entirely different idea—the thought of the Logos of God—his reason, purpose, will, mind, spirit, Word—the term includes so much—the Logos of God, from the very beginning immanent in the world as the life of all that is and the light that enlightens every man, at last becoming visible in human form as Man: the Logos became flesh. Jesus is the Logos. And so from this point of view, this philosophical approach, we get the doctrine of the Incarnation.

### Synoptic Valuation

OR AGAIN from the story-teller's and the poet's approach we have the narratives of the wonderful birth and the wise men from the East, shot through and through with poetic imagination. There was the new fact of Jesus, a man living among men in this world of ours.

But he seemed to belong to another world. Nature had not produced him. It was another world he came from. Not from this homely earth, but from

yonder, world away,

Where the strange and new have birth

And Power comes full in play

—a world of pilot stars and dreams and visions and angels' songs. How else could these things be?

This particular valuation is really the least significant of all. What does it matter how Jesus was born? What matters is what he was, what people found in him, so that they came to see in him in his whole human life on earth a revelation of God—Saviour and Lord—before ever any such story of his birth was told. But these stories give us the same valuation expressed in a way that everyone could understand more easily than they could the other ways of expression. Valuation and fact were merged in one, and belief that these stories give us plain and simple history has been regarded as identical with belief in the doctrine of the Incarnation.

### Imposing System

IN ITS scheme of doctrine the Church has blended all these ideas together, and many others that it took over later on from the philosophy of the time in which some of its leaders had been trained. It built them all up into an imposing system with careful definitions designed to exclude all theories that seemed to conflict, in one way or another, with its early faith.

The history of Catholic doctrine is full of the record of such heresies and -isms, with nice discriminations that only trained theologians can appreciate aright. These nice discriminations served their purpose at the time, and the Church of Christ in its presentation of truth as truth is in Jesus can never dispense with the great ideas represented by its doctrines of the Incarnation and the Trinity. But those ideas themselves may be presented today in other forms and ways. We are not tied down to old ways of thought and expression.

At the great awakening—intellectual and spiritual—of five and six centuries ago the “one-fold” theory of the Church broke down irreparably; and the further enlightenment that has come since then in our outlook on the past history of the world and man has put the “one creed” theory in the same position—the theory, that is, that Christians are pledged forever to definitions of

their faith in terms of an obsolete philosophy and science.

The heresies and -isms that were condemned in the past are simply not relevant to Christian thought today. No one holds them—they are out of relation to the environment of our time. The old labels do not describe what anyone thinks today. What particular fold you belong to, what particular label you bear, is largely accidental, the result of old conflicts and old associations:—you stay in the fold in which you were born. There are differences of ethos—here more stress than there on points of order, or on sacraments, or on details of doctrine. You are more at ease in your own fold than you would be in any other, as people often are in their own home and their own circle of friends. But all are one in the main valuation of the past—the great ideas for which the doctrines of the Incarnation and the Trinity stand.

### Heart of the Universe

TRUTH as truth is in Jesus is not only truth about Jesus—a doctrine about him. It is, for Christians, truth about the whole mystery of life, about God and Man and the World. Above all else, I think, it is truth about ourselves. It is this truth that we believe was given to us and discovered in the personality and life of Jesus:—a truth we can grasp with our minds and hearts alike, and so live out in our lives. In thinking of Jesus as pre-eminently the Son of God, one with God in mind and purpose and will—in all, that is to say, that makes up what we call our “being”—living and dying for the salvation of the world, we have set forth to us, as in no other way, the conception of Love as the very heart of the universe, the spring of all life that is really life, and so the key to the meaning of all our experience here.

The Church of Christ exists to proclaim forever to mankind this truth. Everything else in the many systems of organized religion is only of value as the channel or means by which this truth can be vitalized in us.

Wherever, then, we find this truth as the ground of a man's life, we ought to disregard all labels of this or that -ism with which he is accidentally connected and recognize in him one who, by whatever means and ways, has learnt the truth as truth is in Jesus and has found the pearl of great price.

And it ought to be easy for us of the Anglican Communion to do this, because in our own particular fold all the differences of ethos to which

I have referred on points of order and institutions such as episcopacy and sacraments; on the true relation between Church and state; on the interpretation of our traditional scheme of doctrine are represented and allowed among us.

A particular theory about these things may seem to be dominant at a particular moment, but never yet to the exclusion of other theories. About these things we are not united. We are united in the use of our constitution with all the individual freedom of thought and speech that is

our possession. We are united because we have one common aim—to get to know what truth as truth is in Jesus really is for us, generation after generation, with the one common conviction, that if we know that, we know the way to the life eternal, here and now, and have the chance of living it.

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*First of a series of twelve articles. Next week: Some Historic Facts.*

## A Matter of Common Decency

By John Pairman Brown

GOOD Friday and Easter carry us beyond the usual oscillations of our pendulum. It does not after all make very much difference the precise words in which we formally and officially choose to affirm or deny something about the nature of God. The important thing is the genuineness of our experience, whether of hell or heaven. And, just speaking of one man's experience, most years our pilgrimage does not go as far as Dante's. The death, obviously agonizing, of the child, apparently innocent, does not always plunge us into a frenzy of accusation against the Church, the universe, and God. Probably it ought to, as it did Dr. Rieux, the hero of Camus's "The Plague"; and sometimes it does, but not invariably. Nor does meditation on the death of that child always, or perhaps usually, bring us to the point where we are fully persuaded that

All is best, though we oft doubt  
What the unsearchable dispose  
Of highest wisdom brings about  
And ever best found in the close  
Oft he seems to hide his face  
But unexpectedly returns . . .

Sometimes he unexpectedly returns; more often perhaps he keeps on hiding his face. Some of our philosophical friends say that our "value-judgements" are simply an expression of our emotional reactions to events. But our emotional reactions are so unreliable! Sometimes it is so plain even to us that they are totally inadequate; and sometimes we simply have no emotional reaction at all. Good Friday and Easter then are probably very good for us; they remind us of the depth and height of which very occasionally we have in the past been capable; but we are not sure that either one of them, or both together, gives us a possible pattern for day-by-day living.

We are told we ought to have faith in God: what does this really mean? Apparently for the Eisenhower administration it means that we can rely on the ultimate triumph of western democracy, and that to produce that triumph we are entitled to use any means that we are persuaded the other side was capable of using first. This clearly is the wrong kind of God. Religious people will tell us that it means we must bring ourselves to the point where we can accept the child's death—by bubonic plague, if necessary, as in Camus' novel—as part of the providential governing of the universe. Our friend Job was not absolutely persuaded that this was the right kind of God either; God showed him the hippopotamus and the crocodile, which put him to silence; but we must confess we have never quite understood what the hippopotamus and the crocodile prove about God's moral character.

If we must tell the awful truth, we are not sure it is good for most people to become reconciled to the bubonic plague. It is too easy to slip over into callousness; if God can use the plague to work out his purposes, may we not be permitted the Inquisition or an atom bomb or two—since we are, after all, the representatives of God's purpose on earth? And if Dr. Castro goes merrily executing war criminals at the present rate, no doubt we shall accept him for a democratic ally as cheerily as we ever did General Batista.

### Minimal Standards

WHATEVER the theologians say, we can put up with a God who is not able to do everything, who does not know everything, who sometimes has trouble keeping the plumbing in his universe in good repair. This may be outrageous anthropomorphism on our part. But we

do absolutely require of God that he conform to minimal standards of ordinary human decency. Perhaps "conform" is the wrong word. The existence of ordinary human decency is the one thing in the world which inclines us to make affirmations, however feeble and inadequate they may be thought, about the activity of God. The one nearly inexplicable thing, which brings us up short and makes us revise all our opinions, is the fact that in face of the universal possibility of infection, agony, and death, men can always be found to deal with the menace gently, compassionately, and inflexibly. Atheist Camus, like atheist Pasternak, does better for God than the bishops; because he shows us men of goodwill simply taking on their shoulders to do what has to be done—the doctor whose wife is dying inaccessibly of tuberculosis, the ex-Communist Tarrou, the ineffectual civil servant Grand, the frustrated lover Rambert, even the honest priest.

In all fear and trembling we say from time to time "I believe in God"; and what we mean by it is this, "decency, honesty, beauty and love are no illusion". Here is our intolerance. We will permit no debate on this point; we shall stop our ears to contrary arguments; we shall tell our children so point-blank and not encourage them to make up their minds for themselves differently. And God is whatever makes those things non-illusory. We shall of course be very interested in listening to somebody who has figured out a way to reconcile those things with the bubonic plague; but we shall be suspicious of his motives. And the question is not important. The only important thing is that each of us shall continue faithfully to labor in the particular isolation ward where destiny has placed him, with neither cynicism nor fanaticism, doing what he has to do not because he has to keep up appearances, nor because he expects to be rewarded, but simply because it is the right thing to do. And from such experience as we possess we can assure him that one day he will hear birdsong from the window, and feel on his shoulder the hand of a devoted orderly or smiling nurse.

### True Christians

THERE have been ages perhaps when decency, honesty, beauty and love seemed pretty well provided for, and greedy man wanted to go beyond and ask for immortality too. Now we know better. In any conceivable future, decency is going to be daily outraged, honesty publicly subverted, beauty wantonly defaced, love made

very difficult. The true Church are the people who care about those things; they are the people who are on the side of Socrates, Job, and Jesus. They are more likely to be outside than inside; and what calls itself the Church is more likely to be on the side of the ministries of propaganda, general staffs, and boards of directors.

But being inside or outside again is only an accident of destiny; the important thing is to be the right thing. We all share a common Good Friday: and we shall not be criticized if we are able to get the business of suffering and dying accomplished with no more complaints than Job, with no more fist-shaking than Prometheus. The world will say to us like Job's wife: "Hast thou still thy integrity? Curse God and die." But what makes our decency decent is precisely the fact that we know it will not in any way help us get down from our cross. We should not however like to have it said of God that he arranged the possibility of those torments in order that our virtue might appear to better advantage; we would rather keep him out of it.

Plainly the only certain recompense for our suffering is the love and beauty we have known; we hardly know how to say that they are sufficient recompense; all our scales are long since broken. But they are the only sort of recompense we will consider; certainly power and temporary immunity are not a sufficient recompense for the clear damnation of being on the trigger-end of the firing squad. About any further recompense we would rather not commit ourselves.

We do not know whether Easter is a mythical way of saying "decency is its own reward" or "there is more reward to decency than meets the eye". Certainly nobody has ever been convinced by Easter who did not already wish to be; it is a fairy-story, which is to say that it is the most important kind of story, for all the wisdom of the race is contained in fairy-stories, and tragedy and novel have no other theme.

We think on the whole Easter supports decency where we stand in the mud, but if Easter is an obstacle to somebody else we shall urge him to ditch it with all the energy we can muster. The only important thing is that we shall all get down in the mud together and put our shoulders to the wheel, by whatever hopes or doubts we may be sustained; it is the pushing, not the hoping or doubting, by which our humanity is measured; and it is only by the comradeship of that common effort that, in any real sense, humanity exists.

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# Don Large

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## Canned Easter

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EFFICIENT business organizations always plan their advertising and sales campaigns at least a year ahead. And so, although this is the Feast of the Resurrection on its 1959th anniversary, it is not too soon to offer a humble suggestion to the public relations director of Western Union for Easter of 1960.

Western Union as you know, provides ready-made greetings for every conceivable occasion. These canned messages can be speedily chosen by number, thus banishing all delay, as well as precluding any need for creative thought on the part of the sender.

Here, for example, are three samples of their finest Easter greetings, chosen carefully out of a total of thirty possibilities. I'm not certain that my numbering is correct, but I'm sure you get the idea:

- (12) Easter greetings across the miles.  
Here's wishing you a day of smiles.
- (23) From far away  
I wire to say  
A very happy Easter Day.
- (17) Here's hello from your Easter Bunny.  
May your day be happy, bright, and sunny.

Please note that I am criticizing neither the literary level of the verses, nor yet the warm spirit behind their jingly sentimentalities. It's pretty hard to pour poetic excellence into a couple of lines rhymed doggerel in a Western Union telegram. And it's hard to crowd your goodwill into a dozen words or so. Although I do admit, parenthetically, that I'm unalterably opposed to this growing fashion for ghost-writing, whether it's done for the President of the United States or for a mere sender of a telegraphed Easter greeting. I'm on the side of Shakespeare's "'Tis a poor thing, but mine own." And I don't see how your own literary efforts could be any poorer than the stuff contained in standardized messages.

But I know I fight a losing battle. In an age of increasing regimentation, people are going to send standardized wires, and there's no reason

why Western Union shouldn't help them in the sending. So my protest in this score is really rather feeble.

What I do object to, however, is the fact that out of thirty canned Easter jingles, not one even remotely alluded to the reason we happened to be celebrating Easter in the first place! Western Union either thinks nothing of the meaning of Easter, or thinks that all Christians compose their own Resurrection sentiments. I can't believe the former, and we know the latter isn't true. So may I add these rhymes to the W.U. pre-selected list:

- (1) Away with needless secular gloom—  
Let's celebrate the Empty Tomb!
- (2) Because He rises so do we  
Share His Easter victory!
- (3) From far away  
I wire to say  
May the Risen Lord be yours today!

It's obvious that I've succeeded all too well in maintaining a low literary level. But at least my doggerel incorporates those eternal truths which gave birth to Easter in the first place. As Santa Claus isn't the last word at Christmas, neither is the Easter Bunny on the day of Resurrection—though Khrushchev would so love to have us think and act it. As a small contribution, then, to the further foiling of Mr. Khrushchev, I freely offer these suggestions to Western Union for Easter, 1960.

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## TALKING IT OVER

By W. B. Spofford Sr.

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HEINRICH VOGEL of the theological faculty of Humboldt University, Berlin, was one of the Christian leaders to the Christian Peace Conference, held last June in Prague. The report of this meeting, called "Task and Witness", is the paperback which the U.S. postoffice does not want distributed here because, according to whoever made the decision, it contains "foreign political propaganda" (see this column for March 19).

Dr. Vogel gave an address called "The Church of Jesus Christ and the Atomic Threat to the World." In it he presented Sixty Theses—short affirmations—but still too long to give you all

of them at once. So we are going to present twenty at a time for three weeks. You can then decide for yourself whether they are "foreign political propaganda", or, as I think, statements of Christian truth.

1. To consider man, whom God so loved as the Gospel of Jesus Christ tells us, as an object for weapons of mass destruction, even in our thoughts, is a sin.

2. Weapons of mass destruction are no longer weapons which can be used on a well-defined target, against a recognizable enemy, in defence against evil, but—as the very name implies—are a means of violence which would annihilate masses of people and animals without distinction.

3. Weapons of mass destruction are not merely a suicidal boomerang, but a means of mass murder and therefore means for sin.

4. Using weapons of mass destruction is an abuse of the gifts of God: human reason and the forces of nature.

5. Weapons of mass destruction are a betrayal of man whom God created in his own image and for whom Jesus Christ died and rose from the dead.

6. The use of weapons of mass destruction is a blasphemy of the Grace of God the Creator, the Reconciler and the Redeemer.

7. No conceivable purpose exists, which would justify weapons of mass destruction, their manufacture, testing or use.

8. The preservation of the "Eastern" world, and what it calls the gains of the socialist revolution, is no justification of the weapons of mass destruction.

9. The preservation of the "Western" world, and what it calls the culture of the Christian West, is no justification of the weapons of mass destruction.

10. To assert that, by saying "No" to recognized sin as represented by weapons of mass destruction, Gospel is perverted into Law, is an outrageous distortion.

11. Instead of the phrase "Death rather than slavery" we must say, in view of the existence of mass destruction, "Death rather than being a mass murderer".

12. If someone were to ask if the phrase should also read: "Slavery rather than being a mass murderer", we should reply in the affirmative, for we should fear nothing so much as sin, and the only man who is genuinely free is the one who fears sin more than slavery.

13. The dropping of the hydrogen bomb is in

itself—in actu eo ipsi—a nihilistic act which negates and betrays everything that man wants to protect and preserve by dropping it, even though it be freedom and human dignity, peace and righteousness.

14. Weapons of mass destruction are vehicles of nihilism, because they harm without distinction the guilty and the innocent, the instruments of evil and their victims, the armed and the unarmed, the living and the unborn.

15. Weapons of mass destruction cause nihilistic chaos which affords immeasurable possibilities to the power of sin.

16. Weapons of mass destruction are vehicles of demonic powers, because by their very substance they can be imagined only for inhuman purposes.

17. Mass murder, brought about by weapons of mass destruction, not only destroys the physical life of those affected, but is also spiritual murder of those who have put themselves into the services of this mass murder.

18. Since I cannot consider myself before the countenance of God as a man who could construct the atom bomb, could order it to be dropped or drop it myself, then I must not consider anyone else as such a man.

19. Those who assert that one may justify mass destruction of physical life by pointing to the mass spiritual murder which is supposed to be prevented by weapons of mass destruction, are sinning against the truth.

20. To make use of weapons of mass destruction as means of intimidation or preventing evil and making war impossible, is to proceed from the delusion that we could make use of sin to fight sin, and of diabolism to fight the devil.

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## Pointers for Parsons

By Robert Miller

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AT THE Deanery meeting we were talking about the Church Press (not the throngs crowding the churches but the several national publications) and I happened to say that there was one thing to be said for the Witness—it believed that in Christ there was neither white nor colored.

"Surely all our papers would say so," said the Dean.

"And surely no Christian would deny it," added Gilbert Simeon.

"He might not deny it," I admitted, "but how would Christians act if colored families started coming to white churches and taking part in their activities?"

"The Church knows not color," affirmed Fr. Buffers loftily.

"The General Convention might avoid meeting in a city that does," I retorted. "But how would a parson treat colored people who came to church? How would the congregation take it?"

"Some would not like it," admitted the Dean. "But then, there are some church people who dislike Jews. Would you say that that made the Church anti-Semitic?"

"No."

"Do you object to restricted hotels or college quotas?" asked Tompkins.

"Yes."

"Well, what would you do if you found your hotel was losing Gentile customers or your college becoming Jewish?"

"Nothing."

I could feel that the Deanery felt I was going too far. Fr. Timmons broke in gently to remind us that Love (agape) was the rule of our lives. "We do not always obey the rule," he said. "But we must never forget that the way of love is the way of suffering; that love would rather share the pain than seek to end the wrong by force."

"It is often hard to know," he went on, "just what particular action we should take. I have three colored families in my parish, and they are accepted by all, but this is the north and not the south. Two or three colored families could be accepted; they did not threaten white supremacy. But white supremacy threatens Christian love. White supremacy will not last much longer."

"It won't?" burst out Fr. Buffers.

"No. It won't sustain itself against an industrialized east. The time might even come when it will be an advantage to have colored relatives and friends."

Fr. Buffers was thunderstruck. Colored relatives! And one of his ancestors a Signer! He had a strain of Indian blood, and he was rather proud of that; but colored relatives, whether in Christ or not, were something else again.

I quoted Lincoln about a colored woman being his equal in the right to earn her bread by the sweat of her brow but he did not want to marry her and if the two races had to live side by side he preferred the white to be dominant. Fr. Buf-

fers looked his approval but said nothing. The rest did. We had a tremendous discussion and words flew fast and furious. The Dean was hard put to it to keep the argument in bounds. The conclusion I came to was that we all believed that in Christ there was neither white nor black but that only Fr. Timmons was in Christ.

On the way home Gilbert said that I had been provocative and did not do the brethren justice. I was still feeling ruffled, and retorted that they'd be pretty foolish if they asked for justice. Mercy was what they needed.

"Who art thou that judgest another man's slave?" quoted Gilbert.

## Beauty & The Beatniks

By Corwin C. Roach

THE outstanding characteristic of the beatnik, indeed it has almost become his uniform, is his slovenly appearance. His clothes and his conversation match the dis-order of his person. One leader of the new cult boasts that he has never combed his hair. I shudder to think of the effect upon the barbers and, if there be any female beatniks, upon the beauticians. Certainly beauty and the beatniks are far removed. Yet it is at this point that the beatniks are really fighting a losing battle because the world in a very real sense is against them and this philosophy of despair. This world in which we live, for all its disorder and ugliness, is essentially a thing of beauty. Indeed that is what the Greek word for world, *cosmos*, really means. The root meaning behind the term is to arrange in order, to equip or dress. The noun *cosmos* therefore stands for orderliness, good behavior, discipline—everything which a beatnik is not. Our "worldly" term cosmetic, (a concept absolutely foreign to any self-respecting beatnik) springs directly from the Greek idea of *cosmos* as a thing of beauty.

There is much in the world which is fuel for the beatnik fire, "Fried shoes. Like it means nothing. It's all a big laughing bowl and we're caught in it." But this same philosophy of life was expressed more cogently, clearly, as well as beautifully, by a writer called Ecclesiastes who lived more than 2,000 years ago. "Vanity of vanities, all is vanity". Even those of us who comb our hair and shine our shoes are tempted at times to give way to the beatnik blind alley philosophy. Indeed without God every hypo-

thesis of human living "reduces to absurdity," even to the absurdity of the beatnik.

Nevertheless all this is working at life from the under side. In spite of man's irrational disorder there is meaning and order, actual and potential, to the cosmos in which we live. There is God. God made it and called it good. Man spoiled it, yes, and continues to spoil it. But God so loved this world that he gave his Son to restore it to its destined goodness and beauty.

"In the beauty of the lilies Christ was born across the sea

With a glory in his bosom that transfigures you and me."

This is the Easter message which looks beyond the despair of the Cross to the glory of the Resurrection morning. As we consider the beauty of the lilies of life with our Lord it is the beatnik who seems unreal and slightly pathetic.

## THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

*Rivers In The Desert* by Nelson Glueck. Farrar, Straus & Cudahy. \$6.50

The author of this book is a veteran archeologist and a Jewish religious leader. He is the president of the Hebrew Union College—Jewish Institute of Religion and, under its auspices, has spent the past six years doing archeological work in the Negev,—the southern half of Israel. He describes vividly and in simple language this undertaking in the pages of this book.

To do real justice to this notable volume a long, full-dress review would be necessary, but in the limited space *The Witness* has available, probably a few revealing and significant quotes from the author's narrative will give a taste of the scope and quality of the book, enough to whet the appetite for a reading of the whole story.

"Here, then, was the Negev, like an unscaled mountain, unknown, but not unknowable.—The first task was to assemble the literary evidence. The chief source of information was the Bible itself". "The purpose of the Biblical historian and archeologist is, however, not to 'prove' the correctness of the Bible. It is primarily a theological document, which can never be 'proved', because it is based on belief in God, whose being can be scientifically suggested, but never scientifically demonstrated." "As a matter of fact, however, it may be stated categorically that no archeological discovery has ever controverted a Biblical reference."

Referring to Abraham, the record of whose career the author believes historical, he writes of the incident of the saving of Isaac and the substitution of a ram for sacrifice as breaking the chains "of a frightful superstition compounded of primitive

faith and fear". "Abraham's perceptions in Sinai inaugurated a new era in human history."

Through his six years of discovery in the Negev, Dr. Glueck declares that for thousands of years there have been civilizations which flourished for a time and then disappeared, not from changes of climate, but from wars and economic blight. Two of his most notable discoveries were the site of Solomon's copper mines and his great sea-port on the Red Sea (mentioned in I Kings 9:22 ff) from which the traffic went to and fro to the fabulous Ophir with its treasures of gold and precious stones.

The whole book is a fascinating record of the lights thrown on the hitherto mysterious land of the Negev. To read it is an adventure well worth while.

*God Our Shepherd* by Philip Loyd. Morehouse-Gorham. \$90

A series of five paper-backs from Great Britain are uniformly good and brief, designed for Lenten meditations, by the former Bishop of St. Albans. It is directed to the "hungry and humble, for whom the late Bishop Loyd always wrote." It is a simple, popularly written study of the Twenty-Third Psalm, fruitful for the thoughtful.

*A Second Reader's Notebook* by Gerald Kennedy. Harpers \$4.00

Some years ago Bishop Kennedy edited his first *Reader's Notebook* which was welcomed so widely by preachers and public speakers in general that he has now offered this second volume of pertinent quotations culled from his omniverous reading. (there are 1246 of them.) Like the first "Notebook", this volume is really a treasure house for any public

speaker. One feature of the book is its classification of the quotations by subjects (47 of them) with an alphabetical index of them and of their authors.

It is a catholic collection, with authors as varied as John Quincy Adams, Sherwood Anderson, Winston Churchill, Grandma Moses, Baron Von Hugel and Oscar Wilde.

It should help us preachers to enrich greatly the content of our sermons.

*Foundations of Capitalism* by Oliver C. Cox. Philosophical Library. \$7.50

This is an extremely valuable scholarly treatise that deserves recognition by all professional and amateur economists. The author is professor of sociology in Lincoln University in Missouri, a thoroughly competent scholar whose notable book of a few years ago—*Caste, Class And Race*—was a brilliant analysis of the race problem in America and elsewhere.

The present book is a study of the origins of the various capitalist societies and their modern integration in a world wide system involving the creation and growth of industrialism in western nations. An invaluable reference book for the study of today's economic and social problems.

*Concise Dictionary of Judaism*, Dagobert D. Runes, Editor. Philosophical Library. \$5.00

Here is a book which ought to be welcomed by friendly Gentiles whose conscience tells them they should know more about Jewish heroes and the common customs of Hebrew religion and social life than they do. This *Concise Dictionary* will help to enlighten them to a richer and more intelligent friendship with their Jewish acquaintances.

## CHURCH LEADERS PROTEST ROCKET UNIT

★ Two prominent West German Protestant leaders, holding lighted torches in their hands, stood guard at Dortmund to open a campaign against the stationing of a British rocket unit at nearby Dortmund-Brackel, a military airport.

They were Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, and Heinz Kloppenburg, a one time leader of the Evangelical Church in Oldenburg.

The churchmen staged their "admonition vigil" in front of a large poster reading "Fight Against Atomic Murder — No Atomic Weapons in Europe."

Addressing a crowd of several thousand members of West German pacifist groups, including the German Peace League of which he is president, Pastor Niemoeller said that "if we—instead of maintaining an army of several hundreds of thousands of soldiers on which we spend billions of marks every year without purpose — would send out only some ten thousand peace volunteers to help our yellow, black and brown brothers toward a dignified existence, peace would be rendered a valuable service."

Niemoeller was sharply censured meanwhile, by President Theodor Heuss of West Germany. The president, frequently called "the greatest civilian in German history," spoke before a meeting of young officers of the West German armed forces in Hamburg.

Although he did not mention Niemoeller by name, the President condemned denunciations of the army and in this connection referred to "a speech in Kassel of which a sound tape recording exists and in which the military training is denounced as criminal."

"There has always been demagoguery, even in Christian dressing," the President noted. He said he would rather not elaborate further on the matter because his taste and conscience would otherwise force him to use "sharp, very sharp words."

This was an obvious reference to a speech at Kassel by Niemoeller who was reported to have said that "the training of soldiers and the training for leading positions in the military command posts must be regarded as higher schools for professional criminals." How-

ever, he claims the sentences in question were misquoted and taken out of their proper context.

## HODGSON LECTURES AT BERKELEY

★ Canon Leonard Hodgson, formerly professor of divinity at Oxford, England, has just completed a semester of teaching at the Berkeley Divinity School. During his stay in this country he also lectured at General, Cambridge, Southwest, Nashotah, Yale Divinity School.

## BISHOP GRAY HEADS MISSION COMMITTEE

★ Bishop Gray of Connecticut is the head of a committee, authorized by General Convention, to make a study of overseas missions. The report will be made to the National Council.

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## FAIR HOUSING URGED IN MINNESOTA

★ Led by a Negro clergyman, supporters of fair housing legislation told the Minnesota senate judiciary committee that educational efforts to end housing discrimination efforts must be backed by state laws.

The Rev. Denzil A. Carty, rector of St. Philip's Episcopal church, and chairman of the Minnesota council for human and civil rights, declared: "Session after session the cries of those who are denied their God-given right to equal housing will haunt these halls until justice is done."

Carty said some members of the interim commission which considered so-called "open occupancy" legislation felt the remedies lay in education.

"Legislation would be the most effective education," Carty said.

Fifteen other speakers followed. They described current Twin Cities housing practices which they said have forced Negro families into ghetto-like quarters and blocked any chance of their moving to the suburbs.

Several said the bill under consideration, introduced by Sen. Donald Fraser, Minneapolis, was not broad enough, since it does not apply to sale of privately-owned homes or multiple dwellings of fewer than five units when one is occupied by the owners.

## DENVER CANON HONORED

★ Canon Harry Watts of the Denver cathedral was honored on April 1 at a testimonial dinner. He has retired after serving the cathedral for thirty-four years.

## HARTFORD PARISH BURNS MORTGAGE

★ St. James Church, West Hartford, Conn., had a mortgage for \$100,000 which was to run for twenty years.

The money was raised and the mortgage burned in just a little over four years.

The parish is now raising \$350,000 for a new church which will adjoin the parish house where services are now held.

## WEDDING BELLS REUNION

★ Church of the Good Shepherd, Hazelwood, Pa., had a full house on a recent Sunday when married couples attended service to renew their wedding vows. They cut a cake in the parish house afterward.

## BRADFORD HASTINGS GOES TO WORCHESTER

★ The Rev. Bradford Hastings, rector of St. Luke's, Minneapolis, becomes rector of All Saints, Worcester, Mass., on April 15th. All Saints was served for many years by the Rev. Richard Preston who re-

cently retired. It is one of the largest parishes in New England with over 1700 communicants.

## MASSEY SHEPHERD AGAIN HEADS SCHOOL

★ Prof. Massey H. Shepherd Jr. of the Church Divinity School of the Pacific, again heads the five-week graduate school of theology, meeting July 22-August 26 at the University of the South.

A course on the Dead Sea Scrolls will be given by Prof. Peter Parker of General, and one on the theology of F. D. Maurice by Prof. W. O. Cross of Sewanee.

## ALEXANDRIA RECTOR HAS RETIRED

★ The Rev. B. B. Comer Lile, rector of Christ Church, Alexandria, Va., for the past fifteen years has retired. He is now living in Richmond where he is taking a complete rest.

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## SUNDAY SCHOOLS MUST BE STRONGER

★ If parents would throw full support behind them, the Sunday schools could end juvenile delinquency in this country, Prof. Nels Ferre declared at a conference of the staff of the National Council of Churches. The trouble is, he warned, adults don't understand the Sunday school, what it could do or their part in it.

Far more adults in the Sunday church school and far more Christian families at home are needed if the problem is to be solved, he said.

"Only through children can the world be changed," Ferre pointed out, "but such a result cannot be obtained until we have the combination of people completely dedicated both to their families and to Christian truth."

Americans are interested in their children, he said, but they don't realize that nothing is more important on earth than strengthening the Sunday schools, which are starved for adult teachers, and too many only occupy time.

He called for "lessons which are terribly important" and "more adults."

Churches which are unaware of the vital necessity of more teachers are not adequately serving children, he declared.

"A conscious conviction of the

value of the Sunday school has not been caught by our people," Ferre stated. "Church members must assume responsibility."

Speaking about the home, he emphasized, "if we are to wipe out juvenile delinquency, another requirement is that the home become Christian and the Christian home fully Christian. Also, the father must be 'loving' and 'fully strict.'"

"Family devotions—too seldom practiced today—and the church school are both basic to success with young people," he said, "and are necessary supplements to each other."

## DEDICATED CHURCH AT OAK LAWN

★ Bishop Burrill of Chicago officiated at the dedication ceremonies of St. Raphael the Archangel Church in Oak Lawn, Illinois, on February 22nd, as-

sisted by the vicar, the Rev. S. Michael Yasutake.

The modified Gothic design structure was built at a cost of \$105,000 and has a seating capacity of 240 people. It is 62 feet long and 36 feet wide, with a full basement which is being used for Sunday School classes and meetings, and is the first permanent place of worship and fellowship for the congregation of St. Raphael's since it was organized in Oak Lawn in 1951. There are presently 300 baptized members, of which 159 are communicants and 116 are enrolled in the Sunday School.

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## - BACKFIRE -

Alfred Goss

*Layman of San Mateo, Calif.*

Prof. Pittenger would undoubtedly give me a D if I were in his class at General Seminary. I can't, for the life of me, see what he is driving at in his article, *The Liturgical Man*.

It dawned on me, after some struggle, that he was using the word "Liturgy" in the Greek sense, as referring to the Communion Service. But even so, liturgy is only a man-made order of public worship. Surely, when we gather together in his name, it is the spirit within us that counts, not the words. I probably just don't understand. Prof. Pittenger says I would understand if I only knew what the liturgy is. Unfortunately, I have only the dictionary and common usage to go by, and that doesn't help me to understand Prof. Pittenger.

Perhaps, I don't want to understand because he is telling me that I am not a Christian. I am certainly not "the liturgical man", nor one whose personality has been "formed by the liturgy." I don't like to think of all the base and selfish desires that have had a part in the forming and moulding of my personality, but I like to think that faith in my Lord has given me some grace.

The article gives to the liturgically-moulded person all those virtues commonly called "Christian virtues". There is one quality, however, that he gives his liturgical man that I would not want. The Professor says that such a one would not be so likely to follow his own pet theories. Pet theories belong to the other fellow. Our own theories are always based on our God-given gift of reason. I would like to keep that. Like the Rev. Mr. Matics, I would like to love God with the mind.

Betsy Bendell

*Churchwoman of Minneapolis, Minn.*

The March 5 issue of the Witness is so full of good things that I am enclosing \$1.00 for a few extra copies, in case you have them; otherwise (if available) some copies of Studdart-Kennedy's *Meaning of The Real Presence*. I'd forgotten how helpful it is.

The article on the British study of TV; the last paragraph on "Intellectuals", etc; Cult of Personality; A Mission of Disciples; the things about religious broadcasts, and the letter in Backfire by the Rev. John H. Lever are especially fine; each would

provide a good subject for a discussion group, or a sermon, we should live so long.

John Pairman Brown may be considered profound to his generation but to mine I think he must be frequently tiresome. We have a surfeit of angry young men who haven't lived long enough nor suffered enough to be really wise. Stereotypes, naivete, rigidity—the either or attitude—seem to dominate their thinking. They are presenting us with an inadequate conception of God, life, man; they would do well to adopt a bit of humility and observe, question and experience more and issue solemn and gloomy pronouncements less. I say that Christian Existentialism, like the other varieties, is for the birds and I say to hell with it.

Mr. Brown and Mr. Peale are equally unrealistic and both should pray God to make them less pagan and to love life just as it is, which we are told the Pagans did—but they didn't; and which we are told Christians don't—but they do.

Alice S. Woodhull

*Churchwoman of Buffalo, N. Y.*

Your editorial *Rome Can Not Err*, quoting the R. C. publication, *Light*,

suggests the "ecumenical council" proposed by Pope John XXIII means nothing more than the oft reiterated bid for submission of the rest of the Christian Church. We are to come back as penitent prodigals, on his terms, to be received into the loving arms of forgiving Mother Church. The Pope appears likely to budge about as many inches as Krushchev.

Yet a *New York Times* news dispatch datelined Rome, February 27, is headlined *Vatican Shifts Evolution View*, and goes on to describe important changes of view on the part of the Church which "cannot err." It is not clear what sort of face-saving double-talk explains this change of policy since the days of Savanorola and Galileo. But it may be that in the back of this present Pope's mind is some kind of tentative feeler for making concessions to the point of view of the Protestant movement, without admitting that this is happening or that any conciliatory move represents anything different from what the "infallible" Church has been proclaiming "for 2000 years."

No reunion will occur in the foreseeable future. But any gesture in that direction spells progress.

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