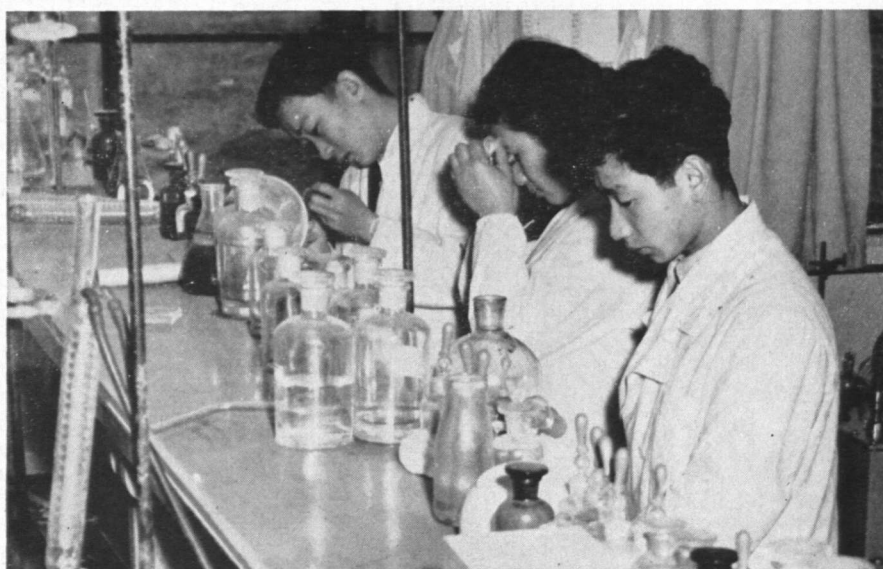


The **WITNESS**

JUNE 11, 1959

10¢



FOR PEACE OR DESTRUCTION?

STUDENTS throughout the world, like these at International Christian University near Tokyo, can be taught physical science to further brotherhood or blow up the world. The Story of the Week in this issue reports what Christians in England are doing about it.

Mary van Kleeck Tells of Protest

SERVICES

In Leading Churches

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For Christ and His Church

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11:00 a.m. Church School. 7:00 p.m.
Evening Prayer. 7:30 p.m. Young
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Holy Days: Holy Communion-7:15 a.m.,
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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

Churchmen of Briton Dedicated To Ending Nuclear War

By Mary van Kleeck

★ The inescapable duty of every Christian to share in action to put an end to all weapons of mass destruction was the theme of a mass meeting in London May 25th which filled the Royal Albert Hall to its uppermost tier, organized by Christian Action, a unifying group of members of the various Churches and by the Society of Friends Peace Committee. The program had for its subject: modern war: a challenge to Christians. The chairman was Canon L. John Collins of St. Paul's Cathedral and among the principal speakers was the Bishop of Southwark, with Father Trevor Huddleston of the Community of the Resurrection taking a leading part.

The program was planned as a service of dedication. In the first part were the formal speeches and in the second the testimony of individuals from various points of view, including the poignant letters of a Japanese woman to an English woman in the weeks of suffering of the Japanese husband, who died of radiation from the atom bomb dropped on Hiroshima in 1945.

Though the speeches represented different points of view, all expressed complete unity in the conviction that nuclear weapons and all weapons of mass destruction have made modern war unthinkable. We have

reached the point where no war would ever be fought without the danger of using the nuclear weapons in some form or other and thus not only destroying human life today, but condemning unborn generations to the dangers which modern science can easily demonstrate.

The pacifist who has always worked against war and the non-pacifist who has in the past believed that sometimes war and its accompanying violence have been just in purpose were joined in the conviction expressed by Victor Gollancz that the word "just" is "just the point" since modern war, inevitably using the weapons of mass destruction, can never be just.

As the program notes explained, the meeting was planned as a whole with portions of Scripture read by way of introduction of speakers whose part in the program was a comment on these readings. Over and over again came the words "Ye have heard that it has been said of old: an eye for an eye and a tooth for a tooth, but I say unto you love your enemies, do good to them who hate you be thee therefore perfect."

One speaker commenting on these words and reading them twice added by way of variation: "these enemies are of course personal. If the enemies are national, that is another matter." The evasiveness of this was clear, as were the references

to many other arguments against the ending of nuclear war.

If it is communism that we are opposing then, said a representative of youth, we are ready to work against it without war.

The Bishop of Southwark, Mervyn Stockwood, preferred to rely on democracy to oppose what he believed to be the errors of Marxism. The mother of four sons, who is the wife of Canon Collins, chairman of the meeting, declared on their behalf not that she wanted them

"QUOTES"

Congressman Charles O. Porter of Oregon, in his May newsletter to his constituents:

- Two very prominent authorities, one on disarmament and the other on science, stated in my presence the other day their belief that we would all be dead in ten years and that the earth would be an incinerated relic.

James Thurber, when he spoke recently at a dinner at Columbia University honoring Mark Van Doren, said:

- The score stands today: Strontium 90; Humanity 13.

Miss van Kleeck, incidentally, in sending her report from England, says that the Episcopal Fellowship for Social Action needs to come to life to do here what Christian Action is doing so effectively in England.

protected against war, but that she wanted them to be strong enough morally to take their stand against all nuclear weapons.

The speaker for members of a political party, F.A. Acland, a leading Anglican layman, voiced the dilemma of a member of Parliament whose party may not yet have taken a position against these weapons, but declared that despite the great desire for party-unity the individual must, if he is a Christian, speak and act unequivocally for a national policy against nuclear weapons.

The meeting began and ended in deeply impressive periods of silence which confirmed the dedication of those present to this purpose.

The program notes specified various forms of action individually and in groups to bring about such a national policy.

What To Do

Among the recommendations for action printed in the program were the following:

- Raise the issues considering at this meeting in the Church to which you belong, and in your local Council of Churches; get a discussion going in your parochial church and in any church society with which you may be in touch both nationally and locally.

- Write to the leaders of your communion — or better still ask to see them. Tell them how strongly you feel about nuclear weapons and how must you desire to see Christians leading public opinion on this issue.

- Write to the Prime Minister, the Leader of the Opposition and to your own member of Parliament, telling them how much you are concerned on Christian grounds about the policy of relying upon nuclear weapons.

- Write to your local newspaper and to the national press, as well as to the Church papers.

- Look out for other meetings and activities concerned with nuclear disarmament and

do what you can to support them.

- Take seriously the need for Christians to be informed about the technical and scientific effects of nuclear tests and weapons.

Social Workers Hear Bishop Pike Condemn Ban on Birth Control

★ State laws and policies preventing public health and welfare agencies from providing birth control services and prohibiting the sale of contraceptives violate constitutional guarantees of religious freedom, Bishop James A. Pike of California told delegates to the national conference on social welfare. The bishop asserted that any such law or regulation is contrary to the first and fourteenth amendments to the constitution.

Responsible parenthood planning, he said, was made a religious obligation for many Christians, including Episcopalians in this country, by the Lambeth Conference last summer.

"Therefore," he declared, "a state law, regulation or policy which makes unavailable medically endorsed means of contraception, interferes with the 'free exercise of religion' by, for example, Episcopalians and, of course, all others whose Churches have taken the same position or whose own religious or ethical convictions are in accord with the Episcopal position."

Restrictive laws and policies, he added, also interfere with the professional obligations of doctors and social workers to do everything possible to assist the patient.

"The physician or the social worker is under a religious or ethical obligation to use his talents as fully as he can to serve society and individuals

whom he or she believes should be served, consonant with the consciences of those individuals," Bishop Pike said.

Citing disputes which have arisen in Pennsylvania, Minnesota, New York, New Jersey and Connecticut, he stressed that lack of public prohibition on birth control does not violate the right of Roman Catholics to follow the teachings of their Church, which forbids any birth control device except the rhythm method.

Roman Catholic husbands and wives, as well as doctors and social workers, he said, would still be free to follow the dictates of their own consciences.

Bishop Pike, who is a member of the California bar, pointed out that welfare department policies which forbid discussion of family planning with relief clients leave the Catholic social worker free to exercise his religion.

"But the same is not true of the Methodist, Presbyterian, Episcopalian, Lutheran or humanist social worker whose religio-ethical framework calls upon him to help redeem the whole situation, of which family planning is an important part," he said.

Bishop Pike emphasized the obligatory nature of thoughtful family planning, quoting the Lambeth declaration that "the responsibility for deciding the number and frequency of children has been laid by God upon

the consciences of parents everywhere."

"This is not just a matter of freedom of the individual," he declared, "but a matter of responsibility."

"If a couple conscientiously decides under God that they should be having a child, then their positive duty is to have one — and any method of birth prevention would be wrong.

"And if a couple decides under God that they should not, at a given time, have a child, then it is their positive duty not to have a child and to use the most effective scientific means to prevent childbirth and at the same time, to maintain the sacramental sexual union of the couple."

Social Welfare

★ Many churches are showing new interest in social education and action on local, national and international levels, according to William J. Villaume, executive director of the department of social welfare of the National Council of Churches.

He told delegates attending the Church conference on social welfare, called by the department, that Churches are paying more attention on all levels to many social welfare concerns.

Especially are the Churches becoming more deeply involved in race relations, international social welfare, housing, child welfare, problems of the aging, social security and public assistance, and more adequate health care, he said.

"Present indications are that the churches and synagogues will play an increasingly active role in shaping public policy, and that the major religious groups will cooperate with one another more closely in areas of social concern than they have since the 1920s," Villaume added.

He noted that government is playing a larger role in social welfare. "No longer is govern-

ment limited to the mass job of economic assistance while voluntary agencies give skilled professional service and pioneer to meet new needs," he said.

Distinctions between voluntary and public welfare can no longer be made, he went on. "Government is giving some excellent professional service and doing significant pioneering," he said.

Compared with the \$25 billion spent on government welfare programs in 1956-57, voluntary agencies spent \$2 billion, he said. Because "churches do not accommodate easily to the welfare state," some churches "are seriously reexamining their role in relation to current trends in social welfare," he continued.

COMMENCEMENT AT BERKELEY

★ Presiding Bishop Arthur Lichtenberger was one of three men to receive honorary degrees at the commencement of Berkeley Divinity School, held May 28th. Others were Bishop Varjabedian of the Church of Armenia in the prelacy of California, who graduated from Berkeley in 1950, and the Rev. Elmer J. Cook, a professor at the school.

Thirty-one graduates received bachelor degrees and one a masters degree.

McCRACKIN STILL REFUSES TO PAY TAXES

★ The Rev. Maurice F. McCrackin of Cincinnati, released after serving a six-month sentence for ignoring a summons from the internal revenue service, said he would continue to refuse paying his income tax. He has declined to pay his taxes for the last ten years on the grounds that some of the money goes for military purposes.

"My feelings are as strong as ever," he said. "I cannot give my life and my substance to something I abhor."

McCarckin, 53, is minister of West Cincinnati-St. Barnabas church, a mission congregation jointly supported by the diocese of Southern Ohio and the Cincinnati Presbytery.

In his first sermon after spending five months and four days at the Federal Prison Camp at Allenwood, Pa., the pastor preached to a congregation of well-wishers who crowded his small church.

"I do not believe it was part of God's plan that we should have been separated for these months," he declared. "It is not his will that conscience be violated and that the fellowship of his followers be broken as ours has."

WILKINSON SPEAKS AT SHATTUCK

★ Bud Wilkinson, Episcopalian who is famed as the coach of the Oklahoma University football team, was a headliner at the commencement of Shattuck School, June 5-7.

Bishop Sterling of Montana preached the baccalaureate sermon for St. Mary's Hall and Shattuck, held at the Cathedral of our Merciful Saviour, Fairbault. Bishop Kellogg of Minnesota conferred the diplomas to the graduates of both schools.

WATCH YOUR STEP IN CHURCH

★ Religious organizations in South Africa are circulating a story which they claim is authentic and reveals the ridiculousness of racial segregation in churches.

According to the story, an official of one of the churches in Capetown accosted a Negro Zulu entering the building and sternly asked: "Don't you know this church is for whites only?"

The Zulu replied: "I'm going in only to sweep the church, sir."

"That's all right then," the official said, "but heaven help you if I catch you praying."

BISHOP BAKER HITS PROPOSED LAW

★ Bishop Richard H. Baker of North Carolina led opposition before a senate judiciary committee to an amendment watering down a bill which would exempt clergymen from testifying in court regarding "confidential communications."

The bishop objected strenuously to a provision which would stipulate that judges could require clergy testimony "in the interest of justice." This amendment had been adopted by the house and sent to the senate for concurrence. As originally passed in the senate, the bill would have granted a judge power to "request" but not to "compel" disclosure of information from clergymen.

"Fifty per cent of the pastors' work would be changed," Bishop Baker told the committee, "if the bill goes through with the house amendment." He said the measure as now written would seriously impair clergymen in their work and "would rob their ministry of the greater part of its therapeutic value if people knew their parson might be held in contempt of court."

The Rev. B. Daniel Sapp, rector of Christ Church in Raleigh, testified that interest in pastoral counseling is increasing among all denominations and he would prefer to have no legislation at all in preference to the bill as now written.

The committee, however, gave the bill a favorable report after stating that it was at least a small step forward. One committee member, Sen. Robert B. Morgan of Harnett, said he did not think a stronger bill could pass in the house. The measure would apply to all ministers, priests and rabbis in North Carolina.

The bill was passed as

amended and sent to the governor who is expected to sign it.

CAMBRIDGE HAS COMMENCEMENT

★ Bishop Mosley of Delaware was the speaker at the commencement of the Episcopal Theological School, Cambridge, on June 4th. Other events included a seminar on the new look in Christian ethics, led by Prof. Joseph Fletcher; alumni service at which the Rev. Robert DeWitt of Bloomfield Hills, Michigan, preached; the alumni dinner when one of the speakers was Bishop Scarlett, retired of Missouri, who spoke for the class that graduated fifty years



BISHOP SCARLETT tells what things were like at ETS fifty years ago

ago. Dean Coburn also spoke on the recent activities of the school.

There were twenty-eight men in the graduating class, who were given their diplomas and degrees by James Garfield, president of the board of trustees.

USE OF FUNERAL HOMES FOR SERVICE SCORED

★ Use of funeral parlors for Christian burial services was scored at the synod of the

diocese of Toronto by the Rev. G. H. Thompson, chairman of the diocesan board of religious education.

Warning against the evils of secularism, godless materialism and militant humanism in 20th century society, Dr. Thompson said: "The proper place for a Christian funeral is a church, not a place masquerading as a chapel."

The clergyman charged that the words "church" and "chapel" were words of ecclesiastical significance and were improperly applied to places set aside in funeral parlors.

KEEP ASKING FOR MONEY

★ Ministers who don't know how much each member of their congregation gives to the church show "sheer irresponsibility," Sam Welles, magazine editor, told graduating students at commencement exercises of Seabury-Western Theological Seminary.

"Such a minister is irresponsible toward his flock, whose members might give more nearly what they could if he made their contributions part of his knowledge, and suitably urged them on with shrewd insight and good nature."

Besides, said Welles, "more tragically still, such a minister is irresponsible toward his own religion, which can no more thrive on token gifts of money than it can on token gifts of energy, understanding or any other vital element."

He said he hoped that each minister would "be known as someone who keeps 'asking for money.'"

Welles is the son of the late Canon Welles, for many years social service secretary of New Jersey, and brother of Bishop Welles of West Missouri.

The Problem of Creation

By John Pairman Brown

THE motto of the Institute for Advanced Study at Princeton is a saying of Mr. Einstein's: "God is sophisticated but he is not malicious".

He is sophisticated — the truths which underly our world are subtle and not immediately apparent. He is not malicious — every phenomenon has some explanation, there is no brute irrationality at the heart of things. This is of course the God of the physicist and the philosopher, not, as Pascal pointed out, the God of Abraham, Isaac, and Jacob. Furthermore for Mr. Einstein "God" is half just a manner of speaking, a convenient mythical way of talking about the realities that he knows. But can we recognize the God of the physicists as our God?

What is our God? As our best theologians like Mr. Tillich tell us, he is also a way of speaking about the realities that we know best, and statements about him are pictorial and mythical as statements of other kinds are not. But why does Mr. Einstein need a God at all? To account for the remarkably elegant and beautiful properties of space-curvature and the fundamental particles. Why do we need a God at all? To account for the possibility of love and greatness and humanity. Mesons and love are both important features of our universe. Mesons lend themselves better to mathematical treatment; but we know more about love. And Mr. Einstein deludes himself if he thinks that any of his students will generalize the General Theory of Relativity so far that it accounts for love and consciousness. He should then have said: "God (of the physicists) is sophisticated; he is not malicious; and he sticks to his own department".

What about our God? He is sophisticated perhaps only to the sophisticated; to the naive he condescends to be naive. He is not malicious exactly, though sometimes he is very firm, and has the kings of the earth in derision. But there are a great many things he does not explain: neither Mr. Einstein's God nor our's provides any plausible reason for the existence of the mosquito, the coral snake, the cockroach, the shark, the tapeworm, the Fascist, the lynching bee, the stuffed shirt, or the nuclear deterrent. And does our God really concern himself with wave mechanics and the Lorentz transformation?

HE CONCERNS himself with sheep and sparrows, bread and wine; things that are closely associated with humankind. Second Isaiah has him also say "I am the Lord and there is none else; there is no God beside me". And then the conclusion necessarily follows: "I form the light, and create darkness: I make peace and create evil: I the Lord do all these things". Mr. Peter Berger recently pointed out in the *Christian Century* that we do not mind a God of judgment; we may even be able to put up with the apparent illogicality of a strictly limited God; but we cannot for a moment abide a God whose goodness is in question. He shows that Camus will have none of God because he will not have God creating evil; as Bakunin modified Voltaire, "If God did exist, it would be necessary to abolish him".

Apparently we must leave the most fundamental questions radically up in the air. We can dispense with Mr. Einstein's God unless we happen to be physicists; in fact we would like very much to dispense with wave-mechanics. But we cannot dispense with the God of Abraham, Isaac, and Jacob, nor with Apollo and Dionysus either. We are what we are because we are the children of Israel and Hellas; we have not gone beyond them in any essential respect (for quantum-theory is not an essential respect of mankind, as suffering is), and we cannot really get beyond their gods either. The Greeks were moving in the direction of the single Jehovah even before they knew about him. But let us face it: Job could not figure out what God had to do with the cockroach and the hypocrite, the electron and the space-time continuum, and neither can we.

Goodness of God

OUR professors of dogmatic theology say that we must affirm the doctrine of creation, and then invent some miserable compromise to solve the problem of evil. But the professors say that, we suspect, because they are the children of Puritans, and are afraid we will say that wine and sex are wicked unless we make Jehovah responsible for them. But we hereby announce our emancipation from Puritanism; our adherence

to the Mediterranean race; and our allegiance to Dionysus and Aphrodite in their proper spheres (that of course we must be careful to confine them to). We will let them be called agents or aspects of Jehovah, we are not fussy. But we can think of no earthly reason why we must then go ahead and affirm as a matter of policy that Jehovah, or Apollo, is responsible for whatever carries the bubonic plague.

When you are talking about God, you have to

decide where you are going to be logically consistent, and where you have to allow paradox and speculation. We have made up our minds. We are going to insist on the goodness of God and leave his omnipotence problematical. Instead of a doctrine of creation and a problem of evil, we shall have a doctrine of the goodness of God and a problem of creation.

A limited God is more acceptable than an infinite one; better no God than a bad one.

A Series of Twelve Articles on Unity and Truth

Incarnation, Theology and Evolution

By Prof. J. F. Bethune-Baker

THERE is a technical meaning of the term "Christian Theology". In that sense it embraces the decisions of General Councils of the Church and the Creeds and definitions of a doctrinal kind which those General Councils drew up or sanctioned. That is an ascertainable corpus of Christian doctrine. And the teaching of the Fathers and Great Doctors of the past, so far as it was not inconsistent with those decisions, has usually been taken as a kind of interpretative commentary or supplement to be referred to in case of ambiguities. There you have technical "Christian Theology." The definitions are usually crisp and clear enough, though to understand what they meant at the time you must know the background of thought and idea and all the circumstances in which they were drawn up.

But there is also a wider sense of the term. We all know that the epithet "Christian" is one of the most ambiguous that is in use, and those of us who are members of the Church of England as established by law are encouraged to claim a good deal of freedom in our judgement as to what is "Christian Theology". The Elizabethan Act of Supremacy of 1559 does indeed set up as a criterion the doctrinal decisions of the first four General Councils and any other that rested on the express and plain words of Scripture. But almost all that our Articles of Religion have to say about General Councils is that they "may err, and sometimes have erred, even in things pertaining unto God" (Art. xxi).

Since that time, at every turning point in the history of the Church of England, interpretation

has grown more and more free from technical limitations. Interesting illustrations of this fact are given in a little book called "Conscience, Creeds, and Critics" by C.W. Emmet, one of the ablest theological scholars of his generation. And a bishop of Oxford refused to regard as "un-orthodox" teaching about the Resurrection that was the direct negation of the belief on the subject which for centuries all bishops at their consecration had to profess.

Adopting To New Ideas

IT WOULD be easy to cite doctrines which have been generally held by those who profess and call themselves Christians, and have been supported by the full weight of ecclesiastical authority for ages, which I suppose nearly everyone would say were not "Christian" at all. I have no doubt that many of us in turn are holding on to doctrines in the belief that they are Christian on which our Christian successors of a later time will pass a similar judgement. For I do not doubt that the Christian religion in the future will succeed in adapting itself to new knowledge, new ideas, new conditions of life and thought, as it has done in the past; and in spite of some reactionary tendencies at the moment I anticipate a transformation of theology in the future, factors of it which at present are dormant becoming dominant. For it is my conviction, as I shall indicate further, that we have never yet had a really Christian system of theology. The system we know was about 500 years in the making. It is scarcely half that time since some

of the chief facts and ideas which are the furniture of all our minds today began to be known and held; and it is only during a tenth of that time — some fifty years or so — that the evolutionist hypothesis and the discoveries of modern science, and the new methods and new knowledge of every kind, have effected those changes in our outlook on the world, and human life and history in it, that have made all views that do not take them into account seem out of focus — not really having to do with the world we know.

The theology which has been deemed Christian in the past, of course, from the very conditions under which it came into being, does not take account of them. But, as we have seen, a theology may be held to be Christian which in parts at least runs counter to what had previously been regarded as Christian. We want a definition of the term, but how are we to get it? We cannot make it depend on the teaching of Jesus for at least three sufficient reasons: one, that we cannot always determine precisely what that teaching was from the accounts of it that have come to us; another, that much of his teaching was conditioned by the ideas about the world and God's relation to it and ways of acting in or on it that belonged to the common notions of his age; and a third, that all that is specifically Christian depends on an interpretation of his own place in the whole scheme of things, which was hardly even implicit in his actual teaching, was only arrived at as a result of experience after his death, and was really a valuation of his significance in the light of his whole life and its impact on the world. So we could not make the teaching of Jesus alone the criterion of a Christian theology. We must include in our criterion the valuation of him of which the doctrine of the Incarnation has become the generally accepted expression.

Now there may be found some day a better way of expressing this in relation to current ideas and thought — a better category than "Incarnation", though the history of language in general, and theological terms in particular, rather suggests that we are likely to keep the term and enlarge its meaning. But the valuation of the fact of Jesus and the experience associated with him which it represents must determine the sense of the word "Christian".

So all that I should like to commit myself to in the way of definition is the negative opinion

that no theology can be called Christian that is inconsistent with the fundamental idea of the doctrine of the Incarnation. This idea must be central in a "Christian" theology: it must inspire it and permeate it — be the heart and life of it.

Bits Of Answers

I SHOULD expect general agreement with that proposition — but a good deal of difference of opinion as to what "the fundamental idea of the doctrine of the Incarnation" is. Jesus is recorded to have once asked his disciples, "Who say ye that I am?" — he asked them to try to place him in their scheme of things. And before the large world view of Incarnation was suggested, they gave mere bits of answers with all the marks of time and place and personal limitations on them. Peter made the first, a paradoxical answer for a Jew — "Thou art the Christ"; and that idea was afterwards filled out and transfigured by the rich experience and imagination of St. Paul so that the term could outgrow its Jewish associations and bear meanings which no one before had connected with it.

And various other answers were given from different points of view, representing what individuals or groups had found in him, like "Lord" and "Saviour". And we have descriptions such as "God in Christ reconciling the world to himself", or "He that hath seen [Jesus] hath seen the Father" and "He and the Father are one" — descriptions which are equivalent to partial answers to the question. Or folk-tale and legend — "myth" in the Platonic sense of the word — were invoked to help the answer out, like the stories of the Nativity and the Visit of the Magi.

All of these perhaps contribute something to the idea of the Incarnation. Certainly they have all influenced the traditional doctrine. But I think we can afford to leave them on one side and go back to the fountain head of the idea, and I should not find that in St. Paul's phrase in Col. ii.9, "in him [Christ] dwelleth all the fulness of the Godhead bodily", but rather in St. John's "the Logos became flesh". And of course not in that phrase isolated by itself, but in its context. It is a whole philosophy of existence that is implied in the prologue to the Fourth Gospel, and when we give to the question "Who say ye that I am?" the answer "the Logos become flesh", we are saying quite as much about the

world and ourselves as we are saying about him. It is part of a great complex of ideas.

What is this complex? Well, the learned and studious scholars, the antiquarians of our religion (I refer to them with the respect which is born of some knowledge of their work) have long been busy with the question of the origins of the Johannine conception. Where did the writer get it from? The Old Testament Memra, or Philo's Logos, or the Stoics? Or was it an idea in the air, like evolution today, that he caught up and used? We are not concerned now with this question, how he got it, but only with the question what it was, what use he made of it. It is certainly a great idea that he is handling. The term was there, ready to be used, and it was a term that meant both "thought" and "word", inward functioning and outward expression — thinking, reasoning, planning, and the outcome of all these.

But he was a thinker who was not fettered by technical terms. Besides the great word God, with which no religious thinker can dispense, he used only the terms of ordinary experience, like this term Logos, and life, and light, terms which will never grow obsolete as long as the world and man exist: and his doctrine of the Incarnation was stated by him very simply.

World Of Order

TO FIND a place for Jesus in the whole scheme of things, he went back to the beginning. He thought of the world we know as having its origin in a plan or purpose of which the existing order is the outcome. It is of course God's plan and purpose, and God's inward functioning and outward expression. It is a thoroughly organic conception.

The plan and purpose had never been realized fully. There was order in the world. In the Greek in which this thinker thought there is only one word for "order" and "world". There could be no world without order. But it was not ordered yet as it was meant to be. It is an ordering process that has been going on from the beginning. For this thinker there is nothing haphazard about it — no blind chance, no fortuitous concourse of atoms, to make the world of nature and of man. All things come into being in accordance with purpose, and apart from that purpose was not anything made that has been

made. It is the purpose that gives life to the whole, and is the light in what otherwise would be darkness.

It is clear that this thinker is affected by the picture-story of the beginning of things with which our Bible opens, and he thinks of man in particular as the highest outcome or exhibit of the ordering process. There has been darkness, and darkness still broods among men wherever this purpose-light of the scheme is not discerned, and their life is not true life unless it is directed to the furthering of the ordering process of the design: knowing the design and helping to fashion things after it.

Every man that is born into the world has within him as his own a germ of the life and a glimmering of the light. He has the potency of becoming, in the Hebrew idiom, a "child" or "a son" of the true life, a son of light; — or when the personal form is used, instead of the abstract, a son of God.

In some of them the germ did not grow as they grew, the light did not lead them. But others became conscious of the purpose and followed the light and lived the life. These were all those whom Justin Martyr, a later writer of this school of thought, called "the Christians before Christ". But to our interpreter of history, whom we know as St. John, there is no "before Christ" in this sense of the term — nor was there really to Justin.

For the design for man is in the beginning, and all the time, and all through the stages of the process. It is something finding expression, realizing itself, shaping man to its form and likeness, patient but persistent. It is not anything imported into the world from outside; there never was a world without it. It is at the heart of the universe, the secret of its process, and its goal. Just in so far as it emerges or is manifested there is light and life.

And St. John's valuation of Jesus is just that in him this purpose for all men did emerge in fullness, was visibly realized or, as he says, embodied, and made manifest to men in his life. The Word, the Logos, the purpose was seen, full of grace and truth, in all its attractiveness and power of revealing their real selves to men, in a human life which in its quality and achievement reached the highest divinely intended level.

Next Article: Continuation of this subject.

The Prelude To Greatness

By William S. Hill

Rector of St. Stephen's, Wilkinsburg, Pa.

AMONG the desires in the human heart is the urge to reach upward and outward. All of us at times long for fresh opportunities and new horizons; we yearn for experiences which will bring greater enrichment and fulfilment to our lives. And every now and then we need to be reminded that these things generally come, not when we are seeking them directly but when we are faithfully doing our daily work.

This elemental fact of life is illustrated in a negative way in various sections of the country where, like our own, there is considerable unemployment. As any job-seeker will tell you, it is easier to get a new job when you are already holding a position than when you are unemployed; you have a far better chance to get work if you are employed than if you are on relief.

This same basic fact is illustrated in a positive way in the Bible. The Scriptures are full of episodes in which some one was called to a new opportunity, or raised up to a higher level of existence, while he was faithfully performing his regular job. Gideon, as an example, was summoned to be a leader of his people while he was threshing grain; Moses was bidden to become a servant of God while he was tending sheep; and in various instances Jesus called his disciples while they were doing their ordinary chores, such as fishing, or mending nets, or collecting taxes. And this whole idea — that life generally provides new openings to those who are doing their best with what they have where they are — is summed up in this saying of our Lord's:

"If you do not guard what is small,
who will give you what is great?"

—Luke 16:10 as quoted in II Clement 8:5

Story of Saul

THE classic story of the person who was raised to new responsibility while he was faithfully performing his ordinary job, is the one which tells of Saul's anointing as king while out searching for his father's lost donkeys. This is the story which boys and girls study today in their Sunday School classes, and it will repay us to examine it in some detail.

In the background is the fact that the people of Israel felt they needed a king. A deputation had gone to Samuel, the honored prophet, and had

made it clear that without a monarch to preserve order within, and to lead the people in battle against attacks from without, the situation would go from bad to worse. Coming to the point, they said, "Give us a king to rule over us." This request puzzled Samuel deeply. Whom should he choose? What qualifications should a king have? Such questions as these drove Samuel to seek enlightenment in prayer.

Now for the foreground of the story: A young man named Saul, of the tribe of Benjamin, was the son of a moderately well-to-do farmer and stock-breeder. One day some of the donkeys were lost, and Saul, accompanied by a servant, was sent to look for them. The search was a long one; it took them up hill and down dale far from home — in fact, all the way to the place where Samuel lived. In some way, Samuel heard of Saul, as well as of the courage and resourcefulness he had shown in looking for the donkeys, and when he actually met the young man he knew immediately that here was the person he had been looking for to serve as king. Accordingly, he anointed him on the spot.

The essential point of the story is, of course, that Saul showed himself worthy to be a king because of the thoroughness and competence with which he went about doing a humble chore — in this case, looking for a few stray donkeys. By guarding what was small, he showed himself worthy to be entrusted with what is great.

Jesus made this concept the subject of many of his parables. Indeed, my impression is that more of his parables deal with this than with any other single idea. Time and again our Lord told of a man who departed for a far country, having entrusted his servants with various responsibilities, and who later returned to reward, or to punish, those servants on the basis of whether or not they had been faithful in the discharge of their duties. In a variety of ways, Jesus sought to teach the lesson contained in this phrase:

"If you do not guard what is small,
who will give you what is great?"

Guarding The Small

OF COURSE, I realize, just as you do that the person who faithfully guards what is small is not always entrusted with something great.

It sometimes happens that the most deserving and the most capable person is not the one who gets the promotion; it occasionally occurs that the man who is given the honors is not he who is most skilful in doing the job but he who is most adroit at fooling the public.

Again, I realize just as you do, that a person who is capable of doing a small job may be incompetent when it comes to performing a large one. In fact, this proved to be the case with Saul himself. Though he had considerable ability, Saul was not a big enough man to be a king; as a consequence he brought trouble upon himself and his people.

What is more, I realize, just as you do, that a person may become so absorbed in the details of his job that he never lifts his eyes to see the larger possibilities of life. An example of this is provided by de Poncius, the explorer, in his account of his life among the Eskimos.

A man named Tutiak was one of the first Eskimos the explorer had ever seen. They met in a small trading post on the fringes of the Arctic Circle; and what puzzled de Poncius was that Tutiak was so very silent, sullen, and uncommunicative. The explorer expected the Eskimo to tell him about himself and his way of life, or at least to ask the white man about his own country. Instead of this there was a stony stillness; all attempts the white man made to start a conversation ended in failure.

In time, the explanation came out. It was the season when no sleds could run for want of snow and when, accordingly, the Eskimo dogs carry packs. Tutiak was about to go on a fishing expedition to get food for his family; he needed rope to tie bundles to the backs of his dogs; and in the whole trading post nothing mattered to him in the least but a length of rope. The wealth of the Indies, the Queen of Sheba, or the King of Denmark could have been in that trading post, and none would have meant a thing to him. All that he had on his mind was getting his hands on a length of rope, and the other possibilities which the trading-post offered were as nothing.

But when we have made allowances for these things — when we recognize that it is not always the most capable who get the highest rewards, when we take note of the fact that a person who succeeds in a small job may fail in a large one, and when we admit that a man may become overly pre-occupied with things that limit his

outlook — still, we have to go on to concede the wisdom of Jesus when he asked:

“If you do not guard what is small, who will give you what is great?”

Work Well Done

THE man or the woman who carefully guards what is small — the person who faithfully performs his daily chores — makes two discoveries: first, that work well done can be a preparation for something better; and second that work well done can be a source of satisfaction in itself.

Consider the first — work well done as preparation.

This is the time of year when seniors in high school are wondering about their admission to college. Are they going to get into the college of their choice, or not? And as they worry and wonder, they wish they had studied harder that they had made a better record in high school, that they had applied themselves with more diligence. They may even warn their younger brothers and sisters to make the most of their schooling, for even though they don't phrase it in this way, they have discovered the truth of the saying, “If you do not guard what is small, who will give you what is great?”

Again, not too long ago there appeared in Pittsburgh a Hindu teacher named Swami Saraswati who was on a round-the-world lecture tour proclaiming the truths which the great religions of the world had in common. He had hoped to do this ever since he had been a very young man, but his spiritual teacher had told him that his effectiveness would be small unless he first understood people as they are and as they live. So the man went to medical school, became a doctor, and for twenty years practiced medicine in a city slum. Then, once he had experience in helping people care for their bodies he felt himself ready to learn to help them care for their souls. His years in the slum were a guarding of what is small, so he could in time be entrusted with what is great.

Now let us consider the second factor — work well done as a source of fulfilment in itself.

Once, there was a doctor's son who more than any thing else wanted to be a farmer. He went to agricultural college, he scraped up all the money he could get, and finally made a down-payment on a moderate sized farm in Kentucky. But the going was rough. He didn't know too much about cutting corners; he tried some experiments which turned out to be financially dis-

astrous; and besides, farmers weren't getting any too much for their produce. Accordingly, he got scared that sooner or later he would lose his farm, and in time the idea obsessed him. Finally he consulted his brother-in-law, a perceptive man full of common-sense.

"What would you like to do above everything else?"

"I want to be a farmer."

"Where would you most like to farm?"

"Right on the place where I am now."

"What would another farmer do on your place to make a go of it, that you aren't doing?"

"Well, when I started out I made some serious mistakes; but right now I think another farmer would do about the same as I'm doing."

"If this is true," the brother-in-law concluded, "you're never going to lose your farm. You're doing what you want to do, where you want to do it, in a way it should be done. What more can a man ask?"

Work well done, you see, was seen here as a source of deep fulfilment, as indeed it is.

What It Adds Up To

IN GREEK mythology there is the story of the Danaides, the daughters of King Danaus, who had committed a serious crime and whose punishment consisted in this: throughout eternity they were forced to spend each day carrying water in buckets and pouring it into a leaky cistern. The labor was all in vain; the water flowed out of the cistern as fast as it was poured in; but still the work had to go on and on forever.

There are moments in the lives of most of us when, as far as our daily work is concerned, we feel like the Danaides. We feel that we are performing the same old task in the same old way at the same old time of the day, and we wonder — for what. There are occasions when we feel as Saul must have felt as he trudged up hill and down dale looking for his father's donkeys and not finding them. In other words, we wonder what our faithfulness, our conscientious efforts, add up to.

But Christianity assures us that they add up to a great deal. The Old Testament repeatedly reminds us of people who were summoned to a new opportunity or raised to a higher level of existence while performing their regular jobs. And Jesus, in a number of parables made the point summed up in this question:

"If you do not guard what is small, who will give you what is great?"

Don Large

Let God Finish The Job

WHEN President Truman gave the signal on that fateful day in 1945, it was an air force major named Claude Eatherly who flew the B 29 bomber which dropped atomic death upon Hiroshima.

Now maybe Harry Truman didn't grasp the enormity of the demonic destruction he was unleashing when he gave this act his blessing. Or if he did grasp it, it may be that he is too "well-adjusted" to this age of violence to feel any overwhelming guilt. Incidentally, to be serenely "adjusted" to an evil generation may be calming to the nervous system, but it's ruinous to the soul.

In any case, Major Eatherly couldn't have known in advance the chilling potential of what he was about to do. Yet his life ever since has been almost literally torn asunder by a sense of unredeemed guilt.

Driven by demons which give him no rest, he has "compensated" for his feeling of total unworthiness by being totally unworthy. Across the torturing years, therefore, he has plunged himself into a life of crime. If his conscience was going to hang him anyhow, he apparently felt that he might as well be hanged for a ravening wolf as an innocent sheep.

To compound his felonies, the former flier has also tried twice to commit suicide. Despite all that his comforters can say, he still cries, "I do feel I killed those people at Hiroshima. I wish I could die!"

In an effort to free him of his remorse over the death of 100,000 men, women, and children, the veterans administration has put a battery of psychiatrists to work on Eatherly. This development sharply arouses my curiosity. Burdened by this inexorable guilt across the years, did the pilot never try the sacramental counsels of the Church? I pray that he did, and that he never stops trying — psychiatry or no psychiatry.

For there's a profound error at the heart of today's popular notion that the analyst's couch has supplanted the confessional booth.

Psychiatry, God bless it, can often bring to an emotionally disturbed soul a better balanced and

therefore a less subjective picture of reality. But it doesn't possess the tools of God's forgiveness and absolution.

Well worth noting is our Lord's parable on this subject. The man possessed of devils was finally able to dispossess the evil usurpers. Then, having succeeded in this laudable eviction, he promptly swept the soiled house of his spirit clean. But he made the mistake of leaving it empty. It was thus easy, at this juncture, for a tribe of even more demonic devils to take advantage of the unused quarters and to move in. And, says Jesus, the last state of that man was worse than the first.

I hope the analysts won't blithely assure Eatherly that his guilt, in which we all share, is insane, and that to be emptied of it will make him "normal." His guilt is the sanest thing about him. On the other hand, a self-destructive life of delinquency is admittedly a poor reaction to remorse. I'm sure the psychiatrists will start here. And I'm also sure that they'll point out that wrongs can be sacrificially suffered and then, under God, righted — provided that God is allowed to finish the job begun under Freud.

So let the journey back to health begin in the analyst's office, but let it end at an altar-rail.

Pointers for Parsons

By Robert Miller

The other day I came across the phrase "a no-hell church" and the writer had in mind a church from whose pulpit the word "hell" had not been spoken in twenty years. It set me thinking and I decided that I hadn't preached about Hell ever.

Of course the Creed says "He descended into hell" but a recent rubric allows us to believe that this means Christ went into the place of departed spirits. This is very different from the idea of Hell as a place of torment, and that is the idea that gives point to the parable of Dives and Lazarus. Dives wants his brothers to be specially warned against it.

The gospels never suggest that the lot of the wicked is easy or that the last judgment is to be taken lightly. In the middle ages and later the torments of hell were depicted realistically and

they were very real to Jonathan Edwards and to many a frontier preacher.

They are not very real to us today, and if there is a hell we hope there will be nobody in it. We might not believe in universal salvation but we might as well for we do not like to think of anyone being in hell or suffering eternally. If we contemplate their future state at all we trust that those who died in the Lord have entered upon the life of perfect service and are happy. As for those who do not die "in the Lord" we remember that God is love and feel that even these may find mercy.

The difficulty that we "good people" face in the idea of hell is the difficulty of believing that God could let anyone suffer eternally. Decent people do not want to make others suffer. They seek to relieve suffering. It is only the sadist who delights in pain. Decent people will see a kindly purpose in pain if it leads to cure of some grave condition, but how can eternal torment be justified?

Of course one may say that the fires of hell are the fires of love or that fire is a way of describing the suffering that the soul experiences when it realizes that it has cut itself off from God. This helps, but must this suffering be eternal? We cannot believe so. It seems to deny that God is love. So without exactly denying the reality of hell we manage to make it less hellish.

We lose something as a result. We lose the sense of urgency, the note of an eternal destiny hanging on a moment's decision; we weaken the stern warnings to the wicked, and that in a day when wickedness is as virulent as ever. We slip into the idea that "all God's chillum got wings" and that all men are God's children, even the bad ones.

It may be comforting, but it is not scriptural. We must perforce preach judgment. At least anyone would think we must—if they did not know us.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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THE WITNESS

Tunkhannock

— Pennsylvania

BUSINESS TECHNIQUES URGED FOR CHURCHES

★ More proven business techniques, such as two-way communications and consultant managements, should be applied in churches by lay leaders to give ministers additional time for their pastoral work, according to over 70 per cent of 400 Christian men surveyed in Lubbock, Texas.

"This would put more men to work in their churches and free ministers from details which keep them from doing their primary pastors' jobs," they said.

Laymen interviewed in the study represented seven Protestant churches and five denominational groups in the area. Conducting the survey was Christian Men, Inc., a group organized recently to finance research projects on lay witnessing to Christianity.

Only four per cent of the men said they believed their knowledge of the Bible was "adequate." Forty-two per cent said "not so good," 36, "fairly satisfactory," and 17, "poor."

A little more than 70 per cent of the interviewees replied that today's most urgent need was for more Christian men "to deepen their spiritual lives." Only five per cent believed that this need can be satisfied by more Christian laymen's groups.

Asked about this country's so-called religious revival, 56 per cent said it was "real," two, that it was "false," 28, that "no one knows if it is true or false," and 14 that they had not given the matter much thought.

EVERY OTHER WEEK

★ The next number of The Witness will be the issue of June 18th, since our schedule is every other week until September 15th. The articles by the Rev. J. F. Bethune-Baker and the series on "What's Going on Here?" will be featured through the summer.

CONVENTION OF MISSOURI

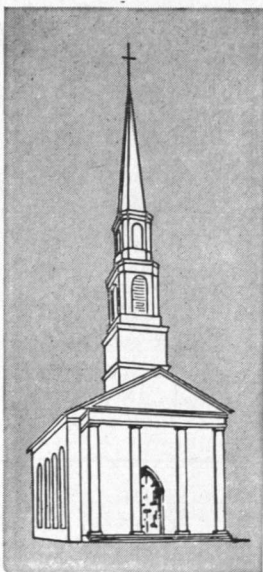
★ The convention of the diocese of Missouri was held in Christ Church, Cathedral, St. Louis, May 20-21, 1959. This had been postponed from May 5-6 because it was found the earlier date came too soon after the consecration of Bishop Cadigan.

This was his first convention and during the service he was installed as the seventh Bishop of Missouri, having served only one month as bishop coadjutor.

In Bishop Cadigan's address he spoke at length on what he hoped his episcopate would mean to the people of the diocese. Chief among his endeavors will be the pastoral side of the ministry; he would like to

be known as a good pastor. He also urged the people of the diocese to give attention to the forthcoming campaign for a diocesan development fund. This campaign had been scheduled for 1958-1959, but because of the election of Bishop Lichtenberger as Presiding Bishop and the consequent necessity of electing a new bishop the campaign was postponed for a year. He suggested the objective of the campaign be raised from \$500,000 to a \$1-million.

In its business session the convention took action to reaffirm the plan for a campaign for capital funds and removed the upper limit of the objective. The council is to study the additional needs and to set the higher goal.



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TRYING TO FIND OUT ABOUT WOMEN

★ The commission on the status and training of professional women in the Church, met May 25-27 in the diocese of Erie. Bishop Hall of New Hampshire is chairman and the Rev. John M. Allin, rector of All Saints College, Vicksburg, Miss., is the member assigned the job of finding out what's going on right now. So if you know of a professional woman doing an unusual job for the Church let either Bishop Hall or Mr. Allin know.

The commission's task is ● to estimate what opportunities now exist or might be developed for women for full time professional work in the Church

● to determine whether the present educational facilities and program are adequate for training for these opportunities

● to determine whether canonical recognition should be given women Church workers through an official relationship with the bishop for guidance and oversight

● to recommend such action to the General Convention of 1961 as the commission might deem appropriate.

The commission is endeavoring to secure the findings of all recent studies in this field. The unit of Church vocations of the National Council was enlisted to aid in assembling this data. The suggestions of clergy, of women in Church work and from the laity in general are requested by the commission.

The Pay Angle

Women college graduates of the class of 1957 who went into religious work received an average starting salary of \$3,167 a year, the women's bureau of the department of labor has reported.

The survey, published under



BISHOP HALL heads commission trying to find out about women

the title "First Jobs of College Women" was based on reports of 63,945 women graduates from representatives colleges and universities throughout the nation.

Of this group, 370 went into full-time religious work upon graduation. They received salaries that averaged almost 20 per cent less than those of their classmates, as a whole.

The average starting salary for all women college graduates was \$3,739, the report indicated. The only groups receiving less

pay than religious workers were those who took jobs as retail sales clerks, who averaged only \$2,860 per year, and those who took jobs as typists and averaged \$3,104.

In comparison, women who were employed as chemists earned an average starting salary of \$4,847 and those working as mathematicians and statisticians earned \$4,675. Those who entered the teaching field, as did more than 50 per cent of the women graduates, earned an average starting salary of \$3,799.

The survey showed that the number of college women who entered religious work sharply declined in 1957, as compared with the graduating class of 1956 in which 615 women took such church positions. The average starting salary earned by graduates of the class of 1956 was \$2,960 a year.

The average salaries earned by women college graduates increased almost \$300 between the class of 1956 and the class of 1957, while the salaries earned by those entering religious work increased less than \$200, thus widening an already existing gap.

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Presbyterians of Scotland Reject Proposal to Have Bishops

★ By a narrow majority of 34 votes, the General Assembly of the Church of Scotland (Presbyterian) rejected a proposal that the Church adopt a system of bishops in a move toward unity with the Anglican Church of England.

Delegates to the annual Assembly voted 300 to 266 against the "bishops - in - presbytery" idea, which also had proposed that the Church of England adopt a system of lay elders on the pattern of the Presbyterian form of government.

These proposals, said a report of the Inter-Church Relations Committee, were "unacceptable in their present form." The Assembly went a step further by stating that they were unacceptable because they implied a denial of the catholicity of the Church of Scotland and the validity and regularity of its ministry within the church catholic.

The system of Presbyterian bishops and Episcopal lay elders was first proposed in the joint report on relations between Anglican and Presbyterian Churches two years ago. Last year, the Assembly voted to send the report to the presbyteries for study.

Reporting on the reaction of the presbyteries, the committee said 39 presbyteries rejected the proposals, and 16 stated that the Anglicans must first recognize the validity of the Presbyterian ministry.

Following the Assembly vote, A. C. Craig of Glasgow University, convener of the committee for three years, announced his resignation. "The Church of Scotland has made a switch in its policy and the Church now needs a new man to take over," he declared.

He said that doubt had been

cast on the nature of the unity to be sought between the Presbyterians and Anglicans, and asked the Assembly to honor its obligation to seek and promote union with other Churches.

"Sacramental union," said Craig, "connotes far more than a mere dribbling kind of intercommunion affecting only a few individuals occasionally and in special circumstances."

He warned that if the Assembly rejected this policy it would "in effect be turning aside from the main stream of the ecumenical movement and retreating into a citadel of spiky Presbyterianism."

The joint report was drawn up by theologians of both communions following discussions

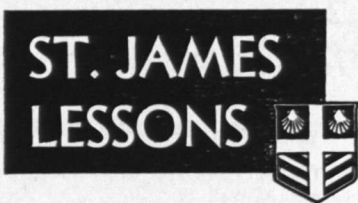
between representatives of the Church of England, Church of Scotland, the Presbyterian Church of England, and the Episcopal Church of Scotland.

METHODIST GROUP ASKS NATIONS NEUTRALIZE

★ Both the free and Communist worlds were urged by the Methodist Federation for Social Action to "neutralize, and denuclearize" Germany, Poland and Czechoslovakia.

In a resolution adopted at its national convention, the federation also asked that Germany be reunited by free elections.

Other resolutions approved by the federation called for the abolition of all nuclear weapons testing, recognition of Communist China by this country and the United Nations and an end to the U.S. trade embargo on China.



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PEOPLE

CLERGY CHANGES:

ERIC GEIB, formerly curate at St. Mark's, Evanston, Ill., is now rector of St. Mary's, Nebraska City, Neb.

RICHARD A. HENNIGAR, formerly ass't at St. Stephen's, Lynn, Mass., is now vicar of All Saints, Whalom, Mass.

JOHN LANGLITZ, formerly vicar at St. Clair and Sullivan, Mo., is now rector of St. Augustine's, St. Louis.

LYLE E. SCOTT, rector of St. Mary's, Reading, Pa., has accepted the rectorship of Grace Church, Kingston, Pa., October 1.

STEELE W. MARTIN, rector of St. Mary's, East Providence, R. I., has resigned to accept a teaching position in the seminary at Perto Alegre, Brazil.

HERBERT J. DOWLING has resigned as rector of St. Matthew's, Jamestown, R. I., because of ill health.

BRUCE WEATHERLY has resigned as rector of Trinity, Covington, Ky., to become rector of Trinity, Moorestown, N.J.

CALVIN R. MILLER, formerly rector of St. Paul's, Newport, Ky., is now rector of All Saints, Selinsgrove, Pa.

RALPH E. MACY, formerly vicar of St. Paul's, Altus, Okla., is now assistant at St. Paul's, Lubbock, Texas.

J. MARSHALL ROBERTS, formerly tutor at General Seminary, is now curate at St. John's, Oklahoma City.

L. HAROLD HINRICHS, formerly rector of Grace Church, Honesdale, Pa., is now vicar of St. James, Lewisburg, W. Va.

KONRAD E. KELLEY Jr., formerly of Hebbronville, Texas, is now assistant at St. Clement, El Paso, Texas.

THOMAS R. MARSHALL, formerly rector of St. Paul's, Pomona, Cal., is now full time dean of the Pasadena convocation of Los Angeles.

G. EDWARD CROWTHER of Oxford University, England, is now Episcopal chaplain at the University of California, Los Angeles.

ORDINATIONS:

STANLEY H. GREGORY, student at Virginia Seminary, was ordained deacon by Bishop Lewis of Salina on April 25 in the seminary chapel. ELBORN E. MENDENHALL, student at General, was ordained deacon at the same service. Acting for the bishop of Honolulu, IVER J. TORGERSON, student

at Virginia, was ordained at the same service.

JOSEPH R. BECKMAN, on the staff of Trinity, New Orleans, was ordained deacon by Bishop Noland on May 12th.

ARLO L. LEINBACK was ordained priest by Bishop McNairy at St. Luke's, Hastings, Minn.

DONALD C. MUTH, curate at the Ascension, Lafayette, La., was ordained priest May 23rd by Bishop Noland.

TROY A. KEELING was ordained priest by Bishop McNairy at St. Paul's, Minneapolis, where he is assistant.

* ADDRESS CHANGE *

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- BACKFIRE -

Gordon S. Price

Rector of Christ Church, Dayton, O.

Thanks for the great job being done with *The Witness*. The series on *What's Going On Here* is a real service to the whole Church. I hope that Ben Arnold's article may be had in reprints since every member of the down-town church should read it.

Note: We have not made reprints in spite of many orders, since a follow-up article by the rector of Christ Church, Cincinnati, is planned for a later number.

Alfred Goss

Layman of San Mateo, Cal.

Your issue devoted to the formation of the Overseas Mission Society may well mark a milestone in the development of the mission spirit in the Episcopal Church. The chief advantage of the Society is that it is not official. It is therefore free to pursue its objectives with enthusiasm. The great difficulty of all official projects is that they have to make so many deadening compromises. This is an inescapable consequence of the freedom of conscience which we enjoy in our Church. I would not change that for anything. But we do need a free voice that can speak with zeal regarding missions. More power to the Overseas Mission Society.

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A. F. Gilman

Layman of Palatine, Illinois

The Rev. James Joseph and the Rev. Massey H. Shepherd seem to be plunging for Holy Communion on Sundays and Morning and Evening Prayer on weekdays. That would be all very well if we were living in a monastery but unfortunately in this day and age if the average layman is to hear Morning Prayer it will have to be on Sundays.

These gentlemen seem to forget that our Lord said "whenever two or three are gathered together in my name there am I in the midst of them."

He didn't say anything about Holy Communion as a sacrament. That came out of the Roman Church.

Howard A. Bailey

Layman of Simsbury, Conn.

The saying "God is Love" should have much fuller application today. In world affairs we see hatred the prevailing influence. Those who live behind the Iron Curtain are held to be scarcely human. They must be hated and cannot be trusted to keep any agreements.

But by taking this attitude we are

really injuring ourselves. For in these days of atomic and hydrogen bombs and guided missiles a world war would mean the destruction of civilization, according to scientists. In order to prevent war we must have agreements, and for us to say we do not trust our opponents is no excuse for not attempting to make such agreements. "Love thy neighbor as thyself" applies to more than our next door neighbor. It means anyone throughout the world. Let us practice the spirit of brotherly love in our international relations and the threat of atomic war will speedily disappear.

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