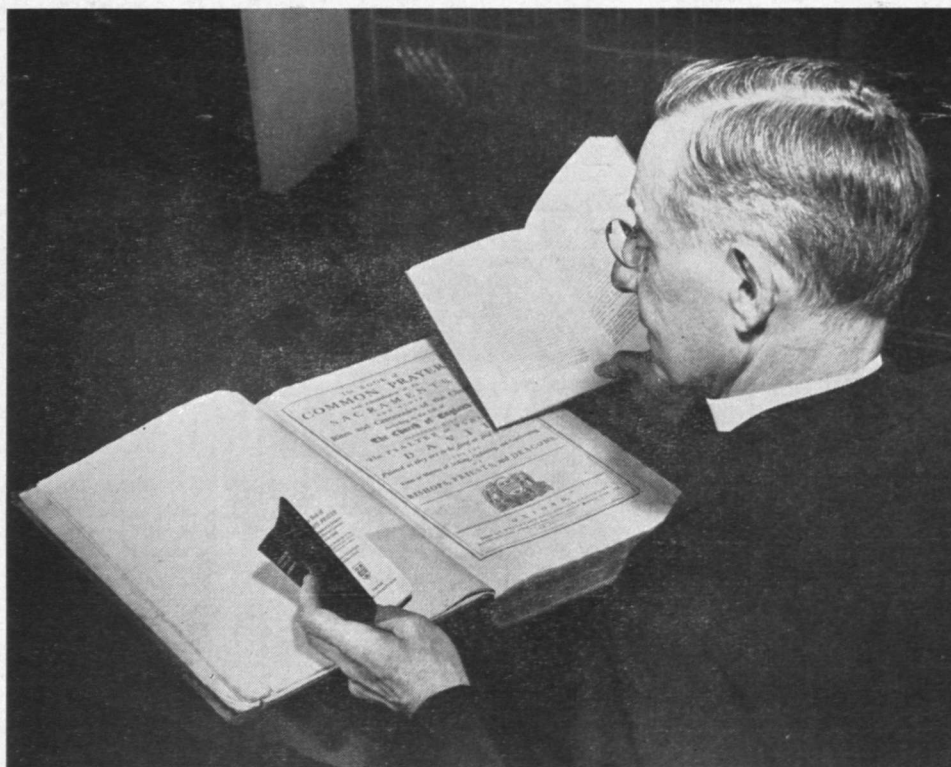


The **WITNESS**

OCTOBER 8, 1959

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Bishop Foote on Town and Country

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For Christ and His Church

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

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Story of the Week

American Church Life Blasted At Youth Conferences

★ Many modern American Church members are "no more than pagans with a fringe on top," a college dean told some 160 delegates to the anniversary meeting of the United Christian Youth Movement's General Council at Lake Geneva, Wisconsin.

"They are as confused and as empty of any profound sense of life's meaning as their contemporaries who are unchurched," asserted William G. Cole, dean of freshmen at Williams College.

Organized at Lake Geneva in 1934 the organization is the youth agency of the National Council of Churches. Co-operating in the movement are 30 Protestant and Orthodox denominations.

Pulling no punches in a critical analysis of contemporary American culture, Cole labeled this present era as "the age of meaninglessness." In explaining the "predicament of modern man" he drew heavily from novels, since, he observed, few theologians are at work on the "bacillus of meaninglessness." He added that for the most part the examination and analysis is taking place in the secular laboratories.

The dean referred to such authors as Melville, Hawthorne, Nietzsche, Marx, Dostoevski, O'Neill, Arthur Miller and Tennessee Williams as depicting

man's enemies as despair, futility and meaninglessness, all of which points, he stressed, "to the tragic spiritual vacuum of the 20th century man."

"The symptoms are obvious enough," he declared, citing "the tragic split between East and West, of the appalling absence of vision on the part of the leaders of the nations, which simply reflects the anxious selfishness of their constituents; the widespread personal loneliness and emotional insecurity breeding in the shadows of an economy which increasingly threatens de-humanization and de-personalization; and the geometric growth of mental and nervous disorders."

"The outward signs of illness are obvious," Cole emphasized. "Our world is sick because we are sick. The plague begins in the individual."

He intimated that the current "return to religion," exhibited by increased church membership, religious books, movies, radio and tv programs, as well as tin pan alley with its several hit-songs, ranging from "The Bible Tells Me So," and "The Man Upstairs," to the highly sentimental "He," is simply another symptom of our time.

"It is exactly in such a tale world that vital religion is so wholesomely to be desired," he said, adding: "For man can-

not live without some sense of purpose or direction. This is the significance of the oft-repeated assertion that man is incurably a religious creature."

Religious In Jazz Setting

★ Jazz, worship, Matt Dillon, prayer, Auntie Mame, ritual — they were all ingredients in programs presented at a conference of 6,000 Methodist young people at Purdue University.

In a concerted attempt to be "off-beat" if not "beat" in the presentation of the "ultimate purpose" of life — and the Christian view of that purpose — program leaders went the whole way to get away from the conventional.

A foretaste of what was to come was presented at 6:30 a.m. one morning during the week-long quadrennial national convocation. More than 1,000 delegates got up early to attend a prayer service with a jazz setting. Another 1,000 were turned away.

Read by Roger Ortmyer of Perkins School of Theology, Dallas, was John Wesley's "Order for Morning Prayer." As he read, a nine-piece jazz combo played music written by Edgar Summerlin, North Texas State College music teacher. The congregation sang hymns as old as the Church's ritual, while the jazz musicians improvised on "upbeat" treatment of the tunes.

Unusual as the program was, it represented an attempt by Church young people to express religious feeling and meaning

through cultural patterns of American youth today.

Reactions of those who attended were mixed. "It really gets you," said a Waterford, Pa., teen-ager, Lynda Humes. "It was strange enough to be interesting," added a delegate from Cleveland, Richard Celeste.

Some ministers who attended weren't so enthusiastic. "I half expected some of the people there to get up and walk out," said the Rev. Stanley Gangel of Bloomfield, Neb., long-time director of Methodist youth work. The Rev. Joseph Bell of Nashville, Tenn., thought that at times the music "seemed to get in the way of the words."

Television's western dramas came in for a spoofing — with a serious ending—at an evening program entitled "The Sheepherder," written by Prof. Ort-mayer, and with jazz again by Summerlin. The marshal in

this case was named Judah. He shoots Michael, a shepherd who is a threat to the cattlemen — but from there the play goes to Eden and a beatnik night spot to show how people throughout history have acted toward those who appear to threaten their security and social status.

Continuing the unusual character of the convocation program, a series of readings from modern plays and a novel was presented under the title of "A Dramatic Presentation." That's where Auntie Mame came in. The readings purported to show "life coming alive at crisis, tension moments."

Harold Ehrensperger, associate professor of the creative arts at Boston University School of Theology, was producer of the latter program. It was followed by the Dave Brubeck jazz quartette — with dancers, singers, choir, readers.

tion said, "we know that where there is strife, thou wouldst have peace; where there is despair, hope; where there is fear, faith; where there is error, truth. Inspire us, we pray, to continue to seek those lights that dispel shadows and overcome darkness."

When his time came to speak, Mr. Khrushchev recalled the clergyman's words, calling the invocation "a prayer for peace and understanding among all nations." In the Soviet Union, he added, "the atheists, the believers and the priests and the different religions represented in our country are all united by one thought irrespective of their creeds."

"That one thought," he said, "is to do all in their power to insure peace between our peoples and between all the nations of the world. All our men of the Church ask yours to give their prayers. Pray for peace and for friendship between our countries, between all countries."

The Soviet visitor also thanked Roman Catholic Bishop John J. Wright of Pittsburgh for "appealing to all the believers of the city to welcome me and to show themselves as good hosts to promote the improvement of relations between our countries."

Declines Invitation

Newspapers throughout the country front-paged the news that President Eisenhower has invited the Prime Minister to attend church with him in Gettysburg on September 27th. The President, following the service, told the minister that Khrushchev had declined because "it would be a shock to his people."

Two things happened at the press conference in Washington that afternoon, which were not generally reported. As soon as the Prime Minister had finished answering questions, he was approached by the Rev. Joseph

Khrushchev Gives Little Attention To Religious Forces Here

★ Most of the news that the Witness has received from Religious New Service about Khrushchev's visit has to do with prayer and church, and there has been reams of it. The Prime Minister used the word "God" on many occasions, which was variously interpreted—some saying that it shows that he really believes in a Divine Being after all; others maintaining that it shows what a hypocrite the man is.

In Pittsburgh Bishop Pardue urged that an invocation be said before a luncheon and said that the absence of prayers during the visit was an "abdication of the American religious tradition in favor of the traditions of Communist atheism."

Bishop Pardue recalled that

just before the civic luncheon, Chancellor Edward H. Litchfield of the University of Pittsburgh and Mr. Khrushchev were sitting together when the educator leaned over to the Russian leader and told him that it was an American custom to say a blessing before events such as the one about to take place. "I'm sure you would not want us to stop this custom because you are here," Bishop Pardue quoted Mr. Litchfield as saying.

Then, according to the bishop, the Soviet leader leaned over and patted the chancellor on the knee, saying, "By all means follow your customs." Bishop Pardue also said he heard that Mrs. Khrushchev later asked for a copy of the prayer.

"Almighty God," the invoca-

Prunskis, rector of St. George's, a Slovenian parish in Chicago. The clergyman spoke to Khrushchev in Russian, and handed him an envelope, requesting that the Prime Minister see that the mother of the pastor be allowed to come to the United States. Mr. Khrushchev replied, "I will do that."

Religion In Russia

Also during the conference the Prime Minister was asked this question:

"Those of us who went to the USSR with Vice President Nixon were surprised at the number of young people in church. If there is an increasing interest in religion, what will

be your attitude toward the churches?"

The Russian leader replied that "the question confirms the fact that we do have full freedom of conscience and religion in our country."

"The large number of young people in churches," he said, "is perhaps partly explained by the feeling of curiosity. Many of our young people hear about religion, about God, about the saints, about church ceremonies, and they have a curiosity about it. Even if each one of them goes to church only once, they're so numerous that the churches would be full and the doors would never close . . ."

scious elements involved in industrial relations, and pointed out that material conditions were only a part of the problem.

He declared that strikes often took place for other than the reasons given by the striker, and reminded the school that many contemporary strikes were not even overtly concerned with wages.

Money, he argued, was no longer a real incentive and said that people would take as much as they could get and still work at the same rate.

One of the problems of modern industry was the fact of the "faceless mass" of people in control; the worker no longer had a determinate "boss" on whom he could put the blame, and with whom he could have a row; this was psychologically unsatisfactory.

The British School of Sociology Debates Rewards of Work

The subject Work and its Reward provided the title and theme for the Church Union Summer School of Sociology which met last month at Jesus College, Oxford, England.

The first speaker, Michael Fogarty, professor of industrial relations at University College, Cardiff, set out to examine the current assumptions of wage policies.

He concluded that these could be reduced to four:

- Equal pay for equal work or ability
- Security (provision for retirement, and injury)
- The wage system should fit into the general structure of the economy
- There should be no trading of wages against conditions of work

He then went on to point out how similar these principles were to the scholastic conception of a "just wage"

- Pay should correspond to work
- A living wage should be paid

- Wage rate should be consistent with the common good

- Only limited trading of wages for conditions.

His conclusion was that our basic ideas were sound, and also that our detailed machinery for wage-fixing was satisfactory; there was, however, he maintained, a lack of general strategy linking the two; in addition to which many of the concepts involved needed closer examination.

The school discussed some of these problems with particular reference to the question of differentials, and disagreement became apparent regarding the basis upon which differentials should rest.

The majority obviously felt that differentials should be determined by the social status of a job, while others felt ideally rates should be determined by supply and demand.

Dr. J. A. C. Brown, the industrial psychologist, dealing with "Responsibility in Industry," emphasized the uncon-

More Responsibility

The only way to make men more responsible was to give them more responsibility and treat them as cooperators, who should be told the purpose of the work they were doing.

The moral problem of the responsibility of the various sectors of industry, came up in the general and group discussions.

Should trade unions be responsible to the community or only to their members? What should be the purpose of industry — to make profit (i.e. responsibility to the shareholders)?; to produce goods (responsibility to consumer)?; to pay high wages and provide good working conditions (responsibility to workers)?; to contribute to a healthy society (responsibility to the community); or just to go on (responsibility to managers)?

Mr. George Goyder, chairman and managing director of British International Paper and a member of the Church Assembly, thought that industry

was today being run by the shareholder to an unjustifiable extent; and the profit which the shareholder received was much higher than was warranted by the risk involved. He called for a reform in company law by which a firm would be delivered from an unjust control by shareholders, so that it could then be run, not merely for profit, but for the good of the community and for the long term interest of the firm itself. This he claimed, was a Christian policy, and the Church should give its backing to the scheme.

Profit Motive

The members of the school considered Mr. Goyder's ideas important, and felt that profit should not be the aim of industry (even if it were the best test of ability and economy).

But, they asked, would all managers behave as responsibly as Mr. Goyder suggested, if the control of industry were put in their hands? Yet the whole problem of the responsibility of industry to the community is a vital one and must sooner or later be faced.

On the question of advertising, some members thought that industry was lacking in responsibility in the way it created "fake wants" in the consumer, while others felt that most wants were artificial (houses for example, since all might live in caves); also it was suggested that consumers were not as stupid as was sometimes thought; the answer to the maldistribution of goods was not the limitation of advertisers' freedom or consumer choice, but a more equitable distribution of wealth in the community.

Greater Leisure

The recurrent problem of repetitive work was considered and suggestions were made on how such jobs could be humanized — for example by moving people around and by giving

them some conception of the purpose of their job. Others were more sceptical about this and thought that increased leisure was the ultimate solution.

The subject was well summed up by Miss Helena Charles of the Industrial Christian Fellowship, who linked together the various papers and discussions in a helpful and concise manner. She felt in particular that Professor Fogarty was over optimistic in his assessment of the present situation.

Although the school reached no formal agreements and passed no resolutions, much was done to examine in the light of Christian doctrine the current assumptions and arrangements of society in the sphere of industrial relations. It was, however, unfortunate that a trade unionist was not among the platform speakers. But the Trade Union Congress was unable to provide one owing to their pending conference.

The president Rev. Professor V. A. Demant, announced that next year's school will be concerned with the moral and industrial problems of a multi-racial society.

INNER CITY CHURCHES ISSUE APPEAL

★ An urgent call to save the downtown church has been issued by a national group of Episcopal clergymen meeting in the Southern Ohio diocese.

"Halt the bleeding process . . . reverse the trend," the call asks.

"Pour the vigorous maturity of the suburbs not only into the new suburban missions which are terribly important but also back into the new missionary country which the inner city has become."

The call, together with suggestions for carrying it out, is addressed to the Episcopal House of Bishops. If that body



GORDON S. PRICE

approves it during its meeting in Cooperstown, N.Y., Oct. 17-22, it will become part of the strategy of Episcopal dioceses throughout the nation.

The call to action was drawn up by clergy from Episcopal churches and cathedrals in downtown areas from New England to the West Coast. The clergy met for three days in London, O., at the invitation of the Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, and the Rev. Reamer Kline, rector of St. Mark's church in New Britain, Conn.

"If the bishops adopt our resolutions," commented the Rev. Gordon S. Price of Dayton, "it will mean a basic change in the thinking of most Episcopalians. They still think the grand old downtown church is full every Sunday. It isn't."

Mr. Price, rector of Christ church in the heart of Dayton, was one of the participants in the conference. He said the challenge to the downtown church will become greater since 85 per cent of the population growth is expected to take place in urban centers. Price said the resolutions deal with such specific areas as program, finances, strategy, staff and seminary preparation. He declined to make them public until the bishops can act.

THE CHURCH In Town and Country

By Norman L. Foote

Bishop of Idaho



BISHOP FOOTE

THE sign reads "Restricted Speed Ahead" and you slow down to the required thirty-five miles an hour and glancing on either side of the road you see a general store, post office, gas station, two bars, an old school house newly remodeled into the "Church of the Open Bible" and a new cement block unimaginative structure that houses the "Assembly of God". If you drove more slowly you might also see a school with a number of buses parked outside and some twenty residences scattered along the two streets that parallel the highway.

Let us suppose for one awful moment that you as an Episcopalian have just moved to this community. You want to go to church but neither of the two mentioned seem to satisfy your needs. Now you can stay home and listen to the radio on Sunday morning and have your choice of "Heavenly Sunshine" (Brother Fuller), Oral Roberts or the Voice of Prophecy or something else equally full of truth, judgement, vengeance and sweetness in light. There is no place as certain that many are called and few are chosen as rural America and what's more they know who is and who isn't. No place where the religious diet is thinner and the preacher as sure he knows God's plans for the future with greater accuracy than here. Now, of course, you can get in your

car on Sunday and drive the forty miles to the nearest Episcopal Church and worship outside your community and apart from your neighbors and you probably will do just this with decreasing frequency until you join those who hardly ever go to church any more.

Further if this is at all a typical community you will note that there are very few young married couples and a larger number of those in traditionally dependent groups such as children under 14 and adults over 65.

This description above would not fit a great many rural communities but it will fit enough to be recognizable to many. We could list a large number of other types such as the community dominated by the original colonizing religious group, or the rural community with too many churches and too few resident clergy, or the static community in which the social order changes only slowly and with great pain. We should also note the difficulty of defining any characteristics in American rural society today in the face of great social and technical changes. The characteristics of rural people that the sociologist used to list do not apply to very many residents of small communities today. The Church must be concerned about these things but even more important is the need of present

day rural society to hear the Gospel and to find meaning and purpose in God and the Christian family. I am certain that many people, rural or urban, do not respond today to organized Church life because they have not had the opportunity to live in Christian fellowship or to know the love of God. They have heard of his judgements, his legalism, his punishments, his selectivity (which sometimes seems like poor judgement) and his exclusiveness. Or they have seen activities like rival rummage sales in his name and they have become inoculated and immunized against any form of the Christian religion. They use the Ten Commandments, the Lord's Prayer and sometimes speak about the Golden Rule and go fishing on Sunday morning.

Overworked Clergy

ANOTHER factor in rural Church work today is the difficulty of making it appear productive in statistical terms. The large numbers of the very young and the elderly effect the budget, the itinerant character of community leadership made up so often of people who are there to get experience to go somewhere else depresses growth and sometimes creates conflict between the new and the older members. The continuing necessity for the clergy serve two, three and four churches with the consequent difficulty of trying to identify yourself with two, three or more communities has its added influence. Sunday morning the clergyman still meets on the highway clergy of other Church groups driving to the community he just left and from the community that is his destination. And the elimination of this performance is no simple matter of executive decisions from district offices.

If a priest is to serve in the town and country ministry today basic to his ministry are the facts that he will live in a small community and probably minister to a small congregation. In some bright spots this last is not true, for we do have a few good sized congregations in some small communities, but normally the small community and the congregation with less than one hundred communicants present the fundamental material for a description of the problems and opportunities of the rural Church today.

In approaching this situation the National Council's Division of Town and Country has given real leadership to other Churches as well as our own in two ways: first in training leadership and second in the encouragement of the conditions

which encourage tenure. There has been the development of summer training courses for seminarians under the supervision of experienced clergy which has helped develop vocations for this ministry and to prepare those who will be sent to this area in any case simply because there is no one else available. Short courses for clergy already in the field have also been made available. In the second area encouragement of good standards of equipment, salary, housing, travel allowances in the field has been given. Much has also been done to gain the recognition by the whole Church of the validity of this kind of ministry. While it is still true in some places that a priest who stays more than two years will be regarded even by his own people with suspicion (what's the matter with him, he hasn't been promoted like everyone else) it is less true that it used to be and attitudes are changing. The average tenure of clergy in this area has increased though it can still stand considerable improvement.

Part of Community

NOW the ministry is essentially the same anywhere and a dedicated loving disciplined priest is doing much the same things in the rural, urban or suburban situation, provided he has the wisdom to try to understand his community and is prepared to become a part of the community and not just one more person who has just come in order that he may go somewhere else. Some of us can recall that a very difficult time in the ministry is the month you are still living in the old place after you have accepted a call to a new one. Relationships that are about to end don't grow in fruitfulness and when the end is anticipated at the very beginning of one's ministry in a community the possibilities of development and service are pretty limited. When the young priest about to start his ministry in a rural area asks his bishop how long he thinks a priest should stay in one place he is usually really asking "When may I leave?"

Tenure is not just time but a lot of things. If one is called to serve 25 Episcopal families in a community of 1500 persons and has called on them all in the first ten days and then called again in the next ten days and does not know what else he might be doing this will affect his tenure. There just doesn't seem to be enough to do and there is no long line of people outside the study door coming with personal problems to be solved. The priest may begin to develop a

ministry to the community and to the area surrounding it or he may turn instead to doing all the things the laity can do but that he can do better. I can recall one clergyman who even went so far in this last direction as to get himself elected president of the Woman's Auxiliary. All this is not just a matter of attitude but of training and understanding. He must be willing to find his way to the county jail, the hospital, the local nursing home, the county agents office and the rural trade area outside the community. He becomes involved in community organizations, knows something about farm organizations and is able to analyze the needs of the community as they relate to the Church. This does not mean that he is to become essentially a joiner but it does mean that he finds and develops ways of meeting and knowing people and that he ceases to be just another itinerant observer of the difficulties of small community life.

Value of Individual

NO ONE can stay very long in this situation without learning something of the value of the individual in the fellowship. The vicar cannot afford to ignore individual members. He must learn to get along with the organist simply because there isn't another one in twenty miles. Seriously the congregations awareness of each new member and the absence of the faithful person can be developed into a real vital Christian fellowship which grows because of its inner characteristics of freedom, concern and love and not from some powerful campaign for new members. Often the biggest job of the priest is with those who already belong. First he must establish confidence between himself and his people and then work for a loving unity among them. Many have been hurt too often or had their enthusiasm whipped up a good many times before. Such confidence does not seem to arise out of great expressions of authority or the violent movement of church furniture but rather through good careful pastoral work, thoughtful preaching and inner security on the priest's part. This is easy to say but the witness is there because we do have clergy at work today who live and act in this way and the results speak for themselves. We can with proper organization and concern provide the rural clergyman with the tools he needs, in terms of churches, parish halls, adequate rectories, a living wage, some recognition of his growing experience and of the increasing size of his family. This takes time and effort

but it can and is being done. We can give him special training as he needs it but all this is not enough if he has not found his own security as a baptized child of God. It is probably not fair to say but it almost seems at times that the competitive urge has only one end product which is the practice of the ministry in heaven and not on earth. The laity just haven't been taught anything, they are stingy, or cold or unfriendly or uncooperative or of all things unconverted. The grass looks greener in suburbia and anyway there will be more people there to whom I can really talk.

I am not unsympathetic with this attitude because I suspect a good part of it comes out of our background. Seven years of college and seminary give us certain basic tools but they do not help very much in the necessity to interpret, translate and communicate with people. And so a priest can be lonely and isolated while he is surrounded by people and turn to seek his peace in authority.

There is no substitute for the basic job our seminaries do and I am not one to change that but this is not to say that the same job cannot be done in a more related way with field work and theology strengthening each other directly rather than by inference.

This is a long detour from the fellow who has found the rural religious diet rigid and thin and has no stomach for anything wearing a religious label but he is still there and he needs what we have to offer him. He will need Christ and his fellowship in sickness, sorrow and death. He needs him every hour of every day and the body of Christ is incomplete without him.

Don Large

Taking Care of Things

IN OUR conversation with God, we often act as though he were fuzzily unaware of what goes on in the world of his own creation. Which reminds one of the pastor who, on a certain day which dawned full of troublous events, prayed as follows: "O our Heavenly Father, has thou seen the New York Times this morning?"

The Creator undoubtedly saw the Times that grim morning — and, for that matter, the Herald Tribune too. In fact, since literally nothing in

this world is foreign to his overarching concern, he was certainly aware also of the various items contained in the *Mirror* and in *Women's Wear Daily*. And since he has all the time there is to have, he even reads with loving care the social events in the *Essex County Astonisher*.

Yes, God assuredly knows all that's going on in his own universe, including what we call outer space. Nothing escapes him — good, bad, or indifferent. What he's chiefly concerned about is our response to what's going on. And since he is never indifferent, he objects only when we are.

A good response is one thing, and a bad response is quite another. And it lies easily within the Lord's competence to deal directly with both, allotting to each its own reward. But it's the indifferent person — the one who is neither fish nor fowl, nor even red herring — who poses the greatest threat to the Kingdom on earth.

The indifferent man's God, you see, is a very small God indeed. He's actually no bigger than the man himself. Which makes the going rather hard for everybody concerned. For this fellow reads the bad news in the *New York Times*, then proceeds to tell his tiny deity all about the gravity of the situation. Following this splurge, the lukewarm soul collapses in a corner, wringing his hands and wailing.

This is the kind of individual that stands in need of E. Stanley Jones' counsel: "Sure, the times are tough. But a Christian can always

meet the challenge of the darkest day by trusting in a God so almighty as to be able to creatively resolve every problem in his universe. At the same time, he can also proceed to act as though a large part of the solution depended entirely upon himself!"

Good farmers know what this kind of talk is all about. They sweat over their sowing and plowing and pruning. Then they relax in the face of facts over which they have no control, sensing that the seasons will come and go, and that God's earth will ultimately yield her fruitful harvest but none until they have offered the first fruits of their own dedicated labors.

Christ speaks about the many mansions in his Father's house. Now all good men hope some day to inherit one of those mansions. And bad men, on the other hand, will do their best to wash away the foundations of all such buildings. But the indifferent man—having the curse of the lukewarm upon him — can scarcely expect to inherit Heaven, if he timidly disinherits himself through paralysis of the spirit.

The excellence of the mansions we inherit in Heaven must surely depend to a goodly degree upon the shape of the mansions we've been building here on earth. And the better we build, the less we need worry over God's grasp of this morning's headlines. For he'll take care of the big things, if we take care of the little ones.

Faith - The Primary Power

By Austin Pardue

Bishop of Pittsburgh

OUR Lord considers faith to be the primary motive power in the operation of his religion. Love is the highest virtue, but faith is what makes it possible. Love is the fruit of Christianity, faith its root. When the disciples felt themselves to be inadequate, he asked: "Where is your faith?" On another occasion, when the disciples themselves glimpsed faith's power, they said to him, "Increase our faith." And Jesus' own testimony to the power of faith was expressed when he affirmed, "According to your faith be it done unto you."

Though he has been dead for over 200 years, John Wesley is still the dominating spirit of millions of Methodists. Though he lived and died an Anglican priest, and though he was one of the

greatest spiritual leaders the Church of England has produced, the Church itself treated him shamefully, forcing him to concentrate most of his energies on those outside the Church itself. The Church in his day was at a very low ebb, and he knew that faith alone could serve as a reviving force. He first struggled to obtain a powerful personal faith of his own. In time he found such a faith, and when his preachers asked how to obtain the same power, he admonished, "Preach faith until you have faith."

The purely rationalistic Christian — that is, the person or the church lacking the dynamic of faith — is empty. This means that if a life is to be full of the joy and excitement of religion, the first and constant quest must be for an

increase in faith. May I say further that no packaged formula or theological tabulation can give you a prescription on "How to have faith." Faith will be given you in accordance with your degree of desire and with your corresponding search. It will come if you seek it diligently. And when it does, it will bring a power which is beyond the ability of man to describe; it will release in you a new dynamic that surpasses human understanding.

Faith and the Clergy

WITH proper respect for my calling of Holy Orders, I must confess that theological degrees, vestments, and titles do not of themselves confer the most precious gift of faith upon us clergy. To be sure, there are clergymen who are virtual saints, men of enormous faith; but far too often the faith of the clergy is rationalized away in their theological studies; and sometimes the brethren are almost afraid to display the evidences of faith, for fear of being considered unbalanced or fanatical. If we of the clergy had deep faith added to our ecclesiastical training and theological knowledge, God would work through us to recharge the world with his power. If we believed in the implications of the liturgy we so solemnly celebrate, he would unlock riches and radiance beyond belief. This is why a living faith is more likely to be demonstrated by the laity — they are not bogged down in theological subtleties and ecclesiastical trivialities.

Consequences of Faith

BY THEIR fruits ye shall know them. If we were a Church of dynamic faith we would be vastly oversubscribing our meager missionary

budget. We would be sending missionaries to every corner of the earth and would display the zeal of some of the evangelical sects. If we were a Church of great faith Bishop Thomas and I would be run ragged with three times the number of confirmations we now have. We would have a large, well-established city mission staff calling on jails, hospitals, and institutions for the indigent. And this is not even to mention the consequences of faith on the lives of the individuals who possess it.

To seek faith through reading and reasoning alone is to reap a discouragement that soon gives way to despair. Because it involves only the mental processes, belief can be attained by intellectual effort. But faith goes far beyond the workings of the brain; it includes the heart, together with its great driving forces of the instincts and the emotions; it fires the feelings and the imagination, compelling the total person to get into action. Faith is a spiritual gift from God which men receive from him in answer to their burning desire.

New Age of Faith

A NEW age of faith must be coming, for without it we shall perish. I believe it is definitely on its way. Let us all, the clergy especially, seek faith with the fervent passion of a John Wesley. Let us seek, knock, pray, and give. If to what we already have in our Church we add faith, we will find ourselves charged with a spiritual dynamic that produces unlimited results. The God "unto whom all hearts are open . . . and from whom no secrets are hid" will richly reward us "according to our faith."

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

Viewpoints; Some Aspects of Anglican Thinking. Edited by John B. Coburn and W. Norman Pittenger. Seabury Press. \$5

Dean Coburn and Professor Pittenger have done a very fine job of planning and supervising this symposium of theological essays by some of the younger scholars of the Episcopal Church. As in any symposium, there is a considerable variety shown in intellectual quality and popular appeal. But the major thesis of the

editors — that the present generation of religious teachers in our seminaries and colleges are keenly aware of the present day need to set forth "the eternal truths of his gospel in relation to the new ideas, new discoveries and new depths of understanding that the modern mind presents to this generation" — is amply proved in this series of essays. *Old Testament Studies, New Testament Studies, Liturgical Thought, Old and New, Pastoral Theology, Christianity*

and the Intellectual and *The Church and Psychology* are the subjects of some of these interesting and significant essays.

A Book Of Public Prayers by Harry Emerson Fosdick. Harpers. \$3.00.

This latest book of Dr. Fosdick should be welcomed by all the ministers of the non-liturgical Churches. Even the most brilliant of them can benefit from a study of these 75 prayers, chosen from the many hun-

dreds Dr. Fosdick composed and used in public worship. They are printed on facing pages so that any one of them may be easily read from pulpit or reading-desk. In addition to the single prayers, there have been included 13 litanies for responsive reading. Like all of the author's published works, the literary quality of this book's contents is simple, impressive and effectively reverent.

The Riddle of Roman Catholicism by Jaroslav Pelikan. Abingdon. \$4

This is a book which won the publisher's \$12,000 prize in competition with 150 other manuscripts. And curiously enough, what is a genuinely objective study of the history and nature of Roman Catholicism has as its author a Lutheran minister and as its publisher a semi-official Methodist outfit!

This book is, first of all, a mine of pertinent information about the Roman Catholic Church today in her worship, her education, her social service and her wide influence in all urban communities. It is, however, very much more than that, as even a glance at its table of contents will show. The author divides his study into three parts: *The Evolution of Roman Catholicism*, which is a concise history of the early Church, a fair study of the Reformation and of the nature and influence of the Roman Church in the modern world. His second part is *The Genius of Roman Catholicism* which is by far the most important part of his treatise for serious Protestant inquirers. His concluding section is *A Theological Approach to Roman Catholicism*.

Of course, books of this sort have been written many times, but few of them have had the rare quality of this one. It is unique because of the author's unusual competence to produce it. First, his passionate concern with Christian unity, — "the unity we have and the unity we seek". With this foundation motive he has done the most thorough job of historical research and, not content with that, he has put himself into intimate personal contact with theologians, philosophers and other leaders of the Roman Catholic Church, even to the extent of enrolling as a student at St. Louis University, a Jesuit institution. One can safely recommend the resulting book for careful study by Protestants, Anglicans and Roman Catholics alike.

The author's study of the Petrine problem and the facts of the modern development of the cult of Mary are especially enlightening and suggestive. His treatment of the Sacraments, under the title of *Mystery and Magic*, is one of the weak spots in

the book, especially on the subjects of holy matrimony and unction.

In the final section, under the head of *Conversion*, — meaning conversion to Rome — the treatment is interesting, but inadequate. Here and in some parts of his study, the author shows no sufficient understanding of the Catholic nature of the Anglican communion or of the Swedish National Church.

Not a perfect book, of course, but a sincere one, a scholarly one and a most suggestive and stimulating treatment of a vitally important subject in today's world.

Science, Medicine And Morals by Charles E. Raven. Harpers. \$3.50

In some ways this book is a very simple and straightforward one. The author himself calls it *A Survey and a Suggestion*. But when the reader realizes that the "survey" is nothing else than a complete and vivid description of the development of philosophy and science — including medical practice — from the golden age of Greece to the present, he understands that there is nothing "simple" about it. It's a highly complicated story, made to look simple by the wizardry of the author who is himself a scientist, a philosopher and an historian of philosophy, as well as a student of medicine and a professional theologian.

Canon Raven set himself the task, in a series of lectures at the College of Medicine in the University of Cincinnati, of showing in great detail the bitter controversies between developing science — through more than twenty centuries — and religion and how these two vital human activities have begun a hesitant *reprochement* during the past few generations. This is his "survey", brilliantly done so that even the ordinary citizen can comprehend. His suggestion is that the medical profession is now in the position to lead the way to a more fruitful understanding between modern science and today's religion. The profession is, he believes, destined to play this part because now, increasingly, the most corrosive diseases and sins in the world are corporate rather than individual and the healing of them must equally concern medicine, science in general and all redemptive religion.

This is a fascinating book which one may safely guess that no literate Christian nor any intelligent citizen concerned with the problems, the sins and the challenges of this present era, will wish to miss nor, having started it, will finish without a prayer or vote of thanks to the gifted soul who wrote it.

Letters To The Galatians And Ephesians by William Barclay. Westminster Press. \$2.50.

One In Christ by Dom Robert Petitpierre. Morehouse - Barlow Co. \$2.50.

We have here two similar, but very different little books. William Barclay, Scottish Biblical theologian, has demonstrated his genius again with a popular commentary, easily understood and with scholarship camouflaged, this time on Galatians and Ephesians. This book is one of a series known as *The Daily Study Bible*, each one written by Dr. Barclay and first published in Scotland.

The author of *One In Christ* is a monk of Nashdom Abbey who is concerned to play a part in today's ecumenical movement. This little 80-page book has that motive as a basis, as the author's sub-title indicates: *Thoughts on Christian Unities Suggested By The Epistle of St. Paul To The Ephesians*. It makes interesting and profitable reading and it is especially worth while to compare the interpretations of Ephesians by this monk of Nashdom and the scholar of the Scottish Church. In some places there is a sharp contrast; in others a striking similarity.

If I Believe by Donald J. Campbell. Westminster Press. \$2.50

Many five-day teaching and preaching missions have been conducted by the author who is the Suffragan Bishop of Los Angeles. This book is based on his main mission addresses, plus the addition of introduction, epilogue and chapters on *The Christian Life and Sin*.

The value of a mission lies in the communication of the abounding grace of God, so that empty men and confused women become changed, filled with trust in our Lord and Saviour, ready to move out to the world in love and service, — churchmen indeed.

Unfortunately the pages of this book obscure the personality of the author and lack the spiritual grace of the personal, glory-filled Gospel. Essentially it is a do-it-yourself book, with rewards assured in Heaven.

If I Believe contains easy answers to many popular questions. It is filled with quotes from many bishops, together with references to Henry Luce, Catherine Marshall and Anne Morrow Lindbergh, although with some reservations regarding the latter. Missing are such vital notes as the early reasoning of James Pike and the spiritual challenge of C. Kilmer Myers. Its contents would fare ill if subjected to a hammering out on the anvil by lay discussion

groups, bright-eyed seminarians and concerned realistic clergy who realize that the Church today is the mystical Body of Christ whose language is no longer popular.

—E. Walter Chater

Seek The Fair Land by Walter Mac-ken. Macmillan. \$3.95

A versatile chap, the author of this vivid and heart-rending story. He is or has been author, actor, manager and producer of his own and other's plays. Above all he is a ardent, patriotic Irishman who loves Eire and the Gaelic language and is at his best when he celebrates the tragedies, triumphs and infinite adventures of his dynamic little country.

The present book is an historical novel of the seventeenth century civil war when Cromwell's politicians and soldiers very nearly succeeded in accomplishing their object,—to destroy completely the people and culture of Ireland, lest the Pope have fellow religionists within the British Empire. The abominations of cruel desolation which the Cromwellian hosts perpetrated have probably never since been equalled in the world. In the form of fiction the author gives us a fair sample of what actually transpired. His hero is an average Irishman seeking to survive and to find the fair land where his family may live in peace and work for an Ireland of beauty. He learns that the "fair land" is and must be first within himself. One realizes that the hero's ideal is very close to the Gospel concept of the Kingdom of God which is forever within the Christ-centered soul and pressing irresistibly to make the "kingdoms of this world to become the Kingdom of our Lord and of his Christ".

An appealing book, written in beautiful, simple prose and suggestive of many contradictory realities.

A *Florentine Portrait*: St. Philip Benizi. By D. B. Windham Lewis. Sheed & Ward. \$3.

The author of this biographical sketch is a British journalist of international note and a scholar whose specialties include 15th century history and literature. He is ideally equipped to tell the story of the sadly neglected Italian saint, St. Philip Benizi, who was a native of Florence and took leadership in the efforts to settle the notorious feuds between the Guelfs and Ghibellines.

He was the rare combination of a mystic and a practical administrator, who headed the Servite Order for many years and who had the distinction of refusing imminent appointment to the Papacy. As the author

says: "He only escaped being made Pope by frankly taking to his heels in good time".

It is a fascinating tale, told with great charm by the author.

The Church's Ministry of Healing by A. H. Purcell Fox. Longmans, Green. \$3

This is an English book by a priest of the Church of England which should be valuable reading for anyone seriously interested in the subject of spiritual healing in the Church. The author has been both hospital chaplain and parish priest, is active in the Church's healing ministry and has read widely in this field

The book gives a brief history of the revival of healing in the Church,—as an essential part of Christ's commission to His disciples — discusses in considerable detail the methods used and deals with a variety of difficult problems involved in the growth of this movement. In his bibliography, American readers will miss the mention of a number of very valuable books by American authors like Dr. John Large's able treatise on the subject.

Jungle Pilot by Russell T. Hitt. Harpers. \$3.75.

A beautifully eloquent story of a devoted young Christian who spent his short adult life bringing the good news of the Gospel to the savage tribes of Ecuador. He was a skilled and resourceful airplane mechanic and most of his traveling was by flights which penetrated the otherwise impenetrable jungles. On the last of such flights he and his four companions were murdered by the tribesmen they sought to bless. This book is the most recent of a series describing the missionary labors of several groups of fundamentalist Christians who have ministered with extraordinary success to barbarous peoples, chiefly in South America.

Is Death The End? by Carroll E. Simcox. Seabury Press. \$2.25

Dr. Simcox has a genius for writing Christian theology in a style that is very effective and in language that is simple and clear. *Living the Ten Commandments and Understanding the Sacraments* are two of his best. This latest book, issued as the *Seabury Book For Advent*, has the same merit of simple language and effective style, but because of the nature of its subject the author has a much more difficult task in dealing with the age-long controversies about the Biblical accounts of the Resurrection. His interpretation of the New Testa-

ment evidence is convincing as to the basic fact of Jesus' survival of the Crucifixion and his personal contacts with his disciples. But he asks more questions than he answers, —especially about the empty tomb.

The two most brilliant chapters are the two last ones on *Hell and Heaven*. To produce in ten pages each a convincing exposition of each is an extraordinary accomplishment. The book as a whole is worth reading and rereading to digest the much solid meat which it contains.

It Is Paul Who Writes. by Ronald Knox and Ronald Cox. Sheed & Ward. \$4.50

When I first saw the title-page of this book, my memory took me back a long way, to the days when a silly little play called "Box and Cox" convulsed a generation of amateur theatrical devotees. But turning to the text my memories evaporated as I saw the name of the distinguished Monsignor Ronald Knox as author in collaboration with one Father Ronald Cox. In fact this is an unusual, a notable and an extremely valuable book. In it are translations (Monsignor Knox's own) of the Acts of the Apostles and of every Epistle of St. Paul, arranged in order of the date of their writing, so far as could be determined, with the text of Acts throwing light on where the Apostle was when he wrote each letter. And then, for good measure, there are maps showing the course and the dates of St. Paul's missionary travels.

The unique feature of this volume is the fact that all the text is printed on the left-hand pages while on the right-hand pages one finds all the exposition and commentary by Father Cox. If any reader wishes he may begin at the beginning of the book and read it through as he would any ordinary one. Doing this he would find himself getting a history of St. Paul's journeys, a revelation of the Apostle's theology and pastoral ministry and the stimulus and enlightenment of the commentary on each of the Epistles.

Monsignor Knox's translations are both modern and accurate and remind one a good deal of Phillips' translation of all the New Testament which has been a notable best seller for several years. Father Cox's expositions have much in common with the Scottish scholar, William Barclay, in his recent book, *The Mind of St. Paul*.

The Knox-Cox book should be in all libraries and in the studies of Biblical teachers and learners. It's an intriguing job and a mine of historical and theological material that is very much alive.

Specifically To Youth by Harry H. Kruener. Harpers. \$2.75

This book consists of twenty sermons originally preached to audiences of college undergraduates in Denison University where the author is dean of the chapel.

A rare asset of these sermons is their lack of technical religious language. The author has the gift of thinking the thoughts and talking the language of youth without either patronage or flippancy. The first third of his sermons are on Christian theology; the second third on apologetics and the final third on ethics as applied to youngsters.

It is a very good book indeed, especially for parish clergy to meditate on as they think of their own young people.

Integrity For Tomorrow's Adults by Blanche Carrier. Crowell. \$3.50

The author of this book is minister of education at the First Methodist Church in Fullerton, California. and has had long and fruitful experience in religious education and as counselor of parents and children. She has made this book interesting and valuable for parents and for others concerned with the problems of children by her descriptions of a great number of problem cases of children's adjustment to domestic and social realities in this peculiarly difficult age of general disillusionment and intense pressures for conformity. It can be practically helpful reading for parents and parish clergy.

The Centre of Hilarity by Michael Mason. Sheed & Ward. \$4.50.

This is a most unusual and tantalizing book. If you are a plain, garden variety of Christian all you will be likely to get from it is religious exasperation, plus some surprising belly-laughs. For the author of this curious treatise is a specialist in the history of literature, a philosopher of religion, with an extraordinary sense of humor. Two of the literary characters he analyses to show the reader what makes them tick, are T. S. Eliot and the late Gilbert Chesterton. On the former he looks with jaundiced eye; to the latter he genuflects with a sort of amused reverence. In fact, the two are cast as villain and hero respectively in the odd morality play which this book really is.

If you are not too impatient with the slow progress of the plot, you will probably be fascinated with this unusual and somewhat recondite book.

God Is Inescapable by David Wesley Soper. Westminster. \$2.50

It is not possible to describe the contents of this book in a brief review, still less to criticize the the-

ological beliefs of the author. But one can certainly assure the skeptical lay person that he will find here a stimulating presentation of the Christian faith, in language simple and pungent. As to the clergy and theological scholars, this little book of not much over 100 pages will put you on your mettle to use well what knowledge you have of the history of religions, philosophy, ascetic theology and Christian mysticism. The volume is a solid bit of intellectual writing couched in colloquial language and consequently worth the attention of anyone interested in religion.

Sexual Relation In Christian Thought by Derrick Sherwin Bailey. Harpers. \$4.50

This valuable book is an import from England where it was published under the title of *The Man-Woman Relation In Christian Thought*. The author might well be called a "scholar" and the book most profitably read by qualified experts in the canon law of Western Christendom and in the general subject of all human sex relations and problems. Dealt with at length are such matters as divorce and re-marriage, planned parenthood, artificial insemination, etc. The book is a competent job of research and is carefully documented and indexed.

The Idea Of A College by Elton Trueblood. Harpers. \$4.00

A Quaker philosopher, professor of philosophy at Earlham College and formerly professor of religious philosophy at Stanford University, offers this, his most recent book, for the inspiration of college teachers and administrators and as a challenge to American leaders of thought in their groping after a more adequate system of public education.

It is a most timely study, provocative in many vital ways and meriting wide attention by the policy-makers in America higher education.

Mystery on the Mountain by Theodor Reik. Harpers. \$3.75

This is not a "Who dun it" story, though the title might lead one to think it was. It is, in fact, a very erudit treatise on the Biblical account of the Exodus and Mount Sinai. The author is a renowned psychiatrist, one of Freud's earliest disciples and most brilliant pupils. He disagrees with his mentor on several important matters, including Freud's belief that Moses was an Egyptian and that spiritual monotheism was of Egyptian origin. He shows himself to be not only a psychoanalyst, but a profound student of archeology and an able scholar in modern Biblical criticism. It is by an appli-

cation of knowledge in these three fields that the author succeeds in throwing light upon the two mysterious events on Mount Sinai, — the theophany of the burning bush which initiated Moses in the service of Yahweh before the Exodus of the Hebrew tribes from Egypt and the forty days' communion with the Deity which culminated in the giving of the Ten Commandments as the charter of God's new nation, — in short the revelation of monotheism to the world.

Except for specialists, the book is not easy or comprehensible reading, but there is a fascination in it which will tempt any Christian or Jewish religious person to look into it hopefully.

The World Of Odysseus by M. I. Finley. Meridian Books. \$1.25

The author is a well know specialist in ancient Greek history and he deals here with the life and times of Homer. Mark Van Doren contributes an interesting Preface. The great epic poet and his times are made to live in this essay, not for classicists alone, but for any reader who has known and loved the *Iliad* and the *Odyssey*.

Blaise Pascal: Life and Work of a Realist by Ernest Mortimer. Harpers. \$4.00

Too many modern Christians still think of Pascal — when they think of him at all — as a pious theologian who wrote a remarkable book for the edification of the faithful and for the conversion of doubtful souls to the Christian religion. Pascal's *Pensees* is rightfully treasured as one of the great popular treatises dealing with Christian faith and life and even after 300 years is a bedside *vade mecum* for many thoughtful, practical Christians.

But this interesting and informative book of an English parish priest, who has made the life and work of Blaise Pascal a life-time study, shows the reader a man of most brilliant and versatile mind, one of the outstanding mathematicians and scientists of his day, who invented a calculating machine, which worked, three centuries before anything of the sort was widely used.

He was a personal and philosophical intimate of Decartes — though much his junior. In his philosophical thought he anticipated much of the basic concepts of our modern Existentialists. The account of all this — and much more — is related by the author in a way to stimulate the studious and captivate the average reader.

THE PRESIDENT REPLIES

★ President Eisenhower replied to the telegram sent to him by Presiding Bishop Lichtenberger, which informed him that the General Convention and the Lambeth Conference supported him in his efforts for peace, (Witness, 10/1) by inviting Premier Khrushchev to this country.

"I need not reiterate", wrote the President, "my own strong conviction that the understanding that will be gained by the American people as a result of this present visit cannot fail to be helpful as we face the problems that lie ahead."

MARK ANNIVERSARY OF SOUTH INDIA

★ Observance of the 12th anniversary of the Church of South India was held in the diocese of California on September 27th. Bishop Pike authorized the use of the liturgy of the Church of South India in place of Morning Prayer. Churches marking the anniversary also used a special prayer written for the occasion by Bishop Parsons, the retired bishop of the diocese.

ANNUAL REPORT ON CIGARETTES

★ This bit of news comes every year from the U.S. department of agriculture — Americans will spend almost twice as much on cigarettes this year as they contribute to their churches. And it will be printed in innumerable parish bulletins with the hope of shaming the faithful into giving more generously.

If you are interested in further figures, 50% of the male population, 15 years of age or older, smokes regularly and the figure will go to 59% by 1965. As for women, 36% now smoke and 40% will in 1965.

It pays to advertise.

What's New?

Here's A Quick Look At 4 New Books Published By

MOREHOUSE-BARLOW CO.

Title: WHAT MANNER OF LOVE

The Bible as the Love Story of God.

Author: The Rev. George F. Tittmann

Rector, Church of the Holy Spirit, Lake Forest, Ill.

What it's about: Written in language the layman can easily understand, it gives a fresh view of the unity of the Bible — and the light it throws on problems bothering people today — the origin of evil, the theology of inhabited space, the relationship of God and man, and a host of similar basic questions.

Price, \$3.75

Title: ANSWERS TO LAYMEN'S QUESTIONS

Author: The Rt. Rev. James P. DeWolfe

Bishop of Long Island

What it's about: The questions answered in this book have come from a cross section of the Church over a period of 35 years, and from teaching Missions. Here are answers to questions concerning the Church, the Prayer Book, the Bible, the Sacraments, the Apostolic Ministry and the life after death.

Price \$4.00

**Title: KEEPING THE CHRISTIAN YEAR and
A CHRISTIAN YEAR GLOSSARY**

Author: The Rev. William Sydnor

Rector, Christ Church, Alexandria, Va.

What it's about: A description of practices and customs with which congregations and Christian families observe the major Church seasons. The book is in two parts: part one is a description of Christian Practices at home and at church, season by season; part two is a glossary of Christian Year and Prayer Book terms. The author was formerly Executive Secretary, Division of Curriculum Development, the National Council.

Price \$1.75

Title: CHALLENGE AND RESPONSE

Author: The Rev. Max Warren

General Secretary, Church Mission Society, England.

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Qualitative Reformation Urged

By Seminary Professor

★ A plea for a new, "qualitative" Protestant Reformation was sounded by Ernest William Muehl, professor of practical theology at Yale Divinity School.

Speaking at services opening the seminary's 137th year, he charged that contemporary American Protestantism has produced a "smug vulgarity" instead of true faith.

Professor Muehl said that whatever the great reformers of the past intended, the Protestant Church has in practice "tended more and more to a simplicism that has betrayed faith and vulgarized culture."

"Faith in the modern Protestant community is the antithesis of all that makes life rich and significant," he said. "It is peddled ready-to-wear off the gaspipe racks only generally tailored to the particular personality of a specific human being."

He assailed "the slogans, hymns and prejudices" of Protestants as "all arrayed against the qualitative emphasis in theology" and asserted that God was "for the heirs of the Reformation a colossal bore."

"It is safer to preach racial integration than to suggest to a Protestant layman that God expects him to read good books and try to understand the poetry of his day," he declared. "A dope addict will give up his drugs more easily than the inhabitants of Grover's Corners

will surrender their cheap grace."

Admitting that a "qualitative Reformation" today would be a "major theological task," he said it nevertheless would "give men's lives back to them as the gift of God we know life to be. Protestantism may not be able to combat successfully all of the many vulgarizing influences in the modern world, but it should surely cease to make common cause with the worst of them."

"The smug vulgarity of much modern Protestantism," he continued, "swallows up not only the professing Christian but his denying brother as well. It stultifies the human spirit, dulls the mind and chokes the very aspiration from which true faith must proceed. Our emphasis on making God more readily available has been corrupted into a determination to make God common. And man, unable to worship the commonplace, is betrayed into blasphemy by the very doctrines in which he places his hope."

DIOCESSES RECEIVE LARGE BEQUESTS

★ The diocese of Massachusetts and New Hampshire will receive half of a \$2,500,000 estate left by Miss Anne A. Ramsey of Boston who died in June at the age of 89.

The will, written in her own handwriting in 1925, directs that half of her estate go to the school of religious education and social sciences of Boston University. The other half will go equally to the bishops and trustees of the two dioceses.

PROBE SEX EMPHASIS

★ The synod of the Anglican Church in Australia has set up a special commission to study the "increasing emphasis on sex" in the country which is "damaging the moral standards of the people."

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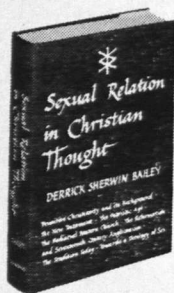
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QUALIFICATIONS FOR VOTING

★ A proposal that "a person's name should be removed from the electoral roll of his parish if he has not attended public worship in the parish for six months" was withdrawn by the National Assembly of the Church of England. It had earlier been defeated in all three Houses of Bishops, Clergy and Laity.

At present, residents of parishes may have their names entered on electoral rolls if they are baptized, 17 years or over, and have declared themselves members of the Anglican Church.

The defeated measure had proposed, however, that attendance at public worship should be an additional qualification and set a period of six months, unless prevented by illness or other sufficient cause.

The Archbishop of Canterbury welcoming the Assembly's decision, said he believed "we have delivered ourselves from a great danger."

He said he could have conceived, for example, of an instance where a person abstained from church for six months because of the vicar. He said he knew of a case where almost the whole of a parish had ceased to attend church because of the attitude of its vicar.

Noting that he had been unhappy about the phrase, a "sufficient cause," the Archbishop said: "I am thankful that 'sufficient cause' will not have to be argued in every parochial church council."

Archdeacon O. H. Gibbs-Smith of London, who had proposed that the measure be withdrawn, said the question was whether the Assembly should give power for the removal of what would be a very large body of people who might be called fringers — potential, but not actual, churchgoers.



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FIGURES SHOW LOSSES IN ENGLISH CHURCH

★ The Church of England has only 9,691,000 confirmed members 13 years old and over out of a total 26,771,000 persons who have been baptized. They belong to the provinces of Canterbury and York, whose population, excluding persons born elsewhere, numbers just over 40,000,000.

These figures appear in a book published in London which is devoted entirely to Church of England statistics. First of its kind ever to appear in the history of the Church, the book is entitled "Facts and Figures About the Church of England." It was prepared by the statistical unit of the Church's central board of finance.

The book says the number of Easter communicants has increased from 1,878,000 in 1947 to 2,348,000 in 1956. It points out that in relation to the adult population aged 15 and over, the rate per thousand persons has grown from 58 to 72 over these years.

In 1911, the book notes, the rate per thousand was estimated to have been at least 102. This means, it says, that while the number of Easter communicants is rising, attendances are still substantially lower

than before the first world war.

The book reports 932,988 pupils in Anglican day schools, as compared with 478,833 in Roman Catholic schools. There are about 3,200,000 Catholics in England.

Anglican pupils were 14.7 per cent of the total school population, a percentage which has declined from 17.2 per cent in 1950. The Catholic percentage meanwhile increased from 7.2 per cent to 7.6 per cent in the same period.

The book says that in 1844, as many as 907 out of every thousand marriages in England were solemnized according to the rites of the Anglican Church, but in 1957 the figure was 496. In the same period, the number of Catholic marriages to every thousand has increased from 17 to 115.

Average age of the Anglican

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clergy, the book disclosed, has risen from 44 in 1851, 49 in 1901 and 55 in 1951 to an estimated 56 at present.

At the same time, the volume reports, the annual number of ordinations has increased from 441 in 1954 to 505 in 1958, which is the highest since 1940.

It has been officially stated that recent losses from the full-time Anglican ministry are considerably greater than the number of deacons entering the Church. This, when considered along with the advancing average age of the clergy, is regarded as a serious and yet unsolved problem for the Church.



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-BACKFIRE-

S. T. Morrow

Layman of New York

Having read the Witness for some years, I had never expected to find Spofford Sr. advocating the election of a Republican to the presidency. I do not know his age, but from the looks of Spofford Jr., which accompanied his excellent article in the same issue, I would assume that the old man is getting along in years. It is generally true that a person gets more conservative with the years which may account for the plug for Richard Nixon. I too think Nixon will be elected but not for the reasons set forth by Spofford Sr. in the issue of Sept. 24.

Editor's Note: The piece referred to by Reader Morrow was not a plug for Nixon. I would prefer to have the Democrats the Peace Party, and to nominate a man who is forthright in his stand for peace and co-existence. I would judge from the exchange between Khrushchev and Stevenson in Iowa that the latter is for this. But he has been twice defeated so that it is unlikely that he will be nominated again.

As for the Republicans, I would prefer most anyone to Nixon so long as he carries on the program for peace and co-existence which has been initiated by President Eisenhower. But as things stand at this moment I believe Nixon will be nominated and elected, for the reasons given in the Sept. 24 number.

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Elizabeth Nourse

Churchwoman of New York

My adult life has been spent as a technician in a large hospital. I started as a nurse which I went into believing that it provided an opportunity to serve my fellows, as I had been taught to believe to be one of the noblest aims of life in the parish where I was raised.

There have been times of discouragement, almost to the point of cynicism. So I want to thank you for giving us that wonderful article about hospitals in your issue of Sept. 24th by W. B. Spofford Jr. It states wonderfully, as I never could do, the reasons I became first a nurse and later a technician. I am sure that the many people giving their lives to aiding humanity through hospitals will be as grateful as I am for the article and I hope that reprints may be made of it so it may be given as wide a distribution as possible.

R. S. Newman

Layman of Philadelphia

As a former Canadian, with a great love for that country and for the Anglican Church there, I want to thank you for printing the excellent

report of the meeting of the general synod (9/24). Too often, it seems to me, the U.S. Church press ignores events across the border as though Canada hardly existed. The fact is that things are going on in Canada—including the Church—from which we here might learn a lot.

Howard A. Bailey

Layman of Simsbury, Conn.

There are many ways in which religion can be applied to everyday life. Perhaps the most important of these nowadays is on the international scene. We find much hatred and ill feeling between the countries of Eastern Europe and the Western world. There is an armaments race going on which is a product of this ill feeling. But if this race is allowed to continue it could result in world war three. Scientists tell us that such an atomic war would undoubtedly lead to the destruction of civilization.

The application of religion to this world situation would mean a more friendly feeling between the nations now divided by economic and political differences. It would mean the ending of the cold war and a happier life for all of us.

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