

The **WITNESS**

DECEMBER 17, 1959

10¢



The Word Was Made Flesh and Dwelt Among Us

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In Leading Churches

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For Christ and His Church

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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.

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Story of the Week

President's Birth Control Stand Opposed by Protestant Leaders

★ A wave of strong opposition in some Protestant Church circles was touched off by President Eisenhower's statement that the U.S. government will refuse to provide other nations with birth control information so long as he is chief executive.

Among those critical of the President's views were R. Norris Wilson, executive director of Church World Service, and Bishop Pike of California, who is chairman of the Clergymen's advisory committee for the Planned Parenthood Federation.

Wilson, at a press conference prior to the quarterly meeting of the council's general board, told newsmen that it would be a "disgrace" if this country refused birth control aid to under-developed nations. Noting that his organization had been distributing birth control information "for years," Wilson said that "the United States, through medical aid, has helped bring about the problem of over-population and it has a moral obligation to help combat this problem."

Taking the same view was Bishop Pike who said in San Francisco that President Eisenhower, by maintaining that dissemination of birth control information "is not our business," had ignored recommendations of his own and other governmental committees. "The President," Bishop Pike said, "has chosen to refuse to allow this

nation of abundance to meet a primary need of countries who want aid toward population control to help avert increasing starvation and misery."

In New York, meanwhile, Dr. Fred G. Scovel, secretary of the Christian medical council of the National Council of Churches said that, while there is no overseas interdenominational program for planned parenthood, Protestant doctors and nurses in Church-supported hospitals in many mission fields are advising patients in family planning, when requested.

"It is very often true," he said, "that in contact with patients, doctors and nurses try to explain to people who are having too many children the need for cutting down and how to do it." Dr. Scovel said it was "unfortunate" that there was not enough money to set up an interdenominational birth control program. "I hope we can have one some day," he said. "There should be one."

Wilson said that contraception was the only immediate means of avoiding starvation in many underdeveloped parts of the world. "There is nothing immoral about family planning any more than there is anything immoral about eliminating disease to lengthen the age of a person," he said. "The world is growing so fast now that technological advances to provide more food can't keep pace. We need contraception to allow

the technological advances to catch up."

Wilson said it was a "gross misfortune" that the birth control issue had been injected into politics. "It's a moral problem," he said, "not political."

Bishop Pike said that the President, in discussing the religious aspect of the issue, "mentioned only the position of the Roman Catholic hierarchy" on the subject. "I am sure," he observed, "that there are other leaders who, while respecting the right of this particular Church to take this special position, will take into account the positive teaching to the contrary of other religious bodies."

"We can only be grateful that this is a democratic country in which Congressional leaders and candidates for public office are free to declare themselves in favor of our assuming our Christian responsibilities to these less fortunate peoples."

The birth control issue erupted in public debate following the recent statement of the U.S. Catholic Bishops that government funds should not be used to combat the so-called "population explosion" by means of birth control programs in nations with population problems.

In a further development of the issue, Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, said that "President Eisenhower's ambiguous statement in which he apparently accedes to the dogma of one Church in regard to U.S. poli-

cies on birth control is offensive to the majority of the American people."

"The President ignores all other Churches which," Archer said, "after long and careful study of the matter, have endorsed birth control programs as a moral and a spiritual remedy for the world's most explosive problem."

New York Council

★ The New York State Council of Churches, in its first formal mention of the subject, urged the legislature to assure wider distribution of "medically and morally acceptable information on birth control."

The council's annual statement of legislative principles said that certain legal uncertainties surrounding the issue "affect the spiritual, physical and emotional health of vast numbers of people." Present state laws forbid the dissemination of information about contraceptives, except by doctors who consider a woman's health at stake.

The Rev. Theodore L. Conklin, associate general secretary of the council, said the present bans are "ambiguous and inadequate and lead to deception . . . We believe people have a right to take care of their own family."

Authorative Study

Meanwhile there has been published an authoritative study, the first of its kind, on populations problems, done by the Scripps Foundation at the University of Michigan. It shows that 85 percent of U.S. Protestant families and 67 percent of Roman Catholic families are users of contraceptives.

The Roman Catholic bishops pronouncement against birth control was immediately endorsed by Senator John F. Kennedy, a fact which prompted I. F. Stone in his Weekly to write that "it may cost him his

chances for the Democratic nomination and the presidency in a country which still regards separation of Church and state as fundamental."

Commenting editorially on the matter, The Christian Century said that the Roman Catholic bishops "have chosen to speak, and so have announced that on this issue they intend to subject U.S. foreign policy to sectarian control. They speak in error and their purpose must be defeated."

Michael Scott Leads Delegation To Protest French Bomb Tests

★ THE Rev. Michael Scott of the Church of England, who is frequently in the news for his stands against segregation in Africa, is leading a delegation to El Hammoudia in the Sahara desert, where the French government apparently intends to carry out bomb tests. The group represents an organization called the Committee for Direct Action against Nuclear War.

Others in the team are Michael Randall and Francis Hoyland of England; Mrs. Esther Peter of France and others from various countries.

At a press conference Randall stated that they all knew it was a matter of life or death but wanted to make their contribution to arousing the protest of the world's conscience against the monstrous intention of the rulers of France to test an atomic bomb in the middle of the Sahara.

The Italian Peace Committee sent a message to the organising committee of this group saying: "The Italian movement expresses the solidarity gratitude of its members and the citizens of hundreds of towns and provinces, whose administrations have asked the French government to abandon the

The magazine said further; "Since the Catholic bishops seldom speak without the most careful reflection, we must assume that they intended to throw the birth control issue into the coming national election. This at least is what they have done. Whether or not they intended to use this issue as a test of the degree to which candidates can be influenced by them is not clear, but others may legitimately make use of the issue for such purposes."

tests, to the delegation from the Committee for Direct Action against Nuclear War, en route for El Hammoudia in the Sahara. At the same time the Italian peace movement asks the delegation to convey the profound solidarity of the Italian people to the African peoples who are more directly endangered by the French plan for an atomic test in the Sahara."

● A group of African students organized a demonstration in front of the French consulate in Bombay and a deputation was received by the vice-consul, to whom they presented a petition.

● The Lebanon peace committee's signature campaign against the French plan is growing in scope. A petition signed by hundreds of people calls on the government of the Lebanon and of other Arab countries to work together with all nations to prevent the implementation of this plan which is contrary to the interests of peace.

In Japan

● The Japan Council of Trade Unions published a statement against the introduction of rockets into Japan, calling

on the government to take steps to ban these arms coming into the country. The statement affirms that "this plan is a threat to peace in Asia and at the same time runs counter to present tendencies towards the relaxation of international tension."

In United States

● The vigil which started on July 1st outside America's germ warfare plant, Fort Detrick, Frederick, Maryland, will be continued right through January, whatever discomforts the winter weather may have to bring.

This project was launched by the Middle Atlantic region of the Fellowship of Reconciliation. Before it began, the FOR told President Eisenhower and Chief of the US Army Chemical Corps, General Marshall Stubbs, that biological weapons could not be justified either practically or morally.

The vigilers believe that the welfare of mankind would be better served if the US took a lead announcing its withdrawal from biological warfare preparations; the open destruction of stockpiles of biological warfare weapons; sponsorship through UN of an international agreement against biological weapons; promotion of an expanded program of health, food production and technical assistance and cooperation with other nations in establishing 1961 as an International Health Year.

Some 400 people have already taken a turn in the picket line. They are appealing to the citizens of Frederick and the workers of Fort Detrick to take action in an attempt to stop a drift to war.

PAGEANT OF PEACE IN WASHINGTON

★ Bishop Dun will give the benediction at the Pageant of Peace service to be held in Washington the afternoon of December 23rd.

IVOL CURTIS ELECTED IN LOS ANGELES

★ The Rev. Ivor I. Curtis, rector of St. James, Los Angeles, was elected suffragan bishop of Los Angeles on December 2nd. He was elected on the second ballot. Six other clergymen were nominated.

The date for the consecration will be set by the Presiding Bishop after he has received a sufficient number of consents from bishops and standing committees.

C. BENNISON ELECTED IN WESTERN MICHIGAN

★ The Rev Charles E. Bennison, rector of St. Luke's, Kalamazoo, Michigan, was elected bishop of Western Michigan at a special convention in Grand Rapids. Presiding at the opening was Presiding Bishop Arthur Lichtenberger, in the absence of a diocesan, since the resignation recently of Bishop McNeil. In his opening address the Presiding Bishop called for unity in the diocese "at this crucial time."

The canons of the diocese do not allow a nominating committee. A screening committee however was named and referred seven clergymen to the delegates. There were twenty-six men placed in nomination, with Bennison elected on the fourth ballot. He received 25 clergy votes and 63 lay votes, with Bishop Corrigan, suffragan of Colorado, receiving 23 clergy votes and 45 from laymen.

WORLD COUNCIL LEADER SPEAKS IN MOSCOW

★ An appeal for Christian unity from W.A. Visser 't Hooft, general secretary of the World Council of Churches, brought tears to the eyes of worshippers in Moscow's only Baptist church.

The executive was in Moscow as the head of the first official delegation of his organization ever to set foot in the U.S.S.R.

After visiting the Russian Orthodox theological academy at Zagorsk, the five-man delegation attended an evening service in the Baptist church, where they were welcomed by Alexander Karev, deputy chairman of the general council of Russian Baptists.

Despite Moscow's severest frost for the last ten years, almost 2,000 worshippers jammed the church to welcome the visitors.

In a 20-minute talk, Dr. Visser 't Hooft said that regardless of religious beliefs, unity is necessary for the Christian Churches. He appealed to the congregation to pray for "such unity as will serve peace and better mutual understanding."

Visser 't Hooft prefaced his talk by telling the Russian Baptists that "I had heard very much about you from friends who have visited Moscow, and I am especially happy to see you myself."

Accompanying him to the service were O. Frederick Nolde of Philadelphia, director of the commission of the Churches on international affairs; the Rev. Francis House, of the Church of England; Nick Nissiotis, assistant director of the World Council's ecumenical institute at Bossey, Switzerland; and U. Kyaw Than of Rangoon, Burma, a Baptist layman and administrative secretary of the East Asia Christian Conference. On their arrival for a three and a half weeks' visit in Russia, they were welcomed by dignitaries of the Russian Church and representatives of the Soviet government.

PUBLICITY MAN SPEAKS IN NORTH DAKOTA

★ John C. Chapin, publicity man for the diocese of Michigan, was the speaker at a conference of the district of North Dakota which met December 3rd at Gethsamane Cathedral, Fargo.

COMMISSION TO STUDY MODERN WAR

★ Creation of a 12-member commission of Church leaders to study "the moral and theological problems involved in the relation of the Christian to new aspects of modern war" has been recommended by the Methodist board of world peace.

The board also adopted resolutions asking the U.S. to explore the possibility of trading with Communist China, favoring a ban on all nuclear tests, and urging all big powers to declare disarmament as their ultimate goal and move toward it.

In urging the war study commission, the board said that "nuclear deterrence" raises serious new moral and theological problems for all Christians.

"When Christians contemplate the consequences of modern war, whether launched by intention or accident," it stated, "they are increasingly forced to the conclusion that here is the greatest social evil of all. No longer is there any hope that resort to war, even to resist aggression, can secure justice or preserve important values.

"The spiritual callousness of men who resort to the mass destruction of their fellows and survive will be such that only pagan barbarism may remain."

The board also took these actions:

Recognized non-violent resistance to evil as a valid form of Christian witness.

Reaffirmed the 1956 General Conference's position that planned parenthood "practiced in Christian conscience, may fulfill rather than violate the will of God."

Asked that all "sincere" conscientious objectors be granted recognition and assigned to appropriate service regardless of whether they profess religious

grounds as the basis of their stand.

Urged that all members of the United Nations give one per cent of their gross national product annually to underdeveloped countries.

Approved the continuation of efforts to reduce trade restrictions.

Recommended that the U.S. Senate join the other 58 countries which have already ratified the UN Genocide Convention.

Favored major revisions in the 1952 Immigration and Naturalization Act to permit the entry of more worthy immigrants.

Asked that the exchange of persons policy between the U.S. and other countries be extended to include Communist China.

URGE CLEAR STATEMENT ON RELIGIOUS LIBERTY

★ Officers of the World Council of Churches, and nine other international Protestant bodies, have called upon the ecumenical council called by the Pope "to speak clearly on the question of religious liberty."

Most of the Protestant bodies have protested in recent years against the mistreatment of Protestants in Colombia, Spain, Italy and other predominantly Catholic countries. The World Council is currently engaged in a study of religious liberty, including the situation of Protestants in largely Catholic countries.

Protestant leaders meanwhile have noted what they regard as differing opinions among Catholic theologians regarding whether "error should have the same right as truth," in other words, whether Protestants should have full rights to worship and propagate their faith in the so-called Catholic countries.

REPORT ON BINGO IN NEW YORK

★ The head of the commission to control lottery in New York state has reported that churches and other non-profit groups had netted nearly \$5-million since bingo was legalized two years ago. A total of nearly seven million people played in 903,288 bingo games and won prizes totalling over \$15-million.

The law was opposed by Protestant and Jewish groups, with the Roman Catholics taking no official position but many individual priests and laymen backed the proposal.

NEW PARISH HOUSE AT METUCHEN

★ Ground was broken recently for a new parish house for St. Luke's, Metuchen, N. J., which will be completed next September.

There has been rapid growth in the parish, which is typical of the work throughout the diocese. In the past ten year baptized membership has increased over 38% and communicant strength about 22%.

CHRISTMAS

WE HAVE a lot of Christian Christmas cards and in other years we have pictured one of them in a big ad. There were a lot of coupons in the ad for you to fill out as gift subscriptions. But space is tight, as we say in this business, so this year we are asking you to write out your list and send it to The Witness, Tunkhannock, Pa. We will then start the subscriptions with the Christmas number and send a card announcing the gift. If you want to send a check at \$4 each, fine; or if you prefer we will bill. A gift to a friend is, naturally, also a gift to The Witness.

THE MINISTRY

Challenge Needs Presenting

"A DRAB AND UNINTERESTING LIFE"; "TOO MUCH SOB STUFF"; "NOT A MAN'S JOB" IS THE OPINION OF MANY YOUNG MEN WHO ARE NEVER GIVEN THE CHALLENGE BY PRIESTS OR PARENTS

By A. G. Baker

Editor of the Canadian Churchman



Young Churchmen like these are not presented with facts about the ministry either by their rectors or parents

SEVENTY students of a junior matriculation class in a semi-urban high school in Canada were asked to tell why they were or were not choosing the ministry as their vocation. Sixty-four students rejected the ministry outright while six expressed an interest in some form of church vocation.

The reasons for rejecting the ministry were manifold, and included some who thought that "A minister is a propagandist and all religious is a farce", while others referred to low salaries and "no opportunity for advancement". These comments and the ones which appear on the head of this article reveal how the clergyman today appears in the eyes of many of his teen-agers.

In the face of urgent shortage of clergy it is time that the Church did something to find out why young men are not entering the ministry. There is never a week goes by that an urgent message doesn't come into the offices of Church House: "Where can I find a man?" There is not a diocese in the Anglican Church of Canada that hasn't got vacancies, and in some cases, such as the Yukon and the Arctic, the need is extreme.

Many young people today are concerned about living their lives in a meaningful way. The ministry appears to them as an unnecessary append-

age in society, and certainly not something to which they could devote their whole life. Why do they feel this way? Who has led them to believe this?

Part of the answer is to be found amongst the clergy themselves. They have made a habit of complaint, and have appeared as "beaten men" in the eyes of their youth. In the larger parishes it is common practice to hand the youth work over to the curate, while the rector tends to more important (?) affairs. This has always seemed strange for the youth of today are the Church of tomorrow. Their outlook and values are in the course of being formed. Much of what they decide in their youth will be the guideposts for the rest of their lives.

It would seem that the image of the parson which appears in *Punch* and *The New Yorker* from time to time is not only funny but pathetically true. He is a man who pats children on the head in an off-hand manner, opens bazzars, drinks tea, and is generally useless.

The Church Home

UNDOUBTEDLY the greatest influence on the attitudes of youth is to be found in the home. What, then, is the attitude of the Church home today? Part of the answer here is found

in the latest report from the commission on recruitment which ran a survey among theological students last year. Over twenty-five per cent of the students involved classed parental opposition as one of the detrimental influences to their entering the ministry. These included homes where there were church wardens, choir members, W.A. members, and, generally speaking people who are considered pillars of the Church in their community. Undoubtedly they have been infected by the secularism of the age. Salary scales and opportunities for advancement are the keys to success. It is natural that parents desire success for their children. It would seem that many homes are so imbued with the bread of this world, that they have forgotten that "man does not live by bread alone".

Another problem are those parents who wish to live their lives and achieve success through the lives of their children. This is a mistake which is common due to the unlimited opportunities available today, but which were unknown when the parents were themselves children.

There seems to be a breakdown in the communication between the minister and the home, and between both of these and the youth of today. The minister preaches the Gospel, the home is unable to relate it in their daily lives, and the youth seem to shrug their shoulders, and not worry about it.

Where Next?

IS IT not time that the clergy rose up and shouted to the heavens the great satisfaction they have in their work? Can they not point out to parents the great privilege that is theirs, to give a son for the ministry in Christ's Church? There is the adventure, the challenge of what often seems impossible, the knowledge that you are wanted and needed amongst people during the great crises of life. The greatest thing of all is the knowledge that you are fulfilling the destiny for which you were created, a true vocation.

This leadership is the key to solving much of the problem. The recruitment commission revealed that the parish priest is the figure who can inspire people to answer God positively when he calls. The surveys they conducted all pointed to the parish priest. Parishes which have a sound outlook on candidates, and who have seen their young men offer themselves for the work of the sacred ministry, all have had a succession of priests who reveal what it means to be a true minister of God.

Other Steps

THERE are other steps to be taken. Education in the Church home on the subject of the ministry is most important. No child likes to go against the wishes of his parents, although it is sometimes necessary. There is a need for positive instruction to the parents through sermons and in literature properly prepared.

The assistance of a recruitment officer to parish priests and diocesan bishops is almost a necessity. He would have time to prepare literature, help the parish priests through regional conferences and assist bishops in developing a diocesan program. The commission has recommended this step be taken, and it is to be hoped that there will not be too much procrastination in filling the post.

It is time we got over our diocesan prerogatives, and other obstacles in order to face this common need in the Church. Strong leadership from the top will make a great difference in what happens in the next few years.

This is no time for hysteria. The need is urgent and we must face this fact. Young people should take a longer look at the ministry before rejecting it. It may be that Almighty God is specifically calling them to particular tasks. Christian parents should be honored at such a thought. A new attitude among parents will help the young people to be honest in choosing their life vocation.

There is one further reason why some of the sixty-four young people reject the ministry: "There is insufficient knowledge of what a minister does to warrant a decision for this kind of life-work". This situation will be changed when parish priests, parents and the Church as a whole take the vocation of our young people seriously. The priesthood is still the greatest work under heaven, because it partakes in the great high priesthood of Jesus Christ himself.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for \$2.50

100 copies for \$4.00

THE WITNESS

Tunkhannock

— Pennsylvania

When O'Toole Missed The Angels

By Hugh McCandless

Rector of the Epiphany, New York

SQUADRON O'Toole was at his Grandmother's for Christmas dinner two years ago, and he did rather well for himself in the eating line, as usual, in spite of the fact that he had his favorite Christmas present in his lap. This was a large box containing his Junior Atomic Scientist Radio-Activity Detector — Not a Toy, But a Real Scientific Instrument, And Guaranteed To Work Perfectly In Any Location In The Universe. He just kept this by him in case of some emergency. You never can tell what will happen, and it is better to be prepared.

Squadron always sat next to his Grandmother, and he was glad to see that she had finally realized that it was unnecessary to have a copy of the Encyclopedia Britannica stuck under him, as long as they put his butter plate near him, and saw to it that the nuts and raisins were passed close enough. He would have known where to sit this year, anyway, as Grandmother had put out some place card holders, just to get rid of them, that she had bought at a bazaar. There was his name, written very neatly — J. Squadron O'Toole, III. The figure that held it up was a little French policeman, with a cape and everything. He knew that Grandmother probably thought it was a soldier, and had given it to him because he was fond of soldiers. She was awfully ignorant about some thing you would think everyone would know, but at least she was always ready to admit it. For example, if she asked you how school was going, she never followed it up by acting as if she knew more about your school than you did. Some people are always telling you how to get along with girls and teachers when they don't even know the girls and teachers you have to get along with, and it's too bad they won't listen to your picture of the facts once in a while.

Anyway, Squadron had reached the point where he didn't have room for even half a mint. He was also pretty sleepy, because he had gotten up early that morning to rip the wrappings off his presents. Then he had gone to church, and all in all he had already had quite a day. Grandfather had started on his annual story about

Uncle Feemus and the Golden Retriever. This tale was a real family heirloom, and was considered unbelievably funny. No one would let Grandfather leave out a single bit, and he was interrupted by long discussions about small but important details. Squadron breathed in the wonderful smell of tangerines and stuffing and Christmas pines and cigar smoke. He fell asleep, and in his sleep he dreamed.

The Holy Land

HE DREAMED he was sailing down over the Holy Land, which looked just as he would have imagined it, except that all the places and people had helpful signs, like place cards, stuck on them. A great building was labeled "Herod's Palace" and a man with a curly black beard carried a sign saying "Herod. Watch Out." Shepherds and sheep had signs, and so had everyone else, but they seemed quite unaware of them.

O'Toole knew this was his chance to hear the Angels sing, and perhaps to see the Holy Family, and worship at the Manger. He knew just where to head when his feet touched the ground — over there where a place-card said Bethlehem. He was therefore quite annoyed when a man in a blue uniform, just like the French policeman's, stepped right in front of him and said importantly, "Guide to the Holy Land! What do you want to see?"

"I don't need a guide," said Squadron, and he was quite right. He had been to Sunday School, and he had seen enough Christmas plays to know how to hear the Angels sing. You just looked for your chance to be kind to someone who seemed very unimportant, and that would get you there, by some miracle. Besides, there was something about the Guide's face that he didn't like. He had seen him before, somewhere.

"This is a free service of Cooked Tours, Unlimited. It won't cost you a cent, and I can show you lots of short-cuts. Better let me help you. For example, what are you bringing as a present to the Christ Child, may I ask?"

Poor O'Toole looked down at his hands. There lay his Junior Atomic Scientist Radio-Activity Detector. He knew he had to give his best.

"I have this, of course," he forced himself to

Story told at the family service at the Church
of the Epiphany, New York.

say. He wished things could only be hard to do, without being unpleasant.

"Now, look, Squadron," said the Guide, in a familiar, reasonable sort of voice. "Why give Him that? What possible use would a Baby have for it? Also, Atomic Energy hasn't even been discovered yet! Look at those corners on that thing. Pretty sharp for a Baby to play with."

O'Toole was relieved to find his new companion so practical and helpful. He knew only too well how annoying it was to get presents from people who had forgotten your age.

"Let's go to the bazaars right away," said the Guide. "Let's waste no time."

In no time at all they were in the bazaars. Fortunately he had plenty of money in his pockets, given him by uncles who were taking no chances on forgetting his age.

"Be careful. That money has to last you a long time," said the Guide. "Christmas doesn't come every day."

"I must not count the cost," said Squadron, to the great satisfaction of a nearby character, who wore on his place-card the words: "Wily Oriental Merchant."

"Very fine. I quite agree. Of course. But don't let these fellows charge you a hundred times what a little rattle is worth. Take your time haggling, or they will make you look like a fool."

Every time O'Toole decided on a rattle the Guide would suggest another merchant, or at least another rattle, or another price. They finally got a great bargain. When it was handed over, it really looked pretty poor and cheap, but the Guide said they had better hurry, so they took it.

They rushed out into the dark countryside and found a sign saying, "This is the Field." In smaller letters it said, "But the Angels have come and gone, and so have the Shepherds."

"Too bad," said the Guide, calmly. "However, there are plenty of other things to see. You like soldiers? What kind?"

Squadron was firm. "This is no time for soldiers. Please go away and leave me alone. I shall follow the Wise Men, and still get to the Manger in time."

"Wise Men. Wonderful!" said the Guide. "Camels with bells. Good company to be in. This way."

O'Toole hoped he'd get a ride on a camel, and

followed quickly. Suddenly the Guide turned and pointed, shouting "This way to the elephants!"

Now while Squadron liked camels very much, he liked elephants even better. This was more than he had expected, and he quite forgot his disappointment about the Angels.

The sun came up, and over a hill came something that looked like a circus parade. It looked like a hundred circus parades. One man, out front, carried a large place-card with the words "Xerxes' Army, Heading for Thermopylae." He was followed by another whose sign said, "Are We In For A Surprise!"

"Now you even have me in the wrong century!" Squadron shouted. "How did that happen!"

"Cooked Tours, Unlimited," announced the Guide. "We get you anywhere, any time."

"Get me back to the Wise Men, and hurry!"

"Look, you have twelve whole days. You ought to know that. In the meantime — this is Educational."

Now that was a pretty strong argument. You can get Squadron to do anything he wants to, provided it is Educational, like looking over a captured submarine, or climbing around an unfinished house, or tapping on the glass of a rattlesnake's cage. We all need to learn as much as we can these days, what with the Russians and everything.

There is no denying that Xerxes' Army was Educational. There were Ethiopians wearing leopard-skins, and painted half red and half white, carrying spears pointed with gazelle horns. There were horsemen armed only with lassoes and long knives. There were hundreds of wild tribes; some in wooden hats, carrying darts; and there were boomerang throwers; and there were camels and elephants both. There were also very businesslike Persian soldiers with wicker shields and scimitars, and even some soldiers armed like Greek heavy infantry, in brass from head to foot. (I must stop here, or I would go on and on.)

It was so Educational that O'Toole stood there for days. It was only when the Guide suggested that they follow the army that he came to himself, and ran back to Bethlehem and the right century. The Guide ran after him with all sorts of suggestions.

When they got to the Stable, the Holy Family had gone to Egypt. Squadron flung himself on the straw.

"Roman soldiers outside," said the Guide, cheerfully. "Quite a sight. Maybe you can go to Egypt later on."

"I won't look, and I won't listen!" said Squadron furiously.

"On their way to slaughter the Innocents," mused the Guide. O'Toole gave a start, and jumped up. Now he could redeem himself. He would reverse the Atomic Radio-Activity Detector somehow, and show those Roman soldiers a thing or two.

The Guide read his mind. "Not a chance," he said, pointing to a corner of the lid of the Detector, where the shameful words "Also Guaranteed Completely Harmless" were printed in small letters.

"Well, I can at least do my best," said Squadron, as he started for the door.

"I'll help," the Guide replied. "But, look, you and I are all worn out. We've had no sleep for days. Let's lie down comfortably and figure something out."

O'Toole did not trust him, but he knew he could think better lying down. No ideas came, and he was suddenly aware that it was dark. More time had passed then he had realized. He ran to the door. Too late. Women were weeping, and the soldiers were disappearing over a hill. He had lost his last chance.

He turned on the Guide. "I hate you. You kept me from hearing the Angels sing. You kept me from bringing my gift. You kept me from saving the Innocents. You are no real Guide, you are my worst enemy! Who are you, anyway?"

There was a burst of laughter at the table, and Squadron began to wake. He seemed to be sailing up and away from the Guide; who was getting smaller and smaller, and turning again into the little French policeman, holding the place-card:

J. Squadron O'Toole, III

Christmas --- Challenge, Not Escape

By Cuthbert Bardsley

The Bishop of Coventry

TOWARDS the end of last October when we were enjoying a spell of summer-like weather and some people were still enjoying a late holiday, I saw a huge notice on a store in the Midlands — "Father Christmas Here Again." So once more the commercial side of the great festival was launched, even earlier than usual it seemed.

Soon the great present-buying orgy would begin — and what a wonderful thing it is! How the children love it — the Christmas bazaars, the windows full of toys, the pantomimes and all the thrill and excitement of opening parcels, going to parties and eating more than is good for one.

At this season we all become children, and very good for us it is. But, that being said, can it be denied that the increasing momentum of Christmas in recent years is much more the result of material influences than spiritual ones?

I am not complaining about this but simply facing the facts. It is not necessarily less good for us to give presents under the compulsion of skilful propaganda rather than by the inward promptings of our own nature. The Holy Spirit is everywhere and works through every medium.

But the sad truth is that year by year the Christmas festival becomes increasingly divorced from the celebration of the birthday of Jesus Christ.

One has to hunt now for Christmas cards containing any reference to this, the most important event in the world's history, and one finds them, if at all, in an odd corner reserved for "religious" cards.

The cause of this is surely not far to seek. In the field of economics there is a principle, known as Gresham's Law, that if good and bad money circulate together, the bad money will drive out the good.

In the spiritual sphere the same principle applies. If people are faced with the choice of the best by a difficult way, or the second best by an easier way, they will usually choose the latter.

In short, the temptation to eat, drink and be merry at Christmas, without having to leave the comfortable fireside for the cold of the stable where the Christ Child is lying, is almost irresistible.

It would be so easy to blame this on commercialism, materialism, or plain human greed and selfishness. But surely the fault lies primarily with the nominal Christian who so often treats Christmas as if it were a beautiful fairy story, compounded of stars, shepherds and angel voices.

Wonder and Worship

OF COURSE we must never lose the sense of wonder and worship which man can express

only in such symbols, but something far more is needed if a world at grips with the realities of terrorism, prison camps, gang warfare and the H-bomb, is to recognize the Christ for what he is.

Is it surprising that mankind, obsessed with money-making, self-assertiveness and demonstrations of its power to subdue nature, can see in the birthday of the Babe at Bethlehem, little more than an excuse for a respite from work and an opportunity for merry-making?

If only we Christians had but a fraction of the dynamic power of the first Christian Church, and would proclaim our faith as boldly, then the world might listen. But so often we are timid, hesitant and mildly apologetic. Apologetic for a faith based on the tremendous assertion that this Baby, born in an outhouse in a remote village under an occupying power, was in fact the Lord of Glory who had left his throne to be born in this world of time and space.

If we wrap up this tremendous event in colored paper, tinsel and decorations, can we wonder that man can see here no light in his darkness, no hope in his despair, no answer to his questions, no comfort in his sorrows, no incentive to live or die well?

Age of Discovery

AS MAN moves forward in this new age of discovery, the divorce between a holy and secular Christmas can be seen as a symptom of something much deeper and far more widespread. Whole nations on the one hand have substituted the material way of life for one based on the worship of God and service to one's fellow men.

Whole groups of Church people on the other hand have substituted the falsely pietistic and escapist way of life for one based on obedience to the challenging claims of God and costly relating of those divine demands to the social problems of the society in which we live.

Christmas ought to be a challenge, not an escape. We should kneel before the Christ Child and offer him our gifts, our talents, our time, our possessions. The Wise Men are not mythical characters but you and I if we recognize truth and beauty when we see it, and it is for us to rise and go out and proclaim the glad tidings of great joy, not necessarily in words but in deeds, by a quality of life springing up in us through faith in him.

The star is not just a symbol but a shining reality to all whose lives are lit by faith in Christ, guiding them through the darkness of fear and doubt, and loneliness and suffering.

The "full up" sign which greeted the Holy Family outside the inn at Bethlehem is not merely a memory of long ago but a challenge to all of us who are being called to care for refugees and to welcome overseas colored visitors to this country.

The faith on which we stand and for which multitudes have lived and died begins at Christmas, with the coming of our Lord in great humility to a world that would not give him room. Through the centuries and to this day he is left in the cold, unrecognized except by those who see with the eyes of faith and charity. Because the Prince of Peace is rejected, man lives at war with himself and with his fellows.

No Mere Protest

MERE protest is no good. It does no good merely to protest against the commercialization of Christmas or social evils like juvenile delinquency and sadistic crime.

Protest is often the coward's way out. Because he is not prepared to enlist in the army of attack he is content to protest in company with the rabble of defence. And incidentally we can be so busy defending our own Church interests that we fail to attack the vested interests of paganism.

Let us then go forth this Christmas from the crib to the highways and byways, to battle on behalf of the greatest revolutionary of all time against all that would reject or weaken his message.

Let this be our prayer this Christmastide—

"God of Love, come into my heart and stay in my heart throughout my life, so that I may be part of your all-conquering army of peacemakers, and may love this broken world into unity and life."

Don Large

In Christ Is Life

WITH Christmas just around the corner, it's only fair to face the fact that uncounted good folk will soon be celebrating their honest doubts, along with their Nativity celebration. Is the story really true? Were there oxen really lowing? And heavenly angels heralding? And Wise Men from the east, seeking his star? And awe-hushed shepherds actually abiding in those blessed fields that night?

Millions of people approach the Christmas season with high-hearted hope, warmly wishing that it all could be true, yet not quite daring to believe with their minds. The hard crust of materialism freezes the heart into suspecting that God's great salute may not be a fact. Or the sleek veneer of sophistication may insist that the Bethlehem story is one of the sentimental luxuries of life which, in times as crucial as these, we can scarcely afford to indulge in.

As for the veneered sophisticate, he's the victim of his own ill-considered presumption. For whatever else the Incarnation may be, it's hardly sentimental. But the fact-finder may, on the other hand, have something to say for himself. The Biblical tale of our Lord's birth is not of one piece. Matthew presents one set of details. Luke recounts another. Mark doesn't go into the birth story at all. And neither does John.

But, oddly enough, it is these very discrepancies of detail which add weight to the reality of the event. A story which is too pat is too suspect. Two thousand years ago, the city of Nazareth had no hall of records jammed with the files of birth certificates. As a matter of fact, consider Shakespeare. He was born 1,500 years later, and we still aren't sure of his natal date. Or weigh the case of Abraham Lincoln. Nobody became preoccupied with the details of his log-cabin beginnings, until after the tragic event in Ford's Theatre on that fatal Good Friday.

And, since the truth is more important than factual details about the truth, which is of more abiding concern? — the fact that Shakespeare's father may have been a butcher, or that the bard

himself created the greatest dramas which have ever graced the English tongue? By which item do you set the greater store? — the fact that Lincoln's father was illiterate, or that Lincoln himself gave to the world the Emancipation Proclamation?

It's good to examine details closely. But it's even better to stand off, then, and see the whole picture. St. John respected relevant details. But he never let the trees obscure the forest. When all was said and done, he couldn't have cared less where or when Jesus was born. Something of more eternal import was at stake. It was Good News that God had literally come into his world in person. But the fruit of that News was caught up in John's headline: In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness cannot put in out!

So when you have creeping doubts about Christmas, remember: In Christ is life. Do you doubt that? And his life provides men with their light. Have you any misgivings about that? For two thousand years, the furious darkness of this world has been trying to put that light out, but has yet to succeed. Isn't that true? . . . So the oxen may not be lowing on Christmas Eve. They may have to go. Our imperfect eyes may not see the heralding angels, nor our ears hear their songs. But we still have him who is the light of the world, and all the darkness of our critical night shall not be able to extinguish him. And though the details be blurred, it is that fact which shall yet make this a blessed Christmas!

A Christmas Benediction

By Arthur J. Brown

CLOUDS are dark as we approach another Christmas. The world is in tumult. Long-stagnant races are in upheaval. Oppressed peoples are defiant. Two-thirds of the population of the earth are hungry and hungry men are desperate. There are wars in Asia and a world war seems imminent. Suspicion and apprehension are everywhere. Communists are promising utopia to discontented millions, many of whom never heard of Marx or Lenin. The worst period in history, we are told, and numerous Americans imagine that the only way to deal with it is to train more American young men to kill more

Chinese and Russian young men, and in doing so to be killed themselves.

There are military and political phases of the situation with which the state must deal in self-defense. But bombs cannot convince deluded men, and treaties are only as strong as the character of the governments that make them.

—
The author, for many years the head of foreign missions of the Presbyterian Church, observed his 103rd birthday last month, when he said; "Though the clock of my day points to the evening hour, morning is in my heart."

There are moral conditions of peace with which the Church must deal under the leadership of the Prince of Peace.

Ominous as the situation is, it was equally ominous nineteen centuries ago when the frightened disciples sought Christ's counsel. He did not minimize the danger or advise them to seek shelter. He described it as worse than they supposed. There were to be "wars," "famines," "earthquakes" and "false prophets." The disciples themselves were to be delivered up to "tribulation," "hated" and "put to death." But "see that you are not alarmed. This gospel of the kingdom shall be preached throughout the whole world." (Matt. 24: 3-8). Inspired by his summons, when the foretold persecution scattered the disciples throughout Judea and Samaria, they "went about preaching the Word." (Acts 8:1 sq.). Paul wrote in I Cor. 16:9, "A wide door for effective work has opened to me, and there are many adversaries." Of course; there always are. There has never been a generation since that has not faced them. Always, too, men of God have counted them not as a discouragement but as a challenge.

As a matter of fact, it would be easy to list reasons for encouragement. The Church has many defects, but it is pressing on. Its membership is increasing faster than the population. Theological seminaries are crowded with students for the ministry. Sectarianism is dimin-

ishing and denominations are cooperating. The relation of the Church to the social order is better understood, and foreign missionary work is being actively conducted in every part of the non-Christian world except where war has closed the doors, temporarily, we hope.

After all, our basic ground for hope is not in statistics or in man. "Our sufficiency is from God." Progress, like the Mississippi River, sometimes seems irregular, rapid in some places, slow in others, sometimes apparently turning back upon itself. One forming an opinion of it by its appearance at a given place might not realize that it is in reality irresistibly moving to the distant sea.

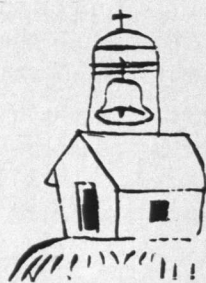
So at this Christmas - tide, Christians should view the present situation in its due relation to the whole movement of the Church of God, knowing that underneath the stormy surface of the world, the majestic current of the Divine purpose is sweeping on to a certain consummation. Never has a worried, saddened world more urgently needed "the good tidings of great joy to all people," and never has the duty of the Church to proclaim it been more clear. It is as true today as when the prophetic Katharine von Schlegel wrote 250 years ago:

Thy God doth undertake

To guide the future as He has the past.

Thy hope, thy confidence let nothing shake.

Christmas Message



THE people who first heard the words, "To you is born this day in the City of David a Saviour who is Christ the Lord," knew those words were spoken to them. Christ had come to deliver them. Now, centuries later, the word of Christmas is spoken to us in our time. We do not have to strain to hear the message; we do not look back over nineteen centuries to the figure of a great man who once lived. Christ was born in Palestine centuries ago, but he is not a prisoner of that particular time and place. He is born anew this day in the hearts of those who receive him.

This is the great Christmas wish: "Cast out our sin and enter in, be born in us today." This is an ever encouraging hope even in most discouraging times.

Without this expectation our Christmas observance is only a passing sentiment, a temporary softening of the heart at the appeal of what is called "The Christmas Spirit." Gaity surely belongs to Christmas time. But Christmas is also a time of awful solemnity: God has entered the life of this world. He is here now, at hand! We are not left to our own resources; we are not called to create peace and good will, but to make the good will and peace of God our own. So will the light of Christ shine forth in our lives and in the world's darkness.

Arthur Lichtenburg

Presiding Bishop

Pointers for Parsons

By Robert Miller

IF ONLY a parson could limit himself to study and prayer, to preaching the Word and administering the sacraments and to visiting the sick! But he daren't. The congregation expects more than that from him.

I take my examples from an issue of the weekly bulletin of a church. (Not Episcopal.)

The minister appeals for memorial flowers for All Souls Sunday and for contributions of money in aid of refugees.

Next Sunday he will preach a sermon on "We still believe" to be followed by a coffee hour and discussion.

On Monday too there will be a discussion.

There will be meetings of the senior high and the junior high fellowships and a scavenger hunt for the eighth and ninth grades.

He urges every family to aid the world friendship offering.

Nov. 20 marked a great day for there was an "Out-Of-This-World Fair." There was a Space Station with the Flying Saucer Hour . . . and an area for browsing . . . in the Outer Space Bookstall.

There was a Big Dipper supper.

The minister assures his people that in the coming reunion local autonomy will be retained.

There is an Order of Service for next Sunday and a whole column listing "What's Going On?"

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25¢ a copy

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The WITNESS — Tunkhannock, Pa.

I know this church and know how warm and friendly are its ministers and people and I am sure the city would be poorer without it. But, although it is one of the "leading churches" it is not well attended for except on Palm Sunday, Easter and Christmas there is no lack of seating accommodation. Good as it is, is it good enough?

That is a question that every parson should put to himself about his own church, for it may be that in the multitude of parochial activities he is neglecting the better part. And it is good for both him and his congregation to remember that in the United States the churches may have had things too easy. They are respected and they are influential; they enjoy many tax exemptions. But a church lives by its witness rather than by its privileges, and it is better to be hated and respected rather than patronised and despised.

This is a hard saying. Who can bear it? Only those who do not bow the knee to Baal.

THE STORY OF

AMERICAN-SOVIET RELATIONS

1917 — 1959

by DR. HARRY F. WARD



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NEW RECORDS

By Lewis M. Kirby Jr.

Record Editor

Christmas Music from Trinity, New Haven: The Choir of Men & Boys of Trinity Parish (Episcopal), New Haven, Connecticut; G. Huntingdon Byles, Organist & Choirmaster. Overtone 11 \$4.98

Mr. Byles leads his choir in traditional and unfamiliar music of Christmas. Trinity parish has had an unbroken tradition of boys' and men's choirs since 1885. The present organization consists of 24 boys, 3 altos, 3 tenors, and 4 basses.

Among the traditional English carols on the program are *Good King Wenceslas*, *The Holly & The Ivy*, and *Deck the Halls*. A particularly charming selection is *One Winter Night* by the contemporary British composer Reginald Hunt. Music of an earlier period is represented by Victoria's *O Magnum Mysterium*, but it must be said that the choir is more at home when singing carols of British origin.

Trinity has no choir school, but the performances here are among the finest in this genre. Carols by a choir of men and boys — what a delightful addition to the Christmas-tide festivities!

Christmas Hymns & Carols, Vol. 1 —Robert Shaw Chorale Victor LM 2139 \$4.98. Stereo Victor LSC 2139 \$5.98

A standard collection of Christmas carols is performed on this disc by this well known group. Without exception, the first side contains very familiar carols; the second side contains beautiful but not so familiar carols. Performances and recording are excellent.

A Service of Lessons & Carols: Choir of King's College Chapel, Cambridge, England. Westminster WP 6036 \$3.98

Have you noticed how many Episcopal Churches are including in their Christmas celebrations "A Service of Nine Lessons & Carols?" This is a recording of the same service, per-

formed by the choir where it originated.

Originally recorded by the British Argo Company, it has been available for several years on the Westminster label. Those persons familiar with the high standards set by the British firm will be glad to know that the American pressing is of equal quality.

For Anglicans everywhere, this is a must. Don't miss it.

Music for Christmas: Richard Purvis, organ. HiFirecord R-705 \$4.98. Stereo HiFirecord R-705 \$5.95

Solid organ playing is featured on this disc by Richard Purvis, Organist & Choirmaster of Grace Cathedral, San Francisco. The organ is a 4-manual, 5794 pipe, Aeolian-Skinner.

The traditional carols are skillfully played by Mr. Purvis. An added feature is the carillon which, for a change, consists of real cast bells and not artificially produced electronic imitations. Also included are the *Cortege et Litanie* by Dupre, the same composer's *In Dulci Jubila*, and Brahms' *Lo, How a Rose*. The disc ends spectacularly with Mr. Purvis'

performance of his own *Carol Rhapsody*.

If you like your Christmas music played on the pipe organ, this is a good choice. Highest fidelity sound has been provided by this west coast company.

The Holly and the Ivy: Alfred Deller and the Alfred Deller Consort. Vanguard 499 \$4.98

This Vanguard disc is the best collection of carols sung in their original form, the sub-title of the album being *Christmas Carols of Old England*. However, although most of the carols included are of English origin, there are some from Germany, France, and America.

The accompaniment consists of lute and recorder, both of which add to the old world sound. Mr. Deller's singing, as usual, is superb. The four members of the Consort blend exceedingly well. Vanguard has provided fine sound.

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AUSTRALIANS TO DISCUSS IMPORTANT ISSUES

★ Representatives of Australian Churches are to meet in Melbourne in February to discuss social, national and international problems. Two Roman Catholics will attend as observers.

A number of overseas churchmen have accepted invitations to attend, including representa-



Bishop Newbigin

tives of the World Council of Churches and Bishop Newbigin of the Church of South India who is also chairman of the International Missionary Council.

CHARLESTON CHURCH DESTROYED BY FIRE

★ St. John's Church, Charleston, S. C., was completely destroyed by fire on November 29th. The year-and-a half old church, which cost about \$60,000, was a total loss. Also pews, altar, organ and other furnishings, some at least 120 years old, were destroyed.

The congregation, led by the rector, the Rev. Franklin Martin, held three services on the day of the fire in a neighborhood public school.

Nationwide Episcopal Christmas Services On Radio-TV

From Washington Cathedral,
Washington, D. C.

CBS-TV Network

CHRISTMAS EVE. 11:30 p.m. to 12:30 a.m. EST

The Vigil of Christmas: Holy Communion and Sermon

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The Very Rev. Francis B. Sayre, Jr., Dean of Washington Cathedral, *preacher*

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BOOKS...

Kenneth R. Forbes
Book Editor

American Catholics; A Protestant And Jewish View. A Symposium.
Sheed & Ward. \$3.75

This book is both notable in quality and unique in the conception which dictated its writing and publication. The fresh ecumenical breeze which has swept most Protestant groups the past few years has produced several books of merit on the theme of Catholic-Protestant understanding. Presbyterian Westminster Press has sponsored several and the best of the lot to date is Abingdon's "Riddle Of Roman Catholicism" by Jaroslav Pelican which was reviewed in this column in the October 8th issue.

This present book, however, records something quite different. It is a dialogue in the form of a vigorous debate with no punches pulled, and dialogue in some form is what religion, economics, industry and foreign policy alike desperately need today. And so far as religion is concerned, we have just that dialogue in this volume. The contributors to the symposium are: Stringfellow Barr, Robert McAfee Brown, Arthur Cohen, Rabbi Arthur Gilbert, Martin Marty and Allyn Robinson. Their criticisms of American Catholicism are unsparing and militant, but undergirded with sympathetic understanding. An Afterword by the Jesuit, Gustave Weigel, is in a humble and irenic spirit.

This book deserves to be read, re-read and mulled over by any patriotic Americans who are seeking for light in the form of confident and hopeful dialogue. This unique

contribution to understanding was initiated by Roman Catholic leaders. Their opposite numbers in Protestantism will do well to follow their lead, by calling on—let us say—Roman and Eastern Orthodox big shots to tell us where we have been wrong.

Values In The Church Year by William F. Dunkle, Jr. Abingdon \$2.50

Renewal In Retreats by John L. Casteel. Association Press. \$4.50

These two books are alike in one important respect. They each testify to the fact that American Protestantism is beginning to discover and make use of some of the long-neglected riches of Catholic worship and teaching.

The recognition of the Church year as the logical frame-work for worship, preaching and teaching has begun to make headway in the Protestant denominations and Dr. Dunkle,—one of American Methodism's outstanding ministers — has now given practical expression to this in

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much good advice and samples of how to preach effectively by following the course of the Christian year. He gives an excellent bibliography listing about all books available from every source except Roman Catholicism.

The Congregationalist, Dr. Casteel, is eloquent on the subject of retreats as most valuable undertakings in the development of the spiritual life. His book is a thorough treatment of the nature and aims of a retreat, the qualifications of any successful retreat leader, the practical programs necessary for any effective gathering of this sort. The ultimate aim, he points out, is the discovery by all participants of a vital sense of community before or by the end of the retreat. There is a good bibliography appended and an index of pertinent Bible passages. The book seems much over-priced.



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-BACKFIRE-

Nelson M. Burroughs

The Bishop of Ohio

Ohio cannot boast that it is third highest in total giving to the National Church as reported in your December 4 issue. Attempting to find some possible statistic amidst our challenges yet unmet, we discovered that among the nine Dioceses overpaying 1959 quotas, we stand third in the amount of overpayment. We are not overly proud of this, either, but it helps our morale.

Alfred Goss

Layman of San Mateo, Cal.

Church statistics comparing the per capita giving of people of various denominations show the Episcopal Church well down toward the bottom, this in spite of the fact that Episcopalians enjoy a higher average income than the people of any other denomination. Now, I don't think that Episcopalians are much different from other people. Therefore, this poor giving is either a vote of no confidence in the work of the Episcopal Church or is due to lack of knowledge regarding that work.

I am inclined to think the latter. People are urged to throw their money into one big hopper labelled, "The Cause of Christ". Those who have the handling of the money are supposed to have some special insight as to how the money may best be used. This dispenses with the need of special appeals and all the bother of ear-marked funds. Yet, it makes for less giving. Instead of selling "The Church", sell the work of

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the Church. Tell people what the Church is doing. Let them give to what they like, just so they give. If it is felt that people are not giving adequately for some particular purpose, explain the need. Don't quietly take people's money and use it for a purpose they would not have it used, no matter how good that purpose may be.

I feel this keenly. I am interested in overseas work. I am appalled by the inadequacy of the work that the Episcopal Church does in this field. Most people don't care much about overseas work. Many, no doubt, feel that the little we do is just money thrown away. The National Council reflects the attitude of the majority and it is quite right that they should not go overboard for missions.

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The Overseas Mission Society is working to increase interest in overseas missions but I doubt if that is enough. We need an organization that will raise money directly to support missionaries, direct and comfort them in their work, and see that we at home understand their needs and hopes. I am sure that there are many thousands who either are, or could become missionary-minded enough to give sacrificially for this work. Witness the work of the great missionary societies of England, why can't we have something like that?

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