

The WITNESS

JULY 7, 1960

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TINDALE NEW TESTAMENT

GENERAL THEOLOGICAL SEMINARY has a copy which was printed in 1536. It is the so-called "mole edition", referring to the mole in the stone on which St. Paul's foot rests in the print which opens the parts attributed to Paul

ARTICLE BY JOHN PAIRMAN BROWN

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In Leading Churches

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Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
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3S) 11 MP (HC IS).
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The WITNESS

For Christ and His Church

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SERVICES

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In Leading Churches

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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.

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

Story of the Week

Churches Told to be Wise Stewards Of Mass Media for Public Good

★ Churches and their leaders were called upon by the National Council of Churches' general board to concern themselves with the effect on the American public of radio and television programs and motion pictures and to serve as "wise stewards" of these mass media for the public good. At the same time the board specifically rejected over-all censorship as a policy for improving these media.

Churches and clergymen, the report said, should not fail to speak out against programs or films that are detrimental to society, and they should cultivate "consultative relationships" with leaders of these industries, recognizing that many of them are deeply concerned to improve their own products.

The 4,500-word statement was prepared by the study commission on the role of radio, television and films in religion established by the board in 1958. Since then the commission has been studying and appraising various aspects of the three media.

Members of the 34-member commission were clergy and lay leaders including Bishop James A. Pike of California, and Spyros P. Skouras, president of a movie company.

Pointing out that there is a great deal in these mass media to "expand man's horizons, deepen his sympathies and in-

crease his dignity," the statement held that much of this potential has yet to be realized.

"The image of man that comes through in all three media," it declared, "is often poles apart from the Christian understanding of man and his purpose.

"We speak here not merely of the pathological preoccupation with sex and violence or of revelations of dishonest practices within the industries, but more fundamentally of the assumption which governs them that man's end is material advantage, power and pleasure, to be achieved through competing with, manipulating and exploiting his fellow man."

This, the statement emphasized, is "symptomatic of a

moral disease in our society." It declared that the churches themselves "share in the responsibility for this moral disease, reflected in the mass media."

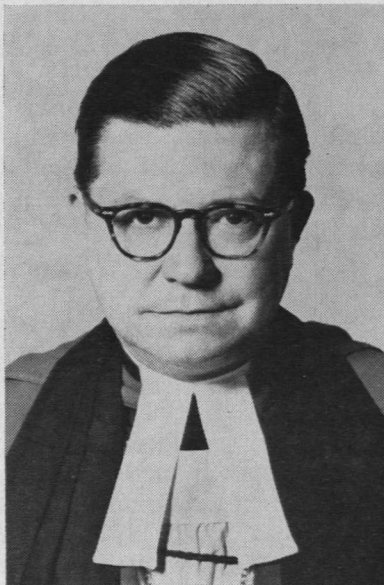
The document pointed out that the radio and tv industries are in the throes of a crisis with "major moral dimensions." It urged the federal communications commission to improve its means of enforcing the power it already has to grant or withhold licenses on the basis of demonstrated readiness of stations to operate in the public interest.

It also urged that the commission establish local boards of review and hold public local hearings to evaluate radio and tv stations in cases where their operation in the public interest has been questioned.

The broadcasting industry, the report continued, has an obligation not only to avoid offense, but to help broaden the intellectual and spiritual horizons of society.

It should assume more responsibility in presenting a wide range of viewpoints on such issues as peace, disarmament, nuclear weapons, and even on issues which may not be popular with the government, industry or churches, the statement asserted.

Turning specifically to motion pictures, the commission approved the concept of industry self-regulation. It declared, however, that the film code has become increasingly ineffective and urged that this be rectified. The report deplored attempts of irresponsible persons to circumvent



BISHOP PIKE

both the spirit and the letter of the code.

Besides avoiding "offense" to the general public, the report said, movies should have more positive objectives, such as the treatment of human life with integrity and respect for the person, the avoidance of stereotyping, and the recognition and honest treatment of controversial issues.

Churches were asked to support films exemplifying the art of the motion picture at its best and to withhold support of those inimical to the public welfare.

They also were urged to make better use of movie, radio

and tv techniques in their own productions, and to make provision for serious discussion of programs in order to develop a "Christian critique" of these mass media.

"The Church must learn how to use these new and powerful means of communication for its God-given mission as it has had to learn the use of the printed word," the statement concluded.

It recommended that the National Council and its constituents re-examine their present work in the media "toward the end that these instrumentalities will become agents of the total mission of the Church."

Modern Sunday School Criticized By Canadian Archbishop

★ Archbishop Howard H. Clark of Edmonton, Primate of Canada, warned the Toronto synod that there is general unhappiness with the modern Sunday school and that some people believe its usefulness is gone.

The Primate said he personally felt there was still need for Sunday schools but pointed out that the Church had got along without them for 1,700 years "and conceivably could do so again."

Archbishop Clark called for established congregational groups to form cells of faith, prayer circles, Bible study classes and committees of Christian concern to meet present conditions and ease the enormous burden laid on pastors by a complex modern world.

"The old simple parish organization will work no longer," he declared. "Life is not stable enough or simple enough for it. But I am not suggesting merely a great increase in our organizations. We have tried that and the result is a clergy who are overworked and

threatened with nervous breakdowns and heart attacks."

"This age has no time for God and that is its sin," he added. "We need not complain at its interest in outer space. What we can complain about is that it never hears the heavens declaring the glory of God."

The Rev. Elton Scott told the synod that religious education should be moved from Sunday schools to public schools as a means of combatting "an increasing number of religiously immature adults in society." One hour a week of denominational education worked into school curricula would be better than "the scramble of Sunday schools," he said.

Bishop Frederick H. Wilkinson of Toronto deplored recent attacks on the teaching of Christianity in Ontario public schools and recalled the evil consequences in pre-war Germany, where religion in the schools was replaced by Nazi doctrine. Noting that Jewish leaders, Unitarians and Buddhists among others will have

no part of the tax-supported Ontario program, which provides two half hour periods of religious education weekly, he said he would "champion the rights of any individuals or minorities and oppose those well-meaning zealots who would force their views upon others or transgress the limitations of the present school regulations." Ontario regulations permit instruction by either a visiting pastor or the teacher.

An atheist has a right to his view, the bishop said, "but I have seen sufficient of the children of atheists to feel sorry for them, deprived of their spiritual birthright, so that it was only late in life they found the way to inward peace and fullness of life."

Bishop Wilkinson also scored the lack of response in Toronto to world refugee year, scheduled to close June 30. The goal of \$325,000 to clear Camp Oerrel in West Germany and to help in other areas has been only half subscribed, he pointed out. "With our idolatry of luxury, security and comfort, what sort of people are we?" he asked.

Archdeacon Walter J. Gilling, who heads church extension in the Toronto diocese, reported that the diocese has refused a site for a church in a high-rise apartment project. "It would have been sheer folly to have accepted the site, since apartment dwellers are notorious for their refusal to support a church," he said.

"Those who live above the fourth floor — well, they might as well be in orbit — we can't get anywhere with them," he observed.

Archdeacon T. P. Crosthwaite of York, in a report on the diocesan urban board, observed that communism and capitalism had one thing in common. "Both are determined to keep Christianity confined to the church," he said. "The task of

the church, however, is to take it into the homes, shops and factories."

He said he was not concerned with preservation of buildings, commenting on the Church's march from the inner city to the suburbs. "In fact, it might be a good idea if the church buildings vanished and the Church got back to being a Church in people's homes."

SHOULD HAVE APOLOGIZED SAYS ARCHBISHOP

★ The Archbishop of Canterbury, blamed not only the abusive attitude of Soviet Premier Nikita S. Khrushchev over the U-2 incident but the manners of the American reply for the collapse of the summit conference.

Writing in the Canterbury Diocesan Notes, the Archbishop said "the more Mr. Khrushchev said, the more abusive, and, therefore, the more ineffective to any sensible person, he became, and where he expected to gain credit somewhere, he has, I should think, lost credit everywhere."

On the other hand, he wrote, "the manners of the American reply caused distress to many who are devoted friends of the United States.

"It follows," he said, "the familiar style in which, for a long time past, the great powers have reacted to any hostile charge. The official reply said first it was an accident, then that the charge was true but this kind of offense was only what any nation ought to do in self-defense.

"It then said that the offense would not be repeated, as least for a good while, and finally it said that what the United States had done was nothing at all compared with what the other side had done."

He said that the British government, as a true friend of the United States, "said

little and has tried only to bridge a yawning gulf which Mr. Khrushchev has chosen to create."

The Anglican Primate said that although Mr. Khrushchev had "behaved unreasonably," there had been "a great opportunity for Western tradition to show how a great power can rise to inherited good manners."

"Would it not have set a new, a higher and more Christian standard," he asked "if the answer had been to say that we are sorry? We did a bit of spying to which exception can justly be taken and in which we have been found out. For our part we undertake not again to send military aircraft over the territory of another country to collect military information."

CONFERENCE STRESSES LAY MINISTRY

★ The lay ministry was stressed at a conference of the fourth province, meeting June 16-19, at the University of the South. Over 400 were on the campus the last two weeks in June; 125 men attending the laymen's conference and the others attending the Sewanee summer school which observed its 50th anniversary.

CONFERENCE ON PRISONS HELD AT ADELYROOD

★ A conference on prisons and the responsibility of the public toward them was held June 21-23 at Adelynrood, conference center of the Companions of the Holy Cross at South Byfield, Mass.

It was staffed by a large number of persons who are experts in the field of penology.

BIRTH CONTROL STUDY BY ROMAN CHURCH

★ Several studies showing that Roman Catholics use arti-

ficial birth control "in about the same measure" as non-Catholics, were described as "alarming, arresting and provocative" by the director of the studies.

He said that they indicate that many Catholics "follow the influence of their neighbors and do not take their cues for behavior from a divinely-inspired Church."

BISHOP ATWILL DIES IN MINNEAPOLIS

★ Bishop Douglass H. Atwill, retired bishop of North Dakota died in Minneapolis at the age of 79. He became bishop in 1937 and retired in 1950.

DEAN RIDDLE EXCHANGES PULPITS THIS MONTH

★ Dean Sturgis Riddle of the American Cathedral in Paris is exchanging pulpits during July with Dean Julian Bartlett of Grace Cathedral, San Francisco. The theme of Dean Riddle's sermons is whether Christianity is believable and practicable in the space age.

FREE PRAYER BOOKS AND HYMNALS

★ The Margaret Coffin Prayer Book Society of the diocese of Massachusetts recently completed another year in the pleasant work of the free distribution of Prayer Books and Hymnals to missions, schools, hospitals and other Church institutions throughout the country.

While its resources are not as large as some of the other Societies, requests have been granted for books ranging from Cape Cod to Hawaii; totalling fourteen dioceses and missions.

Application for grants should be accompanied by an endorsement from the bishop of the diocese or the archdeacon.

The secretary of the society may be addressed at One Joy Street, Boston 8, Mass.

Organized Religion Seen Having Minor Influence on Society

★ Organized religion is playing a minor rôle in influencing contemporary society, some 100 members of the religious research association were told at its annual meeting.

Charles Y. Glock, director of the University of California's survey research center, declared that religion is "currently much more on the receiving than on the contributing side of the value process."

"The Church's emphasis is overwhelmingly on man's relationship to God," he contended. "The implications of the faith for man's relation to man are left largely to the individual to work out for himself, with God's help, but not the help of the Churches."

Looking at American society, as a whole, he stated, organized religion "is neither a prominent witness to its own value system nor a major focal point around which ultimate commitments to norms, values and beliefs are found."

The association, a professional society which includes some 200 members of all faiths, has as one of its purposes the conducting of religious research through social science techniques.

Glock asserted that today man is "exhorted to be a steward of God, to exercise choice and initiative in his use of leisure time in keeping with the new life of Christ, to manage economic wealth in terms of Christian responsibility and leadership, and to accept the political responsibilities of Christian citizenship in the Kingdom of God."

"However well grounded these injunctions may be theologically," he continued, "the result from the standpoint of

influencing concrete behavior is very little."

A study presented by W. Widick Schroeder of the University of Chicago, appeared to support Glock's views. Schroeder said the survey seemed to indicate that the "general cultural milieu" was much more effective in shaping peoples' attitudes and actions than any religious traditions.

The study — "Religion in a Typical Midwestern County" — was drawn from a sampling of 1,200 people within four diverse communities.

Francis Cizon of Loyola University, Chicago, predicted that Catholics will probably integrate further into the general American scene and will become more active in public affairs.

He was reporting on a study entitled "Some variations in the social characteristics of Catholics in five different parishes in the same social area."

The study included research taken from three Catholic national groups, Polish, Slovakian and Croatian. Cizon noted that such parishes may tend to become service centers rather than social systems as residents move or lose their "identification" with the prevailing nationalist group.

He also pointed out that in view of the increased education and higher social class of Catholic laymen, it is possible that a "mutual re-definition" of roles between laity and clergy may be needed in Catholic circles since, except for spiritual needs, the laity will be less dependent on the clergy.

The role of the Church-related college in the country's educational scheme was probed by Wesley A. Hotchkiss of the

United Church of Christ, New York, who maintained that the "church college has the possibility of being the real conservator of scholarship," but added that it has a "desperate need for purpose."

Regarding the education issue, Dr. Hotchkiss said there is more "confusion" among seminaries than church-related colleges.

"Sometimes it appears that seminaries can't seem to figure out whether they are professional trade schools or intellectual communities."

VANDERBILT PROFESSORS DECIDE TO RETURN

★ Nine of the twelve divinity school professors at Vanderbilt University, who resigned over the expulsion of James M. Lawson for the part he played in sit-ins, have agreed to return. Another who is abroad has not yet indicated what he will do. Another has accepted a position elsewhere, while Dean J. Robert Nelson, who led the protest over the Lawson case, has been fired.

Eight of the returning professors issued a statement calling the dismissal of Dean Nelson "unjust and ungracious."

Dean Nelson merely informed the professors that they were under no obligation to him and were free to decide if they should remain on the faculty.

TRINITY PARISH HAS ANNUAL FESTIVAL

★ Over 600 persons attended the annual festival of Trinity Parish, New York, when congregations of its chapels worshipped with that of Trinity Church. There was a procession of 200 clergy, acolytes, torch bearers, choirs and vergers. Celebrant was the Rev. C. Kilmer Myers, vicar of St. Augustine's and St. Christopher's; preacher was the Rev. Bernard C. Newman, vicar of Trinity.

CHURCH'S JOB IN THE MIDDLE EAST

IT TOOK MOST OF THE CHURCH TWO
CENTURIES TO RECOGNIZE THE INDUS-
TRIAL REVOLUTION: CAN SHE NOTICE
THE NEW NATIONS MORE QUICKLY?

By John Pairman Brown

Professor at American University, Beirut, Lebanon

MUCH money, in these decades of cold-war prosperity, is being spent for theological education, both in America and abroad. We are told, correctly, that a well-educated clergy is essential for the survival of the Church. But many of us are equally or more concerned with other matters, which at first sight are not necessarily attached to the survival of the Church: maintaining learning in the face of a new barbarism; introducing the new nations into the world-family; spreading the spirit of non-violence inside the Church and outside; eliminating suspicion between nations. And I want to suggest a project which I think offers real hope in all these realms: an ecumenical seminary, both undergraduate and graduate, in the middle east—more exactly, in Beirut.

Various proposals along this line have been made, both in the Middle East and America, which I do not here discuss. Americans are quick to set up organizations and spend money before they have really decided what they want to do. We get what we want, no trouble there; our problem is wanting the right things.

The most obvious job is to provide the new national Churches with competent leaders. What do we mean by "competent"? The average Middle Easterner, and I suspect the Oriental and African, student has a very deeply mixed attitude towards the west. He imitates it, dresses western, usually wants western industrialism, learns English. He transfers to the western teacher his attitude towards his old native teachers; he expects to be infallibly provided with materials which he need only memorize perfectly. In Japan student questions are discouraged because the teacher might not know the answer, which would destroy his authority beyond repair.

AT THE same time, under layer after layer of politeness, there is a profound resentment of the west, which visiting administrators or self-satisfied western residents never see. Several students at the American University of Beirut have told me, and more must believe, that all her professors are paid by the U.S. state department, and that all missionaries are spies. We know the truths of which these are caricatures. But the depth of the suspicion is shown when the student cannot believe repeated assurances that the teacher wants him to think for himself; it must only be a trap to reveal his genuine sentiments and discredit him.

Theological education in the middle east, and I suspect in the new Churches generally, has tended to set minimum aims, and fallen into this easy pattern of paternalistic professors and passive students. If the student is converted, he does become a kind of Quisling. More likely, when he graduates and goes back to preaching in his own language, his English theology is as if it had never been. And the structure of Christianity in the middle east quickly reduces him to a kind of under paid civil servant.

We in the west are accustomed to a single established Church; in the middle east, as a rule, every Church and every religion are established. A person's religion is on his identity card, and nearly immutable. The closest a Muslim can come to conversion and still retain any social status is to hope that his daughter will marry a Christian, which will change her religion without too much stigma. The clergy serve in a state capacity for marriage, divorce, inheritance, etc. among their own "community". With the present level of theological literacy, the better college students, and the rich uncles that support them, can only see the ministry as a low-level government post with no hope of advancement. The

seminaries must take such students as offer themselves, sometimes chiefly to get an education; and their limitations perpetuate the system. This is not the competence wanted.

Must Aim Higher

WE CAN only break through by aiming higher: setting up somewhere, convenient to Africa and Asia, a seminary which would have to be taken seriously. It would have to be teaching on a level obviously as respectable as schools of engineering, medicine, or law; it would need an international faculty who were clearly not all U.S. agents. The best middle eastern students, and their uncles, have at least the generous motive of wanting to improve social conditions in their country; it would have to be made clear, as it is not now, that the Gospel had something to do with society. In fact it took most of the Church two centuries to notice the industrial revolution; can she notice the new nations more quickly?

Such a seminary, centrally located and training the better students, would naturally tend to raise the level of other seminaries. The seminary community would be for most students their first introduction to the real ecumenical Church. And it would no longer be paternalistic instruction. Under his grave suspicions, for which the west in the past has given sufficient cause, and strange background, the middle easterner, like other men, is as intelligent and sensitive as the westerner. When he trains, not merely his own clergy, but his own theological professors, they will have something as new and important to teach us as we do them. Every nation converted in the past has had a different valuable slant on Christianity. The middle east did not invent the atomic bomb; perhaps in that failure is the secret "Oriental Wisdom" we have been looking for.

I mention Beirut specifically because the American University is the unquestioned center of American education abroad, besides being historically the cradle of the Arab revival—perhaps of the new nationalism in general. Annually it gets a selection of the best students from—for example — Pakistan, Iran, Syria (U.A.R.), Lebanon, Jordan, Sudan, Ethiopia, and Greece; in many you will usually find an Beirut graduate or two in the cabinet. The students in their required liberal arts program are introduced to western culture and religion. They are above all the people in these parts who are most ready to see the Church in action; at present, I think

I may say, they do not see it. I am not chiefly thinking of conversion in the usual sense; a more important conversion perhaps would be to realize that the west has not only Coke-machines and rolling-mills to export, but also — however improbably! — a book that says, love your enemies.

Such a seminary is essential both for the middle east and for the west. In continental America, which now calls the tune of world Christianity, people do not really believe that any language but English exists, or that there was any serious history before 1620. Theological studies there are almost wholly dissociated from the classical world which gave birth to Christianity; and classical studies are weak and desiccated beside England, Germany, or the Netherlands. But American Christianity, and the ecumenical Church, cannot become themselves unless they regain a concrete feeling for the world of the Bible. There are first-class Catholic universities in Beirut and Jerusalem; but nowhere a Protestant seminarian can go to study for a year somewhere between Athens and Jerusalem.

The American School of Classical Studies in Athens does a thriving trade in students and professors of the Greek tongue, rarer than clergy but — whatever their faults — more dedicated. "The children of this world are in their generation wiser than the children of light". "What has Jerusalem got to do with Athens?", asked Tertullian. If New Testament scholars and Greek scholars can talk to each other on their home ground, perhaps back home the Church can talk to liberalism.

Biblical Study

THERE is now a small seminary in Beirut, the Near East School of Theology, offering a B.D. degree with the genuine equivalent of three years' graduate study. It is sponsored by the Armenian Evangelical Union, the (Arab) Evangelical Synod, and the Anglican diocese of Jordan, Syria and Lebanon; it is supported in the U.S.A. by the Presbyterian and Congregational Churches, but not by the Episcopal. What is required is to set it beside the American University, and to establish the chairs it lacks: for example, a Christian Arabist who can interpret Islam sympathetically; an Old Testament scholar and Biblical archaeologist; an authority on the world mission of the Church.

It would then have as many seminarians from America and elsewhere as it wanted, spending a "middler year abroad", studying and travelling

under expert guidance. Already the American students on and near the Beirut campus — of very various backgrounds—do as much for international understanding as the faculty; articulate seminarians could do much more.

Such a seminary would naturally become a, or the, world center of Biblical study; more, it would be a place outside the west where learning

and the Gospel concretely existed. The west currently is doing everything in her power to dare Russia to blow up Oxford and Cambridge, Boston and New York. We might be glad in the long run we took a few eggs out of our basket and sent them to lands, still strongly Christian, which have not committed aggression against anybody since Nebuchadnezzar took Tyre.

The Mind of God for His Creation : Series

GRAVEN IMAGES WE WORSHIP TODAY

By Terence J. Finlay

Rector of St. Bartholomew's, New York

"Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them." — The Second Commandment.

WE ARE, first studying the four commandments which deal with God's attitude to man and man's response. Then we shall study the last six commandments, which deal with man's attitude to his fellow man. We come to the second commandment. The portion given is that usually read at a celebration of the Holy Communion, but below it in your Prayer Book, in smaller print, you will find these words:

"for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments."

We shall look at this commandment as it was originally given to Moses. Here is the scene: This great leader, who has brought his people out of bondage, who is ahead of his day in his interpretation of God, is on Mount Sinai, where God is revealing to him his commandments, his laws, which his people are to obey if they are to endure upon the face of the earth. We are not sure just how long Moses stayed on the mountain top, but it was a number of days. As long as Moses was with the Israelites as their visible leader, they felt a sense of strength and courage.

But when he was away from them, they became uneasy. We experienced this when President Eisenhower suffered his first heart attack. It seemed that it was a blow to the leadership of this country. Regardless of political parties, we all were affected; but thanks be to God, he made a marvelous recovery. The same is true in time of war: when a commanding officer lives and moves among his men in the front lines, when he shares their dangers, they feel a sense of courage.

The Golden Calf

AFTER Moses had been absent from his people for a few days, they went to Aaron, his brother, and said, "We do not know what has become of Moses. Make us gods that we can see with our eyes and that we can follow and worship. It was no use bringing us out of Egypt if we are to perish in this wilderness. We must have gods to whom we can turn." The people convinced Aaron that they must have a god made by man's hands. What did Aaron do? They had no great treasures with them, for they had been able to salvage only a few possessions before their flight. But from the golden earrings worn by most of the people, Aaron fashioned a golden calf, similar to some of the idols they had seen worshipped in Egypt. Once they had set up this golden image, the people began to indulge in depraved, licentious, and abominable acts. On the mountain top God revealed to Moses that the people had forsaken him; then, with a human touch, the writer says, "God's wrath waxed hot

against the people, and he was going to destroy them." But Moses pleaded with God and reminded him of the promise he had made to Abraham, Isaac and Israel, that he was to make of them a great nation. Then the writer says, "God repented of the evil which he had thought to do unto his people." But many terrible things were visited upon the Israelites because they made this golden calf and worshipped it.

God sent Moses down from the mountain, with the two tables of the Law. Ever afterwards there was this commandment before the people: "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them."

If you read the Old Testament, you will see again and again a tendency to create a god they could see. The Israelites were surrounded by idolatrous tribes; they alone worshipped a God that was invisible. We are profoundly grateful for the heritage which we have received from them, in giving us this lofty conception of one unseen God, who demands no idolatrous worship.

Has this commandment any bearing upon the twentieth century? Has it any place in our lives as a congregation? Are we like the soldier who, when asked by his chaplain if he had broken any of the commandments, replied, "As far as I know, there is only one commandment I haven't broken — I haven't made any graven images"?

Our Modern Idolatry

WHAT about our modern idolatry? Though we have torn down the temples of the god Bacchus, there are millions of people in this country who worship the god of alcohol, which can lead to alcoholism. The person who becomes an alcoholic does so because this worship gives him the power to get away from his problems for a brief time. The trouble, of course, is that he has to return again and again to the worship of this god, until he becomes its slave.

We have torn down the shrines of Venus, but can you deny that millions of people in this country worship lust and sex? If you read the theatrical reviews, you will know that during the past few weeks at least four or five plays have dealt luridly with sex, rape, seduction; one recent play uses as a by-line to attract the playgoer's interest, "an amusing sex farce." But thank God, most of these plays have folded their tents and silently stolen away, because of the

lack of public support. It is a tribute to the good taste of the general public that these plays do not last very long. But, at the same time, we would be blind if we did not see that there are millions of people today who worship Venus in her many attributes.

We have torn down the image of Mars, yet billions of dollars are being spent for armaments in case of future wars. We have not erected any golden calf, but would you deny that many people have substituted the dollar for it? Why is it that we have allowed these modern idols to take the place of the one true God in our worship? Man worships these other images because he can see them.

You have heard it said that "money is the root of all evil." St. Paul never said that. Money can do much good. Money built your church and keeps it going. Money can be a matter of stewardship for God. What St. Paul did say was that "the love of money is the root of all evil." In other words, when money absorbs all our thinking, when its accumulation becomes the be-all and end-all of living, that is modern idolatry. If we judge people by the amount of money they have or earn, we have lost our sense of values. What does a school teacher or a nurse receive in comparison to a television comedian? It is the individual, and what he or she gives in service, that really count.

We are trying to make a god we can see and handle. This form of idolatry is very dangerous. Some of us have even tried to make God the Father in our image. A writer has said, "God made man in his image, and man has returned the compliment." Man has made God an indulgent, broad-minded, tolerant Father, who understands all the things we do and forgives us immediately. I believe that God is a Father, but I do not believe that he is as indulgent as we would like to believe. He does forgive us when we honestly and sincerely repent us of our idolatrous worship of some of these things; when we go down on our knees and say, "God, be merciful to me a sinner."

The disciples themselves wanted a God they could see. One day Philip turned to Jesus and said, "Lord, show us the Father, and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father No man cometh unto the Father but by me." This is the God that Christians should worship.

Talking It Over

W. B. Spofford Sr.

SOCCO-VANZETTI STORY, a two-part documentary which was on NBC tv last month, was the subject of John Crosby's column in advance of the show. He went into considerable detail about the careful research done by author Reginald Rose over an extended period before writing the story. Rose also had told Crosby that he was given a free hand, as had the director, Sidney Lumet, both by the broadcasting company and the sponsor, Purex Company — something quite rare during these days of so much tv eyewash.

The result was one of the finest tv performances I have ever seen. It brought back memories so I went to the files of The Witness for those years of the twenties, when I became managing editor only two years after I was ordained. I was hardly on the job, under Bishop Johnson of Colorado as editor, before Socco and Vanzetti were found guilty of murder and sentenced to death. Then followed those hectic years when people who thought them innocent battled to save their lives. Many Church people were among them — including the Federal Council of Churches (now the National Council). Bishop Johnson had encouraged me from the start of our association to write as I pleased, but always with a by-line. So it was over my name that the Witness printed the reasons the Council believed the men innocent — all shown in the "Socco-Vanzetti Story" which many of you saw last month.

Bishop Johnson and I differed on the case as sharply as two people could possibly differ. Our contrary views were stated, sometimes in the same issue. A lengthy piece appeared in one number when the Bishop stated why he thought the state was justified in putting the two men to death. There has never been a man I more admired than Bishop Johnson, but "shock" is a mild word to express my feeling when he wrote: "I believe that the men were probably guilty, although it is not capable of mathematical proof." But guilty or not, concluded the Bishop, "these two men were far more dangerous to society because they were anarchists than they could possibly have been if they were guilty of murder."

A lot of subscribers shared this view, with

some asking the Bishop to fire the then-young managing editor. Others wrote to ask me if I could possibly consider the men innocent. To this I replied in the issue of July 28, 1927: "They are guilty of having used their minds during the war days which was a sufficient crime in those days (when they were sentenced) to deserve most any sort of punishment that a star-spangled jury cared to hand out. I consider them martyrs, just as we all now revere as heroes men and women who died several hundred years ago for ideas that the world has finally caught up with."

Never once then, nor to the day he died, did Bishop Johnson ever criticize me for expressing an honest opinion. Nor did I for a moment consider quitting my job, as some friends urged me to do, because the editor help opinions so contrary to my own. "It may not add to the charm of the paper", I wrote Oct. 6, 1927, "to find contradictory opinions expressed within its brief pages, but it certainly adds to the pleasure of working for it to know that one is associated with free men."

There is no point, perhaps, in bringing up this ancient history except that the weekly of the Roman Catholic Church in Boston has called upon NBC for "an apology to Massachusetts and America" for the telecast. Also a resolution condemning the dramatization was introduced in the state legislature.

So I have written NBC to say that I think the drama was one of the best things I have ever seen on tv. Also I have written the Purex Company congratulating them for leaving an author and director alone and telling them that my wife, who shares my opinion of the presentation, says she will in the future buy Beads-o-Bleach, Old Dutch Cleanser and other products that are made by the company.

It is suggested, naturally, that you do likewise.

Don Large

Happy Landing

IOWA State University has just published a Student Pilot's Flight Manual, which gives the following advice when a forced landing is indicated: "Pick out the softest, cheapest thing in the vicinity, and hit it as slowly as possible."

On the other hand, the University of California Press has recently issued a book called Head-

hunter's Heritage, which describes life among the Indian tribes of the Amazon. It seems that these tribesmen sleep out of doors in hammocks. Toward dawn, when the air grows chilly, each man gets up and builds a fire under his hammock, and then goes back to bed again.

Now it strikes me that we've all been building fires under ourselves — as well as under each other — long enough. The bloodcurdling state of today's world offers ample proof of this unhappy truth. When a nation isn't making life needlessly hot for itself, it's bent on making it hot for its neighbor. In short, we're all seeking more power, without ever asking whether we're achieving better power.

Maybe it's time for all of us to stop trying to fly high. Instead, it might be wise to memorize those instructions about how to effect as safe a forced landing as possible. For as these hectic days go by, fewer and fewer people need to be egged on by having a carrot dangled in front of their nose, whereas more and more of them seem to require stiffer and stiffer doses of tranquilizing pills.

Overweening ambition — whether personal or national — is a race without a finish line. As Nicholas Samstag puts it in the Saturday Review, there always comes a time in a wise man's life when he learns of his need "to temper the wind of ambition to the lamb of happiness Reason whispers that at some point after he has reached maturity, a man might well begin to develop horizontally rather than vertically; he might consider exercising his emotional, esthetic, social, and intellectual muscles and give the other ones with which he has done his grabbing a rest.

"It all boils down to purpose, down to the true purpose behind the major activities of your life. But you cannot measure your purpose with a tape measure or by slipping a strip of litmus paper into your mouth. No psychiatrist or priest or philosopher can tell you your purpose, although he can help you find it. The answer must come from a cold, unwinking examination of self by self. And on the results of such a purpose can depend the balance of a man's life."

So if you still want to, you have a perfect right to use your God-given gift of free will to continue studying that book which tells how to make bigger (if not better) fires under hammocks.

But as for me, when I go off on my holiday this summer, the only volume I'm planning to take with me is that student pilot's flight

manual. And the only section I'm going to study faithfully is the one on the technique of how to achieve a happy landing.

Approved Bankers

Corwin C. Roach

Rector at Steubenville, Ohio

A PREACHER should always have a text and so I have one this morning. It is "Show yourselves approved bankers". It will do you no good to look it up in your Bible when you get home. I hasten to admit you will not find it. But I did not make it up for this occasion. It is one of those sayings attributed to Christ not found in the gospels. Scholars have given them a special name, "agrapha", meaning the unwritten words of Christ. This particular saying is the most popular of these for it occurs in more than 70 places in early Christian literature. With good reason many students believe that it comes from Jesus himself. At the very least it is in his spirit.

"Show yourself approved bankers." The author, whoever he may be, is giving advice to all men in terms of the banking business. To be an approved banker takes years of experience and hard study. Yet this is the pity. So often we do not observe the same care and expend the same energy out of business hours that we employ at work. This is what Jesus means when he says in another passage that the men of the world are wiser than the children of light. How are we to show ourselves approved bankers outside banking hours?

Two main responsibilities a banker has which we should all exercise in our daily lives. The first is elementary. He must be able to tell good money from bad. Sometimes this is very easy. The forgery is so crude and clumsy that he can spot it at once. Sometimes, however, the spurious money looks remarkably like the genuine. It takes a trained eye to detect the difference. A dollar bill which had the eagle's head facing in the wrong direction might be a fine engraving, but that little error would be enough to throw it out. It is the tiny, almost infinitesimal variation

A meditation given to the Ohio Group of the National Association of Bank Women in Steubenville, Ohio, June 5, 1960

which gives the show away. The careful cashier is trained in minutiae but so is the theologian. You may have wondered why the ancient councils became so concerned over the iota in the word homoiousion but they were taking seriously this first responsibility of the approved banker. They were rejecting false beliefs.

Bogus Ideas

IDEAS, then, are like currency. We need to examine them carefully to distinguish the counterfeit from the genuine. This is true in religion. It applies to all other areas of life as well. For the counterfeiters are busily at work. In politics, law, economics, sociology, as well as in morals and religion, bogus ideas are being circulated. We need the wisdom and discernment of the approved banker to know what to accept and what to reject.

Practises and policies which may have had a reason for being at an earlier period are out of date today. There is the stock story of the American who toured Europe and paid all his expenses in American currency. The only trouble was that he used Confederate bank notes. So there are ideas and concepts once valid which now have lost their meaning. A case in point is our Christian divisions. When the Protestant denominations started it was over pressing theological issues but most of those burning questions have long since burnt out. We are holding on to differences as dead and defunct as a Confederate dollar. What about our educational policies, our social prejudices, our racial discriminations?

The world is moving on. As approved bankers you are called upon every day to make new evaluations in the light of changing circumstances. But this duty is present in all areas of life. Lowell put it in his hymn:

"New occasions teach new duties
Time makes ancient good uncouth
They must upward still and onward
Who would keep abreast of truth."

We must make decisions all the time, holding fast to that which is good, rejecting the spurious and counterfeit. God grant that we may be approved bankers. In the day of his accounting may we not be found holding on to worthless securities.

That word security is itself challenging. Many an investor might well paper his home with securities which were the opposite of secure. Yet the approved banker must always take some

risk. He cannot play it 100% safe. That was the trouble with the man with the one talent in Jesus' parable. He buried his money in the ground. It was secure, but he was not. He risked nothing and gained nothing. The approved banker must show a profit or he is out of business. It would be fatal if he put all his resources in cash and stacked it away in the vaults. The money must be put out to work in order to pay off the depositors. But God is the supreme depositor. He has entrusted to every one of us talents which we are to use in his service. The person who lives selfishly for himself or herself without adventure or risk will find that life dries up. A successful life like a successful bank is one which is earning interest on its resources. Conversely an unprofitable life is an uninteresting one.

Know The Good

THE first duty of the banker is to know the good from the bad. His second duty then is to act on that knowledge. He must be able to help and advise those who come to him. He may know the market from American Tel. and Tel. to Zenith Radio, but unless he puts that knowledge to work for himself, his bank and his clients, he is not an approved banker. Do we carry this over into our daily lives? How far do we act upon our knowledge and understanding of the world in which we live? Do we speak out and evaluate the issues of our day or do we give an evasive, non-committal answer? Do we become involved in the forces working for the good of society, investing our time and energy or do we prefer to husband our resources?

Your presence at this meeting means that all of you are approved and accredited members of the banking fraternity. The text with which I began and with which I close suggests that you carry over that same knowledge and practise in every area of life. "Show yourselves approved bankers" every hour of every day.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

10¢ a copy.

\$4 for 100

The Witness — Tunkhannock, Pa.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

Pilgrim Circuit Rider. By Leila Anderson. Harpers. \$4.00.

This is a delightful story of the adventurous life of a modern circuit rider whose circuit riding is on a world-wide scale. And it is almost unique, because this circuit rider is a woman. She spent her youth in northern Illinois farm country and from her earliest days was determined to be a missionary. After grade school and high school she completed a course of study in a small mid-western college and had her first taste of teaching in a little, ill-equipped school in the Ozarks. Realizing now that her real vocation was teaching the Christian religion, she studied at the University of Chicago and graduated with a degree of bachelor of divinity.

Living, preaching and ministering for the next seven years in the rural communities of the Dakotas, she was at last established as a true circuit rider of the Congregationalist-Christian Church which expressed its appreciation by sending her on a round-the-world trip, not for sight-seeing, but for visiting and studying the many Christian outposts in all the countries she visited.

The rest of her story is the account of nation-wide circuits to Indian reservations in the Northwest, down the length of California, across the deep South, up the Eastern seaboard to the country regions of New England. The whole book is a fascinating narrative, cleverly written and worth reading, if for nothing more than its adventure quality. But for any Christian who faces frankly the disillusion of the era we are living in, the book will be very much more.

The Great Contest; Russia And The West. By Isaac Deutscher. Oxford. \$2.75.

This small book of less than a hundred pages probably contains more factual material, with skilled interpretation of its significance by a man who knows Russia more intimately and over a longer period, than any foreigner now living and writing. The book consists of the revised text of three lectures delivered by the author last autumn in Canada at Montreal, Toronto and Winnipeg.

The main theme of the lectures — and of this book which extends their

influence — is Soviet foreign policy and the state of international affairs. There are few persons today who are as well equipped to describe and analyze Soviet foreign affairs and domestic policy as Isaac Deutscher, who has been in the closest touch with Soviet Russia since the early days of the Bolshevik revolution. Born in Poland — but now a British subject — he has been a close neighbor of Russia. His two earlier books on Trotsky have been widely read. He considers the present regime, headed by Khrushchev, as an interregnum, keeping control only while strong conflicting forces in domestic and foreign affairs settle their controversies.

He writes: "What lies ahead is not a Khrushchev era comparable to the Stalin era. Not only are Khrushchev's days as grass — he has risen to power in his sixties, whereas Stalin did so in his forties. Far more important is the tremendous flux in which Soviet society finds itself, and by which it is being transformed so rapidly that the passage of only a few years renders obsolete, and makes untenable, relations, institutions, laws and political practices which have long seemed to be deep-rooted and almost indestructible. This flux has broken through the heavy crust of Stalinism; it will break through the much thinner crust of Khrushchevism."

Dealing in some detail on the subject of foreign policy, the author finds the past decade dominated by a stalemate of fears which is most difficult to overcome because there seems, on both sides, substantial reason to fear, which he lists and describes vividly. But in spite of it all, he believes that the way to some cooperative co-existence can be found, because both Russia and the West realize — everyday more clearly — that any war means total war and total war now certainly spells annihilation. The book's final chapter, on *East And West: Implications of Co-existence*, is impressive and convincing because of its author's extensive and profound knowledge of both east and west, their social and political life and their economies. The cold war can be brought to an end, chiefly because the resources of east and west are supplementary, so that competitive co-existence can be made a workable reality. Some-

where in this last chapter the author says: "If only the west learns to face the future instead of clinging to the past, the challenge will hold no threat to it; and — who knows? — competitive co-existence may yet change from the bitter competition it is, into co-operative emulation. This certainly is the only hope."

Spiritual Therapy. By Richard K. Young and Albert L. Meiburg. Harpers. \$3.50.

This is a clinical book, quite different from most of the essays on Christian healing. The authors are Protestant ministers and one of them is a practicing physician. They have collaborated in the art of spiritual healing and their account of the work is based on actual hospital cases in various diseases — namely — heart disease, peptic ulcer, asthma skin disease, migraine, ulcerative colitis, anxiety and conversion reaction, childbirth. There are excellent pertinent bibliographies appended to each chapter which will prove valuable to students of their work.

With Mine Own Eyes. By Bo Giertz. Macmillan. \$4.50.

Considering the fact that this book by the Bishop of Gothenburg has been translated from the original Swedish into colloquial English it is remarkable what an impact it makes upon the American reader. But in any language it is a rare and beautiful specimen of biography of the greatest of all men.

The author has lived in Palestine, is intimately familiar with its languages, customs and ideas, in the long past and in the present and he uses fruitfully this gift to make his *Life of Jesus* come alive for us. For his background he has described the story of David, Uriah, Bathsheba and the prophet Nathan and the story proper begins with the death of Herod the Great and the preaching of John Baptist. From that point on, the narrative is a crescendo of vividness, with tragedy, challenge and hope until its conclusion at the Feast of Pentecost.

If you have been brought up on the New Testament and feel that it is by now all too familiar, this is probably a book you need, — to recreate the charm of all the life of the Master for you.

PEOPLE

HONORS:

GARDINER M. DAY, rector of Christ Church, Cambridge, received an honorary doctorate on June 20 from the Portia Law School and Calvin Coolidge College, Boston.

RONALD D. MAITLAND, Episcopal chaplain at Harvard and Radcliffe, is to be chaplain of the WCC work project at Klingberg, Germany, this summer.

LAY APPOINTMENTS:

CHARLES H. CADIGAN, former business executive, is now executive director of program development at the Seminary of the Southwest. He is a graduate of Virginia Seminary and was rector of a number of parishes before entering business.

ORDINATIONS:

W. R. DETWILER was ordained deacon by Bishop Craine at Christ Church Cathedral, Indianapolis, on June 11 and becomes curate at Grace Church, Muncie, Ind., Sept. 1. Ordained to the diaconate at the same service: **KENNETH F. INNIS**, now vicar of Trinity, Gladstone, Mich.; **JACK R. LEWIS**, now curate at St. Peter's, Albany, N. Y.; **ROBERT C. WALTERS**, who joins the staff of the cathedral Sept. 1.

WILLIAM BUTTRICK was ordained deacon by Bishop Stokes at St. Paul's Cathedral, Boston, on June 18 and is now ass't at Christ Church, Cincinnati. Ordained to the diaconate at the same service: **ROBERT W. DUNCAN**, curate at St. Paul's, Troy, N. Y.; **WILLIAM FOX**, curate at Christ Church, Quincy, Mass.; **EDWARD S. GLEASON**, curate at Christ Church, Exeter, H. H.; **DONALD A. HUNT**, curate at St. Peter's, Beverly, Mass.; **ARTHUR W. KERR**, vicar at Summit Point and Middleway, W. Va.; **WILLIAM R. MAWHINNEY**, curate at St. Andrew's, Ayer and Forge Village, Mass.; **ROGER C. MOULTON**, curate at St. Paul's, Rochester, N. Y.; **WILLIAM F. SEAWARD**, vicar of St. John's, Taunton, Mass.; **WALTER SOBOL**, curate at St. Stephen's, Wilkes Barre, Pa. **FRANK POTTER** was ordained deacon by Bishop Whittemore, retired diocesan of West Mich., at Christ Church, Hamilton, Mass., on June 19, and is now ass't at All Saints, Pasadena, Cal.

FREDERICK G. BOHME was ordained deacon by Bishop Bloy on June 13 at St. Paul's Cathedral, Los Angeles. A doctor of philosophy, he returns to the Pacific Divinity School in the fall for graduate study. Ordained to the diaconate at the same service: **ALLSON L. BURBANK**, serving at St. Michael's, Anaheim, Cal.; **JOHN D. HARRISON**, in charge of a new mission at Poway, and will return to the Pacific for further study. He was formerly a business man; **HENRY G. DITMAR**, formerly prof. at Redlands University, now curate at Trinity, Redlands, where he was formerly a vestryman; **CHESTER H. HOWE**, 2nd, serving at St. Matthias, Whittier; **EDWARD B. OLANDER**, former Lutheran minister, now curate at Holy Trinity, Alhambra, who returns to the Pacific in the fall; **GREGORY K. SIMS**, serving at St. Peter's, San Pedro.

HERBERT R. GOODMAN was ordained deacon by Bishop Noland on June 21 at St. George's, New Orleans, and is now on the staff of the Ascension, Lafayette, La. working with students at SW.

Louisiana Institute. Ordained deacon at the same service: **LYLE F. PARRATT**, in charge of churches at St. Joseph and Waterproof, La.

THOMAS T. DIGGS was ordained priest by Bishop Higgins on June 18 at the Cathedral, Providence. He is rector of Holy Trinity, Tiverton, R. I. Ordained to the diaconate at the same service: **DONN R. BROWN**, curate at the Good Shepherd, Pawtucket; **JOHN HALL**, curate at St. John's, Barrington; **DAVID A. RYAN**, curate at St. Barnabas, Apponaug; **RONALD E. STENNING**, vicar of the Resurrection, Norwood; **DONALD S. WALSH**, curate at St. Martin's, Providence.

WARREN R. BORG, ass't at All Saints, Omaha, was ordained priest by Bishop Brinker on June 15 at St. Mark's Cathedral, Hastings, Nebr. Ordained priest at the

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same service: ORIN M. HUNKINS, vicar of St. Mark's, Gordon, and associated missions. Ordained to the diaconate at the same service: ROBERT F. HALL, in charge of St. Christopher's, Cozad; DONALD E. OVERTON, in charge at Fairbury and Hebron; ELTON W. POUNDS, ass't at St. Andrew's, Omaha.

HERBERT C. BOLTON, chaplain at Bellevue, New York, was ordained priest by Bishop DeWolfe on June 25 at the cathedral, Garden City, L. I.; Ordained priest at the same service: AEMANDO CUELLAR-GNECCO, curate at St. Joseph's, Queens Village; THOMAS A. DOBSON, curate at St. Luke's, Forest Hills; EDWARD R. VAN BUREN, vicar at Brentwood and Central Islip.

MILITANT ABSTAINERS HURT TEMPERANCE

★ Over-zealous, militant abstainers can drive a man to drink even though he is not headed that way, Bishop Charles F. Hall of New Hampshire declared at a conference at North Conway, N. H.

"We must recognize that alcoholism is with us, and that we are not going to get rid of it by turning off the spigot," he told the week-long symposium on the problems of alcoholism. "We have the gay, giddy, Godless Twenties, captioned by prohibition, to attest to that."

In an extension of his formal remarks, Bishop Hall said that "too often the militant abstainer, the crusader who never lets pass a chance to hammer home his message, can cause a man to rebel against such advice and seek alcohol.

"The militant abstainer could do far more to advance his pro-

gram if he would limit his concern to areas most in need of his program. Merely to blast away at every opportunity is to dissipate his moral force and thus, lose his effectiveness."

Harold C. Letts, associate executive secretary of the National Council of Churches' division of Christian life and work, told the conferees, representing various denominations in the U. S. and Canada, that the council is considering the establishment of a program of research on the function of religion in relation to the use of alcohol.

He said that denominational attitudes toward abstinence and drinking range from those which require their members to sign and fulfill a pledge of total abstinence "or face excommunication," to those which permit drinking and have alcoholic beverages for the sacraments and ceremonial occasions.

CHURCH EXTENSION IN WEST TEXAS

★ The diocese of West Texas has raised a million and a half dollars for extension. Most of the money will be used to establish new churches it was announced by Bishop Everett Jones.

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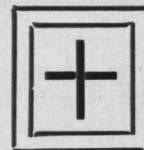
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URGE ADMISSION OF CHINA IN UN

★ Bishop Lawrence, retired diocesan of Western Mass., and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, are among fifty religious and civic leaders asking that China be admitted to the disarmament conference.

The signers state that the exclusion of that country "as the largest of the Asian nations means the exclusion of Asians" and warn that China probably will soon be in a position to test her own nuclear weapons, and is "soon to become one of the three or four great powers of the world."

BIGGEST INVESTORS IN SEGREGATION

★ The government and the Christian Church are "top investors in segregation," Gardner C. Taylor of Brooklyn, president of the Protestant Council of the City of New York and sole Negro member of the New York City board of education, charged.

"Billions of dollars are being spent by the federal government in various forms of housing aid, 80 per cent of which is segregated," he asserted. "This makes the U. S. government the largest single investor in segregation in America, except maybe the Christian Church."

CAPETOWN ARCHBISHOP STRIKES BACK

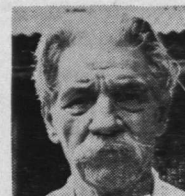
★ The Archbishop of Cape-town was described in a magazine of the Dutch Reformed Church as "very arrogant" and "painfully color-conscious" for his opposition to apartheid.

He replied that "the task of fighting apartheid can never be easy" and that "we cannot expect to march through the wilderness to the promised land without an occasional jackal snapping at our heels."

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- BACKFIRE -

Alfred Goss

Layman of San Mateo, Cal.

Burke Rivers, in his recent article, argues that it is both seemly and expedient for ministers to speak on political issues. Before I had read his article, I would have agreed with that point of view. But an argument he used opened my mind to the danger inherent in priestly activity in politics.

He said, "Look anywhere in the Bible you want to look and you will find men of religion acting in political affairs. Simply to name Moses, Samuel, David and the Prophets is to suggest how constantly this is true".

He gave no instances from the New Testament because there are none. Many instances of the activity of men of religion in politics from the fifth century on could be given, but I do not know one instance where that activity was wholesome or good. The danger of such activity is that it leads to theocratic government, and experience has shown that such government is always bad for human dignity. I have no doubt that if we knew something of the real history of the Jews apart from their sacred books, we would see that their theocratic government was bad too.

I think religious have always had a fondness for the Old Testament because it shows a picture of a people led by men of God and in who we can see the will of God constantly working. It contrasts so sharply with the corruptions of the ancient Hellenic world and of our world today.

Yet, I believe that if the history of the Greeks was culled over to show the working of God's will among them, it would be found. Christianity had its beginning among the Hellenic people of Asia Minor. It was to these people that Paul took the Gospel and among whom it took root. Nearly all Christian doctrines are expressed in Greek thought forms. Surely, these Hellenic people must have been better prepared to receive the Gospel that were the Jews, because they did receive it and

the Jews did not. I have no doubt that God is working in all religions. Our paths are different, but his purpose for all of us is constantly the same.

Lewis W. Bailey

Layman of Simsbury, Conn.

In the coming Presidential campaign there is a possibility that a Roman Catholic may be nominated for that office. In such an event is it the duty of professing Protestants to vote against him? I have read articles on both sides of the question. It would seem as though the main issue is not that of Protestant versus Roman Catholic. The principal subject is world peace and how to maintain it. This cannot be done through an armaments race, which would tend to increase hostility between the powers involved. Peace is not promoted by the testing of atomic and hydrogen bombs, which are so destructive to the human race. World peace can only be maintained through a friendly spirit among the nations, in accordance with the principles of

our great leader, the Prince of Peace.

Another great issue before us in the campaign is that of inflation. We are confronted with a steadily increasing cost of living. This is proved by the monthly figures of the bureau of labor statistics. This inflationary trend has been going on since the end of world war two, when price and rent controls were removed. The candidates should tell us what action they favor to keep down living costs. These affect us individuals and they also increase the expense of operating churches. It is quite likely that the restoration of price and rent controls is the only effective remedy, and if so they should be re-enacted.

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NEW RECORDS

By Lewis M. Kirby Jr.
Record Editor

Yesterday's Voices; Paul Harvey, narrator. Word 3076 \$3.98.

Edward R. Murrow's albums of recorded history, "I Can Hear It Now," started a trend several years ago which continues unabated. This very interesting record contains recorded excerpts from sermons, speeches, and talks of the great evangelists of the 19th and 20th centuries. To most of us the names of Riley, Truett, Smith, Alexander, Trotter, and the like, are all but lost. Others are more familiar — Moody, Sankey, Sunday, Rodeheaver, and the late Peter Marshall. Yet, all of these men and more are heard.

Quite naturally, the sound quality varies greatly. Some of the original recordings were made in the 1800's. Word's engineers must be credited with making the best of a bad situation. The 'evangelist' has been a powerful force in American life. While interest in a record of this sort is sure to be limited, those with a special interest in this field should find it a worthwhile addition to their collection.

Bach: *Motet No. 3*, "Jesu, meine Freude;" *Cantata No. 4*, "Christ lag in Todesbanden"—The Robert Shaw Chorale; RCA Victor Orchestra; Robert Shaw, conductor. RCA Victor LM 2273 \$4.98. Stereo RCA Victor LSC 2273 \$5.98.

Fresh from several years of orchestral experience as assistant conductor of the Cleveland Orchestra, Robert Shaw here conducts two of Bach's best known choral works. The motet, *Jesu, Dearest Master* is dated 1723; the cantata, *Christ Lay in the Bonds of Death*, is dated 1724. This was the period of the composer's employment as Cantor of St. Thomas Church, Leipzig.

Bach's setting of Johann Frank's *Jesu, Meine Freude* is unique in that between each of the six verses is a verse from the Eighth Chapter of *Romans*, the theme being the freedom from death and sin of those who dwell in Christ. The Chorale is supported by a string quintet and organ continuo, duplicating the voice parts, a practice which was common in the 18th century.

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The cantata, *Christ lag in Todesbanden*, although written for the Easter season, retains much of the pietistic emphasis on the suffering and death of Christ. Just as in the great *Passions*, Bach spends the greater part of the time describing the pre-Easter event. But Death is overcome.

"Christ Jesus, God's only Son,
From earth hath now arisen.
He late did for our sins atone,
So death is bound in prison.
All his might must Death forego.
His boasted power is vain, a show!
His sting is lost forever!
Alleluja!"

The Shaw Chorale gives one of the finest of their recorded performances. The singing is vibrant and inspired. The precision remains, but, happily, the sterility which has so often characterized earlier performances is gone.

Fine sound!

The Five Books of Moses; read by Charleton Heston; with the Robert DeCornier Chorale. 2-Vanguard VRS 9060/1 \$9.98 (also separately, \$4.98@)

The first disc of this set (VRS 9060) is entitled "In the Beginning." It contains the stories of the Creation, Eden, Cain and Abel, Noah, Abraham and Isaac, and Joseph. The second disc, "Out of Egypt" (VRS 9061), contains the biblical narrative of the bondage and deliverance of Israel from Egypt, utilizing passages from Exodus, Leviticus, Numbers, and Deuteronomy.

Happily, these readings by Mr. Heston, are not plagued by the usual sentimentality we have come to associate with Bible reading. Hard to believe, there is no Hammond organ accompaniment with all the 'sound effects' so well done (?) by many of its proponents. Instead we have dramatic readings, supported by the

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excellent singing of the Chorale. The Negro Spirituals are tastefully and effectively employed. It is not surprising that the hopes expressed in the music of one suffering people should so well express the hope of the people of the Old Covenant.

Good use could be made of these records in Church Schools, and certainly family study and devotion could also be so enriched.

Very well done, indeed!

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