

The **WITNESS**

NOVEMBER 17, 1960

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PROFESSOR FLETCHER AND STUDENTS

THE AUTHOR of our feature article this week in our series on "What Should the Church Be Doing" is pictured leading a seminar with seminary students of the Caribbean

FLETCHER ON THE AMERICAN SHINTO

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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

Peace Conference Sends Urgent Message to All Christians

★ Delegates and observers representing Protestant and Orthodox Churches of 26 countries attended the third general assembly of the Christian Peace Conference, a four-day meeting held in Prague. The honorary officers were the Rev. Viktor Haktor Hajek of Czechoslovakia; Bishop Bartha of Hungary; Canon John Collins of England; Pastor R. Forbech of Norway; Patriarch Iephrem of the U.S.S.R. and Pastor Martin Niemoller of West Germany.

The conference was divided into groups, each considering a phase of the peace problem. The results of their work were laid before a meeting of the whole on the closing day and resulted in a message to Churches and Christians all the world over, entitled "Peace Will Prevail."

— Quote —

The third session of the Prague Christian Peace Conference took place in a world situation the dangerous tensions of which no realistically thinking man can deny.

The failure of the summit meeting upon which so many people set their hopes still increased the threat of a suicidal atomic war. None of us can say how much time there is left to eliminate this danger. More and more — worse than ever before — the cold war which inescapably leads to a hot war is poisoning the atmosphere. And instead of standing up unanim-

ously for the endangered and intimidated mankind the Church displays a picture of inner disunion, caused frequently by false alliances with systems of power of this world.

In this situation, in the community of service in which we are united by our common faith in the Gospel of Jesus Christ, in the unity of the Holy Spirit, and by the bond of peace we declare as a challenge and as a warning:

The whole of mankind should unite in an active protest against all mass destruction weapons by which the mercy of God is defamed and man and all creatures are betrayed.

No Christian should take part in an atomic war or in its preparatory work.

All Christians are summoned to do all that is in their might to outlaw any war, because this has become indispensable in the interest of mankind.

We therefore urgently ask all statesmen in the interest of the future of man, and in their full responsibility for reconciliation and understanding between all nations, to do all they can to carry out the basic points of the resolution unanimously agreed upon in the Fourteenth General Assembly of the United Nations i.e. to accomplish total disarmament and to eliminate forever the methods of cold or hot war as a means of policy, to solve by agreements the German problem and the problems of certain parts of Asia and Africa in

order to create thereby the foundations for permanent peace for all nations.

In solidarity with the people of mankind that longs for peace, brotherhood, and co-existence we look to the General Assembly of the United Nations. We pray for all statesmen — no matter who they are — that the Lord of Peace may bless their work for peace.

It is our task to oppose the cold war, to create mutual confidence as the presupposition for real peace, and to stand up for every man whenever he is ill-used for the purpose of gaining power.

Even in a newly organized society we as Christians are free to render to our fellow-man and to the human community the service we owe our neighbor.

We also think it necessary that in the future the 650 million people of the Peoples Republic of China should be represented in the United Nations.

We are especially summoned to stand up for the hungry and oppressed in the underdeveloped countries so that they may feel part of a brotherly community where all share the same rights and privileges.

It is our task to bear witness to the truth of the living God, the holy love of whom embraces Christians and non-Christians alike.

In a view of a widely spread attitude within Christendom we earnestly declare: Everyone who identifies Christianity with Anti-Communism promotes that crusade ideology which is strictly opposed to the cross of him

who was crucified and who has risen for all human beings.

We shall never win peace, if we do not dare to meet each other, to speak to one another, to esteem and love each other instead of condemning each other as representatives of opposed ideologies and power systems.

As we know that God's promises extend themselves to all of us in our common need we summon all Christians to share in the task given to the ecumenical movement and to join us in our work for peace in an All-Christian Peace Assembly and so to praise our Lord, the Prince of Peace.

Oh, do not be so slow, dear Brethren, the world is crying out for peace!

— Unquote —

Ecumenical bodies represented by observers were the World Council of Churches; the World Reformed Alliance; the World Lutheran Council; the Conference of European Churches and the British Council of Churches.

A communication was sent to the World Council of Churches, urging "its brotherly acceptance" of the following points:

● The overwhelming urgency of the question of peace, which is actually the question of the future life of mankind, induced us to convene the planned All Christian Peace Assembly for June, 1961. (An invitation was extended to the World Council and its member Churches to take part).

● Answering an anticipated question as to why such a meeting should be held only a few months before the General Assembly of the World Council in New Delhi, the letter stated "that the answer lies in the extraordinary urgency of the question of peace. The danger that one day we shall be con-

fronted with a 'too late' is growing hourly."

● The third part of the letter dealt with some of the difficulties that were discussed at the Prague meeting if world peace is to be realized and stated:

"We had to admit that also in the sphere of the Christian Churches cold war darkened and endangered the clearness and simplicity of the proclamation of the commandments of Jesus Christ of love, mercy and peace. We confess our guilt in the weakness of our witness. But at the same time we are aware of the challenge of the crucified and risen Lord to devote all our activities to the service of peace, reconciliation and a peaceful life together. The task of Christendom is not to be a servant of this or that political bloc: the Gospel as the word of God brings its message of the love of the Prince of Peace, Jesus Christ, to the people in the West as well as to those in the East or wherever they may live. Christians and non-Christians are equally threatened by the danger of a possible world catastrophe and by the results of hatred and cold war.

We do not underestimate the differences between the existing systems of society and we know that their competition cannot be run without tensions, upheavals and crises. Yet we also know as well that the advantages and the value of the competing systems can only be proved by self-sacrificing work, by greater freedom and social justice, by sincere love towards all men and by a peaceful competition in the battle with starvation and death. The fight against hunger, disease, cultural underdevelopment, low standards of living and exploitation should be the positive task of competition in the world."

Letters were also sent to the U.N. and to Eisenhower, Macmillan, DeGaulle and Khrush-

chev, assuring them of their prayers and thanking them for everything they may be able to do in promoting the issue of peace.

The conference closed with an ecumenical service in the Savior Church, largest Protestant church in Prague, with four leaders of the meeting giving short addresses to a large congregation. Other delegates to the conference preached at other churches. The meetings were also reported fully in newspapers and by radio and tv.

ARMSTRONG ELECTED IN PENNSYLVANIA

★ Bishop J. Gillespie Armstrong, suffragan of Pennsylvania, was elected coadjutor on the 12th ballot at a special convention on November 7th.

Seventeen clergymen were nominated, with only three remaining after the 7th ballot: Bishop Armstrong; the Rev. Morris Arnold of Cincinnati and Dean Paul Moore of Indianapolis, whose name was withdrawn after the 8th ballot.

From the 9th ballot on Bishop Armstrong had an increasing majority of the clergy vote. His election on the 12th ballot was effected by the switch of a single lay vote. It gave him 76 lay votes to Arnold's 75, whereas on the 11th ballot it has been just the reverse.

BUTTERFIELD ELECTED BISHOP OF VERMONT

★ The Rev. Harvey D. Butterfield, rector of St. Paul's, Burlington, was elected bishop of Vermont on the 7th ballot at a special convention on November 3rd. Other chief candidates were Dean George Brant of Eau Claire, Wisconsin; the Rev. B. H. Burnham of St. John's, Troy, N. Y. and the Rev. R. L. Clayton, rector of Zion Church, Manchester, Vt.

Archbishop Hopes for New Spirit As Result of Visit to Pope

★ The Archbishop of Canterbury expressed the hope that his coming visit to Pope John will usher in a new spirit of "Christian friendship and fellowship" between the Roman Catholic and Anglican Churches.

Addressing the Canterbury diocesan conference, the Primate chided those who he said had sought to minimize the importance of his meeting with the Pope.

"It has been said," he stated, "that there is no particular news value in my visit because any previous Pope would have welcomed any previous Archbishop of Canterbury if he had asked to be received."

"Even if that is true, it misses the point. No previous Archbishop could have proposed such a visit as this without the certainty of insuperable misunderstandings. The fact that I could do so is due to the steadily changing climate of thought among all the Churches. It is due, finally, to the initiative openly taken by the Pope to make clear that the Roman Catholic Church desires better relations with other Churches and not least, and expressly, with the Church of England and its sister Churches."

Stressing that he himself had proposed the meeting with Pope John the Archbishop said, "it is true, as has been said, that in one sense what may pass between the Pope and myself may be trivialities."

But in another sense, he declared, "the fact of talking trivialities is itself a portent of great significance. In a recent diocesan letter I have said that we must press on with our friendly relations, not only with the Free Churches, but even

with the Roman Catholic Church."

He said that "there have been, and are, great barriers of doctrine and doctrinal practice" between Anglicans and Catholics and some of them have "grave political and social consequences in this and other lands."

"But," he said, "what my proposed visit to the Pope has established, I hope, is that in the future Anglicans, Roman Catholics and others can talk together freely and openly in a spirit of Christian friendship and fellowship, not seeking victory over one another but as fellow disciples in the service of one Lord — learning as Christians always must learn, first by talking with one another and speaking the truth as they see it in love."

Archbishop Fisher said that on some of his other travels "I have found wonderful friendship and sincere cooperation in existence between leaders of the Roman Catholic Church and leaders of the Anglican Communion."

"We can travel quite a long way together," he continued, "before coming to the barriers which divide us and which, no doubt, will still divide us for a long time. For myself, I believe it was in the providence of God and for the ultimate edification of his Church that many of these barriers came into existence. If they were the work of sin, they also were the work of sincerity before God. In God's good time they will be overpassed."

"The first objective of the ecumenical ministry, of my whole ministry and, as I humbly recognize in many of the Popes' utterances, is that we should dwell together as brethren not

yet freely, but already truly, in the house of the Lord. It is a moving thing that so many in all the Churches are praying that this tiny and altogether spectacular and yet novel incident of a visit of courtesy offered and welcomed by both sides may bear fruit manyfold, even up to a hundred-fold."

Presiding Bishop Comments

Presiding Bishop Arthur Lichtenberger, in Washington attending the meeting of Episcopal parish and preparatory schools, issued the following statement: "I think it is a very good thing for us all that the Archbishop and the Pope are going to have a conversation. I understand it is to be a courtesy call, but this in itself is a very important break through."

Bishop Bayne Comments

Bishop Stephen F. Bayne, executive officer of the Anglican Communion, also in Washington for the school meeting, said at a press conference that the meeting "may have incalculable consequences in the years to come, God willing."

"The tragedy of Catholic-Protestant relationships is not that there are differences of opinion," said the bishop, "but that there is no way we can meet and talk about them."

"The awful pain of the division between the Roman Church and everybody else is that up until now there has been no way to talk," he declared. "That is the importance of the Archbishop's visit, that now we shall have a way to talk."

Bishop Bayne stressed that the visit to Rome will not be a "religious summit meeting" in that the two leaders will negotiate, but will be merely a personal visit.

"I think it's a high water mark of courtesy and courage for the Archbishop of Canterbury to do this after 400 years of absolute Iron Curtain be-

tween our two communions," Bishop Bayne told newsmen.

He predicted that the Archbishop will be criticized "more sharply" in England than anywhere else and that the "built-in English reaction to Rome" will make itself felt.

However, the meeting in Rome is in response to "a change in the climate of the Vatican," Bishop Bayne asserted, which, he added, "can't help but be encouraging to anyone who stops to think about it."

"The Pope has been very warm — he is that kind of

man," Bishop Bayne said.

He also called attention of newsmen to the importance of the establishment in Rome of a secretariate for contact with non-Roman Churches, which he called "essentially a recognition of the World Council of Churches" and "a door between the Vatican and the World Council."

He said that Anglicans are "more conscious of the need for Church unity" than most Protestants, but that "there is no use of talking Church unity if you really only mean Protestant unity."

types of students in college today, compared with those of 15 years ago.

He cited sharp increases in the number of graduate students, veterans, and married students as having changed campus religious leaders' approach to religion on the campus.

"Many campus pastors," he said, "are searching hard for the right way past the old 'Sunday sociable supper sessions' to a serious confrontation of the issues of today's living."

YOUTH STUDY SEX IN SEATTLE

★ A program of sex education and marriage preparation has been launched by five parishes in Seattle — St. Luke's, Ascension, Trinity, St. Mark's and St. Paul's. Forty-five teen-agers are enrolled for the five-session course.

A preview session was held for parents, whose written permission was required for youngsters to enroll. The course comprises lectures, discussion groups, motion-picture films and question-box sessions with physicians, a psychologist and clergymen — with some sessions segregated by age groups and sexes.

The course covers such questions as the meaning of popularity, sex mores, attitudes and guilt feelings, human reproduction, problems of engaged couples, Christian marriage, frigidity and other problems of adjustment to matrimony.

FRENCH HEADS WORK WITH YOUTH

★ The Rev. Roderick S. French, formerly a curate at the Ascension, New York, has been appointed head of the youth department of the World Council of Churches. He graduated from the Episcopal Theological School in 1957 and studied for a doctorate at Union while at the Ascension.

Aimlessness In Education Scored At Religion-On-Campus Meeting

★ Ministers and faculty interested in religion in higher education should fight the trend of technological emphasis which threatens to engulf the liberal arts and the university, Charles S. McCoy, professor of religion in higher education at the University of California, said in Denver. McCoy was one of several speakers addressing the first campus conference on religion at Denver University.

He said the revolution in higher education, including a tremendous growth in enrollment, has also brought "a growing aimlessness in education."

The arrival of mass education is a challenge to the excellence of our education, he added. And there is an emergence of specialization in the movement of the university away from the liberal arts college of colonial days.

He noted the development of technological and vocational education — a realization of the American dream of "making knowledge good for practical use." McCoy said these trends add up to the danger that "we no longer will have educated

men, in the deep sense of the word, emerging from universities, but only technicians."

He said there is an added danger in the shift from private to public education wherein higher education "which was born in the Churches and encouraged by them will become completely secularized."

McCoy called on the ministry and academic community to combat the growing "aimlessness of the academic pursuits of diversification." Another speaker, the Rev. Robert Evans, chaplain at St. Luke's Hospital in Denver, said "Christianity in American higher education has shifted from formal sponsorship of institutions to a contemporary revival of interest."

Evans, an Episcopalian, said "the new trend in religion in higher education is allied to, and perhaps a result of, the national religious directions."

The Rev. Dale Heckman, pastor of the united campus Christian fellowship at Colorado State College, attributed the increased campus interest in religion partly to the different

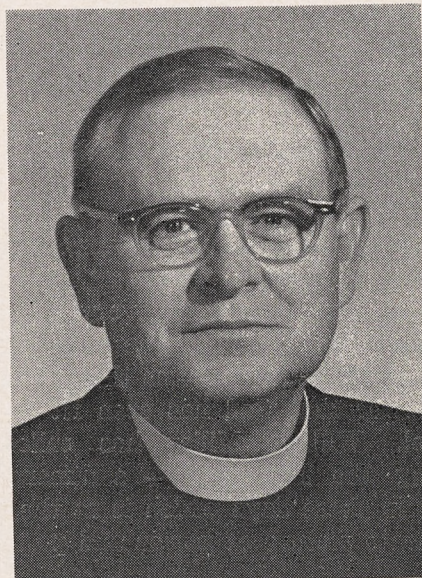
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What SHOULD The Church Be Doing?

THE AMERICAN SHINTO

By Joseph Fletcher

Professor At Episcopal Theological School



Joseph Fletcher

A NEW constellation of religions, a new syndrome of piety, is taking over in America. Its hand is almost faster than the eye. To put it in a nutshell—Religion-in-General is supplanting Religion-in-Particular. The religious faith of Americans is being de-doctrinated. The traditional Protestantism of American culture is not giving way to Catholicism or any other ism of a doctrinaire religious kind. The new accent is a faith of a different order. This new thing is Pious Americanism. Our own brand of Shinto.

All of the classical Church faiths, the creedal, confessional, defined or "sectarian" faiths are bowing out to a broad, cultural, undefined, collectively folksy type religion! Our posture towards "ultimacy" is losing its "particularity." The vaguer and more ill-defined religion is, the more popular it becomes. Tillich's focus upon "ultimate concerns" for which the God of the Bible is only a symbol and not the real thing is Number One in the Religious Revival Parade. But this does not mean that "community churches" are weaning people away from the historic Churches. What happens is that the traditional Churches minimize doctrine and become community groups — in which togetherness and belongingness and the dynamics of group life are put first, and any "received" faith comes in a slow and uncertain second. The churches of

America (Protestant, Catholic, Jewish) are not losing their clientele — quite the contrary. But they hold their own or increase their numbers only by becoming less and less orthodox, more and more heterodox; Religion-in-General. Since the last world war we have seen not only a rise in religious activity along with a marked decline in morals and ethical concern, but also we have seen a growing secularism side by side with mounting heterodoxy, piety and religiosity.

All of this is part of a pattern of piety that seems to be based on group-think and conformity. David Riesman calls it an "amiable syncretism" — a kind of rumpus room deism, in which the mood is: "After all, we're all going in different boats headed for the same shore." Officially and unofficially we are caught up in a quasi-religious American Way-of-Life. A Western Shinto. Whereas toleration of differing faiths was once the spirit or ethos in free America's pluralism, it is now a new creed in itself, the basic faith. We are deserting our diversities (actually embarrassed by differences of race or religion or class or national background) and steadily we obscure and repudiate all particularities. Our historic American pluralism is turning into a syncretism or even a synthesis; no longer unity in diversity but uniformity instead — "religion" without the "isms."

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In a short magazine article we cannot explore this development with the depth and detail it deserves, but a few things can be said about it descriptively, without elaborating. The God or deity of this Religion-in-General has three important traits:

- He is tribal.
- He is useful.
- He is comfortable.

The tribalism is seen in such revealing phrases as "our Godly democracy versus atheistic communism" — a ritual chant on every politician's lips and commonly uttered in the pulpits of the land. Even the President claims that we are the mightiest power that God has seen fit to make his footstool. William Miller has called this "Piety along the Potomac" — a dimension of government in these days which is at the center of any accurate picture of power and politicians.

Getting Results

THE usefulness of God is foremost in movements such as Norman Vincent Peale's cult of reassurance and "positive" thinking. Doctrine and theology in this setting is of no importance. Results are what count. It is success-religion, helping you to win friends, influence people, be healthy and well, and win success in business and professional life. The old "Self-Mastery Through Conscious Auto-Suggestion" of Emile Coue is its key. With this kind of religious power unsuccessful vacuum-cleaner salesmen can become successes. It is based on no particular faith — just on faith in faith. This is why the President says our American government has to be consciously founded on religious faith "and I don't care what it is." Popular songs such as "I believe" provide a sentimental orgy but God remains an oblong blur. And just as the tribal God is never a Judge of America, only a Partner — so is this useful God never a Rival, only a Backer.

A Comfortable God

THE third thing about him is that he is comfortable. The folk-god of folk-religion is one of us — understandable, manageable, cozy and comfortable. He is genial and jolly. Jane Russell speaks of him as "A Livin' Doll." Songs are sung about The Man Upstairs. Instead of an awesome divine-human encounter, this religion is a chummy affair. Teen-agers pack auditoria to hear Gospel Boogie, munching popcorn and

sipping soda through straws. God is very much like Santa Claus, except maybe not quite so definitely come to heel as yet. But close enough so that it is possible for Peale, for example, to talk to business men about religion being "a merger with God."

This is religion for the folks. It is more and more a low-brow phenomenon, but still mainly a middle-brow, middle-class affair. God's place is to further the interests of the folk group. He is the help-meet and faithful guide. And as our American culture becomes increasingly collective and conformist, and our people consequently more and more other-directed (as Riesman expresses it) — so is God more other-directed!. In this new Shinto the God of the prophets and of Jesus Christ is thoroughly domesticated and Americanized. The three major faiths (Catholic, Protestant, Jew) lose their essential doctrinal outlines and tend to stand side by side under the same Shinto umbrella, in much the same way that sectarian groups within them lose their denominational distinctions. Collectivism in the ecumenical movement does its work of de-doctrination, just as it works along in government, education, mass media such as tv, and in everything else. Protestantism's doctrine of salvation as a free gift of grace apart from human effort — Catholicism's doctrine of the Roman Church as the only true one — Judaism's doctrine of a people peculiarly chosen by God for certain obligations and ministry — these distinctive faiths are all soft-pedalled or reformulated to fit the new group-think.

Highly Marketable

RELIGION is by now largely offered in a nice, packaged, post-biblical, highly marketable form. Our tribal, useful and comfortable God is worshiped in a cult and framework marked by five distinctively American features:

- Utilitarianism: God is useful, a guarantee of success and well-being, and we feel in no way threatened or judged when we claim we are a nation under God.
- Activism: our parish halls are filled all week, but only an hour is spent in the sanctuary, on Sunday morning or Friday evening.
- Moralism: we go on believing somehow that men are saved by being good, according to a code of conduct that is increasingly easier and more complacent.
- Pietism: all of this "religion" (as distinct from Christianity) is concerned with personal

purity and religiosity — separated from social righteousness. Nowadays, instead of the Church being “in the world but not of it” it has become something very much of the world but not in it!

● Pluralism: A laissez-faire, live-and-let-live omnium gatherum, all for one and one for all, don't let our differences divide us — this rules. But we must be sharp about it. The old pluralism of America, based on the notion that variety leads to creativity, that the co-existence of real differences in religion and politics can lead to great growth, is gone. That was the ruling “ethos” of Protestantism and democracy in the past. But now it is being undermined by the monistic principle — the notion that order and justice and truth depend upon one “correct” or “loyal” opinion or faith.

This is the authoritarian principle of communism and Catholicism — there is only one true party, one true Church. Americanism is the new “ism” that swallows up the old pluralism. The pull of assimilationist gravity in Americanistic Shinto seems to be stronger than the survivalist power of classical religious traditions in Christianity. The increasing other-directedness in our middle-brow culture favors conformity, and therefore favors the religious merger, eclectic religion, and American Pantheon.

Martin Marty recalls what Gibbon said about Roman religion in the time of the Antonines: “The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by their philosophers as equally false; and by the magistrates as equally useful. And thus toleration produced not only mutual indulgence but even religious concord.”

We need only add that it also produced an unintelligible and flaccid faith that was swept aside by Christian conviction. But now the wheel seems to be making another turn. We seem to have concluded, as they did in ancient Rome, that whatever any religious group holds peculiarly as its faith must be irrelevant to the public welfare and national interest, and therefore probably not true!

Protestant America is as obsolete as the side-wheel showboat, the cigar store Indian, and the Fourth-of-July oration. I can see a time coming, if present forces go on working, when every form of Biblical religion, of prophetic faith, whether Christian or Jewish, will be obsolete. Pious Americanism, the new Shinto, will have taken over.

As Dietrich Bonhoeffer would have expressed

it, had Hitler not had him hanged: “The time has come for us to face the issue between religion and Christianity, and make our stand.”

Don Large

Rigor Mortis Problem

THE child's mother couldn't quite figure out the instructions for the building set which the salesman was trying to sell her. So he explained patiently, “This is really an educational toy, Madame. It's designed to adjust the child to the confused society in which he's living. You see, no matter how you put it together, it's wrong!”

Now, it goes without saying, of course, that there's much amiss in our current society. But there's been a lot wrong with every society that man has ever known. It isn't the wrongness in itself which causes the trouble. For we're all sharing in the completion of what is still a woe-fully imperfect creation. But being the possessors of the God-given gift of free will, we all do share. So the mere presence of evil is not the trouble.

Our difficulty today is simply the wrong reaction of so many people to the fact of wrongness. That is, too many otherwise faithful souls allow themselves to be overwhelmed by the evil around them. The obvious result is that a paralysis of the spirit sets in. The sense of stewardship gradually shrivels, and God's work doesn't get itself done in them.

It is said that when Mel Ott (one of the most brilliant batters baseball has ever known) played his first game for the New York Giants, he stood rigidly at the plate frozen with fright. Finally, manager John McGraw yelled from the dugout, “You'd better do something, Mel, before rigor mortis sets in!”

And so had we! For it's still true that there are basically only two kinds of people in this world: those who are part of the problem, and those who are part of the answer. As Roger Hull, president of the Mutual Insurance Company, said in a recent talk, “Do you think only in terms of yourself — how much you can make, and what you can get out of life? Those who think only in those terms are definitely part of the problem Or are you concerned with the contribution

you can make—how much you can give, and how much you can put in? People like that are part of the answer.” Meanwhile, “some people treat life like a slot machine, trying to put in as little as possible, and always hoping to hit the jackpot.” Or else, neither good nor bad, they stand frozen with fear in the face of foolish futility.

I naturally don't know if the mother ever bought her little boy that frustrating construction set. But whether she did or not, I pray that the growing lad never learns to adjust himself to the materialistic society around him. For to adjust to second-best is always a defeatist business.

Jesus Christ was the most ill-adjusted man in the history of the world. Which—as far as the corrupt society around him was concerned — was precisely the way God wanted it to be. The higher a man's ideals are (and the more dedicated he is to them) the poorer his adjustment should be. Men like Lincoln and Ghandi and Schweitzer never need to adjust themselves to the world. Quite the opposite is true. It's the world which stands in desperate need of adjusting itself to them!

In the meantime, let's be sure to keep a weather eye on that rigor mortis problem!

THE EFFICIENT COUNSELLOR

THE REVEREND SAMUEL ENTWHISTLE,
RECTOR OF THE CHURCH OF THE TRIBU-
LATION, COMES UP WITH A PLAN TO
MAKE LIFE EASIER FOR THE CLERGY.
LATER ADVENTURES OF THIS NOTED
DIVINE WILL BE ABOUT VACATIONS,
HONORARY DEGREES, BUILDING A PAR-
ISH HOUSE, AND OTHER MATTERS OF
CONCERN TO CLERGY AND LAITY ALIKE

By Thomas Van B. Barrett

Rector of St. John's, Tallahassee, Florida

“Get back in the bathroom, Samuel,” pleaded Isabel Entwhistle from her dressing-table bench, “you're flicking shaving soap all over the rug.”

“My dear Isabel,” said the Reverend Samuel Entwhistle, flicking a slug of lather onto the top of the bureau, “I have just had an idea which will be the salvation of the clergy.”

“I thought you were all saved,” Isabel answered, unsympathetically. “Why don't you get an idea that will save the laymen?”

“I am not speaking quite literally,” Samuel said, ducking back into the bathroom for his razor. “No doubt we are all saved in an..er.. cosmic sense. What I have in mind is a plan of salvation from ulcers, a sense of failure, and over-all frenzy.”

“Well,” said Isabel philosophically, “It's a shame you didn't get the idea three weeks ago.

Archdeacon Twing had three-fourths of his stomach and a gall bladder removed last Tuesday.”

“It was only half his stomach, my dear,” protested Samuel, sticking his half-shaven face through the doorway, “no gall bladder.”

“I thought everybody had a gall bladder,” purred Isabel sweetly into her mirror. “How do you want your eggs?”

“Fried”, Samuel said hopefully, “with bacon.”

“That's your trouble, Samuel,” Isabel said as she moved across the room to the hall, putting on what Samuel called her “Turn back O Man, Forswear thy Foolish Ways” look, “You won't do one sensible thing to cut down on your ulcer potential; to say nothing of your total frenzy.”

“You see, my dear,” said Mr. Entwhistle, harvesting the last bit of bacon from the field of

egg, "I got the idea from my visit to Dr. Slooner yesterday." Samuel reached for the coffee pot greedily. "In the old days when you went to see the doctor you saw the doctor. I mean he was right there when you opened the door and he said, 'What's the trouble Samuel?' and you told him, and he gave you a pill and you left. But they don't do it that way anymore."

"You mean you didn't get any pills yesterday?" asked Isabel incredulously.

"Don't be naive, my dear," smiled Samuel pompously. "I got enough pills for a man three times my size and twice as sick; we must keep the drug business from bankruptcy. But WHEN did I get the pills? That's the question."

"I give up," Isabel said archly. "During lunch hour, or on your way home?"

"I'll tell you when I got them, my good woman." Mr. Entwhistle glowered across his coffee cup, and let his voice climb up to its "O Day of Wrath! O Day of Mourning!" level. "I waited in an outer office for twenty minutes with nothing to look at but last June's edition of the Tonsilitis Journal. Then I went into a little white room and a blond came and filled out a questionnaire about my ancestors, and my boyhood diseases. She then took me to another little white room. There was no chair, no Tonsilitis Journal, just an operating table. After twenty minutes a nurse came in. 'Take off your shirt,' she said." Samuel gulped another half pint of coffee. "I just want to get something for a tickle in my throat," I told her. But she made me take off my shirt."

"Then," Samuel complained, "she took my temperature and my blood pressure, and.."

"OH, Samuel, you never told me you had blood pressure," exclaimed Isabel, molding a furrow between her eyebrow. "Is it low or high?"

"It's BEEN low", sputtered Samuel, "for the last twenty years. It's been going up ever since yesterday."

"Don't worry about it, Samuel," Mrs. Entwhistle said soothingly. "Everything's going up these days."

"My dear Isabel," Samuel said slowly, in his best Family-Service-type manner, "If you are not interested in my health, I will not continue to..."

"Now, Samuel darling, you know I was just being ridiculous the way I always am in the morning," said Mrs. Entwhistle. "Tell me what happened after your blood pressure went up."

"The nurse," continued Mr. Entwhistle, "took my temperature and my blood pressure and left.

I sat, no I stood, because the only place to sit was on the operating table. After another twenty minutes Dr. Slooner came in. He wanted to take my blood pressure again, until I told him that had been done. Then he asked some questions about my diet, thumped me on the chest and left."

"Well," Mrs. Entwhistle mused, trying to make the best of a bad situation, "that doesn't sound as though it would have hurt very much. What did you do then?"

"I stood and worried," announced Mr. Entwhistle flatly. "Dr. Slooner whisked off into some other office to see some other lame duck, the nurse came back and told me to put on my shirt, the receptionist came back and told me to stop at the desk for another appointment, and then Dr. Slooner pranced in again and gave me a prescription." Samuel reached into his pocket. "Look!", he commanded accusingly, "Look here. Two hundred pink moth balls in a gin bottle."

"I hope you won't try to swallow one without chewing it," Isabel cautioned him. "You could very easily choke."

The Rev. Samuel Entwhistle took a deep breath, smoothed his hair and settled back in his chair.

"Tell me, my dear," he said thoughtfully, "if you wanted to see a clergyman how would you go about it?"

Isabel looked rather perplexed at what seemed at first hearing a rather absurd question. Then light began to play around the edges of her eyebrows, and grew bright at the corners of her mouth.

"Why," she exclaimed cheerily, "you just call him up at eleven o'clock at night, or grab hold of his surplice as he's going into service, or just rush into the office any old time of day and say, 'Excuse me, Reverend, I hope I'm not disturbing you, but I DO need your help.'"

"Precisely," said Mr. Entwhistle smugly. "My new idea is that the salvation of the clergy is to be found in the modern methods of the dentist and the doctor. They've studied psychology and we haven't. They've learned the value of suspense, the virtue of playing hard to get. They've rediscovered the wisdom of the middle ages, and the instinct of a college fraternity: make the penitent crawl on his knees before he is granted absolution. They've got it made." Mr. Entwhistle rose from the table and chucked his wife under the chin. "Now I must go to my office, my dear," he said joyfully. "The Church of the

Tribulation is about to discover that the clergy can be up to date"

It took Mr. Entwhistle several days to arrange his modern system. His secretary Miss Browzell, who was not given to the rapid assimilation of ideas, had to be "briefed", and "re-briefed", a process which took three full mornings. Then Samuel overhauled the mimeograph room, removing everything except one hard chair and a copy of the Thirty Nine Articles. On the east wall he hung up his ordination certificate which he had resurrected from the bottom of a trunk in the rectory attic.

"I've got the 'ready room' all fixed," he chortled to Isabel over the dessert. "It's exquisitely barren. And I've moved Miss Browzell and her equipment in front of my office door, so that nobody can get in without vaulting over her."

"When does the debacle begin?" asked Mrs. Entwhistle, nibbling a last crumb of chocolate cake.

"Tomorrow morning," announced Samuel triumphantly.

"You'd better alert the Bishop," Isabel advised. "The parish is going to blow it's cork."

Samuel smiled tolerantly at Isabel's pessimism. "They'll love it," he said. "Wait and see".

At the office the next morning he gave Miss Browzell her final instructions. "Don't forget the questionnaire," he warned her. "Then shove them into the ready room."

"The what room?" asked Miss Browzell, looking panicky.

"The old mimeograph room," said Samuel, waving both arms. "The one we fixed up with a chair."

"They won't like it, sitting in there with nothing to look at, mark my words." brooded Miss Browzell.

"But, for the sixth time, Harriet, remember we don't care whether they like it or not. It's good for them. Six out of eight doctors recommend the empty-room technique."

Samuel squeezed by the secretary's desk and went into his office, closing the door.

At nine-thirty Mrs. Isincollop appeared.

"Good morning, Harriet," she boomed. "Well, you've changed your furniture around, haven't you?"

"It's a new system," said Harriet gloomily. "Sit down, please."

"I just stopped by to see the Rector about the Bazaar. He's in, I suppose?"

"Yes, he's in," conceded Miss Browzell.

"Good," beamed Mrs. Isincollop, squeezing herself toward Mr. Entwhistle's office door. "I know he won't mind being bothered just a few minutes."

"Sit down, please," insisted Harriet, sticking her foot out against Mrs. Isincollop's ankles. "I have to have some information, first. Rector is very busy."

"Why . . . what do you mean? . . ." asked Mrs. Isincollop in a stunned voice, "I just wanted to ask him"

Miss Browzell interrupted with a forced smile.

"How old are you, Mrs. Isincollop?"

"Well, I DECLARE!", gasped Mrs. Isincollop.

"Have you ever had any serious nervous disorders?" asked Miss Browzell implacably.

"Indeed not", Mrs. Isincollop protested, as if accused of petty theft.

"Have your parents or grandparents ever had any nervous breakdowns?", pursued Miss Browzell, beginning to enjoy her work.

Mrs. Isincollop, unable to absorb such effrontery was for once in her life shoved off balance. "Why . . . no . . . but . . ."

"What is the nature of your problem, Mrs. Isincollop?" asked Harriet, piercing her with both bi-focals.

"Why Harriet, I don't understand. I just wanted to ask the Rector about some matters pertaining to the . . . Bazaar."

"Rector will see you in a few minutes; step this way, please." She led Mrs. Isincollop in a dignified procession to the ex-mimeograph room. "If you'll just wait in here, please."

Mrs. Isincollop, her hands beginning to tremble, entered the room, took one look at Mr. Entwhistle's credentials on the wall, and collapsed weakly in a chair, waiting for the worst.

Harriet Browzell shut the door and tripped with unaccustomed gayety to the Rector's office.

"She's in there, Mr. Entwhistle. I didn't believe I could trap her, but it worked."

"Who's in there?" asked Samuel, looking up from a volume of Archbishop Temple's.

"Old Isincollop. She started to blow a fuse, but the system got her. She looks like she might go into a trance."

"Fine," grinned Mr. Entwhistle. "Call me in ten minutes."

"Aren't you going to see her?" asked Miss Browzell, pleadingly.

"After a while. What's her problem?"

"Something about the Bazaar."

"Call me after fifteen minutes. Perhaps that will give her time to develop a problem." Samuel turned back to his book, leaving Miss Browzell to shift for herself. She went out and came back in five minutes.

"We got another patient," she announced with the gleam of a warrior in her spectacles.

"Did you fill out a card?"

"Yes, sir. He doesn't belong here. I don't know what he wants."

"Hmm. And the ready room is filled with Isincollop." Samuel pondered the difficulty. "Give him a copy of last month's Hibbert Journal and put him in the lounge," he ordered.

Mrs. Isincollop was visibly unnerved when Samuel finally made his appearance.

"Now what seems to be the trouble, Mrs. Isincollop," he said brusquely, glancing at the three-by-five card in his hand. "I notice from your record that you have never been shriven." He peered at the handwriting of Miss Browzell. "nor houselled either." Mrs. Isincollop paled and shuddered faintly.

"I see also," continued Mr. Entwhistle, "that on your mother's side of the family there is a fairly serious history of chronic matriarchitis."

"But I just wanted to ask a question . . ." burbled Mrs. Isincollop, beginning to melt down into a quivering lump, "about the Bazaar."

"The Bazaar is just a symptom," explained Mr. Entwhistle professionally. "The basic problem is an over-development of the management complex, Mrs. Isincollop, and this can have very critical repercussions, upon the whole psyche, as well as upon the lonely crowd. I will give you a spiritual prescription which will bring some immediate relief, and we'll have a consultation about the long-range treatment next week. You may see Miss Browzell about an appointment."

"That will be fine," whispered Mrs. Isincollop, as Samuel whisked out of the door.

The young man in the lounge, snoozing over the Hibbert Journal, was shown into the ready room after Mrs. Isincollop's departure, and Mr. Entwhistle treated him after a ten minute wait. He had come to sell the church on a new plan for renovating stained glass windows, but Mr. Entwhistle persuaded him that his real problem was cosmic insecurity. The young man left with a book by C. S. Lewis and an appointment for the following Tuesday.

By five-thirty that afternoon Mr. Entwhistle had seen eleven people, submitting them in turn to his modern system. Mrs. Isincollop had gone

to bed with nervous fatigue, and Mrs. Throckburton, who had come to complain about the secretary of the Altar Guild, had left with six pamphlets on the general theme of "How I can Live According to a Rule of Life."

The telephone wires began to hum by noon, and by the next morning were vibrating all over the community. But there were six people in the parish office at nine o'clock when the Rev. Mr. Entwhistle arrived, and by eleven-thirty even B. J. had put in an appearance to see if the Rector had "flipped his lid". Samuel kept B. J. waiting until twelve, told him that he ought to make his confession, gave him another appointment, and finished the old gentleman off completely by saying, "You don't have to pay me today, B. J. We'll bill you."

"They love it," he told Isabel that evening. "They think that at last old Entwhistle has caught up with things. There were four people sitting in the office when I announced I was closing up. Said I had a golf game with a dentist. They sighed, smiled with complete understanding and left; meekly. It's what they're used to."

"Just you wait," threatened Mrs. Entwhistle.

After a week of efficient counselling, Samuel called the Bishop.

"Bishop," he said, trying to achieve a fine balance of confidence and respect, "I believe I've discovered a technique of counselling which might well be shared with the clergy of the Diocese."

"What is it, Samuel," boomed the Bishop, obviously doubtful that Entwhistle would ever discover anything important.

"It's a little difficult to explain over the phone," said Mr. Entwhistle modestly, "I'd like to talk to you about it. Briefly, I am experimenting with the methods of the medical profession."

There was a long pause, as the Bishop tried desperately to absorb the notion that Samuel might be going berserk with knives, scalpels and oxygen tanks. Then he made a slight crumpled noise in his throat.

"Do you mean when they come to see you you write a lot of bosh down on a card?"

"Yes," Samuel answered faintly.

"Do you put them in a little room with a medical journal and make them wait twenty minutes, until they're damn good and worried?"

"Quite," Mr. Entwhistle whispered.

"Then do you rush in and hold their hands, and perhaps give them a pamphlet to read, and tell

them what's really giving them ulcers, and have them make another appointment?"

"That's the general idea," gulped Mr. Entwhistle.

The Bishop sighed. "One more thing, Samuel," he said in a curiously hopeful voice. "Do you bill them for overtime?"

"I'm thinking of it," Mr. Entwhistle said bravely.

"Oh Samuel," cooed the Bishop, "you've got it." Then he cleared his throat decisively. "Samuel, you're the main speaker at the next clergy conference. We'll share this with our own clergy, and then by gad, we'll give it to the whole Church. Samuel, mark my words. You'll be the founding father of the American Clerical Association. See you later, my boy; see you later."

ENOUGH FOR EVERYBODY

No one of the earth's estimated 2,500,000,000 people need go short in a nuclear war. Short of bombs, that is.

This statement can be made confidently on the basis of figures supplied from two American sources.

The Center for the study of Democratic Institutions has produced a report which states that the United States and Russia between them possess explosive material equal to 30 billion tons of TNT. That would be more than 10 tons apiece for everybody on earth.

And Dr. Linus Pauling, Nobel prize-winning physicist, says it would take only 300 well-placed nuclear bombs to wipe out human life in the U.S. An equal number would take care of Russia or Red China.

U.S. authorities agree the 10-megaton bomb is the most economical for warfare — though they probably have 15-megaton sizes, too. A megaton is equal to one million tons of TNT.

Assuming the bombs Dr. Pauling mentions are of the handy 10-megaton size, destruction of the U.S., Russia and China, would use up the equivalent of less than 10 billion tons of TNT.

Simple arithmetic therefore shows that we now have enough bombs to destroy the three biggest nations on earth and have a dandy stock of 20 billion tons left over for the rest of us.

How crazy can men get?

— The Sun, Vancouver, Canada

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This is the number of men currently enrolled in the seminaries of our Church as Candidates for Holy Orders. Perhaps someday your parish will call a rector, vicar, or curate from this number.

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GROUND BREAKING FOR CARIBBEAN SEMINARY

★ Construction of the new Episcopal Seminary of the Caribbean began following ground-breaking ceremonies for the administration building on a 30-acre site at Carolina near San Juan.

Expected to cost more than \$500,000, the seminary will include, besides the administration building, a chapel, faculty houses and dormitories.

The school will serve as a training center for seminarians from the Caribbean area and Central America.

Participating in the ground-breaking were Bishop Sumner F. Walters of San Joaquin and Bishop A. Ervine Swift of Puerto Rico.

DISCRIMINATION OPPOSED BY CLERGY GROUP

★ A strongly worded protest against discrimination in housing, employment, in churches and church-related institutions has been issued by a group of clergymen of the diocese of Pennsylvania.

It was adopted at a two-day conference held at Seabury House, Greenwich, Conn., to which the clergy were invited by Bishop Hart, who participated.

Leaders were the Rev. C. C. Tarplee of the division of citizenship of the National Council; Kenneth Clark of City College, New York; George Schermer, director of the human relations commission of Philadelphia and the Rev. A. C. Barnhart, head of social relations of the diocese.

FULLER RESIGNS FROM SEABURY PRESS

★ Robert N. Fuller, president of the Seabury Press since 1957, has resigned. Lewis A. DeBlois Jr., vice-president and treasurer, is senior executive officer until further notice.

ROLE OF LAYMEN DISCUSSED

★ The role of laymen was explored in the diocese of New York, with meetings held simultaneously in the seven convocations. Speakers were Newbold Morris, New York park commissioner; Archdeacon John Burgess of Mass.; Capt. Robert Jones of the Church Army; Davis Burroughs, attorney of Pittsburgh; Clifford Morehouse, New York layman; Prof. Hugo Munsterberg of State College; William Stringfellow, attorney of New York.

JACK IRWIN DIES IN PHILADELPHIA

★ The Rev. John W. Irwin, for many years head of the public relations division of the National Council, died at the age of 72 on October 13 in Philadelphia.

PACIFISTS APPEAL TO COURT

★ The Rev. A. J. Muste and other religious pacifists have appealed to the Supreme Court after having been convicted in a New York court for remaining in a park during air raid alerts.

Two cases are combined in the appeal. In the first, James Peck and ten defendants were found guilty of a misdemeanor in failing to take cover on July 20, 1956, and were sentenced to pay a fine of \$25 each or serve 5 days in jail.

In the second case, Muste and 17 co-defendants were found guilty of a similar offense in another air raid test, and received suspended sentences. Some defendants in the first case, including Peck, are also defendants in the second.

Appeals in the cases have been before the New York

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THE CLERICAL DIRECTORY 1959 (AND 1960 SUPPLEMENT) contains clergy biographies, group photographs, other features. A triennial book—next edition in 1962. The Supplement, and another in early 1961, contains biographies of clergy ordained in previous year.

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courts for nearly four years. The supreme court of appeals of New York ruled 4 to 3 to sustain their convictions.

Magistrate H y m a n Bushel set the stage for the constitutional issues raised in the Supreme Court appeal when he declared in convicting Muste, "The free exercise of religion is, of course, guaranteed, by the first amendment to the U.S. constitution and also section 3, article 1, of the state constitution, but the right so secured, as our state constitution so aptly points out does not 'justify practices inconsistent with the peace or safety of this State.'"

The magistrate quoted the late Supreme Court Justice Owen J. Roberts who said in a case that freedom of religion "embraces two concepts — the freedom to believe and freedom to act — the first is absolute but the second, in the nature of things, cannot be."

"All of the appropriate provisions of the Bill of Rights may be invoked to further the legitimate objectives of this or any other group of religious pacifists," said Magistrate Bushel. "However, city hall park at a time of an air raid drill promulgated in the interests of national defense was hardly an appropriate time at which to demand the free exercise of these ancient rights."

Attorneys for the pacifists, however, challenge that any genuine interest of national defense was involved in the drills, which they describe as futile against real atomic attack, and they assert that the police, by confiscating signs of the pickets carrying such slogans As "End War — The Only Way to Peace and Security" violated their right to assemble and protest the infringement of their religious conscience involved in such preparations for war.

The court has taken the case under advisement and is ex-

pected to rule in the near future as to whether it finds the constitutional issues sufficient to warrant a review.

PHARMACIST COMPOUNDS BIBLE PRESCRIPTIONS

★ Dr. William Strickland, staff member of the University of Arkansas school of pharmacy, compounds some of the Bible's prescriptions with interesting results.

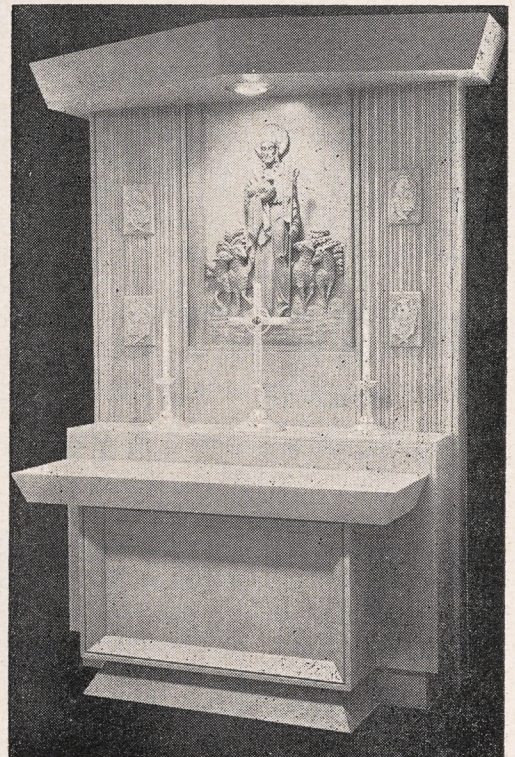
Dr. Strickland has combined

parts of his research into a lecture which he gives at churches. As part of the lecture he pours out small quantities of some of the substances, and allows the audience to pass by and sniff such things as frankincense and myrrh.

His audience smells the same odors that passed the nostrils of King David, Moses and Jesus of Nazareth.

In one of the jars is a pound

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or so of a creamy white, spongy substance called colocynth. But it had a different name about 3,000 years ago during the time of David. Then it was called gall. It is horribly bitter.

In Exodus there is an account of God giving Moses what Dr. Strickland calls "the first prescription that we have any record of." It is a holy ointment that includes myrrh, cinnamon, calamus and cassia. These ingredients were combined with olive oil to make, in Biblical language, "an holy anointing oil."

Dr. Strickland said he can't make any of this because one of the ingredients — calamus — remains a mystery. No one is sure, he said, what this is. A root in use today is called calamus, but Dr. Strickland said it isn't the same thing.

Myrrh, he said, was used in Hebrew burial rites and as a perfume. David sang of its fragrance, Dr. Strickland said, "and Solomon delighted in it."

The second prescription mentioned in the Bible Dr. Strickland has manufactured. This is holy incense, and it contains stacte, onycha, galbanum and frankincense. This incense, thrown on the altar fires, created a "big blossom of smoke." Dr. Strickland mixed some of the incense and burned it to sample its smell. He said it was not "very pleasant." The incense was burned morning and evening on the sanctuary altar, and it acted as a deoderant and fumigant, besides serving a religious purpose.

Among other jars of substances with Biblical background that Dr. Strickland has are coriander seed, saffron and aloes. They have pungent exotic odors.

Dr. Strickland commented these are some of the things that Moses and Jesus were familiar with . . . "the same aromas they savored in life."

SUICIDE PREVENTION IN GERMANY

★ The Berlin branch of the Order of St. Luke the Physician, an international Episcopal group with headquarters in San Diego, Calif., was commended by West Berlin radio for preventing hundreds of suicides in its four years of operation.

Working on the theory that

many suicides are caused by loneliness and lack of human contacts, the Berlin unit has established a special telephone service for providing spiritual counsel to would-be suicides.

The broadcast noted that there were three suicides a day in West Berlin, and approximately eight attempted suicides. Many of the latter, it said, were saved by the St. Luke service.

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PRAYER FOR MOTORISTS

★ The synod of the diocese of Sydney has announced it will distribute copies of a "motorist's prayer" in an effort to reduce the number of road accidents in Australia.

The prayer is one which Archbishop Hugh R. Gough has said he keeps in his own car as "a reminder of a Christian's duty." Used on a Christmas card some years ago by a London car agency, it reads:

Grant me a ready hand, a watchful eye,
That none may suffer hurt as I pass by.

Thou givest life — I pray no act of mine

May take away or mar that gift of thine.

Shield those, dear Lord, who bear me company,

From fools, and fire and calamity,

Teach me to use my car for others' need,

Nor miss through lack of wit or love of speed,

The beauties of thy world — that thus I may,

With joy and courtesy go on my way.

The Rev. Kenneth Roughley, public relations officer, said 1,200 copies of the prayer have already been circulated among members of the synod and more

are being printed for distribution in other dioceses throughout Australia.

BISHOP GOODEN SEES SPIRITUAL VACUUM

★ Bishop Gooden of Panama, speaking in Chicago, said that Churches in the United States should step up their work in Latin America where communists are filling a "spiritual vacuum".

He also said the government should recognize the significance of this part of the world where 192 million people are increasing the population at the rate of 3% annually.

LIBERIAN AMBASSADOR AT ST. PHILIP'S

★ George A. Padmore, Liberian ambassador to the United

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States, was the guest speaker and received the rector's award during the men's day service on Sunday, November 6th at St. Philip's Church, New York.

In recognition of his distinguished service in the Episcopal Church of Liberia where he is a member of the bishop's council and has served as senior warden at St. Thomas Church in Monrovia, Ambassador Padmore was presented with a silver replica of an antique cross made in England about 100 years ago. The presentation was made by the Rev. M. Moran Weston, rector of St. Philip's.

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BOOKS . . .

Kenneth R. Forbes
Book Editor

God and History in the Old Testament by Harvey H. Guthrie Jr.
Seabury. \$4.25

The question "How is God found?" is the starting-point of this book. But the author says it has to be rephrased if we are to let the Old Testament speak on its own terms. Because it does not claim that anyone has found God, but that God has made himself known, the question is, "How and where and as whom has God made himself known?"

"The answer of the Old Testament was that God had revealed himself in and through the events of history; had revealed himself particularly in the course of history as it impinged upon the people Israel; had revealed himself as the one in terms of whom, and in terms of whose purpose, history's meaning was to be found."

Guthrie examines this thesis in five chapters on narrative, law, prophecy, the priestly synthesis, and miscellaneous writings.

In the chapter on the narrative witness Guthrie has done as excellent job of presenting the history itself. He holds that there were two confederacies of tribes in the north and in the south, with cult centers at Shechem-Shiloh-Samaria and Hebron-Jerusalem respectively. For a brief time they were united. He holds the Jepic, and the Early Source in Samuel to be one work. Although this reviewer does not agree with all the conclusions, he finds this chapter to be one of the best short summaries of early Israelite history he has ever seen.

In the chapter on "law" Guthrie states that the form of the covenant in the Old Testament was after the manner of the Hittite suzerainty treaties — i.e., it was no agreement between two equals, but a pact in which the conquered and subject people bound itself to the conquerer. The Israelites were pledged to God in much the same way. Since God was their "king" this has a great deal to say about their attitude toward the earthly monarch, particularly on the part of the northern group where the old covenant tradition was strongest. This group, not the southern, group produced the priestly code in support of the theocratic idea.

The chapter on "prophecy" is well-

written and those who are reading the book for homiletical enrichment will find their best material here. Guthrie finds the Second Isaiah to be the legitimate successor to the J-Early Samuel epic writer and the one who best understands God's purposes in history. The New Testament is the next logical stop on the track which Guthrie indicates as the "main line" of God's action. It is *his* story, *ergo* history.

It is a neat thesis, in spite of the fact that this reviewer does not go along with it. Granted that the prophets interpreted events in the light of the divine activity in the world. (Modern prophets — also "spokesmen for God"—should do the same!) But must the idea of some future fulfillment be behind everything in the Old Testament for it to have any significance? When Greek words like "history" become the key to understanding what is important in the Bible and in life what happens to more distinctive Hebraic ideas such as "the hallowing of the every day."

Thomas M. Horner

Philadelphia Divinity School

The Pastor's Prayerbook by Robert N. Rodenmayer. Oxford. \$5.00

This is more than an ordinarily useful book, like many devotional volumes for clergy and laity. It is precisely what its title indicates, — a pastor's prayerbook, for use in his private devotions and chiefly in his varied occasions of pastoral ministrations for which there is nothing adequate in the Book Of Common Prayer. It reminds one of the Church Of England's 67 years old classic, "The Priests Prayer Book".

A very useful feature of Dr. Rodenmayer's compilation is the book's appendix which enables one to discover the author of most of the

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many prayers. Among many indications of the up-to-date character of the book are several prayers for "Atomic Power" and "For the Space Age".

First Epistle To The Corinthians by
W. G. H. Simon. Macmillan.
\$2.50

The Bishop of Landaff has given us one of the best of the series in this commentary on 1st Corinthians, partly because of the rich and varied quality of the letter—with the peerless 13th chapter on one hand and the disciplinary action against notorious decadent Corinthians on the other — and largely because of the Bishop's genius as an analyst and interpreter.

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