

The **+ WITNESS**

SEPTEMBER 2, 1965

10¢

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THE WITNESS

TUNKHANNOCK, PA. 18657

Story of the Week

Negro Registration in Alabama Stepped-up by Daniels Murder

★ John M. Daniels, who was to return to Episcopal Theological School this month to begin his senior year, was killed by a shotgun blast on August 20th at Hayneville, Alabama. Critically wounded was the Rev. Richard F. Morrisroe, Roman priest of Chicago, who underwent eleven hours of surgery in a Montgomery hospital. He was still in a critical condition as this is written. A hospital spokesman said he had been shot in the back.

Hayneville is a small town west of Montgomery and is the county seat of Lowndes County and is about 80 per cent Negro. It was one of the first counties in the country designated to receive federal voting registrars under the recently enacted voting rights act.

Daniels and Fr. Morrisroe, were members of an interfaith project centered in Selma, described briefly in the editorial on page seven. Both men had been arrested, along with Ruby Sales, a Negro civil rights worker, in Fort Deposit, where they had gone to assist in the registrations, which had been held there because federal officials were unable to obtain office space in Hayneville. Also arrested, charged with demonstrating, were 27 other Negroes, and since the jail in Fort Deposit was not large enough,

some were taken to the county jail in Hayneville. They were released about 1 p.m. on August 20 and the shooting took place a few minutes later.

They had requested that they be not released until transportation arrived to get them. This was denied.

Spokesmen for the Student Nonviolent Coordinating Committee, which is conducting a voter registration drive in the county, said that the two religious leaders were in a small group waiting for transportation to take them away from the town. They also declared that they had headed for the small store where the shooting occurred, not to picket as was later charged, but to buy food. Negroes on the scene were quoted as saying that the two white men had been shot down by a cursing, shouting white man who emerged from the store carrying a shotgun with a pistol on his belt.

Charged With Murder

Tom L. Coleman, a leading citizen of the town, was charged with the murder the next day. He was released from jail within 24 hours on \$12,500 bail. The grand jury of the county will decide this month whether to indict him. His father once was county superintendent of education, a job now held by his

sister. He also has a son who is a trooper in the state highway patrol.

Funeral in Keene

The funeral of Jon Daniels was held in St. James Church, Keene, N. H. on August 24. It was conducted by Bishop Hall of New Hampshire, with Bishop Arthur Lichtenberger, former presiding bishop, Dean John Coburn of ETS, and the Rev. C. H. McCarthy, rector, taking part in the service.

Attending were representatives of the Episcopal Society for Cultural and Racial Unity, led by John Morris, director, who accompanied the body from Hayneville. Representatives of other civil rights groups were also present as were members of the Scott family, Negroes with whom Daniels lived while in Selma. Faculty and students of ETS were there and representatives of the Roman Catholic and other churches. There was an overflow congregation of over 400 persons.

The following evening a memorial service was held at the theological school, led by Dean Coburn who had flown home from Paris when he got news of the tragedy.

Read at both services was a message from President Johnson to Mrs. Phillip Daniels, widowed mother of the slain student:

"I grieve with you in the death of your son. We labor toward the day when the cause

of brotherhood may prevail and the violence that sometimes scars the face of America may be ended. May God comfort and strengthen you in this hour."

Other news, not unrelated to this tragic slaying, will be found in Talking It Over on page 17.

Drive Spurred

Meanwhile, significantly, the Student Nonviolent Coordinating Committee has brought ten more of its most experienced field representatives to Lowndes County.

The committee plans no demonstrations but the organizers, joining five already in the county, will work strenuously on Negro voter registration.

Stokeley Carmichael, the committee's field secretary in charge of the Lowndes County movement, said:

"We want to show the people that we are not afraid of Lowndes County and that they can't run us out. We want them to know that if that is the price that has to be paid, there are some people willing to pay it."

Carmichael said the 10 additional field secretaries were being brought from "some of the toughest counties in the South." They include workers from Philadelphia, Miss., where three civil rights workers were slain last summer, and southwestern parts of the same state where the Ku Klux Klan has bitterly resisted the civil rights movement.

Carmichael said the field secretaries would make a special effort to round up support for Negro candidates in the election on Nov. 9 of the Lowndes County agricultural stabilization and conservation service committee, an arm of the federal department of agriculture that shapes farm policies.

He said no Negro had ever

served on the committee, whose members are elected not by registered votes but by farmers.

Goal Is 4,000

Carmichael also said he hoped to see at least 4,000 Negroes registered to vote in Lowndes by the time the 10 additional field secretaries leave. About 1,000 are already registered, compared with 2,000 whites, he noted.

Negroes outnumber whites four-to-one in Lowndes. As recently as March, no Negro was registered.

Civil rights workers, Carmichael continued, are discussing the possibility of filing a law suit to remove all Lowndes County officials on the ground that they were illegally elected

because of the systematic disfranchisement of Negroes.

He said there also was talk of forming a new political party in the county modeled after Mississippi's predominantly Negro Freedom Democratic party.

The student committee's reinforcement — seven of the 10 field secretaries have already arrived, according to Carmichael — bore out a prediction by The Montgomery Advertiser and Alabama Journal. In its lead editorial, the paper said:

"There will not now be fewer agitators in Lowndes, there will be more."

"A killing such as that at Hayneville," the editorial said, "is indefensible in the mind of anyone who truly subscribes to our moral law and our statutory law."

Bishop Pike Confident Heresy Charge Will Not be Sustained

★ Bishop James A. Pike of California predicted that heresy allegations made against him by 14 Arizona clergymen would die a-borning.

"I don't think the charge of heresy will get beyond Glacier," the bishop said, referring to a Sept. 7-10 meeting of the House of Bishops at East Glacier in the Montana park.

He was challenged in a petition to the bishops by the Arizona clergymen to repudiate publicly those views or stand trial for heresy.

At a press conference the bishop said his critics were "among conservatives in the church" and commented that "there is a close tie between church conservatism and the radical right and segregation."

A point-by-point answer was given by Bishop Pike who said that "the charges emanating from some clergy in Arizona provide no basis whatsoever for a judgment of heresy."

"Bishop Pike of California will bring his plan to ordain women to the sacred ministry of the church before the bishops." This is not my plan; but was adopted unanimously by the General Convention in 1964 and I have simply submitted three subsidiary questions of interpretation for the counsel of my brother bishops.

"Bishop Pike has repudiated our Lord's virgin birth." Literal belief in the nativity narratives, which form a late layer of material in two of the later gospels, is not required to be affirmed in our church, as is made clear by "Doctrine in the Church of England", the official report of the commission appointed by the archbishops of York and Canterbury and by "The Faith of the Church", the only text on doctrine having anything like official status in the Episcopal Church.

"In his own cathedral, we understand, the feast of the

Annunciation is not celebrated." This festival, which focuses on a meaningful myth, is regularly celebrated, though it usually falls on a weekday, at Grace Cathedral, last March 15 with six services, including choral matins and a choral eucharist—and I doubt if many other of the 8000 Episcopal churches in Arizona or elsewhere, have full choral service on this day.

"He has denied the doctrine of the blessed Trinity." As is clear from "A Time for Christian Candor" I regard as unintelligible and misleading to men of our day the classical formulation of the doctrine of the Trinity, as couched in the late Greek philosophical concepts of the fourth and fifth centuries. I affirm of God all that has been affirmed of the "three persons".

"He has denied . . . the incarnation as the church has received the same, claiming that Christ was divine as all men are, except that he was peculiarly conscious of his relationship to God (which is the Unitarian position)." Whether or not this is a correct statement of Unitarianism (I do not think so; but I am not an expert on Unitarian theology), but it bears no relationship to my stated positions. In my writing I have affirmed with St. Paul that "in him (Jesus) the fullness of the godhead dwelt bodily" and that "God was in Christ reconciling the world to himself," and have affirmed in the words of the Nicene Creed, that "He is God of God, Light of Light, Very God of Very God."

"He also maintains that the incarnation was not unique in Jesus, but had occurred in other great religious leaders before his time." I have in no public sermon or article ever stated that an incarnation had occurred in any other religious leader before or after Jesus' time.

"He denies the empty tomb and the bodily resurrection and ascension." In none of my writings have I denied the empty tomb; I have fully affirmed the resurrection in A Time for Christian Candor; as to the mode of resurrection, I find most satisfactory the "spiritual body" approach of St. Paul in 1 Cor. 15, written earlier than the gospel accounts. Incidentally, the ascension in any other terms would be an

incongruity in a post-Copernican view of the universe.

He denies that the creeds contain articles of faith at all." Of course the creed contains articles of faith — my faith, and of the faith of the church — proclaimed in plain English in A Time for Christian Candor, and in my other writings, sermons, and addresses.

I have spoken and written openly; I stand on the record.

Problems Facing Church Tackled By Anglicans Throughout Canada

★ Over the past several years Bishop Frederick J. Warnecke has been sending representatives of the diocese of Bethlehem to observe the various problems of the other churches of the Anglican communion and the way in which they meet these problems. This year the Rev. H. Arthur Doersam of the Church of the Epiphany, Glenburn, was sent to the Anglican Church of Canada. Mr. Doersam reports:

The first week of my visit in Canada was in Toronto. During my stay I have had a chance to visit and observe some of the work of the diocese of Toronto and also to visit the national headquarters.

Toronto is one of the fastest growing cities on the North American continent today. As a result the church is faced with a multitude of problems and opportunities. One, of course, is that of keeping pace with the rapid growth in the suburban areas.

I spent two mornings with Mr. W. Arthur Hand, lay executive officer for church extension in the diocese of Toronto. We had the opportunity of watching the newest "portable" church being constructed on a new site in the midst of a

rapidly expanding area of the city. The time required to construct the "portable" church was a little over six hours. The plan then is to have this building serve the new congregation for three years and, when the present group will be in a position to build a permanent structure — hopefully in three years—have it moved to a new site. There are several such "portable" churches in the diocese.

A growing city means a changing city. Therefore the diocese must also be concerned with the changes taking place in the inner city. This phase of the church's ministry is under the able leadership of Archdeacon G. Harold Johnson, in charge of urban parishes and projects. I was impressed by the fact that the church in Toronto is not only carrying out work in the already established parishes located in the inner city but has also set up store-front coffee houses in different parts of the city. The purpose of these is to establish contact with people living in these areas and to help them know the church is concerned about them as persons.

My last two days were spent at church house, the national

headquarters. I had the opportunity of meeting and talking to members of the departments of missions, religious education, laymen's work and stewardship, literature and supplies, finance, pensions and Christian social service, the Women's Auxiliary and the Canadian Churchman.

Perhaps the most exciting news is coming from the department of religious education. The first issues of the new curriculum will be used throughout the church for the first time this September. The new material is outstanding and the department has been busy holding leadership training programs for clergy and laity throughout the entire church preparing for its use.

The Anglican Church of Canada faces many challenges as it carries on its ministry. When its general synod meets in Vancouver from August 25th to September 3rd, 1965 it will consider many important matters.

One of these is a proposed reorganization of the administrative structure at church house. I sensed a willingness to accept change and a desire to find new ways of serving the church throughout all of Canada by this group of dedicated leaders.

Other issues to be discussed at the synod will be those of "The Principles of Union between the Anglican Church of Canada and the United Church of Canada" and a new canon dealing with the question of marriage and remarriage. The present canon does not permit remarriage.

I hope to be able to report on some of these actions from Vancouver.

The next stops on this visit will be the missionary dioceses of Saskatchewan and the Arctic. These visits will provide an opportunity to observe another

phase of work quite different from that which I have seen thus far.

I have been deeply impressed by the vigor of the church in this part of the Lord's vineyard and am thankful for the wonderful help and hospitality given me by our Canadian brothers in Christ.

I have learned that we have much in common and that there is close and continuous correspondence and cooperation between the national departments of our two churches.

All of this is evidence of our need for closer cooperation and proof that the world is becoming smaller. So much so, that Toronto, will be exposed to that English group so revered by many of our young people — the Beetles will be at the Toron-

to Forum on August 17th. God willing, I shall be in Inuvik, the diocese of the Arctic, on the same day.

DELTA MINISTRY RECEIVES GIFT

★ Officials of the Delta Ministry announced receipt of an anonymous gift of 256 common stock shares valued at \$10,000 for the long-range relief and rehabilitation project.

The Rev. Arthur C. Thomas, director of the ministry, said he had been notified by a New York Bank that the gift had been made.

The NCC program in Miss. includes distribution of food and clothing, employment assistance and literacy, citizenship and voter registration education for both Negroes and impoverished whites.

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A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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THE WITNESS

TUNKHANNOCK, PA. 18657

EDITORIALS

Jonathan Daniels: Martyr

JONATHAN DANIELS went to Selma following the violence at the bridge on March 7th, as did Judith Upham, also a student at Episcopal Theological School. With the permission of the seminary and their bishops they returned to Selma later to stay through the spring, continuing their studies by correspondence. Their purpose was to communicate something of the love of God to the people of the community — both black and white. Both returned to the school in May to take examinations. After visiting his widowed mother in Keene, N. H., Jon assisted in a summer camp of his New Hampshire diocese.

In July he returned to Selma, as did Judith, to join an interfaith project whose basic purpose is to undergird the Negro community through mediation and conciliation and to carry out a relief program as limited funds and goods allows.

These ETS students, like others in the project, were volunteers, leaving their homes without any assurance that even their travelling expenses would be paid. The Episcopal Society for Cultural and Racial Unity had however appealed for \$2,000 for travel and living expenses for several Episcopalians who had joined the project. So Jon Daniels received a check on July 29th for \$193.59 to reimburse him for his expenses "in the spring and of recent date" and another \$100 as "an advance for use in current expenses." Small checks were also sent to him to hand to other Episcopalians, including one for \$33.37 for Judith Upham for "gasolene charges."

"When the \$100 advance is nearly completed, please let me have an accounting in general terms for our records and suggest an appropriate figure for an additional advance," wrote John Morris, director of the society.

No further request will come from Jon Daniels. We are informed however that steps are being taken for a memorial fund to carry on the work for which he gave his life.

Last April before he returned to Cambridge he wrote an article for the students journal, telling of his experiences in Selma. A good deal is revealed about the soul of the man in his first paragraph:

"Reality is kaleidoscopic in the black belt. Now you see it now you don't. The view is never the

same. Climate is an affair of the soul as well as the body: today the sun sears the earth, and a man goes limp in its scorching. Tomorrow and yesterday sullen rain chills bones and floods unpaved streets. Fire and ice . . . the advantages of both may be obtained with ease in the black belt. Light, dark, white, black: a way of life blurs, and the focus shifts. Black, white, black . . . a rhythm ripples in the sun, pounds in steaming, stinking shacks, dances in the blood. Reality is kaleidoscopic in the black belt. Sometimes one's vision changes with it. A crooked man climbed a crooked tree on a crooked hill. Somewhere, in the midst of the past, a tenor sang of valleys lifted up and hills made low. Death at the heart of life, and life in the midst of death. The tree of life is indeed a Cross."

Same Old Refrain

AN OLD phonograph record, first made by a dozen clergy in South Georgia in 1961, has been sent — guess where — to Arizona, where 14 clergy in that diocese are playing it over again, slightly cracked.

It is the old refrain: Bishop Pike is a heretic because, they say, he denies the virgin birth, the Trinity, the incarnation, the bodily resurrection of Jesus, the ascension, and disagrees with them in other ways.

It is likely that Bishop Pike does and should reject the ante-deluvian understanding which these venerable clergy have of these dogmas, but in this he is not very unique, and it is rather inequitable to have him singled out for their vengeance. The fact that Bishop Pike has a lively temperament, and is more verbose than others, is a rather flimsy basis for the reckless charges which these people wish to have taken seriously.

These Arizona presbyters have requested that the House of Bishops force Bishop Pike to recant his positions or be subjected to a heresy trial. The House of Bishops is to be put into the role of Mary Tudor, while the mantle of Archbishop Cranmer falls on the shoulders of Dr. Pike.

This is quite impossible. In the first place, Bishop Pike cannot betray, in the face of such threats, the doctrinal position held by the bulk of bishops, presbyters, and laity in the Episcopal Church and Anglican communion, regardless of the fact that they may or may not put that posi-

tion in the words and manner used by Bishop Pike. Even if Bishop Pike were forced to recant, on whatever grounds—and he won't—this reality will not be changed.

The literalistic, verbally rigid, and materialistic conception of dogma has never been the norm in Anglicanism, which has been uniquely informed with Platonic spirituality. It does not see the doctrines of virgin birth, Trinity, incarnation, resurrection, and ascension as descriptions of biological processes or physical states, alongside others, but rather as sacramental vehicles and manifestations of transcendent spiritual reality.

The second reason the threat of the Arizona presbyters is a futile one is that the House of Bishops cannot and will not let itself be an instrument of tyranny. It cannot repudiate the position held by the bulk of its members, which does not vary much from that of Bishop Pike, though each member may verbalize it differently. The House of Bishops cannot and will not force upon one of its members, or anyone else, the personal doctrinal opinions of a small segment in the church.

The Arizona presbyters are entitled to their opinion. The church as a whole does not take blandishments such as theirs seriously. But their reprehensible actions cannot be altogether ignored because people outside the church, not having the internal perspective, tend to give credence to wild charges, even when they do not themselves have any conception of heresy. Yet the making and rejection of such charges will in the end serve to demonstrate that the Anglican communion is an inclusive church and not an exclusive sect.

While the Arizona presbyters and others holding their doctrinal opinions have a place in the church they are not entitled to seek the exclusion from the church of those who do not agree with them. But the making of the charges and threats will have served a purpose by being repudiated. There will be no doctrinal tyranny in this church. The House of Bishops may be relied upon to uphold the freedom of mind, heart, and spirit through which may be heard the Holy Spirit of God.

NEW MORALITY OR OLD FRAUD?

By Hugh McCandless

Rector of the Epiphany, New York

DEALING WITH A NUMBER OF MYTHS OFTEN BELIEVED BY YOUNG PEOPLE OF TODAY ABOUT MORAL CONDUCT

THIS ARTICLE is rather long but I felt I had to write it. I feel that our young people are being pressurized and propagandized into a way of life that will bring many of them lasting unhappiness.

This is an age of great permissiveness, as any parent knows. Our children say to us, "All the others in our group are allowed to do this or that." Modern parents walk a tight rope between allowing too much or too little freedom. Sometimes the fear of having their children become hermits makes them allow things about which they are dubious. Thus one useful means

of helping newly-matured young people to postpone important decisions is weakened.

If parents are permissive, colleges are completely confused. The cover of Newsweek shouted "Morals on the Campus!" The Ladies Home Journal has an article called "Too Much Sex on the Campus." The Atlantic features a worried and plaintive essay called "Must Colleges Police Sex?" I must say I think that the colleges might well stiffen their rules. Colleges are swamped with applicants today, and I doubt that a return to the old rules would discourage the right kind of candidate. It would repel only a small percentage, many of whom would be undesirable.

Most of our young people, if relieved from this new social pressure, would be found to be basically as idealistic as their parents.

Many Myths

THE SOCIAL PRESSURE for so-called freedom—actually it is only the freedom to enter a trap—takes many forms. They are all false.

The first is the myth of “maturity.” When twenty year olds are made to feel queer or deficient if they don’t conform, the result is a mechanical group immorality.

The second is the new fad of saying anything is all right if it is part of a “meaningful relationship.” What on earth does “meaningful” mean? It could mean anything you want. I always thought it took a man and wife, given faith and trust in each other by their marriage vows, at least a year or so to develop a spiritual relationship. But this meaningless word “meaningful” can be applied to any degree of attraction. Any couple may well feel their love is unique, their case is unique, theirs is the romance of romances, the old rules don’t apply. Without marriage vows, there is nothing to prevent either of them from finding a more “meaningful” relationship with someone new, and so on and on until even marriage vows cannot terminate a person’s pilgrimage from one meaningful relationship to a yet more meaningful relationship.

The third myth is just as empty. Anything is all right “as long as you respect each other.” There are certainly better ways of showing respect. Many a girl has found that this kind of “respect” does not mean that the boy would dream of marrying a girl with this experience.

The fourth is the myth that the only regret possible is the guilt by those who preach an out-moded morality. This is just not true. I hear one or two voluntary confessions on this subject almost every year, and have performed perhaps a dozen emergency weddings in my ministry. I do not always hear of guilt feelings; I do always hear regret. And my role, as a moralist, in these cases is to assure them that the world has not come to an end, and that this need not spoil their marriage. I know this is right, because I occasionally hear later from some of them. You may say that these are not very good statistics, but nobody really has good statistics on these private matters. If Dr. Kinsey can write a book of some eight hundred-odd pages based on interviews with only two hundred odd people, my findings are just as valid as his.

Another myth is that older people, as a group, are hypocritical: they did not all practice what they preach. But Sir Arnold Lunn points out that there is another hypocrisy, and that is preaching what you practice, and making it sound noble.

Another myth is that virtuous people “lack charity,” which is the most important virtue of all. Actually, most immorality is completely and blindly selfish.

There are many more of these myths. But the falsest and most dangerous of all is the one that says “Everyone is doing it.” This is a lie, but when you are young it is hard to disbelieve. There is the constant fear of being odd, of being thought a baby, of becoming a hermit. Laxity makes more headlines than discipline, and is therefore thought to be the rule of the majority.

The Church

WHERE is the church in all this? Alas, once again laxity makes more headlines than discipline. Two reverend deans of colleges in Cambridge, England, and a former dean who is now bishop of Woolwich, seem to be getting all the publicity in England. They are expounding a “New Morality” which is a combination of all the myths I have listed. One of these men, Mr. Williams, gets down to cases in his remarks. And where do you suppose he finds his case-material? From the movies! One of those he uses as a case study is “Never on Sunday.” This has as its heroine an unreal creature than only Hollywood could invent; the well-adjusted prostitute with a heart of gold. I have seen this mythological heroine so often at the movies I might think she existed. But I have interviewed many women who were more or less prostitutes at a mental hospital over a period of five years. I have known a couple of them in this neighborhood. Several had hearts of gold; all of them were quite unattractive—a far cry from Hollywood — and all were completely sick in the head.

There are other immaturities in the “New Morality.” It tells us to do what we please, provided we do not — intentionally — hurt anyone else. It is like telling someone he can throw a firecracker into a crowd provided he does not hurt anybody — intentionally. I am sure Dr. Stephen Ward and Miss Christine Keeler did not intend to hurt anybody particularly, they just wanted a little fun. They did not really mean

(Continued on Page Twelve)

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New or Old?

(Continued from Page Nine)

to undermine the government of a whole nation; that was a sort of an accident.

I am generally opposed to censorship, but I must say I find this earnest, high-minded, intellectual "New Morality" more dangerous and seductive reading than pornographic literature.

The archbishops, and practically all the bishops of England, are violently opposed, but they are not being heard or quoted or broadcast, as much as these so-called "Cambridge Theologians." They are not as exciting.

The Opposition

THE CAUSE of their opposition is not Victorianism. It is revelation, revelation in the Bible and in history. There is good psychology in the story of Adam and Eve: when the gate clanged shut between them and the garden of their innocence, nothing was ever quite the same again. Jesus — who incidentally is never quoted by these Cambridge Theologians — was more explicit on the morality of love than on almost any other. When he helped the woman taken in adultery, he said, "Go and sin no more." He was against intolerance, but he was also against sin; his tolerance was for people not for sin.

The church knows enough history to know that when Greece and Rome lost their puritanical

monogamy, their civilization was on the down grade. Great men flourished in the days of decay: Plato and Socrates and Julius Caesar, but the civilization was going only on momentum. This is true of every civilization, and what is true of civilizations is true of individuals, as the Bible illustrates by using the same names interchangeably for nations or tribes or individuals.

The church has always said that present joys and lasting happiness are not always the same thing, and in fact can be opposites. And here the church seems to be joined by the many eminent psychologists and sociologists and judges quoted in the magazine articles I have mentioned. The reporter in *Newsweek*, in fact, closes his article with a restrained, but real, lay-sermon.

The Cambridge Theologians urge us to "face facts." But the best way to face facts is to stand up to them, and very often they then turn out not to be facts at all.

No one can really say what the moral status of our civilization is. I believe its laxity is vastly exaggerated, by both moralists and cynics! The danger in this is that we might start a stampede. It seems to me that my young friends are just as sensitive and idealistic as they ever were, as we ever were. They are entitled to happiness. God wants their happiness. But moral laxity, or an atmosphere of moral laxity, or a false impression given that moral laxity is the rule rather than the exception, can threaten that happiness seriously.

THE MISSION OF THE CHURCH

By Gardiner M. Day

Rector of Christ Church, Cambridge

A GROUP OF LAY PEOPLE FOUND THEMSELVES UNABLE TO DEFINE IN MODERN TERMS THE MISSION OF THE CHURCH. AN ATTEMPT TO DO SO IS PRESENTED IN THIS AND AN ARTICLE TO FOLLOW

THERE IS a third change affecting both our thinking and our acting which makes our century different from previous centuries and that is man's ability to collaborate more effectively and immediately than ever before. What I am trying to express here might be indicated by modern terms such as cooperation, collectivism, socialization, team work, group dynamics; in other words, we experience a new togetherness such has never before been possible. If a man

cannot solve a problem by himself today he immediately searches out others and solves it as a result of group brains or collaboration. We are living in an era when most problems are worked upon, if not solved, by committees and commissions.

We have become so accustomed to collaboration that we forget how much it is a characteristic peculiar to our age. For example, when Columbus was working on the problem of finding a

passage to India there was no chance for him to compare his knowledge, ideas or maps and to get help from John or Sebastian Cabot, Amerigo Vespucci or other pioneer explorers working in different countries of Europe because of the almost minimal possibility of communication. If Columbus or any others could not solve a problem alone that problem had to remain unsolved. How different it is today!

If a modern scientist is working on a problem in space exploration he can communicate with his colleagues in any country of the world; their knowledge and their technical skills can be made available almost immediately.

If a medical doctor, a genius in some ancient civilization, as in Egypt, had made some extraordinary discovery, the chances were that it would die with him because there was no way to communicate it to others and no way to record it adequately. An illustration of this appeared in the New York Times in a front page article on May 7, 1965 stating that archaeologists had discovered a system of irrigation ditches used by the Indians at about the time of Christ, proving that they knew how to irrigate the desert in those days, but that apparently this art had been lost. Only in recent times has it been rediscovered to any marked degree.

Sharing Knowledge

TODAY with our medical research centers and closely connected medical libraries knowledge is constantly being shared, compared and recorded with a kind of collaboration unheard of until the present century. This new style of collaboration is employed in practically all phases of modern life — in education, industry, civil rights, science, medicine, etc. It is possible to find out almost immediately what one's colleagues are thinking and doing and what experience they have had with a particular problem, in practically any part of the world. Collaboration has been and apparently will be in the future greatly increased and intensified by cybernation or cybernetics.

In case you have not heard the word, it was coined by the late Norbert Wiener of M.I.T. about 20 years ago but only recently has it come into general use outside of scientific circles. As automation is the displacing of manual labor by machines, cybernation is the displacing of intellectual labor by computers. Automation displaces brawn and cybernation displaces brains.

An example of this in the biblical field is

Young's Analytical Concordance of the Bible which was published in 1879 and has been republished again and again in many editions because it is practically a standard for the King James' version. It is said to have taken Arthur Young 30 years to create it. A few years ago the Revised Standard Version Concordance was created in 9 months by computers. Computers are now carrying out tasks once reserved exclusively for human brains and doing it much faster. What takes a human brain a few days or weeks may be accomplished by a computer in a few moments. Now I do not pretend to understand the how or why of any of these things, nor am I making a God of the computer, but I think we have to recognize the tremendous asset it can be in practically all the realms of life in vastly reducing the time necessary to accomplish innumerable valuable tasks.

John Pfeifer writing in the New York Times some weeks ago said that a computer had been created which plays tournament level checkers and plays a better game of checkers than the man who prepared the instructions for it! As I learn more and more about the electronic brain I find myself more and more in awe of what it can do. What was science fiction a generation ago so frequently becomes reality today!

Let me cite as one example the telescopic eye. This is an invention or gadget, or whatever you wish to call it, which steers an inter-planetary vehicle by starlight. It does not get seasick despite the rolls or lurches or sudden drops of the vehicle, and when the vehicle gets off its course that information is flashed by the telescopic eye to a unit which knows all about the present position of the vehicle in relation to its destination and can transmit deviation correcting signals to the steering mechanism. Again, I do not pretend to understand this, but I think we ought to recognize the tremendous power and ability to control which have come to man in many areas through this type of discovery. Add to man's new freedom this growing incredible and ever-increasing power and it is almost impossible to exaggerate the way in which man's area of moral responsibility is being enlarged.

Avoiding Responsibility

AT THIS POINT I think many Christians and others recoil in fear and try to avoid moral responsibility in social areas by saying, "I can't imagine Jesus being interested in such things as

computers, so why should I be?" Or, "Jesus was not interested in politics, why should I be? I do not think it should be the concern of a Christian." "Jesus did not try to change the government under which he lived. He did not try to unseat Pilot or Herod, bad as they were, so why should we be concerned? Politics is of no concern to the ordinary Christian." Or, "Jesus was not a social reformer and he did not intend his followers to be." How many times have you heard that said? "Slavery was just as bad and possibly even worse in Jesus' day than it was in later centuries and yet he didn't do anything about it." I believe we have all heard people talk in that vein in order to dodge some area of moral responsibility.

I agree that there is no evidence that Jesus was particularly concerned about politics or government; he was certainly not a social reformer in the usual meaning of that term. The reason for his attitude was that in his time an individual had no voice in government. An individual could only accept or submit unless he was willing to lead a violent insurrection of the kind that legend states Barabbas, the prisoner who was released at the time of Jesus' trial, instigated in Palestine. We know that Jesus' whole doctrine of love condemned the use of violence.

At this point someone may say, "But Jesus was no ordinary individual." This is absolutely true, but the meaning of the incarnation is that Jesus became man and deliberately adopted the limitations of a human being so as to make himself as nearly an ordinary human being as it was possible for him to be.

Taught Absolutes

ALTHOUGH JESUS was not a social reformer as far as society in general or, specifically, government was concerned, his cleansing of the temple was obviously an effort to reform the synagogue of his day, as was the deliberate disregard of the laws of Judaism which he believed to be wrong laws, such as that which forbade a man to heal on the Sabbath day, which Jesus violated again and again.

Furthermore, Jesus taught in unmistakable terms the imperative responsibility of his followers to have compassion upon their fellowmen irrespective of race, nationality or any other difference. Jesus commended the hated Samaritan for coming to the aid of a man of another race, a Jew. In his sermon on the mount he enjoined

his followers, "Love your enemies and pray for those who persecute you." He denounced the slumlords of his day as those who devoured widows' houses and those who tithed the inconsequential things, mint, anise and cummin, but neglected the weightier matters of the law, justice, mercy and faith. In the parable of the last judgment Jesus made it as clear as crystal that there was no limit to man's moral responsibility in the parable's punch line, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Jesus underscored in an unforgettable way all of this at the last supper by washing his disciples' feet and then saying, "I have given you an example that you should also do as I have done to you."

While Jesus spoke largely to the area of personal commitment he set himself squarely in the tradition of the prophets of Israel when in his first sermon at Nazareth he quoted from Isaiah saying: "The spirit of the Lord is upon me because he has anointed me to preach good tidings to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are oppressed, to proclaim the acceptable year of our Lord."

A New Strategy Needed

JESUS was a man of the first century and he talked to men living in the first century in terms that can be applied in broad principle, though not in detail, to the life of every century. Collin Williams, the author of the books entitled "Where in the World" and "What in the World" expresses it well when he writes, "Just as Christ took form within the changing structures of history and put on a particular garb, spoke a particular language, and related himself to a particular government and particular social problems, so he requires his people that they take on similar particularity."

This does not mean that we are any less concerned that a Christian individual lead a good life, but it means that we must be concerned about everything in our changing society which affects human life for good or for ill, from world peace to civil rights. The moment that we as Christians recognize that nature and society are transformable, we have a twofold task, not only to transform our own Christian individual lives, but also in collaboration with others we have a

responsibility for the life of the society of which we are a part.

In view of the population explosion and our rapidly changing mode of living, such as the enormous movement of people from rural areas into the cities, the church requires a new strategy in the form of a realignment of its manpower in new specialized types of ministries. We have seen these forms of ministries developing, particularly during the past decade. We have seen, without entirely realizing the significance of it, ministers who have a vocation for—which means they devote their entire time to—hospitals or other institutions in which there are great colonies of people. For example, a metropolitan state hospital may have within its walls three or four thousand people; it is a community within a community.

We see ministers devoting their entire time to the academic world, to universities, colleges and preparatory schools. We see ministers devoting their entire time to great industrial complexes as in the case of the Detroit industrial mission. In many of these instances as in large universities there will be a team ministry of several individuals. We also see ministers devoting their entire time to inter-group relations such as, for example, Canon Breeden, former advisor to the bishop of Mass. in the field of racial matters. This is a new type of job which was unthinkable 100 years ago — I am not saying it wasn't needed 100 years ago, but it had not been thought of. We see many ministers devoting their entire time to the field of ecumenical relations both in councils of churches and in various types of ecumenical institutes.

All of these specialized ministries must be ecumenical. When a minister is sent to a great hospital he does not want to have to confine himself to Episcopalians but tries to have as comprehensive a ministry as the situation warrants. If there is enough manpower to have ministers of different denominations that is fine, but in most cases one or two chaplains serve all who desire their ministry. These ministries are frequently to communities within communities in which people spend most of their waking hours.

Parishes Will Continue

TODAY because of these new types of ministry some people are saying that the parish is outmoded. On the contrary I believe the parish will remain for the foreseeable future the basic

unit of the church's life, as a place in a neighborhood where all kinds and conditions of men and women gather together to worship and serve God.

Nevertheless I rejoice in these specialized ministries. I want to illustrate the way the parish and the specialized ministry complement each other in an enormously valuable way by reference to the hospital chaplaincy. Twenty years ago suppose we had five or six members of this parish in different hospitals. Since a person goes to the hospital to which his doctor sends him, I could probably see three or four of the five people in one long afternoon, but would have had to postpone visiting of the others until another day. Today because of the traffic congestion and parking difficulties caused by the population growth, I am lucky if I can see two or three of these people; but now in most cases I can do what I could not do twenty years ago. I can call a hospital chaplain and tell him about my parishioner and request that he minister to him. This kind of cooperation has not been possible until recently but it is a great blessing and benediction to parishioners and ministers alike.

By Way of Illustration

ON ACCOUNT of our rapidly changing society the bishops and diocesan councils, rectors and vestries, in a word, the leaders of the church both clerical and lay, will have to spend more time planning the church's strategy — the use of manpower as well as the use of time and every other asset that we have in order to discover the most effective way to fulfill our Lord's command. "Go ye into all the world and preach the gospel to every creature."

I believe the easiest way to make clear what I am getting at here, if it is not already clear, is to take an illustration of a mythical small diocese. This diocese includes one huge, industrial complex, five sizable cities, several towns, and a large rural area with many small communities. In it are some eighty Episcopal churches, some missions and some parishes. There are also two well-known universities and quite a few less well-known city colleges and several preparatory schools. Of the churches there are eleven with congregations over 500, which means that they need more than one clergyman to minister adequately to a congregation of that size. There are 22 congregations between 150 and 500 and some of those larger ones would need more than

one clergyman. There were 45 with under 150 communicants and 20 with 75 communicants, with maybe only 50 or 51, something like that. To minister to these 80 churches of various sizes the bishop has at his disposal 60 clergy. How should they be used? That is the specific question that faces the bishop and the diocesan council. Should all these small churches be served and the colleges and campuses be neglected? That is what would happen if all the churches were manned with clergymen. In this case there would be no clergy for these specialized ministries. If the bishop were to man all the churches and neglect the colleges and hospitals and other specialized ministries, the result almost certainly would be the largest number of baptisms and confirmations. It would mean more converts; hence a greater number of Christians. This has been the criteria for the strategy of the church until relatively recently. The church, however, is gradually coming to realize that the number of converts is not as important as it is to have someone representing Jesus Christ, on a college campus or in a large hospital or in an industrial complex.

Again one has to ask as you think in terms of the parish, is it of more value for the kingdom that we try to arrange a Bryan Green type of mission — I think you all know what that means, namely bringing people together in large assemblies to hear an eloquent preacher of the gospel who persuades the people to commit or rededicate themselves to Christ—or to have a door-to-door type evangelistic campaign in which laymen are trained and sent out two-by-two to call on the unchurched and the “nominal Christians” in the vicinity of the church? Or, is it more valuable to have a group such as a religion and race committee endeavoring to find ways of making one aspect of the life of our society more Christian? That is the kind of decision we have to make in the parish today.

I believe that the mission of the church today is to be the presence of Christ in every phase of life. The church does not send Christians out. The church itself is sent in his name and that means that you and I are sent into every area of life where we live and work, whether it be in a law office or in a factory or in social gatherings to strive humbly to represent Christ to the best of our ability. Thus we realize that the church and its mission are one and the same thing. “Go ye into all the world and preach the gospel to every creature.”

“Come as You Are”

By Corwin C. Roach

Director, School of Religion, Fargo, N. D.

AS YOU TRAVEL across the United States, there is a phrase which continues to challenge you from the roadside signs, “Come as you are”. It is an invitation from restaurant after restaurant to enjoy their hospitality in whatever outlandish garb you might be wearing as you drive along.

At first glance it sounds reassuring. Here are people who are willing to take you as you are, sight unseen. You feel grateful to them for their toleration and forbearance. But then a more sober second thought comes to mind. Perhaps they are as permissive in their cooking as they are in the standards of their guests' wearing apparel. The all-inclusiveness of their welcome may betray a general attitude of indifference. It may extend to those matters where you yourself would desire greater care and consideration.

Accordingly you pass the sign by and you decide to let dinner go until you have registered at the motel and have had an opportunity to wash and change before you eat. Somehow you feel more refreshed and you begin to appreciate a little better the traditional Englishman who always dressed for dinner even though he might be on solitary safari in the midst of tropical Africa.

I wonder whether there may not be a parallel in our religious life. Perhaps we should become equally suspicious of a faith that will take us “as we are”. The old hymn runs through my mind, “Just as I am, without one plea” and certainly no Christian can approach God confident in his own merits. And yet the hymn goes on to speak of God as one who will “welcome, pardon, cleanse, relieve”. God is not like the condoning restaurant proprietor who will overlook our shabby uncleanness. He demands that we wash and make ourselves clean. See how often the Bible stresses cleansing.

St. Matthew makes the point in his parable of the royal wedding banquet in chapter 22. The servants had gone out into the highways and whomever they could lay hands on they brought into the feast. But then the surprising thing happened. The king came in to see the guests and saw one without a wedding garment and he cast him out.

God does indeed bid us to come as we are. But

we are not to remain that way. There are demands that he puts upon us. In the holy communion there is a double preparation for the feast, the recital of the decalogue at the start which is too often neglected or ignored and then the penitential interlude of invitation, confession, absolution and comfortable words. Only then do we dare life up our hearts to God.

In God's presence we do not remain as we are. We cannot presume upon his invitation. On many occasions Jesus ate and drank with sinners but when he rose from the table, they were somehow transformed. So it is with us. Nor would we have it otherwise. The way of life has soiled and wearied us. We are travel stained and in need of God's cleansing and refreshment, a new garment for our soul, as well as food for our body.

Talking It Over

By W. B. Spofford Sr.

EPISCOPAL CHURCHES in at least a dozen cities held memorial services for Jonathan Daniels, including at least one in a southern city — the Cathedral of St. Philip, Atlanta.

We were told however by an officer of the executive council that none would be held at St. Paul's, Selma. He said further that the Negro community there took it for granted that one would be held — if for no other reason that because of the increased understanding between the rector, Frank Mathews, and the murdered seminarian. He did not know this to be a fact however so he suggested that I check.

Several phone calls to Mathews got no answers so I called Bishop Charles Carpenter at his home in Birmingham in the evening and he was on the phone immediately. We have been on a first-name basis for years and I can report that he was genial and forthright, however irritated he might have been by my questions.

He told me that there was great sadness over the death throughout his diocese but that there would be no memorial service at St. Paul's, Selma, because "it would be a demonstration and we don't like that sort of thing." I suggested that under the circumstances maybe a demonstration was called for. He disagreed, adding that "we are over the hump down here if we can be left alone. Leave us alone and we'll work things out — back to a quiet time."

I told him that I had bought a nice big Cadil-

lac for \$1,000 and that I'd dress up Johnnie who works in the shop in the latest livery and have him drive me to Selma to have a look. I promised even to wear clericals, which is not my wont, and do my best to act the plutocrat. "Stay up there with your Cad, Bill, and we'll love you better."

So there was no memorial service at St. Paul's, but there was one on August 27 at Brown Chapel, the A.M.E. church in the Negro section where so many services and events were held during the crisis last spring. Bishop Hall of New Hampshire was the speaker.

Jon, I think, will like that better.

We talked too about the funeral of Matt H. Murphy, killed in an auto accident the same day Daniels was murdered. He was attorney for the K.K.K. and defended one of the men accused of murdering civil rights worker Mrs. Viola Liuzzo. During his summation in that trial, which ended with a hung jury, he yelled: "Never, never — we shall die before we lay down. Niggers are against every law God ever wrote."

His funeral was held at St. Mary's-on-the-Highlands, Greensboro, Alabama, and was attended by Klansmen from fifteen states, including the three accused of killing Mrs. Liuzzo last March.

The service was brief, with nothing added to the Prayer Book rite except a poem by Tennyson.

There was nothing unusual about the service, except that some of the Klansmen wore robes.

Bishop Carpenter said he did not know that — which I took to mean that he did not approve.

In any case the Episcopal Church is burying the dead — not quite impartially, but anyhow getting the job done.

An Open Letter to a Friend About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

The Witness

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THE WITNESS

Tunkhannock, Pa. 18657

News Notes

Elizabeth Matthews, leader in the diocese of Southern Ohio and in national church affairs, who presided at meetings of the Women's Auxiliary at General Conventions, and one of the first two women to be elected to the National (Executive) Council, died at the age of 82 in Glendale, Ohio, after several years of illness. Miss Matthews is survived by one brother, William Procter Matthews of Glendale, and one sister, Sister Olivia Mary of the Community

of the Transfiguration. She was a specialist student of St. Paul's epistles, and an active leader in support of the church's mission in the Philippines and Japan. Her vigorous efforts on behalf of Negro church people and civil rights made her a pioneer in an area now more widely appreciated. She held an honorary doctorate from Kenyon College. A brother, Stanley, who was an architect and leader of the church social-action movement, died twenty years ago while en route to lecture at the School of Theology in Sewanee, Tennessee. A sister, Sister Mary of the Community of the Transfiguration, artist and poet, also died many years ago.

white hand in friendship. The money has been split eight ways for organizations working for civil rights in southern states in which Minnesota youngsters are taking part. The Delta Ministry has received two cars that can be used either as a bus or a truck.

Vietnam is the concern of a special study to be made by NCC. They seek to find out the why and wherefore of the war and to recommend ways to peace. Arthur Flemming, former federal official and now a university president, is chairman. Presiding Bishop Hines represents PEC on the panel of distinguished men and women.

Urban Work in the St. Louis area is now to be coordinated to include both sides of the Mississippi. Rector Anthony Morley of Trinity, St. Louis, has resigned to do the job, working under two bishops — Cadigan of Missouri and Chambers of Springfield. The new set-up treats the area as an entity — East St. Louis in Illinois and its surroundings, and St. Louis city and county.

Convocations of Canterbury and York, scheduled for October have been cancelled. Reason — not enough work to warrant members attending. Convocations, which are purely clerical bodies of bishops and clergy, are responsible for doctrinal policy, revision of canon law and such subjects as reunion negotiations with other churches. Their members, with the house of laity, are, however, also represented in the church assembly which is scheduled to meet in November.

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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

Chicago Clergy have given \$20,000 to initiate a program to build community leadership in the west side area torn by racial violence. Additional funds are being sought from the federal anti-poverty office and from the mayor. Lack of leadership, the clergy say, was one of the main factors in recent riots.

Youth in Minnesota affiliated with religious groups have raised \$43,000 by selling brotherhood buttons in a door to door campaign. The button shows a black hand clasping a

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--- BACKFIRE ---

Robert B. Gooden

*Suffragan Bishop of
Los Angeles, retired*

I was interested in the editorial, "Youth's Impatience with Religion" (6/24). There may be a superficial impatience, but most of youth do not know what religion is. They have never been inside a church and all the knowledge of religion they have comes from popular hearsay.

I am amazed at the people who dogmatize about the Bible but who have never read the book; who discount Christianity but know nothing about it. They have never experienced it in their heads, nor hearts, nor in their homes. It is easy to scorn religion, the church, and God himself, because they do not strike back. It is a safe pastime.

I could wish that youth could be impatient with some things. They know that they could be impatient that a little over half of the major crimes committed in this country are committed by young people under 20 years of age. For example, a 13-year-old boy here the other day kidnapped a woman at the point of a knife, forced her into the trunk of her car and drove toward the Mexican border. He was caught at Oceanside. At 13 he is charged with kidnapping, grand theft and attempted murder.

How many young people are impatient with that, or with narcotics, glue sniffing, marijuana, burglaries, rapes, stealing and so on.

They are impatient with the wrong things: discipline, home control, order in school, working for a living and so on. They are impatient with law and anything that keeps them from having their own sweet way. Our juvenile halls won't hold the lawless and they are at a loss what to do with them.

There is much that youth should be impatient with: excessive drinking, parties that are really orgies, and contempt for anything decent. They have contempt for the old morality. They want the new morality:

● Thus shalt have any god you wish

● Thou shalt worship the graven image of the devil. He is a good guy

● Thou shalt lie and perjure yourself as you wish

● Thou shalt get rid of the bunk of a holy day

● Thou shalt belittle your out-of-date father and mother

● Thou shalt murder if it suits you and you can get away with it

● Thou shalt have all the sex relations you can get away with, either by false persuasion or by force

● Thou shalt steal all you can lay your hands on

● Thou shalt slander, falsely accuse, and destroy the character of anybody you wish

● Thou shalt desire anything anybody has and get it if you can

● The new morality says thou shalt ignore God, if there is one, and hate your neighbor. There is no other commandment greater than this.

There is plenty of room for 48% of the youth of this country to be impatient with, but why with poor, helpless religion which harms nobody.

The religion I have has served me for 91 years. It may have been impatient with me—I hope I have not been impatient with it.

- NEW BOOKS -

THE EDUCATIONAL MISSION OF THE CHURCH, by Robert J. Havighurst. Westminster. \$4.50

As the author, a distinguished social psychologist, discusses the church as an educative institution, its task in relation to the human life cycle, and its role in moral de-

velopment, he says little that has not been said better in other religious education literature. He is more cogent when he discusses the metropolitan community. He points out that although the churches, oriented toward a pastoral or rural society, were able to adapt to simple urbanism, they are seriously challenged by the present situation with over 61 per cent of the country's population living in 212 metropolitan areas.

These areas are rife with growing economic and racial segregation so that it is increasingly more difficult to live near, or attend school with, or worship with, a person of different skin color or income. The trend can be reversed with the aid of urban renewal projects if people can learn to live with those of other strata and this means actually worshipping together.

And it also means, according to Havighurst, that the inner-city clergy must give more attention to the processes and problems of the community. The logical expansion of the practice of brotherhood in the community is brotherhood in the world, the concern of the concluding chapter.

—LEE A. BELFORD

Dr. Belford is chairman of the Department of Religious Education of New York University.

INTRODUCING OLD TESTAMENT THEOLOGY, by J. N. Schofield. Westminster. \$2.75

In this companion to A. M. Hunter's *Introducing New Testament Theology*, the author's avowed purpose is to whet the reader's appetite for the many larger works on the subject. At the end he gives a good annotated list of these. After a survey of the content of the Old Testament, its theology is treated under four headings: "God Who Acts", "God Who Speaks", "God's Kinship with Man", and "The Glory of God." An epilogue briefly speaks of the relation of the Old Testament to Judaism and to Christianity.

Everything cannot be done in so small a work. The author expressly treats the theology of the Old Testament in its finished form, not going into the process by which it reached that form. The chief query of this reviewer would be whether the Old Testament as it stands, in the Pentateuch for example, can really be treated without reference to that process without giving a fundamentally erroneous picture of just what its theology is like. But the appetite can be whetted by that with which one disagrees, and, if it is, this book will have served its purpose.

—HARVEY H. GUTHRIE, JR.

Dr. Guthrie is Professor of Old Testament, Episcopal Theological School, Cambridge, Mass.

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