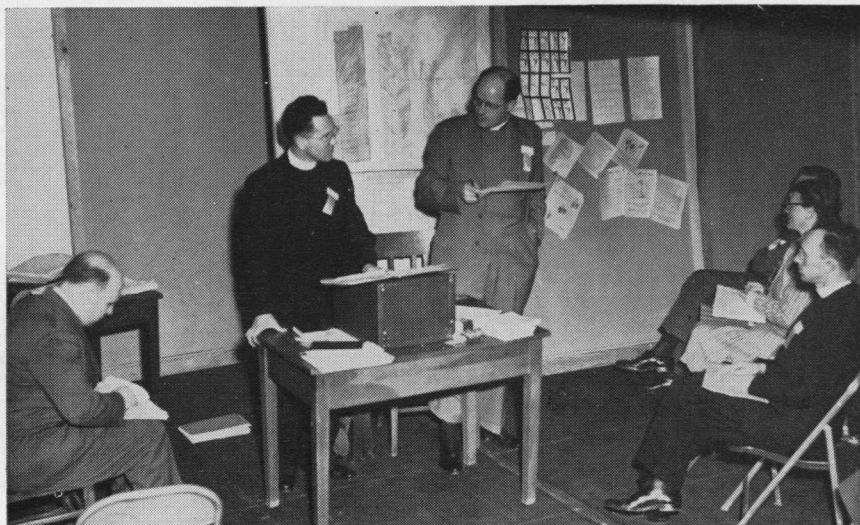


The **WITNESS**

NOVEMBER 3, 1955

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CLERGY DISCUSS BUDGET

CONFERENCES are being held throughout the Church to work out ways of raising the increased Budget passed by General Convention. The second of Gardiner Day's articles which is featured this week will prove helpful

ARTICLE BY GARDINER M. DAY

SERVICES In Leading Churches

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112th St. and Amsterdam

Sun HC 7, 8, 9, 10; MP HC & SER 11;
Ev & Ser 4. Wkdays HC 7:30, also 10
Wed and Cho HC 8:45 HD; MP 8:30;
Ev 5; Sat. Ev 3:30. The daily offices
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Thursdays and Holy Days: Holy Com-
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vice, 12. Daily: Morning Prayer, 9;
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ning Prayer, 5.

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The Very Rev. Francis B. Sayre, Jr.,
Dean

Sunday 8, 9:30, Holy Communion; 11,
ser. (generally with MP, Lit or proces-
sion) (1, S, HC); 4, Ev. Weekdays:
HC, 7:30; Int., 12; Ev., 4. Open daily,
7 to 6.

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munion, 9:30. Friday, Holy Commu-
nion, 7.

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The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from
September 15th to June 15th inclusive,
with the exception of the first week in
January and semi-monthly from June 15th
to September 15th by the Episcopal Church
Publishing Co. on behalf of the Witness
Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine
sells for 10c a copy, we will bill quarterly
at 7c a copy. Entered as Second Class
Matter, August 5, 1948, at the Post Office
at Tunkhannock, Pa., under the act of
March 3, 1879.

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noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed., Noonday Service, 12:15.

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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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p.m. Weekdays: Wednesdays & Holy
Days 10:30 a.m.

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The Rev. Donald G. Stauffer, Assistant
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4:30 p.m.; Canterbury Club, 6:15 p.m.

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Shelton Square

BUFFALO, NEW YORK

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Canon Mitchell Haddad

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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 7
a.m., 11 a.m., Healing Service 12:05.

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

Story of the Week

**National Council Statement
Hails United Nations****POINTS OUT ITS OUTSTANDING ACCOMPLISHMENTS
DURING TEN YEARS OF EXISTENCE**

★ A statement hailing the United Nations on its 10th anniversary as the best means for making "the atomic era an age of peace" was issued by the National Council of Churches.

Warning that continuance of the arms race courts "the greatest risk of all, total disaster," the declaration said "we must persevere through the United Nations to find effective means for achieving disarmament" even though this pursuit itself involves some risk.

"There is no substitute for the will to peace and justice," the Council said. "We cannot escape (the threat of destruction on a global scale) simply by letting frustration drive us into a dark cave.

"The advances in nuclear science since the (1945) San Francisco conference make it imperative that our own and other nations find the means of using nuclear energy for peaceful purposes and that effective use of the United Nations be made to achieve this end."

The statement was drafted by Ernest Gross, chairman of the National Council's department of international affairs and former United States delegate to the United Nations.

"Above all," it said, "we of the Churches proclaim that the United Nations is both a sym-

bol and a method for strengthening the foundations of freedom, peace and security in the world; that it can help fulfill the promise of those 'unalienable rights' with which the Creator has endowed his children.

"We believe that mankind, under God, is one; that he in whose image we are made summons us to persevere in the task of achieving for our own and other nations that peace and concord that are the fruits of world community."

The statement pointed out that the establishment of 13 new sovereignties during the United Nation's 10-year life indicated its "important role in advancing man's natural aspirations for liberty without resort to armed conflict." It noted that "where hostilities have broken out they have been first confined and then ended through the arbitrament of the world organization for peace."

It also emphasized that the United Nations and its specialized agencies had proved "prime instruments" in creating an atmosphere in which

"the ancient tyrannies of hunger, disease and poverty are no longer to be suffered in hopeless despair."

In reply to "those who hold there is not enough room" in the international body for both the free and Communist nations the statement said an organization for world peace "must be large enough for the whole world to fit into" and that "world problems can be lessened as the organization for dealing with them is made more, not less, inclusive."

A note of caution regarding regional and other defense arrangements made by governments within the UN. framework was sounded in the pronouncement.

"Such arrangements," it said, "can forge moral unity and thus build strength for peace, only if they serve, in fact as well as in name, to support the security provisions of the United Nations."

**ULTRA-MODERN CLINIC
DEDICATED**

★ Bishop Karl Block dedicated a new ultra-modern outpatient clinic at St. Luke's Hospital in San Francisco during his annual visit to the sick.

The new clinic is the first step in a \$1,000,000 building program at the hospital which is operated by the diocese of California.

Earlier, Bishop Block visited a number of the 229 patients and celebrated Holy Communion in the hospital chapel.

Effort to Reconsecrate Work Urged By Arnold Toynbee

★ Western Christendom must make a new attempt "to reconsecrate man's work to God's service," Arnold Toynbee, British historian, said in Albany.

Addressing a "Church and Work Congress" sponsored by the Albany Diocese, he said such a reconsecration means an "eternal vigilance" by individuals to keep their work an integral part of their religion.

The three-day congress discussed ways and means of creating a closer relationship between religion and man's every-day work. It featured panel discussions by eight professional groups.

Toynbee said that "Man at work can be happy and spiritually healthy only if he feels that he is working in God's world for God's glory through doing what is God's will."

He traced the history of man's attitude toward work and found that his most successful economic efforts were inspired originally by religion. When work has become dissociated from religion and an end in itself, he said, it "has always become demonic and destructive."

"This demonic aspect of our deconsecrated business activities—our marvelous business organization and our marvelous technology — is a portent in our contemporary western life that is now arousing widespread concern and alarm in western souls," the historian said.

Although previous attempts to build and maintain civilizations through religious motivations have failed, he said, there is yet hope for success if we know and consciously pay the continuous price.

The very errors of our predecessors, Toynbee observed, may guide us toward the solution of social, economic and religious problems which in the span of time are comparatively new to us.

The first Christian attempt to reconsecrate man's work was made by St. Benedictine in the sixth century, Toynbee said. The Benedictine rule, he said, made work once again part of the practice of religion, an honorable occupation, but only insofar as it ministers to the worker's welfare and glorifies God.

This rule, he said, "was the grain of mustard seed from which the great tree of western civilization has sprung," for it prompted successful efforts in industry as well as agriculture.

But it miscarried, he went on, because the spiritual motivation gave economic activities such an impetus that they "burst the bounds" of the saint's order for them and became ends in themselves and thereby deconsecrated.

St. Francis, with his monastic order practicing poverty, tried to "stem the tide that St. Benedict had inadvertently set rolling" but failed, Toynbee said.

The second major Christian attempt to reconsecrate work was the Puritan one after the Reformation, the British historian said. He included in this movement not only Protestants, but the "Catholic Puritans" of the western bourgeoisie. This effort miscarried as the Benedictine one had, Toynbee said, leaving the West with a forceful but secularized and so "demonic" economic life.

History warns, he said, that

reconsecration of work is difficult because the spiritual driving force it gives to work tends "to drain away out of our religion as it pours into our work."

"Notwithstanding these two miscarriages," he said, "we ought to make yet a third attempt in western Christendom to reconsecrate man's work to God's service."

"It seems certain, on the evidence of past history, that man's work can be healthy and beneficent only when it is part—and a subordinate part — of man's religion. When work has been divorced from religion, work has always become demonic and destructive."

Michael Budzanoski, United Mine Workers official of the diocese of Pittsburgh, the only labor official to be a deputy to the recent General Convention, was also a speaker. He said that "the Church should cultivate the workers to the same degree it has cultivated the more affluent members of the parish in the past." He also urged labor people to do more to help the Church. He said that the Church was making headway in working with labor but added that unions were doing many things the Church should be doing. On its higher level, he said, the Church has spoken for the worker, but the voice had been weak on the local level for fear of offending local supporters.

The business and management group reported to the conference that there was agreement among them that the private enterprise system had proved fairer in distribution of goods than any other.

Milo Manly, deputy director of the commission on human relations, told the delegates that conferences should be held between churchmen and government workers to improve leadership in civic

affairs. Conferences between clergymen and doctors were also proposed to deal with family life and community problems.

Bishop Emrich of Michigan, in a talk on the theological aspects of work, warned against Utopian panaceas; urged that work be looked upon as a divine calling, which would prevent a man from growing dull in his job; declared that as a follower of Christ, man is "called upon to sacrifice."

SEABURY SERIES EVALUATION

★ The Rev. David Hunter, head of education of the National Council, stated at a forum for parish directors of education of the diocese of New York, that an evaluation of the Seabury Series would be made every three years. It will lead to whatever revision and re-writing is called for.

Other plans call for the creation of audio-visual aids to bring into relation the basic religious needs of the teacher and pupil.

A new unit of work on parish and preparatory schools—for better understanding of the emphasis that should be placed upon the Christian perspective in teaching.

New work in the area of camps and conferences in order that they might become better vehicles of Christian education.

A greatly expanded clergy training program—essentially built for clergymen and professionally trained directors, a program on a mass scale to cover these needs.

CONFERENCE ON COUNSELING

★ Seward Hiltner of Chicago was the leader of a conference of Florida clergy on pastoral counseling. The meeting was at the University of Florida, October 17-19.

UNIQUE CHURCH BROADCAST

★ The Rev. Alvin N. Kershaw, rector of Holy Trinity, Oxford, Ohio, is to be the star of a jazz program on New Year's Eve sponsored by the broadcasting commission of the National Council of Churches.

Kershaw was shot to national prominence by his performance on the \$64,000 Question program when his subject was jazz.

Spokesman for the Church commission said the program will feature jazz selections, interspersed with Kershaw's comments on the "theology of jazz". He has said to radio and television audiences that jazz "speaks the brotherhood of sensitive men" and offers "a new understanding of how you are dependent upon a power and resource greater than yourself."

Bishop Hobson of Ohio stated during the recent appearances of Kershaw that he found nothing objectionable in the appearance of a clergyman appearing on television as an expert on jazz. He said he had received but two objections and on the other hand had been surprised at the enthusiastic approval laymen gave the program.

COUNCIL OFFICERS VISIT PACIFIC

★ An eight-man delegation from the National Council, headed by Presiding Bishop, H. K. Sherill, visited the Church Divinity School of the Pacific in Berkeley Oct. 25-26.

"This was the first time that the national officers of the Church have paid a visit to their divinity school in the Far West," Dean Johnson said. He also said the purpose of the two-day visit was to acquaint the students of the school with the work which

the Church's national organization is now doing.

Making the trip from their headquarters in New York were the Rev. William G. Wright, director of the home department; the Rev. M. Moran Weston, executive secretary of the division of citizenship; Mrs. Arthur M. Sherman, executive secretary of the Women's Auxiliary; James E. Whitney, assistant treasurer of the Council; Bishop Jon B. Bentley, director of the overseas department; the Rev. David R. Hunter, director of the department of education, and John W. Reinhardt, director of the promotion department.

JOHN R. LOGAN SR. CELEBRATES

★ The Rev. John R. Logan Sr., rector of St. Simon the Cyrenian, Philadelphia, recently observed the 50th anniversary of his ordination to the priesthood.

When he came to the parish in 1909 there was a membership of 160; today there are 1,372. In addition to his notable work in the parish he has distinguished himself by his community activities, particularly in the field of race relations.

LARGE ENROLLMENT AT SEABURY

★ Seabury-Western Seminary matriculated 36 students from 23 dioceses, Cuba, England and Japan on October 27th. Dean John Lowe of Christ Church, Oxford, England, was the preacher.

BETHLEHEM HEARS FILIPINO

★ The Rev. Edward Longid of the Philippines filled a number of engagements in the diocese of Bethlehem the last two weeks of October, speaking on the missionary work of the Church.

Religious Revival Among South African Youth

★ Protestant clergymen report an "unprecedented" revival of interest in religion among South Africa's youth in the past two years.

Membership in Christian youth organizations has increased by 25 per cent during the period and young people are "flocking to church by the thousands," they said, adding that the revival has been "so marked and so sudden" they are unable to fully explain it.

They pointed out that the religious awakening is not confined to any one group but includes university students, office workers, craftsmen and mechanics.

The general secretary of one Church's youth organization said it had gained 20,000 members in the last 10 years. He reported that 120,000 young men and women and teenagers now regularly attend the Church's prayer, guild, and other religious meetings over the country.

The secretary of another group noted that thousands of young people are being brought into contact with the church through social functions and youth rallies and that they no longer attend these activities "merely for entertainment."

The Rev. J. Shand, director of religious education for the Diocese of Johannesburg, said "there is no doubt that many more young people are leading balanced Christian lives than in the past."

"Great interest is being taken in the Anglican Young People's Association where worship, work, edification and recreation are the points stressed," he said. "More

young people, both European and non-European, than ever before are expressing a desire to become priests."

BISHOP GESNER WANTS MORE CLERGY

★ South Dakota mission work demands men who are themselves a sacrament, bearing the gift of life directly and simply to the people in need. So said Bishop Conrad H. Gesner of South Dakota, before a meeting of the Chowder and Marching Society of Bexley Hall, the divinity school of Kenyon College. Bishop Gesner was in the diocese of Ohio during October for a series of eleven regional vestry meetings at which he discussed South Dakota's missionary needs.

"Our apostolic succession and wonderful liturgy are good and true," he said, "but they cut no ice with the impoverished Indians of South Dakota." He added that there is an average of seven missions for each clergyman in the district, "and lots of driving between each of them." A tremendous job of education remains to be done. Nineteen clergy are now in the Indian field, eleven of whom are Dakota men. Many more men are needed to serve congregations of mixed Indian and white people.

Bishop Gesner commented on the considerable amount of educational work being done among Indians by other Churches. Roman Catholic schools, in particular, are much larger than Episcopal schools. "Significantly," he said, "they have no native clergy, nor do they appear anxious to train

any." When the South Dakota interracial education commission was appointed, nine-tenths of the Indian members were found to be persons trained in Episcopal schools.

Bishop Gesner was introduced to the Bexley men by Webster Two Hawk, a candidate for holy orders from a Sioux district of South Dakota.

FESTIVAL OF FAITH IN AUSTRALIA

★ A Festival of Faith will be held in connection with the annual meeting of the World Council of Churches executive committee next Feb. 6-10 in Sydney, Australia.

The announcement was made by Malcolm Mackay, general secretary of the Australian Council. He said the festival will be held in Sydney's municipal exhibition grounds. Prime Minister Robert G. Menzies and other national leaders will attend the rally and welcome the visiting international churchmen to Australia.

Mackay noted that the executive committee meeting will mark the first time any World Council governing body has met in the southern hemisphere. He predicted the gathering would prove "one of the most important events in the history of Australia's religious life."

The meeting will bring to Australia leaders representing 167 membership Churches of more than 167-million.

SPECIAL PREACHER AT CATHEDRAL

★ The Rev. John T. Golding, rector of the Redeemer, Chestnut Hill, Mass., is the visiting preacher through December at Washington Cathedral. Dean Sayre is currently on a fund raising tour for the cathedral.

EDITORIALS

HONOR THY FATHER AND THY MOTHER

MOST of the houses now being built have obviously even from the outside no more than four rooms—diningroom, livingroom, and two bedrooms—clearly no place for guests, lots of children, or, in particular, grandparents. At the same time more and more grandparents end their days in a rest home rather than with one of their children. Probably it could not be proved that one phenomenon came before the other; they are twin adjustments that American society and industry has made to a shift in sentiment.

"People couldn't afford to build bigger homes anyway." Exactly. In a previous age the "family" included more than two parents and their children; and starting a new family homestead was a much more serious matter than now for which more capital relative to the times, was available. What has happened can be seen from the advertisements of idealised families in the mass magazines: the grandparents and the unmarried aunts have simply faded out of the picture.

A lot of people today say they would never want to live with their children when they were old; rather than put such an imposition on them they would prefer to go to an institution. They are certainly right if all that is available will be a studio-bed off the living-room. Because they realize that their children do not really want them enough to buck the prevailing customs at considerable expense, in order to provide for them.

There are all sorts of reasons for this shift of sentiment. The cyclical variation of child-training theories between discipline and permissiveness takes just about a generation, so that the grandmother and mother operate on exactly opposite principles. Consequently the mother cannot regard the grandmother as a help in bringing up the kids, but only as a dangerously intrusive element. It has thereby also become much harder to believe in the wisdom of age.

Nevertheless the setting-aside of the grandparent strikes us as a grave symptom of social decay. In the Ten Commandments the honor of father and mother is put on the same level with the prohibition of adultery. And it strikes us that providing for separate maintenance is ordinarily no more valid a way of honoring an aged parent than a wife.

And the Commandments are there for good reasons. For reasons of justice; for it is no more than just to provide in your home for those who provided for you in theirs. But beyond justice, it is simply part of the natural law that families belong together; and the breaking up of the family affects all society. Most people cannot learn wisdom from books; for them, and for all of us in large measure, the wisdom of the generations is mediated through the wisdom of old folk. If we reject the old folk we are rejecting our own past, and cutting off one more link that might have led us back to it.

IMPORTANCE OF THE OFFERTORY

By Gardiner M. Day

Rector of Christ Church, Cambridge, Massachusetts

I HAVE no hesitation whatsoever in talking about money. The most spiritual work of the ministry could not be carried on without money, let alone the Church School and the organization work of the church, which also, by the way, takes a good deal of the minister's time. I am proud, however, that Christ Church is not closed on Sunday evening until the following Sunday but is in use by all kinds of groups every day in the week.

Furthermore, if any of you do not like to hear money talked about, I suggest you reread the New Testament and particularly the teachings of Jesus. Jesus clearly recognized the importance of money. For example, money is a key factor in many of his parables.

Probably the two best known parables are those of the Good Samaritan and the Prodigal Son. In the former, after the Good Samaritan takes his victim to the inn, he pays the innkeeper money for his care and promises him more if needed. In the latter, the story begins with the younger son's demanding money from his father and then consuming it in riotous living. Jesus taught that selfish accumulation was wrong and urged people to give and to share with others to the point of sacrifice.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

In his parable of the Last Judgment, after those who gave food and drink to the hungry and thirsty and clothes to the needy are commended, Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Therefore the offertory is a fundamentally important part of our service of worship. It is a symbolic dedication of ourselves in the form of money, which represents our time, energy and skill, to God. Whether we sing the familiar Doxology, "Praise God from whom all blessings flow . . ." or the shorter Doxology:

"All things come to thee, O Lord,

And of thine own have we given thee."

we are acknowledging that all life comes from God. We did not create ourselves. To be sure our parents brought us into being but did not give us life, nor can they prevent our death. Our lives do not belong to our parents. All

life comes from God and in the deepest sense belongs to God.

WE ARE trustees of our lives and as good trustees in gratitude for all that God has given us and for his love as revealed in Christ, we return to him our thanks in the form of an offering. Hence the offertory is rightly called an offering and not a collection.

Bishop Emrich of Michigan has suggested that we might well think of the shorter Doxology in the form of a question:

All things come of thee, O Lord,

And of thine own have we really given thee?

If what we give is simply what is left over after all our expenses are paid, it is hardly a real expression of gratitude. It is more in the nature of a tip. It represents no sacrifice and no true dedication. Such giving makes the offertory in our service actually unreal, if not hypocritical.

How Much Should I Give?

THIS brings me to the \$64 question, namely, to make the offertory a real offering, how much should I give? The answer is certainly not what remains after you have spent everything you want on yourself, nor is it simply \$1 a week because that is easy to remember. We must decide on a certain proportion of our income. As St. Paul expressed it, "Every man according as he purposeth in his heart, so let him give." If St. Paul were speaking today, I think he would say, "Every man according as he plans by his most conscientious thinking, so let him give." In a word, St. Paul was underlining the importance of planned giving.

I believe you will find it true as I have that the more you think about the question of what proportion of your income you should give, the more you will be impressed by two facts: The first is that because of the great variation in family responsibilities, it is not possible to suggest any absolute role of a certain percentage that may be applied to everyone. The question, "How much should a Christian give?" invariably becomes, "How much should this

particular Christian give?" That means how much should I give, and how much should you give?

Secondly, you will find yourself driven to seriously considering the Biblical rule of a tithe or ten per cent. I am convinced that most of us have too lightly discarded the idea of a tithe as being too large a percentage without giving it sufficiently serious consideration. Not only was the tithe the Biblical rule prior to the time of Christ, but it has been the general rule for Christian giving until modern times. Even as late as 1949, the Bishops of our Church in their pastoral letter urged the members of the Church to seriously consider tithing as a method of planned giving. Of course there always have been and are at the present time thousands of Christians who tithe. Another striking fact is that the tither is almost always enthusiastic about tithing.

Why is this? I believe it is because it means his giving is carefully planned. Hence when an appeal reaches him, he is not simply irritated, as we so often are with the constant appeals that come to us these days, because he has set apart certain funds just for the purpose of meeting such appeals. He knows that the needs of the world are such that these appeals are bound to come and he is prepared to do his part.

The tither does not have to take the gift out of what is left over after expenses are paid, but he has decided in advance that he will give away a certain proportion of his income. He was determined that he is willing to give up certain things that he would like himself in order to give more generously to the Church, and consequently the offertory dedication rings true.

The Modern Tithe

UNTIL modern times, the Church took care of the sick and the cripples, the orphans and the aged, the insane and the unemployed. The Church was not only a spiritual organ but a welfare organization. Hence the entire tithe was given to the Church. At the present time, however, the state and the red feather organizations, as well as many other agencies, take care of most of this welfare and charitable work.

Hence the modern tither first subtracts his taxes from his income and then decides what percentage he should give for the needs of

others and divides that percentage, half to the Church and half to other agencies. On this basis, there has been in recent years a revival of tithing in the Church. Parishes, which over a period of years have been able to educate a large proportion of their members to tithe, have found not only that the parish's financial situation takes care of itself but that a happier group of givers has been created.

Under modern conditions, even with high income taxes, it is ordinarily easier for someone with a \$50,000 income to tithe 10 per cent than for someone with a \$5,000 income. Therefore, a graduated scale is usually suggested. For example, a modern tither may decide that the right amount is 8 per cent, 4 per cent being given to the Church and 4 per cent to other charities. Or perhaps he decides that 6 per cent is the best he can do with 3 per cent to the Church and 3 per cent to other charities. I would emphasize, however, that I am not concerned so much with exact percentages, but rather in stimulating you to think seriously in terms of what proportion of your income you feel you should give so that when your envelope is dedicated at the altar, it will really represent your consecrated effort and be symbolic of what Christianity means to you.

An analysis of philanthropic gifts made a few years ago by the Russell Sage Foundation based on federal income tax returns revealed that the average giving in our country is slightly over 2 per cent. Of course this analysis included both Church members and non-Church members. Church membership is not indicated on federal income tax returns. It further showed that those with incomes between \$10,000 and \$50,000 gave to charity less than 2 per cent, whereas those with incomes under \$3,000 gave nearly 3 per cent. I believe that the explanation is that if one's income is lower, he is compelled to plan carefully and hence to consider his obligations more seriously than is usually the case with those with higher incomes.

I am certain that if all of us will plan our giving, thinking in terms of pledging a portion of our income, the budget will be over-subscribed, and we will be able to do many things that we have not been able to do heretofore. The purpose of this article is primarily to stimulate your mind and your conscience so that you will plan your giving carefully.

Finally, remember by giving to the Church

you are not simply contributing toward the work of your parish but toward the work of the diocese and the missionary work of the general Church at home and aboard. You are giving toward the support of work in isolated rural areas and depressed urban areas in this country and for the work in mission fields, such as Alaska, the Philippines and Haiti, to name but three. The fundamental motive of our giving is not to meet a budget, but to express our gratitude and our thanksgiving to God.

The primary question therefore is what proportion of our income ought we to give to the Church and the various agencies ministering to the needs of the world so that we can say honestly, meaningfully and wholeheartedly:

"All things come of thee, O Lord
And of thine own have we given thee."

The Eastman Formula

FOR some years at the time of the canvass, one of the Episcopal national weeklies, has printed an article containing a formula for proportionate giving worked out by the Rev. Frederick J. Eastman, which has proved to be a helpful measuring rod in assisting individuals in determining their own giving. Assuming that taxes have been eliminated, the Eastman formula for the half tithe which is given to the Church is as follows:

For incomes over \$5,000 a year:

5% for 1 or 2 in family.

4% for 3 in family.

3% for 4 in family.

2% for 5 or more in family.

For incomes under \$5,000 a year:

4% for 1 or 2 in family.

3% for 3 in family.

2% for 4 or more in family.

A Blind Man Groping

By William B. Spofford, Sr.

THE HIGH POINT in Christian social action was the three day conference of the United Christian Council for Democracy held in Cleveland, January 23-25, 1940. At that time there were eight denominations that had unofficial social action groups: Episcopal, Methodist, Evangelical and Reformed, Presbyterian, Baptist, Unitarian, Congregational, Disciples, all

of whom were affiliated with the UCCD which was formed to unite them for concerted action in expressing the voice of the Christian religion on matters relative to the life and future of the American people.

These denominational groups sent 370 registered delegates, from all parts of the country, to this affair; there were 900 at the opening meeting, held in the Euclid Avenue Baptist Church, whose pastor at the time, the Rev. McNeill Poteat, played a leading part in the conference. And people were not deterred from attending the meeting by pickets carrying signs: "Warning: This is the Red Christian Front in Action," Nor were the radio stations of the city intimidated by American Legion and Knights of Columbus spokesmen who set up a mighty clamor of alarm and demanded that air time be cancelled. Eight broadcasts were given during the three days, all on time donated by the stations.

There were 1200 persons at the mass meeting when the speakers were Bishop Francis McConnell of the Methodist Church, the Rev. Bernard Claussen, Baptist of Pittsburgh, and J. Warren Madden, the chairman of the National Labor Relations Board, whose paper was read by Malcolm Ross, director of information of the Board, because of Madden's illness. The CLID later made a pamphlet of this address, with copies still available if anybody is interested. The chairman of this meeting was Bishop Beverley Tucker of Ohio, and entertainment was provided by the choir of Oberlin College.

The highlight of the affair was the dinner, attending by 750, at which Dr. Harry F. Ward of the Methodist Federation for Social Action, and Dr. Reinhold Niebuhr, chairman of the Council, were the speakers, with the Rev. John Paul Jones of Brooklyn, head of the Presbyterian Fellowship for Social Action, presiding. The meeting was broadcast over Cleveland's largest station.

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The WITNESS

Tunkhannock, Pa.

Harry F. Ward

"Our religion", said Dr. Ward, "wants brotherhood within our nation and between all the nations of the earth, but the people want bread. That means education and socially useful jobs for their children. Without bread for all there can be no brotherhood. Without brotherhood there cannot be enough bread. This vital connection between spiritual and economic necessity spells out the basic social message of religion for this historic hour of need. Underneath the question of who ought to prevail in this war, beyond the day of any existing form of state or theory of social institutions, we proclaim a continuous way of life for mankind. With the religious voices of a past that reaches back to man's first tribal societies behind us, and the endless need of man to find redemption from the evil that is in him and power to realize his divine capacities calling us down the endless future, we urge the American people to abandon the struggle for profit and to reorganize their economic life as an intelligent cooperative undertaking for the development of the capacities of all persons."

Reinhold Niebuhr

Reinhold Niebuhr declared that "The Church must speak about the total human situation. We must think about the problems of life—the terror of life—the meaning of existence itself and not in the terms of simple moralism. We have been taking care of the poor on borrowed money. The people on the whole are not aroused to the seriousness of the economic situation because they have been lulled by stop-gap arrangements which only postpone the nec-

essity of facing the ultimate issue. It is not enough for religious leaders to deal with the problems of justice in terms of pious generalities. We must make the obligations disclosed to us by the faith we hold relevant to the historic and social situation in which we stand."

He continued: "The serious nature of the crisis in which our whole democratic way of life stands in America is most perfectly illustrated by the fact that we are approaching the production of 1929 prosperity but by having 8-million instead of 1-million unemployed. Efficiency in production, in other words, has made the labor of 7-million men superfluous. Our economic system is destroying itself because it cannot distribute wealth as it creates it."

But this conference was not primarily one of speeches. There were two commissions, one on the Church and domestic issues and one on the Church and the international situation, which met from the opening and presented their findings for action at the closing session.

So the findings next week and also a word about the elaborate plans made for the establishment of social action groups in other Churches, the strengthening of the Council as a coordinating agency and—alas—what happened to them, which is really a story of wars, hot and cold. For a lot of people who attended that Cleveland conference, took leading parts in it and accepted its program, later became little St. Peters, sitting by the fire warming themselves when the going got tough.

Not all, but some. And even some of these may be reviving, thanks to the Spirit of Geneva and a few other things. Who knows?

DOES YOUR SERMON LIVE SUNDAY?

By Eldred Johnston

Rector of St. Mark's, Columbus, Ohio

The other night nine laymen met in my office and gave me a hard time. I was going to preach on the conflicts between a man's religion and his daily occupation, so I decided to call in these laymen to get their reaction to my sermon. I was going to say, without qualification, that Christ is Lord of all life, when one man reminded me that Jesus said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's". I was

not going to say anything about the rules of the game, but a layman told me that his business is conducted like a Mexican street shop where the merchant and customer both start the bidding high accepting the fact that the other is going to dicker. I was going to make some general observations about business practices in our day, when one man said: "You mean well, but you need to be educated in the hard facts of our workaday world". I was

going to say something about the all importance of faith, but one man said: "We have to keep the wolf away from the door as well as get Daniel in and out of the lion's den". I was going to say that the Church is concerned just as much with the means as the ends when one man asked: "How come the Church doesn't challenge our method of making money when it comes around on the Every Member Canvass?"

One of the hardest blows was delivered in these words: "The Church is constantly throwing out such terms as Redemption, Gospel, Incarnation, Atonement, without showing us their relevance to the real world we live in. Are not these just Sunday words that have little value for us as we face the problems of our business world? Frankly, has Christianity anything to say to us in guiding our business lives that has not already been said by Judaism in the Ten Commandments?"

This experience convinced me that our modern sermons would be tremendously vitalized if we were willing to subject them to the rough and tumble of lay reaction before we preached them. There is a tremendous difference between delivering a sermon when no one has a chance to challenge anything you say and one which has gone through the mill of group discussion. In the latter process, technical jargon is held up to the bright light of lay common-sense. Ideas that come from the clergy's soft arm-chair are challenged as to their relevancy to actual life situations. Straw men that we impressively knock down in our sermons prove to be real men with muscles. Real questions which we tend to slur over are set in our paths as major obstacles. Upon the hilltop where winds from all directions beat one finds either no trees at all or trees with deep roots.

There are many substantial reasons for this procedure, one is that we as clergy find ourselves so busy running the intricate machinery of modern parish life, that we do not take the time to get close to the workaday world of our people.

Secondly, we tend to give too little respect to the religious insight of our laymen. If we do not think that they have insights as deep as ours then you have forgotten the greatest prophets in our religious tradition.

Thirdly, psychiatry tells us there is great therapy in expressing ourselves freely to

sympathetic listeners. Why should the man in the pulpit get the advantage of all this therapy? It would be hard for us to take, but I believe it's true, that we as clergymen would be much more effective if we listened more and preached less.

Fourthly, many of our laymen do not support our viewpoints because they do not understand them. The twenty minute barrage to which we subject them on Sunday morning rarely gives them an opportunity for this understanding.

I know the objections that will be raised to this method: (1) Is not this the method of compromise? Won't this take the edge off our pronouncements? Won't this lead us to speak just smooth words? Won't our sermons become just an anemic potpourri of public opinion? Who can imagine Isaiah or Jeremiah consulting anyone before delivering their prophetic messages?

My answer is that if you believe you really have a prophetic statement to make then perhaps you are right. But it is my observation that these are rare moments in the life of any preacher. Again this method will become as compromisory as you allow. If you cannot consider another man's point of view without becoming compromisory, you have no calling to be a preacher.

On the other hand, if you are afraid to subject your thinking to the examination of others, the validity of your call may be doubtful. Probably the main objection is the one on the practicability of the method. Few ministers prepare their sermons early enough in the week for this. Each one of us must answer this question for himself: Is the sermon worth this much preparation? Perhaps the same result can be obtained by faithful parish visitation, that is, if we do not do all the talking ourselves but listen respectfully (this doesn't mean merely courteously) to our people.

Do you want your congregation to stay awake? Do you want to get some rich blood into your anemic sermons? Do you want to give your people some meat that will stick to their ribs during the week? Then on Wednesday or Thursday toss your sermon into the arena of lay examination. Your sermons may not be dressed as prettily as the mannequins in the store window, but they'll walk down the street on Monday morning.

Pinpointing the Enemy

By John M. Krumm

Chaplain at Columbia University

THE things Christians have to be on their guard against are not things which are desperately and terribly wicked but things which are good in themselves but bad when they are used in the wrong way. When the Church warns us against the temptations of the world and the flesh, she doesn't mean to say that Christians must have nothing to do with the world and must despise and punish their bodies. The world and the flesh are not bad in themselves but only as they present opportunities and occasions for forgetting about God, defying his purpose and neglecting his service and worship.

Men are never so thoroughly depraved that they delight in doing evil for its own sake. The usual way evil gains a victory over us is by appealing to some legitimate human need, some perfectly proper ambition or desire, and then putting the satisfaction of that need or ambition in the place where God ought to be—the center of our lives.

Men really need to belong to one another—to human societies. God has made us for one another, and everything we do to help and serve one another has his blessing. The temptation of the world, however, is the temptation to make our status with our fellow-men the supreme guide and measure of all our actions and decision. Our current version of this temptation is the passion for mediocrity, the desire not to stick one's head above the level of the crowd. We are afraid of being conspicuous—either conspicuously good or conspicuously bad. But the truth is that human welfare is never served by people who have no higher standard than the average level of human taste and opinion. Those who have served mankind best have been those who cared least for mankind's opinion and most for the eternal approbation: "Well done, good and faithful servant."

Christianity has no prejudice against the human body, indeed its faith is that a glorified and transformed body is part of a man's eternal destiny. The temptation of the flesh is not that a man may reverence and respect his body and keep it sound and robust in order to serve God and his fellows more effectively. The temptation of the flesh is the temptation to

judge every question and make every decision in terms of one's own comfort and pleasure.

It is ironical that an age which has devoted itself so completely to being comfortable and happy should find itself beset with mental and nervous disorder with a power to incapacitate greater than most physical diseases. A sound body is achieved—at least in part — by forgetting about its comforts and pleasures and dedicating all its powers to some great and compelling cause.

The fundamental temptation that besets us is the temptation to play God for ourselves and for others, not to trust God for our legitimate human needs but to seek desperately to do for ourselves what we fear he may not do for us adequately. We need certain satisfactions of the body and we need to belong to people, but after we have made a reasonable effort to satisfy those requirements we must be ready to let God provide them as he knows best.

The frantic fear of disease and infirmity that we see all around us, the driving ambition to be, as the popular song puts it, "very, very popular," — this signifies a people who have fallen prey to the temptations of the world and the flesh, because they have fallen prey first of all to the temptations of the devil—to depart from God and leave off trusting him. The strategy of the enemy is clear. The Christian strategy is also clearly expressed in the words of the collect: "With pure hearts and minds to follow thee, the only God."

Our Prayer Is the Proof

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THE nature of a man's religion is revealed by the character of his prayers. His God—the object of his devotion—is identified by the nature of his expressed hopes and dreams, and by the driving force of his life.

One of the reasons the prayers of the early Christians make us uncomfortable is the fact that our devotion is frequently not to the same "God" they worshiped and served. For many alleged Christians there is an unfamiliarity, a kind of unrelatedness in a prayer such as the collect which asks for "Grace to withstand evil" and to "pursue eagerly" with heart and mind the "Only God."

More often we would find greater interest in

prayer which asks, "Give us strength in our sickness and a long life of good health" or, "keep us from poverty and give us an abundance of things." The evidence of the value to us of any object or condition is the effort we make in wishing for it, and the struggle we undergo to attain it. Our prayer, spoken or lived, is the proof of our devotion. It also identifies our God.

To be honest with ourselves, seldom is the modern Christian's life a struggle for good against evil. Seldom do we pray for "Grace to withstand" evil. If this is so, then we must acknowledge one of two conditions: either twentieth century Christianity is not of the quality that produced saints and martyrs or it does not really grip our hearts and lives. It may be that we acknowledge, but we do not worship and serve the God of righteousness whom Christ died to make known to us.

Once again our collect bids us worship and serve God, by withstanding evil and by pursuing righteousness. The price of being a Christian is—such a sensitivity to good that evil becomes our enemy. The real battle of life is between God-likeness and its opposite, which is evil. This evil is a conglomerate of pride, lust, ruthless ambition, moral irresponsibility, fear, resentment, despair — the many characteristics by which we identify ourselves.

To be a Christian is to enlist in the struggle to make God, not this unworthy self, the center of our lives. This would indeed be a hopeless contest, were it not for the strength that God alone supplies. He offers us the grace of forgiveness—a second chance, and a third and a fourth He offers us the gift of his presence. He is the winning seeking loving God who reaches our hearts and minds when we seek him and him alone.

Presently our prayer will have changed. Instead of a cry for help it becomes a song of praise — "Thanks be to God for his unspeakable gift!"

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The WITNESS

Tunkhannock, Pa.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

It is too bad that so many jokes picture St. Peter standing at "the gate of Heaven" and that the common speech describes Heaven and Hell as places to which we are "going." They are much more likely to be states of being which are not bound by our earthly ideas of time and space. If we are "members of Christ" surely we have already entered upon eternal life. We think of it as future but we reflect that it is also present. Just so the Kingdom of God in the New Testament is presented now as future and now as being already come.

It is paradoxical but we cannot describe the nature of the Eternal God nor speak of our life in him nor tell of his sustaining power without using paradox or simile or metaphor. Hence the "pearly gates" and the streets of gold and hence the "everlasting arms." Words are not enough and they do not keep their lustre; and experience is almost always beyond our speaking.

Yet speak we must because to know God is to love him and to love him is to declare his glory.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

Assistant Secretary Overseas Department National Council

"I think this is a very useful pamphlet indeed, in that it brings together so much material which is not readily accessible elsewhere. It should be very useful to any parish priest who is in touch with young men who are curious about the ministry. It is clearly stated and in sufficient detail so that it would guide anybody helpfully."

—BURKE RIVERS, Rector of St. Stephen's, Wilkes-Barre

Bishops and Rectors will want copies on hand for that inquiring young man

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THE WITNESS

Tunkhannock -:- Pennsylvania

Reports Big Church Growth In Soviet Republics

★ Baptist churches are growing surprisingly strong in the central Asiatic republics of the Soviet Union Robert F. Kennedy, chief counsel of the Senate Investigations Subcommittee, reported on returning from a visit to that remote area with Supreme Court Justice William O. Douglas.

Mr. Kennedy, a brother of Sen. John F. Kennedy (D.-Mass.) and member of a prominent Roman Catholic family, made the observation in an interview published by United States News and World Report.

Describing the impact of 35

years of religious persecution on the Moslem faith in central Asia, he said that in the ancient Moslem center of Bukhara there is only one mosque today "which looks as though it is about to fall down," and one school where 100 theological students are preparing to serve "all central Asia."

In 1917 there were 300 mosques and Moslem religious schools in the area, Mr. Kennedy said.

"There are a great number of Baptists in that area, surprisingly," he added.

"The minister in Tashkent said that in 1952 he had a congregation of 700 Baptists

and now he has a congregation of 2,000. When we attended his church, there were over 1,000 people there and there was also a good-sized congregation in the Baptist Church at Frunze (another city in Turkestan)."

Citing several letters and editorials which appeared in the Soviet press during their visit to the Asiatic republics, Mr. Kennedy observed: "Evidently there is some sort of religious revival going on in Russia, but it is difficult for somebody who doesn't speak the language to get the facts on it."

He said that a number of Orthodox churches were open in the region he visited but those seen attending them were older people mostly women.

"However, in contrast," he

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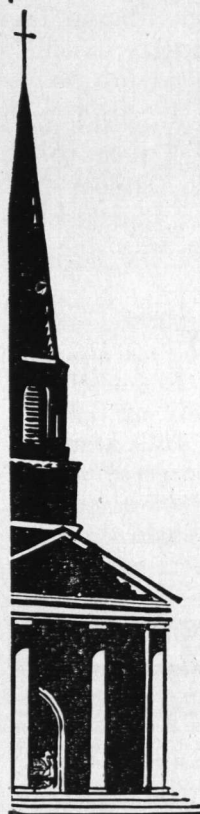
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said, "at Baptist services there were a great number of young people and a great number of men."

CHURCH INCOME GAINS IN ENGLAND

★ Gross income of the Church Commissioners, central financial agency of the Church of England, was

10,500,000 lbs. (\$29,400,000) last year, the Archbishop of Canterbury, announced in London. This is an increase of 2,000,000 pounds over the previous year.

The income increase was due primarily to "successful reinvestment of existing assets," the Archbishop said, adding that the gain had made it possible to raise the minimum annual salary of clergymen from the present figure of 550 pounds (\$1,540).

The "immediate target" for minimum salaries is 600 pounds, he said, and about half the dioceses have already "passed the 550 mark."

CHURCH BUILDING HITS NEW HIGH

★ Church construction set another new monthly record—\$70,000,000—in September, the departments of commerce and labor reported.

The development was unexpected because building usually drops off in September due to inclement weather in northern states. In the same month last year, \$58,000,000 worth of new construction was started.

The record month pushed total construction by U. S. churches to \$539,000,000 for the first nine months of 1955, an increase of \$121,000,000 over last year's level.

An estimate of \$600,000,000 for church building made by government economists for this

year apparently will be exceeded by a considerable margin.

ANGLICAN CHURCH OF CANADA

★ The synod (General Convention) of the Canadian Church, meeting at Edmonton, voted to change the name from the Church of England in Canada to the Anglican Church of Canada. The change became effective immediately.

The Primate, Archbishop Barfoot of Rupert's Island, said that there was little interest in Church unity at the grass roots and suggested study in parishes to arouse concern and understanding.

NORTHERN MICHIGAN ADDRESS CHANGES

★ The office of the diocese of Northern Michigan is now at 922 Tenth Ave., Menominee and the address by Bishop Herman Page is at 1505 First Street in the same city.

NEW YORK CLERGY CONFERENCE

★ The 350 clergy of the diocese of New York held their annual conference October 24-25 at West Point. Bishop Emrich of Michigan was one of the leaders.

BISHOP MOODY CELEBRATES

★ Bishop Moody of Lexington observed the 10th anniversary of his consecration on October 24th when a service and a dinner was held at Christ Church.

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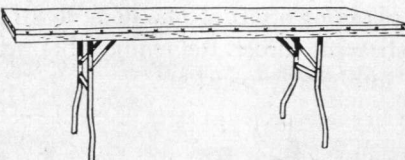
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DIVERSIFIED GROUP AT PACIFIC

★ A well-known childhood rhyme, which starts, "Doctor, Lawyer, Merchant, Chief. . .," would be suitable for describing the class which entered the Church Divinity School of the Pacific at Berkeley, Calif., September 22, but for one thing — it doesn't go far enough.

Not only are there doctors, merchants and policemen in the new junior class, but many other professions are represented — postmaster, sports editor, electrical engineer, architect and others.

One of the two doctors in the class is Dr. Robert F. Livingston who is planning a new career for himself as a medical missionary. After being graduated from the University of South Dakota in 1939, he went to Johns Hopkins University at Baltimore, Md. Since receiving his medical degree he has been an army medical officer, a general practitioner and a specialist in urology.

The other doctor is Arthur J. Draper, Jr., a graduate of Yale. He took his M. D. at Harvard, served in the navy and then went into practice. He has been a specialist in internal medicine and cardiology.

The lawman of the class is William F. Bohn who was on the Pasadena force before coming to the seminary. He also was a technician on sound motion pictures.

Many of the men in the entering class have seen service in the armed forces. Two

of them started seminary before being relieved of active duty. David Allen, from Spokane, was a naval officer who has to sandwich his class work with a duty watch at the Treasure Island naval station for the first few weeks of school. Harland Bosworth of Oregon was on duty with the air force at Hamilton field, at the start of the term.

One of the new juniors left a naval career for the ministry. George Burnette, from Los Angeles, was a chief warrant electrician after making his way up from the enlisted ranks.

There are several in the new class who have been teachers during their secular lives—Garrett Conklin of Erie, Gene Walker of Kansas, Hugh Wintersteen of Idaho and Herbert Wu of California.

Before coming to the seminary, Wu was the dean of a high school in the Philippines. Another high school administrator is Harold Fowler, of India, who was principal of Stanes high school at Coimbatore, Madras, South India. Fowler has served as an Anglican lay reader at his home for 19 years.

Besides being a former

teacher, Conklin used to be a goat rancher. But, he has another mark of distinction—he is the father of more children than any other seminarian in the new junior class. He and his wife, Lina, have three boys and three girls, ranging in age from two to 16 years.

As far as the class of 1958 at CDSP is concerned, it's a case of name the profession or the service which you'd like, and you can have it.

BISHOP JUHAN TO RETIRE

★ Bishop Juhan of Florida will retire on February 1 at which time Bishop West will become diocesan.

EPISCOPALIANS IN COLLEGE

★ There are 960 Episcopalians enrolled this year at the University of Florida.

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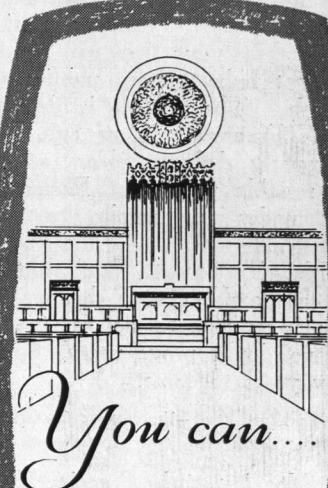
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BOOKS...

Edited by George MacMurray

Roman Civilization. Vol. II, *The Empire* by Naphtali Lewis and Meyer Reinhold. Columbia Univ. Press. \$7.50

The latest volume in the Columbia University "Records of Civilization" series completes the collection of source materials for Roman civilization begun by Vol. I (*The Republic*) in 1951. *Hellenic Civilization* appeared in 1915. As in all the volumes the place of religion is fully recognized; in this one the rise of early Christianity is well represented. The survey covers a wide range of subjects—law and administration economic life culture, science, life in the municipalities and provinces (not only in Rome) the third-century crisis that led to the Byzantine state, the army, and finally "The Conflict of Religions and the Triumph of Christianity" (ch. IX). Over six hundred passages have been chosen from ancient authors, papyri, and inscriptions, and of these more than two hundred have not hitherto been published in English. The church is described (p. 573) as a mystery cult—true, if properly defined. For a vivid and reliable picture of Roman society under the empire, a background indispensable for the study of the New Testament, "late" Judaism, and an early church history, the book is greatly to be praised and will no doubt prove useful through many years to come.

—FREDERICK C. GRANT

The Meaning of the Creative Act by Nicholas Berdyaev. Translated by Donald A. Lowrie. Harpers. \$4.00

A reporter of contemporary life in Russia writes of the popularity of a course at the Moscow University in which the professor reads long excerpts from the forbidden writings of Nicholas Berdyaev. Exiled by the Bolsheviks in 1922 and his books proscribed in the Soviet, Berdyaev became one of the most popular philosophic-religious thinkers of the west in the years between the two great wars. His books have been published in fourteen languages, and the earlier ones are already ap-

pearing in re-editions. Since his death in 1948 a flood of commentary, analysis, and evaluation has been published.

Berdyaev said of *The Meaning of the Creative Act* "(in it) I rose to the highest point of creative ardor," but he repeatedly refused to permit republication until a proposed revision could be made. No revision was made. The book was completed in 1914, and in point of time, and significance, should be read before the long list of translations of other works which have preceded it in the English-speaking world. Read in retrospect the book confirms Berdyaev's reputation as a prophet, at least in so far as the disintegration of the society which ended with World War I. In a German translation issued in 1926, he said that the book was too optimistic, and that man must enter a new period of barbarism before there is the "Christian renaissance" foretold in the later chapters.

This stimulating book will repay reading by anyone who has not yet tasted Berdyaev; it is the logical beginning. To his many readers who

know him only in English *The Meaning of the Creative Act* will be the last piece in the puzzle if puzzle there be.

—WILLIAM S. SCHNEIRLA

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BACKFIRE

ANNIS M. TULANE

*Churchman of
St. Petersburg, Fla.*

The October 6th Witness was one of the best I ever read and I have read every one ever published. The Rev. Gardiner M. Day did a superb job in that summary of General Convention and all of the reports have been fine. We were thrilled with the Okinawa report.

Our prayers and best wishes go to you.

MARTIN J. BRAM

Suffragan of South Florida

I have just read Gordon T. Charlton Jr.'s, "Shall I Be A Clergyman?" It is very interesting but I note a very serious error at the end. In the paragraph, "Note On The Permanent Diaconate," he states, "They may then render part-time or even full-time service to the Church as assistant rectors of parishes or deacons in charge of missions."

Canon 34, Section 10 (c) states, "He may not in any respect act as minister in charge of a congregation." This is the one limitation that makes him different from a regular deacon who intends to go on to the priesthood.

This is not meant to be too critical but I did think that someone's attention ought to be called to the statement in the pamphlet.

Editor's Note: We are grateful for the correction which we pass

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on to the many who have ordered the leaflet. Another printing is about to go to press when with the author's consent the correction will be made. The leaflet, which is 25c a copy or \$2 for ten, was written to fill the need for something rectors and others might place in the hands of young men inquiring about the ministry.

CHARLES L. MCGAVERN
Rector of Holy Cross Tryon, N.C.

Well, the city slicker Yankees surely took Spofford over (10/20). Why I was nearly reduced to tears by his defense of those poor defenseless many times World Champions.

How in the world he could label the wonderful spirit of the Dodgers as poor sportsmanship just goes beyond me. Maybe you like the cool calculating type as is indicated in the New York Yankee machine, but for my money I'll take those wonderful Dodgers. As long as you brought this matter up in connection with the Church press may I say that it is my opinion that the Christian Gospel was spread by people who had the enthusiasm of the Dodgers and not the cold machine-like precision of the New York Yankees.

You can have your pros, but I'll take the warm, livable, lovable, enthusiastic, erratic, human Dodgers. Hail to the new World's Champions,

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W. B. THOMAS

Churchman of New York

Many others must have written to congratulate you on the excellent accounts of General Convention. Not only did you give full reports of all important action plus that delightful background story by Tom Barrett, but you gave it all to us promptly. As a matter of fact I still marvel how you did it. I read regularly two other national Church papers and I had to wait until the October first number of both of them before I read what I had already read in the Witness of Sept. 22, which I actually received on the 19th. As a matter of fact as I go back over the numbers it seems to me that you had General Convention pretty well wrapped up in that number.

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