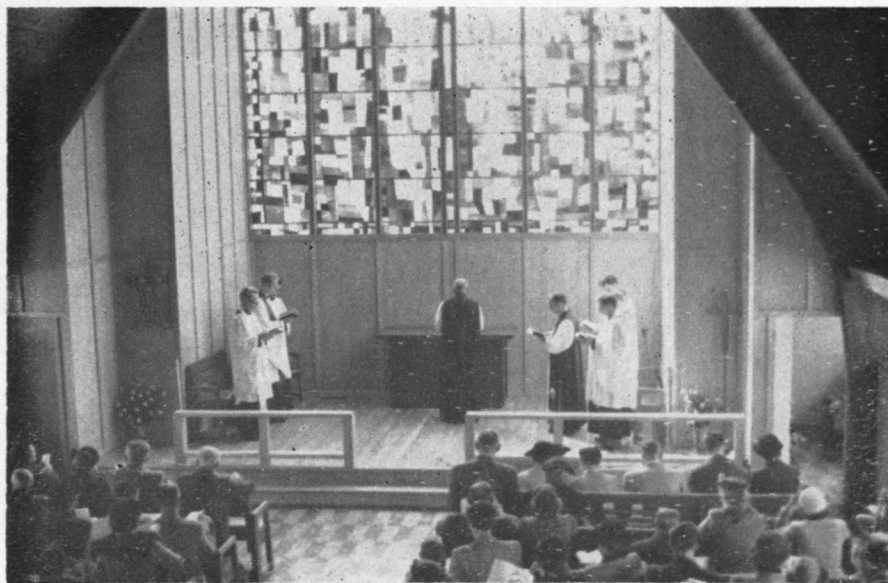


The **WITNESS**

APRIL 11, 1957

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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

Hungarian Refugees Relate Stories of Suffering

By George Trowbridge

Former rector of St. Paul's Church
Chestnut Hill, Philadelphia

★ Six weeks in Austria, from the end of December 1956, through the early part of February 1957, is by no means a long enough time in which to qualify as an authority on the Churches' work in aid of Hungarian Refugees, but after that period of time certain impressions stand out quite clearly.

The first is how unaware, for the most part, we in America have been of the years and years of suffering, hardship, torture and oppression which preceded the abortive Revolution in Hungary, commencing October 23rd, 1956. Not until Nora became our interpreter for three days, and revealed to us bit by bit the story of her own life, as we drove together in our little car, to and from Camp Kaisersteinbruch, 30 kilometers outside of Vienna. We registered over a hundred "cases" of her compatriots, who like her had crossed the border on a dark night in November or December, all of them very human people with varied backgrounds and differing stories, but alike in their reasons for escape. Then it became apparent to us that the Revolution

A report to the Presiding Bishop, Henry K. Sherrill, and written in Austria on February 15, 1957. Because of its length it is presented in two parts.

in Hungary, though spontaneous and unorganized to begin with, was the result of twelve years of prolonged suffering such as it is difficult for us in America ever to imagine. Nora, who is now 30, was 18 when the U.S.S.R. began to subjugate Hungary in earnest. Her parents, being intellectuals who refused to join the communist party, were deported from Budapest and forced to work on a farm at hard manual labor for three years. Nora remembers nothing but severe hunger and hardship during this period. Her mother, who had been frail to begin with, and whom Nora described as the most wonderful woman she could ever imagine, died as a result of these hardships.

Later, when Nora and her father and sister were allowed to return to Budapest, they were still forced to do manual labor to earn any kind of a living. Her father worked as a stoker, while she and her sister worked in a foundry, lifting weights she never imagined possible. In November, Nora and her sister, urged by their father who decided to stay in Budapest rather than be a charge at the age of 62 on his daughters in a new world, made preparations to cross the border.

When someone within our hearing once asked her if she had had trouble crossing the border, all she said was, "Yes, rather". We knew that they

had to pay rough, villainous looking guides \$250 to lead them 22 miles to the border and that they were as afraid of their guides as they were of the border patrols. Abandoned by the guides in a swampy ditch before they reached the border, they had to make their way alone over the last most dangerous 500 yards to safety.

When we asked her if she wasn't finding it hard to live with only the clothes she had on her back and a few belongings carried in a satchel, and to feed herself on 75 shillings (or 3 dollars) a week supplied by the Austrian government, she laughed and said, "but we are free and that is now all that matters".

She and her sister are waiting to go to Australia to live with a family she has never seen, but with whom she has been in correspondence (a veritable "pen pal") over many years. They cannot go at once, as her sister (a former athlete) has developed a tubercular condition which must first be arrested, but they hope to go in a few more months. In the meantime, Nora is working as typist and interpreter in the W.C.C. office in Vienna. Nora and her sister were among the lucky ones, for they had money to pay guides and obtain help. Young husbands who took part in the revolution and were forced to flee for their lives, had no time or money to take their wives and children with them.

I hope people in America will remember this when legislation is proposed, as we hear

it will be, denying entry of husbands whose wives and children remain in Hungary. What if the State Department is besieged later with requests of wives to join their husbands in America—what better could America give asylum to than the freedom lovers and anti-communists of Hungary!

The Chaplain

But the story of Petsman, a 30 year old Reformed Minister, acting as chaplain at Camp Kaisersteinbruch, drove home to us even more forcibly the horror from which so many Hungarians have fled in terror. Like the story of Nora, this is no account of the revolution, but of the days, and months and years, that preceded the revolution. You will not believe it, though I tell you I heard it from his own lips, translated by Bela Kovacs, who had tears of pity and anger in her eyes as she recounted the man's story.

Petsman, a fine, clean-cut, intelligent looking man, and obviously a fearless and sincere Christian, told how he had been tortured on three separate occasions, each time more severely and with a warning what would happen next if he did not stop preaching Christianity. He had ugly looking marks under his fingernails to show where hot needles had been inserted, and told how he was strapped to a table top in a standing position for 48 hours and forced to witness the torture of others. Some of the tortures were identical with those related of Buchenwald and are too disgustingly cruel to bear relating. He was also made to witness the grinding up of dead bodies and to see the ground-up pieces dumped into a swift flowing stream and told that would soon be his own fate unless he cooperated with the communist party.

As to the revolution itself, we have the account of Julius,

a young Hungarian assistant professor at the Budapest Theological Seminary. When the W.C.C. met in Budapest last summer, an arrangement was reached with the Hungarian Church and government, to grant a certain number of students visas to visit foreign countries in order to continue their studies. Julius had applied to go to Basle to study under Karl Barth. He was the first to be granted a visa under the new arrangement and was due to leave on October 24th. On October 23rd he attended a student rally in Parliament Square, returned to the seminary at 6 o'clock and reported that the crowds were well-mannered and orderly. His professor said "tomorrow you will be leaving Budapest"; Julius said, "I should like to postpone it a day in order to attend another student gathering planned for tomorrow"; to which his professor gave approval.

"Little did I think", said Julius, "that within two hours I would be shooting at the secret police. I had never held a gun in my hand before, but I learned to fire in ten minutes." What had happened was this. Julius returned to Parliament Square just as the secret police fired on the students. Just then five trucks came along with Hungarian uniformed men. The mob cheered them and gave them the Hungarian flag to kiss. When they got no response they realized that they were Russians in Hungarian uniforms. They overturned the trucks, the officers fled, and out of the trucks tumbled load after load of ammunition, presumably going to the secret police.

The Russians had trained a group of young workers and had given them guns but no ammunition. These young workers had secretly organized themselves to resist when the

time came. They did not realize until that moment that the time was now! "It was a miracle" said Julius. "Now they were armed and the revolution was in full swing. Factory workers from arsenals opened doors to them and the resistance gathered strength in the night. It was my happiest moment, to see freedom in sight".

His two best friends, theological students, who were stretcher bearers with Red Cross bands on their arms, were shot at and killed from a distance of 15 feet by the Russians. Julius was wounded in the head and in the feet, but not seriously. He fought with the resistance until November 21st, when it became too dangerous to remain in Hungary, and he fled across the border into Austria. When we talked with him about a month later, he was acting as interpreter and helping with the work of W.C.C. in Vienna. He speaks perfect English, German and Russian and reads Hebrew, Latin and Greek. He has a handsome, sensitive face and a delightful sense of humor. He gave us a dramatic and first hand insight into the beginning of the revolution. He said over and over, "no-one had any idea it would be until it was".

A number of theological students have left Hungary, but only two Protestant pastors having congregations. One was Petsman, mentioned above, who left only after his own bishop failed to support him in his right to preach the Gospel, and the other was a pastor of a congregation close to the Austrian border. When the whole congregation fled to Austria for safety, he naturally went along with them. Elsewhere, pastors are remaining with their congregations.

(concluded next week)

British Churchmen Deplore Projected Nuclear Tests

★ The British Council of Churches on April 2nd approved a statement at its semi-annual meeting deploring the British government's decision to carry out nuclear tests near Christmas Island in the South Pacific. The vote was 39-32, with five members abstaining.

At the same time the council called for an end to further hydrogen bomb tests by the United States, the Soviet Union and Britain and urged them to "make a new and determined effort to secure a general nuclear control agreement at the earliest possible moment."

The churchmen also urged that a subcommittee of the United Nations Disarmament Commission, now meeting in London, seek an agreement on the "prohibition of all weapons of mass destruction, with provision for international inspection and control to safeguard the security of all nations, together with a drastic reduction of all other armaments."

In its statement, the British Church group assured the National Christian Council of Japan of the "profound concern felt by Christian people in Britain at the continuing explosions of nuclear weapons and at the grave danger they may involve for humanity by the increase of world radiation."

The Japan Council had written the British body protesting against hydrogen bomb experiments.

The Archbishop of Canterbury, who presided at the meeting, opposed the clause in the statement that deplored the projected British tests. But he said the close vote

"would at any rate reveal how sharp was the division of opinion in the British Council of Churches on this difficult issue."

BISHOP REEVES HELPS END BOYCOTT

★ Bishop Reeves of Johannesburg last week played an important part in persuading Africans to end a three-month boycott of buses which came as a result of a fare increase.

After he has conferred with boycott leaders and government officials, the African workers agreed to a compromise proposed by the chamber of commerce, which offered to subsidize the fare increase. They had previously rejected a similar proposal.

CALLING PROGRAM INTENSIFIED

★ Dean Gressle and Canon Walter of the Cathedral of St. John, Wilmington, Delaware, are in the midst of an intensified parish calling program. Each week the parish bulletin gives the schedule for their calls, and they will keep at it until every family has received a call from both of them.

CHRISTIANA HUNDRED MAKES ADDITIONS

★ Alterations and additions to Christ Church, Christiana Hundred, Greenville, Delaware, costing \$100,000, are scheduled for completion by September 1. The Rev. William C. Munds, rector, states that the construction and renovation will add a balcony, a bride's room, a choir rehearsal room and two additional exits. Unique provisions will be made for the two additional exits. Two of the

church windows will be placed in a bronze casing and hinged so that they may be used as emergency exits from the church. The balcony will provide additional seating facilities.

The work will not alter the physical exterior of the church which was built in 1854 by a congregation founded six years earlier.

CHURCH DELEGATION TO VISIT CHINA

★ A delegation of five Indian Christian leaders will visit China this month. The trip will be sponsored by the Council of YMCAs in India in cooperation with Indian Churches.

Schwartz D. Malaiperuman, general secretary of the YMCA movement in India, will head the group. Members will be Justice T. K. Joseph of the Kerala High Court; A. Gunamony, a government official who is honorary treasurer of the Church of South India; Anglican Bishop Joseph Amritanand of Assam, and a delegate to be nominated by the National Christian Council of India.

The visit will return one made to India last October of a six-man delegation from the YMCA and the Churches of China.

PATRICK HENRY SPEECH NOT RESTAGED

★ The rector of historic St. John's, Richmond, Va., where Patrick Henry made his famous "give me liberty or give me death" speech, announced his opposition to restaging that "purely political" event in the church as part of the Jamestown festival.

The Rev. James Edwin Bethea said St. John's "has a great deal more history and importance as a church than as a national shrine."

He made this statement in saying that he had not been

informed of, had not authorized, and "certainly am not eager" for a re-enactment of the Convention of 1775.

The event, tentatively scheduled for June 1 by the Richmond-Jamestown festival committee, probably will be cancelled as a result of Mr. Bethea's views.

The clergyman, agreed, however, to re-enactment of the convention on March 29 for about 75 visiting newspaper, magazine, radio and television writers who attended the

formal opening of the festival on April 1.

Mr. Bethea said he does not approve the idea of holding other re-enactments for the public or special groups.

"I just think the church is so much more important for its history as a church and a parish than for its incidental political significance," he declared. "After all, the only reason the convention was held at St. John's was because it was then the largest public building in Richmond."

difficult engineering maneuver, was moved 800 feet to a new site—and without a chip.

The church, which belongs to the Episcopal Church, even gained in the process. Many gifts came its way, including an adjoining stone tower from the Rands Family Foundation of automotive pioneer William C. Rands, Sr.

Bishop Emrich will occupy the pulpit with noonday talks during Holy Week. On Good Friday, the Rev. Elmer C. Usher, rector of Mariners, will conduct the service.

Commenting on the plans to broadcast services, Mr. Usher said: "Such a broadcast fits admirably into the tradition of Mariners. When it was established on Detroit's waterfront through the gift of two sisters more than 100 years ago it was designed to serve the spiritual needs of the sailors and the men who worked on the docks of old Detroit. Conditions changed with the times, and the need for such landlocked services passed.

"But now, with the facilities of radio at our command, we are permitted to resume them. By so doing, we are keeping faith with the founders."

CONFERENCE ON ECONOMIC LIFE

★ Christian responsibility in economic decision making was discussed at a conference held March 29-31 at Washington Cathedral. Leaders were Arthur S. Flemming, former director of defense mobilization, now president of Ohio Wesleyan University; the Rev. Cameron Hall of the department of economic life of the National Council of Churches; Gabriel Hauge, assistant to President Eisenhower.

The opening address was given by Dean Pike of New York and the preacher at the closing service was Prof. John Bennett of Union Seminary.

Bishop Binsted of Philippines Honored in San Francisco

★ A service of thanksgiving for the missionary labors of Bishop and Mrs. Binsted of the Philippines was held at Grace Cathedral, San Francisco, on March 24th. They had left Manila on March 4th by steamer and arrived the morning of the service.

About 800 people attended, with clergy of the diocese of California and students of the Church Divinity School of the Pacific in the procession.

Bishop Binsted gave a stirring address, reviewing the development of the Church's mission in the Philippines since the days of Bishop Brent. He assured the congregation that the Church is firmly planted in Asia and is making a deep impress throughout the Orient.

He met with the clergy of the diocese at luncheon the following day and on March 27th spoke at the seminary in Berkeley, at which students and faculty of St. Margaret's House were also present.

After a few days in the diocese of Los Angeles he and Mrs. Binsted left for Washington, D.C., where they are to make their home. His resignation because of health was

accepted at the meeting of the House of Bishops last September.

Greetings were read at the thanksgiving service from Bishop Parsons and the mayor of San Francisco, though neither were able to attend the service.

MARINERS' CHURCH RESUMES SERVICES

★ Old Mariners' church, a famed Detroit landmark that has been a tower of hope and goodwill for seafaring men since 1842, will resume services during Holy Week after a three-year lapse.

This time, the miracle of electronics will give the church an even stronger voice than before. Radio station WWJ will broadcast the service marking the reopening of the church and plans are under way for beaming every Sunday service thereafter to the inland sailors.

The church was closed three years ago—almost, in fact, became another casualty of progress. Detroit's new Civic Center included the site of the old church.

However, the six-million-pounds of solid masonry, in a

EDITORIALS

The Ultimate Mystery

WE WERE noting last week that "God"—or any other word—meant nothing except in terms of our own experience; and that each of us had to try and find in his own experience something, which would probably not go under the name of "God", that corresponded to what the poets of Israel and Greece meant by "God". We hope this week to try at least a preliminary definition along those lines; but first it may be useful to take an example of the wrong way to think about God. Young people sometimes ask us about "the problem of evil": how can it be that a good, just, and all-powerful God permits the existence of bad things? And it is pointed out that the author of the book of Job concerns himself with this very problem.

Now consider in how many ways we differ from that author, whom we may just for the sake of a name just call Job. Job is well-versed in what passes for science: he has theories about birth and death, the planets and the earth, animals and minerals. But everywhere he sees the finger of God directly at work: the morning stars saw God and sang together; God personally made the earth, fashions the embryo in the womb, hides the ore in the mine.

But we, whose imaginations are full of astronomy, biology, and geology, see God as running the whole show, if at all, far more indirectly. He is certainly not all-powerful: he will not and cannot turn lead into gold except through the regular laws of radio-activity; he cannot cause the planets to move in any other orbits than those which the laws of Newton and Einstein define with great accuracy. Job sees God as directly intervening to reward the good man by multiplying the offspring of his flocks, filling his wells, and causing his crops to sprout; he directly punishes the bad by sending disease and raising up guerilla bands against him. Only in the case of Job himself does a mistake seem to have been made: he is good but miserable; can God be unaware of this? and what does he plan to do about it?

Actually in the end Job comes to suspect that those simple-minded theories will not hold

water; and when they are discarded, in one sense his problem disappears. But we have never been even tempted to think of God as all-powerful in terms of our own experience. If our fields are dry, we do not ask God to send rain: we irrigate, or seed the clouds with dry ice, or go on relief. We have never even been tempted to see all historical events as an illustration of God's goodness or justice. A flood in China, a famine in India, the Black Death are not punishments for sin; for what crime could the extermination of the Polish Jews be thought a just recompense?

All this does not mean that the omnipotence or the absolute goodness of God might not some day become part of the content of our experience; but only that they are not parts of our experience today, just ideas, that we play with as a child plays with blocks. They do not correspond to anything concrete in our experience that absolutely contradicts our experience of bad things. The "problem of evil" is thus not a difficulty that arises in our experience, but that arises from an abstract idea.

Problem of Good

WOULD it not be more logical to start from the "problem of good"? Does it surprise us after all that most dictators are cruel, that most students are unresponsive, that most children get whooping cough, that most novels are tiresome? It might surprise a very young person: but a little knowledge of the world, or a little reading of history, while it may add to our regret, will dull our surprise; this is the way things are. But then, when after all that, we discover that a person of whom we had not heard has written not one but seven good novels; that a biologist gives the credit for his great discovery to his lab assistant; that a man chose to be put to death by a law of which he did not approve—this goes beyond our experience; this calls for explanation.

And, if we may condense all theology into a single proposition, "God" is the name that we give to that explanation: we have to

invent him, so to speak, to account for the otherwise unaccountable appearance of good in our world.

We suggest then that a man knows nothing more about God than he knows about goodness, personally or by history. If a man has a mean notion of goodness, he has a mean notion of God; we cannot imagine a color we have never seen. There is no need ever to raise the question whether a good Buddhist knows something about God; this follows from the definition. There is great need however to raise the question, whether or in what sense Christianity is the final religion.

To answer that we have to grapple with the historical question whether Jesus actually in his life embodied the highest good we know of or can imagine. Did he avoid pride in his own mission, however he thought of it? Was he scrupulous not to propagate his new teaching by unfair means? Did he have the foresight to see that a new religion was bound to spring from his teaching, and did he take pains to forewarn that religion against the inevitable fossilization? Is his moral teaching in fact the highest that human nature might be held up to? Does he see the full danger involved in man's use of power, whether in Church, state, or elsewhere?

Hard Questions

THOSE are hard questions, whose answering takes both reading and thought. But if we answered "no" to any one of them, would we not be bound to admit that something better than Christianity might well come along some day? If we answer "yes" to them all, and to all similar questions, what better could we say about Jesus? Would not any titles be mere meaningless ornaments? Is it not possible, someone might ask us, that as good a person as Jesus might again some day come along? He could scarcely be unaware of Jesus' having lived; and being, by presumption honest, he would have to say, "This is true, and I am happy to report that Jesus said it before me". Jesus then has a permanent advantage at least of originality. And if by "God" we then meant "that which is responsible for the appearance of Jesus on the stage of history", what higher attribute of God can be imagined?

Unanswered Questions

IT IS true that this understanding of God, while based on experience and not on

abstract ideas, leaves unanswered many questions we might well ask about God. But then did any sensible man ever really claim to know a great deal about God? The most important question it leaves unanswered is we suppose this: Which is nearer the way things really are; Jesus' habitual trust in "the Father"; or the final question "My God, my God, why hast thou forsaken me?"

But obviously this is a question we cannot expect to have answered; if Jesus did not resolve it clearly, who are we? He unquestionably laid down the principle, "He who is willing to lose his life shall save it"; but did he see things more clearly in the old days of expectation in Galilee, or from the elevated position of the Cross? We must recognize the obvious sincerity and all-importance of the belief in the Resurrection of Jesus; but we have not sufficient evidence—and sufficient evidence can hardly be imagined!—to treat it as a simple historical fact.

We profess our belief that in the end all manner of things shall, in some sense which we do not define, be well; but a profession of belief is not a certainty. If it were a certainty, in fact, we would have nothing more to worry about: the most important reason for our continual study and effort would be gone; and the most important theme of Christianity, the likeness between our position and that of Jesus, would have disappeared—for we would be walking in certainty, where he walked only in trust.

We have got to talk about God, but we can never affirm with absolute confidence whether, or in what way, the good of which he is the source will triumph over the obvious evil with which we are surrounded; for here, all agree, lies the ultimate mystery, which cannot cease to be a mystery for man. Well then if it can't cease it won't cease! In a deeper sense than we usually prefer to admit, we must admit: "God's ways are not our ways".

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Neglected Aspects of Education

By William S. Hill

Rector of St. Stephen's, Wilkinsburg, Pa.

IN PRESENT-DAY America there is considerable interest in the education of children—not only in the education they are receiving in week-day school, but also in the education they are being given by movies, by comic-books, by television programs, and by the Sunday School. Indeed, as far as the Sunday School is concerned, an article on the subject which appeared in a magazine a few weeks ago, and which has evoked considerable comment, is an indication of the general interest in this subject.

Among those who attend the Family Services of our Church there is a genuine concern for education—particularly, religious education—and every now and then it is a good idea to pause long enough to consider some of the factors in the instruction of children which we are likely to overlook.

The first—and perhaps most important—neglected aspect of contemporary education is what anthropologists refer to as “the plasticity of human instincts.” Students of human cultures are constantly reminding us that human instincts are plastic, capable of being moulded into any of a dozen different shapes. A baby ant, or a baby rabbit, wherever he is born, is the prisoner of rigid, inflexible instincts; he can only obey the laws imprinted in his own body. In contrast to this, the instincts of a human child are highly malleable and pliant; the Eskimo child, for example, can be conditioned to express certain instincts in one way while a child brought up in the jungles of the Congo can be trained to express those instincts in exactly the opposite way. And because this is true, every vital and successful culture has found it necessary to provide a positive framework or pattern for human behavior; every society has had to establish definite channels to give direction to the flow of human instincts.

As an illustration of this, consider Mount Athos, a narrow peninsula jutting off the northeast coast of Greece, which is inhabited only by monks of the Greek Orthodox Church. This community, which is made up of some twenty monasteries, has been in existence for over a thousand years, and the saying—which may well be true—is that no female, either

human or animal, has set foot there in all that time. Now a boy who begins living on Mount Athos in his middle or late ‘teens is trained and conditioned to live a reasonably happy and fulfilling life there, with the result that as a man he has no desire to live anywhere else. For this to happen, you see, the man has had to deny—or at least to sublimate—the very powerful instincts which lead a man to found a family; but he is able to do this because human instincts are astonishingly plastic. However, the real point to remember is that it was not the man himself who decided upon the channels through which his instincts were to flow; the channels were provided by the community and its teachers.

Shaping Instincts

AS I attend educational meetings and as I read articles on education, I am continually struck by the neglect of this important fact. Most modern educators—at least most of them whose ideas I have become acquainted with—seem to be totally unaware that a child’s instincts are plastic, capable of being shaped in any of a dozen different ways, and that the shaping is done not by the child himself, but by his community and his teachers. Such contemporary educators, in other words, look on a child as a completed product in need of a little polishing rather than as a bundle of potentialities that are in urgent need of training and direction.

As an illustration of this contemporary trend: when a little girl was asked what she was studying in school, she replied, “poetry.” “What poems is the teacher reading to you?” the child was asked. “Oh,” said the girl, “she doesn’t read poems to us; we read our poems to her!”

There is, of course, value in drawing children out; but modern education has come to the place of putting more emphasis on letting children express themselves than in providing them with a framework in which they can live. As one astute critic has put it: “Modern education spends most of its time drawing out of children something that isn’t even there.”

To phrase all this in terms of religious education: the consensus of Christian belief down

through the centuries has been that every child must learn to pattern his life according to the example of Christ, the precepts of the Ten Commandments, and the various rules of righteous and loving behavior. In short, Christianity has always recognized that human instincts are plastic and that unless the individual is provided with a definite framework, or channel, in which to express these instincts, he is going to have a hard time making an adequate adjustment to life.

The Subconscious

A SECOND neglected aspect of contemporary education is what psychologists refer to as "subconscious motivation." Students of human nature are repeatedly reminding us that our behavior is determined not merely by the obvious necessities of the moment, but by deep primordial fears and urges written in our glands and nerve-fibers, as well as by childhood memories, adolescent dreams, and all the assorted elements, that go to make up our subconscious life. And because this is true, every well-adjusted, achieving individual must have gone through experiences which have given direction to, or imposed order upon, the deep recesses of his subconscious self.

During the last war there were many studies of the valor and steadiness of the people of England in the fearsome blitz and numerous theories were put forward to explain it. One explanation which received little attention at the time, but which may have a lot to be said for it, was this: Many of the adults in England during the blitz had as children memorized passages from Macaulay's "Horatius at the Bridge." You are perhaps acquainted with the lines:

And how can man die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his Gods?

Now any number of those adults couldn't repeat those lines, perhaps couldn't even recall ever having memorized them. Nevertheless, in the impressionable years of childhood the idea had sunk into the subconscious, and when, years later, Hitler's Luftwaffe sent bombs raining down on London, and Churchill summoned the people to stand firm, the attitude of Horatius bubbled up to the surface and helped them to become truly heroic. Without actually verbalizing it, they lived out the thought of Macaulay.

Now I realize that very little is known about how the subconscious mind works, or how it can be trained. But as I attend educational meetings and as I read articles on education, I am continually struck by the fact that the whole area of the subconscious is pretty generally neglected. What is even worse, the very thing which can provide treasure for the subconscious mind is by most contemporary educators thrown out of the window as of no importance.

I refer to memory work. It is very unfashionable, in present-day educational circles to be in favor of memory work. Let me quote Wesley Shrader, who wrote the article mentioned: "Here repetition of material—even Biblical material—means absolutely nothing as far as spiritual development is concerned;" and most contemporary educators would say the same thing. Except for a participant in a quiz program, there is, of course, doubtful value in being able to rattle off the names of the kings of England or the titles of the plays of Shakespeare; but on the other hand there is a strong possibility that what is memorized in childhood can have a strong effect on the moulding of the subconscious mind.

A look at Christian history certainly indicates this. To study the lives of noteworthy saints and eminent Christian teachers is to discover that their minds were full of great phrases of Scripture which they had memorized and which came to the surface of the mind as they were needed. Read the letters of Luther to his wife or the messages which Calvin wrote to his friends and you will discover that those men were steeped in the affirmations of Christian truth. And remember this: when Jesus was tempted in the wilderness he met each temptation with a passage from the Bible he had memorized as a boy. Dr. Shrader to the contrary, Christianity has always emphasized the repetition of material—the using of the same chants every Sunday, as an example—because it has believed that the repetition of great affirmations of our faith reaches down into and shapes the subconscious mind.

Other Cultures

A THIRD neglected aspect of contemporary education is what sociologists refer to as "cultural parochialism"—the attitude that one's own language and culture and customs are superior to those of any one else. And

students of the human scene are frequently reminding us that only by becoming acquainted with other cultures and other societies can we get the perspective and insights by which to appreciate and to contribute to our own.

As an illustration, consider Thomas Jefferson, Alexander Hamilton, John Adams, and the other founding fathers of our republic. They were men thoroughly acquainted with other cultures: they knew how the ancient Greeks lived and thought and were governed; they knew how the ancient Romans lived and thought and were governed; they knew how the ancient Hebrews lived and thought and were governed; they knew how the residents of contemporary nations in Europe lived and thought and were governed.

Therefore, when these men set out to establish our own Constitution and government they were guided by their knowledge of the achievements and the mistakes of other cultures; and moreover, the very fact that they were intimately acquainted with the way of life of other people made it possible for them to find more fulfilment in their own.

Now as I attend educational meetings, and as I read articles on education I am repeatedly struck by the fact that there is little concern for giving youngsters an acquaintance with other cultures; in fact the great aim seems to be to help youngsters make an easy and tensionless and uncritical adjustment to this culture. With the goal of making education what is called "practical" girls are spared the necessity of studying European history and are offered courses in serving as drum-majorettes, while boys are excused from classes in higher mathematics and are therefore free to receive instruction in cheerleading.

And on the principle that "the only thing to do with a dead language is to bury it," Latin and Greek are dropped from the curriculum and the youngsters are thus deprived of the opportunity to discover for themselves the thoughts of the great minds of antiquity.

All in all, contemporary education is doing for our children what censorship is doing for Russian children—it is turning the youngsters into a generation of knobtwisters and passive spectators, all the while keeping them from becoming acquainted with ways of thinking and living different from their own.

Christianity, on the other hand, has always sought to acquaint its members with an alien culture—the culture of the ancient Hebrews—

for our religion has believed that by becoming familiar with another people—its achievements and mistakes—a person is thus given spectacles through which he can examine his own people, and himself. Christianity, in short, has encouraged its followers to use another culture as a vantage point from which to look at their own.

Is the Time Wasted?

THE article in the magazine referred to the time which many boys and girls spend in Sunday School as "the most wasted hour in the week." But even granted the inadequacies and limitations of numerous Sunday Schools, an hour spent there surely cannot be more wasted than a similar amount of time passed in, say, watching some of our television programs, or reading some of our comic-books, or listening to the records of Elvis Presley.

Here at St. Stephen's our own Sunday School is far from perfect, but I am very sure that the time our children spend here is far from the most wasted hour of the week. Indeed, we have a most competent superintendent as well as a capable and devoted staff of teachers; and you should be told that however imperfectly it may have succeeded, an aim of the Sunday School has been to compensate for some of the deficiencies in contemporary education, and to provide the boys and girls with a framework for living, to store their minds and hearts with the great treasures of the faith, and to acquaint them with the ancient Hebrew culture, that knowing the ways of an alien society they can live more effectively in their own.

Don Large

Product Liability Insurance

IT SEEMS that the Rev. John J. Galbreath, of Pittsburgh, was understandably shocked when he recently learned that the vestry of his church had just taken out a thing called "product liability insurance." After checking among brokers of his acquaintance, he discovered that this "product liability" business is nothing more or less than guaranteed protection against the possibility that

somebody might suffer damage from the product handled by the policyholder.

There's food for disturbing thought here. What are the "products" of the Christian religion? I suppose the pulpit could be called a product of the Church but—even without knowing Dr. Galbreath—I find it hard to believe that his sermons are a serious liability. And yet, the more you think about it, the more it dawns upon you that maybe the good pastor's vestry was right. If the preacher preaches the unadulterated Gospel—and if the congregation receives it and acts upon it as such—it can be dangerous business.

Think, for example, of the ancient monk who chanced one day to be a spectator at the death-dealing gladiatorial games in Rome. For a few moments, he sat there in horrified revulsion. Then, leaping down from his seat, he made the bloody arena itself his pulpit. Thrusting himself between the two gladiators engaged in senseless struggle, he cried, "In the name of Jesus Christ, stop!" At first, the audience thought him a clown and began to laugh uproariously. But when it became evident that this man was being a serious fool for Christ, they became annoyed, then hotly angry. "Take your swords and run him through!" They did. And at the feet of the suddenly abashed gladiators, the priest's blood seeped into the sands of the arena. A hush fell over the coliseum. One by one, the shamed spectators filed unevenly out of the pagan building whose pillars thereafter stood empty in the hot sun.

A faithful soul said his Christian word and had done his Christian deed—and the games were over. But not before the product of his faith had caused a martyr's death. Maybe the Church which taught him this loyalty should have taken out liability insurance!

St. Paul should have had this insurance too. Stoned, lashed, shipwrecked, imprisoned, condemned to death—just think how he could have sued the Church and that Christ whose Body the Church is! As a matter of fact, the twelve apostles themselves should have been insured. Tradition has it that 11 out of the 12 died as a result of the Lord's "product." I wonder, incidentally, how the positive-thinking Happiness Boys figure this one out!

But to go back to Dr. Galbreath for a moment. He glumly reports his discovery that the vestry was not worried about the dangerous power of his preaching. The "product

liability insurance" had simply been issued as coverage against the risks of parishioners' falling down church steps—or getting ptomaine poisoning from the suppers served by the Woman's Auxiliary!

Well, our steps here at the Heavenly Rest are few and well-marked—and the cooking of our ladies is, like Caesar's wife, above reproach. So I guess we're safe, except against the dangers of daring to practice the sacramental Word of God!

NOW HEAR THIS

By Frederick A. Schilling

The Gospel for Palm Sunday

St. Mt. 27:1-54

"This is Jesus the King of the Jews."

The account of the crucifixion seems out of place as the Gospel for the one day in Jesus' life when he acted like a king. It would seem more consistent with Palm Sunday to use the story of the triumphant entry into Jerusalem (e.g. St. Mt. 21:1-9). It would also be more forceful dramatically since it would stand as one brilliant beam of light against the black storm clouds of the week's passion scenes. However, as long as this selection is given here we should see the particular lesson it conveys for this Sunday.

Jesus on the cross—not in spite of being on the cross, but because of being on the cross and while on the cross—is the King of the Jews. The crucifixion was the logical consequence of Jesus' assuming the royal Davidic role (Zech. 9:9) when he entered Jerusalem. At the end of the day he allowed the initiative to slip into the hands of his enemies because he renounced the advantage his act had opened to him. But what he renounced was only a false kingship (St. Mt. 4:8-10). A national Davidic king belonged to the past. He would not do for the present nor for the future. For a suffering people only a suffering king would do. Only one who suffered so deeply as to cry out, "My God, my God, why hast thou forsaken me?" (verse 46), as his people cried out many times, could be their king. Only he could lead them to victory over their national and individual agonies. (See Karl Stern's

chapter on "The Interior Anguish of Regeneration" in his autobiographical book, "The Pillar of Fire".)

The crucifixion was not only the historical sequel to the entry, but of the whole life of Jesus. He was constantly supplanting time-honored ideals. He was a prophet, but more than a prophet; a Moses, yet one greater than Moses; a revolutionary, yet a humble, quiet, un-self-centered one; a radical, but no exponent of violence; a disturber of traditions and authorities, yet one who sought no immunity for himself. Only one who had lived and taught as he had could be King on a Cross. The cross cancelled one set of notions that were unfit for the Jews' higher spiritual destiny and set forth an entirely new kingly reality. It was the sublimation of a new kingship, paradoxical and contradictory of prevailing notions, a new Messianic Kingship that can be described only as Divine Sonship, "Truly, the Son of God" (verse 54). Now Jesus is King of Men because he is King of the Jews, and he is both because he is crucified.

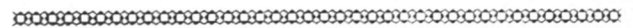
Now we can see and understand this magnificent picture of **Jesus on the Cross, The King of All Men**. The later Christian writers develop the theme with bold artistic representations. The Book of Revelation presents the slain lamb as the master of history (5:6ff.). The Gospel of St. John has left behind the Davidic echoes and has Jesus say, "My kingship is not of this world" (18:36). Our Gospel author preserves the earlier account of St. Mark and works into it strands of his own perspective and experience. There is his insertion of verses 3-10 which dramatically signify the ordinary human evaluation of Jesus' kind of kingship as being worth no more than slavery, but also the suicidal nature of such an evaluation. The fact of Jesus' crucifixion and its meaning demand a radical rearrangement of values.

Then there is the scene of Pilate washing his hands and the mob assuming the blood guilt (verses 24, 25). When this Gospel came out after the destruction of Jerusalem, as we believe it did, this was a painful reminder of a fateful act. The nation had experienced Judas' fate. Catastrophe is the inevitable consequence of the rejection of Jesus as King. The taunt of the leaders (verses 42,43) also reveals St. Matthew's hand. Jesus had never said, "I am the Son of God". Their mockery echoes satanic reasoning (St. Mt. 4:5,6).

Jesus' conviction rested on no such rescue and display. Yet, unconsciously, the enemy speaks the truth, his words are both denied and verified; denied on his level of thinking, verified on Jesus' new, divine elevation. You can see the ascending tension and meaning: "Are you the King of the Jews?" . . . "You have said so" (v.11); "Barabas or Jesus who is called Messiah?" (v.17); "What shall I do with Jesus who is called Messiah?" (v.22); "Hail, King of the Jews!" (v.29); "This is Jesus the King of the Jews" (v. 37); "If you are the Son of God" (v.40); "Truly, this was the Son of God" (v.54). The affirmative declarations, on the lower level of meaning yet premonitions of the larger truth, are made by the pagans, Pilate, the soldiers, the centurion. Evangelism among the pagans (1.Cor.1:23) has won for the crucified Jesus the recognition of God's Son, King of Man.

Tragic as was the crucifixion on the historical plane, the Gospel accounts are not memorials of anti-Semitism. The Jews, unknowingly, were favored to have such a Messiah-King because they were themselves a messianic nation (Isa.53), and, unknowingly, their act cancelled, "fulfilled", their historical, racial notions of destiny.

The Gospel drama of the crucifixion has elevated the historical Semitic scene to a worldwide human drama. We are all involved in it. We are all Jews and pagans. Our salvation depends on our accepting him as our Divine King, and that requires the painful rearrangement of cherished values of ambition and mastery, indeed, the following of his example of self-renunciation.



Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.



THE ladies of St. Simonides' had long been concerned about the red carpet that ran from the altar right down to the end of the church. It was really worn out but there were so many things that had to be thought of. There was the Painless Gift campaign that was to pay for the new organ and the new classrooms; there was the feeling that really, the rector ought to have a larger stipend

and an increased car allowance. There was a strong desire to exceed the parish quota.

"The dear bishop would be so pleased," said Miss Elvina Smigley.

"I'm sure," was Mrs. Brimes' comment, "that we like to please the bishop, but we can't do everything."

Miss Smigley looked a little pained so the rector hastily spoke up.

"I saw the bishop only yesterday, and he said he did not think there was a parish in the diocese that worked harder than ours."

"He should tell that to St. Gollux's," snapped Mrs. Brimes. "Always having suppers and raffling things off! That's how they get their money."

"I don't see why we couldn't have a few raffles ourselves," boomed Colonel Nightwine. "Never saw any harm in an innocent little raffle."

Miss Smigley looked a little shocked.

"Oh, Colonel Nightwine," she urged. "The bishop does not approve of raffles."

"Bet he never won anything," said the outspoken Colonel.

"Oh, he did," cried Miss Smigley, and then she blushed and looked uncomfortable. "Of course it was before he was made a bishop."

"I'm glad to hear it," was the Colonel's instant answer. "Of course I don't approve of gambling, never did, but there's no harm in having a little money on a horse."

For a moment the rector wondered whether the parish had not gambled overmuch when they elected Colonel Nightwine to serve on the vestry.

"I know there's so many things nowadays," said Miss Smigley. "I often wonder what dear grandfather would have said."

"My dear lady," the Colonel told her. "Your grandfather was a pillar of this church. I can remember when he cuffed my ears for giggling in church. But where the church was concerned, he never stinted."

Miss Elvina beamed.

"Oh, that was so like grandfather. I'm sure he would have wanted a new carpet."

"Yes," said the practical Mrs. Brimes. "But however would he have paid for it."

"Grandfather was always the first to help. He would have put his hand in his pocket and pulled out a hundred dollar bill and said, 'Start a fund.' And though I don't carry hundred

dollar bills I can write a check, and I will as soon as I get home."

"Good for you, Miss Elvina," shouted the Colonel. "I'll match it."

It was astonishing how these two offers transformed the situation. Mrs. Brimes said she was sure the guild would do something and they would trust in the Lord.

The Colonel said he still thought there was nothing like a good raffle but hastily added that it was even better to follow Mrs. Brimes' advice. (Miss Elvina had looked so reproachful.) The rector was delighted at this happy release from the problem of a new carpet.

"I think Colonel Nightwine is a stimulating person," he told his wife that night.

"Stimulating?" she smiled. "What an odd word."

"Well, perhaps that's not what I mean. Anyway, our meetings go so much better when he's there."

Taking Stock

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

At this time of year many companies are holding their annual meetings when they hear annual reports, and make plans for the future. Parishes hold annual meetings to hear reports on the year past. These reports are important and significant.

There is a kind of stock-taking, however, which cannot be put into statistics and figures. This is concerned with intangibles but it is all the more important because of that. A parish needs to ask itself if it has grown in its appreciation of the worship of God. Are more people reading the Holy Scriptures with reverent attention? Are people saying their prayers with greater fervor? Are its members kinder, and more helpful? Are parishioners examining their conscience more carefully, and confessing their sins to God, and making an earnest effort to advance in holy living? Do they exhibit a wider Christian charity?

These are the basic questions, because they are concerned with the real life and work of the Church. And the answers to these questions cannot be shown in charts and graphs. But our stock-taking is incomplete unless we ask the questions. How would you answer them for your own life?

**BOMBED CHURCHES
TO BE AIDED**

★ A committee of eight clergymen to "aid bombed Christians of the South" has been formed by the Fellowship of Reconciliation.

A spokesman for the religious pacifist organization said the committee will seek funds to help rebuild bombed churches and to aid congregations and groups that have been the victims of "economic and physical reprisals because of their participation in the struggle against segregation."

Committee members are George A. Buttrick, Harvard Memorial church, Cambridge, Mass.; Methodist Bishop Matthew W. Clair, Jr. of St. Louis, Mo.; Bishop W. Appleton Lawrence of Western Massachusetts; Dr. Edwin T. Dahlberg, St. Louis, former president of the American Baptist Convention.

Also, Elmer A. Fridell, New York Baptist pastor; Dr. Henry Hitt Crane, Central Methodist church, Detroit; Prof. John Oliver Nelson of Yale Divinity School and Prof. Paul Scherer of Union Theological Seminary.

**CITY MISSION
FOUNDER DIES**

★ Mrs. John F. Shepley, 86, died at St. Louis, March 14. She was the daughter of Mr. and Mrs. Ethan Allen Hitchcock and was born in China. Her father served as Ambassador to Russia, and later as Secretary of the Interior in the Cabinets of Presidents McKinley and T. Roosevelt.

Following Mr. Shepley's death in 1930, Mrs. Shepley at the behest of Dean William Scarlett, soon to become Bishop, became interested in the work of the Woman's Auxiliary and served six years as diocesan president. Following a trip to Boston where she observed the work of the Episcopal City Mission she organized the St. Louis Episcopal City

Mission Society to strengthen the work of the ministry to city institutions, and served for twenty years as its president.

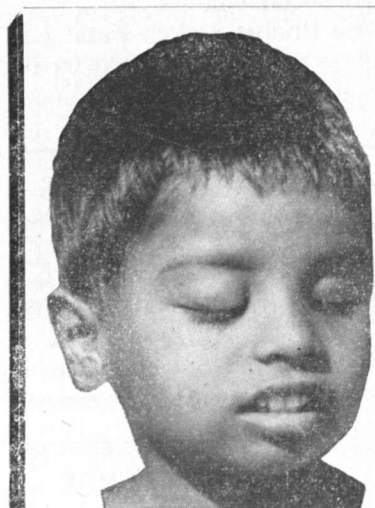
**CONFERENCE CENTER
PLANNED IN OHIO**

★ Bishop Burroughs of Ohio, in his convention address, stressed the need for a conference and retreat center.

"Our need", he told the delegates, "is for a small center where, in the words of a New York rector, 'away from the distractions and preoccupations of our fast moving urban existence, group after group can retire to realign their spiritual perspectives.' I have sought advise not only from the Bishops of Erie and Southern Ohio but also from Indianapolis, Western New York, Pennsylvania, Bethlehem, Western Massachusetts, Con-

necticut, West Virginia, Alabama and Central New York. All of these dioceses now operate such centers. There are many more, of course, throughout the Church. I have learned of all the pitfalls but I have also observed the advantages which I covet for the use of our people. Needless to say every department of our diocesan council is eager for this project to succeed.

"Since we seem unable to solicit privately suitable gifts for this purpose, a united appeal to the entire constituency of the diocese seems to be the only way to secure such a center or at least to advertise our requirements. I cannot believe that the people of Ohio are less interested in the welfare of their Church and less generous than are those in other areas. I believe that once they know the need, they will respond."



NEEDED:

**SOMEONE TO LOVE
A BLIND CHILD**

TO BE A CHILD is to believe in love . . . to believe that God will help you grow up strong . . . to believe that tomorrow you'll know how to care for yourself. But to a *blind* child in darkness and poverty the most important thing in the world is to have someone's love.

In the name of Jesus Christ who loved the children and opened the eyes of the blind the JOHN MILTON SOCIETY is helping to feed, clothe, educate and care for blind children in 33 Christian Schools in Africa, the Middle East and Asia. But

there are hundreds more blind and destitute children we know of who need someone's love and Christian care. Only you can bring hope to their tragic lives. Won't you pray for our work and make God's love real to a blind child by your gift?

Help for the blind children of the world is only one of the many services to the blind at home and overseas which the John Milton Society carries on as the official agency of the Churches of the United States and Canada. Your contribution in **ANY AMOUNT** is desperately needed.

**JOHN MILTON SOCIETY
FOR THE BLIND
160 Fifth Ave., New York 10, N. Y.**

In gratitude for my sight, I gladly enclose \$..... to be used in your World Missions to the Blind.

Name _____
Address _____
City _____ State _____ W-1

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PACIFIST FELLOWSHIP CONFERENCE

★ The Episcopal Pacifist Fellowship will hold its annual mid-west conference at Orleton Farms, near Columbus, Ohio, on May 3rd and 4th.

Speakers are to be the Rev. John Yungblut of Waterbury, Conn.; Charles R. Lawrence, president of the Fellowship of Reconciliation, with which the Episcopal group is affiliated, and the Rev. J. Nevin Sayre who will report for the International Fellowship of Reconciliation.

SAN JOAQUIN SHOWS REAL GROWTH

★ When Bishop Walters became bishop of the district of San Joaquin thirteen years ago there were thirteen parish clergy. Now there thirty-two working full time.

MISSIONARIES RETURN TO THEIR POSTS

★ Catharine C. Barnaby has returned to Liberia after a furlough where she has resumed at the House of Bethany in Robertsport, Cape Mount.

Harriet H. Keefer has returned to Eagle, Alaska, where she is a public health nurse, and the Rev. Charles R. Matlock Jr. has returned to Baguio, Philippines. Both have been on furlough in the United States.

BISHOP EMRICH IN VIRGINIA

★ Bishop Emrich of Michigan is to be the preacher at the service which will open the annual council of the diocese of Southwestern Virginia, held in Staunton, May 7-9. He is also to be the speaker at the banquet held in connection with the meeting.

CHURCHES TO STUDY AFRICA

★ The division of studies of the World Council of Churches is making five studies in Africa as a part of the current study of "Our common responsibility towards areas of rapid social change."

The Phelps-Stokes Fund has made a grant of \$35,000 to aid the study.

RELIGIOUS FREEDOM COVERS WIDE AREA

★ A group of ministers in Allentown, Pa., have protested to the school board that dancing instruction in public schools violates religious freedom.

Other ministers took the other side, including the Rev. Arthur Sherman, rector of the Mediator, who said that dancing is encouraged in his parish house.

GILLESPIE LEAVES ST. ALBAN'S

★ The Rev. David Gillespie has resigned as assistant at St. Alban's parish, Washington, D.C., to accept the rectorship of St. James, Skaneateles, N. Y.

THE PARISH OF TRINITY CHURCH Rev. John Heuss, D.D., r

TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.
ST. PAUL'S CHAPEL
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Rev. C. Kilmer Myers, v
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THE WITNESS — APRIL 11, 1957

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MISSION CENTERS GET DRUGS

★ Thanks to a Boston clergyman and pharmaceutical samples to doctors, missionary medical centers in remote parts of the world are receiving a steady supply of drugs ranging from vitamins to the newest antibiotics.

Responsible for the drug shipments is the Rev. Leicester R. Potter, Jr., chaplain of the Massachusetts Memorial Hospitals. About six years ago he came to the conclusion that too many valuable drugs, supplied to doctors by pharmaceutical houses, were landing in the physicians' wastebaskets. So he decided to see that they reached missionary hospitals which sorely need them.

He contacted the board of commissioners for foreign missions of the Congregational Christian Churches which agreed to distribute the drugs.

Word got around of Mr. Potter's undertaking and his office became deluged with jars, bottles and vials. Soon doctors began adding damaged surgical instruments which could be repaired or parts of which were usable. These, too, were sent to the mission hospitals.

The Rev. Crawford Brown, rector of an Episcopal church in Dorchester and a former missionary in China, heard about the project and arranged for drugs to be shipped to a hospital in Fort Yukon, Alaska.

For four years, three of Mr. Brown's parishioners, one a doctor, checked out the drugs, packed and mailed them; and the church bore the whole expense. Eventually the job became too big and expensive for the one church, so Mr. Potter went to the missionary board and in 15 minutes the board "was begging us for everything we could give them," he said.

Drugs have been shipped to Africa and the Philippines and more will soon be on the way to these and other far-flung medical facilities operated by the Congregational Christian Churches, Mr. Potter said.

The drugs, Mr. Potter carefully pointed out, are not handled haphazardly, but each item is checked carefully by physicians before shipment and on receipt, to make sure they are uncontaminated and have not lost their potency.

"In many instances," he said, "the missionary hospitals are getting the most recently developed drugs that might not ordinarily find their way into such remote places for many years, if at all."

BISHOP JONES HITS PROPOSED BILLS

★ Bishop Everett Jones of West Texas criticized pro-segregation bills pending in the Texas legislature. He is also president of the state's council of churches.

"Equal rights for all men is God's plan, not just that of the U.S. Supreme Court," he declared.

RETIREMENTS AT VIRGINIA

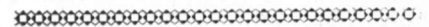
★ The Rev. Reuel L. Howe, professor of pastoral theology at Virginia Seminary, has been given a year's leave of absence. He is to organize a training center for pastoral work at Christ Church, Cranbrook, Michigan. It is planned to make the center a place where clergy can get additional training in this field.

The Rev. Carleton Barnwell,

director of promotion at the seminary, is to retire this summer and will be succeeded by the Rev. J. N. McCormick, now chaplain of St. Stephen's School, Austin, Texas.

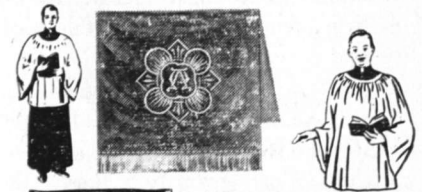
REACHED AGREEMENT IN HUNGARY

★ The Budapest radio reported April 2nd that an agreement had been reached between the Hungarian Peace Council and leaders of the Reformed and Lutheran Churches for increased participation of the Churches in the peace movement.



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BOOKS...

Kenneth Ripley Forbes
Book Editor

A Greek-English Lexicon of the New Testament and Other Early Christian Literature.
University of Chicago Press,
\$14.00

It is a long, long mark in favor of the Lutheran Church, Missouri Synod, that it made possible the preparation and publication of this book—the greatest New Testament lexicon ever published. When that Church celebrated its centennial, some years ago, the generous members contributed more than was expected, and so a question arose as to the use to be made of the surplus. Professor Arndt of Concordia Seminary, we have been told, arose and said that the greatest need of English-speaking theological students was an up-to-date Greek lexicon; and that the best lexicon was Bauer's; and that the publication of an English edition of Bauer would be most welcome. These same generous people have placed us all in their debt by providing the book desired.

Dr. Arndt gave half-time for several years, while his colleague, Professor Wilbur Gingrich of Albright College gave full time; the University of Chicago Press undertook the publication, and here at last it is.

The typesetting and format are perfect—the type was set at the Cambridge University Press in England. Moreover, the author himself, Dr. Walter Bauer, and others, have contributed additional material, so that the book is even better than the fourth German edition upon which it is based.

The book should be a marvelous help to seminary and college students reading the Greek Testament, and to clergy and others who once had Greek but have grown a bit rusty, and—especially—to those who have “kept up” and still read their Greek New Testament. I should not be surprised if a revival

of Greek New Testament study were to result from this magnificent fresh start.

—F. C. Grant

The Children's Book of Common Prayer by Virginia Cramp.
Exposition Press. \$3.00

This Book by Virginia Cramp is an endeavor to translate the words of the Prayer Book to meet the need of a child's comprehension and understanding. Such an undertaking presupposes a vast knowledge of this great treasury of the Church's faith and teaching, and also would presuppose a rather extensive acquaintance with the minds of growing children and their spiritual needs. It is interesting to remember that the national department of Christian education faced the question of a children's edition of the Prayer Book and decided against a retranslation. It was wisely felt that it would be best to keep the words of the Prayer Book and have commentary material and illustrations.

Miss Cramp may succeed in providing words that children can understand but one would question whether in the process she does not seriously change what the book is trying to convey. Contrast these two sentences:

“The Lord is in His Holy Temple; Let all the earth keep silence before Him”.

“The Lord is in His Holy Church; Let everyone be quiet when he is with Him”.

The first is magnificent to hear, fills the child with a sense of trans-

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cence and imminence and implies the universal. The second in contrast, is self-conscious and awkward, and really doesn't end up saying the same thing. The child may intellectually grasp the second, but he is grasping a distortion of the words of the Prayer Book and not the true meaning.

There are other unfortunate changes which will be obvious at once in going through this volume. The Lord's Prayer on Page 5 goes far astray from the content of that great prayer. To mention just one phrase, “May your kingdom become known to us”, is simply not what “Thy kingdom come” actually means.

Questions of children about specific words may be dealt with adequately without retranslating the Prayer Book. Indeed the words of this great book become intelligible and acceptable to children if they grow up participating in the worship of the Church and if their experiences within the parish confirm its truth.

—James A. Paul

Dynamics of Faith, by Paul Tillich.
Harpers. \$2.75. World Perspectives Series.

Considering that this series is aimed at an intellectual audience, perhaps mostly those outside the Christian fold, one might expect the Professor to repeat what he has said elsewhere, in somewhat simpler terms than usual. He does not. The material will be another fresh revelation for “insiders” and the bland difficulty of his style should at least fill “outsiders” with awe.

—H. McCandless

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BACKFIRE

Alfred Goss
Layman of San Mateo, Cal.

The summaries you published of the addresses made by three of the delegates to the Church of South India offered an interesting and instructive contrast. They all saw the problems of poverty and hunger, but the two ministers saw much more.

They somehow were able to see into the hearts of the people, and I believe their visit was an enriching experience for them and for all the people they met. Bishop Lichtenberger confesses the gaining of a better understanding of what a bishop in the Church of God was meant to be. The Rev. Mr. Day was touched by the faith of the people who gave of their poverty and was impressed by the great witness for Christ that they are giving to their non-Christian neighbors.

Mr. Morehouse, like so many of us, was only able to see the outward things, and he liked nothing that he saw. I do not criticize him, indeed I admire his perfect frankness. He just did not have the power to see into people.

This power is one that comes only through great love that makes matters of color, race, and differences in customs of small matter. Spiritual leaders that have this power to see are the hope for the future. The issues of peace, Christian unity, and all that goes to make a better world depend on our being able to grasp these problems by the handle of love, for only by that handle may they be borne.

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Luther D. White
Layman of Waterford, Conn.

There are some problems which affect the Church no less than the world outside. One of these is the growing menace of inflation. The ordinary person realizes that the cost of the necessities is continually advancing. Even President Eisenhower has called attention to the dangers of inflation without suggesting a practical remedy.

The Church itself as well as the clergy are victims of inflation. Every item purchased is costing more. People of moderate or fixed incomes are particularly affected. The only feasible remedy would seem to be strict price controls such as we had in World War II. The present period of "cold war" seems to call for wartime controls. This is particularly true inasmuch as huge government spending for the army, navy and air force seems to be a primary cause of the increase in prices.

At any rate, steps of a positive sort must be taken to prevent hardships on the part of persons of moderate and fixed incomes. Otherwise the traditional American standard of living is headed for a severe decline. Clergymen should see the handwriting on the wall so far as it affects them and their churches and exert their influence accordingly.

A. F. Gilman
Layman of Palatine, Ill.

The Rev. Charles S. McGavern has written a very good letter about



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the Common Cup (March 14). It seems to me in a case of this kind we ought to put our trust in the Lord. My father was an Episcopal minister in one of the Church's missions back in the days when epidemics of diphtheria and small pox were a common occurrence. He put his trust in the Lord and insisted on visiting his people in spite of the opposition of the doctors. There never was an ill effect from his contacts with his people. Of course he aired all his clothes after each visit and took such common sense precautions as he knew about.

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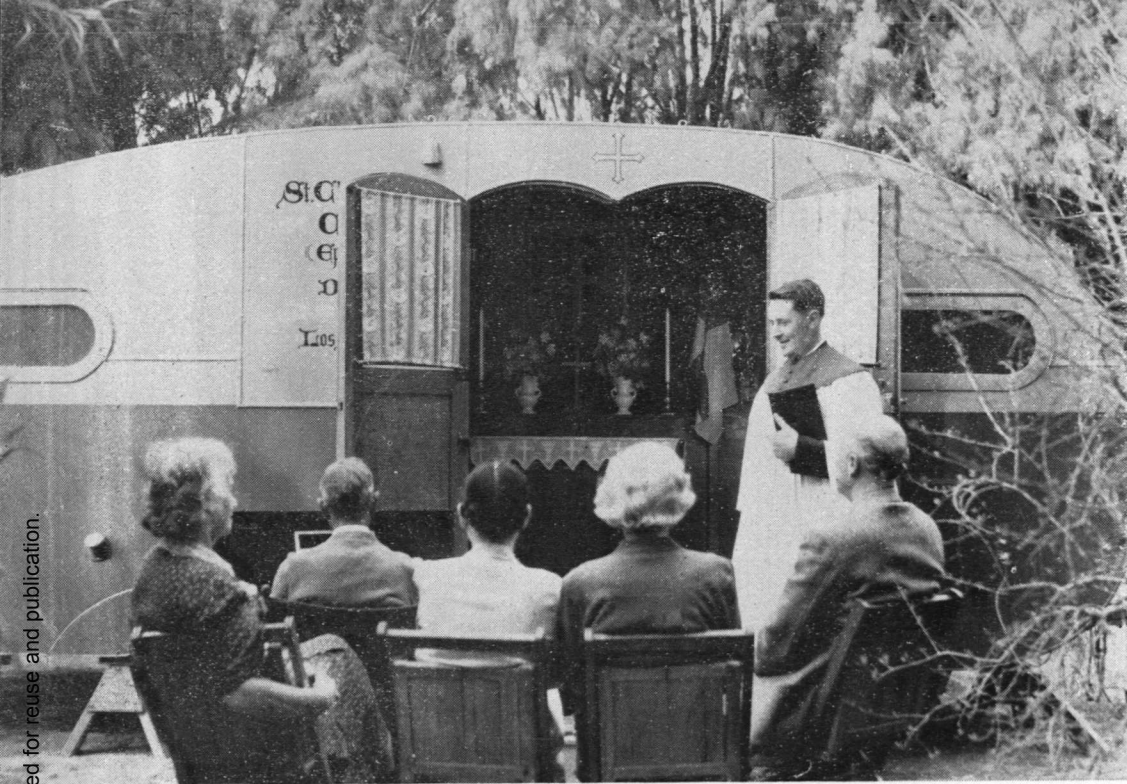
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The Episcopal Church must be alert to the times and find ways to carry the ministry of the Church to a growing, moving America. One of the most practical and effective ways to take the Church to the people is to do it with Chapels on Wheels. This is not just theory! This kind of mobile ministry has worked with great results in the Missionary District of North Dakota, in the Diocese of West Virginia, in the Diocese of Southern Ohio . . . and in many other places.

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