

The **+** WITNESS

MAY 4, 1961

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THE ASCENSION: — a Primitive by Castera Bazile of Haiti

CIVIL AND SOCIAL DISOBEDIENCE

Cover

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.

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For Christ and His Church

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SERVICES

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Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

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Story of the Week

All Anglican Churches in Africa Now Free Says Archbishop

★ Thousands of worshippers packed Namirembe Cathedral at Kampala, Uganda, to witness the formal inauguration of the new Anglican province of Uganda and Urundi and the installation of Leslie Brown, former Bishop of Namirembe, as the first Archbishop of Uganda.

Officiating at the rites was the Archbishop of Canterbury, who declared that now "the Churches of the Anglican community throughout Africa, from north to south, are free."

"They are," he added, "self-governing, self-directing provinces held together no longer by any form of control from England, but entirely and only by a common trust in God."

In the solemn procession entering the cathedral for the inauguration ceremonies were, besides Dr. Fisher and Dr. Brown, Archbishop Joost de Blank of Capetown; William J. Hughes, Archbishop of Central Africa; and Leonard J. Beecher, Archbishop of East Africa.

During his address, Dr. Fisher, who was on his last overseas tour prior to resigning from the primatial see on May 31, said all Africa was in a "ferment of change" as accepted standards of order and freedom were challenged, defended, modified or overthrown. Reviewing the African scene, he said:

"One country after another

in Africa has gained or is gaining its independence — Ghana, Nigeria, Sierra Leone, Tanganyika. Others are still in the travails of rebirth. Uganda has its own internal conflicts of interests not yet solved, but, as I believe, these are ready for a happy solution if all will let goodwill silence their fears.

"Kenya and Central Africa are in uneasy conflict, but with no barriers that patience, restraint and regard for others cannot solve. The Congo is snatching at an independence it does not know how to use and falling into the dreadful horrors of civil disorder and violence. South Africa has a political system sincerely defended by Christians of one Church but condemned by others as un-Christian."

Posing the question, "Why should Africa's political and social evolution breed so much bitterness and hostility?" he said the reason could be summed up in one sentence — men quarrel and fight because they do not understand what is meant by the fullness of life.

Urging this congregation to join in building the life of the new Anglican province, Dr. Fisher asked them not to let the Devil or the world tempt them to doubts and hesitations, fears and quarrels. He said that "with faith I send you to the life that lies before you."

During a press conference on the eve of the inauguration rites, he was questioned regarding the role of religion in politics.

He replied that "religion cannot keep out of politics because this is all part of life." But he stressed that the part religion should play in politics is solely that of measuring actions by Christian standards.

"It would be a dangerous thing," he said, "for religion to meddle actively in politics. While religion should exercise an influence in politics, as it exercises an influence on life in general, it would be wrong for it to exert a political influence. The Church should not pull political strings."

The Archbishop said that during his visit to the Uganda Protectorate he had talks with leading Roman Catholics as well as Anglicans and Protestants. "I found," he said, "that all were unanimous on the need to break down the barriers of hostility and rivalry."

EDMONTON ELECTS NEW BISHOP

★ Bishop Gerald Burch, suffragan of Edmonton, Canada, has been elected diocesan to succeed Archbishop Howard H. Clark, now metropolitan of the province of Rupert's Land. Archbishop Clark is also primate of the Church in Canada.

Among the half-dozen nominated for the office was Bishop Ambrose Reeves of Johannesburg, South Africa, recently expelled from that country.

Immigration Laws Sharply Hit At Church Conference

★ Sharp criticism of this country's immigration law was voiced in a "summary of concerns" adopted by Church workers who participated in the national consultation on immigration policy in the U.S. meeting in Washington, D.C.

"We are critical and ashamed," the statement said, "of the present basis of our quota system resting upon the national origin of our white population as per the census of 1920."

The two-day consultation was co-sponsored by Church world service and the department of international affairs of the National Council of Churches. The findings do not constitute official council policy, but are "referred to the churches for study."

A large delegation of Episcopalians, headed by Bishop Warnecke of Bethlehem, attended the conference.

"While recognizing the limitations imposed by our economy and related factors to absorb an unlimited number of immigrants," the statement declared, "nevertheless we feel that the thrust of our basic law neither adequately reflects Christian concern nor furthers our national interest responsibly."

The statement added: "In particular, we are critical and ashamed of the present basis of our quota system resting upon the national origin of our white population as per the census of 1920, and strongly urge the abandonment of that system or a drastic revision of it in a direction which will exclude any racial or regional discrimination among those who seek to enter our land. In addition, we believe that the same standard of justice which is

applied to native born Americans should also be applied to naturalized Americans."

The statement was drawn up following a study by the consultation leadership of the findings of five of its workshops on various aspects of U.S. immigration laws and problems of migration, overpopulation and allied subjects by national Protestant experts, lay and clergy.

Vote for the statement was virtually unanimous among the 160 voting delegates. There was one "no" — E. Raymond Wilson of the Friends committee on national legislation, who said he was sympathetic with the consultation study but viewed the findings as "too general" — and one abstention — the Rev. Harold Haas, executive secretary of the United Lutheran Church in America's board of social missions, who said he had "no quarrel with the direction of the thought" but disagreed with the procedure of adoption.

The consultation received a message of best wishes from President Kennedy in which he expressed his interest in being informed of the results of the discussions.

"Consultations such as this," the President said, "focus attention upon an issue that is important to both our international standing and our national self-respect."

Paul C. Empie, executive director of the National Lutheran Council, urged that the country's immigration laws be re-examined "to retain much that is good but revise those parts which are neither relevant nor constructive."

Church members, he said, are concerned with immigration policy both as "American Christians" and as "Christians."

As American Christians, he said, they wish U.S. policy "to be in harmony with good stewardship of this nation's resources for the benefit of all mankind." As Christian Americans, they do not wish regulations which "downgrade the status of other peoples or go against our own concepts of right and justice," he said.

Earlier, the delegates heard an address by National Council President J. Irwin Miller, who noted the "desperate urgency" in making resettlement possible for the suffering and homeless people who look to the United States for haven.

Under Secretary of State Chester Bowles told the gathering: "Foreign aid, no matter how massive, will not buy for us the loyalty of any nation . . . The primary, all-important objective of our assistance program can be simply stated: It is to help new and struggling nations create conditions which offer their people the steadily expanding measure of justice and opportunity which is essential to political stability and a free society."

Two New York Congressmen addressing the consultation called for a more liberal immigration policy.

Sen. Kenneth B. Keating (R.-N.Y.) said a "positive" immigration policy would have a great impact on U.S. foreign policy.

Rep. John V. Lindsay (R.-N.Y.) proposed legislation enabling this country to admit 10,000 refugees a year, "regardless of where they come from."

JOHN BIRCH SOCIETY HIT BY SAYRE

★ Dean Francis B. Sayre of Washington Cathedral attacked the John Birch Society, in an address to cathedral deans meeting in Houston. He declared that it does violence to Christian faith and the American way of life.

Wilks Fund of Morristown Parish Makes Grants to Projects

★ The Wilks Fund of St. Peter's Church, Morristown, N. J. made grants of \$33,950 from 1960 income it was announced April 12th by the Rev. S. Hughes Garvin, rector. Grants are made annually from a million and a quarter bequest made to the church by Sylvia Wilks in 1952.

Recipients of this year's grants totaled 15 in number out of a total of 28 considered. Garvin stated that \$10,750 or 32% is to be distributed among recipients in the community, the diocese and state.

Two candidates for holy orders will receive an aggregate of \$5,750 for seminary training. The rector's fund has been allocated \$1,500. Two local agencies will receive grants totaling \$2,500: the Neighborhood House, \$1,000, and Mt. Kemble Home, \$1,500. A grant of \$1,000 was made to the Youth Consultation Service of the Newark diocese.

In the national category four commitments were made from the 1960 income, the largest being \$5,000 to the Church of St. Matthew and St. Timothy in New York (see page 9 this issue). These funds will be used in connection with the construction of a neighborhood center in a tenement area. When St. Matthew's and St. Timothy's completes this facility it will be able to provide recreation for 200 children daily as well as quarters for a housing clinic, meeting rooms and other facilities.

To aid the building program of St. Martin's mission of Pittsfield, Maine, which is presently conducting services for its 115 communicants in a local funeral chapel, a grant was made of \$2,000. In the educational field, the College of Preachers,

Washington, D. C. was allocated \$100 for post-seminary training and Virginia Seminary is to receive \$2,000 for an educational purpose to be determined by the Seminary.

Among the international grants, three of the sums are for educational purposes. Agricultural Missions, Inc. was allocated \$1,000 to conduct landlord-tenant consultations in various under-developed countries. Cuttingham College and Divinity School of Liberia is to receive \$3,000 for its school of agriculture. The Missionary District of Haiti will be the recipient of \$7,500 to be used for various purposes by the College of St. Pierre, which is one of the outstanding educational institutions in the country. Also receiving grants are the Diocese of Tokyo, Japan, and the Rev. Faik Haddad of Jordon. The \$1,000 allocated to the diocese of Tokyo is a contribution to the building fund for the erection of a simple building containing diocesan offices and meeting rooms. The Rev. Faik Haddad's grant is for the purchasing of an automobile necessary in his ministry to his parishioners, who are scattered over a considerable area.

PARISHES SET UP NEW CHAPLAINCY SERVICE

★ The Protestant chaplain's committee for east midtown hospitals, New York, announces the appointment of the Rev. Carleton J. Sweetser as executive chaplain. He will have charge of the work in the New York Hospital, Memorial and the Lenox Hill Hospital.

For more than ten years, clergy from nearby parishes have gone into these institutions on regular schedule, taking the time from their parish

work or their days off. This work will continue, and the executive chaplaincy will make it more thorough and more continuous in the case of patients hospitalized for a long period.

This is one of the first instances in New York where an informal inter-denominational group has set up a full-time chaplaincy for voluntary hospitals. The churches and individuals supporting the venture are: the Bishop of New York and the following Episcopal churches: the Cathedral, St. James', St. Bartholomew's, the Epiphany, Holy Trinity, Heavenly Rest, St. Thomas, and the Resurrection; the following Presbyterian churches: Brick, Central, Madison Avenue, and Fifth Avenue; Christ Methodist Church, All Souls' Unitarian Church, Park Avenue Christian Church, and Central Park Baptist Church.

Sweetser is a graduate of the University of California and the General Theological Seminary. After serving in Christ Church, Poughkeepsie and St. Timothy's Church, Bishop, California, he became a chaplain at Bellevue Hospital, and is at present associate director of the division of laymen's work of the National Council.

GERMANS WORK ON CATHEDRAL

★ A group of young Germans are to work on England's Coventry Cathedral this summer, wrecked by bombs in world war two and now being rebuilt at a cost of \$3-million. They are members of Action for Reconciliation which was organized in Germany following the war.

The group has already restored a church in France, built a youth center in Holland, a community center in Israel, and an international center in Greece. It also was responsible for establishing a complete farm in Norway.

Students Have Role in Unity Movement Says Bishop Pike

★ Speaking at the Episcopal Foundation at the University of Minnesota on April 18, Bishop James A. Pike of California summed up his hopes for unity of the contemporary Christian Church. The Bishop was joined by four campus chaplains who questioned him on problems of unity and added comments of their own. The five men represented Christian groups involved in a possible four-way denomination merger — Episcopalians, Methodists, Presbyterians, and the United Church of Christ.

Although the present disunity in the visible Church “makes a very poor show of it” Bishop Pike said that within the unified body, now barred from ministering to other denominations would have the power to do so — after certain formalities. He said the basic problem of unity is to recognize the “non-essentials of the faith”, and not let them hold back the ecumenical movement — that movement which would make whole the body of Christ as seen in his Church. Within the unified Church, there would remain at least as much freedom of liturgy and policy as now exists within the individual denominations, and as long as there is room for discussion within Christianity, there is no reason any Christian Church — Episcopal, Protestant or Roman need be left out. The only barrier to unity would be a theological decision that the “essentials” of the denominations are unreconcilable, he said. As long as canon law is not violated, the bishop said, clergy should be willing to work toward unity. “Visible unity is the Lord’s will.”

In answer to a later question,

Bishop Pike said campus religious foundations and students have a basic role in the unifying movement. They have a chance to take a part in a living ecumenical experience, carrying into their Churches a new tone of ferment and malcontent that fosters a “holy discontent”. It will be easier for them to aid the move toward unity because they are “less in the rut from which they came”.

The bishop opened his comments with references to the “increasing interchanging of thought between Jewish and Christian traditions”, and the “increasing recognition of what has been true” about the Jewish character of Christianity. “Every Christian heresy is a case of Christianity losing its Jewishness . . . it is the recognition of this heritage that keeps us Christian.”

On the other side of the coin, Pike said that Jews are finding an increasing place for Christ in their lore. Until now, “the way Christianity acted made it impossible for them to know Jesus Christ, our Lord.” The Bishop quoted Martin Buber, noted Jewish theologian, as saying Christ partakes of the Messianic spirit. — “That is not enough for a Christian, but it is a long way for a Jew.”

The panel discussion was chaired by the Rev. H. Augustus Guiley, chaplain of the Episcopal Foundation and was attended by students and faculty of the University of Minnesota, clergy of the diocese, patrons and members of the board of trustees of the foundation. Attending also was the president of the University, O. Meredith Wilson; Dr. Henry Allen, co-

ordinator of religious activities at the university, members of the council of religious advisors of the university; The Rev. Canon L. M. Wilmot, warden of St. John’s College, Winnipeg; and Philip F. McNairy, Suffragan Bishop of Minnesota.

After the panel discussion, Bishop Pike answered questions for clergy and students: Anyone who practices discrimination solely on the basis of race, creed or color, he said, is not true to either the basic democratic or Christian postulates. He “fully supports” open housing policies and anti-bias clause groups, both on and off the campus.

CEYLON CHURCH MERGER DISCUSSED

★ The proposed Church of Lanka in Ceylon — comprising Anglicans, Baptists, Methodists and Presbyterians came under fire when the convocation of Canterbury met on May 1.

A majority report issued jointly by committees of the convocations of Canterbury and York expressed the belief that, despite certain anomalies, the Church of Lanka will be “a true part of the universal Church, holding the Catholic faith and possessed of an apostolic ministry of bishops, priests and deacons.”

However, a minority report took a critical view, foreseeing the disappearance of the Anglican communion in considerable areas of the world should the proposed new Church be approved and similar union plans adopted elsewhere.

The minority report also questioned whether unification rights would, in fact, confer holy orders, as the majority report contended. In addition, it expressed concern over the fact that two of the Churches involved in the Ceylon plan favor the ordination of women.

COMMUNITY OF FEAR

By

HARRISON BROWN

JAMES REAL

A PAMPHLET PUBLISHED BY THE CENTER FOR THE STUDY OF DEMOCRATIC INSTITUTIONS, WHICH IS NOW THE MAIN ACTIVITY OF THE FUND FOR THE REPUBLIC. ONE OF THE AREAS OF STUDY IS WAR IN RELATION TO DEMOCRATIC INSTITUTIONS. THE WITNESS IS RE-PRINTING THE STUDY IN ITS ENTIRETY OVER A NUMBER OF WEEKS.

Deterrence and Stability

The Spread of Nuclear Military Technology

THE United States is at present apparently committed to a policy of not striking the first blow in an all-out nuclear war. Even were this not our strong moral position, in the situation toward which we are heading it would be a strong practical position. It is doubtful that we will know accurately the geographic locations of most Soviet ICBM sites. Were the United States, in a first strike, to destroy only a fraction of the Soviet missile bases, those remaining could be launched to create a devastating retaliatory attack.

It is widely recognized that the Soviet Union could have an enormous advantage in launching a first strike against the United States. Committed as she is to a policy of not striking first, the United States has attempted to build up a deterrent force, or second-strike capability, which is aimed primarily at the large cities and industrial complexes of the Soviet Union. In theory, so long as the Soviet leaders believe that the major Russian cities would be utterly destroyed in the event of a strike against the United States, they would not dare launch the attack.

In the days when both the U.S. and the U.S.S.R. relied upon delivery by airplanes, when warning times were relatively long, threats of massive retaliation from our SAC bases could be believable to the Russians and, depending upon the amount of damage the Soviet leaders were

willing to sustain, could be effective. But the rapid upsurge in Soviet missile capabilities is creating a situation in which the threat of massive reprisal by the U.S. is rapidly losing credence.

The mainstay of our retaliatory force has consisted of strategic bombers located at SAC bases in various parts of the world. With the arrival of the missile age, in which warning times are short, those bases are quickly becoming extremely vulnerable to attack. The United States is forced to consider extreme stop-gap measures, such as the airborne alert, to protect its manned bomber capability. It is also engaging in crash programs designed to narrow the deterrent gap. Atlas and Titan intercontinental ballistic missiles are being built to be fired from hardened bases within our borders. The Polaris system, in which missiles are fired from long-range nuclear-powered submarines, is being urgently developed.

It would appear that the United States is entering a period of several years during which our strategic force will not in itself be an effective deterrent to a first strike by the Soviet Union. During this period, if war does not break out, factors other than relative deterrence capabilities will have played a major role in its prevention. These factors may range from the strong desires of the leaders of both East and West for peace to a conviction on the part of Soviet leaders that the

U.S.S.R. can attain its political and economic objectives without recourse to violence.

If we pass through the current critical period without war, then the fulfillment of our current major goals, coupled with Soviet reactions to our actions, will probably give rise to a situation in which both the Soviet Union and the United States possess powerful and invulnerable retaliatory missile forces. Some of these will be of the Polaris type. Others will be mobile and land-based. Still others will be underground in fixed locations.

A number of knowledgeable persons are looking forward to the establishment of such systems. (3) When neither nation can destroy the other's retaliatory force in a first strike, it is believed that there will be no first strike. Such a system is often looked upon as being a "stable" one—as distinct from the situation in which we are now involved.

In view of the fact that the combination of technology and international politics is leading us rapidly to the development of relatively invulnerable retaliatory systems, it is important that we examine factors which affect their stability. Can they really be stable? If they can, then in effect technology will have eliminated large-scale war from the world scene. Or is such a system basically unstable? If it is, and if we follow this path to its end, it is likely that we will perish.

The Spread of Nuclear Military Technology

IN THINKING of deterrent systems, we usually think in terms of the two major powers, the United States and the Soviet Union. Yet nuclear technology—and in particular nuclear military technology—is spreading. England conducted nuclear tests several years ago. More recently, France tested her first nuclear device. It is probable that nuclear military technology will spread to a number of additional nations in the course of the next twenty years.

A recent study (4) indicates that eleven additional countries are technically and economically able to embark on successful nuclear weapons

programs: Belgium, Canada, China, Czechoslovakia, East Germany, West Germany, India, Italy, Japan, Sweden, and Switzerland. Most of these nations are highly industrialized and either have operating reactors or arrangements for obtaining them.

Eight countries are cited as being capable economically, although more limited in technical competence and in scientific manpower than the countries in the first group. These include Australia, Austria, Denmark, Finland, Hungary, Netherlands, Poland, and Yugoslavia.

An additional six countries are viewed as probably being economically capable, although being appreciably more limited in industrial resources and scientific manpower: Argentina, Brazil, Mexico, Norway, Spain, and the Union of South Africa. It is difficult to see how any of these countries could achieve a successful nuclear weapons program within the next five years.

But when we view the situation from the point of view of the requisite capabilities, in principle there could readily be fifteen nations producing nuclear arms within a decade. Within twenty years nearly thirty nations could be in the nuclear bomb business.

Quite apart from their achieving independent nuclear military capabilities, nuclear arms will almost surely spread to other nations as the result of military alliances. Although the United States exerts nominal controls over all of its nuclear weapons, it has in effect placed them in the hands of its NATO allies. It is possible that the Soviet Union will eventually place weapons in the hands of certain of its allies such as China and North Korea and conceivable that she might later place such weapons in the hands of certain nations in Latin America, Africa, the Middle East, and Southwest Asia.

It is not at all unlikely that nuclear explosive devices, and the ingredients for making them, will eventually enter into international commerce. This will be particularly true if such devices are used on any appreciable scale for peaceful pursuits such as earth-moving.

Nuclear weapons are rapidly becoming less complicated, less expensive, and easier to manufacture. They are by all odds the least expensive means of killing and destroying. They can give smaller nations power for waging war which is out of all proportion to their true industrial power. Given such weapons, Cuba in principle could threaten the United States, or Turkey could threaten the Soviet Union—to be sure, not

3 See, for example, Oskar Morgenstern, *The Question of National Defense*, New York: Random House (1959).

4 W. Davidon, M. Kalkstein, and C. Hohenemser, *The N-th Country Problem and Arms Control*, Washington: National Planning Association (1960).

enough to annihilate, but enough to cause really serious trouble. For these reasons the pressures leading to the spread of nuclear weapons and of nuclear military technology appear to be too strong to be overcome in the absence of a forceful agreement between the present nuclear powers. There is no substantial evidence that this will occur.

A nuclear weapon, to be effective, must be delivered to a target. The complexities of long-range missiles are such that lags in missile technology will hinder the development of effective nuclear weapons systems in many countries. Shorter-range missiles, however, are less complex and are more likely to enter into international commerce. But even the longer-range missiles are becoming less complex and less expensive, and it may well be that missile technology will spread about as rapidly as nuclear technology. It seems likely that this will be true for China, the most threatening of the pre-industrial powers. In addition, there are other delivery systems which could be used; the submarine, for example, or more pedestrian methods — the sabotaging

ship or the "planted" valise—or more ingenious methods which cost little or nothing.

The spread of nuclear military capabilities will almost certainly decrease the stability of deterrent systems. The greater the number of nations that possess the capability of launching a nuclear strike, the greater the probability that there will be a strike.

The spread of nuclear military technology will greatly increase the complexity of deterrent systems. Thus, when China becomes a nuclear and missile power, or when we believe that she has become one, we must train our missiles upon the bases and cities of that country as well as upon those of the Soviet Union. And the Soviet Union will undoubtedly feel it necessary to deter China as well. In any event, as nation after nation arms—China, Japan, East Germany, West Germany, Yugoslavia, Spain, Argentina — we must make decisions as to whether or not we must establish systems to deter them. Are they potential enemies or friends? To what extent can they be trusted?

(Next week: *Accidental war and limited war*)

Call for Civil and Social Disobedience

By John R. Purnell

*Curate, Church of St. Matthew and
St. Timothy, New York*

WITNESSING FOR CHRIST IN A GOD- LESS WORLD MUST MEAN DIRECT AS- SULTS UPON THE RAMPARTS OF PRIVILEGE, OPPRESSION AND GREED

THE Church finds itself today preaching the gospel of Jesus Christ in a society which flatly denies its truth and its relevance and does not really want to hear it. We hear it said that one great problem is communication, the fact that theological language and categories of thought have very little meaning to a generation whose collective mind is shaped by the ways of thought of science and technology. And this is indeed a genuine, urgent problem for the Church. But the far more important fact confronting us is hardness of heart, the moral sin of pride. We must never, in the Church, be talked into believing that if only we can make the ancient faith easy to understand in reasonable and attractive

and up-to-date language our task will be done and the world will rush to fall at the feet of the Saviour.

There are millions of people who will not be able to understand Aquinas and Temple and Mascal and the Nicene Creed, who will not be adept interpreters of the Bible. But they know well enough what our Lord means by love and mercy and justice and pureness of heart. They know well enough the changes of attitude and of life that he asks of us, the sacrifices that are the lot of everyone who follows him, the utter dependence on him alone which is the necessary condition of salvation. The masses of people in our time do understand the simple gospel of Jesus

Christ. The trouble is that they do not want it, or him. They need not so much understanding as faith, the experience in their hearts of the crucified, risen Saviour — but their hearts are hardened against him by their insensate desire for riches and the pleasures that riches can buy, and by their pride in their supposedly self-sufficient intellects. Pharaoh knew full well what Moses meant and what God wanted. The trouble was not a failure by Moses to make himself clear. The trouble was Pharaoh's hard heart. And the hard hearts of men are still today the chief obstacles to the love and will of God. About this let us make no mistake. Let us not be deceived by humanism under a Christian veneer into thinking that the roots of alienation from Christ today lie in man's understanding. They are now, as always, in his will, in his heart.

Half-Hearted Belief

NOW some will say that these are mere truisms. And so they are — or ought to be. But I have the uneasy feeling that some of the clergy and many of the laity in the Episcopal Church only half-heartedly believe them, and like neither to preach them or to hear them preached. This failure to preach original sin as the only cause of man's troubles and the blood of Christ as the only hope of man's redemption is the real secret of the Church's irrelevance in our time to men's lives and concerns. The indifference which the Church suffers and laments is only her just reward for failing so largely to speak to what really troubles man, his sinfulness, and to offer him what he really wants, salvation from sin.

New techniques of communication and new statements of Christian doctrine are useful only insofar as they serve to bring these things home to the hearts of men, and to bring men to the feet of Christ. If they do not do this, they are worse than useless, for they will lull us into thinking that we are doing something important when we are not. True Christian preaching — and the action which always goes with it — will always be an offence to sinful man, however it is presented to him. If there is no offence, there will be indifference. There may be full churches on Sunday mornings for sentimental and aesthetic reasons, but there will be indifference because the Church will be basically meaningless.

This prologue to my remarks may seem extraneous, but it is essential to what I want to say

about the Church and civil disobedience. If the facts of the Church's position in our society and the facts about the indifference of our society to the Church are as I have described them, then it is clear what the Church ought to do. The priests and people of the Episcopal Church must become fools for Christ's sake, both preaching and living his Gospel of love and judgment in ways which will be radically offensive to the sinful pride of the men and women of our society. "Civil disobedience", or any other social action which the Church or her individual members might undertake in particular circumstances, must always be one side of a coin bearing on its other side the radical preaching of sin and redemption.

It is a sad fact that some parishes of our Church which have a great reputation for social good works do not have the facts about sin and salvation preached in them. Such parishes are just social work centers in an ecclesiastical atmosphere. If social action by the Church is to be genuinely redemptive, and not merely an attempt to readjust society as it is, it must rise from devotion to one whom the world crucified, from a desire to share in his passion because it is the one hope of the world, even though the world does not know it or want it.

Civil and Social Disobedience

IF THE Church is to be true to her God-given mission in our society, she must be guilty of civil disobedience and, what is perhaps even more necessary, social disobedience, much more frequently than she has been. Direct action is what is called for, both in great and small issues. This does not mean seeking out occasions which will yield publicity, or "looking for trouble." Much Christian social disobedience will, in the nature of things, be done "little by little, line upon line, precept upon precept." The sensitive Christian conscience will not have to look for trouble. Our hard-hearted, worldly society will show it trouble every day on every side; in slums; in race hatred, segregation, and oppression; in civic corruption; in the blind rush of nations toward nuclear war; in our society's dealings with criminals, both juvenile and adult; in the universal preoccupation with the idols of money and luxury; in our economic order which permits terrible rural and urban poverty in the midst of national wealth. In our society Christ is crucified a thousand times every day. Is his Church with him, or hiding behind ecclesiastical nonsense?

Examples

WHAT should the Church be doing? There must be more priests who will follow the lead of the courageous rector in Scarsdale who recently excommunicated his parishioners who took part in a loathsome exhibition of country-club anti-Semitism. This was not civil disobedience, but it was very brave and vital social disobedience, striking in Christ's name at one of Satan's chief strongholds among nominal followers of Christ. There must be laity who will support this kind of work, who will make some conscious effort to mold their lives to the teachings of Christ, whatever the cost, rather than to the "by-laws" of modern secular life.

We have been blessed in the Episcopal Church and in the Anglican Communion with leaders and examples who make our way clear before us in this matter. Reeves, Huddleston, de Blank, Gusweller, the founders of the Episcopal Society for Cultural Unity, Kempself, and doubtless scores of others, both clergymen and laypeople, have showed us that witnessing for Christ in a godless world must mean direct assaults, in his name and power alone, upon the ramparts of privilege, oppression, and greed.

Fighting Slums

IN OUR little parish of St. Matthew and St. Timothy in New York City we have found that the commercial and political corruption and public hard-heartedness that condemn one million people to live in rotten slums must be attacked directly. Father Gusweller found out what the whole Church must find out: that it avails very little to preach against sin unless we act against it as well. In our case we have tried to prove that graft is the real reason for New York's slum problems. We have given evidence to the District Attorney, we have gone to housing courts with aggrieved tenants, we have conducted city officials on tours of specific slum houses to show them the violations of their own building and health codes. We have used the press, the pulpit, and the public platform to speak the truth as we see it. We have, on one occasion, resorted to civil disobedience as an expression of our general social disobedience, when we broke off utilities company locks to restore heat and light to slum residents who had been shamelessly victimized by both the company and their landlords.

We have become unpopular in some quarters both within and without the Episcopal Church, of course, for we have had to say and do things

which are not genteel. But gentility will not save souls. It will not serve the mission of the Church in our society. Defiance of the world, in preaching the gospel of sin and redemption, and in civil and social disobedience, is what the Church should be doing. This activity will keep the Church and her people perpetually on the frying-pan of disapproval from some quarter or other. But this is as it should be. For sooner or later, God's Church must speak his word, in words and in deeds as the occasion requires, to every man and to every part of human society. The country club, the real estate business, the political party, the local or national government, the armed forces, the organizational apparatus in the world of the Church itself — all these will be brought under judgment in the light of the gospel if the Church is doing its job, and no one of them will like the experience. There will be criticism, ill-feeling, even, God save the mark, "controversial issues" which polite Churchmen would like to avoid, especially in racial and political matters. It will become necessary to take sides. The sword which our Lord promised will be among us, as feelings are hurt and consciences afflicted.

Pay the Price

SINCE the forces which govern this present world are mighty and implacable, Churchmen who prophesy unpleasantly will, of course, be unpopular and "controversial." Some will be exiles, like Bishop Reeves, and some today, as in all Christian ages, will be martyrs. Because it can never stop at a particular social, economic, or political doctrine and say "this is for all time the Christian program for the world's ills," the Church will never be at rest in the world; never universally popular or wholly trusted, by right or left, rulers or ruled, employers or employed, any man or any group. Because all men, individually and collectively, come under the condemnation of sin, all must stand under the judgment of God spoken by his Church. Even clergy and laity who "run" the Church should be prepared for it!

All that I have said is a collection of generalities. The specific applications will be worked out in the lives of individual Christians. For when I speak of "the Church" speaking and judging and acting in our world, I do not have in mind principally the pamphlets of "281" study commissions, valuable as these occasionally are. I mean what individual bishops, priests, deacons, and lay people say and do in specific situations in

the name of Jesus Christ, and in the power of his cross and passion and resurrection. For these individuals are the Church, the several members of Christ's body. What they do is what the Church does.

Preaching the truth about sin and salvation, urging and practicing civil and social disobedience, will sooner or later bring down upon those who do these things the full weight of their Master's cross. Reputation, career, worldly influence, popularity and even, perhaps, our much-prized "effectiveness" and "relevance", will all vanish as sides are taken and battles fought.

But, since our Lord had neither career nor

reputation nor influence nor "relevance" in the world in the days of his flesh, it would appear that his people today are betraying him if they seek these things before they seek his will.

The way of Christ's service in true preaching and in Christian social and civil disobedience is, like all his service, the way of the cross — of this we must make no mistake. But the way of the cross, leading on to the resurrection, is the way of man's only hope.

May God give us, each one, grace to see what the Church should be doing in this world, and to get up and do it. Amen.

Lessons of the Protestant Reformation

By Lane W. Barton

Bishop of Eastern Oregon

**MAN A COG IN THE ORGANIZATIONAL
LIFE OF THE MACHINE AGE IS BEING
DRAWN EVER MORE DEEPLY INTO
THE TOILS OF CONFORMITY. THERE
ARE LESSONS TO BE LEARNED FROM
THE REFORMATION WHICH RELEASED
MAN FROM MASSIVE COMBINES**

FIFTY years ago, public school history books stressed the Reformation and acquainted our youth with the majestic figure of Martin Luther. In addition to this, parents and Sunday School teachers taught the significance of the Protestant movement. Today our public school classes in history barely mention Martin Luther and the Reformation. When this was discussed with a public school official, the reply was "It has been crowded out. There simply isn't time." One is prompted to ask why isn't there time? The net result of all this is that few people today know about the Protestant Reformation.

There are two possible explanations for playing down the Protestant Reformation. One is that we deplore and resent the bitter bigotry and prejudice which have characterized relations between Protestants and our Roman brethren. Whatever our politics are, we can all rejoice and give thanks that the election of a Romanist as President signals vast improvement and enlightenment in this area. But before we surrender, soft pedal or apologize for our Protestant convic-

tions, we shall do well to remember that it is ignorance which breeds this bigotry and prejudice to say nothing of colossal indifference. The late Archbishop of York spoke relevantly in this regard, "We seek not compromise for the sake of peace, but comprehension for the sake of truth".

Another reason some of our brethren depreciate the Reformation is their preoccupation with our "catholic" heritage. It is the genius of this Church as part of the Anglican Communion to embrace, as no other communion in Christendom, both the catholic and reformed traditions. These two traditions are complementary. Each is essential to the other. When either is overemphasized or neglected, the result is a partial and lopsided witness to the fullness and comprehensiveness of the faith. In an age in which the world is in flux, and so much in the world seems insecure and ephemeral, and when Christians in their fear and uncertainty seek easy and pat answers to deep questions, one can understand why so many grasp at the order and authority of the catholic tradition.

It is impossible within the scope of this charge to do more than remind you that the Reformation of the 16th century brought much needed reform, and cleansing to the medieval Church, and that it recovered to the Church — and is still recovering — vital elements of the primitive Church. Furthermore, the Reformation released and set in motion forces which deeply affected not simply theological and ecclesiastical development, but developments in the social, economic and political fields.

Giving People the Bible

IT ALL began, of course, as a religious and theological movement. Actually, it began long before the formal Reformation, with those doughty pioneers — some of whom like Wycliffe lived 150 years before Luther — who dared to read and translate the Holy Scriptures and have them printed in language understood of the people. The Scriptures thus became available to the common man. For this, some of them were burned at the stake.

The translation and printing of the Bible, caused a veritable explosion which released innumerable latent forces. Not the least of these was the rousing of interest, enthusiasm and participation of lay people in matter religious, the like of which had not been experienced since the days of the contest between Arius and Athanasius. For one thing, the common man as he read the Bible — and oh how avidly he read it — came to his own conclusions without bishop or priest telling him how he might interpret it. Ignorant men came to startling conclusions; some as erroneous and unfortunate as they were startling. But before we dismiss this as dangerous and evil, a little reading of ecclesiastical history will disclose the fact that bishops and priests, also, have been known to err.

With this practice of the right of private interpretation came the conviction that the Church, itself, stands under the judgment of Almighty God—that the Reformation is a continuing process—that one aspect of this continuing judgment finds its expression as the Holy Spirit works through the fellowship of believers. This convocation illustrates, at least in part, what we are talking about. Here in convocation we are a fellowship of bishop, clergy and people. We meet under the presidency of the Holy Spirit to deliberate and act as God, the Holy Spirit, enlightens and directs us. Your bishop has definite ideas as to what he would like this convoca-

tion to do. Your clergy, also, have their own ideas and desires. Likewise, our laymen come with definite ideas and aspirations of their own. Each speaks his mind. There will be confusion and argument as many differing and divergent views are expressed. Not a single one of us will end up having his own way. But as we reason together, remembering always that we are here to seek the will of God as the Holy Spirit reveals that will, we shall come to a common mind.

Diversity Essential

THIS could not have happened had it not been for the Reformation. Another area not too dissimilar in which the Reformation deeply influences the Church as fellowship is in the reuniting of the Church. All of us are concerned and we hope praying fervently for this. True, the Reformation shattered the unity of the medieval Church. This was an unmitigated disaster only insofar as the Church is content to remain in this tragic state of disunity. But it is entirely possible that God may have willed the division of the Church 400 years ago, if only to bring it back into a far more perfect unity.

God speed the day of reunion when these diverse segments of the divided body of Christ work their way back together, each bringing its own unique and precious treasures, so that the reunited Church may be enriched and made truly comprehensive. The incorporation of the emphases and traditions of the uniting bodies will provide that diversity so essential to satisfy the religious needs of the infinite variety of people God has made. This growing together is not easy; it is never easy to realize the will of God; it is never easy for the Church to match and reflect the "breadth and length and depth and height, yes, and the fullness of God".

Another effect of the Reformation, though it did not come to evidence immediately, was the development of the principle of the separation of Church and state. Some of the Reformation Churches, notably the Churches in Norway and Sweden, not to overlook the Church of England, have not yet worked out this principle, though there is continuing agitation for disestablishment. But who would deny that it was the influence of the Reformation which caused our founding fathers to incorporate this principle into our national life? Parenthetically, one cannot help but wonder if the violent anti-religious and ecclesiastical attitude of the Soviet Union might have been modified and softened, had

there not been such a close identification between Church and state in Czarist Russia. Also one wonders if it might not make for a healthier and more vital Church in England, Norway and Sweden—and elsewhere—to have the Church completely independent of the state.

Controversy over Schools

AS WITH the principle of separation of Church and state, so it is with public education. By no stretch of the imagination can it be said that the public school system, as we know it, sprang full-blown from the Reformation. Secular education came to England only within very recent times. Even in this country it was a gradual development. It did not come to its full flower until General Rufus Putnam and the Rev. Manasseh Cutler and others incorporated into the ordinance of 1787, the provision of land grants for public schools and colleges. Section 16, a full square mile out of every township (36 square miles) was thus set aside throughout the Northwest Territory (the lands north and west of the Ohio River) for the support of schools and colleges.

Few people would venture the statement that our public schools are perfect or that education throughout the world is adequate, but hear these words from the Encyclopedia Britannica — “The least illiteracy in the world is to be found in the countries to the west and north of Europe, and in countries settled by them. A reason often given for their low percentage of illiteracy is that the Protestant Reformation emphasized the reading of the Bible and thus gave the first incentive to the education of all classes”. One wonders why this reference, showing the effect of the Reformation, in editions of the Encyclopedia Britannica through 1948 was deleted from the 1959 edition.

There has been, in recent years, considerable dissatisfaction with our public education. John Dewey's philosophy of progressive education, the athletic field, the adulteration of classroom work with much frothy subject matter, together with gearing the curriculum to the capacity of the slowest pupils, weakened the discipline of serious study. Yet the fact remains that the schools are responsive to the pressure of public opinion and are staging a hopeful and encouraging recovery as a result.

At the present time, this system of public education is threatened by good and sincere people of the Roman Church who would fragmentize

public education by sectarianizing our schools. Our Roman brethren cannot be faulted for seeking federal aid in that as citizens they have every right to follow their convictions. By the same token, we who belong in the Protestant tradition have not only the right but the duty to oppose the inclusion of parochial schools in the federal aid to education bill, (and that without any imputation of bigotry) if we believe this fragmentation and sectarianizing of the schools to be inimical to the good of our educational system.

Furthermore, by way of focusing the influence of the Reformation upon education, note the effectiveness of public education in this land and in other so-called Christian countries. The highest rate of illiteracy is found in those countries where the influence of the Reformation has been least felt; namely, Spain, Portugal, Colombia and Chile. In the light of this, can we be ashamed of the Reformation, and is it something we should like to forget?

Not a few Protestants who want for their children an education the public schools do not provide, pay the additional cost of sending them to special schools. Is it asking too much of our Roman brethren who are not satisfied with the public schools and want special schools for their children to expect them to do the same?

Another contribution of the Reformation was the release of a fierce spirit of independence. Unquestionably this led to excesses, not the least of which was the shattering of the body of Christ. We who belong to the Anglican Communion were spared some of these excesses by virtue of the less violent form the Reformation took in England. We tend to be impatient with the extremes to which some of our Protestant brethren go. Nonetheless, when stout hearted Martin Luther stood alone against the overwhelming power and pomp of the medieval Church, “Here I stand and I can do no other”, and when our own martyr confessors, Latimer, Ridley and Cramner, et al., stood their ground preferring integrity of conscience to death by burning at the stake, these confessors became sources of strength and encouragement to every man since who has dared to stand by his convictions.

Today, when the world is bent on selling its soul for security, — political security under an omnipotent state; ecclesiastical security under authoritarian systems; financial and economic security under the giant combines of labor or

management — we need this fierce spirit of independence.

Man as a cog in the organizational life of the machine age is being drawn ever more deeply into the toils of conformity. Who does our thinking for us in this age of the giant combines of press, radio and television? Independent man is being pushed to the wall. Would we forget and be ashamed of the Reformation which released man from the clutches of massive combines?

Don Large

First-Class Patsies

EVEN if you can recall nothing else about the first world war, you surely must remember the remarkable story of how a certain Sergeant York gallantly managed to capture a whole nest of German soldiers singlehanded. Let me go quickly on record as saying that I'd be the first to oppose any man who would presume to minimize the sergeant's unique achievement.

But now, several decades later, I am told that Ed Sullivan chose the occasion of one of his Sunday night tv shows to make a plea on behalf of this old soldier, who has unhappily suffered several strokes which have left him unable to support himself any longer. This is a sad ending to the saga of a fine fighter, and one's first reaction is to commend the program's master of ceremonies for his graciousness in remembering one of America's true heroes.

But then Mr. Sullivan immediately went on quite frankly to the core of Mr. York's problem. It seems that he owes the U.S. government a matter of \$25,000 in back income taxes. Now, it's naturally impossible to estimate how deeply in debt our country is to this particular soldier. And it's equally difficult to figure how much this officer owes his country for the blessings poured out upon him as a citizen over the past sixty or more years.

But as one who, like millions of his fellow Americans, has struggled every year to set aside sufficient funds to meet his annual income assessments, I'm honestly curious to know how Alvin York could possibly have amassed a backlog of \$25,000 worth of indebtedness to the federal government. And I find myself even more curi-

ous to figure out why a nationwide television show feels it incumbent upon itself to make a pitch for money from the public at large to make up the deficit.

If Communism should ever win the day, it will be at least in part because of our widespread and witless notion that life owes us a great deal more than we owe life. In this connection, I trust that Ed Sullivan was making his plea purely on his own. That is, I hope that Sergeant York doesn't feel that God and country owe him something in the neighborhood of \$25,000—especially since he must have gone voluntarily and knowingly into an honorable debt to that extent.

We all growl interminably about the amount of money we find ourselves endlessly owing to Washington. But if put to the test, most of us would cheerfully and gratefully agree that we don't begin to pay the price for those manifold blessings which enrich us in this beloved country of ours from the hour of our birth to the moment when we draw our final breath.

But when it comes to wallowing in a sea of maudlin sentimentality, we of the English-speaking world are first-class patsies. We may manage to remain fairly immune to the problem of the anti-Castro Cuban refugees pouring into Miami, or to the tragedy of the Negro and Puerto Rican ghettos in Harlem. But let a certain individual so mismanage his rightful obligations to his government that he sinks in debt up to his eyes, and the public is exposed to a tear-jerking speech on his behalf. Let's remind ourselves that Christian compassion is one thing, while uncritical sentimentality is quite another.

Of course, I may be all wrong about this. If so, let's ask a few questions. What does America owe the Unknown Soldier—or he America? Can the debt be bought or sold across the counters of commerce? What was the message to Garcia worth? And what of the man who brought the good news from Ghent to Aix? If any of these souls chanced to squander their storehouse of blessings, shall we pretend they never had any?

One of the Twelve Apostles was a tax collector. I hope Mr. Sullivan has St. Matthew on his side.

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I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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DEVIL GETTING BACK IN CATHECHISM

★ A Church of England commission set up to consider revision of the Anglican catechism has had second thoughts about omitting all mention of the devil and urges restoring it.

In proposing a new modern catechism, the commission last January proposed the substitution of "I would renounce all that is wrong and fight against evil" for "I renounce the devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh."

The commission now proposes, however, replacing the words of the old catechism of 1662 by the following: "I would renounce the devil and fight against evil."

OREGON REVERSES PREVIOUS STAND

★ The diocese of Oregon reversed previous action and voted against proposals to drop the word "Protestant" from the name of the Church.

At its 1955 convention the diocese had adopted a resolution calling on the General Convention to shorten the Church's name by deleting the word.

In speaking against the change, the Rev. John Richardson of Grace Church, Portland, said, "The word 'Protestant' keeps before us the work of the reformers who undertook to rid us of the iniquities of the Church of Rome and restore the Church to its pristine purity."

Dean Joseph L. O'Rillion of St. Stephen's Cathedral said the word hampers Episcopal work in Spanish-speaking lands.

Urging the deletion, the Rev. Kent Haley of St. Peter's Church, Portland, contended "the Church of Rome uses the word 'Protestant' against us and when we claim we are truly

Catholic, it points to the word in our Prayer Book."

In an address, Bishop Chadler Sterling of Montana, told the delegates that the Church "must out-think and out-die the pagan if our Lord is going to stride across the world with his power and message."

"The Church is angry at the bishops because they are forcing the Church to face its pious mediocrity," he said. "The priests are disturbing the slumbering Church. A growing number of laymen are supremely tired of the Church making extraordinary claims and remaining ordinary."

"It is a sign that we are taking on once again the characteristics of the Church in a day when she was taken seriously and counted for something."

PAN-ORTHODOX COUNCIL TO DISCUSS UNITY

★ Union of the Armenian Orthodox and Coptic Churches with the Eastern Orthodox Church will be a major topic at the Pan-Orthodox Council to be held in the Island of Rhodes in August, a leading Greek Orthodox prelate said in an interview in Athens.

He was Bishop Emilian Timiadis, permanent representative of the Ecumenical Patriarchate at the World Council of Churches' headquarters in Geneva, Switzerland.

"Ecumenical Patriarch Athenagoras has said that we have no reason to be separated from the Armenian and Coptic Churches, and he is sure that a committee of representatives of all the Churches concerned will easily prepare the ground for union," Bishop Emilian told the newsmen.

The Armenian Orthodox, thought to number about 2,500,000, are under the supreme spiritual jurisdiction of the

Catholics of Etchmiadzin in Soviet Armenia. The Coptic Orthodox are found mainly in Egypt and Ethiopia, where there are separate patriarchates.

Bishop Emilian said the coming Council will be a milestone for Eastern Orthodoxy since no official meeting of representatives of the Orthodox Churches has been held since 1930. He said a preliminary meeting was held in Hagion Oros (Mount Athos) that year to prepare an agenda for a Pan-Orthodox Council, but changing circumstances have demanded a different agenda.

The bishop said the Rhodes meeting will also discuss the attitude of the Orthodox Churches toward the ecumenical movement, and give special attention to the need of closer cooperation and unity among the Orthodox bodies.

"Another topic expected to be discussed," he stated, "is the problem of Orthodox migration and ways in which believers can maintain close bonds with their Churches in the new countries in which they have settled." Particular stress will be laid meanwhile, he added, on the

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importance of the laymen's role in the Church.

Bishop Emilian said the Pan-Orthodox Council was to have been held last year, but had to be postponed because the Russian Orthodox Church declined to take part.

"Now," he said, "after the personal contact established recently between Ecumenical Patriarch Athenagoras and Patriarch Alexei of Moscow when the latter visited Istanbul, the participation of the Russian Church has been made possible."

ANGLICAN CLERGY VIEWS ON BIBLE REVISION

★ Not all Britain's Anglican clergymen are happy over the New English Bible, reports indicate.

One of the sharpest criticisms came from the Rev. Herbert Mathers, of St. Modwen's

Church, London, who called the new translation "a Bible for beatniks."

Declaring it was "crude and inadequate," he protested especially against calling the ten virgins in one of Christ's parables "the ten girls."

"Really," said Mr. Mathers, "not all girls are virgins nowadays."

Another London parson, the Rev. Robert Wood, a member of the Protestant Alliance, denounced the translation as "corrupt," because "the producers had been anxious to be conciliatory to Roman Catholics."

Bishop Benjamin Pollard of Sodor and the Isle of Man, complained that while the contemporary English version may be acceptable for private reading, "it is not in sufficiently good language for public worship, as it lacks rhythm and a sense of awe."

Bishop Pollard underscored his objections by announcing that he had forbidden use of the New English Bible in churches under his jurisdiction for the time being.

N. H. LAYMEN HEAR NOTED SPEAKERS

★ Charlie Conerly, quarterback of the New York Giants, and Ralston Young, prayer meeting red cap of Grand Central Station, were the headliners at the convocation of laymen of New Hampshire, meeting at St. Paul's, Concord, April 15th.

BISHOP KELLOGG SPEAKS IN CHICAGO

★ Bishop Paul Kellogg of the Dominican Republic is to be the speaker at the dinner held in connection with the convention of the diocese of Chicago, meeting May 2-3.

A Varied Ministry

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- BACKFIRE -

Ralph P. Aiken

Layman of Ocean Springs, Miss.

To appeal to me faith must be couched largely in poetic terms. The unattractive English of the American twentieth century is an excellent burlap in which to stifle faith. If it is too much trouble to learn the poetic language of faith it will be much too much trouble to find a way into the kingdom of heaven. I hear the hart has ceased to pant and the psalmist dwells in the house of the Lord only until his dotage. Next we shall be hearing that Alexander, the coppersmith, did Paul dirt, and so on.

If there is such a difference between the King James translators and the actual sayings of the prophets and psalmists, then I feel the translators are the more inspired and can strengthen my faith most briskly. I care more for what I have been told St. Paul said than what he might really have said. When the minister rises to read from the "clanging gong" version of the Bible, I turn off my hearing aid, for I can repeat to myself: "Though I speak with the tongues of men and of angels —" and be far more benign than I should be with fire engines dashing across the sacred page.

There should be a touch of the esoteric in faith for me, also. The presence of God, when felt, is a privilege, the greatest of all privileges. It is for us, and for us alone, who

have had glimpses of the pearl of great price. Of course, it is to be denied to none, but the fact is that the narrow way is far from crowded. The travelers on it have reached a highway that is not concerned with getting anywhere in this world. If the Jews are a peculiar people, the Christians are a very peculiar people, giving to them that ask, surrendering their possessions willingly when sued, and taking no thought for the morrow. This sets them quite apart from sociologists, new dealers, new frontiersmen, monarchs, dictators, liberals, conservatives, communists; improvers, and disapprovers. It

makes them spiritual seekers instead of material seekers, which, of course, is quite out of this world. In keeping oneself unspotted from the world a state of grace is perhaps the only means. That is what, in moments of enlightenment, the Christian achieves. And as human society forges on toward chaos and an eventual return to extremely primitive barbarian life, with all material advantages destroyed — the "end of the world", that is — the spiritual view should be, and in fact is, that "salvation" is spiritual, not material. It won't be found here. "Salvation" won't be found in human society ever. When the Lord comes again with glory, it is to us,

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not to our environment. Therefore, the environment is immaterial, and the struggle of human life, which is but a struggle for environment, is also immaterial. It presses upon us, of course, but, it doesn't count, for the Christian. The final spiritual access is what alone counts.

That is why a control of environment, opposing customary limitations, was offered as a proof of spirituality, of divinity. "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." The body is man's closest environment, the machine he walks in.

If Jesus was just another Marcus Aurelius we are wasting our time hearing about him. There have been thousands of good men since time began and the world is just as bad off as ever.

There was only one Man who reached out from the center of the spectrum to which we are confined, and accomplished marvels, exhibiting the power which can improve society, really by obliterating practically all its concepts. It seems to have been done by what Jesus thought. He told us to go and do likewise.

But to say that it was never done, that page after page of miracles relates only myths — this leaves the Church goody-goody, indeed; a pleasant society quite unable to cope with natural human savagery.

Things are happening all around us that we know nothing about. Dogs hear sounds inaudible, and perhaps they see things invisible to us. There are other worlds than ours, perhaps quite close to us,

and probably millions of them.

To bring the good into our lives from some otherwhere, to change these lives instantaneously for the better, has been done in a limited way for thousands of years, and is still being done, in a limited way. It was never done so perfectly as two thousand years ago. "What manner of man is this, that even the wind and the sea obey him?"

For two thousand years men have puzzled in disbelief over this Man and his power. It was God, of course, and his power is still exercised in moments of marvel. Society will change for the better when these mo-

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