

Story of the Week

WCC Top Brass a Curia Charges Anglican Quarterly Journal

★ An anonymous article in *Frontier*, an English Christian quarterly, charged the World Council of Churches' Geneva secretariat with "blunders of judgment, lack of tact and clumsy procedure" in seeking a successor to Dr. W. A. Visser 't Hooft as general secretary.

The article appears in the summer issue of *Frontier*, edited by John Lawrence, an Anglican layman active in the Church of England's council on foreign relations and church missionary society.

Referring to the nomination last August of the Rev. Patrick Campbell Rodger, a Scottish Episcopalian, as successor to Visser 't Hooft, and the fact that this was not confirmed at the central committee meeting at Enugu, Nigeria, in January, the *Frontier* correspondent wrote:

"What is going on about the general secretaryship of the World Council of Churches? Somewhat garbled news items in the press, evident signs of embarrassment in high places, and one's own natural suspicions combine to suggest that there is something sinister taking place . . .

"It is no doubt true that blunders of various kinds have made matters worse than they need have been — blunders of

judgment, lack of tact, and clumsy procedure. It is right that Ernest A. Payne, as vice-chairman of the executive committee of the WCC, should point out that such blunders go with the business of doing anything for the first time — and the WCC has never before had to handle the succession of its general secretary. But it is probable that the blunders were made worse because people were tripping over real obstacles that were not adequately recognized."

The article went on to analyze the problem of organization, and asked: "What has happened to the respected tradition of most of our member churches, which emphasized the role of the community of the Holy Spirit? Should we not expect the World Council secretariat to reflect such a tradition, rather than that of the strong man at the top?"

It then looked at the problem of the relation of the WCC to the churches from the angle of machinery — staff, apparatus, resources. It added, "Realism reminds us that a body wholly dependent on the churches for finance, entirely dependent on the churches for their quite voluntary recognition, has no power other than that which the churches allow it . . .

"People have spoken of the Geneva 'Curia' and expressed surprise at the vigor with which members of the Geneva staff have spoken and acted in this matter. This surely is one of the places where a long hard look will be necessary in future.

"There can be no doubt that one of the painful aspects of the affair has been the evidence, for all to see, of the Geneva secretariat and the executive committee of the council pulling against one another — with the advantage lying strongly with the officials.

"Some observers—the Anglo-Saxons, for example — find such behavior on the part of 'employees' inexcusable. Others not only expect their officials to take a lead, but also doubt if the churches have been fully serious in the quality of men they have seconded to ecumenical committees and the degree of commitment they have thereby made to the cause itself."

The article concluded: "The problems must now be openly discussed, and the underlying disagreements laid bare and resolved . . . One thing will have to be put right without delay. Most of us have the impression that one man, the Rev. Patrick Rodger, has been put through an experience to which we ought not to subject each other, and that people are apparently unaware of what they have done. It may be more important for the spiritual future of the WCC that this matter be

seen to be corrected, than the right person ultimately emerges as the general secretary."

In an editorial on this article, Mr. Lawrence wrote that the "danger" seemed to be over for the moment and a "good spirit" was now abroad "among the WCC staff at Geneva." But, he said: "It is not a question of who should succeed Dr. Visser 't Hooft as general secretary but of how his successor should be appointed and of where ultimate power should lie."

"In the long run it is impossible for the staff at Geneva to exercise more power than member churches will let them have; but the World Council must not become the mouthpiece of the bureaucracies of the member churches. Therefore the general secretary and the divisional secretaries should be given a free hand once they are appointed; but the member churches must have the decisive voice in their appointment."

Visser 't Hooft has been general secretary of the WCC since 1938, ten years before its formal organization. Rodger, who is highly versed in Russian affairs, was nominated as his successor by the executive committee, but ratification had to come from the central committee when it met at Enugu in January.

There was no immediate comment on the Frontier article at the offices of the British Council of Churches, which maintains liaison with the World Council. A spokesman said several copies of Frontier had been received at the offices and it was believed some had been sent to Geneva.

It's Summer Again

So do not look for your Witness next week. There will be one dated June 24 and every other week thereafter until the middle of September.

Bishop Hines Calls Preaching A Neglected Nuclear Weapon

★ Presiding Bishop John E. Hines told future clergymen that preaching "is the most sadly neglected nuclear weapon in the arsenal of the church today."

At the same time, he cautioned the graduating class of Seabury - Western Theological Seminary that unless sermons are based on the "needs of man," they can be a "snare, an illusion and truly demonic."

"Eloquent preaching is no substitute for grappling with the realities of life and the true needs of man," the bishop warned.

"It is all too easy to become spiritual travel agents, to proclaim the power of prayer, the discipline of the church's teaching, and the theme of salvation by suffering."

"We as priests draw back from the question: Are you speaking first hand? Have you been there? Or is it hearsay?"

Bishop Hines emphasized that a clergyman is responsible for what is said in the church: "He is the defender of the faith, a steward of the word of God. But it is also his responsibility to widen the horizons of his people, to make them aware of the world's needs."

"Every priest soon realizes that his people are like his children and are often childlike in their attitudes. Like children, they will have short memories. Like children, they will be possessed by the tensions of their own immediate wants, and their understanding is completely localized and limited by their own selfish desires."

"Like the father in a Christian family, a priest must help his people achieve maturity through the power of the Holy Spirit. He must exercise discipline coupled with tact and forbearance. He must handle his priestly license with wisdom and restraint. But at all times he must remember whose servant he is, realizing that he himself is a weak and sinful man."

Bishop Hines stressed that the church needs "priests who are courageous but not foolhardy; who are reformers, not insurrectionists, and who are pioneers but not anarchists."

Speaking earlier at a press conference, Bishop Hines said the Episcopal Church can play a major role in the ecumenical movement among Christian denominations.

"The Episcopal Church occupies a central position between the Roman Catholics and some of the Protestant groups," he said. "You might say we have a foot in both camps."

"The world can no longer endure a fragmented church," Bishop Hines said of the present state of Christianity with its numerous divisions. "As long as we are fragmented, our influence will be diminished in the world."

But, though a strong supporter of ecumenism, and the drawing together of the denominations, Bishop Hines said he doubts that there will ever be just one Christian Church in the world.

He predicted that the result of ecumenism will be perhaps three or four Churches divided on a geographic basis.

Anglicans Await Methodist Action on Union Proposals

★ Anglicans who voted overwhelmingly in convocation to advance unity discussions with the Methodist Church, are looking impatiently to the Methodists' own conference July 2 at Plymouth.

Main item on the Methodist agenda, as it was at the joint meeting of the Anglican convocations of Canterbury and York, will be the question of union of the churches. All indications are that Methodists will echo the Anglican decision, and when they do this the next steps can be taken.

A Church of England spokesman told Religious News Service: "There must inevitably be a pause now until the Methodist conference has announced its intentions. The next stage would seem to be the setting up of the joint commission, but the members of this can only be chosen by both churches."

Methodist leaders expressed delight at the overwhelming Anglican votes which they said exceeded their expectations. A Methodist spokesman told RNS: "The Methodist conference at its July meeting will be fortified by the overwhelming vote for closer relations."

Possibly the biggest issue before the commission will be the proposed Service of Reconciliation whereby existing ministries will be integrated. Time and time again the format of this service was a chief topic during the convocations debate. It was said to be ambiguous in the sense that it was not clear whether it really provided for ordination.

One speaker held it lacked pastoral and evangelical concern. Another said 28 clergymen in his area had said they would not take part in such a

rite. A third said it was based on false assumptions. The dean of Carlisle, the Very Rev. L. du Toit, said the service was the "most crucial" of all the questions raised and in spite of many attempts to clarify its meaning it still remained a matter of "uncertainty and mystification."

The key question is whether the service constitutes an ordination in that part which concerns the ministers of the two churches. The service would be carried out through representative persons, ministerial and lay, and is designed to effect the reconciliation of the churches as corporate bodies. It involves a prayer, followed by the silent laying-on of hands on each minister.

According to convocations committees, which polled the views of clergy and laity in all 43 Anglican dioceses, "the prayer is sufficient in form and matter for an ordination, if God requires it, and can be made with the same certainty of an effectual response as a similar solemn prayer at an ordination service."

Several Anglican speakers, however, did not agree, and one of the tasks of the joint commission will be to recommend the final form of the Service of Reconciliation and arrange for the preparation of an ordinal to be used in both churches.

Another big issue will be the question of the "establishment," or the relationship of the Church of England to the state. In the view of some Anglicans, full implementation of the Anglican-Methodist unity proposals will mean the end of "establishment" altogether.

It can be taken as certain that similar points will be raised

at the Methodist conference, for not everybody, in either church, is completely satisfied with the proposals in their present form. In early May, Methodist synods voted overwhelmingly for closer relations with the Church of England. A great majority — but not all — of the districts also supported the Anglican-Methodist report of conversations of 1963 in broad outline as a way forward.

CORNERSTONE FOR TRINITY WING

★ While shirt-sleeved office workers 20 stories above him looked on, Bishop Horace W. B. Donegan presided at the laying of a corner stone for a new wing of historic Trinity Church.

The addition to the church in the heart of New York's financial center honors Bishop William T. Manning, rector of Trinity from 1908 to 1921 and bishop of New York from 1921 to 1949.

Trumpets sounded a fanfare; red and white robed choirs sang an anthem. As workmen lifted the cornerstone into place the bishop struck it three times with a small silver trowel and said, "Praise ye the Lord, because the foundation of this building is laid!"

Trinity was established by royal charter in 1697. The present structure was built 119 years ago. The addition, which is expected to be completed this summer will include a small museum, two sacristies and a choir rehearsal hall.

The cornerstone ceremony was preceded by an Ascension Day service, celebrated by Bishop Stephen F. Bayne, Jr., director of the overseas department. A 42-piece symphony orchestra performed parts of the Cesar Franck Mass in A during the service.

The Rev. John Heuss is the rector of Trinity Parish.

Religious or Philosophic Ideas Essential for Sound Mind

★ A leading authority on mental health told an audience at Washington Cathedral that the prime requisite for a mentally sound person is that the individual must have a personal code of ethics founded on religious and philosophic ideas.

Dr. Dale C. Cameron, superintendent of St. Elizabeth's hospital, opened observance of mental health week at the cathedral by emphasizing that a mentally healthy person must have a cardinal characteristic — "a sense of integrity."

Other basic requirements, he said, are an ability to get along with others, to accept life as it is, and realize that it cannot be lived again. He said the role of the church cannot be underestimated in seeing that the individual has mental and emotional equilibrium.

A sense of integrity in the individual starts early, he added, but is particularly "crucial" for the older adult. "It has to do with acceptance of religious beliefs, constructive philosophies of life, and the development of a personal code of ethics by which one can live in harmony with himself and his fellow men.

"It is the acceptance of our one and only moral life cycle. It is the realization that a life cannot be lived over again. It is a sense of one's place in history, of kinship with those who have gone before and will come in the future."

The psychiatrist offered this one-sentence definition of a sane person:

"To me, a mentally healthy person is capable of giving realistic trust to others; possesses a well-developed personal and social conscience; respects

himself and others more for what they are than what they do; takes pleasure in achieving; is able to form warm and lasting friendships; enjoys creative endeavor for the sake of that which is created; and subscribes to those human and spiritual values that give positive meaning to life."

Dr. Cameron said a person with integrity can look forward with optimism rather than backward with despair, and can build a better life with the materials at his disposal. He has a steady view of life and his "behavior and beliefs in relation to major issues are largely predictable."

Several church-related agencies are actively engaged in mental health programs and have been in the forefront of national legislation aimed at aiding the mentally and emotionally disturbed.

ASIAN CHURCHES COME OF AGE

★ Christianity's next great thrust will come not from the United States or Europe but from the new churches of Asia. Henry P. Van Dusen, president-emeritus of Union Theological Seminary declared.

"The churches of Asia are far more buoyant in their faith and far more contagious than churches in the United States," he told the annual dinner meeting of the united board for Christian higher education in Asia.

Explaining that he tended toward the pessimistic point of view, Van Dusen, a former president of the board, said: "I think this country of ours is far gone in moral decadence."

He cited the crimes of violence on the streets of American cities and observed: "If law and order is the criterion of civilization, then we're the barbarians."

He added that he was more fearful in walking along the streets of New York City at night than in any city of the Orient where he recently visited.

Van Dusen stressed a need to support Christian colleges in Asia, so that they may train clergymen, evangelists, Christian educators and other leaders for Asian churches.

"The Christian movement in Asia is in the hands of Asians," he said. "They're the ones who meet you at the airport. They're the ones who run the (Christian) institutions. This is not to say they don't want missionaries. They do. They welcome them as fellow-workers."

He said relations between Asian Christian leaders and Western missionaries were excellent.

Christian colleges in Asia, Van Dusen reported, are "stronger, more powerful and more outgoing than their Christian counterparts in this country."

THE ARTICLE ABOUT McCOMB, MISS.

★ The Witness featured an article by the Rev. Bardwell Smith, professor at Carleton College, about the present situation in McComb, Miss., in the May 20th issue.

The article was first submitted to The Episcopalian and after this official monthly rejected it, it was published in the April 2 number of Commonweal, a Roman Catholic publication. We reprinted it with the permission of the editors of Commonweal which we neglected to state.

EDITORIAL

College Students Object To Our Wars

PRESIDENT JOHNSON, in his address to the people in western Europe on the 20th anniversary of VE-Day declared: "My country is engaged in tiring and troubling enterprises around this struggling globe. Our American troops fight to hold back Communist aggression today in Vietnam; others try to protect the freedom of the western Hemisphere. In Africa, in the Middle East, our energies are engaged with the responsibility that great power brings. Everywhere, we seek to serve the common interest of the free."

This may only have been expansive oratory. But it may also betray the symptoms of a grievous malady, a malady which it will be hoped is not one unto death. The symptoms which may be detected are delusion of grandeur, illusion of omnipotence, and pretension of righteous innocence.

Mr. Johnson, like most people, is fond of biblical phrases which symbolize one's aspirations. One in a different category, that deserves particular attention runs like this: "Vengeance is mine, I will repay, saith the Lord".

To relieve the Lord of some of his burdens we have flung our forces far and wide. When this has been done on impulse it has been possible to find a pretext after the event, and then to gain assent from those who no longer had any practical choice but to give it, like the Congress and the Organization of American States.

Seeking support for what has so far been a futile intervention in the Vietnamese civil war—and regardless of all other factors no one disputes the fact that the people in North as in South Vietnam are Vietnamese—the President asked the Congress to appropriate 700 million dollars for expanded military operations there.

But in making the request he told the members of Congress that each one of those supporting it "is saying that the Congress and the President stand united before the world in joint determination that the independence of South Vietnam shall be preserved and Communist attack will not succeed." This put the Congress in the position of choosing between the American god

and the Communist devil. Under the circumstances it is surprising that there were a few hardy souls—three in the senate and seven in the House—who kept the response from being unanimous. Additionally, it must be noted, there were some in the Congress who indicated that, although they were voting for the appropriation, they did not accept Mr. Johnson's implication of the significance of the vote.

If the fear of Mr. Johnson's wrath brought due submission in the Congress it has not done so in the American universities, where the development of a political conscience has led a third or more of students and faculty to run counter to the herd instinct with opposition to the Vietnam intervention. To subdue this opposition the state department sent a three-man "truth" squad to middle western universities to defend its policies and those of the White House and the Pentagon.

The question of a student at Drake University in Des Moines indicates both the lack of success of the department's apologists and the discernment of the student: "How can the United States government justify its official position that it is fighting for freedom and democracy in South Vietnam when there is no elected representative government in South Vietnam, when there have been no elections in South Vietnam, when the Saigon government does not even control half the population of the country, and when the Saigon government is in fact a military dictatorship representative of no one except themselves and the economic and political forces they support?"

At the same session Dr. Dwight Saunders, professor of economics, drew prolonged support from 400 students when he said: "The desperately felt cry of the Vietnamese, who are indifferent to where peace comes from, is for peace, not war. This is not their war; this is our war. The million dollars a day we have been spending, before escalation, for the military part of our program could be used to aid not only South Vietnam but North Vietnam."

The illusion of omnipotence is fostered by the considerable power which, as Mr. Johnson says, the USA does have. But when power is coupled to a messianic complex there is developed a fantasy which displaces the world of reality. In the illusion the limitations of power cease to be

recognized, and, being unrestrained, it becomes the instrument of self-destruction. The illusion of omnipotence is sustained by the existence of lackeys and toadies who make up the facade of government but who are only false symbols for the "free people" to whom it is said we are committed.

The uneasy conscience displayed by President Johnson and his agreeable cohorts shows that they are not too happy themselves with the pretensions of innocent righteousness they and their apologists have fostered.

On the same day on which Mr. Johnson was saying that "we seek to serve the common interest of the free" Dr. Juan Bosch, the legally elected president of the Dominican Republic, now exiled in Puerto Rico, had something else to say. Speaking of the present revolt — which threw out the junta that had illegally, but without complaint from the American state department, seized his constitutional authority — he said: "This was a democratic revolution smashed by the leading democracy of the world, the United States."

The protection of American lives was as good a pretext for calling on the United States marines to do their duty in the Dominican Republic as was the need of the protection of the Germans in the Sudetenland an adequate basis for the invasion of Czechoslovakia by Hitler's Volksmacht.

When this pretext is shown to be too flimsy it is very easy to fall back on the old assertion that it was made a necessity by the presence of members of an international conspiracy — that of Jesuits of old, or of Zionist Jews, or Marxist Communists — or, if this is challenged, then "leftist sympathizers" will serve as well.

Obviously, communists can always be found anywhere in the world, precisely because they are all over the world, if one wishes to make something of that. Sooner or later someone will have to come up with some idea as to how one can cope with this reality short of attempting to annihilate them — there are millions of them in France and Italy alone — or using their existence as a handy excuse for setting up self-serving, military, lackeys as puppet governments and then claiming with impertinence that they represent a "free people". This sort of pretense is so shallow that the very making of it, far from deceiving anyone, has weakened or destroyed confidence in the moral integrity of the American government even among those elements in the "free world" who have to make an outward show of obedience.

There is delusion, illusion, pretense. But it can be hoped they will vanish where men can be brought under the light of true grandeur, real omnipotence, and honest righteous innocence.

THE DEHUMANIZERS

By William B. Gray

Rector of St. Luke's, Cedar Falls, Iowa

HOW WORDS ARE USED TO MAKE PEOPLE SEEM SOMETHING LESS THAN PERSONS

A NEW NAME has come into the vocabulary of the dehumanizers: "white nigger!" It seems to replace the hopefully opprobrious "nigger lover", which in fact was a term expressing a deep truth — the love of God, expressed by man, for the oppressed.

"White nigger" explodes as the last gasp of those who fall back in defense of a way of life which can no longer exist; which does in fact no longer exist. Yet to maintain a grasp on what they consider to be precious, they can only at-

tempt to dehumanize all who are working for change, just as they dehumanized the Negro long ago by turning him into a "nigger" in their way of thinking.

One may be a bit callous in life in the use of names. Sticks and stones can break bones, but words can hurt more deeply. Unless the white man has been on the receiving end of a name dreamed up to dehumanize his ethnic background: kike, dago, bohunk, polack, etc., he probably cannot imagine the pain of being called "nigger"; or

even the pain of hearing that word float around, along with other terms which are synonymous and equally dehumanizing.

Perhaps, "white nigger" can provide some of the pain as some of those who are engaged in the civil rights struggle today need to continually guard against further dehumanizing the very people they hope to help. It is difficult to grant personhood to the next guy, white or black, in a world which continually snipes at personhood.

When I first heard that term, I was taken back to my childhood in a community in Georgia where I was taught, subtly to be sure, that the Negro was not fully human. These lessons came in bits and pieces and each one destroyed a pleasant relationship and now I wonder if one can really dehumanize another without more greatly dehumanizing himself.

I can remember the day the junk man came into the back yard in a wonderful old worn-out wagon pulled by a decrepid mule. "Hey, Mister", I called, "can I ride out the drive with you."

And when I came back, I was told never to call a "colored man mister." We were careful of the use of the term "nigger" in those days, except in reference to a certain Negro. We also were taught never to use it to his face, for it was a hurtful word.

It is amazing how advice sticks in one's mind and when it is given at an impressionable age, it really sticks. "Mister" came hard for me in later years, even when I had grown to know how wrong that advice had been. And "nigger" was a word I avoided.

Maybe in those years I learned a little bit of what it was like to be a "nigger". There seemed to be a lack of white men around who would take a little boy to a baseball game — class C professional ball — but one of the men who worked in the kitchen of the apartment where we lived was always willing.

We'd go in the "colored entrance" and I'd sit with him at the game. Going and coming on the bus, he'd sit in back and I would sit in front. I can remember the stares some of the white kids would give us as we went in the gate: "Isn't he white?" and I would cringe a bit.

I got to see some good baseball games, as I remember dimly, and I appreciated that man's taking me along. And, now that I think back about it, he enjoyed the game as much as I did. I wonder how much it hurt him for me to sit next

to him, calling attention to his blackness and my "out-of-placeness." The boys didn't know "white nigger" then.

It was interesting to have those associations and to remember other little hints that were dropped about the servants. "They're not loyal" was one topic of bridge-table conversation at our house. "They'll take care of the children for years and then one day leave and never come back again."

This dehumanizes "them" very effectively for it says that "they" are incapable of love. Yet some of us have deeper memories of our nurses than we have of our mothers and some of us owe to our nurses a deep thanksgiving for whatever we've turned out to be. They shaped our moral values, those inhuman people who could not love nor be loyal.

Our nurse was in our house when I got there and she stayed until we broke up housekeeping and family, too. She had brought up a couple of generations of some other family, and I guess she was disloyal to them for they had grown up and she took another job. We surely heard a lot about them, though.

Our Nurse

IF THERE was any disloyalty, I guess it did not come from her for after we had grown and she was old and no longer needed, she was dropped out of sight. She had given her life for us. She had lived in and had been given a couple of dollars a month spending money. Maybe that was big stuff during the depression, and it was during the depression, but it wasn't enough to build up any savings. She managed to pay her weekly insurance premiums, buy a radio — the only one we had in the house later — and evidently have a good credit rating.

When she got old she had to find a place to live. She tried rooming with a no-good nephew and when this got to be too much, a strange woman who lived by herself asked her to move in. There she lived until she died last year. I would visit her when I was back home; sometimes my mother would go to see her, and from time to time she got some money from my father, but by and large she was forgotten. And her death was evidently so unimportant that I heard about it, in passing, a month or so afterwards.

She wanted to die, though, for life was too hard for her in those final years. She could hardly

see; she would tell me she wished she could die. When one is dehumanized in every respect, can it be expected that he would want to live?

But she was one of the "theys" and "they are disloyal", just like "they" always carried a sack of groceries home at night. It was expected. The few tidbits amounted to part of their pay. Yet the bridge table chuckles were designed to condemn them as dishonest for carrying away food, openly in a sack.

Now that I look back on those days, I really wonder who was the human being and who was dehumanized. There wasn't much humanity coming forth from those bridge table conversations about "them"; there wasn't much humanity being shown by those who arranged for "them" to carry home food, instead of paying enough for them to buy food, and then to condemn them as dishonest and disloyal.

It seems to me that the dehumanizers were dehumanized; that they are today, and perhaps this is where the guilt feelings arises for we all had a part to play in it. Perhaps that's why it is coming clear that "white nigger" on the lips of the man who is making a last gasp has some meaning; for it reflects that man as surely as any mirror.

It can be hoped that the showing forth of the terms which are designed to make people something less than persons will reveal the showing forth of Christ who loves everyman and who gives personhood to everyman. To be a "nigger lover" is to be obedient, for Christ commands us to love. Now the time has come to also be a "white nigger" lover; and always to love him who slings these arrows of hate so that he, too, will become a whole person.

COMFORT STATION OR LAUNCHING-PAD

By Kenneth E. Clarke

Rector of St. Thomas, Cincinnati, Ohio

THERE IS CLEAVAGE BETWEEN THESE TWO POINTS OF VIEW AND THE POSI- TION WE TAKE EFFECTS OUR ATTITU- TUDE ON ANY NUMBER OF QUESTIONS

IN THE PRESIDENTIAL election last year it became increasingly apparent that the clergy and laity of the Episcopal Church are, for the most part, poles apart in their political thinking. Many laymen were incensed by what they heard from pulpit and read in the press. Tension mounted and the annual every member canvass provided some with a built-in means of registering their displeasure.

Believing that this situation must be faced and taken seriously, the diocese of Southern Ohio decided to hold a three day clergy-laity seminar. It would be safe to say, I think, that one of the seminar's main objectives was to help both clergy and laity gain a greater appreciation of their particular roles by driving them to the conclusion that the ministry is their mutual responsibility. The opportunity was provided for each to ventilate pent-up frustrations and tensions in a rela-

tively safe environment. One could put on the gloves and do battle without fear of actually being brought down for the count.

But as time went on, it became increasingly apparent that the real issue is not the tension between clergy and laity but the conflict between two quite different concepts of the nature and function of the church itself. It all boils down to this: is the church a "comfort station" or a "launching-pad"? There is considerable cleavage between these two points of view, and the position we take effects our attitude on any number of questions.

For instance, a layman who was in the same discussion group as I was said: "The church should stick to preaching the gospel and not try to tell people what to do." Then he added: "It ought not to get into specific issues."

Now, of course, I am sure he was thinking

about the church's involvement in political issues, but the matter is really a lot deeper and broader than that. It goes back, as I have suggested, to our concept of the church. At a recent vestry meeting, I asked the members to write a paragraph or so on the nature and function of the church as they see it. Four people responded by referring to the church as a refuge. I do not say this in a critical way, but simply to indicate the tenor of some people's thinking. Furthermore, I am not the least bit surprised that many, indeed I believe most, people think of the church primarily as a comfort station — a place of refuge.

This, by and large, is the image the church has fostered in this country. Today, however, there is a vigorous and vocal minority who are doing everything in their power to destroy this image. They write, preach, make pilgrimages, get thrown in jail, stage sit-ins, go on marches, read 'avant garde' poetry and plays in coffee houses and just generally keep things jumping. By some they are regarded as prophets, but others call them crackpots. But whether they are crackpots or not, one thing is sure — in, at least, one area their efforts have succeeded in making a dent on public policy.

For it is generally conceded that church pressure played a major role in the passage of civil rights legislation. Once again, some regard this as tragic while others consider it no mean triumph. Where are we then? Has the day arrived for dividing the sheep from the goats? Some sincerely believe so, and, of course, no matter where we stand the other fellow is always the goat. Mark Gibbs, one of the seminar leaders, made the statement that the real split in the church today is between the complacent and the concerned. For my own part, though, I cannot rest easy with such a categorical classification of people. And one thing that makes me uneasy about it is the fact that I don't believe condemnation is ever a very effective change agent. If the church in this country really is guilty of espousing a heretical view of itself, then this is the point where the issue should be joined.

Presumably there will always be differences of opinion on specific issues, but unless there is some common understanding of the nature of the church itself, then, the discussion of these differences is futile. Can you imagine, for example, the board of directors of a company arguing about their advertising policy if they were not agreed on either what their product was

designed to do or on what market it should appeal to? It sounds ridiculous, yet I am convinced this is about where the church is today. The time has come, nay it is long overdue, for the Episcopal Church to ask itself not only what image it has created but also what image it wants to create. Once this is decided, every facet of church life should be scrutinized to see whether it is helping or hindering our main objective.

God Involved

AS IT HAPPENS St. Paul said some things that bear very directly on this whole question of the nature and function of the church. Addressing himself to the church at Corinth he said: "We then, as workers together with him beseech you also that you receive not the grace of God in vain."

And by the grace of God, he meant the gracious action of God in Christ — that act in which God in Christ emptied himself, identified with the human condition and gave of himself without reservation for man's sake. Now if we really believe God was involved with man in this fashion, then like day and night it follows that if his grace is not to be received in vain it must engender parallel action on the part of the committed community. Or as it is stated so succinctly in 1 John 4:11, "Beloved if God so loved us, we also ought to love one another." And if anyone is tempted to confine the use of the word "one another" to the community itself, I would simply remind him of the parable of the Good Samaritan.

As we have seen, St. Paul thought of himself as a co-worker with God. He often referred to himself as an ambassador for Christ, and so he was in a very special sense. But the point is, so are we all. Jesus himself said: "I came not to be ministered unto but to minister." Some have taken this to mean that there is now a special class of people called ministers who should spend all their ministering unto the people who are called Christians. Whereas, in truth, the example he set was for the benefit of all his followers, and the real function of the church as a whole, as Hendrik Kraemer has said, is ministry.

This is not to say that we ought not to minister to one another or to deny that the clergy by virtue of their training and ordination have some special responsibilities in this regard, but it does mean that the main thrust ought to be outward and that whatever ministry we carry on among ourselves should encourage and develop our

capacity as ministers in our own right. Furthermore, there is a special urgency connected with the execution of this function. "Behold, now is the acceptable time, behold now is the day of salvation." We are living in the era of grace. The kingdom has been inaugurated, and we are being judged even now on our response to it. There is never any time to waste, for any day may be the last day. Every decision is in some sense an ultimate decision — a choice of life or death.

In the World

HOW THEN should we conduct ourselves? Is not the answer, in some measure at least, contained in the signs St. Paul enumerated as proof of the approval of his own ministry?

We approve ourselves, he said: "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." All of this bespeaks a ministry in the world and for the world, but it also shows that this kind of ministry needs to be undergirded by regular discipline and devotion. It implies a continual back and forth movement between the life which is hid with God and the life which finds its purpose in serving as an instrument for the disclosure of his love.

One part of this life is no more sacred than the other. In other words, I am just as much God's man in the office on Monday as I am on Sunday on my knees. This is so easy to say, it has been said so often, yet everyman has to come to this conviction on his own. It is something he has to feel in the depths of his being. Indeed, it has to be second nature to him or it is utterly meaningless. But once it is second nature, he doesn't need any blue print to point out how or where to exercise his ministry. He will find it all around him.

Yes, he will find it in the exercise of another sign the Apostle gave of his ministry — love unfeigned. Love, in other words which is devoid of phoniness or preferential calculation. Fred Wentz in a recent book tells of a bartender who during his childhood had been shunted from one orphanage to another. No one wanted him. Finally a woman came along who took a great interest in him and was extremely kind and helpful. One day he asked her why she loved him. She replied: "Because God wants me to love you." For ten years after that, the bartender said, I hated God. To the extent that our min-

istry really is second nature, it will be devoid of such artificiality.

It will be bolstered by knowledge — the deep knowledge which comes from the joint discovery of our own sinfulness and God's acceptance. This saves us from illusions about ourselves or our fellows, yet at the same time it authenticates the kindness and long-suffering which is demanded of his servants.

And supposing we do in some measure succeed in carrying out our ministry in the world, what can we expect in return? Surely we, too, will find honor and dishonor, evil reports and good reports and accusations and accolades. Yet, like St. Paul, we will also discover that the suffering and dying endured in his name is in reality the very means of life itself. The question we face today then is: can the church as a whole approve itself in the sense in which St. Paul spoke of approving himself as a minister of God? There are prophets among us, and we thank God for that. But something more than prophecy is needed to transform the Episcopal Church into a witnessing community. Basically, our orientation has been and still is pietistic. This can be changed and change can be planned. If this is to occur, though, the stubborn determination to make the church as an institution conform to the New Testament pattern of ministry must be combined with infinite patience and understanding for those who, after all, have not been prepared by their life within the church to date to see it as ministry.

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

ONE FINE summer day about fifteen years ago I had started an oil painting in my garage-studio. It was to be a fine sea-scape in the traditional manner, filled with plunging seas on rocks. I believe it even included a Maine coast type lighthouse. Being of slip-shod nature I left the painting and the paints on a chair one afternoon when I finished daubing, together with the brushes dropped into a pickle jar of turpentine. When I returned to the painting some hours later something new had been added. Streaks of red cris-

crossed the green seas like jagged strokes of lightning; yellow blobs floated like great balloons in the sullen skies; a brown fog swirled around the lighthouse tower.

"Obviously," I said to myself, "this is the work of a committee! And I imagine my four year old son was unanimously elected chairman."

It turned out there had been five members, with a singular unity of mind and purpose. They were all under five years of age, too. It was quite a dynamic group. You could see the battle of wills that had gone on between the tycoon-to-be, who had commandeered the red paint, and the embryonic, strong-jawed club-woman who went in for yellow. There was evident the chatter, random work of the member who dodged in and out between the leaders, having his inconsequential say with small blobs of veridian green, from rock bound coast to far horizon. And in one corner — the left — was the piddling of a rejected member of the committee. He — or perhaps she — with a high sense of inferiority, had drooled all over a foamy wave with tight frustrated little patterns of raw sienna. You could almost see the dominating members of the committee knocking the little squirt back in his corner every time he attempted to get involved in their loftier plans.

Suffice it to say I never did salvage the painting. The vision somehow, having been cross-hatched and distorted, never returned. But I salvaged a small spiritual lesson. Group dynamics, beyond a certain discernible point is, as we say, "for the birds". There are obviously areas of life where it doesn't work. And one of them is in art. There are several others that can easily be figured out.

And from my traumatic experience of fifteen years ago, I have picked up at least a thimble-full of wisdom. In these times of collective bargaining, totalitarian states, organization man, "team play" and group-life conferences, there is still no real substitute for individuality. A man can get himself into the state of mind in which he hardly dares buy a tooth brush without a committee meeting, let alone make an important decision. But as Robert Frost said, "My individuality means more to me than my necessary group".

There is still a need in the world for the Christian man — the individual man whose life, in part, is molded in isolation, and in quiet, and in solitude; informed by the purpose God has given to him as an individual, and faithful to the vision which has come to him not as a member of a

committee, but as a person with an individual responsibility to God.

This may sometimes require that he should stand against the group, however sodden, however unanimous, however dynamic it may be and say, "Nuts to you! You have obscured the purpose and the vision given to me, to which I must be steadfast. As far as I am concerned you are adjourned."

Talking It Over

By W. B. Spofford Sr.

JOINT COMMISSIONS are setups of bishops, clergy and laymen trying to get us to do something better. Architecture and what goes with it; we'd better get along better with other churches, with several setups, each chopping off an area to get along with; liturgics, so let's have a standing altar and better vestments. There's one to stop us from drinking, a couple to get us interested in people, and one which maybe is the most important of all — a Joint Committee on Committees and Commissions where one member got licked when he proposed throwing them all down the drain.

Since that won't happen this piece is about the music commission which hasn't been given much attention, at least in this paper. Names make news is a newspaper rule, so here are the commissioners who huddled for four days this spring: Bishop Robert Rusack, chairman; William Schmidgall, vice-chairman; Leo Sowerby, Alec Wyton, Lee Bristol, Peter Hallock, Norman Mealy, Frederic Williams, Balfour Patterson, Jack Noble White, Ronald Arnatt.

Music isn't my field yet all of these men are known to me as experts. Schmidgall, for instance, rector at New Hartford, N. Y., has written a symphony which has been performed by the symphony orchestra of Utica. He has also written a couple of songs for kids that are in the collection entitled "Sing for Joy."

A lot of plans were made at this recent meeting: conferences with similar committees of other churches; preparing for hymnal revision; getting ready for the next General Convention; cooperating with the liturgical commission; trying to get better music on radio, tv and records. And, perhaps most important, to publish a new

manuel which, hopefully, will raise the music standards in every parish and mission.

Which scares me a bit. High standards set by such a bunch of experts could spoil all the fun. Somebody I presume knows how much time we give to singing in the usual service — 20% maybe? Anyhow get a gang that likes to sing around a piano and you'll generally come up with something pretty good. My wife and I, just for fun, picked the hymns for next Sunday:

God of Our Fathers

Were You There When they Crucified my Lord

When Wilt Thou Save the People

What a Friend We Have in Jesus

I Sing a Song to the Saints of God

We're not sure about the standards — we are sure everybody would sing.

So, commissioners, send us your "high standards of music" service and we'll get in a gang to try it out — hopefully with Bill Schmidgall at the keys.

Spurs and Spikes

By Corwin C. Roach

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

WE OWE OUR TITLE to the editor of *Ecclesiastes*. This is the most provocative book in the Bible. Its philosophy of vanity, life is a bubble, sounds very much like the cults of nothingness and the absurd which are so vocal in certain quarters today. Koheleth, its author, might well be called the Hebrew Sartre. In his attempt to make the book acceptable to the Jewish conscience, the subsequent editor reminded his readers that the words of the wise are both goads and nails, spurs and spikes. Koheleth has given us only half the story, but a very important half that we need to hear. We need to be aroused from our lethargy. We need the spur of the ancient cynic.

The metaphor is taken from the ordinary life of ancient Palestine although the reference is to the cattle driver rather than the more familiar shepherd. A sharp prod was necessary to keep the animals on the march. Otherwise they would stay where they were, even when the pasturage was exhausted. Men are like cattle, we share their bullheadedness. St. Paul reminds

us out of his own experience. In describing his conversion he speaks of himself as kicking back against the prick of God's goad. He was loath to go in the way of God.

That has been the history of humanity both before and since the apostle. It is human nature to want to settle down and enjoy the present forgetting the journey before us. We resent the spur that urges us on. We are "contented cows" willing to browse in the old pastures long after they have served their purpose. We see this in racial relations, international affairs, all the issues of our day. It was an American poet Lowell who reminded us in one of the hymns we sing,

"New occasions teach new duties

Time makes ancient good uncouth

They must upward still and onward

Who would keep abreast of truth"

There are new reaches in theology, personal morality, social action and the evangelistic mission which we must enter. We dare not bog down, content with the status quo.

The words of the wise are spurs to new advances but they are also spikes. We cannot be sure of the editor's metaphor. Some have thought that he was carrying on the figure of the herdsman and referring to the pegs of the nomad's goatskin tent which would be driven into the ground to secure it against the desert wind. Others think in terms of a nail fastened into the wall where the household goods could be hung up, safe and out of the way. A mountain climber today would be reminded of the pitons driven into the face of the rock which allow him to scale the precipitous cliff. Travel conscious Americans might think of the railroad spikes that secure the roadbed of the modern train or the rivets that safeguard the airplane body. No matter, spikes as well as spurs are necessary as we make the journey toward a better world. We must have a basic security or our march degenerates into aimless drifting or a flight into unreality.

In the midst of the flux and uncertainty of life there are bedrock verities which we cannot give up. These are the spikes on which we can trust our lives. The Hebrew Exodus would have been impossible without a firm faith in God and the Commandments as the guidelines for human conduct. The Hebrew word faith comes from a root which means to be firmly established. So Habakkuk tells us, the righteous will live by his

faithfulness. There must be a spike at the center of every life. What is yours?

There are many biblical passages which come to mind, the triple requirement of Micah 6:8, or the New Testament summary of the law. There are many philosophies today with their varying standards and land marks. Our editor makes one suggestion, "Fear God, and keep his commandments; for this is the whole duty of man". Reverence and moral response, these cover a lot

of territory but they will enable us to cover a lot of territory, too.

Life calls us to new truths and often the ancient good becomes uncouth, but God remains the same, steadfast Rock of Ages. Only man's ideas change as he seeks with all honesty to see that truth more clearly and to act more nearly in its light. Take your spurs, use them first on yourself, but don't forget the spikes.

ANGLICAN SOCIETY ELECTS OFFICERS

★ At the annual meeting of the Anglican Society, held last month at New York Cathedral, the Rev. Charles H. Graf of New York was reelected president for one-year term. In his address he said it would be appropriate if the society were to work closely with the progress of the liturgical movement. The Rev. Peter Chase of New York Cathedral and Lloyd Minter of Philadelphia were reelected secretary and treasurer respectively, and the Rev. Francis F. E. Balke of Philadelphia became vice president to succeed the Rev. A. Pierce Middleton, who has been editor of the society's quarterly since the death of the Rev. Charles E. Hill last year.

The Rev. Canon John Heuss, rector of Trinity Parish, New York, was the preacher at the service preceding the meeting.

CURRENCY DEALING BRINGS SENTENCES

★ Reports that two Southern Baptist missionaries charged in Cuba with spying and illegal currency activities were convicted and sentenced were confirmed by the U.S. state department.

A spokesman said that Herbert Caudill, 61, a Cuba missionary for 35 years and head of Baptist mission work in the country, received a 10-year prison term. His son-in-law,

the Rev. David Fite, 31, received a term of six years.

It was not immediately determined what, if anything, could be done for the Americans through the Swiss Embassy, which handles U.S. diplomatic relations with Cuba. There were some reports that negotiations were underway to obtain their release, but this was denied by the Cuban news agency Prensa Latina.

The sentences indicated that Fite was acquitted of espionage charges but that Dr. Caudill was not. At a public hearing before the revolutionary tribunal of Havana, both reportedly admitted they had exchanged dollars for pesos, considered a black market dealing in Cuba.

With the American missionaries, 32 Cuban Baptist ministers and laymen were sentenced on a variety of espionage and currency charges.

POSSIBLE BLUE PRINT FOR UNITY

★ A plan for closer cooperation between Anglican, Methodist, Presbyterian and Churches of Christ groups in the new town of Churchill, in the state of Victoria, was seen as a probable blueprint for the much-discussed movement towards church union in Australia.

The plan, which is being developed by a committee of the churches under the leadership of Bishop D. A. Garnsey of

Gippsland (Victoria), provides that the groups should enter into union as the Uniting Church of Australia. The project has already been approved by the Victorian courts of the Free Churches, and will be considered by the synod of the diocese of Gippsland shortly. It has already been approved in principle by the diocesan council.

The scheme calls for the ap-

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pointment of one full-time minister to act for all the churches in normal parish duties, with the sole exception of the sacramental duties in denominations other than the minister's own.

Ministers of neighboring local churches would act as a team of assistants, particularly in the administering of the sacraments.

An unusual congregation-structure is expected to develop as the scheme proceeds, but this is not to cut across present loyalties to cooperating churches.

The plan is considered to have particular importance as two of the cooperating churches — the Presbyterian and the Methodist — are currently discussing unity with the Congregational Church on a national scale.

ECUMENICAL CENTER OUTSIDE LONDON

★ Five churches are making plans for an ecumenical church center in a new housing project going up on the site of the old Croydon Airport outside London.

Anglicans, Baptists, Congregationalists, Methodists and Presbyterians are cooperating to build a center that will serve the expected 5,200 residents of the housing development.

When the center is built, residents of the community may attend on Sunday mornings an early Anglican communion service, and a Free Church service by one of the participating denominations. In the evening a united service, alternating between Anglican evensong and a Free Church worship, will be held.

The idea for the center came from the Rev. Alan Gibson, in whose Anglican parish the development lies. He discussed his proposal for ecumenical cooperation with a neighboring Baptist minister, who in turn won the cooperation of the Free Church federal council.

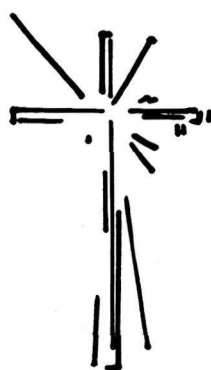
News Notes

The Presiding Bishop warned Christians in this country against excessive use of civil disobedience to promote civil rights and other good causes. "The choices are not nearly so simple as some special pleaders would have us believe," said Bishop Hines. "The case for civil disobedience is complex and ought not to be permitted to come unhinged from Christian responsibility under judgment and charity." Speaking at the dedication of the Bishop Parsons hall of the Church Divinity School of the Pacific at Berkeley, Bishop Hines said, however, that the church should not "confine itself to speculation and to semantics only. When theological speculation

explodes into direct action in the human relation crises of our day," he said, "somebody usually gets hurt in the process." But he said when theology confines itself to semantics and housekeeping, "people get hurt also, and even die in lonely, forgotten, squalid, segregated places."

Women get in the news one way or another. In Ontario for the first time in 99 years women were official delegates to the annual synod — 24 took their seats. On the same day in the diocese of Niagara the women lost out by ten votes on a ballot that required a two-third majority. Only five for Canada's 28 dioceses refuse representation to women.

Iowa completed action at its convention to allow women to serve on vestries and be con-



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vention delegates. As in all dioceses it required favorable action in two conventions to do the job.

Call To Renewal through MRI will be dealt with by Bishop Stephen Bayne at a conference held June 27-July 3 at William Smith College, Geneva, N. Y. It's for adults and adult parish groups of the 2nd province. Bishop Reus of Puerto Rico is chaplain.

President Johnson, addressing the graduating class of the National Cathedral School which included daughter Luci, answered critics of his foreign policy by declaring that America "will proceed with the course we are on — glad of the overwhelming support of the American people, always open to criticism and the flow of ideas, but following the path as we believe we must, however the transient winds of opinion blow." He also got in a plug for his policies in the home area by asking the people that filled Washington Cathedral to "Look around this great cathedral. Every day men and women come here to fulfill their spiritual and moral needs — to seek the blessings and guidance of God. But as a people we shall never satisfy the command of God — or the responsibilities of country — simply by coming to houses of worship. When the time of judgment comes, it will be no excuse to say, 'They were far away, or their language was strange, or their color was different, or I did not know their names.' It will be

asked of you and asked of me, 'What did you do, you, the children of abundance, to help those who were hungry, those who were sick, those who were fatherless, those who were homeless? 'What did you do, you who were conceived in hope and raised in opportunity . . . to brighten the promise of those who from the moment of birth saw only the darkness of insecurity, fear and poverty?'"

Presbyterians in South Carolina are in a financial bind because 20% of their congregations didn't come across. It was the usual story — trying to get the denomination to withdraw from the NCC because of its activities in race relations.

New Zealand's top Presbyterian is now visiting southeast Asia capitals to find out what the chances are for Christians to initiate a cease-fire and mediation in Vietnam. "Doors are closed to discussion at present. We have a responsibility, or a duty, to knock at those doors." He is seeing leaders of the East Asia Christian Conference. His efforts have the backing of the national council of churches and the sympathy of the government of his country.

W. A. Visser 't Hooft, who figures in our news on page 3 this week, got a doctorate last week from Brown University. He also spoke at the meeting of the general board of the NCC in New York and was honored at a luncheon when he talked about the new ecumenical situation.

Urban Life and what it does to minds is to be the subject of a 32-week course for clergymen at Western Reserve. It's run by an interreligious committee of clergy to qualify for a \$417,263 grant annually from the federal government.

David Babin, rector at Germantown, Tenn. is going to teach homiletics and liturgics at Philadelphia Divinity School. Before the ministry he was in radio and tv; The school graduated 18 men this spring when Bishop DeWitt preached and got a doctorate.

Central New York diocese is giving \$10,000 a year for three years to the Syracuse community development association, which is setup to further reconciliation in areas of cultural and racial separation.

Robert T. Gibson of St. Clement's, El Paso, Texas, becomes dean of Christ Church Cathedral, Houston, August 1.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE GENERAL NEXT TO GOD.

The Story of William Booth and the Salvation Army, by Richard Collier. Dutton. \$5.95

This is a good book for people interested in human interest stories based on fact rather than fiction. The adventurous start of the Salvation Army movement in Mile End Road, East London, was the same year the Civil War in this country ended; the same year Baring-Gould gave to the world the stirring hymn, "Onward Christian Soldiers" — the year 1865.

The Salvation Army is celebrating its centennial, with something tangible to celebrate about. A global

army of two million, operating in 147 languages, supplying annually 23 million cut-price meals and 11 million beds to the derelicts and unwanted, its record of practical service rendered is impressive.

William Booth, a Methodist minister, politely was asked to get out. His methods were unorthodox, just as those of John Wesley had been in earlier years. His insistence on outdoor preaching did not sit too well on his constituents, so he found himself without a job. At 36 years of age he was in London, with a wife, 6 children and debts of 85 pounds. Within his own life-time he founded a giant religious organization worth a million pounds.

London, at the time the most powerful city in the world, with a population of 3 million, had 100,000 paupers, one in every 30. Perhaps the worst sufferers were the little children, because there were no laws to protect them. There is little philosophizing in the well-written book, but plenty of heroic action. We are taken from the slums of London to Devil's Island as well as many other places around the world where the "Salvies", as they are sometimes called on Scotland, are carrying on their good works.

William Booth employed Billy Graham's methods up to a point; but he went far beyond them. He got down to cases — doing more than preach a vivid message.

"Go for souls and go for the worst", was the message. This he translated into deeds. After attendance at a Salvationist meeting a wealthy Methodist gave Booth a thousand pounds with the comment,

"I see yours is a work of practical godliness". A close-up view of those sitting near him revealed they all had washed their ears and necks, suggesting the Army's formula: "Soap, Soap and Salvation."

General Booth was not intimidated by important people. When he was home secretary, Winston Churchill jokingly asked him, "Well, General, am I converted now?" Booth flashed back, "I wouldn't say you are converted, but I think you are convicted."

Without the General there would have been no Salvation Army. They grew together. Inspiration preaching and plenty of it. Music that touched the emotions, both vocal and instrumental. No hymn books, (that was churchy) but song-books. One of the early popular songs, "Bless His Name, He sets us free", was sung to the tune of a popular ditty "Champagne Charley is My Name."

The exciting Hallelujah Lassies, many salty characters with their varied backgrounds, all combine to make for good reading. In 1887 "Joe the Turk" joined the Army. He came out of the Barbary Coast in San Francisco. His name became famous across the United States; as he put it, "arrested 57 times for Jesus" — the police were not happy about the tambourine parades. He was the first officer in the Salvation Army to dress as Santa Claus and solicit funds.

Today the Salvation Army is generally respected. In the early days it had the snobbery of the Victorian era to contend against. William Booth did not spend much time analyzing the causes of the abominable conditions obtaining among the poor. Probably he would never have succeeded in his work if he had. But he was a productive worker for down-trodden people. He lived in a day when prosperous people saw no great evil in the existence of overcrowded slums, one of the comments being, "when it is cold, if they are snug, they will keep warm."

One has the feeling that beneath all the ballyhoo there is sincerity and deep humility in the work of the Salvation Army. Men and women eligible for parole from prison receive the helping hand with an ap-

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