

The **WITNESS**

AUGUST 4, 1960

10¢



WORLD COUNCIL OF CHURCHES

CENTRAL COMMITTEE, the ninety member policy making body, has its annual meeting this month in Scotland. Matters to be considered are reported in our Story of the Week. Read also the challenge made thirty-five years ago by the late Bishop Charles H. Brent

WINNING THE WORLD FOR CHRIST

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.

Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9
a.m.; Morning Service and Sermon, 11.

Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music

Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

NEW YORK CITY

Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11;
Evening Prayer, 5.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL

NEW YORK

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday): 12 noon Sun-
day; Holy Communion, 9, and 12:30;
Morning Prayer and Sermon, 11;
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS

5th Ave. & 53rd Street

NEW YORK CITY

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.

Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Lee Belford, Richard
Louis, Philip Zabriskie, clergy

Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC IS).

Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.

One of New York's
most beautiful public buildings.

The WITNESS

For Christ and His Church

EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor
KENNETH R. FORBES; ROSCOE T. FOUST;
GORDON C. GRAHAM; ROBERT HAMPSHIRE;
CHARLES S. MARTIN; ROBERT F. MCGREGOR;
GEORGE MACMURRAY; CHARLES F. PENNIMAN;
W. NORMAN PITTINGER; JOSEPH H. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; EDWARD L.
PARSONS; FREDERICK A. SCHILLING; MASSEY H.
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



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



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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav G. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.

Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B

ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector

The Rev. Frederick P. Taft, Assistant

Sunday: 8, 9:20 and 11.

Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector

The Rev. George N. Taylor, Associate

Sunday - Matins and Holy Eucharist

7:30, 9:00 and 11:00 A.M.

Wednesday and Holy Days 7 and

10 A.M. Holy Eucharist.

Sacrament of Forgiveness - Saturday

11:30 to 1 P.M.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and

11:15 a.m. Wed. and Holy Days: 8:00

and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector

The Rev. Robert C. W. Ward, Ass't.

8 and 9 a.m. Holy Communion

(breakfast served following 9 a.m.

service.) 11 a.m. Church School and

Morning Service. Holy Days, 6 p.m.

Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets

Near Dupont Circle

WASHINGTON, D. C.

The Rev. John T. Golding, Rector

The Rev. Walter J. Marshfield

The Rev. Robert F. Evans

Sundays: 8:00 a.m. Holy Communion.

11:00 a.m. Service and Sermon.

Holy Days: Holy Communion, 12:15

p.m.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V

PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop

The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL

AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. David S. Gray,

Associate Rector

Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector

Weekday Services: Mon., Tues., Thurs.,

Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at

7:30 a.m.; Morning Prayer at noon.

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.

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

Story of the Week

World Council Central Committee Plans New Delhi Assembly

★ Ways in which the world's Protestant, Anglican and Orthodox Churches can move towards closer unity will be surveyed at meetings at St. Andrew's, Scotland, this month.

The meetings, August 16-24, will be the annual sessions of the 90-member policy-making central committee of the World Council of Churches, through which these confessions are seeking ways to overcome division.

Attending in addition to the committee will be an estimated 300 other leaders from many of the 172 member Churches in more than 50 countries.

The selection of Scotland as the site for this year's meeting commemorates the 50th anniversary of the historic first world missionary conference held at Edinburgh in 1910. From this meeting the international missionary movement was developed which, together with the faith and order and life and work movements, resulted in the formation of the World Council in 1948.

Among the major concerns of the committee during the nine-day session will be the role of the World Council in promoting unity and the problem of overpopulation.

The discussion on the Council's role in Church unity will reflect a growing interest in defining its function in keeping types of closer union before its members.

Traditionally the Council has

remained aloof from union negotiations between Churches and has confined itself to study and cooperation and to providing the framework within which its members carry on co-operative practical programs.

The report on unity will be presented by Professor Henri d'Espine, vice-chairman of commission on faith and order, teacher of practical theology at the University of Geneva and president of the Swiss Protestant Federation.

The second theme will deal with measures the Churches might take in meeting the problems of the world-wide population explosion.

Support for family-planning as part of the answer to the population problem was given in a report published last October of a special study group. The 20-member group composed of theologians, doctors, family welfare specialists and others, cautioned that unless action is taken the annual increase of 50 million persons in the world will have "grave social, political, economic and even religious repercussions."

The discussion on population will be introduced by Bishop Stephen Bayne, of London, executive officer of the Anglican Communion, and by Egbert de Vries, Dutch agricultural economist and chairman of the working committee of the department on Church and society. de Vries is also director of the institute of social studies at the

Hague and was formerly agricultural advisor to the World Bank, Washington, D.C.

In other sessions the Committee will:

- Vote on the proposed integration of the WCC with the International Missionary Council. Many of the WCC's member Churches have approved the plan and it is expected that the required number of IMC member bodies will also approve it. If the plan is adopted, full integration will take place in opening actions at the Third Assembly in New Delhi, November 18 — December 5, 1961.

- Approve final plans for the third assembly including distribution of an 80-page study booklet on the Assembly theme "Jesus Christ — The Light of the World" which will be printed in over 12 languages and in hundreds of thousands of copies. The global distribution is part of a plan to make the assembly deliberations a true reflection of "grass-roots" thinking in local congregations of the WCC's 172 member churches.

- Receive reports on the progress of a study on religious liberty being conducted by a special 13-member commission. Closely connected with this study is another report on Christian witness and proselytism. Member Churches have by unwritten agreement largely refrained from conducting missions among each others' nominal members.

- Review the work of the Churches during world refugee year and consider plans for a new drive in areas of acute hu-

man need and cooperation with the five-year freedom from hunger campaign which started in July under auspices of the UN food and agriculture organization.

● Discuss tentative proposals for changing the criterion for membership of the Council. The present basis is acceptance of "our Lord Jesus Christ as God and Saviour". Some member Churches have requested changes to bring the basis more explicitly into line with the doctrine of the Trinity and to base it more clearly on the Bible. Proposals made will be referred to the third assembly, which is the only body with the authority to approve a change.

● Hear a report on the Churches' role in the current international situation, presented by officials of the commission of the Churches on international affairs.

● Outline general plans for the program between its Third and Fourth Assembly (normally a six-year period). These plans, which will be submitted for approval to the New Delhi assembly, are expected to forecast a greatly expanded operation. The present budget of \$505,000 is more than double what it was ten years ago.

● Hear reports on progress towards construction of the \$2,500,000 headquarters. Blueprints were approved by its executive committee at meetings in Buenos Aires in February.

Delegates will mark the fiftieth anniversary of the first international missionary conference, Edinburgh, 1910, in a service to be held two days before the meeting opens on Sunday, August 14, at St. Giles Cathedral, Edinburgh. The sermons will be delivered by John Baillie, principal-emeritus of New College, Edinburgh, one of the six WCC presidents, and by Bishop Chandu Ray, of the

Church of India, Pakistan, Burma and Ceylon.

The central committee meeting will open August 16 with reports by General Secretary W. A. Visser 't Hooft and from the 12-member executive committee. Dr. Franklin Clark Fry, president of United Lutheran Church, New York, Central Committee chairman, will preside. The vice-chairman is Dr. Ernest A. Payne, Baptist, London.

The sessions will be preceded by a series of consultations and divisional and departmental committee meetings during the period between August 2 to the beginning of the central committee. Approximately 300 church officials and staff will attend these meetings to review the work of units and prepare recommendations for the central committee.

This year's meeting will be the last central committee meeting before the New Delhi Assembly. Usually the committee meets annually in the years between Assemblies. The invitation to meet in Scotland was extended by the British Council of Churches and the International Missionary Council. All sessions will be held at the College of St. Salvator.

Episcopalians attending are Bishop Angus Dun of Washington; James W. Kennedy, New York, N.Y.; Bishop Henry Knox Sherrill, president of the World Council of Churches and retired Presiding Bishop; Charles P. Taft, layman, Cincinnati, Ohio; and Canon Theodore O. Wedel, Washington, D.C.

Faith And Order

★ The 100-member faith and order commission of the World Council of Churches is now holding its triennial meeting at St. Andrews prior to the central committee meeting. Composed of Protestant, Anglican, and Orthodox theologians and Church leaders from all con-

tinents, the commission deals with questions of unity.

The Archbishop of York and the American theologian, Douglas Horton, chairman of the commission and former dean of Harvard Divinity School, presented opening addresses on Christian unity.

The commission deals with such barriers to unity between the Churches as doctrine, Church order, liturgical questions, traditions, as well as social, political, and other non-theological differences. It is seeking ways in which visible unity may be manifested even though the means are not yet agreed upon.

TAKING A DRINK IS NO SIN

★ "The act of drinking an alcoholic beverage is not of itself a sin" declared the commission on society and alcohol, the Church's top research authority in this field, in a statement issued after its summer meeting at Bloomfield Hills, Michigan.

In taking this position, the commission reiterated the stand at 1958 General Convention. However, aware of the misunderstandings that arose then, it went on to define three categories of drinking:

- The right use of alcohol.
- The indulgent use of alcohol.
- The pathological use of alcohol.

The commission pointed out the moral status of each of these categories in a careful theological analysis. "The primary consideration in the right use of alcohol", it said, "is responsibility to God for the proper use of his gifts and to man for Christian stewardship of all of God's gifts".

This statement of the commission is contained in a preliminary draft of the theological section of a handbook for clergy.

Bishop Edward L. Parsons Dies Ending Distinguished Career

By W. B. Spofford Sr.

★ Edward Lambe Parsons, the retired bishop of California, died at the age of 92 on July 18th at his home in San Francisco. He was consecrated coadjutor in 1919, became diocesan five years later and retired in 1941.

On that little peg one could hang many galleys of type, which indeed this paper did in May, 1958 in an issue which was devoted to this great man of the Church and of the world. It was edited by Massey H. Shepherd, Jr. whose featured article, "To a Christian Gentleman", opened with this paragraph:

"At a diocesan convention a few years ago, Bishop Shires summed it up so perfectly.

'Bishop Parsons,' he said, 'never grows old; he just gets older.' Just to look at him was a benediction — the frail lean body, still erect and handsome, the voice strong and sonorous, and that extraordinary mind, keen, lucid, with a well-nigh infallible memory. What one really sees, however, is a transfiguration of a body and mind suffused by the love of God and humanity, where is blended in a single whole a never-failing gentleness and courtesy with indomitable and fearless courage. In Bishop Parsons one witnesses the perfect love that casteth out fear."

I have before me a letter written by Bishop Parsons on May 4, 1923. It is addressed to the Rev. J. Howard Melish, rector of Holy Trinity Church,

Brooklyn, N. Y. Bishop Charles Williams of Michigan had become president of the Church League for Industrial Democracy when it was founded in 1919. Upon his death, the executive committee of the League, of which Dr. Melish was chairman, had asked Bishop Parsons to be his successor. This is Bishop Parsons' reply:

"I beg to thank you and the members of the executive committee of the Church League for Industrial Democracy for the great honor which they have put upon me in asking me to succeed the late Bishop of Michigan as president. I am deeply interested in the work of the League and the ideals for which it stands but I feel myself most inadequate to the kind of representative position which this indicates. I would be glad (and I mean this honestly) if you would consider my selection as a kind of interim choice and at the first moment that you can find some one who will be more truly capable of representing the League adequately allow me to slip out. I put it this way because I hardly dare to decline outright and yet I hardly feel that I ought for the sake of the League to accept without qualification. I write with a very deep sense of the honor which you have done me."

It was about that time that I became executive secretary of the League; Bishop Parsons never did "slip out", so that our relationship for nearly four decades was intimate, even though for the most part it had to be by correspondence. But that "he never grows old" I can affirm from the many times I was with him during those days in San Francisco which brought the United Nations into being. There was not a question before that conference that he was not interested in and informed about. His fre-



BISHOP EDWARD L. PARSONS — His Distinguished Career Comes to an End

quent letters during these last twenty years of his life likewise underline the fact that retirement from his office in the Church merely gave him more time to give to the stirring and baffling things going on in the world.

Massey Shepherd, I know, has been working on a biography of Bishop Parsons. It is a book by a great writer about one of our greatest churchmen and citizens and is eagerly awaited. Until it appears, may I suggest that you send for "A Bishop Parson's Anthology", prepared

by Massey Shepherd, which presents the Bishop's views on such diverse subjects as Authority in the Church; the Creeds; Unity; the Social Order; Civil Liberties; Prayer Book Revision; Worship; Marriage and other vital matters.

"The whole consideration of the Church's resources in this troubled and evil world," wrote Bishop Parsons in 1946, "comes back in the end to the one fact that the Christian religion is Christ; and the Church's power is measured by its loyalty to Him."

betrayed in Europe than anywhere else," it also is in this continent that many of the purest renewals of Christian faith have taken place, "some of them in our own time."

As examples, the speaker cited "the stirring among the laity who discover their task as ambassadors for Christ in the world," the return of fundamental religious themes in modern literature and art, and "a turning to the Bible as the book of real life."

Commenting that "God has not said His last word in and about Europe," Dr. Visser 't Hooft went on to offer a series of suggestions about "the task to which we are called together."

"We must," he said, "help our churches to become aware of their nature and calling as the Church which belongs to God and is sent into the world to reconcile men with him and each other."

"We must equip our churches to reform themselves for their tasks in the secular world. This means a search for new, flexible forms of life to enable the Church to enter again into a living contact with people outside the Church. Here youth groups have a special responsibility."

"We must recover the faith and vision that lie at the heart of the ecumenical movement and that means not only for ourselves but for our local congregations." As long as we have self-centered, isolated local churches we must not expect to advance toward a Christ-centered universal Church living in fellowship and rendering a united witness to the world."

In his concluding remarks, Dr. Visser 't Hooft said "we must gladly accept the opportunity for Europe to play a new role in the world — the role of service instead of domination."

(Continued on Page Seventeen)

Christianity Should Be Decisive Youth Assembly Told

★ A new role for Europe—not of domination, but of Christian service, especially to countries of Asia and Africa undergoing vast social changes — was envisioned by speakers at the opening of the first European youth assembly sponsored by the World Council of Churches, meeting at Lausanne, Switzerland.

Some 1,400 delegates and visitors from 15 European nations, as well as another 400 from Asia, Africa, the Middle East and North and South America, applauded W. A. Visser 't Hooft, general secretary, who declared that "God has not said his last word in and about Europe," and that a "new vocation" is opening up for it.

Also applauded was the Rev. M. M. Thomas, co-director of the Christian Institute for the study of religion and society in Bangalore, India, who said that "Europe has an historic function to fulfill in world affairs, a vocation humbler in terms of power, but nevertheless a vocation which may not be less significant in terms of service to humanity."

Visser 't Hooft, delivering the

keynote address of the assembly, whose theme was "Jesus Christ, the Light of the World," said that some cling to the old pattern in Europe and refuse to accept the fact that times have changed, while others are convinced that Europe no longer has a vital role to play in the world.

"Only a few," he said, "seek to create a new image of Europe and to discover how it may perform its world task in a different way."

Declaring that the deepest reason for Europe's present uncertainty and frustration is that "we have become spiritually uprooted and the life and culture of Europe as a whole are no longer conditioned by Christian conviction," the executive said that in one large part of the continent "a non-Christian ideology seeks to penetrate the whole of human existence," while in the other half service is paid to Christian values, but "the decisive forces shaping common life are secular."

He stressed, however, that despite the fact that "Christianity has been more cynically

WINNING THE WORLD FOR CHRIST

THE OPENING ADDRESS AT THE
STOCKHOLM CONFERENCE, MEETING
FIFTEEN YEARS AFTER THE EDIN-
BURGH CONFERENCE, THE FIFTIETH
ANNIVERSARY OF WHICH IS BEING
CELEBRATED THIS MONTH. THE CHAL-
LENGE OF THIS GREAT LEADER FOR
UNITY HAS YET TO BE REALIZED

By Charles H. Brent

Bishop of Western New York, 1918-29

WE ARE here in Christian fellowship to make an adventure in behalf of the commonwealth of mankind. Like the nations, the Churches which we represent are without a common mind or common ethic. The Catholic Church is an ideal rather than a realized fact. Sectarianism, the cult of the incomplete, still holds sway in Christendom and there is war where most of all peace should reign. Valuing such Christian comity as prevails at its highest worth, the total product is a deluted and mediocre religion incapable of exercising moral and spiritual authority in national and world affairs. It is good enough, perhaps, for individual piety or other worldliness, but it is not potent enough to make disciples of all the nations according to Christ's explicit command, or to convert the kingdom of the world into the Kingdom of our Lord and of his Christ.

An effective unity is no longer a theological luxury; it is a practical necessity. The Churches are only on the lower threshold of that unity without which the world cannot know Jesus Christ, and, gratifying as the growth of the co-operative spirit has been during the last decade, they are not yet within hailing distance of that stage of development where the nations can walk by the light of the City of God. It were sheer folly, not to say dishonesty, to deny this unpalatable truth. After the organized confusion of the great war the nations made a bold effort to rally around an ideal of peace. It was new in spirit and form from anything in the past and, whatever its defects, will stand in history as epochal. They did it without direct benefit of

Church or Churches. The Churches stood by hesitant and critical. Seven years later the peace table of the Churches shows fewer palpable results than the peace table of the nations. We are laggards instead of leaders.

No Half Measures

THE encouraging thing is that we are now awake to the fact and are here to take the first step toward rectifying our unheroic course. But we must recognize that no half measures, no pious platitudes, no hesitating utterances will be tolerated. The world is looking at us with mingled expectancy and distrust—some men even with scorn and derision. They have no other belief than that the mountain will give birth to a mouse. The character of Christianity is at stake. When we rise from our deliberations we must have reached a concordat according to the mind of Christ on the subject matter before us, or it would have been better that this Conference should have never been born. We must run those risks which are inherent in the life of faith. We must justify our vaunted claim to the moral and spiritual leadership of mankind.

Were we here merely under the guidance of human reason and dependent solely upon the pooled wisdom of those present, I would despair, for prejudices are deepseated and sectarian self-will is not yet dethroned. But we are not as a ship without a pilot. In our midst is a Great Presence—or shall I say we are in the midst of a Great Presence which envelopes us as the sunlight envelopes the landscape? Under his presidency we sit and deliberate and reach our findings. We are gathered under the same auspices

and inspired by the same hope as the little fellowship of nineteen centuries ago who waited for power from on high to make them a world force. Let us be sure that we do not plaster our own desires on the situation and deceive ourselves into thinking that they are the mind of God. In our dependence upon him we shall secure our freedom. We are here not to do our own will but the will of him that sent us. The ultimate issue is clear for we are working, not on a whim or theory of our own, but in accord with God's unchangeable purpose. An Irish proverb says: "Whether the sun rise early or late it is God's will that the sun shall rise." It is for us at this Conference to do what in us lies to make an early dawn. I covet for the Church a stride forward rather than a laggard step. Quite rightly we talk of our task as being colossal. But it must not be used as an excuse for doing it with a doubtful mind. The Gospel mind is a mind to win.

Job of The Church

OUR business is by cooperative methods to bring the Gospel to bear on economic and industrial matters, on moral and social problems, on education and on international affairs. This raises the vital question of the universal jurisdiction of the Gospel—its relation, through the Church, to the state, to departmental organization within the nation, and to the family of nations.

First let us consider the relation of the Church to all forms of organized activity. In its own realm the Church is supreme. Its field is the world. Its indubitable and inalienable duty is to determine moral and spiritual values, and apply them to every phase and form of human life.

Men challenge the Church's authority. They are not quite sure how far they can trust the practicability in great matters, of the truth as revealed in the life and character of Jesus Christ. Christianity may be good enough for personal salvation and for other worldly purposes, but the query arises as to its workability when applied to group life, such as business or politics. A man of affairs shies at the suggestion that the next step for Christians to take is the bold application of the principles by which Jesus Christ lived in his workaday life to the industrial problems of our times. The idea evokes the exclamation: "That would be a declaration of war." Just so. Because the purpose and the way of Jesus Christ

are hostile to much that is characteristic of the thought and activity of modern commerce.

Church In Politics

THE political world is in like case. It is afraid of what the way and the purpose of Jesus Christ would do with it. The astonishment caused by a politician injecting Christian principle into a national legislature a while ago was great enough to echo around the world and be registered in literature. When the British under-secretary for the air remarked that the Sermon on the Mount (that is, the truths and principles by which Jesus Christ lived, and then laid upon the conscience of all his followers) was the solution of armament problems, he drew forth the ejaculation: "Good God, sir, if we are to rely our air security on the Sermon on the Mount, all I can say is: 'God help us'."

The beneficent claim of Christ is laid upon international affairs without abatement. Man-kind is his. So it ought not to be a matter of amazement or dissent when the truths and principles by which he lived are used as the key to international problems. However remote general assent to this may be, the Church cannot debase the universal currency of the highest Christian ethic by filling away its sharp, exacting edge, or limiting its circulation.

Church And State

THE relation of the Church to the state is a problem of immediate importance. Side by side the modern nations and the national Churches have grown to be what they are. The Reformation trusted to the inherent oneness of Christianity to act as cement and hold the Churches together, an assumption not justified by subsequent events. Patriotism became the supreme virtue overshadowing spiritual values, and the Machiavellian doctrine of subordinating every consideration of religion and morality to the seeming interests of the state, prevailed widely. It was but natural that Churches should cease to have a supernatural mind and a common ethic in the riot of nationalism that ensued. More sad still was the subordination of the mind of the Church to the policy of the state until the Churches became nationalized instead of the nations becoming Christianized.

God forbid that I should even seem to depreciate the importance of the state or the nation of which it is an organic expression. The nation has such honor that it can add to the glory of the City of God by bringing that honor into it.

It is my benefactor and commands my loyalty as a Christian, though not a loyalty that is either final or supreme. The purpose and way of Christ are paramount, and the Christian Church can no more burn incense to a modern state than to an ancient Caesar. In other words, let the lost Christian ethic be found and it must rule the minds and lives of the entire Christian body in every relationship, individual and corporate. It is part of our business during these days of conference to search for this ethic and to apply it.

Universal Consciousness

LITTLE by little human life has expanded its horizon. From the local it has risen to the national and from the national it moves out into the international. Man is getting a universal consciousness out of which will be born a universal conscience. No longer can a nation live unto itself. It must take its place in the family of nations where the welfare of all is the welfare of each. The nations must learn to live by the law of forgiveness and considerateness and love or else they will perish. The burning problem of the moment is not merely the question of the establishment of a lasting and righteous peace. To our shame be it said that it is the civilized and Christian nations that have developed war into the perfection of horror which it is, a fact that tends to paralyze our hands and warp our judgment in dealing with it as our enemy. The time has come for as clear a declaration on it by the united voices of the Churches as on slavery or duelling. The world is awaiting it. It were better for this Conference to risk a mistake in the direction of the example of him who practised and taught conquest by humility and meekness and forgiveness than to hesitate or equivocate. It is for the Church to determine in what circumstances, if any, killing and maiming, lying and guile, destruction and rapine — in short the declaration of a moratorium for the moral law, ceases to be an offense against God and man, and become a praiseworthy virtue and patriotic duty. Dare we do less than hold that war as an institution for the settlement of international disputes by brute force allied to skill and cunning and lying, is incompatible with the mind of Christ and therefore incompatible with the mind of his Church; that war is the abuse and not the use of force because it attributes to force authority and ability to determine moral values of which it is as incapable as trial by fire; that the aggressor is that nation which will not arbitrate or seek due processes of law and order, and

should be treated as an outcast; that it is the duty of the Churches to throw their united weight in support of the organized fellowship of the nations.

Issue Is Clear

THE issue is clear and the Christian Church must face it or else imperil the charter given it by Christ. It is an equal duty of the Church to aid the nations which have made a brave beginning without our organized and effective help, to establish and maintain tribunals and institutions upon the foundations of righteousness, justice and reason to occupy the most exalted throne in the gift of men now held by the usurper war. The League of Nations needs the sympathetic support of the Churches to assist it to become in personnel and character, representative of all mankind. The League of Nations today, fault it as you will, is more effective for the end for which it was created than any fellowship of the Christian Churches in existence for the manifestation of Catholic unity.

But when the last word has been said about League, Permanent Court, Protocol, or what not, we have been discussing instruments whose value rises and falls with their moral and spiritual contents. Without the Gospel they are science without a soul—machines which have no saving or regenerating power for human beings. With living faith the Church must translate the Gospel of love into terms of international life and activity. There is no feature of the Gospel of love that does not find its supreme opportunity in the intercourse and fellowship of nations. Standing outside the door of international life, waiting for admission, is the most powerful force making for peace and goodwill ever committed by God to man. I mean forgiveness. God bought by an Incarnation and a Crucifixion, his own right to use it. It stands not as a counsel of perfection but the sole condition of becoming and remaining Christian. Forgiveness can be used only toward enemies. None else are eligible for it. Forgiveness is that aspect of love which enables us to take again into complete fellowship those who have wronged us.

To what extent is the Church proclaiming this duty in concrete form to nations which have been wronged? However war guilt may be distributed, every belligerent has its opportunity to forgive, for all have sinned. The Churches should become a clearing house for international forgiveness. The establishment in Geneva of a

bureau of Churches would be worthy of consideration, if we were sure we could confine its work to the moral and spiritual sphere, and sufficiently safeguard it against political meddlesomeness and intrigue from which all the Churches are not yet emancipated. On the foundation of forgiveness the temple of goodwill can be erected. Only a supernatural Church is equipped for the task.

Sole Hope For Peace

UNITY of heart and hands among the Churches is the sole hope for the great peace. As it is with the family of the nations, so must it be with the family of the Churches. None can be omitted. There is one populous and venerable Church with a vacant seat at this Conference. Considered as a moral and spiritual force making for international peace and goodwill the Roman Catholic Church is as a giant half awake. As in the case of the Protestant Churches, in time of war nationalism swallows up her adherents and sets them in deadly array against one another. Even though she may withhold her fellowship from us, the responsibility rests on her to throw her enormous influence into the scale against war and toward peace with the same definiteness with which she speaks and acts in matters theological and ecclesiastical. Whether apart from us or with us in such matters we count her our ally. Thus far she shares in the timidity and ineffectiveness which characterizes the rest of Christendom. When all the Churches together and separately deal unsparingly with the war and the war spirit, peace will be insured, at any rate among the nations where the Christian religion prevails. With proper tribunals erected for dealing with disputed questions, it will be the clear duty of the Churches to proclaim war a sin and to instruct their adherents to refuse to resort to arms.

In Our Power

THE distinctive feature of the ideal of unity before the modern world is that its realization is in the hands not of a few but of the whole. No longer are the issues of peace and war to be determined by experts and diplomats and officials. There is no question more intimately domestic than war. It is the home which is first attacked by war when the bugle calls to arms, therefore it is the business of the members of the home to determine the course of international affairs. This is the day of the

people. The best known citizen, as the "unknown soldier" of every country proclaims, is also the least known — he who is quietly pouring his vitality into the veins of his country and mankind. No longer can a man be a private citizen concerned only with his own affairs. We have always known that all the world is kin. Now all the world is one neighborhood. Science has demonstrated that to be a fact which Christianity has ever taught. It is the superb duty and opportunity of the Churches to shed their timidity, their self importance, their localisms and put on the seamless garment of brotherhood and unity according to the mind of Christ. To this end Christ commissioned his Church. For the promotion of it we are gathered. So to God we pray:

"Lord, lift us out of private mindedness and give us public souls to work for Thy Kingdom by daily creating that atmosphere of a happy temper and generous heart which alone can bring the Great Peace."

Don Large

Bible Storyland

EASTER Sunday, 1961, is going to be a red-letter day. It is scheduled to mark the gala opening of a certain Nat Winecoff's Bible Storyland at Cucamonga, California. Now, it was bad enough to have to live through the theological vulgarities of Ben Hur—vulgarities compounded by the picture's being awarded uncounted Oscars for the best-this and the best-that. But Bible Storyland threatens to outgauche Ben Hur and The Ten Commandments combined, with The King Of Kings thrown in for good measure.

It seems that this \$15,000,000 enterprise, to be spread glamorously over a 220-acre tract, will be devoted exclusively to the dramatizing of Holy Writ in a way that "will complement Disneyland," says the management proudly. Now there's a goal for you! The theology, of course, will not be Judeo-Christian in any orthodox sense of the word, but simply Winecoffian in a most liberal sense of the same word.

According to the Christian Century's Aubrey Haines, a brochure will be provided for each pilgrim journeying through this Hollywood Bible.

For it's obvious that no one can be expected to know what the producer's players are doing without the aid of a score card.

For instance, an early scene will show an outward-bound Adam and Eve thumbing a ride out of Eden. The pamphlet suggests, "Perhaps they've been tossed out for not paying their rent on the fancy cave with a view." No credit line is given the Hollywood humorist who thought up that howling remark, but it suffices to say that his wit hardly covers the Christian approach to the problem of Original Sin.

In similar fashion, Noah's Ark will be presented as a twin carousel, with room for two of everything. And then there will naturally and inevitably be a David-and-Goliath shooting gallery. If you can hit the button in the center of the giant's forehead, you get a prize. As well you should. The prize might fittingly be a one-way flight out of Bible Storyland.

St. Paul's conversion on the road to Damascus is to be handled neatly and with the acme of simplicity. Says the program, "The Lord saw fit to blind Paul and knock him out of his saddle. When he had dusted himself off and regained his sight, God really laid into him with the result that he became a strong convert to the Christian

faith." So that's how it was done! And all the while we've been misled into thinking it was a slow, tortuous business, complicated by much soul-searching. You just never know, do you?

Oh, we almost forgot to note that lionburgers will also be on sale. Understandably, the lion-burger booth will be located near fiddling Nero and his Colosseum. In the inspired words of the producer, these tasty items will offer "belated but nonetheless sweet revenge on the lions who ate early Christian martyrs." . . . Revenge may be sweet for some, Mr. Winecoff, but not for Christians. And if they taste it as sugary, they're not Christian.

This whole project, says the management, "will convert thousands of persons and fill the churches." Anybody want to bet?

In any case, we have a suggestion. Khrushchev has amply demonstrated — via his crude histrionics at the pre-summit Paris press conference — that he is a vulgarian. So we wonder whether it might not be possible for the creators of Bible Storyland to bring Mr. K. over here as an advisor on production. Such a move could conceivably ease global tensions — and the Soviet leader would certainly find himself at home in Hollywood.

The Mind of God for His Creation : Series

THAT ONE DAY IN SEVEN

By Terence J. Finlay

Rector of St. Bartholomew's, New York

Remember that thou keep holy the Sabbath-day.

WE HAVE been thinking of the first four commandments, which deal with man's duty to God; and then we shall take up the remaining six commandments, which deal with man's relationship with man. We come to the fourth commandment, which is read in the service of Holy Communion as it appears in our text. But if you will refer to your Prayer Book, you will find, in smaller print, more specific admonitions as to whom it includes and the background of this commandment.

I believe that the framers of the Prayer Book were right in laying the emphasis on the first part of this commandment: "Remember that

thou keep holy the Sabbath-day." The key word is "Remember," because man is so apt to forget. Even if we do not forget, we are apt to put it in the back of our minds, like a piece of outmoded heirloom furniture which we have discarded and put in storage because it does not fit in with our modern surroundings. Our grandparents believed in the Sabbath and were meticulous in its observance. They passed it on to our parents, and while they perhaps did not observe it quite so completely, they still tried to keep the Sabbath-day holy. They, in turn, passed it on to us, and we have said: "We do not need this archaic day. It does not blend in with our lives. Let us leave it in the churches; they will look

after it somehow. We cannot be bothered with this carry-over from the past."

God's Gift

WE SHOULD remember the Sabbath-day, first of all, because it is God's gift to and for man. It was given to the children of Israel when they were in the wilderness. They had been fleeing for their lives from the Egyptians and had had no time to keep one day any differently from the others. After the Egyptians had been destroyed, God in his infinite wisdom gave to Moses these fundamental laws by which his children were to live. The fourth commandment was a reminder from God that one day out of the seven should be regarded as holy and should be kept as a day of rest and worship. Under the leadership of Moses and Aaron, the children of Israel established the Sabbath as the day which they would devote to the worship of the God who had brought them forth out of Egypt. They needed this one day in seven, in which to pause and rest.

I believe that in this year 1960 we need to set apart this one day in seven. We need a day of rest; we need a day of worship. Some of you may be thinking, and rightly so, that the Sabbath as kept by the children of Israel, until the time of our Lord and even during his ministry, was the seventh day of the week; and today we keep the first day of the week. But all Christians surely know that the transference of the Sabbath to the first day of the week came about because of our Lord's resurrection from the dead. It was on "the first day of the week" that Mary Magdalene, after finding the sepulchre empty, met Jesus in the garden. In the early Church this day became an anniversary of Jesus' rising from the dead; it was the custom that every first day of the week was kept with the singing of what we would call an Easter hymn. In the year 321 A.D., the first day of the week became a legal holiday throughout the western Christian world. But for Christians it marks something much more important than merely a legal holiday. The first day of the week is the Lord's Day. That is what we have tragically forgotten. We have made it a holiday — not a holy day.

For too many Christians the Sabbath ends after the middle of the day. We find that in most cities the moving picture theaters are open after lunch; and increasingly our legitimate theaters are endeavoring to reach what they call "the holiday trade" by giving matinee or evening performances on Sundays. More and more, this

is the day that city dwellers take to the open road — in fact, many of them leave on Friday evening to spend the weekend out of town. The trouble is that many of them come back on Sunday night mentally tired and exhausted, so that many employers will tell you that Monday morning is the worst day of the week to get the best out of their employees. This, of course, is not the only reason for the feeling of tension so prevalent today. But I do feel that, underneath a great deal of this sense of burden lying upon us, is the fact that we have lost our Sundays. We have turned them into hectic holidays, instead of making them days of quiet rest.

Puritan Influence

SOME of this change in attitude toward the keeping of the Sabbath has been due to the attitude of the Puritans toward the Lord's Day. They made it a dismal and dark day in which they were not allowed to do very much except go to church, read religious papers, and sing hymns. Now we have allowed the pendulum to swing the other way. Some of us may go to church, but we do not read church papers. Instead we spend two or three hours going through the Sunday newspapers. We as Christian men and women need to re-examine the keeping of our Lord's day in our lives.

When Jesus came, he found that the children of Israel, under the teaching of the rabbis and the Pharisees, had fifteen hundred different regulations for the keeping of the Sabbath-day. Even the plucking of corn was forbidden on that day. Jesus realized that they had forgotten the real meaning of the Sabbath. He said, "The Sabbath was made for man, not man for the Sabbath." In other words, it was a gift from God to man. It was not to be a day of atonement, but primarily a day of rest and of worship.

My second point is that, if we are to keep the Sabbath-day holy, we must give some attention to the worship of God. If it is to be kept holy, we should meet together in God's house for worship. People tell me that they can worship God just as well on the golf course or at the beach or in the mountains. Certainly it is possible to worship God on the golf course, or at the beach, but how many people do? Certainly you can worship God in the mountains, for they are God's handiwork, but how many people pause to say a prayer of thanksgiving to Almighty God for all the blessings he has given them? In our day and generation, the best environment for keeping the Sabbath-day holy is in God's house.

Worship is never a solitary thing. There must be the feeling of corporate worship. You worship with your family, with your friends, with those who are members of the same church; and there is a wonderful feeling of being one before God. That is the glory of Christianity.

A Worthy Offering

ALTHOUGH Jesus found so much restriction in the Sabbath of his day, it is recorded that he went up into the synagogue on the Sabbath, as his custom was. It is a good custom; and thank God that our forefathers have passed on to us this heirloom. After we have put first things first, we can find a great deal of rest and refreshment on the Lord's Day in meeting with friends. If you spend Sunday wisely, you will

take up the reins of responsibility and the routine of daily living on Monday, not "grudgingly or of necessity," but you will feel that this, too, is the Lord's Day. You will use the strength and the talents that God has given to you in making your home a God-like place, a refuge from the world. In your business you will make each day a worthy offering to God.

That is why I say to you, keep this commandment yourself and see that your children keep it, too. Do not make the Sabbath a day of repression, but teach them that it is God's day of worship. We must make this response to him, or we shall ultimately lose everything that is fine and decent in our country. The Church is our window to God. Let us open it today, that we may be better men and women tomorrow.

BISHOP REEVES ON SOUTH AFRICA

★ Two messages — one to Christians in Britain and one to Christians in South Africa — were given by the Bishop of Johannesburg, Ambrose Reeves, when he addressed 2,700 people at a Christian Action meeting in Westminster Central Hall, London.

First he spoke to the Christians in England. What could they do to help the South African situation?

"The first and most obvious need is to maintain and increase all possible pressure upon the South African government, not only because internal pressure is almost impossible but because it is only such persistent pressure which will assure . . . the white and non-white opponents of what is now taking place in South Africa that they are not deserted by the outside world in their hour of grievous trial."

Also, the British government should be aware of its direct responsibility for what was happening in the protectorates and the federation.

"I believe it is time that we recognized that Bechuanaland,

Basutoland and Swaziland give Great Britain, even at this late hour, a remarkable opportunity to have a shop window in Southern Africa in which the peoples of Africa may see developed a way of life utterly different from that in South Africa."

Then, Christians should take much more serious consideration of their responsibilities towards South West Africa which for all practical purposes was treated by the Union as a fifth province of South Africa.

"Is it not time that the United Nations ceased from passing its annual wordy resolutions and took a bold step in making South West Africa a mandated territory again?" the Bishop asked.

Continued Boycott

Although the month's organized boycott of South African goods had ended, Christians in this country could pledge themselves to refuse to purchase commodities from South Africa until there was a radical change in their policy.

Christians, too, could give generously to the defense and

aid fund of Christian Action.

And then — prayer. "But just as action needs to be backed by prayer, so I believe that prayer which does not issue in action at those points at which action is possible makes prayer a mockery."

The Bishop went on. "It remains the duty of all who care for freedom and justice to help all those who live in South Africa in the darkness of their prejudices and fears to see the only light which will help them to build a better South Africa: a South Africa in which, while racial differences will remain, each man will be respected and valued for himself."

Message To South Africa

Secondly, a message to those in South Africa, a message which the Bishop could not give when in the Union. "Go on in strength and keep clear before you the vision of life as you know God would have it in South Africa." He warned Christians against striving for political achievement but encouraged them to strive for justice. "You and I together

seek a city whose builder and maker is God."

"Whatever the failings of the Church in South Africa," he said, "it was held together in Jesus Christ."

These messages were at the end of the Bishop's speech which was interrupted by shouts of "Listen to the Right Rev. Runaway Reeves," "Go back to Africa," and "Preach it over there." Three men and one woman were escorted from the hall.

Bishop Reeves opened his address by paying tribute to Christian Action. Thanking them for their grants to the treason trial fund, he said, "indeed I do not know how some of us would have begun to meet the increasing and varied calls for help during these last critical months if it had not been for the trust and understanding as well as the continued financial aid which Christian Action has given and is continuing to give."

He went on to review recent events, examine the emergency regulations, and give the reasons for unrest.

Sharpeville

In his review he started with Sharpeville, for it had now become a household word and what was beyond any discussion or argument was the fact that police opened fire on the crowd. He said he would make no further comment on legal advice, until the outcome of the judicial inquiry was known.

"But if the authorities had admitted that a ghastly mistake had been made at Sharpeville, and had they indicated that they intended taking steps to prevent a recurrence of what happened at Sharpeville, I should have refrained from any further commentary on that tragic event once I had called for a judicial inquiry."

Then — Cato Manor, where

nine South African policemen were killed. The blame for these deaths must lie squarely on those who killed the nine, "but at the same time, members of the South African cabinet would do well to pause and ask themselves if they also must not take some share of the blame."

Then there was Windhoek in South West Africa, where police again dispersed a non-violent demonstration by use of firearms. And there were other disturbances.

"It is questionable how far the mounting use of force, the arrest of most of the responsible African, Indian and Colored political leaders, the dislocation of commerce and industry by the calling up of a number of regiments, can be

termed the restoration of order," he said.

"The probability is that such a use of force will ensure that no further demonstrations take place in the near future. But it would be a great mistake to equate such a calm with a restoration of order. Beneath the outward calm, there is a growing bitterness and resentment, not only of the government, but of the dominant white group as a whole, and the firm resolve on the part of many Africans, Indians, coloreds and white people to carry on the struggle as and when it becomes possible for them to do so."

Criticism Silenced

A state of emergency had now been proclaimed. It was difficult to appreciate the con-



Archbishop Joost de Blank of Capetown tells American seminarians about the problems of South Africa

sequences of this, the most serious of which was the complete silencing of any breath of criticism.

What were the reasons behind all the unrest and violence?

"I recognize that the authorities have a very simple answer to this question," the Bishop continued.

"It is all, they tell us, due to the conspiracy of Communists and to the intimidation of Africans by a handful of agitators. That is a very clever answer, because by blaming all the troubles of South Africa on Communists they no doubt expect to gain a good deal of American sympathy, and by mentioning intimidation they no doubt expect to appeal to the British sense of fair play, but it is a patently dishonest answer. I cannot believe that after ten years of all the humbug of apartheid any intelligent citizen in either the U.S.A. or Great Britain will be taken in by such nonsense."

The first reason was, the action of the majority of white settlers. "The major part of the blame for all that has been happening in South Africa must be laid at the door of the apostles of apartheid and white domination, together with all those white people who support them.

"They supported them because they thought it was the only way."

But the Bishop drew cheers from hecklers when he added, "It must be made clear beyond all question that not all the white people in South Africa by any means support this fanatical racial sectarianism.

"There are some white South Africans who have courageously opposed the policies in their country."

The Bishop gave an instance. 50,000 pounds was contributed by white South Africans to the treason trial defense fund, and

many sent supplies to Sharpeville.

Secondly, there was no effective consultation between the white authorities and leaders of the other racial groups. White South Africans had done much for the colored people, but no matter how much good they had done, the Africans appreciated it less and less. Africans wanted to cooperate, to be free to make their own mistakes, to be treated and to live as human beings.

The third reason was poor wages because of color, a wage which never caught up with the cost of living. Africans' trades unions were prevented by law from negotiating wage agreements.

Pass Laws

Then, as Father Trevor Hudleston said at a previous Christian Action meeting, there were the "Pass Laws." "There

is little doubt that this is the single most serious cause of friction We have heard recently a great deal about intimidation of Africans by Africans, but we have to remember that the whole pass system is a form, if an indirect form, of intimidation . . . they constitute a serious restriction to human liberty."

The Bishop said he was pledged to work for the abolition of these laws.

Another reason was the fact that at any time families could be deported to another part of the Union without trial or explanation.

Leaving the reasons for unrest, the Bishop had a word for those who have to combat it—the police.

"On them falls the almost intolerable burden of having to administer the mass of repressive legislation that weighs so

COMPLETE INSURANCE FACILITIES



FOR THE CHURCH...

Pension Plans—Diocese or Parish—Life Insurance

Annuities—Retirement Plans—Fire Insurance

Allied Lines—Fine Arts—Casualty—Boiler

Bonds—Auto Non-Ownership. Financed Premiums

THE CHURCH

**PENSION FUND
LIFE INSURANCE CORP.
FIRE INSURANCE CORP.
AGENCY CORP.
FINANCE CORP.
HYMNAL CORP.**

Write for information

20 Exchange Place • New York 5, New York

heavily on the African people.

"Perhaps one of the gravest indictments that can be brought against the present South African government is that they have laid upon the police a task which is becoming increasingly impossible for them to fulfil."

The Bishop then summed up the position. "The laws made by the white group prescribe where the African may work, what work he may do, what he is to be paid, to what school he may send his children, what kind of education his children may receive, in what place he may live, when he may travel and how he may travel.

"And it is in the many pressures exerted upon the African people that we must look if we want to find the basic reasons for the increasing outburst of violence and the mounting unrest among Africans.

"It must be recognized that violence has usually taken place after great provocation and against the expressed intention of the African political leaders who are committed to a policy of non-violence.

"The chances are that if there is not a radical change in South African policies such violence will increase . . ."

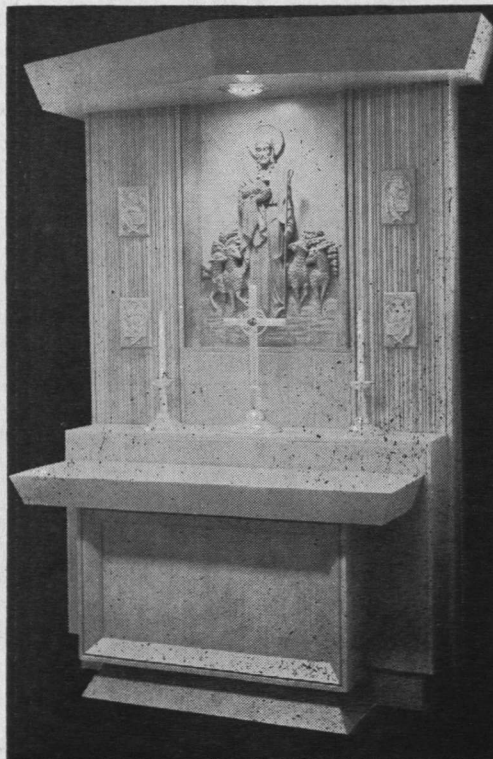
The Bishop then gave his messages, adding finally, "Be on your guard constantly that you do not give the impression that you consider yourselves so much better than those who are inflicting such terrible injustice on so many fellow human beings. Rather, see the events in South Africa as the appalling conclusion which overtakes white people wherever they harbor in their hearts and minds thoughts and feelings of racial superiority towards those of other races. In some degree most of us are guilty of such thoughts and feelings at some time."

COMMISSION REPORTS ON DEACONESSES

★ An interim report on the work of deaconesses has been issued to all bishops by Bishop Mason of Dallas who is chairman of the nine-member joint commission to study the matter.

The report offers a number of suggestions to the Church for its consideration and action,

including improvements in the retirement income and stipend of deaconesses, an increase in recruiting women for this work and the broadening of their professional training and of information about their present work. Some of the suggestions are expected to come before the next General Convention in Detroit.



ENRICH YOUR
CHURCH WITH A
PLANNED
MEMORIAL
PROGRAM

We offer expert council and practical help in the planning of:

altars . reredos . pulpits . lectures .
carved plaques and figures . baptismal
fonts . metal altar ware . stained
glass . choir stalls . clergy seats .
communicants' railings . credenza .
pews . parapet railings . wainscoting

Ossit

CHURCH FURNITURE COMPANY
JANESVILLE, WISCONSIN
BLUEFIELD, VIRGINIA



Youth Assembly

(Continued from Page Six)

Are we," he asked, "the beat generation in dying churches in an exhausted old continent? Or are we a real youth movement in churches which are being renewed in a continent which discovers a new vocation?"

Address By Thomas

In his talk, which was essentially an elaboration of Dr. Visser 't Hooft's appeal to Europe to discover and pursue its new vocation, Mr. Thomas said the main task of the churches is to help trace the new patterns of service to the world at large.

Europe, he said, must "discern the significance of the basic ideas, aspirations and passions underlying the political and social changes in Asia and Africa and see the hand of God at work."

Thomas, who was formerly youth secretary of the Mar Thoma Church of Malabar, said that, first, Europe "must transform the imperialist, nationalist battle into a creative relation of genuine interdependence," recognizing that "the real source of tensions is the carry over of the psychological attitudes of the colonial period."

Secondly, he said, Europe "must be concerned with insuring that Asia and Africa have the economic and technical assistance required, while at the same time preparing itself to accept a slowing down of the rate of growth of its own standard of living."

He asked: "Should not the churches create a public opinion and agitate at the government level for an investment of one to five per cent of the national income for underdeveloped areas?"

Third, Thomas continued, Europe "must contribute to the development of a genuine con-

cern for men and conditions in which human dignity finds expression." And, fourth, Europe must challenge youth to new concepts of the missions, "not as a one-way movement from Christian to non-Christian lands, but a mission of one Church in one world."

Philip Potter, executive secretary of the WCC youth department, speaking at a press conference, described the assembly as "a kind of miracle" that would have been impossible ten years ago. He explained that the immediate postwar generation was too disillusioned and saw the world's problems in the old way, but today's youth "have new interests, new views and a new awareness of their Christian responsibility."

YOUTH PROJECT IN COAL AREA

★ What started as a fund raising campaign to aid struggling mission churches in the coal mining regions has become a vacation-time work project for four Connecticut high school seniors who left August 2nd for Keystone, West Virginia and four weeks of actual service in a missionary region.

They are: Susan P. Stanhope of Old Lyme, Desiree D. Robinson of Norwich, Robert J. Nagy

of Fairfield, and William R. Benedict of Danbury.

The young people, all members of local young people's fellowship chapters in Connecticut, will work in the West Virginia coal region under the direction of the Rev. W. Ross Baley, Jr., rector of Grace Church, Keystone, and priest-in-charge of several mission stations of the Diocese. Work projects will include painting, repairing, and decorating of facilities and supervisory work in church vacation schools.

It all began in May 1959 when Connecticut's youth convention adopted as its national project for 59-60, the sending of financial aid to Bishop Campbell to help relieve the poverty in churches located in the coal mining sections of West Virginia.

The plight of the West Virginia missions in the economically hard-hit soft coal regions was described to the young people by Morton O. Nace, general secretary of youth and laymen's work for the diocese of Connecticut, a personal friend of the Rev. Mr. Baley. Mr. Nace saw the poverty of the rural areas first hand as a secretary for the Brotherhood of St. Andrew.

"A BISHOP PARSONS' ANTHOLOGY"

Selections Made By

Massey H. Shepherd Jr.

Professor at the Church Divinity School of the Pacific

Being used in several theological seminaries and will make excellent material for use in parishes with adult classes and discussion groups.

There is as much material in this magazine size leaflet as in many books that sell for \$2 or more.

25¢ for single copy

\$2 for ten copies

THE WITNESS

Tunkhannock

Pennsylvania

PEOPLE

CLERGY CHANGES:

FRANK POTTER, former manufacturer who recently graduated from Episcopal Theological School, is now on the staff of All Saints, Pasadena, Cal.

HERBERT KOEPP-BAKER, rector of the Incarnation, Highlands, N.C., becomes professor of speech pathology, Southern Illinois University in Sept.

JAMES B. BELL, formerly vicar of St. Stephen's, Espanola, N. M., is now rector of St. Mark's, Troy, Ala.

LOUIS L. MITCHELL Jr., formerly vicar of the Holy Communion, Mahopac, N.Y., is now curate at St. Luke's, Mountain Brook, Ala.

JOHN L. EBAUGH 3rd, formerly curate at Trinity, Florence, Ala., is now rector of St. Luke's, Jacksonville, Ala., and chaplain at the state college.

HENRY C. BARTON Jr., formerly rector at London Bridge, Va., is now rector of All Saints, Birmingham, Ala.

WILLIAM ELLIOTT, formerly rector of Trinity, Flushing, Mich., is now rector of St. John's, Midland, Mich.

WILLIAM NORVELL, on the staff of Christ Church, Cranbrook, Mich., becomes rector of St. Christopher's, River Hills, Wis., Sept. 1.

BARTON LLOYD, on the staff of Christ Church, Cranbrook, Mich., joins the faculty of Virginia Seminary in the fall.

ORDINATIONS:

ALAN H. GEE, in charge of churches at Brownville and Sackets Harbor, N. Y. was ordained deacon June 15 by Bishop Higley of Central New York. Others ordained deacons this summer by Bishop Higley: LAWRENCE A. PIERSON, now curate at the Good Shepherd, Wichita, Texas; GEORGE O. NAGLE, now in charge of Christ Church, Jordan, N. Y.; STEPHEN J. C. WILLIAMS, now

in charge of churches at Marathon and Whitney Point, N. Y. Ordained to the priesthood, JOHN P. MINER, curate at Trinity, Watertown, N. Y.; ROBERT M. SUTHERLAND, missionary in the Tompkins-Seneca field; RALPH S. FOGG Jr., missionary in the Tioga-Tompkins field.

JOHN T. BROWN Jr. was ordained deacon on June 24 by Bishop Marmion at Christ Church, Martinsville, Va. and is now in charge of All Saints, Norton, Va.

EDMOND G. HAWLEY was ordained priest by Bishop Kellogg on June 25 at St. Mark's Cathedral, Minneapolis, where he is assistant.

A. FRASER MacCAMMOND was ordained deacon by Bishop Marmion on June 2 at St. John's, Roanoke, Va. A former businessman, he completes his studies at the Kentucky Seminary next year but remains in charge of churches at Buchanan, Fincastle and Eagle Rock, Va.

LAY WORKERS:

JOHN M. BOE, formerly on the

music faculty of the University of Texas, becomes director of music at Seabury-Western Seminary in the fall. He will also be organist and choirmaster at St. Luke's, Evanston.

ELEANOR J. MILLS, who received her masters degree from Union Seminary in June, is now director of religious education at St. Thomas, Terrace Park, Ohio.

HONORS:

JOHN H. BART, rector of All Saints, Pasadena, Cal., received an honorary doctorate from Amherst in June.

ASBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper liturgical colors for the Episcopal Church. May be ordered with special binding for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 30¢ for sample postpaid.

ASBY COMPANY • 481 STATE • ERIE, PA.

VESTMENTS

1837 Church Vestment Makers 1960
Over One Hundred Years

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

COX SONS & VINING, Inc.

131 East 22nd Street, New York 10, N.Y.



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO



Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. founded by Rev. John Gavner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE
2243 Front St. San Diego 1, Calif.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPICES - CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for
Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-1070

The Parish of Trinity Church

New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar
Sun. MP 8:40, 10:30 HC 8, 9, 11 EP 3:30;
Daily MP 7:45, HC 8, 12, Ser. 12:30 Tue.,
Wed. & Thurs., EP 5:15 ex Sat. HC 8.
C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.

Sun. HC 8:30, MP, HC Ser. 10; Weekdays:
HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex
Sat.; Int. & Bible Study 1:05 ex Sat., EP 3.
C Fri. 3:30-5:30 & by appt. Organ Recital
Wednesdays 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears Jr., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays
HC daily 7 & 10, PP 9, EP 5:30, Sat. 5
Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15, 10:15 (Spanish) & 11:
Daily HC 7 and 8 C. Sat. 5-6 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Meyers, S.T.D., Vicar; The
Rev. M. J. Young, P.-in-C.
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish)
EP 5, Thurs., Sat. HC. 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

The Rev. C. Kilmer Myers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

BOOKS...

Kenneth R. Forbes
Book Editor

Cuba; Anatomy Of A Revolution by
Leo Huberman & Paul M. Sweezy.
Monthly Review Press. \$3.50

A veteran member of the New York Times editorial board, Herbert Matthews, said to the American society of newspaper editors this Spring: "In my thirty years on the New York Times I have never seen a big story so misunderstood, so badly handled and so misrepresented as the Cuban revolution".

The present book is an eloquent attempt to set the record straight. Its two authors are well and favorably known for their mature scholarship and for their long experience in the analysis of social problems. Wishing to discover the truth about Cuba today at first hand, they spent three weeks there in March 1960, traveling to every part of the island and talking intimately with all sorts and kinds of people, government officials, soldiers and ordinary citizens, peasants and industrial workers. This book is the result of the visit and the story it tells is enlightening on every aspect of the Cuban revolution.

What Walter Lippmann wrote some time ago reads like a concise summary of the contents of this book. "What is going on in Cuba today is no mere palace revolution at the top, in which one oligarchy has ousted another. This is a social revolution involving the masses of the Cuban people, and its aim is not to install a new set of rulers, but to work out a new social order."

One may guess that Mr. Lippmann, like most conservatives, doesn't like the prospect of a new social order, but as an able and conscientious journalist he gives his readers the facts without distortion.

Huberman and Sweezy have recorded in this book an authentic drama, simply and convincingly told. The subject matter is in three parts, the *Background of the Revolution* in three outstanding facts; the richness of the land, its equable climate, and the vast resources in iron, nickel, chrome, manganese and copper; the poverty and illiteracy of the great majority of the people; the long endurance of foreign domination. The book's second section is a brief one, introducing Castro as the conceiver and planner of the revolution, the heart-breaking first attempts at attacking the enemy, the steady, growing support of the peasantry and the

common people, who became the new guerilla army, and the final success — after two years — in the surrender of Batista's forces and the flight of the hated dictator.

For all serious students of the significance of what has happened — and is happening — in Cuba, part three is by far the most valuable and revealing. *The Revolution in Power* describes in detail the land reforms, the growth of cooperatives, the extraordinary transformation in popular education and the beginnings of industrial growth and diversification and the well considered long range plans for the creation of a new social order, which shall not be forced socialism nor the handing over to communist doctrinaires the power to deal with the island's economy and life. Castro is in complete control, supported by a very large majority of the population and with the revolutionary army prepared to serve him.

Readers will look in vain for any equally thorough-going treatment of the Cuban question. None so far has appeared in the press or magazines, nor has a book of this importance as yet appeared in print. Lovers of truth and the freedom to speak it owe a debt of gratitude to the authors of this book.

The Gospel According To St. Luke
by W. R. F. Browning. Macmillan. \$3.00

This is the latest volume in the long series called *The Torch Bible Commentaries* which, like its predecessors, can be read and appreciated by other than theological specialists. In a long introduction the author gives a careful and very interesting explanation of the basic principles of what has come to be called by scholars typological exegesis and

NORTHWESTERN Military and Naval ACADEMY

Lake Geneva, Wisconsin
Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Enviably year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue,
164 South Lake Shore Road.

throughout the commentary itself there is the demonstration of just how these principles work out. The author is canon theologian of Blackburn Cathedral in England.

A Doctor's Case Book In The Light Of The Bible by Paul Tournier.
Harpers. \$3.50

The author of this book is a well known French physician and devoted Bible student. He is also a psychiatrist of sorts whose last court of appeal in the difficult problems of mental and bodily health and disease is the Bible and the Christian theology growing out of it. Like his earlier books, this is worth reading, even in its translated form.

FOR ANY RECORD OR BOOK -
Seminary Book Service, Dept. RB
Quaker Lane
Alexandria, Virginia

Schools of the Church

ST. MARGARET'S SCHOOL
COLLEGE PREPARATION FOR GIRLS
Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

LENOX SCHOOL
A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL
Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool. Grades 7 through 12.

For information address Box "A".
DAVID A. KENNEDY, M.A., Headmaster
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees

THE WOODHULL SCHOOLS
Nursery to College
HOLLIS, L. I.

Sponsored by
ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

Schools of the Church

St. Stephen's Episcopal School FOR BOYS AND GIRLS AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster
P.O. Box 818 Austin 64, Texas

THE SEWANEE MILITARY ACADEMY

A division of the University of the South
An Episcopal School. A College Prep School. ROTC Honor School. On a College Campus. Benwood Scholarships. On a Mountain Top. Fully accredited. Grades 8-12. Small classes. All sports; gymnasium, indoor pool. 100th year. For catalog write: Col. Craig Alderman, Supt., Box E, The Sewanee Military Academy, Sewanee, Tennessee.

ST. AGNES SCHOOL

*An Episcopal Day and Boarding
School for Girls*

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

*A School for boys whose mothers are
responsible for support and education.*

COLLEGE PREPARATORY
GRADES: FIVE TO TWELVE

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster

Post Office: Box 662, PAOLI, PA.

The Bishop's School

LAJOLLA CALIFORNIA

*A Resident Day School for Girls. Grades
Seven through Twelve. College Preparatory.*

ART - MUSIC - DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress

Virginia Episcopal School LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

THE REV. ROGER A. WALKER, JR., M.A.,
Headmaster

ST. MARY'S SCHOOL SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster

660 Shumway Hall
SHATTUCK SCHOOL FAIRBAULT, MINN.

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

HOLDERNESSE

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades and Industries. Music.

For information write:

W. MILAN DAVIS, President
Today's Training for Tomorrow's Opportunities

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MRS. THOMAS JEFFERSON RANDOLPH V.
A. B. Byrn Mawr, M.A. University of Virginia

ST. ANNE'S SCHOOL
Charlottesville 2, Va.

SAINT JAMES MILITARY SCHOOL

FAIRBAULT, MINNESOTA

FOUNDED 1901

*A Country Boarding School for Boys,
Grades Four through Eight*

*One of the few schools in the Midwest
specializing in only the elementary grades.*
Small Classes — Individual Attention — Home Atmosphere — Through preparation for leading secondary schools — Athletics including Riflery and Riding.

*Summer School-Camp Combination. Grades
Two through Eight. June 19 to July 29.*

MARVIN W. HORSTMAN, Headmaster

St. John's Military Academy

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin