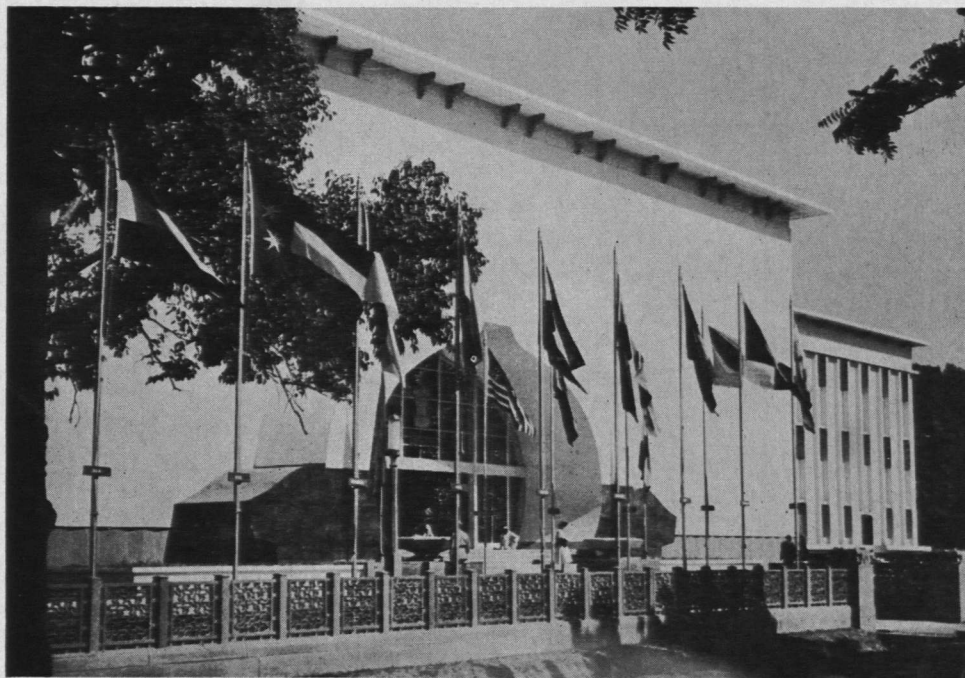


The **+** WITNESS

NOVEMBER 23, 1961

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VIGYAN BHAVAN CONFERENCE HALL, NEW DELHI

THE ASSEMBLY of the World Council of Churches opened here on November 18th and will be in session through December 6th. Episcopalians taking part in the deliberations are reported in this issue, together with an article on the significance of the merger of the World Council and the International Missionary Council

-ASSEMBLY OF WORLD COUNCIL-

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.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

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5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)
HOLY DAYS: Holy Communion 12:00
noon.

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9:30 and 11 a.m. Church School.
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p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
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Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holv Communion 1st Sunday in
Month)

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SEMINARY CHAPEL**
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12:30, Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

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Rev. Frederick M. Morris, D.D.
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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
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Noted for boy choir; great reredos
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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.

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For Christ and His Church

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of 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

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Services of Spiritual Healing, Thurs.,
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Wednesday and Holy Days 7 and
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Sacrament of Forgiveness - Saturday
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In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

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Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

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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
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The Rev. John T. Golding, Rector
The Rev. Walter Marshfield
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11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer.
(8:00 in Advent and 6:15 in Lent)

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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.

Story of the Week**Presiding Bishop Calls on Pope
On Way to World Assembly**

★ Presiding Bishop Arthur Lichtenberger made a "courtesy call" on Pope John on his way to the assembly of the World Council in New Delhi. Plans for such a visit were announced in New York as the Presiding Bishop and Mrs. Lichtenberger were aboard ship enroute to Rome.

The announcement stressed that the visit was a courtesy visit and "has no doctrinal implications on either side." The visit is intended, the statement said further, "to reciprocate the attitude of goodwill and friendliness which the present Pope has always shown toward those who are seeking the union of Christendom."

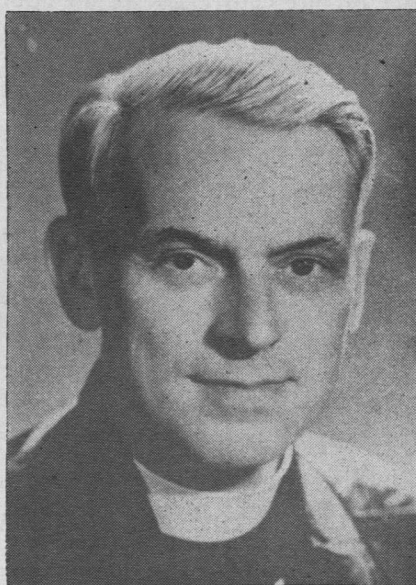
The announcement called attention to the visit of Archbishop Fisher of Canterbury to the Pope last December and declared that the Presiding Bishop's "visit is in character exactly parallel."

★ The assembly of the World Council of Churches meeting in New Delhi, India, which opened November 18 and runs to December 6 has a strong Episcopal Church representation among its 625 delegates. Henry Knox Sherrill, retired Presiding Bishop, was one of the five World Council presidents to lead the colorful opening procession.

Presiding Bishop Arthur

Lichtenberger heads the official delegation of eleven Episcopal Church representatives. Two missionary bishops appointed as delegates-at-large are also with the group. Other Episcopal leaders are attending as official advisers and staff participants, and the Episcopal youth delegate heads the U.S. delegation of 20 from the United Christian Youth Movement, of which he is president.

Nominated by the joint commission on ecumenical relations, appointed by the Presiding Bishop and elected by the National Council, the Church's of-



ARTHUR LICHTENBERGER: — Presiding Bishop calls on Pope on way to New Delhi.

ficial delegates are: Bishop Stephen F. Bayne, executive officer of the worldwide Anglican Communion; the Ven. John M. Burgess, Archdeacon of Boston; Mrs. Sherman E. Johnson of Berkeley, California, lecturer in Old Testament and Hebrew at the Church Divinity School of the Pacific; the Rev. James W. Kennedy, rector of the Church of the Ascension in New York City, secretary of the joint commission on ecumenical relations; Clifford P. Morehouse, president of the House of Deputies and a member of the joint commission on ecumenical relations; Bishop J. Brooke Mosley of Delaware, and vice-chairman of the joint commission; President Nathan Pusey of Harvard University, since 1954 a member of the World Council's central committee; Bishop Lauriston L. Scaife, Western New York, chairman of the joint commission on cooperation with Eastern and Old Catholic Churches; Mrs. Theodore O. Wedel of Cambridge, Mass., who just completed a term on the Episcopal National Council and is on the board of managers of United Church Women; and Dean Richard H. Wilmer, of the Berkeley Divinity School.

Sent as "extra Anglicans" in the group of delegates-at-large allowed by the Archbishop of Canterbury are Bishop Benito C. Cabanban, suffragan of the Philippines, and Bishop Plinio Laue, Bishop of Southwestern Brazil, in the missionary

jurisdiction of the American Church.

Episcopalians serving as official advisers are Charles P. Taft of Cincinnati, chairman of the working committee for the World Council's department of information; and the Rev. Theodore O. Wedel of Cambridge, Mass., as chairman of the working committee for the World Council's department of evangelism.

Canon Almon R. Pepper, director of the National Council's department of social relations, is attending for the Church world service sessions, as will Hugh D. Farley of Washington, D.C., Episcopalian recently named executive director of Church World Service.

The Episcopal youth delegate is Philip M. Pavlik of Binghamton, N.Y., president of the United Christian Youth Movement and this year a youth associate with the youth division of the National Council's department of education. He returns to Harvard next September for his senior year, after a year on leave.

Formed in 1948 at Amsterdam, convened again in Evanston, Illinois, in 1954, the World Council is now assembled for its third full meeting, with "Jesus Christ, the Light of the World" as theme. In the sessions in Vigyan Bhavan Hall in India's capital city are 154 delegates from 28 U.S. member Churches. The 625 official delegates from 175 Protestant, Anglican, and Orthodox member Churches around the world represent some 200-million Christians.

The World Council's course for the next six years is being determined at New Delhi, as delegates consider programs on ecumenical efforts, faith and order, the Church and society, international affairs, refugee work, youth work, cooperative study, evangelism, and the laity.

Simultaneous translation facilities are being used for the meetings, in the World Council's official languages: English, French, and German.

Five Roman Catholic observers are attending under Vatican authority.

"No Darkness at All" is the

title for the book to appear in February as the official study book reporting on the assembly. Its author will be the Rev. James W. Kennedy of the Episcopal delegation, who has been appointed to this task by the U.S. conference for the World Council of Churches.

Czech Churches Urge Nations Negotiate for World Peace

★ The presidium of the Ecumenical Council of Churches in Czechoslovakia, representatives of the Orthodox Church in Czechoslovakia and the Czechoslovak Church also attending, discussed in its session in Bratislava on September 22nd and 23d, 1961, the contemporary serious international situation, and after considering fully all relevant problems they arrived at this unanimously agreed statement of its position:

We are aware that we stand in the midst of decisive months of the post-war international situation. In this serious moment there is still time for negotiations. As believing members of our Churches we do not yield to the fatalistic feeling that a new catastrophe is unescapable. We rather realize the great responsibility of our faith but also of our common sense to cope without fear and prejudice with the realities of contemporary international relations. We are aware that our Churches and the so-called Christian society had not done enough for preventing the last war and for easing the tense and dangerous situation of today.

In the name of our Churches and in the light of our faith in the gospel of Jesus Christ we approach members of our own Churches as well as our brethren and sisters in Churches abroad with the petition to fos-

ter in their own places the atmosphere of trust and hope and by their comprehension of the contemporary events, by their prayer, advice and work to support statesmen in their difficult and responsible work. We are faced not only by political and economic problems or by a mere contest of power. Humanly speaking, everything is at stake today — life on this earth, life of our brethren and sisters, of our children, of those who are to come after us.

In deep seriousness of our faith we express the conviction that it is possible to find a solution of all difficult and dangerous problems of today which would be acceptable for all nations and could create prerequisites for the salutary development of all mankind and the atmosphere of lasting peace and real creative cooperation of all nations. In this sense we wish to work in our own environment, and we pray our brethren in the western countries, particularly in Western Germany, similarly to influence their governments.

Total Disarmament

Disarmament and peace treaty with Germany belong to the most important problems of today. People everywhere desire peace and eagerly expect that the responsible powers will agree on the principles of universal and total disarmament

under strict international control. They are disturbed by constant delays in these negotiations, particularly because the proposals for disarmament have been submitted to the General Assembly of the United Nations by the Soviet Union and it has been agreed in principle that they should become the basis of negotiations. If some statesmen are of the opinion that those proposals are one-sided, they should submit their counter-proposals in all sincerity of heart and above all, all parties should start concrete discussions, because negotiation is the fundamental means for dealing with all controversial questions.

We know well that there are many potential centers of the danger of war. However, for us who belong to the nations of Czechoslovakia, the danger associated with the present situation in Germany is the most serious one. We pray our brethren and friends in other countries not to forget that we speak from a region covered by millions of graves from the second world war. Our uneasiness is not dictated by local and national motives but by fear of a catastrophe menacing Europe and the whole world. Every war starting in the center of Europe would necessarily develop into a world disaster.

In this sense we understand the apprehensions and back the desires of our people as expressed also in the declaration of the government of the Czechoslovak Socialist Republic on the necessity to conclude the peace treaty with Germany.

In spite of all differences existing in respect of the problem of Germany it is our opinion that even now it should be possible to agree on following steps to be taken:

- To conclude a peace treaty with both the German states which are a historic reality today

- To confirm and guarantee the frontiers of Germany as they were fixed on the basis of the agreement of the four powers immediately after the end of the second world war

- To settle the problem of Western Berlin by making it a free city with a statute guaranteed by the four powers and the UN

- To include both the neutralized and disarmed German states in the zone without atomic weapons

We are convinced that the peaceful settlement of these questions will be to the detriment of no party concerned but on the contrary to the benefit of the whole of Europe; nay of the whole world including the German people.

Our situation and our struggle for peace confirm the work which we have been doing in the

Christian Peace Conference and which we desire to continue with still greater determination for the victory of world peace, for removing causes of the cold war and for strengthening friendship between the nations.

We pray our brethren and sisters in other countries to receive our words with the same earnestness with which we address them. We have a bitter experience of our own with fascism and its manifestations. We never can forget the Munich catastrophe and the sacrifices of lives of our pastors and members we had then to bring in the second world war.

Because we do not wish that anybody should have to make a similar experience, we ask all believing Christians and other people of good will to join efforts with ours in seeking ways towards reaching these goals.

Conversations on Church Unity Begin in April in Washington

★ Officers of the committee of nine of the United Presbyterian Church, U.S.A., and the joint commission on approaches to unity of the Episcopal Church on Nov. 8th issued an official invitation to the Methodist Church and the United Church of Christ to join with the Presbyterians and Episcopalians in fourway conversations "exploring the establishment of a united church — truly Catholic, truly Reformed and truly Evangelical".

The United Church accepted the invitation immediately. The Rev. Ben M. Herbst, United Church president, accepted the invitation in a letter to Charles D. Kean of Washington, D.C., secretary of the Episcopal Church's commission on approaches to unity.

A first conference of the of-

ficial representatives of the four conferring Churches will be held in Washington in April. A special committee of one representative of each of the denominations will draft a preliminary agenda. The text of the official letter of invitation follows:

"We are writing on behalf of the officially appointed committees of our respective Churches to invite the Methodist Church and the United Church of Christ to send a committee of nine persons to represent your Churches at a conference at the College of Preachers, Washington, D.C., on Monday and Tuesday, April 9 and 10, 1962. This conference is called to begin formal conversations 'exploring the establishment of a united church — truly Catholic, truly Reformed and truly Evangelical'.

"This conference is the result

of the action of the General Assembly of the United Presbyterian Church in the U.S.A. of May 17-24, 1961, inviting the Protestant Episcopal Church in the U.S.A. to join with it in inviting the Methodist Church and the United Church of Christ to participate in four-way conversations. The Presbyterian invitation was officially accepted by the General Convention of the Protestant Episcopal Church at its meeting in September, 1961.

"The officers of the officially appointed Presbyterian and Episcopalian committees have met to implement these actions by their respective Church councils, and hereby invite your Church, through you, to join with us in this endeavor.

"Will you be willing to appoint one member of your committee of nine to meet with a representative of each of our two committees and representatives of the committees of the Methodist Church and United Church of Christ to plan an agenda for the first meeting?"

The Episcopal Church was represented at the Nov. 8th meeting by Bishop Gibson of Virginia, chairman of the commission on approach to unity; the Rev. Powel M. Dawley, vice-chairman, and the Rev. Charles D. Kean, secretary.

WANTS CHURCH TO DEAL WITH THE UNSPIRITUAL

★ Bishop Trevor Huddleston of Masasi, Tanganyika, East Africa, said in Chicago that he hopes the United States peace corps will cooperate with Churches and other voluntary agencies in the colossal job of developing Tanganyika.

Some groups in the U.S. have objected to the peace corps working with Churches because they say this would violate the principle of Church - state separation. But Bishop Huddleston said the opportunity for

both the peace corps and the Churches to meet human need in Tanganyika "has nothing to do with particular creeds of the Christian faith."

"There's plenty of scope for the peace corps outside this area," he said. "On the other hand, many of the non-religious social services in that country are operated by missions."

He was consecrated as the first Anglican Bishop of Masasi last November and is visiting this country partly for the purpose of interesting Americans in the development of Tanganyika which will gain its complete independence in December.

Bishop Huddleston noted that the East African country has no racial problem.

"Tanganyika could easily set the pace in East, Central and even South Africa, in the matter of human relations provided that she is given the fullest possible backing and support in the coming crucial years of emergence," the bishop said.

The Christian Church in Tanganyika must concern itself with such "unspiritual" matters as running water, decent roads, electricity, improved farming methods, hospitals, schools, and social services of all kinds, Bishop Huddleston said.

"Our challenge is for the Christian community to play its full part in these things," he said in an interview.

CHRISTIAN YOUTH URGED TO SEEK PEACE

★ A plea that Christian young people serve as "pioneers for peace" around the world was made at a youth meeting at New Delhi, sponsored by the World Council of Churches.

Elia Peter, associate secretary of Christian education for the South Asia Methodist Church, called on Christian youths to help world leaders

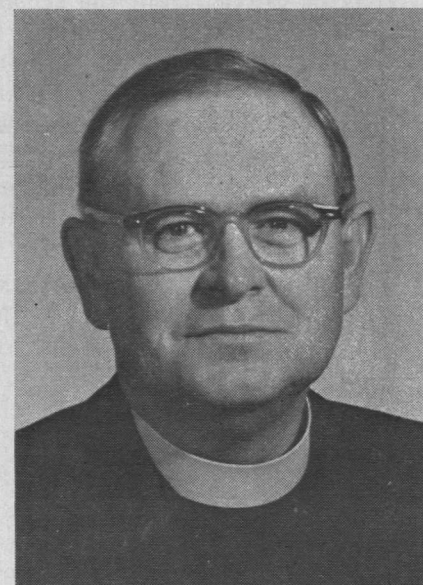
solve problems facing mankind today. Among these he cited "caste-ism, race prejudice, the cold war, military dictatorships and revolutions."

Another speaker, Samuel Mathai, secretary of the university grants commission of India and a member of the Mar Thoma Syrian Church of Malabar, told some 160 delegates that the "Christian gospel cannot be identified with European culture, industrial society or political democracy." The gospel, he said, was best expressed in terms of love.

He urged a deeper understanding of non-Christian religions and said Christians should become "totally involved in the building of new nations with humility and concern."

FLETCHER ELECTED HEAD OF BETTERMENT GROUP

★ The Rev. Joseph F. Fletcher, professor of social ethics at Episcopal Theological School, was elected president of the Human Betterment Association of



JOSEPH F. FLETCHER: — elected president of national organization

America at its annual meeting on November 14. The organization is devoted to education, research and direct aid on voluntary sterilization.

THANKSGIVING: -- PRAISE THE NAME OF.....

By W. B. Spofford Jr.

Dean of St. Michael's Cathedral, Boise, Idaho



THE STORY you are about to hear is true
As true as the grass of green, the sky of blue,
The swollen river's mighty rush, the mountain's
snowcapped peak,
The myriad stars shining in infinity
Any similarity between these characters and
events and persons and incidents you have
known is more than intentional
It is necessary . . .
Because this story deals with life as it is
And as it has been and
As it well might be!

In the beginning God created the heaven and the
earth:
That sounds so simple, but think on it for a mo-
ment . . .
He gathered the waters and sorted the land;
The one he named sea; the one he named earth...
But both he called good.
He added some lights and let them shine.
He laughed with nature and told her to be fruit-
ful and multiply.
All this was done and, lo, it, too, was pleasing in
his sight.
And finally, he made man!
He gave him two sexes, many different colors,
various heights and widths, a speaking tongue
and a thinking mind and, also,
He gave him the gift of power and freedom.
And so it was that God saw what he had made
and found it good and so declared it;
And then, maybe, God breathed a sigh . . .
And rested!
O praise the Lord from the heavens; praise him
from the heights.

Praise him, all ye angels of his; praise him, all
his host.
Praise him, sun and moon; praise him, all ye
stars and light.
Praise him, all ye heavens, and ye waters that
are above the heavens.
Let them praise the name of the Lord: for he
spake the word; and they were made; and they
were made; he commanded and they were
created.

He made them fast for ever and ever: he hath
given them a law which shall not be broken.
Praise the Lord from the earth, ye dragons and
all deeps:
Fire and hail, snow and vapors, wind and storm,
fulfilling his word;
Mountains and all hills; fruitful trees and all
cedars;
Beasts and all cattle; creeping things and flying
fowls;
Kings of the earth, and all people; princes and
all judges of the world;
Young men and maidens, old men and children,
praise the name of the Lord; for his name only
is excellent, and his praise above heaven and
earth.
He shall exalt the horn of his people: all his
saints shall praise him; even the children of
Israel, even the people that serveth him . . .
that serveth him

Ah, you say, this story is not only true . . . it is
lovely!
It is filled with beauty and awe; with joy and
peace; with comfort and contentment;
It is, you say, a story we like to tell to our children

Even as their eyes close silently in refreshing sleep.

It is, you say, a story we like to tell to our children
Even as they leap from their beds to challenge the day.

This is a story that is good to hear and well to meditate upon

Yes, it is that kind of story . .

But, wait, there is more:

And so he created many, and all, things and gave them great gifts;

Among these was freedom;

Among these was power . . .

Freedom to serve and power to rebel;

Power to serve and freedom to rebel . . .

These he made and gave to man . . . to man . . .

Created lower than the angels and crowned with glory and worship.

These were the gifts but they did not stand alone.

They involved choice:

No little choice,

No petty thing . . .

But a big, all-consuming, once-for-all

Or, maybe, all for once, choice:

Behold, said he, "I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God; and a curse, if ye will not obey the commandments of the Lord your God!"

And so it was that man chose!

"I tell you, men, that we need all the lumber that we can cut. So you'll cut from dawn to dusk . . . and then you'll cut again. I want this mountain topped, shaved and naked in a week!"

Oh, praise the name of man!

"Now promise, Matilda, you won't tell a soul. It's a secret. But I heard that she went down to the city and, while there, she . . . buzz, buzz, buzz!"

Oh, praise the name of man!

"But me no buts, Mister. The time is right. We'll make it this year and then let the land blow away!"

Oh, praise the name of man!

"Well, I tell you, Sam. Our car and television set cost so much that we won't be able to pledge at all this year. Besides, I don't feel the need of Church. Why, I'm as good as the next guy . . . and probably better!"

Oh, praise the name of man!

"I tell you, for sure, that I don't know what's happened to the younger generation today. We never did such things when we were that age . . . no, never!"

Oh, praise the name of man!

"Yes, sir. I believe in education . . . but if you think I'm going to let my kids go to school with

those kind, you've got another think coming."

Oh, praise the name of man!

"Aw, why should we worry ourselves about those folks. They're nothing but foreigners.

Who me . . . no, I'm not a Sioux or an Iriquois or any other kind of Indian."

Oh, praise the name of man!

"I tell you, it's them. I say, hit 'em first and hit 'em hard . . . and then we'll worry about putting the whole thing back together again!"

Oh, praise the name of man!

Translate from English into Czech or Egyptian or Russian or Spanish or Congolese or Polish or Chinese . . . put reverse English on the sentiments . . . and say it all over again . . .

Oh, praise the name of man!

"My text for this morning is the 26th verse of the 11th chapter of the Book of Deuteronomy:

"Behold, I set before you this day a blessing and a curse" . . . No, I've changed my mind . . . it will be from St. Matthew 6 "Don't worry at all then about tomorrow.

Tomorrow can take care of itself! One day's trouble is enough for one day."

Oh praise the name of

Yes, whom shall we praise? That, as has been said, is the question:

The gold-plated, thorobred, pedigreed, thousand inflated thousand inflated sixty-four dollar kind of question . . .

Whom shall we praise?

Hold it a minute. Someone's whispering out there . . .

What's that? You don't like the story so well now . . .

It makes you feel small;

I'm sorry . . . and regret it.

It makes you feel frightened;

That's unpleasant, I know.

It makes you feel cheap;

That pain is costly.

It makes you feel uneasy;

That's too, too bad.

But remember, this story is true . . .

As true as the grass of green, the sky of blue, The swollen river's mighty rush, the mountain's snowcapped peak;

The myriad stars shining in infinity.

Yes, man made a choice and got a rotten apple

Instead of a firm, ripe, refreshing fruit . . .

A worm is a small snake which is simply a symbol . . .

So the apple was rotten . . .

Yes, man made a choice . . .

And so God made a choice, too:

But hear what comfortable words our Saviour saith unto all who truly turn to him:

Come unto me, all ye that travail and are heavy laden, and I will refresh you!

So God loved the world, that he gave his only-begotten Son, to the end that all who believe in him should not perish but have everlasting life. So, hear what comfortable words our Saviour Christ saith unto all who truly turn to him! Yes, God made a choice too . . . a choice to come to men . . .

To redeem, to strengthen, to comfort, to refresh;
To change hate to love;
Bewildering fear to understanding;
Weakness to strength;
Fear to courage;
Separateness to community;
Dividedness to fellowship;
To make lambs into lions
And followers into leaders;
To turn the hearts of men from pride and vain-glory and selfishness
To lowly repentance and humiliation.
Thus, it was in the beginning, is now and ever shall be, World without end!

Therefore said he unto them:
The harvest truly is great, but the laborers are few:

Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest; Therefore said he unto them:
Except the Lord build the house, their labor is but lost that build it.
Therefore said he unto them:
Go and do thou likewise.

The story you have heard is true . . .
As true as the grass of green, the sky of blue,
The swollen river's mighty rush, the mountain's snowcapped peak;
The myriad stars shining in infinity.
Any similarity between these characters and events
And persons and incidents you have known
Is more than intentional
It is necessary . . .
Because this story deals with man and his God;
It deals with you . . . and you . . . and you . . . and me!

As we are,
As we have been,
As we might be!

NEW DELHI: -- A NEW BEGINNING

By Norman Goodall

*Secretary of Joint Committee of the International
Missionary Council and the World Council of Churches*

THE SIGNIFICANCE OF THE INTEGRATION OF THE WORLD COUNCIL AND THE INTERNATIONAL MISSIONARY COUNCIL IS EXPLAINED BY A LEADER OF THE ECUMENICAL MOVEMENT

AT THE FIRST SESSION of the third assembly of the World Council of Churches in New Delhi, India, a vote will be taken on the proposal to bring together in one organization the World Council of Churches and the International Missionary Council. The proposal already carries with it the assent of the World Council's central committee and has been well received by the member Churches. It also has been approved by the International Missionary Council. It seems certain, therefore, that the assent of the Delhi assembly will be given to it. From the moment when this vote is recorded, the New Delhi meetings will constitute the first assembly of an integrated World Council of Churches and International Missionary Council.

What does this signify and what may be ex-

pected of it? In one sense the step is only the natural culmination of a process long since begun. When the central committee of the World Council met in Scotland last year, its program included a great service of commemoration in St. Giles Cathedral. The event being commemorated was the historic World Missionary Conference held in Edinburgh in the year 1910. The World Council of Churches gave thanks for this because it could trace to this meeting fifty years earlier the origins of its own existence.

Although the WCC was only formally constituted in 1948, it was largely the product of tributary movements which grew out of the 1910 conference. But the immediate outcome of Edinburgh 1910 was a new body which became known as the International Missionary Council — a

worldwide organization through which the great missionary agencies of the Churches worked together in the interests of the world mission of the Church. When the WCC was launched at Amsterdam in 1948 there was appended to its title the phrase "in association with the International Missionary Council". Ever since then the association has become more intimate, affecting almost every aspect of the life and work of the two organizations. It is because of this intimacy in history, calling and purpose, that at New Delhi association will become identity.

Marching Orders

BUT NEW DELHI will also be a new beginning. The logical end of one process becomes the starting point of a fresh chapter. Some features of the new beginning can be expressed in purely organizational terms. For example, as an integral part of its structure the WCC after Delhi will have a commission on world mission and evangelism, and alongside the existing divisions (of studies; inter-Church aid and service to refugees; ecumenical action) there will be a new division of world mission and evangelism. But organization is secondary; the importance of the new event will not lie in the creation of a new commission and an extra division. What is sought through these changes? What end will the reshaped organization serve?

"The Church lives by mission as a fire exists by burning." This dictum of Emil Brunner expresses one of the great rediscoveries of our time. Biblical studies, theological emphases, reflection upon the nature of the Church and the meaning of Christian discipleship, all keep converging upon this great and liberating truth.

"All power is given unto me in heaven and on earth: therefore go and teach all nations."

"As the Father hath sent me, so send I you."

"Ye shall receive power when the Holy Spirit shall come upon you and ye shall be witnesses unto me in Jerusalem, in all Judea, in Samaria and to the uttermost parts of the earth."

These marching orders belong to the whole company of Christ's people. They are integral to the Christian revelation. They lie at the heart of the gospel which the Church proclaims; they point to the dynamic, outward-moving character of the Christian fellowship. The Church lives by mission.

This mission of the Church is more than "foreign missions": it involves the whole range of the Church's life and activity. But foreign missions

have given concrete expression to certain radical elements within the total mission of the Church. They have reminded the local church whatever its immediate situation and however demanding its local task, the world is its parish. It has an obligation as far as the ends of the earth — an obligation bound up with the divine purpose, with God's way of bringing in his kingdom. "The Gospel must first be preached to all nations; then shall the end come." Where this is accepted it ceases to be merely obligation; it is discovered to be privilege and a liberation of power.

Again, missions have given vivid expression to the supra-nationality of the Christian calling. When missionaries "leave home", learn to think and speak in another language, begin to identify themselves with people of another country and culture, they become "at home" in a new sense. They realize as well as demonstrate the Christian's solidarity with the whole family of God's people. Yet again, missions have stood for acceptance of the radical demands of Christian discipleship, the calling to "leave all and follow". But in this acceptance they have also been able to testify that this is the way of fulfillment, not loss. It is the life that is life indeed.

Insights of this kind have not, of course, been absent from the life of the World Council of Churches. It is partly because of their presence and their recognized centrality that the new step is being taken. What is hoped for and expected is that, by this explicit conjunction of the "foreign missionary movement" (as this has found expression in the International Missionary Council) with all the responsibilities of the WCC, the accent on mission will be more decisively sounded and the varying elements in the total mission of the Church be seen in living and fruitful relationship with one another.

The unity that is sought primarily because it is the will of Christ will also be sought in recognition that a divided Church is impoverished in its witness to the reconciling work of Christ. Service that is given to the needy for their own sake will also touch greater depths, in human need and divine sufficiency, when it is offered for Christ's sake and in the name of the Saviour of the world. The proclamation of the saving word in speech will not be separated from its articulation in the life of a witnessing community; and going into all the world of nations, races and cultures will mean more than geographical expansion. It will be related more explicitly

to the impact of the word of God on every area of human interest.

Role of New Churches

INSOFAR AS ALL THIS can be achieved within the work and witness of the World Council itself, the creation of the new commission and division will facilitate the process. But the World Council is a council of Churches. Its greatest significance lies not in what is done by the Council's own machinery and operations, but in what happens in and through the member Churches because of their participation in this movement. Here one of the most encouraging grounds for expecting much from this new step lies in the rapidly growing awareness within the new indigenous Churches of Asia and Africa — many of them new members of the WCC — of their own calling to worldwide mission. They are sending agencies in missionary obedience, not recipients only.

Another ground of expectancy lies in the contribution to the understanding of the nature of the Church's mission (including the frontier-crossing operation of foreign missions) which could come — and is beginning to come — from a closer relationship in missionary obedience between the historic Orthodox Churches and the other member Churches of the WCC. Yet again, this step, by its very nature, declares that it is impossible to be ecumenical without being missionary, with a passionate concern for the evan-

gelization of the world, and for unity for the sake of the gospel. This surely should help to remove misunderstandings about the movement and to promote fruitful participation in it on the part of some who, because of the nature of their evangelical concern, have so far stood apart from it.

Here, then, are some indications of what is hoped and expected as a consequence of this New Delhi resolution. It is significant that the resolution is to be put to an assembly which meets in Asia, at a time when the state of the world, the needs of men and the forces operating against the Christian conception of life's meaning, all give new urgency to the call to missionary obedience. How potent will this action at New Delhi prove to be? This depends on what happens after New Delhi in the Churches themselves.

If, in any of the World Council's member Churches, "missions" are thought of as peripheral, or of secondary importance; if they are treated as special hobbies of a particular type of enthusiast; if they are assumed to be outmoded relics of a colonial era or merely a one-way traffic from West to East, the integration of the two world bodies will fail of its purpose.

Only by a new perception of the fact that because of the Incarnation and the Atonement and the nature of our redemption and fellowship in Christ, the Church is sent forth into the world as witness and bearer of the Light, will the intention of this New Delhi resolution be fulfilled. Will it, in this sense, be "carried unanimously"?

THE POST-WAR RELIGIOUS BOOM

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, N. J.

THERE IS A STORY which I first read a good many years ago, which I have never been able to forget and which often haunts me and terrifies me. I understand that it is a true story. It concerns the Russian Orthodox Church in the early years of the Communist revolution, to be exact, I think, in 1917. It is said that in that year the crowds were rioting in the streets of Kiev, and many were risking what liberty they had, and life itself, in a blind revolt against the tyranny of the old regime. At the very same time a meeting

of the Church was taking place in a building just a few blocks away, and the clergy were duly discussing a matter which presumably must have weighed heavily upon their minds on such an occasion. The subject of their discussion — the correct color of stole to wear upon particular ceremonial occasions.

If that story is indeed true, and if it is in any way typical, need we be surprised that that revolt soon came to be dominated and exploited by unscrupulous and godless men? And need we be surprised that these unscrupulous and godless men had little difficulty in persuading others to dismiss as out-dated and utterly unreal the Christian Church and all for which it stood?

The author as a Presbyterian minister had churches in Scotland, Malaya, India, China and Hawaii. He was received into the Episcopal Church in 1958 by the Bishop of Edinburgh and was ordained the following year by the Bishop of Manchester.

I say that story haunts and terrifies me. I have so often been reminded of it when in much lesser ways I seem to have seen the same sort of thing happening. When great issues are at stake, when the world is being shaken to its very foundations, clergy and good Church people alike in many different countries do to this day, display an astonishing ability to become engrossed in matters which are in comparison trivial.

I think of what happened in Peking during the months immediately before the Red Army took over, when it was quite obvious to us all that the day of drastic change could not be long delayed. I judge myself as much as any other when I say that I know in my heart that we who were Church leaders in the city at that time somehow failed in large measure to relate the Gospel to the situation which we were facing. God forgive us for our failure, and for our concern with matters which now seem so wholly unimportant.

If you want to know why I say that and what I mean, listen to the words of an American Presbyterian missionary — a personal friend of my own — as he describes his experiences in China in that fateful year 1949.

The Communists were coming. Fear and revolt had gripped our whole community . . . A revolutionary committee of the students had challenged the authority of the President, Dean and all of his staff, including the missionaries. The leaders of the Student Christian Fellowship gathered in a deserted courtyard to share with each other their perplexity. One young woman stood out at that meeting. She poured out with tears her bitter complaint for all her Christian teachers and pastors had failed to prepare her for that hour. She expressed all the lostness which was in everyone's heart, leaving us with nothing but prayer to a hidden God. (1)

Fussing About Details

I HAVE ALSO BEEN REMINDED of that Kiev story on other occasions, in Europe and America. Not that I would like you to think that the issues which so easily take up our attention are necessarily trivial. Often they are not, but the point is that they fade into insignificance compared to the real issues at stake. So they lead to our fussing about details, never able to lift our eyes from

the ground, while all the while God is calling us to higher things.

Surely that is the essential point of Jesus' condemnation of the tithing practices of the Pharisees. He made it clear that he was not opposed to tithing as such, nor to anything which would help to bring home to men that all that they had they owed to God. But the Pharisees were fussing about trivialities, tithing even the most common little garden herb. Can't you picture them with their scales, weighing even the very mint (not forgetting the stalks), as though to be sure that everything was done precisely and in order so that God was given his exact tenth?

And all the while, says Jesus, they are so busily occupied that they are overlooking the things which really matter, justice, mercy and good faith. This, he says, in his telling phrase, is to strain out a gnat and swallow a camel. Could there be any more vivid way of depicting an utterly false sense of values, and a complete lack of any proper sense of proportion?

I write on this subject today, because my mind was again turned in this direction by a article in the New York Times, also featured in Time magazine. It spoke of the lack of candidates for the ministry, which is apparently regarded by some as one of the signs that the "post-war religious boom" in this country may well be past its crest. One of the reasons given for this lack of candidates was that young people are said to find it hard to see the relevance of religion in a world dominated by science, politics, and the atom bomb.

Who Is Responsible

NOW THIS RAISES an immediate and all-important question. Is the trouble, as we are perhaps immediately apt to assume, that young people of the rising generation have become blinded by the materialism which is so typical of our age? Is it the environment in which they are growing up, the godlessness which runs through so much of life today and the basic assumption of man's power to look after himself, which is responsible? Have these factors made it difficult for our young men, not necessarily through any fault of their own, to appreciate the significance of the Church and so to hear the call to the ministry? Doubtless that is part of the story, and we shall be well advised to make it a matter of urgent priority to do what we can to open their eyes and their ears.

But there is another and some ways a deeper factor which comes much nearer home, and is not so easy to face. Does the fault in some measure

(1). *"Communism and the Theologians — Study of an Encounter"* by Charles West.

at least lie with the Church of today itself, and therefore partially with you and with me? Have we become too concerned with matters of lesser importance at the expense of those which really count? Are we perhaps in part responsible for making our young people feel that the Christian gospel is irrelevant, because we have failed to let them see that it has anything to say about the issues which most deeply disturb and challenge them? Is it possible, although they would never put it in such words, that they regard us as pre-occupied with the tithing of mint and dill and cummin, leaving undone the weightier matters of the law, justice and mercy and good faith?

If that is in any way true — and I am not suggesting that it is the whole truth, but I do believe that it may well prove to be a part of it — we would be well advised to make it a matter of urgent priority to do what we can, with God's help, to open our own eyes and our ears. For it may be that the passing of the so-called "post-war religious boom" is in no way to be regretted, but rather than in its going we may see the hand of God at work and hear his voice calling us to higher and better things.

This at least we can say fairly and with truth. The "post-war religious boom" has led to an intense concentration upon essentially ecclesiastical externals. This has shown itself in a vast program of church building, probably unequalled in history, and in the varied improvement of the physical plant connected with worship, religious instruction, social activities and recreation. It has also shown itself in a widespread stress upon ceremony, particularly so far as the Episcopal Church is concerned; and upon what is worn and done during the conduct of public worship. I think it is generally recognized that our Church in this country is markedly higher — as we call it — than it was twenty-five years ago.

Mean Not Ends

ALL THESE MATTERS, be they questions of building or decoration, of vestments or ritual, are externals. To say that is not to say that they are unimportant — far from it, in so far as they provide the means whereby men and women are brought into touch with the living God, and sent out in renewed strength in his service. But when they become regarded as ends in themselves, when they lead to men and women becoming pre-occupied with secondary details to the exclusion of those which are central, the end result is that

they have precisely the opposite effect from that which is intended.

That is why, if I may be ruthlessly honest, in my cynical moments, whenever under present world conditions I hear of some new scheme of church building, beautification or improvements on the North American continent, or of some new elaboration of ceremonial, I sometimes find it hard to be sure whether the fact is likely to bring more pleasure to God or to the devil.

Let me give you one small concrete illustration of my meaning. In a book which contains instructions with regard to the care of a tabernacle in which the reserved sacrament is kept in some churches you will find these words — "Under no circumstances should the tabernacle key ever be left in the church: carelessness in this matter may result in the gravest sacrilege." Now I do not wish to give the impression that things which have been set apart for such a sacred use as the consecrated elements should ever be treated with other than the utmost reverence; but I do suggest that to speak on the subject so very strongly, and to use the expression "the gravest sacrilege", is to lay oneself open to being charged with a grave lack of proportion.

At least such language would only be tolerable if it were accompanied by infinitely greater concern about the infinitely greater sacrilege that in this world of ours today literally millions of bodies which were created to be temples of the Holy Spirit are permanently stunted and undernourished, that millions of men and women for whom Christ died are nothing less than starving, and that every six seconds — day and night — somewhere on earth a child of God dies of malnutrition. Unfortunately we cannot honestly claim that the post-war religious boom has always shared adequately in this second and wider concern. While straining fussily at gnats, it has at times shown a surprising ability to consume camels on a very large scale.

There is a forceful story told by a distinguished Scottish preacher, George MacLeod, of an occasion when he was to address a big public meeting in Durban, South Africa. "I hope you are going to give them the gospel red hot," said an enthusiastic visitor just before its beginning. "Yes, I am speaking of its social implications here in Durban." "Social implications?" he repeated suspiciously, "what is wanted is the gospel red hot." "But is it not the gospel that by the right of Christ all men have an equal dignity?" "Yes," he said, "that is of the gospel." "Then what are

you gossellers doing about the 10,000 Africans and Indians who have not got a decent shelter in Durban this cold night?" "Them", replied the hot gosseller, "I wish the whole damn lot were sunk in the harbor!" (2)

Don't judge our South African friend too harshly. Suppose he were to visit the cities of the United Kingdom or North America. Suppose he were to point out that we too are in the process of devising a system whereby we segregate ourselves in exclusive residential areas, living with people essentially like ourselves and thereby cutting ourselves off from our less fortunate brethren, and from those of a different color than ourselves, much less crudely but just as effectively as if we had indeed taken them out and dumped "the whole damn lot" in the harbor. We might consider this criticism unfair: but what answer could we give?

Lacking Social Content

YOU SEE WHAT I MEAN when I say that the post-war religious boom has been sadly lacking in social content. Oh, I'm being grossly unfair, and it isn't as easy as all that, and there are glorious exceptions for which God be thanked — but isn't it true that we have too often given the impression that our primary interest has been to encourage people to concentrate upon their own souls, in plush-carpeted comfort, in the most beautiful surroundings possible, and with adequate parking facilities?

And we have not by any means stressed to the same degree that essential aspect of the Christian message, concern for the underprivileged children of God in our own land and throughout the world.

If the shortage of candidates for the ministry, and the passing of the "post-war religious boom" is in any measure — even unconsciously — a protest against this: if members of the rising generation are not prepared to spend their lives keeping the ecclesiastical wheels turning, doing the right thing, in the right way in the right place, and at the right time, then God be praised that

(2). "Only One Way Left" by Dr. George F. Macleod.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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such a dawn has dawned. Undoubtedly we shall find that in and through it all he is calling young men to a truer and wider conception of the Christian ministry — and calling us all to a truer and wider conception of the Christian Church.

I don't want to suggest that we should return to what was known in pre-war days as the social gospel, which sometimes made it seem easy to know God's will for our time. It isn't all that easy, and we must often advance uncertainly and in darkness — but I do suggest with all my heart that God is calling us to move out into the unknown, calling us to make bold and possibly new ventures in fellowship to meet the crying needs of his world.

Almost at the beginning I quoted to you the words of a friend as he wrote of his experiences in China twelve years ago. Let me close by repeating something else he had to say —

The fact of revolutionary change itself, the predicament of our Chinese girl with the cry for help it brings with it, will continue. Communism claims to organize this revolution and give it direction and meaning. But the revolution is bigger than Communism. It seethes in Russia, as it does in India, and covertly as well in Britain and America. It has its post-communist mood. The need for Christians who know the meaning of repentance, and who are free for endless experiments in new creation or service, will not soon be exhausted. (1)

Repentance, and endless experiments in new creation or service. That is God's call today to Asia and Africa, to Europe and to America. It is his call to you and to me.

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By Robert Nelson Back

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THE NEW BOOKS

Human Personality and its Survival of Bodily Death by Frederic W. Myers. University Books, Inc. \$10.

Here is a really great book, which was first published in 1903, two years after the death of Frederic Myers. He was a classics scholar of distinction and as he grew older his mind became dominated by the basic principles of modern science. In the company of his old friend and teacher, Henry Sidgwick, Mrs. Sidgwick and Edmund Gurney he founded the British Society For Psychical Research which from the beginning pursued its investigations and researches controlled by the most rigorous scientific principles. This fact is responsible for the seriousness with which the younger men of science in England and America regarded its work and opinions.

The substance of this great volume is a detailed record of the multitude of psychic happenings investigated by the Society which Myers classified under eight heads which is about everything that is known today of the super-normal.

The original book was in two volumes and ran to some 1300 pages. It was rather difficult reading because of its enormous content and the fact that the story itself was the first part while the details of the multitude of psychic phenomena formed the appendix. This present edition then should be welcome, as it is a somewhat condensed text, with the most valuable of the records now appearing in the body of the book.

The author's basic purpose is made clear from his first words of the introduction: "In the long story of man's endeavors to understand his own environment and to govern his own fate, there is one gap or omission so singular that its simple statement has the air of a paradox. Yet it is strictly true to say that man has never yet applied the methods of modern science to the problem which most profoundly concerns him — whether or not his personality involves any element which can survive bodily death."

Myers then proceeds at once to do that which had never been done before. He and his companions began a rigorous examination of all the major products of psychic research, beginning with weird disintegrations of personality, one instance of which Dr. Morton Prince described in his book about *Sally Beauchamp* (which

Kenneth R. Forbes
Book Editor

The Witness reviewed in its issue of March 6, 1958.) "Genius", "Sleep," "Hypnotism", "Phantasms of the living and of the dead", "the problems of mediumship" and "Trance, Possession and ecstasy" are all dealt with at length, the fakes exposed and

the residue of spiritual reality faced.

As the long study comes to its finish, the author sums it all up by stating the three things which he believes have been proved:

1. "In the first place they prove survival, pure and simple; the persistence of the spirit's life as a structural law of the universe. 2. In the second place they prove that between the spiritual and material worlds an avenue of communication does in

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fact exist. 3. In the third place they prove that the surviving spirit retains, at least in some measure, the memories and loves of earth".

All this was written 50 years ago and nothing of importance in that period has occurred in psychic research to doubt or upset the conclusions of Frederic Myers, but on the contrary, Myers himself has conveyed to his former fellow workers convincing messages of his own "survival". The story of this and much more of similar interest one can read in a recently published book, — *Beyond The Reach of Sense*, by Rosalind Heywood, long time worker in the Society For Psychical Research, which was reviewed in *The Witness* of June 15, 1961.

The Other Face by Philip Caraman. Sheed & Ward. \$4.95

The sub-title of this book gives the clue to its nature: *Catholic Life under Elizabeth I*. It is an admirable and unique job of careful research and the utilizing of its documentary sources in the text of his book — in fact the book's text is 100% the original documents. It is an eloquent

narrative, but in much of it revolting and shameful reading of torture, beheadings, imprisonments and hangings.

Brought up in an atmosphere of Protestant or Anglican religious life and history—as probably a majority of *The Witness* readers have been — it is important to realize that "Bloody Mary" and Oliver Cromwell had no monopoly of what we should call "atrocities" today — frightful cruelties exercised in the name of religion. The Elizabethan age, rightly considered of high quality in the realm of English culture, was nevertheless an era of religious abominations for which Anglican Christians should ask forgiveness and re-read their Elizabethan history, of which the present volume can be a useful part.

Mystery of The Unwelcome Visitor by Helen Girvan. Westminster Press. \$2.95

Among the writers of good fiction for adolescents, the author of this whodunit yarn has struck twelve. The vocabulary, the plot and everything else about it is sure-fire for

any literate teen-ager, while the blase grown-up is likely to find himself intrigued to a surprising extent.

There are not many ambitious authors who can do a job as good as this.

Eastern Religions And Western Thought by S. Radhakrishnan. Oxford Press. \$2.25

The original edition of this book was first published twenty years ago and was recognized by scholars of East and West as a masterly analysis of Indian philosophy and religion and its probable profound influence on Greek thought and upon Christian theology in its early stages. Judaism in its Alexandrian phase and Christian Gnosticism were closely related and all owed much to the mystic elements of early Indian thought.

This present reprint in paperback format should be welcomed by scholars because of the notable growth in awareness of the East during the past twenty years, since the first edition was published.

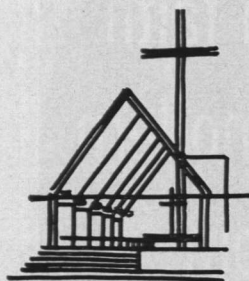
Living Thankfully edited by Harold R. Landon. Seabury Press. \$3.75

Seabury Press is going in for books which are symposiums devoted to teaching the average Churchman some of the things he ought to know about the Church's spiritual life. The result so far has been two volumes published for the dean and chapter of the New York Cathedral and edited carefully by two of the Cathedral staff. In 1958 appeared *This Church of Ours* in eight chapters by able and well-known Church leaders.

Now, in 1961, *Living Thankfully; The Christian and the Sacraments* appears as the second cathedral book of twelve chapters written by eight well-known religious leaders—among them Don Large, writing pungently and convincingly under the title *The Healing Hand; Unction*; Tom Barrett, the creator of *Rev. Samuel Entwistle*, is, in this symposium, responsible for an admirable — and solemn enough article on *Holy Matrimony*. Samuel J. Wylie, rector of the Advent, Boston, starts the symposium with an essay on *Holy Baptism*. His evident scholarship and eloquence sets a high standard for the able essayists who follow.

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Scholars of Church of England Urge More Inter-Communion

★ A more liberal Church of England policy on intercommunion was urged by 32 Anglican theologians in an open letter to Arthur Michael Ramsey, Archbishop of Canterbury, and Frederick Donald Coggan, Archbishop of York.

The writers said they recognized that "indiscriminate intercommunion could lead to complacency over the external divisions of the Church." However, they argued that "an increase in the number of occasions when Christians of different denominations who sincerely seek union could meet at Holy Communion would prove a powerful influence toward uniting the Church."

Among those signing the letter were Canon Max Warren, general secretary of the Church Missionary Society, who initiated the first meeting of the group to study the question of intercommunion; W. R. Matthews, dean of St. Paul's Cathedral; Norman Hook, dean of Norwich; and Canons Leonard Hodgson, C. E. Raven, A. R. Vidler, G. W. H. Lampe, C. F. D. Moule and S. L. Greenslade.

The theologians recommended that individual baptized communicant members of Churches not at present in communion with the Church of England be welcomed to communion on other occasions besides those when they are cut off by distance from the ministrations of their own Churches.

At the same time, they urged revision of a resolution, passed by both upper houses of the Convocations of Canterbury and York in 1933, which implicitly forbade Anglicans to participate in celebrations of Holy Communion conducted by Churches which do not have an episco-

pate. They said more opportunities should be created and recognized for corporate acts of communion between members of those Churches which are seeking unity, and this should be on a reciprocal basis.

"We believe," the clergymen declared, "that the practice of concelebration should be permitted in order to make intercommunion possible on the part of Anglicans who do not share our standpoint on this matter. But we are convinced that there are occasions when fully reciprocal inter-communion is both possible and desirable."

The signatories declared that "a serious over-simplification of the problem of intercommunion had arisen from the assumption that there is only one Anglican doctrine of the ministry."

Although upholding the belief in a traditional ministry, based on an historic episcopate, to be the best means by which a reunited Church may be given a fitting outward form, they said that "nevertheless we recognize that it is our Lord who calls and commissions his ministers and that he is not tied to any one form of ministry."

In doing so, they dissented from a report of the committee on Church unity and the Church universal which was endorsed by the Lambeth Conference of 1958. Bearing on unity conversations being held between Anglicans and Presbyterians, the report declared that "Anglicans conscientiously hold that a celebrant of the Eucharist should have been ordained by a bishop standing in the historic succession, and generally believe it to be their duty to bear witness to this principle by receiving Holy Communion only from those who have been thus ordained."

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To this statement, the writers of the letter replied by stating that they did not acknowledge such a duty and knew that their conviction was shared by many other Anglicans.

BISHOP LUDLOW DIES AT AGE 78

★ Bishop Theodore Ludlow, retired suffragan of Newark, died November 13 at the age of 78 at his home in Wareham, Mass.

He was a professor at Boone College, China, for five years; taught at Episcopal Theological School and later was secretary of adult education of the National Council.

He was the author of several books and served for a number of years on the editorial board of *The Witness*.

URGE RED CHINA ADMISSION

★ The East Asia Christian Conference, meeting in India prior to the World Council Assembly, urged the admission of Red China to the UN. The report, sent to 48 member Churches for study, said that unless that country is represented any agreement banning testing would be impossible.

The conference was formed in 1959 and is composed of Protestant, Anglican and Orthodox

Churches in the East Asian area.

Delegates from Churches in South Korea walked out of the meeting when the report was presented.

A report on youth work urged that Asian Churches expand work among young people in rural areas. It stated that while 75% of Asia's youths live in villages, only about 25% of the work of Churches are in those areas.

OLD CHINA HANDS TO MEET

★ Former foreign missionaries of the Episcopal Church will be brought up-to-date about conditions abroad when on December 2 James Hopewell, as-

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Solemn High Mass, 10:30 a.m. Low Mass
in Spanish, 5 p.m. Evening Prayer; Week-
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Low Mass, 5 p.m. Evening Prayer.

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Rev. William D. Dwyer (Priest-in-charge)
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EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C
Sat. 4-5, 6:30-7:30 & by appt.

sociate director of the theological education fund, reports on his recent examination of theological schools all over the world, and Paul Tate, for thirty-two years head of St. Paul's School, Camaguey, Cuba, tells of Cubans at home and as refugees in Florida.

The Episcopal Overseas Missionary Fellowship, made up of "old China hands", retired workers from Alaska on the one hand and South America on the other, has an annual meeting to renew old times and catch up on missionary news of today. The meeting will take place on Saturday, December 2, at 2:30 p.m. to 5:30 p.m. in the Community House of St. Bartholomew's Church, 109 East 50th Street, New York 22, N. Y.

BISHOP PEABODY VISITS PENNSYLVANIA

Bishop Malcolm Peabody, retired diocesan of Central New York, is to be the speaker at the Diocesan United Thank Offering service at Holy Trinity, Philadelphia, on November 29th.

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- BACKFIRE -

Alfred Goss

Layman of San Mateo, Calif.

I was recently in on a discussion of the General Convention by three who were there, a bishop and two laymen. Two impressions seemed to stand out most prominently in their recollection: One was the subsidence of the churchmanship issue and the other was the general apathy toward overseas missions.

This lessening of tensions among the clergy over their theological differences is in itself good. It indicates that the theological concepts which caused all this discord are no longer considered to be important. The early Christians got along without all this involved theological guesswork, and I don't see why we can't. Yet I am disturbed by the thought that all these differences were just shoved under the carpet for the sake of appearances. Could it be that the Convention was more concerned over what was good business than what served Christ?

Though I have always been strong for the missionaries, I have come to share the general apathy for the missionary work of the Episcopal Church because of its futility. The reason for this futility seems to me to be that the emphasis has always been on spreading our peculiar Christian culture rather than on spreading the gospel.

Theodore Eastman in a recent "comunique" told with enthusiasm about the building of a new Anglican church in Japan. It will be a beautiful gothic structure with nothing about it that has any roots in Japanese culture. How can this exotic foreign importation we call "The Church in Japan" mean any-

thing to the Japanese people? I believe that Christ will come to the Japanese through their own cultural heritage and that it will be the witness of the missionaries that counts rather than religious tradition.

John H. Woodhull

Prof. at University of Buffalo

It is good when Dr. F. C. Grant reviews a book for you. I think he is our leading theologian — and a practical man. I buy the books he recommends.

But the article by the Rev. James L. Babcock (11/2)—what is it all about? Can't he state a specific idea? I can't get excited about vague, unexpressed generalities. Probably he is thinking about something, but what is it?

Perry A. House

Layman of Hartford, Conn.

There never was a time when the application of Christian principles to our national activities was so important. The approach of the Christmas season reminds us that our Saviour was the Prince of Peace. If we follow his precepts we shall stay out of war. And we know that a nuclear war would result in world destruction, according to eminent scientists. An aggres-

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sive foreign policy can lead to such a war. We have concerned ourselves with the internal affairs of such countries as Cuba, Laos, the Congo and Germany. None of these had any designs upon us but we did not like their actions.

It would seem much wiser for us to keep out of such involvements and to steer a neutral course. In this way we can avoid a world war and remain a peace-loving people, which most of us are. And thus we shall follow the precepts of the Prince of Peace, to "love thy neighbor as thyself."

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