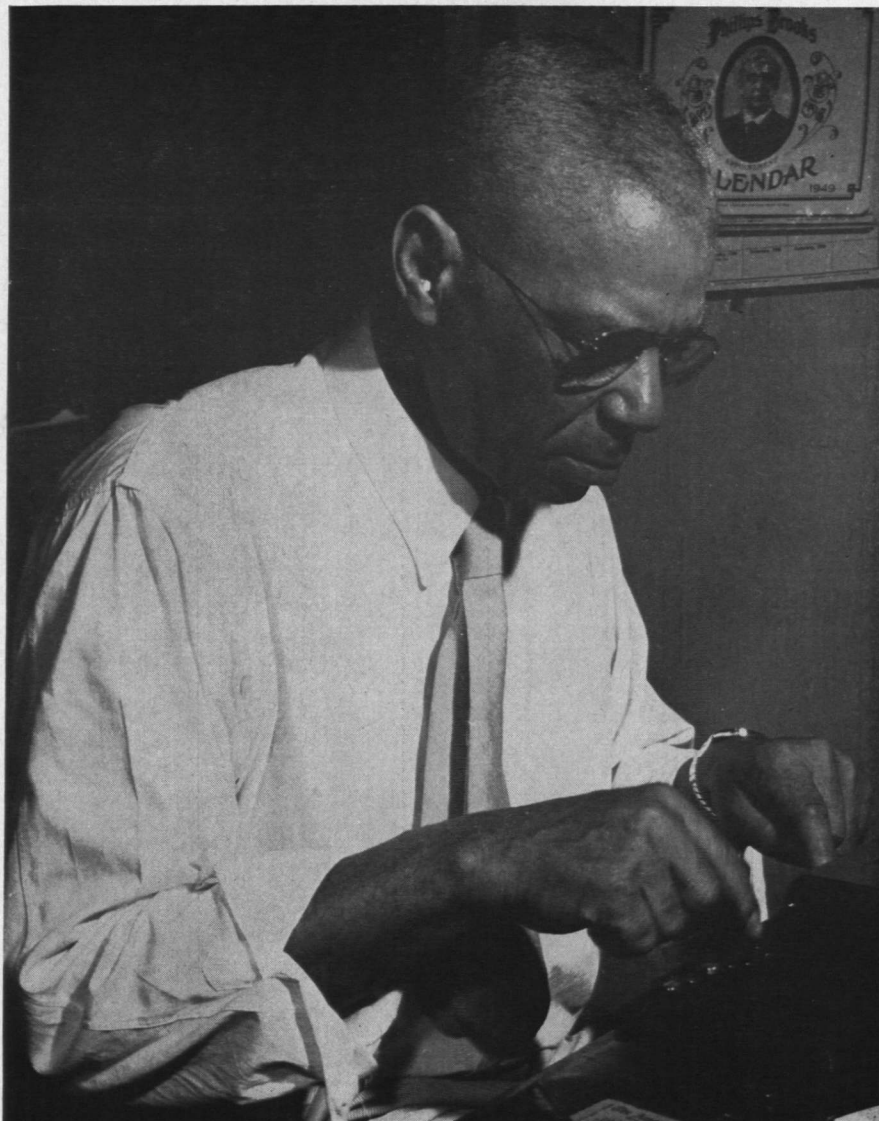


# The **WITNESS**

DECEMBER 11, 1958

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**Bravid W. Harris**

BISHOP OF LIBERIA is one of the great missionary statesmen of our day: a practical visionary who has revived the Church from the effects of depression and world war two

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## A Critique Of Foreign Missions

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Morning Prayer, Holy Communion  
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## SERVICES

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7 p.m.

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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

### Religions of Africa and Asia Show Remarkable Growth

★ The pagan religions of Africa and Asia are making an astonishing comeback, a seminary missions professor reported on his return from a year-long, round-the-world trip.

Andrew S. Burgess of Luther Theological Seminary said that non-Christian religions have taken the tactics of the Christian Church in their fight for survival and expansion.

In Buddhist schools, he revealed, children sing "Buddha loves me, this I know," and added that other hymns in which the name of the idol replaces that of Christ are also becoming common.

In Japan, he said, Shintoism has rallied to a point of great religious fervor following its setback after world war two when the emperor declared he was not divine.

Burgess recounted how he saw some two million Japanese worshipping at the Meiji national Shinto shrine near Tokyo during a four-day festival. He learned that the Kokugakuin Shinto university in Tokyo now has more than 5,000 students preparing for the Shinto priesthood and for teaching in Shinto shrines.

Buddhism also has made a vigorous rally, Burgess noted, not only in Japan but especially in Formosa and Hong Kong. "Old temples are being repaired and repainted and new ones built," he said.

"Chinese refugees, destitute of wordly goods, hastily find a

niche in their cupboards and tiny shelters on the mountain slopes of Kowloon, Hong Kong, for their household gods," he declared.

Buddhists today stress missionary work among western peoples, Burgess discovered, and, he admitted, "they are gaining converts."

In India, he found that Hinduism has been "revitalized and reorganized by highly-educated Hindus." "Old beliefs have been combined with Christian ethics," he said, "and made to appear both noble and divine."

In parts of Africa, new movements back to witchcraft and ancestor-worship were reported to Burgess by missionaries, but he said "it appears that the bitterest opponent of Christ in Africa is not the witch doctor, powerful though he may be, but Islam."

Arab merchants traveling throughout Africa "continue to leave the stamp of their features and faith on the African," he asserted, with every Moslem "a missionary for Islam who employs wily strategy."

Christian missionaries are well aware that they are involved in a gigantic struggle, in a real and literal sense, Burgess emphasized. Yet, he stressed, "with confidence in Christ, they continue to carry his banner and fight his battle on the frontiers of the Christian Church."

Although native leaders are being developed in the mission Churches, missionaries will be

needed for many years to work in co-operation and partnership with the younger Churches, he declared.

### SHERRILL SEE THREAT TO CHURCHES

★ Bishop Sherrill, former Presiding Bishop, said that "not since the Roman Empire have there been governments so determined to destroy the Christian faith."

At a dinner in his honor attended by 1,200 clergymen and lay members of the diocese of Massachusetts, he also expressed concern over the rebirth of pagan faiths in countries swept by nationalism.

In the face of the "spirit of secularism abroad and at home—foes within our own household, perhaps even in our own hearts," the Christian Church needs "very much more determination and infinitely more concentration," Bishop Sherrill said.

"We need unity among the Christian Churches so that we may stand, work, pray and give together," he added. "It is the only way to make the kingdoms of this world the kingdoms of Christ."

Bishop Stokes presided at the dinner.

### COUNCIL OF CHURCHES FOR IDAHO

★ Council of Churches has been organized for the Boise valley area of Idaho. Attending the meeting in Boise were about 70 delegates from 25 churches, with Bishop Norman L. Foote heading the Episcopalians.

# Conference Findings on China Protested by Conservatives

★ Delegates to the World Order Conference held in Cleveland (Witness 12/4), in addition to dealing with international questions, also took unanimous action of several domestic issues.

The President and Congress were called upon to give strong leadership to desegregation policies. The report also asked churches to work for integration and to begin with themselves, pointing out that "there is a great gulf between what they say on a national or denominational level and what they do or encourage or permit in many communities."

The document asked church people to strive to eliminate segregation in housing, public services and economic opportunities, as well as to overcome interference with the political rights of any racial group.

"We must face new realities and problems with the freshness of mind that is the fruit of repentance," the message concluded. "We must press the Church to the education and invigoration of its members in relating their faith as Christian citizens to their decisions as citizen Christians."

## People's Republic

The stand of the more than 600 delegates calling for the admission of the People's Republic of China into the UN and its recognition by the U.S. brought immediate protests from a number of Church leaders.

The Rev. Daniel A. Poling, editor of a Protestant weekly, said that the action "misrepresents my Protestant faith," adding that he was repudiating it "with every influence that I have. It is rank hypocrisy to say that recognition in this fashion of atheistic Communist

China does not constitute approval. Certainly it is a brutal betrayal of our Protestant brothers in China who have remained steadfast and also of millions of other enslaved Chinese."

Poling is a former chairman of the All-American Committee to Combat Communism.

Another protestor was Norman Vincent Peale who said he repudiated the statement of "a small group who presumes to speak for the entire Protestant Church."

In Philadelphia, the Council Against Communist Aggression said the message of the conference was "subversive of the moral fibre of all good Christians and of all freedom-loving people of all faiths. We are convinced that this statement does not reflect the true beliefs of the overwhelming majority of American Protestants."

A protest was also made by the International Council of Christian Churches, an ultra-fundamentalist group, that never fails to protest anything that the National Council of Churches does. It stated that "the Chinese Reds cannot shoot their way into the UN, but leading American churchmen now seek to open the door with pious and deceitful words."

Also before the conference approved the message, it received a telegram from an organization calling itself the Committee of One Million Against the Admission of Communist China to the United Nations, urging it not to endorse the statement. Recognition of the People's Republic of China, this organization declared, would be "against Christian morality."

★ Churches were urged to seek a Christian basis of understanding and action with respect

to population control and family life in a resolution adopted by the Conference.

It called attention to the "serious threat to human well-being posed by the rapid rise of population."

The conference also approved a series of resolutions on human rights. These called for a national meeting convened by the President to focus support for the U.S. Supreme Court decision on school integration; endorsement of the UN genocide convention by this country; and an investigation of persecution of Moslems and Jews in Russia.

Others asked the federal government to support "the attainment of self-determination of peoples" and the right of press representatives to travel in other countries.

The statement covering persecution of Jews and Moslems pointed out that "as Christians we are under obligation to seek for other faiths the same religious freedoms we ask for ourselves."

## MISSIONARY INFORMATION CONFERENCE

★ One of the last appearances of Bishop Sherrill as Presiding Bishop was at a missionary information conference held at Seabury House. It was attended by delegates from nine dioceses and districts to learn in detail the program and policy of the National Council.

Other speakers included the following officers of the Council: the Rev. C. Rankin Barnes, secretary; the Rev. Almon R. Pepper, director of social relations; the Rev. William G. Wright, director of the home department; Bishop Bentley, director of overseas department; Lindley M. Franklin Jr., treasurer; John W. Reinhardt, director of promotion.

Sound-color films were shown of the Lambeth Conference and the General Convention.



# Milwaukee Jewish Congregation Question Protestant Leaders

★ The beliefs of several Protestant Churches are being presented in a series of meetings sponsored by Temple Emanu-El B'ne Jeshurun, Milwaukee, one of the leading reformed Jewish congregations of the city.

The series is called "Know Your Neighbor" and leading off was the Rev. Francis E. Williams, rector of St. Andrew's. He gave two lectures, the first attended by about 50 persons and the second by 75. He is followed by a Unitarian, a Calvinist, a Lutheran and a Christian Scientist. The synagogue's educational institute also includes courses in modern Jewish philosophy and in elementary Hebrew.

"Rabbi Weinberg told me not to pull any punches," Williams said, "but I wouldn't have anyhow. They didn't want to hear a lot of generalities about how all men are brothers, and so on—they wanted to find out what my faith was all about. They listened very hard, took a lot of notes, and asked questions as only Jews can ask them.

"Most of the questions were practical ones: 'What is the difference between your Church and the Roman Catholic? . . . What do you teach about marriage and divorce? . . . What is a host? . . . ' and so on. But there were a couple of dillies. The first night a young man asked me how a loving God could possibly allow Adam and Eve to transmit original sin to the whole human race. I told him, first, that human beings must have freedom to injure each other or human freedom would not exist, and second, that, because of the solidarity of the human race, any human action will always affect all other human beings anyway, and he seemed satisfied.

"The second night the Rabbi asked me what my views were as to their status—in my eyes, would they be saved? To answer that, I had to explain both purgatory and invincible ignorance, and then I said that, in my view, invincible ignorance ceases for an individual at the moment when arguments for the Catholic faith seem to him at least as convincing as the arguments for the faith of his fathers, and he has a real choice to make. I said that I couldn't possibly tell a crowd of people whether their invincible ignorance had been removed as a group—each one would have to answer that question for himself."

Williams spent two years after ordination as a graduate student at the Hebrew Union College in Cincinnati, and holds the Bachelor of Hebrew Letters degree from that institution.

## MEN NOT MONUMENTS JOB OF COLLEGES

★ Kermit Eby, professor of social science at the University of Chicago, said that "all over America it is easier to get money for buildings than endowments for scholarships."

He asked delegates to the meeting of the association of college and university ministers of the Methodist Church: "How many big stone churches are being built to glorify man at the expense of men?"

Eby said he wished "that we might spend only half the amount for buildings and put the other half in a reserve fund that might give a minister or an educational director a secretary so that he might spend more time in study and meditation."

Because this is not done, he said, "this is why the image of

the minister today is that of a double-breasted suit man, a raiser of funds, a smooth-shaven payer of mortgages."

"How shocked the Church would be if a prophet—long-haired, raucous and insolvent—should arise from its ranks," he said. "If not incarcerated, such a prophet would be promptly psychoanalyzed."

Eby said he was not among those who judged a school by its buildings, enrollment or endowment. "I would ask about its men, particularly its poets and prophets," he said.

## PACIFIST MINISTER IS JAILED

★ The Rev. Maurice F. McCrackin, pacifist minister who refused to pay part of his federal income tax he felt would be used for war purposes, was convicted of contempt of court and sentenced to jail for an indefinite period after ignoring a summons from the internal revenue service.

Federal District Judge John H. Druffel, in passing sentence, said the clergyman could clear himself of the contempt conviction by signing a release bond and agreeing to appear voluntarily in court to answer the indictment against him. He was indicted by a grand jury for failing to answer a summons from the revenue office.

McCrackin, 52, is pastor of the West Cincinnati-St. Barnabas Church, a mission congregation jointly supported by the Episcopal and Presbyterian Churches. He has refused to pay income taxes for the last 10 years because some of the money goes for military purposes.

After failing to appear in court, the minister was brought in on a bench warrant and had to be carried into the courtroom. His only comment was that he could not cooperate with the court.

# Liturgical Movement of Rome Seeks Lay Participation

★ An official of the sacred congregation of rites, of the Roman Catholic Church, in an article published in this country, urged all priests and church musicians to obtain "a thorough and first-hand knowledge" of the congregation's recent instruction on lay participation in the Mass.

Father Josef Loew said the document was issued shortly before the death of Pope Pius XII, and its importance was indicated by the fact that the Pontiff read it through carefully twice and added some notes of his own.

The Vatican official said the instruction set down as a principle that "every effort must be made to have the faithful assist even at Low Mass, not as detached and silent spectators, but that they exercise the kind of participation that is required by the very nature of the Mass mystery and which is truly fruitful for Christian life."

Loew's article appeared shortly after the bishops of the United States, at their annual meeting in Washington, set up an Episcopal commission of the liturgical apostolate to promote and oversee the liturgical movement in this country.

Loew said the new instruction contains no revolutionary prescriptions, but "rests entirely upon the foundation of the rubrics, decrees and legislation already in force."

Clarifying what the instruction has to say about the use of vernacular in the Mass, he said the congregation at Low Mass may pray aloud in the vernacular, provided such prayers are clearly distinguished from direct liturgical participation.

He described "direct liturgical

participation" as the recitation of Latin texts in response to, or in unison with, the priest celebrant. But he said that when the faithful do not pray along with the priest word for word, "they may use their own vernacular tongue."

This "indirect" form of participation Loew noted, "remains permissible and unhindered by the new instruction."

Abundant possibilities are open in the case of low Masses, he said, "for following the progress of the Sacrifice with the aid of the vernacular." He said practices already customary in the use of the vernacular by the congregation "will substantially remain intact."

It is common practice in many parishes in the United States for the people to recite an English version of the Gloria while the priest is reciting the Latin version, or to recite the Apostle's Creed aloud while the celebrant is saying the Nicene Creed.

Loew said the instruction "leaves no doubt" that the nature and the purpose of the Mass "requires that true and fitting participation" by the faithful be striven for with all the means at the disposal of priests and laymen. "No priest," he insisted, "can dispense himself from a personal and detailed study of the instruction itself."

He also noted that the instruction strongly recommends that local bishops set up and make use of diocesan commissions on the liturgical apostolate, church music and sacred art.

Loew concluded by saying that the instruction's effect on

pastoral-liturgical work and on church music "will depend entirely upon the reception and collaboration it receives from those whom the instruction calls to action."

## LAY EMPLOYEES GET PENSIONS

★ A special convention of Rhode Island, meeting in Providence on November 22, voted a pension plan for lay employees providing for 60% of their terminal salaries, including social security benefits.

Most of the convention's time was spent debating the use of the Edwards Fund, a bequest of the Rev. Levi B. and Mrs. Grace H. P. Edwards, to build and maintain a home for the aged poor of the diocese.

At the regular convention in May, the department of social relations was charged with reporting on this matter. The debate centered around this report, which had been approved by the diocesan council and the bishop. The report requested that the superior court be petitioned to allow the Edwards Fund to be used for buying, remodeling and maintaining existing structures as apartments for the aged, rather than for building and maintaining a home. The report was based upon the department's agreement with current thinking on housing of the aged in independent units rather than institutional homes, and on the probability that the Edwards Fund would never contain enough money to build and maintain an institutional-type home for the aged. The Convention voted 138-82 to approve the department's report and to locate the apartments in seven houses adjacent to the cathedral, two of which are already owned by the Edwards Fund and one by the diocese.



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# EDITORIALS

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## Storm Warning

WE HAVE looked on the earth, like Jeremiah, and lo! it is waste and void; the heavens have no light; all the hills move to and fro; there is no man, the birds of the air have fled; the fruitful land is a desert, all its cities are laid in ruins. And yet the spirit of the Lord is brooding over that Void; Jack Kerouac speaks of the "holy alleys" of Chicago: from the little groups huddled around dingy watchfires, from beside the lamp in the picture window, the patient listener can hear the stifled cry, "What must I do to be saved?"

It comes from the heart, and the heart cannot longer be deceived. They hunger and thirst after righteousness, our friends in Hell, but they can distinguish whether they are being given solid nourishment or TV dinners. A young lady we admire thought it would be nice to be some kind of missionary-aide. But upon her arrival in heathen parts, she discovered that she did not think the natives would be benefited by the precise message she was supposed to deliver; and that in any case her missionary colleagues did not really like each other. So she sensibly went home and got married. Assistant professors of English do not all believe that their students wish to learn in what sense Lear and Cordelia in prison can "take upon's the mystery of things". We even know a social worker who decided one day that people who lived in slums were better equipped to solve their life-problems than she was.

But of all the generous souls who rashly promise more than they can deliver, retreat is made most difficult for the clergy. Their only financial security is in the church-administered pension funds; and when they wake up one morning realizing they have no Gospel for their flock, it is too late; they must now keep up the pretence if they ever wish to retire. What is called "renunciation of the ministry" not merely would mean real bankruptcy, as forfeiting pension rights; it would be interpreted as at best spiritual bankruptcy, at worst a cover-up for one of the sins which society cannot forgive or mention—alcoholism, marriage troubles, homosexuality. One alternative (perhaps, in the mercy of God,

the rarer) is recourse to the sins which society will applaud and reward—Aggressive Leadership, Efficient Organization, Hypocrisy, and Pride. The more usual alternative is recourse to querulous ineffectiveness. The only honest way out is neurosis, which is hard on anybody's family, although better clergy-wives prefer honesty to adjustment.

### Appropriate Action

THIS is not to say that the missionary, social worker, teacher, or clergyman is always and in all places doing the wrong thing. It is simply that they must both have something valuable to give to other people, and find people who are able to hear it; and that often neither condition is met. What acceptable message can be preached or heard in that glassbrick church sandwiched between the supermarket and the PTA headquarters? At General Convention we were told that the Episcopal Church must undertake "a painstaking study in accordance with the techniques of motivational research" to find out why, if at all, the Church appeals to people. This is appropriate: the Church is now big business, and like all big business must take heed that it evokes the right reactions in our subconscious minds. Only we must not mistake this for the Gospel.

Jesus, embarrassed as he was at the publicity which attended his healing powers, does seem (LK 7.22) to have thought it a sign of God's action that the blind saw, the lame walked, lepers were cleansed, and the deaf heard. Because these are all diseases of incapacity—presumably hysterical or otherwise psychosomatic—corresponding to the spiritual disease of a legalistic religion: his contemporaries, like Paul, couldn't do the things they wanted to do; to see the light of truth, walk in the way of righteousness, hear the word of God.

Similarly today our psychosomatic diseases are a living symbolism of our real needs; we get ulcers because we cannot assimilate all the matters we are asked to digest; our hearts break down because we can no longer love what we have to do; we get cancer, or at least we fear cancer,

because it represents the inner decay which we rightly fear is attacking our society. The psychiatrists in the long run do only harm because they are trying to adjust people to conditions which ought not to be adjusted to; we should change the American office, not the American businessman's attitude to his office; for when you suppress the original symptoms they will only break out more virulently somewhere else. Our neurotic clergy are perhaps our most effective clergy; at least they are in touch with the death from which people need release.

### Heal Thyself

**O**UR first job then is to get something worth giving to other people. It is not enough to determine to do others good; we must find some good to do them. How many professors of literature do we know who do not really like literature? How many social workers who do not really get on with their families? How many clergy who cannot come to terms with their unadmitted doubts, their resentment of the vestry? At some point the demand "Physician, heal thyself" is a legitimate one. We may dedicate our lives to a slum-parish, to the Eskimo or Filipino, to the most noble-minded project you can conceive; and it is absolutely worthless unless we have inside us something valuable besides that act of dedication, which will wither away when it has done its job of getting us to Harlem or Alaska.

We have tried before to sketch what that valuable thing would be like. We must find ourselves in a Community, a non-political version of Plato's Republic—a largeish family, a smallish monastery, poor people contributing to a common stew, a circle of correspondents, a village of farmers or fishers, conceivably a college faculty—where charity, serenity, non-violence, and children can grow up, where hepaticas and maidenhair may be transplanted, where one may read about Christian's wicket-gate or Odysseus' Penelope, where the Buck Rogers pistol has not penetrated, where the notes of a wood-flute are not unheard. This is not detaching ourselves from the world of suffering, although of course it might lead to that—once even the Church was the valuable thing we speak of: it is the creation of a new world where suffering can become as right as the suffering of blind Oedipus or Lear. When that world is in birth will be time enough to ask who is able to hear our news of it.

### Show The Way

**W**E MUST not forget either that in an emergency you save whoever you can. Who

knows which towns and truck-gardens will be spared both the quick death and the slow. So the answer simply is that you show the more excellent Way to anybody that wants to walk for their convenience. The one infallible rule is "No pushing other people around!". Maybe it was OK once; that is not our concern now; our new violence is too violent, it has brought the whole business into disrepute. No pushing people around into going to church, into selling you things or buying things from you, into using some lavatory other than yours; no atomizing them even if you think they have been very wicked indeed; no underground persuading them to accept your ideas, admirable though you think your ideas are.

No force, no propaganda; for force is only an inferior substitute for propaganda. If you make that clear from the start and they still listen to you, you may assume they are listening for the right reasons. If you delay making that clear, you are not converting them, they are converting you.—They are likely to be an odd lot, like students of the Hellenic tongue or the martyrs of the Primitive Church; you take what you are given; the foolishness of God is wiser than men.

### An Emergency

**W**HEN we were little we greatly admired the disinterested public services performed by the mailman, the policeman, and the garbage-collector; it was a sad day when we heard the mailman off duty complaining about the government. And it was a sad day when we realized that there were many politicians in the world, but only one Gandhi; many dignitaries in the Church, but how many Schweitzers? Is it some special talent that makes them stand out from the rest of us? They would deny it; and if we look at the matter closely we must perhaps deny it too; it was only their special honesty it seems that made them unique. In one way this is discouraging—most of the world is dishonest, or at least does not put honesty before all else; in another way it is encouraging—honesty is possible for us as for all men, God is no respecter of persons.

Make no mistake then. This is an emergency. The world is bringing a very drastic judgement on itself; already has, in fact, if you look into men's souls; and the presumable coming physical calamity will only ratify the moral calamity. We cannot count on it that we, or our grandchildren, will survive, but we must presume that



somebody will survive. If nobody survives, then that is the business of Providence; otherwise, it is our business that among the survivors will be found what Isaiah calls the Remnant, those who have learned the Way and can follow it back to the land where they belong, who understand why London bridge had to fall down. All we can count on doing then is to train the Remnant—perhaps it is all we can ever count on doing, but it is certainly more obvious in these decades. In their training only the right standards are right enough, only the truth is true enough. Compromise will not do at all. We have only so much time, so many chances, as it is.

The barometer is dropping; the sea looks oily;

the palm-fronds flap; the color of the sky is most disquieting. There is nowhere we can sail to from our exposed atoll of a planet. Several atolls have gone under already. Our innocent Tahiti-idyll is gone for good; actually it was never more than millimeter-deep. Scratch under Gauguin's paintings of Eden and you will find the Serpent, the conscience of the Pharisee, the Puritan.

Lash down the village then; make fast all valuable property. No company foreman that can be bribed will supervise the adequacy of our preparations; only He who speaks from the thunder and the whirlwind.

## A Critique of Foreign Missions

By D. Howard Smith

*Lecturer in Comparative Religion in  
Manchester University, England*

ANY criticism of the missionary witness of the Church amongst non-Christian peoples would be unfair and untrue unless due recognition was given to the amazing achievements which have been accomplished through the Christ-like faith, love, devotion and self-sacrifice of the countless men and women who heard and obeyed Christ's call to serve him as missionaries.

The history of almost every missionary society is a thrilling and humbling story of how the spirit of Christ, working through dedicated personalities and groups, has wrestled with the darkest forces of evil, and triumphed by spiritual and moral power over lust, fear, cruelty and degradation.

One needs, I think, to have been a missionary living and working in a pagan environment to realize fully the liberating and saving power of Christ in and among men and women who have lived all their lives in a non-Christian environment.

The grave problems which confront the Christian missionary enterprise in the world today are due as much to the Church's successes as to its failures. It is Christian missions, perhaps more than anything else, which have stirred Hinduism, Buddhism and Islam to a new vitality, a concern for the masses of their own adherents, and a disconcerting aggressiveness. It is Christian missionary scholarship which has done much to awaken Asia to its own religious heritage and cultures.

It is Christian education which, in the first instance, trained native scholars capable of scientific and historical appraisal of their own ancient cultures. Christian ideals and Christian moral standards have penetrated deeply into non-Christian societies, so that even the materialistic and secular government of China, ruling over one-fifth of the human race, owes far more than it will ever admit to the teaching of the Christian missionaries whom it has driven out.

### Not Minimized

IN NO sense would we seek to minimize either the past achievement or the present impact of Christian missions. Nor would we suggest that the day of the Church's mission to the non-Christian world is over. Whether or not we attribute the commission, "Go ye into all the world . . ." in Matthew 28, 19, to Jesus himself, it has been generally recognized from the beginning that the undertaking of such a task is implicit in the nature of the gospel itself.

Yet we have to recognize with the missionary leaders who met at Tambaram, Madras, in 1938 that the non-Christian world is far larger in extent today than it ever has been throughout nineteen centuries of Christian history. As they pertinently recognized:

● The Church is faced with a situation in its missionary tasks where areas are closing to the gospel, and where many of the people have become less open-minded to Christian influences.

● There is more organized opposition to the Christian Church than in any time within the past hundred years.

● The world is in a ferment; nations are seeking substitutes for God and nationalisms are replacing old loyalties.

● There are more non-Christians in the world now than there were ten years ago.

It is interesting to compare the different emphases in the great world missionary conferences since Edinburgh, 1910, and to note how the co-operating members have passed from a mood of assured confidence to one of uncertainty and perplexity. At the Edinburgh Conference, the first business was the report of the commission on carrying the gospel to the world, and consisted of a survey of the fields yet to be occupied. The atmosphere of the conference was optimistic, and slogans such as "The world for Christ in one generation" were in the air.

### Jerusalem

THE first world war was well over when the world missionary conference met at Jerusalem in 1928. The crucial question debated at this conference was, "Was there a Christian message for the world, and if so, what was it?" The conference was deeply concerned as to how best to present the message, and recognized the need to understand the non-Christian religions better and to define the Christian attitude towards them.

The conference at Tambaram in 1938 met under the shadow of gathering war-clouds, and a Europe largely under the domination of rival non-Christian ideologies: Naziism, Fascism and Communism. At the same time the Christian missionary movement was feeling the impact of the growing national consciousness of Asian countries, accompanied by a revival of ancient non-Christian faiths.

In "Rethinking Missions" a group of Christian laymen had severely criticized the whole method of missionary approach to non-Christian faiths, and even ventured to question the theological basis of the Christian missionary enterprise. They seemed to many to deny the uniqueness of Christianity. Their extreme liberalism roused Hendrik Kraemer in his book, "The Christian Message in a Non-Christian World," to proclaim that the Christian faith was the revelation of God, whereas all non-Christian religions were human achievements, however noble they might be.

To talk of the Christian faith as comparable,

or as fulfilling the non-Christian religions, or of the missionary finding points of contact between the Christian faith and other religions was absurd.

Yet most of the missionaries and Church leaders gathered at Tambaram could not go all the way with Kraemer. They were only too anxious and ready to recognize that there were to be found in the non-Christian religions values of deep religious experiences and great moral achievements, and yet they felt "bold enough to call men out from them to the fact of Christ." "We do so," they declared, "because we believe that in him alone is the full salvation which man needs."

### Aims and Methods

IN THE tragic years since Tambaram the widest disparity of belief has been revealed as to what should be the aim and purpose of foreign missions, and what should be the methods used to accomplish that purpose. There are profound disagreements as to our attitude to non-Christian faiths. Must they be viewed inevitably as rival faiths necessarily to be conquered and superseded by the only true and perfect religion? Or are they to be viewed as powerful allies in a spiritual fight against the dark anti-religious forces of communism, secularism and materialistic humanism?

There are disagreements as to what is the fundamental message of Christianity, and as to the means by which the message is best communicated. More and more the problems connected with communicating the Christian faith have brought missionaries face to face with the question as to what that faith really is.

The Willingen Report of 1952 states that the Christian missionary movement is presented with "a challenge more searching than any it has faced since the rise of Islam," and in the light of that challenge Christians are forced to fundamentals: What is the Gospel? What is the Faith? What is the Church?"

It is not possible for me, in this article, to deal with the problems concerning the nature of the message and of the faith which the foreign missionary enterprise carries out into the world. These fascinating questions raised by Hocking, Kraemer, Dewick and others need an article, indeed a series of articles, to themselves.

It will be convenient to make my criticisms under two main heads: the task, and the methods.



Under the latter head I propose also to deal briefly with the relation of Christianity to non-Christian faiths.

Unfortunately missionaries are hopelessly divided as to what the task really is. On the one hand there are those who believe that Christianity is the faith for the whole world, that it is a gospel for all men of whatever condition. They live, work and pray for the conversion of the Hindu, the Buddhist and the Muslim to faith in Jesus Christ and look forward in hope to the time when a redeemed humanity shall be brought to acknowledge the Lordship of Christ over the whole of life.

On the other hand, there are a very large number who believe that though the gospel must be preached to every creature, God's purpose is to make up the number of his elect. The majority of mankind, in unbelief and rejection of Christ, are doomed to meet the condemnation which such rejection entails. The missionary task is faithfully to witness to the saving truths of the Christian religion in a dark and apostate world until such time as the Lord shall come again to consummate his kingdom.

Then there are those missionaries, perhaps an increasing number, who believe that, with deeper insights into non-Christian religions and indeed into Christian truth itself, we shall move forward towards a reinterpretation of Christianity in which spiritual truths and insights will be incorporated which up to the present have either been neglected or left incipient, truths and thoughts which in some cases have been grasped more clearly by peoples of other faiths.

### Cooperation

THE great international missionary conferences of modern times have stressed the importance and obligation of the missionary task of the Church, and have urged that closer co-operation between Churches and missionary agencies is essential if any new advance is to be made.

Yet, fundamental to the problem is the fact that different Churches have quite different concepts of what the Church is, and among those seeking cooperation are many whose theological position, if logically pressed, would deny that other missionary agents really belong to, or are part of, the true Church.

The Roman Catholic Church, which still claims to hold the adherence of the majority of Christians, reveals itself as a great monolithic world-encompassing structure, the visible body of Christ

on earth. They, and only they, who accept the ministrations of its sacraments and believe in its dogmas are truly Christian in the full sense of the word, and recipients of Christ's full salvation.

However kindly and understanding the Roman Catholic missionary may be to peoples of other faiths (and there are notable examples), the attitude of Roman Catholics to all other religions is of necessity uncompromising and intolerant. One can hardly conceive of such a religion becoming the faith for the world.

As to the non-Roman communions, however far they may have diverged from Rome, almost all of them accept unquestioningly, as basic and fundamental, beliefs and practices which have become sacrosanct through long tradition.

Many of these beliefs and practices cannot be proved to belong to the earliest gospel tradition but rather grew out of the need to interpret the Christian message within the framework of a Graeco-Roman and later on an European, culture.

It is hard, almost impossible, for the average Christian missionary to understand why some of the beliefs and practices in which he himself has been nurtured from childhood can have little meaning or relevance for men and women whose cultures and thought-forms are so very different from his own.

With remarkably few exceptions, Christian missions have been characterized by an inflexibility, not only as regards dogma, but in respect of such matters as Church government, orders of ministry, and forms of worship, and, as the numerous sects and denominations of Protestant Christianity have felt the urge to send out their representatives on to the mission field, rigidities in faith and practice which they have inculcated are now proving to be an embarrassment to ecumenical Christianity and to any move towards reunion.

### Falling Off

BUT whereas in 1911 the greater proportion by far of the missionary personnel from America came from larger denominations willing to cooperate, by 1956 only 42.5 per cent of the total Protestant foreign missionary body from N. America cooperated in the division of foreign missions of the National Council of Churches.

Non-cooperative "faith" missions, and evangelicals, rigidly fundamentalists, holding the view that there is a literal hell to which men without Christ are doomed, have nearly 10,000

missionaries. Pentacostal adherents alone are estimated at over eight millions. What is true of N. America is more or less true in this country and elsewhere.

In addition to all this the rise in Africa and Asia of powerful indigenous sects, almost invariably fundamentalist, millenarianist and condemnatory of other Christian bodies, witnesses to the divisions of Christianity. "A house divided against itself, cannot stand." A divided Christianity can hardly hope to offer an adequate faith for the world.

### Primary Task

IT IS sadly true that the several divisions of Christianity have felt it their task, sometimes one might think their primary task, to bring their creeds, liturgies, prayers, hymns, methods of Church government, church architecture, music, and art, familiar to the missionary, not as gifts to be set aside if something better evolved to take their place, but as something rigidly to be adhered to, something obligatory and fundamental to the faith.

I well remember the horror I felt when someone, pointing to a Chinese ordained minister, said to me, "He is a more dyed-in-the-wool Wesleyan than the missionaries themselves."

W. G. B. Beam and others have argued cogently that the adoption of the Western system of a fulltime, well-trained, paid ministry in most of the mission field is totally unrealistic and not possible for the Church as a whole. Mr. Beam brings adequate proof to show that in the early Church many of the ordained clergy and even bishops supported themselves by gainful employment.

*The second part of this article will  
be published next week*

## Man: Mollusc or Amoeba

By Corwin C. Roach

THE amoeba is in many ways the most care-free of creatures. It floats around in a friction-free liquid environment. It has no nervous system so it is happily immune to the ills and aches of the higher organisms. Not having any bones it is spared any arthritic twinges. Since it has no brain to worry with, it has no worries. When it becomes bored with itself it merely parts company, one half going in one direction, the other half in the opposite.

There are no complications to disturb the placidity of its existence for it has life reduced to the basic simplicities.

And yet there are disadvantages to the fluidity of its jellyfish career. Growth and development are ruled out. Outside pressures can sweep it away or hostile forces gobble it up, whether or no. To meet the perils of life at all adequately some sort of stiffening is necessary.

The mollusc solved this problem by surrounding himself with a protective covering which would shield him from the amoeba's enemies. So the oyster. However, this new departure had its drawbacks, too. The shell overcoat was bulky and burdensome. As a result locomotion disappeared. The free-wheeling days of his youth became a thing of the past. The oyster had to anchor itself to a fixed spot. The advantages of maneuverability were exchanged for a fixed position. Security was bought at the price of freedom. You might almost call the oyster a stick-in-the-mud except he usually fastened himself to something a bit more solid, say the half shell of his grandfather, which raises the question as to how secure his security really was.

A third experiment was tried. This time the shell was put on the inside rather than the outside and as a result we have the backbone. Here is where the fish of the sea and the ordinary animals as we know them come in. They have the flexibility of the amoeba at the same time that they share the solidity and stability of the mollusc. They have solved the problem of life by putting the stiffening where it will do the most good, inside.

Man has the physical advantages of the other vertebrates plus something else. He has the ability to make the same adjustment psychologically, intellectually, ethically which the other animals achieve on the bodily level only. But not all men do and here is the problem. As far as moral character goes we still have spineless jellyfish without benefit of backbone, a prey to the first current of opinion which will carry them off. Then there are the human oysters completely encased in their own rigid dogmas, so tightly clamped to the empty oyster shell of defunct prejudices there is no prying them loose short of an apocalyptic oyster rake.

If we will, however, we can avoid in our moral attitudes the extremes of the amoeba or the mollusc. We can face life with the reasonableness and the ethical integrity demanded of a man.



# Our Bounden Duty

By John C. Leffler

Dean Of St. Mark's Cathedral, Seattle

IN THE Offices of Instruction on page 91 in the Prayer Book is found this question:

"What is your bounden duty as a member of the Church?"

The answer which follows in the catechism is quite simple, direct—and terrifying!

"To follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom."

Let's face it: Church membership in our day is just about the easiest membership one can hold in any group. Its advantages reveal themselves chiefly in giving some respectability to our lives, and in having some claim upon the services of the Church in certain areas such as the religious education of the young and in the crises of joy and sorrow. But the duties of that membership—ah! that's a different story. Nor do many of us feel "bound" in the solemn vows of baptism and confirmation as these old words imply.

My bounden duty as a member of the Church begins in the only place it could—with a sincere effort to follow Christ. That, of course, is a large order—larger than any of us can manage completely. Yet, all other obligations stem from this one and none can be fulfilled unless first of all we are determined to follow him to the best of our ability.

What do we mean by following Christ? First it is necessary to know something of the character and feel the pull of the personality of the one we follow. The chief source of our knowledge at this point is the four gospels of the New Testament. In those brief and moving biographical sketches, any one of which can be read in an hour or two, we catch a glimpse of the Master—of what he thought, how he acted, and what he demanded of his first followers. Therefore if we are even to begin following him we must know him as we find him in the gospels.

Yet, knowing the story of his teachings and his life is not enough. You can know as much about any other character of the past about whom a biography has been written. In fact you can know more because these are only brief sketches. The point is, does he appeal to you, are you willing to put yourself in his hands, does the life he exemplifies seem worth an effort on your part, does the reality of his person walk

toward you out of the printed page of the gospel record so that he is alive and real and challenging? If he is all this to you after serious inquiry and reflection you had better join his company because you will never have any true peace elsewhere.

Once that decision is made or recognized then the business of living his kind of life becomes all-important and it is at this point one finds the going hard. The rigor of his moral demands goes counter to the prevailing morality of our times. The charity and love which he exemplifies are not always part of our human nature. The sacrifices necessary to the disciple go against the self-indulgence to which we are too prone. The demands of the world in which we live become even more insistent when one undertakes to follow him. But follow we must by God's grace, if we are to know the meaning of our membership in his company.

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## Don Large

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### A Left-Handed Choice

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FOR the life of me, I can't recall the author's name, but the title of the book was *The Left Hand Is The Dreamer*. Nor, as some might think, is that a fanciful title. The right hand is, for most people, the hand of workaday practicality. The getting and the spending—along with the clasp of fellowship or the fist raised in hatred—these are the acts which the right hand bespeaks. It's a pedestrian sort of instrument, but life would be impossible without it.

However, when the world is too much with us, and we're in the mood to break out of the mold, the left hand comes into its own. It's the left hand which is more apt to reflect our smothered idealism. For this is the hand which abets lovable acts of poetic foolishness. It also encourages the gift of sacrifice, offered spontaneously and without thought of reward. And it makes the quixotic gesture in a frowningly sobersided world.

The New York bus driver who, having completed his run on a fine fall day, discharged his passengers and then just kept on going—that man must have had his left hand on the steering

wheel. And I often wonder whether the inward success of people like St. Paul, St. Francis, and Joan of Arc didn't stem from their stubbornly paying more attention to their left hands than to their right.

Now I hold no brief for bus drivers, who break over the traces and go barreling off on routes of their own. And I hasten to add that I'm not sure I'd be comfortable with Paul, Francis, and Joan as house guests during a weekend in the country. But I am convinced of the therapy involved in paying more heed to left-handed things—even to left-handed compliments.

On a more serious level consider Albert Schweitzer. Uncounted souls are vaguely uneasy at seeing a genius spend his talents in primitive Lambarene. Here is a man who towers like a colossus above his fellows. Eminent theologian, wise philosopher, brilliant musician, and beloved physician, Albert Schweitzer has understandably been called the greatest man of his generation. Under such circumstances, why should darkest Africa receive what brightest Paris, London, or New York is denied? Yet it was Schweitzer's own prayerful choice, and it has all the earmarks of being a left-handed one.

Which is precisely what it was. Nor will the world ever be able to do more than surmise what that left-handed decision cost the great man. But something at the core of his soul prevented his adding one iota to the sum total of neglect foisted upon those people who—because of the accident of color, race, geography, or some other condition beyond their own control—have long had to be satisfied with the cast-off dregs left by the rest of us.

Yes, the left hand is indeed the dreamer. And the right hand seldom approves. But it's encouraging (in a play-it-safe kind of world such as ours) to recall a sentence from the middle of our Lord's Sermon on the Mount: "Let not thy left hand know what thy right hand doeth!"

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## **The Meaning of The Real Presence**

By G. A. Studdert-Kennedy

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### **THE WITNESS**

Tunkhannock

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## **Pointers for Parsons**

By Robert Miller

"I am a confirmed Episcopalian and a Universalist", said the man from the board of education "and I like nothing mystical."

I knew at once I could not talk of mystery and I knew that life was mystery. Our birth, despite hospitals, is mysterious and our death, despite morticians, is so too. Our comings and our goings, our thoughts and our minds, are mysteries. He liked nothing mystical and everything was mystical, so soon one passes beyond the bounds of the physical and enters on the spiritual.

Perhaps this man, who saw no mystery even in education, is typical. Perhaps the trouble with our age is its impatience of mysticism. Perhaps the downfall of Marxian Communism lies in its rejection of mystery.

For who can tell another of the sound of the wind or the patter of the rain or the murmur of the sea. To be truly a man one must live with mystery.

So our faith reveals and hides the Ineffable. God is remote and near, Infinite and yet revealed in a Man. I am sorry my friend liked nothing mystical for he closed so many doors.

"If some day I preach you a sermon," I said to a closer friend. "I will bring it from the stars. I will not give you this two by four stuff."

He looked blank for a moment and then understood and smiled.

I like a sermon that ranges into Heaven.

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## **SO YOU'RE CALLING A RECTOR!**

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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The WITNESS — Tunkhannock, Pa.



## TV PROGRAMS SUPERIOR TO MANY SERMONS

★ Some television dramatic programs show deeper understanding of man's ethical problems than is found in most sermons, a nationally known theologian said.

Joseph Sittler, Jr., of the University of Chicago's Federated Theological Faculty, declared that certain televised shows penetrate into the ambiguities of man's daily life and his thinking with much more clarity than do many pastors in their pulpits.

He addressed some 200 church and lay leaders attending the assembly of the National Council of Churches' division of Christian life and work. The theologian also is chairman of the World Council of Churches' North American commission on worship.

The churches' difficulty in becoming part of man's life, he said, lies in the fact that they do not have a clear concept of themselves and their roles.

What makes the problem harder, Sittler continued, is that "the Church no longer possesses its own past. Neither its history, the Bible nor a shared group of symbols, whose meaning everyone understands, are any longer familiar to the man in the street."

He noted that more efforts to restore the meaning of the Church are coming from outside the Churches than inside. When playwrights dramatize "the human condition in the theater, they are pointing to what is needed with greater clarity than our own secularized Churches," he added.

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Addressing a luncheon in connection with the meeting, William L. Miller of Yale Divinity School called on Protestant Churches to help overcome the "negative attitude" prevalent in this country toward politics and political life. He said the Church was partly responsible for this attitude because it has not used its resources to eliminate it.

"The Church can lead and guide and do a tremendous job indirectly," he said, "when it has real understanding of the value of controversy and of the checks and balances that political parties can enforce on each other so that no one political philosophy has unrestrained power."

## McEVoy APPOINTED ARCHDEACON

★ The Rev. Richard E. McEvoy, rector of St. Mark's-in-the-Bouwerie, New York, has

been appointed archdeacon of the diocese of New York. He will join Archdeacon George F. Bratt is helping the two bishops administer the expanding work in the diocese.

McEvoy is expected to devote most of his time to urban work.

## ALABAMA BAPTISTS ON PRESIDENT

★ Baptists of Alabama is the latest assembly of that denomination to pass a resolution opposing the election of a Roman Catholic as president of the United States. It states that the fundamental position of Baptists on separation of Church and state "and religious freedom for all citizens" would be endangered "by the election of an individual whose religion teaches him his Church should be supported by the state and be above the state."

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## ELECT COADJUTOR IN MISSOURI

★ Election of a bishop coadjutor in Missouri is being held December 4 as we go to press. Presented by a special committee are the Rev. George L. Cadigan of Rochester, N. Y.; Bishop Campbell, suffragan of Los Angeles; Archdeacon David Thornberry of Southern Ohio; the Rev. William G. Wright, director of the home department of the National Council.

The one elected, to be reported here next week, will be responsible for all of the duties of the bishop upon his consecration, and will succeed Bishop Lichtenberger as diocesan on May 15.

## THEODORE ROOSEVELT COMMEMORATION

★ The centennial of the birth of Theodore Roosevelt was celebrated on the Canal Zone with a

full program lasting a week. Each day commemorated some aspect of the life and character of the president—as statesman, as soldier, as explorer, as social reformer, and as President of the United States. On Sunday, November 9, the churches commemorated him as “Father and Family Man and Great Christian Believer.” Many oldtimers of the construction days returned to the Isthmus and joined with others still living here, some of whom were working when Theodore Roosevelt visited the Isthmus in 1906. The climax of this week was the unveiling of a bust of Theodore Roosevelt by Derujinsky in the rotunda of the administration building.

A memorial service was held at Christ Church to commemorate Roosevelt and all who worked in building the Panama Canal.

## PRESIDING BISHOP IS HONORED

★ Bishop Lichtenberger, Presiding Bishop, was honored by the Church Federation of Greater St. Louis, of which he had served as president in 1957, at a meeting of the executive board, and was presented with an ecumenical citation.

In his response Bishop Lichtenberger said that he expects to continue his ecumenical interests and endeavor, and cited the Lambeth Conference reports which stressed the importance of talks now going on between the Churches of England and Scotland and the conferences between American Methodists and Episcopalians. He said he hoped also to continue to work as a member of the general board of the National Council of Churches

## THEOLOGICAL EDUCATION SUNDAY 1959

January 25th

The Theological Seminaries are not optional extras in our Church life. They are necessary and vital to the life of every congregation; the quality of their work shows itself in the quality of the ministry. Here, again, is your opportunity to help our Seminaries do the work they must do if our clergy are to be well prepared.

The Feast of the Conversion of St. Paul, January 25th, which this year falls on Septuagesima Sunday, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries.

This is an important cause; I ask your generous support and your continued prayers for our Seminaries.

Arthur Lichtenberger  
PRESIDING BISHOP

*BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY, Alexandria, Virginia; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.*



and as delegate to the World Council of Churches.

He expressed appreciation to the Federation for its welcome and citation and said his only regret was that he will now be unable to continue his work in St. Louis, but that he hopes to visit from time to time.

## ENGLISH CLERGY DEBATE ROLE OF LAITY

★ The role of the laity in the life and work of the Church was the subject of a lively but inconclusive debate in the House of Clergy of the National Assembly of the Church of England.

Canon Eric Kemp of Oxford University, said a tendency for the laity to take a greater share in the government of the Church had been manifesting itself along with other theological developments.

"We need to recover the primitive view of the Church order," he said. "The laity, in my judgment, is more likely to be improved if brought in. A sense of responsibility would come from joint consultation with the bishops and the clergy."

"There might be practical and administrative difficulties. For example, the convocations of Canterbury and York might be very large if new houses of the laity were added to the existing

houses of the bishops and the clergy. But that sort of problem could be worked out."

Dean Eric Milner-White of York, was against bringing the laity into the convocations. He stressed that these were spiritual assemblies dealing with spiritual issues.

## WALTER C. KLEIN NASHOTAH DEAN

★ The Rev. Walter C. Klein, professor at Seabury-Western, has accepted election as dean of Nashotah House. He will succeed Dean Edward S. White when he retires next July.

## PASTORAL STUDIES ASSISTANT

★ The Rev. Paul L. Nicely, a Congregational minister, has been appointed assistant director of the Institute for Advanced Pastoral Studies, Cranbrook House, Bloomfield Hills, Michigan. The Institute is operated for post graduate training for ministers of all faiths.

His job is to assist the Rev. Reuel Howe, director, conduct 13 sessions of 10 days each during the year. Each session is devoted to pastoral work, teaching, preaching, administration, community relations. Twelve ministers from several denominations are invited to each session.

## NEW PARISH IN UTAH

★ The first new parish in Utah since the turn of the century, All Saints, Salt Lake City, which started as a mission in 1950, was voted parish status at the recent convocation of the district. It also authorized the Good Shepherd, Ogden, to start a mission in Clearfield, to be named St. Peter's.

## THEOLOGY SCHOOL FOR OLDER MEN OPENS

★ Fifty older men enrolled for the 1958-59 session of the School of Theology of the diocese of Long Island in Garden City.

Newly-completed, the school conducts classes Tuesday and Thursday evenings and Saturday mornings for men studying for the priesthood who have full-time jobs weekdays.

Bishop James P. DeWolfe of Long Island, said the purpose of the school was to provide "systematic and adequate instruction in theological subjects for men of late vocations and for whom the seminaries normally make only limited provision."

## CATHEDRAL STONES IN NEW CHURCH

★ Stones from English cathedrals are being built into the new Christ Church, Adrian, Michigan. One is from Winchester Cathedral, which traces its origin to 645; the other is from Salisbury, built in 1220-1266.

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## -BACKFIRE-

**Walter Mitchell**

*Bishop Of Arizona, Retired*

Catching up with the accumulated mail, I have been reading *The Witness* for the weeks in October and wish to comment on Dr. Pittinger's article on miracles.

After paying tribute to the contributions of science to our stock of knowledge and way of life, he makes it clear that that is not the whole story. Science deals with material matters and where science stops, religion, (I would prefer faith) steps in. But then, as it seems to me, who am neither a scientist nor a scholar, that in denying the fact of miracles, he does exactly what he says the scientist has no business doing—uses their methods to prove that there can be no such things as miracles.

My reply is "Were you there"? Read the 9th chapter of St. John. To all the questions and objections of the Pharisees, the blind man had but one answer: "All I know is, that I was blind and now I see". The widow of Nain, the lame, the halt, the dumb, would have in effect, said a like thing.

It is not, for us, as I see it, a matter of the intellect but of faith. Jesus could do no miracles where there was no faith that he could. After the event, based on the experience of the miraculous effect, out of that experience, people used their heads and, depending upon their faith in our Lord or lack of it, came to different conclusions being finally driven to say either that "Thou art the Son of God", or "Thou art Beelzebub".

If our Lord be whom he declared himself to be (and that is the greatest miracle of all), it should not be surprising, if you want to put it in scientific language, to say that there are laws, which also work in an orderly fashion of which we are ignorant but about which he knew.

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**James Joseph**

*Rector Of St. Paul's, San Antonio*

It seems to me that Bishop Thomas and his co-signers have strung for themselves a fine string of artificial pearls which adorn only "a gospel of their own making" (Witness 11/27).

The "inequality" of morality and intelligence of some racial groups is a fact; but Christ, the Lord tells us what to do about it. Does Bishop Thomas according to his scheme of reasoning suggest that we establish segregated schools for immoral persons, either white or black? And, pray tell, who becomes the judge?

**Howard R. Erickson**

*Layman of Collinsville, Ct.*

An important need of the world today is the application of the spirit of Jesus Christ to international affairs. A cause for growing concern on the part of clergymen and other public-spirited citizens is the armaments race especially involving atomic weapons.

Pastor Martin Niemöller of West Germany recently protested against the equipping of that country with nuclear weapons. He stated that the United States and the Soviet Union already have stocks of nuclear arms sufficient to extinguish life on earth "four times over." In view of these facts how can any believing Chris-

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C Sat. 5-6, 8-9 by appt.

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tian approve the continued testing of nuclear weapons? It would seem to be the clear duty of the churches to take action opposing the continuance of these tests.

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The WITNESS

TUNKHANNOCK, PA.



# BOOKS...

Kenneth Ripley Forbes  
Book Editor

*The World of the Old Testament* by  
Cyrus H. Gordon. Doubleday.  
\$3.95

This is a new edition of Dr. Gordon's *Introduction to Old Testament Times*, revised to take account of discovery and research during the past five years. The decipherment of the Minoan inscriptions as well as further study of the Dead Sea Scrolls makes the work more interesting than ever. One of the most important features of the book is the way it relates the history and literature of ancient Israel to the whole surrounding world—something that is overlooked in the fashionable "biblical" interpretation (i. e. Protestant dogmatic-theological) of the present day. The author still thinks Ezra preceded Nehemiah, though he allows for the possibility of the opposite view. One wonders how a man like Ezra could have been a complete failure, and not have been recognized as such by later generations, if he was the leader of returning exiles at the date traditionally assigned him, rather than 397 B.C. But this is a small matter in a great book!

It is a pity the jacket has such a hideous drawing—which can only alienate many potential readers.

—F. C. Grant

*Magic And Religion* by George B. Vetter. Philosophical Library.  
\$6.00

The author of this big book is an ardent researcher in the field of primitive ideas and practices and presents an exhibit of them which is interesting but not new, having many predecessors, notably in that great classic of J. G. Frazer, *The Golden Bough*. But the central thesis of this present undertaking is that magic and religion are basically one and that modern science has now succeeded in debunking the claims of religion to reveal spiritual reality transcending the observable facts of the material world.

It is a striking instance of an author slanting everything he presents to support his thesis regardless of science when it may point in another direction and showing an amazing ignorance of the real nature of Christianity and all the higher religions. Arnold Toynbee and R. H. Tawney are not mentioned and many of his quotations from scientists like William James and William Mc-

Dougall to support his thesis are inexcusably *ex parte*.

The human survival of bodily death is assumed to be a manifest absurdity and the rites and sacraments of the Christian religion obvious superstitions. One might well challenge this author to read with care the English scientist, Frederick Myers' *Human Personality and Its Survival of Bodily Death* and it is at least pertinent to quote Hamlet: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy".

*The Yoke Of Christ* by Elton Trueblood. Harper. \$3.00

Any book by Elton Trueblood is certain to be stimulating and is likely to prove enlightening as well. He has produced nine little volumes which deal competently with the mounting problems of today's civilization and this latest of his books—somewhat larger—is the best of the lot. He properly calls the chapters "sermons" because, as he says, "they are intended to influence decision in the critical period in which we live. They are concerned, therefore, not primarily with philosophy and not primarily with theology, but with the tremendous difference which the

Christian Gospel can make when it becomes relevant to the daily lives of ordinary men and women."

The eighteen short chapters implement the author's purpose very effectively. They deal with controversial subjects in an irenic spirit and, on the whole, are thoroughly convincing. The reader who is confused by the complexities of modern life and disillusioned by the lack of prophetic leadership in much of the Christian Church will find light and encouragement in these militant and practical sermons.

*The Life Of St. John Of The Cross*  
by Crisogono De Jesus. Harper.  
\$6.00

This is undoubtedly the final definitive biography of the famous Christian mystic, St. John of the Cross. It will be welcomed by all students of Christian mysticism whose interests in St. John as an outstanding mystical theologian and teacher has greatly increased in recent years. The biography is delightfully readable for the subject's life was an adventurous one. The translator, Kathleen Pond, has contributed greatly to the readable quality of the book.

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