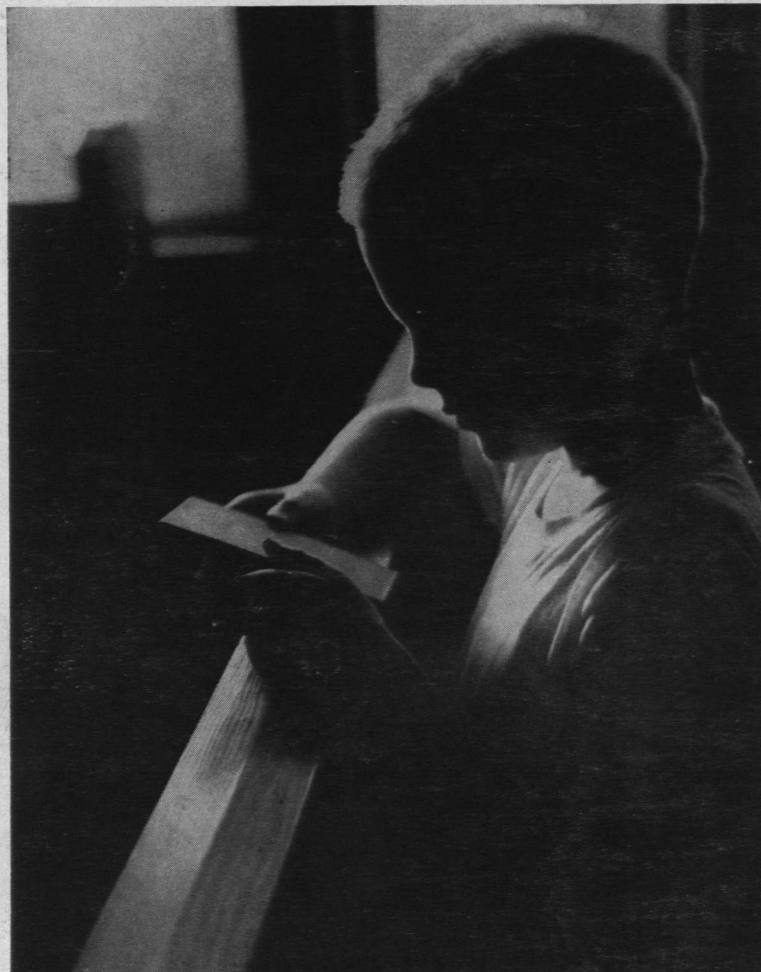


The **WITNESS**

JANUARY 7, 1960

10¢



JESUS SPEAKS TO THE FAMILY

THE PICTURE, we think, goes well with the article with the above title by Dr. Finlay of St. Bartholomew's, New York. It is by Elizabeth Wilcox of Riverdale, New York, and won a prize in a photo contest sponsored by the National Council

The Country Parson and His Wife

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In Leading Churches

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For Christ and His Church

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Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

World Council Delegates Receive Enthusiastic USSR Reception

★ Closer relations between the World Council of Churches and the Russian Orthodox Church and other religious bodies in the U.S.S.R. was predicted by W.A. Visser 't Hooft, general secretary, on his return from a visit to the Soviet Union. Head of an official five-man World Council delegation which spent two weeks in the country as guests of the Russian Church, he stressed the "great cordiality" with which he and his fellow visitors were greeted everywhere by religious leaders and members of their congregations.

Among the delegates was O. Frederick Nolde of Philadelphia, director of the commission of the Churches on international affairs and a general secretary, who joined in reporting on the group's experiences in Russia. Nolde stressed that although the visit had "no political purposes," it was "nevertheless a fact that we established personal relations in an atmosphere of warm friendship on the basis of a common Christian faith."

Visser 't Hooft said there had been no "official negotiations" with the Moscow Patriarchate, or with representatives of the Lutheran, Baptist and Armenian Apostolic (Orthodox) Churches with whom the delegates talked, on the question of relationships with the World Council.

"However," he said, "the future of our contacts was always

the main subject of our discussions."

He said he expected that the "get acquainted" process begun at a meeting of WCC representatives and the Moscow Patriarchate at Utrecht, Holland, in August, 1958, would lead to more visits and exchanges of information.

"We are still in a period of getting to understand each other better," he added.

The other members of the delegation to Russia included the Rev. Francis House, Church of England clergyman, another associate general secretary; Dr. Nick Nissiotis, assistant director of the Council's Ecumenical Institute at Bossey; who is a member of the Greek Orthodox Church; and U Kyaw Than of Rangoon, Burma, a Baptist layman and administrative secretary of the East Asia Christian Conference.

Visser 't Hooft said that in addition to talks with officials of the Moscow Patriarchate, the delegation attended Orthodox Liturgies and visited the Russian Orthodox Theological Academies in Zagorsk and Leningrad. In Riga, he reported, the delegation met the archbishops of the Lutheran Churches of Latvia and Estonia and preached at Lutheran services. In Moscow, they attended services in the city's only Baptist church.

During a two-and-a-half days' stay at Etchmiadzin in Soviet Armenia, the executive added,

the delegation had talks with Catholicos Vazgen I, head of the Armenian Church, which took place within sight of Mt. Ararat, where Noah's Ark rested after the flood.

Visser 't Hooft said that in every church the delegation visited the cordiality shown them by worshippers was "overwhelming." He said he and his companions were greeted with "songs, shouts of welcome, the waving of handkerchiefs," all indicating the joy of the Russian Christians at meeting believers from other Churches abroad.

He observed it was impossible to sum up in a few minutes the "very complicated" situation of the Church in Russia.

"Every moment, in a Communist country," he said, "the Church exists in a situation that is not at all Christian, but based entirely on another ideology. Moreover, there is an active anti-religious propaganda. Given these known facts, we were impressed by all this Church is and does."

"Within this framework there is a very intense spiritual life, convinced faith and a developed and impressive worship. The churches are filled — not only for our visit — but every Sunday, and, in many places, on weekdays."

Visser 't Hooft reported the delegation found many students in the Orthodox theological academies. Candidates for admission, he noted, are carefully screened to weed out those not up to the required standards.

International Problems

Nolde said there had been informal conversations with lead-

ers of the Churches in Russia and with officials of the State Council for Religious Affairs about current international problems, including disarmament.

"We emphasized," he reported, "that it is necessary to attack the root causes of war and prevent or stop limited military conflicts carrying with them the danger of enlargement. We also said it is not enough to demand independence for colonial peoples because there are non-colonial peoples living under a foreign yoke who are not permitted by free and popular vote to choose their government and elect their own officials."

Dr. Nolde said that more contacts are needed to reach agreement on such points and the Churches must have "freedom publicly to express the agreements reached."

"To do this requires further development of open societies and further relaxation of international tension," Nolde declared, adding that in the various conversations the delegation stressed the World Council position that "there must be freedom to advance to constructive positions and to criticize governments when they threaten peace, justice and freedom."

In a statement in Moscow at the close of the delegation's visit, Nolde hailed Soviet Premier Nikita S. Khrushchev's disarmanent plan, but strongly defended the Western plan for controls.

He spoke at a one-hour farewell press conference in the Hotel Sovetskaya during which Visser 't Hooft and the other members of the delegation agreed in describing their stay in the U.S.S.R. as "impressive." The delegates made special mention of the Lutheran services in Riga which, they said, were widely televised.

The delegates joined also in expressing appreciation of gifts of old and "very beautiful"

icons and of silver tea sets given them by leaders of the Russian Orthodox Church.

Final event of the delegation's visit was a reception in their honor staged in one of Moscow's biggest restaurants and attended by Orthodox dignitaries and officials of the State Council for Religious Affairs.

As he boarded the Russian

jet plane that took them to Prague, Czechoslovakia, Visser 't Hooft told the churchmen and officials gathered to bid adieu that he had been "touched to tears" by the very warm reception he and his associates had received in Russia. The delegates were presented at the airport with fresh flowers as a final token of friendship and good wishes.

Study of American Life Proposed Aimed at Church Cooperation

★ A National Council of Churches official called at Atlantic City for a six-year "comprehensive study of American life" in the hope of producing a long-range program for co-operative Protestantism and making the U.S. a "truly Christian nation."

Willard M. Wickizer of Indianapolis, vice-president for home missions, also suggested a reconstruction of the Council "along more realistic and effective lines."

Wickizer proposed that the study program, which would look ahead to the end of the century, should get under way with the triennial general assembly at San Francisco, Dec. 4-9, 1960.

In connection with the study he also urged the convening of a "Convocation on the Mission of the Church in America" in 1963, which might be attended by as many as 10,000 Protestants.

The missions executive said he hoped the study and convocation would result in a "greater understanding of the milieu in which the American Churches will have to operate to the end of the century." In addition, he continued, there might emerge a "greater sense of partnership in the Christianization of the nation. One

might even dare to hope (for) a truly Christian nation in the not unforeseeable future."

"As long as I can remember we have been at cross purposes concerning just what it is we are endeavoring to achieve through our interdenominational fellowship," Wickizer told some 600 delegates.

"It should be clear to every student of the American scene," he stated, "that life is now so structured that we are caught up in massive issues, massive problems, massive power structures and that even a united Protestantism will be none too strong in its witness and influence if Christian ends are to be kept in view and Christian purposes realized."

What "significant influence" can a single congregation, or even a single denomination really accomplish he asked, if it seeks to operate alone "in the matrix of one of our great metropolitan complexes?"

"What influence can Protestantism have on the policies of our federal government if 250 different denominations run to Washington, each making its own appeals and championing the interests with which it is especially concerned?"

Wickizer emphasized that he could not see "how any intelligent Christian can believe other

than that a united Protestant witness and ministry will be required to an ever increasing degree if America is to become a truly Christian nation."

"Only dimly are we beginning to realize," he added, "that what we are really involved in is the whole mission of the Church to the nation and that many of the structured walls that have been built around segments of this program need to be removed."

A similar plea for a united Protestant witness was made by R. H. Edwin Espy, associate general secretary, who asserted that today's issues, both in the religious and secular fields, "are too big for a divided Church."

The unity of the Church's mission, he said, "must transcend our denominations, it must embrace the nations, and it must encompass all the departments and functions into which the Church of our specialized age has come to be divided." At the very least, he added, "it calls us to make common cause in both home and foreign missions."

Espy noted that advances in science and mass communications, conflicting political ideologies, changes in family life patterns, and expanding population pose tremendous problems for Americans, as well as for peoples in under-developed countries

"It is a strain on human credulity," he said, "to expect that the people in the heart of Africa should make an effortless transition from the jungle to modern automation. In such a world we are all in the maelstrom together."

"The line of geographical and national separation is becoming unreal, and at the same time filled with portents for both good and ill. In such a world the mission of the Church cannot be defined in geographical

categories. The same needs of the same humanity confront us everywhere."

Inclusiveness Needed

Churches were warned by a missions executive that unless they take seriously the task of developing inclusive neighborhoods, "they will stand condemned as one of the most segregated institutions of our society."

Sounding the warning was the Rev. Jon L. Regier of New York, executive secretary of the division of home missions.

While noting that "bold and creative experiments in the inclusive Church" are under way, Regier stressed that many interracial churches are proving transitory, with both white and Negro members only until the communities they are serving complete the transition from white to Negro.

Regarding church extension, he estimated that on the basis of present population patterns some 5,000 new Protestant churches will be needed in the "foreseeable future" at an annual cost of about \$250,000,000. An additional \$200,000,000 will have to be spent within the next three to five years by Protestant churches for inner city work, he said.

The unequal distribution of wealth in this country, Regier continued, poses a serious problem for Protestantism along with that of segregation.

He observed that the average family income in the nation is fast approaching \$7,000 a year. "Yet," he added, "over two million families exist on about half of that each year."

Regier urged that an effective ministry be provided to the "steadily - growing" Spanish-speaking people in the U.S., which, he said, now numbers more than four million and is steadily dispersing throughout the country.

Asserting that the present

mission of the Church will cost money to carry out, he said it "demands the commitment of every resource."

"Too many American Christians," he said, "believe they have fulfilled their obligations to Christ by dropping pennies into the mission piggy, or used clothes into a barrel, or perhaps pledging a chocolate sundae each week for a year to a campaign for new churches."

BAYNE TO LONDON VIA BORNEO

★ Bishop Bayne, wife and two of their five children, left for London on new year's eve where he will take up his new position as Executive Officer of the Anglican Communion. He described himself as "the Church's only free - wheeling bishop" and the fact that they left for London by way of the Far East gave weight to his remark. On the way he will consult with leaders of the Anglican Church and will attend a meeting in Borneo which is to deal with the role of the Church in the emerging nations of southeast Asia.

"I'll be twice around the world in 1960", he said, "I'll have to meet people and then set up the patterns for using these people."

MELISH GROUP LOSES APPEAL FOR FUNDS

★ About \$400,000 in cash and securities belonging to Holy Trinity Church, Brooklyn, are to be turned over to the faction headed by the Rev. Herman S. Sidener. This was the ruling on December 28th of the appellate division of the supreme court of New York.

The court said that the vestry of the parish as constituted when Sidener was elected rector in December, 1959, "has continued and still continues as the vestry of the parish by virtue of the religious corporations law, and it alone has control of the bank funds."

ARCHBISHOP IAKOVOS SETS UNITY PARLEY

★ Archbishop Iakovos of New York, Primate of the Greek Orthodox Archdiocese of North and South America, said he would ask Eastern Orthodox leaders of the more than 15 Eastern Orthodox Churches in the Western Hemisphere to an informal meeting to discuss Christian unity.

The archbishop said the meeting was tentatively planned for March as a preliminary get-together before the larger Pan-Orthodox conference scheduled next July on the Island of Rhodes.

He added he also was thinking of convening another informal gathering in June to which representatives of all Eastern Churches in this country and abroad would be invited.

First since 1921, the Pan-Orthodox conference is being sponsored by Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodoxy. Besides bringing together many of the Eastern Orthodox bodies, the conference is expected to be attended by delegates from the Armenian, Jacobite, Coptic Ethiopian and Old Catholic Churches.

Early in December, Archbishop Iakovos declared that an Eastern Orthodox statement on Christian unity would be drafted at the Pan-Orthodox conference which would be sent to the World Council of Churches at Geneva and to the Vatican.

Archbishop Iakovos, a WCC president, pointed out that in view of the Pan-Orthodox conference he could not at this time call for a formal meeting of Orthodox churchmen in this country to discuss union.

He also announced that he would tour South America in February, visiting Greek Orthodox communities and meeting with Protestant and Catholic leaders, as well as Orthodox.

While in Buenos Aires, Argentina, he will attend the semi-annual meeting of the World Council's Executive Committee, Feb. 8-12. Later that month he will be in Sao Paulo, Brazil, for a WCC consultation of Church leaders.

CLEMENCY PRESSED FOR WILLARD UPHAUS

★ Supporters of Willard Uphaus of New Haven, Conn., petitioned for clemency for the 69-year-old Christian pacifist now serving a one-year sentence for contempt of court in New Hampshire (Witness 12/31).

This was announced by Warren Carberg, director of information for the Methodist Church in the Boston area. Among churchmen appealing for clemency was Methodist Bishop John Wesley Lord of Boston.

Carberg observed that Dr. Uphaus is in "virtually solitary confinement in his jail cell" at Boscawen, N. H.

"Those who have interviewed him in recent days were shocked to find that he has not been allowed out of doors, for sunshine, fresh air or exercise," Carberg said. "How long a frail, old man can live under such death cell circumstances is a matter of conjecture but it is a matter of deep concern to the thousands of people all over the country who are interested in him and his cause."

CHRISTMAS CARDS TURN TO RELIGION

★ One out of four Christmas cards sent in 1959 had a religious theme, compared to one in twenty a dozen years ago. Manufacturers credit the change to efforts made by Church organizations to reduce commercialism.

More than two and a half billion cards were mailed this Christmas.

KHRUSHCHEV MAY SEE POPE JOHN

★ Vatican sources said on December 28th that Pope John may have an audience with Premier Khrushchev if the latter visits Rome this spring. It was stated that President Voroshilov, who is expected to visit Italy in March, likely would have a meeting with the Pope, and if he is accompanied by Khrushchev, as he has been invited to do by the Italian government, Vatican spokesmen stated that "the Pope would hardly grant an audience to one and deny one to the other."

TRICK OR TREAT RAISES \$900,000

★ A check for \$900,000, representing part of the money collected on Halloween by more than two million American children participating in the "Trick or Treat" program for the United Nations International Children's Emergency Fund, was received by UNICEF's executive director, Maurice Pate.

Pate said the total sum collected is expected to top last year's \$1,250,000. He received the gift from three persons acting in behalf of the U.S. Committee for UNICEF: the Rev. Edwin L. Shelling, Presbyterian minister of White Haven, Pa.; Mrs. William A. Selts of Kew Gardens, N.Y., representative of the National Council of Catholic Women at the UN; and Moses Moskowitz, secretary-general of the Consultative Council of Jewish Organizations.

The Rev. Clyde Allison, pastor of the Bridesburg Presbyterian church in Philadelphia, in 1950 advanced the idea of encouraging teen-agers and elementary school youngsters to take part in trick or treat fun for the Children's Fund on Halloween night. Today the project benefits millions of youngsters in all parts of the world.

Jesus Speaks to the Family

By Terence J. Finlay

Rector of St. Bartholomew's, New York

WE HAVE just passed through one of the happiest seasons in the Christian calendar, Christmas — happiest because of its assurance of God's presence with us, revealed through the gift of his Son; happiest also because, more than any other festival Christmas is the festival of the home, when families are reunited in loving fellowship. One of the saddest pictures I saw on Christmas Eve was a quick television shot of a young girl at an airlines terminal, bursting into tears upon being told that the flight to her home town had been cancelled owing to a strike. "Home for Christmas" has a warmth of meaning for all of us.

This is of vital importance in an age when the home and family life throughout our nation has ceased to be the great unifying and stabilizing force it once was. If you have any doubt on this point, I ask you to consider two questions.

● Does the home exert the same influence over our life, with all its ramifications, that it once did?

● Do children continue to receive the fundamental training in religion, in decency, and in honor, that they received in another era?

Somewhere along the line, we have failed to maintain that Christian tradition of training within the home. If Jesus, who came at Christmas, is the Saviour of mankind, then he is concerned with the whole life of man. He is not concerned just with your worship in church, or just how well you support the Church with your substance, although both are important. He is concerned with your entire life — in the Church, in the home, and outside the home.

Has Jesus a message for the modern home? We realize, of course, that there are tremendous differences between the home life of today and the home life of Nazareth in Jesus' day. Nevertheless I believe that the same fundamentals are to be found in our homes that were found in his home in Nazareth.

Doing Things Together

FIRST, we note that this family did things together. In spite of those who poke fun at the idea of togetherness, I believe, from my experience of over twenty-five years in the ministry, that families that pray together, that go

to church together, that stay together, are as a rule happy families. So, when Jesus was twelve years old, this family went together to Jerusalem to the Passover feast. They did not leave him at home. It was a great social occasion as well as a high religious festival; people gathered together and formed caravans for their mutual protection on the road. When they arrived in Jerusalem, they all attended the services at the temple. Jesus was enthralled with everything he saw and heard; already there must have been in his heart the consciousness of God's calling and purpose for him. His quick mind, which evidenced itself later in his ministry in his grasp of vital points, was already beginning to function, and as he listened to the rabbis, he put to them questions that needed answers. He became so engrossed that, boylike, he lost all track of time. Thus it was that his parents missed him in the homeward bound caravan and hurried back to Jerusalem to find him. After looking everywhere else for three days, they found him at last in the temple. Naturally they scolded him; and they did not understand his reply, "Wist ye not that I must be about my Father's business?" But his mother kept this saying in her heart and pondered over it many times.

When Jesus realized that he had hurt his parents, he immediately returned with them to their home. There was no question of his disobedience, for "he went down with them . . . and was subject unto them"; in other words, he was obedient. I am old-fashioned enough to believe that a certain amount of discipline is necessary in achieving this end. I know that it requires effort and sacrifice of time, but if we were to train our children in this way in the home, I believe that we would have fewer delinquent children than we now have. We hear so much today about under-privileged children; but we should be concerned not only with those who are under-privileged but those who are over-indulged. Jesus speaks to the home in the fact that he returned with his parents to Nazareth, and "was subject unto them."

Family Responsibilities

LET us look a little further in our story, for when Jesus was somewhere between twelve and thirty years of age, Joseph the carpenter

died. When the bread-winner of any family is removed from the scene, problems are created. This was true of the little home in Nazareth. Jesus as the eldest son was called upon to face new responsibilities, for by now there were other children in the home. He not only became the bread-winner, the carpenter, but he was also the one to whom Mary turned when the children had to be cared for. It must have been here in the home that Jesus learned the art of telling stories, which held the younger children fascinated, and which later were to hold multitudes of people spellbound.

There are some people who, in similar circumstances, seek to evade their responsibilities. But we have no such example in Jesus of Nazareth. He undoubtedly must have longed for the time when he could fulfill his hopes and dreams and begin his ministry among God's people. But he had to carry on. He had to fashion ploughs, smooth yokes, make benches, and all the other work of the carpenter shop, until the other children were old enough to take their share of the responsibility. We may feel that other possibilities are awaiting us out in the world; but if we are to be true Christians we cannot evade or shirk our responsibilities in the home. When we feel that they are a burden, we must remember the one who shaped yokes and who said, "Take my yoke upon you." This, then, is also a message from Jesus in the little home at Nazareth.

Working Together

IN THE third place, Jesus speaks to us in the home with regard to our relationships to one another. He knew that there are always difficulties in adjusting one's life to the life of others, no matter how closely related they may be. Is it not true that some of our greatest failures occur in the home? It is so easy for people to rub one another the wrong way. Jesus was always the peacemaker.

What a wonderful thing it would be if we could regain the spirit of working together, of staying together, of maintaining those fundamental loyalties and decencies, and of preserving those family relationships which will prevent broken homes and heartbroken children. We have only to glance at the newspapers to read the distressing statistics of disrupted homes and families. The future of this country depends upon its young people being trained and developed in our home today. You may not be able to give your children all that you desire in the way of

material things, but you can give your children two things that money cannot buy—one is the knowledge and love of God, and the other is a proper sense of values.

I believe that the picture is not so dark as the newspapers would paint for us. We read only of the infidelities, the disloyalties, and the heart-breaks. But, thanks be to God, throughout this country there are untold thousands of people praying together as families, living together in harmony, seeking to bear their individual responsibilities in making their home a place where Christ may truly dwell and feel at home.

Don Large

The Open Mind

WITH secular standards currently crumbling, the time is ripe for debunking the debunkers of the supernatural. It's fine, of course, to insist that all knowledge is our province, but in God's world a sizable body of knowledge still eludes us—and always will. The supernatural can often be apprehended, but never comprehended. Nothing, therefore, is more provincial than to believe that if a thing can't be proved, it isn't true and doesn't exist.

Which is precisely why I'm grateful to Thomas E. Powers, a Madison Avenue advertising copy writer who has been enthusiastically button-holing his peers on the subject of the reality of angels—and he doesn't mean those rich men who underwrite the production costs of Broadway plays.

As Powers puts it, "Many things that were considered ridiculously out of the realm of possibility not long ago are now back in the categories of the possibly true and even of the probably true. Spiritual healing, for example, was once considered so unscientific and superstitious that a clergyman who preached on the subject would have been regarded as dangerously eccentric, if not off his head altogether. Today it is widely recognized that spiritual healing, however it may be explained, is a fact and an exceedingly interesting one."

Yet "when the subject of angels comes up, modern men are still very apt to say, 'Oh, but, of course, angels don't really exist.' This is a typical example of negative superstition Men who, without serious and humble reflection,

leap to the conclusion that angels do not exist make a blind and reckless judgment about the nature and the inhabitants of the universe We had better be careful whom we call fools. We may be right on the verge of discovering, with a vengeance, who the real fools are."

Now, we're not going to dust off the medieval argument about how many angels can stand on the head of a pin. If these more elevated beings have a rarefied bodily structure, then maybe millions of them can do the pin trick. I don't much care. All I'm fighting for (where these higher stewards of the Lord's mysteries are concerned) is the open mind.

Meanwhile, for what it is worth, I'd like to share a little story with you It seems that the guardian angel, slipping behind the doctor, asks the critically sick man, "Are you ready to go?" The man says, "Certainly. I've always been known as a fine fellow, doing good everywhere. So whenever you're ready, I am." However, when the guardian angel re-

ports in at Peter's Gate, the Recording Angel says, "But his hands are dirty!" "Yes, I'm afraid he never learned to keep them clean." "And there's mud on his feet!" "Yes, he did walk in the mire quite often, I must admit." "And his clothes are torn and blood-stained!" "He fought frequently with his brother."

At this point, the dying man protests, "I have no brother!" "You see," says the Recorder sadly, "he still hasn't learned the meaning of brotherhood. Run back and see if you can get him to try again. I've left the door of Life open."

Meanwhile, at the bedside, the doctor says softly to the nurse, "The crisis is over. I think he'll live."

Admittedly, this lovely story proves nothing, one way or the other. But 'tis well to remember that God's last word is not Q.E.D., but rather R.S.V.P.

The Country Parson and His Wife

By Canon Noel Boston

Vicar of Dereham, Norfolk, England

PUNCH published a cartoon of a man in bed: the clerical collar and stock which lay on the chair by his bedside proclaimed his profession. The alarm clock was ringing and his wife, who had also been roused by its clamor, says to him, "Don't worry, darling, it's only Monday morning."

That cartoon sums up the views of a great many layfolk about clerical life and specially about country clerical life. It is quite true that George Herbert writes "The Country Parson, as soon as he wakes on Sunday morning, presently falls to work, and seems to himself so as a marketman is, when the market-day comes, or a shop-keeper when customers come in." But we must not forget that the same poet wrote:

"Seven whole days, not one in seven,
I will praise Thee."

I am very tempted to write, "Any fool can be a country parson on a Sunday but it takes a good man to be one on a weekday." That would not be quite fair, and yet Monday morning is the real test. The sheer busy routine of Sunday carries a man through, but the man, who, in a parish of a few hundred, finds his weekdays

equally occupied has gone far to master the art of being a country parson.

Work and opportunity grow as the people get to know and trust you, but at first there is a terrible temptation to sit back and do little, and that is a habit sooner found than lost.

Work and Money

IS THERE any other profession in the world in which the less a man works the more he gets? Postage, telephone calls, car expenses and other expenses of office must come out of the country parson's own pocket with the result that the less work he does the less expenses he has. Nor will anyone, for a long time, rebuke him if he choose to laze through the week.

All this means that the country parson, and especially the young country parson, needs to adhere to an iron rule. Every Christian must begin the day with God. I believe it to be of incalculable value for the country parson to be meticulous in going to his church before breakfast every weekday to say Morning Prayer. Let him ring his bell and put on his surplice and go through that divine discipline.

If people come, which is unlikely, so much the

better of course, but the village will hear the bell ring. They will know their parson is in their church worshipping God and praying for them as they begin their day's work. If he is by himself who will dare to say he is wasting his time? He is worshipping God.

Keeping It Aired

A LITTLE time ago a dear old Free Church minister was with me in church. "How do you keep this great building aired?" he asked. I was puzzled as to what he meant till I remembered his chapel. It was locked up on Sunday night and not opened, except for cleaning, till the following Sunday after breakfast. "Why," I replied, "we have three services here every day at the least. Sometimes Morning and Evening Prayer are said by the priest alone, but said they are." My old friend saw the point at once and went off muttering "Wonderful, wonderful."

The village parish church should seem to be a used and a living, working thing. "He might at least go to church and ring his bells," said a splendid Squire to me about a not too energetic country parson.

If it is cold let him wear an overcoat under his surplice or invest in a cloak but do not let weather prevent him from observing the rubric, "The Order for Morning and Evening Prayer daily to be said throughout the year."

After breakfast a rule about letters may well be observed and then the country incumbent must be strict with himself about the time devoted to sermon preparation. Let him beware of the temptation of thinking that, because his congregation is small, little preparation is needed. Such reasoning may well be the reason why it is small.

Topic of Study

THE country parson needs some real topic of study, so that he is never without some work to be done. This topic may be strictly to do with his work; it may be a theological or historical one. Or it may be something quite different. What does matter is that he should give himself to it seriously with the object that, one day, he should become a recognized authority on it. What learning flowed from the clerical study in the 18th and 19th centuries! And the whole parish was infinitely richer for it, for they had a far better, more alive parson because of it.

Today there is another way of wider service opened to the country parson: he can serve on diocesan or central committees; he may even be secretary or chairman of one. All this, because

it prevents vegetation, is very much to the good of the parish; though the parson, if he is wise, will not talk too much in the parish of his other activities. If he does someone, probably someone he visits weekly, will be bound to complain that he is neglecting his parish. They will not really believe it, of course, but they will resent anyone else getting any of their parson's time that could have been spent on them. I suppose it is human nature!

And that brings me to the country parson's visiting. The other day I was with a Free Church friend, taking part in a broadcast. The company had sent their roving microphone about the villages and had recorded various opinions about the church and chapel. We were there to comment and sometimes to answer criticism. One very ancient man had had quite a lot to say of his parson, and then "give 'im his due—give 'm his due! He cum round regular every month, he did—give 'm his due!"

I do not imagine for one moment that the old man was a very regular worshipper but he had a respect for his parson, and he had a respect because he felt the parson was doing his job, and that job, to him, was something he could see and understand—the parson visited.

God's Traveller

COUNTRY visiting is easier than town visiting. It is so much easier to remember people who live in isolated houses than in apartments, and it is possible to see them much more often. You may feel that you are a spiritual commercial traveller—it is only when you remember that you are God's commercial traveller that the real glory of pastoral visitation breaks on you.

Country people are rarely away from the farm, and it really is possible to visit men so long as you see that they go on with their job whilst you talk to them. (Of course not all farm jobs can stand this.) Yet inevitably some people will find that, if they visit as they were trained to visit in a town, they will get through the whole parish in a few weeks.

"Whatever am I to do?" asked a priest who had taken a living of a few hundreds in my rural deanery. "I have visited every single house twice in the last six weeks." This is, surely, where the rural dean, with his wide diocesan contacts should come to the rescue. We hear a lot of talk about a fair day's pay for the parson. What is far more important (to be quite frank) for some of them is a fair day's work. It is a wholesome

thing for every parson to know what his daily income is and then, at night, to look back during the day and ask himself whether he has really been worth, to the Church, what he has received from it.

We began by an exclamation by the parson's wife. Let us go back to her, for there is no more vital and important person in the community. The good she can do is incalculable (so, alas! is the harm). The present set-up of large house, small income and little or no help and everyone looking to her hits her much harder than her husband.

She who is supposed to take the lead in so much in the village, has to dress and housekeep on a fraction of the amount the farmer gives his wife. Her husband is out in the parish a good deal of each day, yet the vicarage is the parish headquarters and it is she that will have to answer the door and the telephone and deal with all those emergencies which brook no delay.

Ceaseless Service

SHE has not, like her husband, had any special training for the most responsible work she has to do and yet, by the grace of God and common sense, she gives, ceaselessly and unstintingly, to the village community a service they can never hope to repay. Do you wonder that when a new parson has to be found the village, in its age-old wisdom, asks the bishop or vestry to send them a married man?

But let her stick to her vocation. It always makes me a little sad to hear of a parson's wife being a full-time school teacher or spending most of her time away from home on some job or other. "She's got to do it, my dear," say her friends, "because of the income." Has she? Well, there may be circumstances in which she has, but one of the most usual causes are school fees.

There may be circumstances which demand a boarding school, but it does seem piteous to see a man denying himself that almost essential adjunct of a rural ministry today, a car, and the wife leaving her husband to look after himself during the day, and the vicarage empty, when he is not there, all to pay the fees of some second-rate boarding school when the child would be far happier and far better educated by the local education authority.

"It's all right, darling, it's Monday." Happy is the parson who knows he has just as much to do as if it were Sunday. And if he knows that, his is the secret of being, under God, the successful country priest.

Evangelism? Horrors!

By Paul J. Davis

Vicar of Calvary, Sioux City, Iowa

"Evangelism? In the Episcopal Church? Horrors, no! We don't do things that way in the Episcopal Church!"

Too often this is the reaction of Episcopalians to evangelism. But actually these same Episcopalians do believe in evangelism. The difficulty is only that the meaning of the word 'evangelism' is misunderstood. They are not opposed to evangelism. They are opposed to certain specific methods of evangelism.

The true meaning of evangelism for the Episcopalian is simple. It means winning others to Christ. No honest-to-goodness Episcopalian could oppose this. To do so would be worse than having members of a parish discourage new members from making financial pledges toward the budget of the church.

Every human being, regardless of who he is or where he is, is a creature of God. Every human being regardless of what he believes or what he does, is a creature of God. Therefore, every human being who does not actively accept his relationship to his Creator, needs to be brought into this relationship. Every human being who does not actively participate in a life with God through the Church needs to be convinced of the importance of that life and brought into Christ's Church.

This is evangelism. Evangelism is one of the most reasonable things in the world for the convinced Episcopalian. The real Episcopalian must evangelize. He cannot help himself. Not only is this logical, but it has strong scriptural backing.

The problem for the Episcopalian is not whether he should evangelize or not. He must do so. The real problem is how should he do it.

It is, of course, not fashionable for Episcopalians to beat drums on street corners, nor is it in good taste to approach one person after another with the question, "Are you saved?" Although, perhaps Episcopalians would be better Episcopalians if they had less fashion and less good taste.

But be that as it may, there are methods of evangelism that are suitable for Episcopalians. These then must be used to the fullest extent.

There are, of course, the various programs of evangelism, such as missions, crusades, drives, and campaigns. These can be excellent and bring

good results. Each parish and diocese should have a program of this kind periodically in order to encourage evangelistic enthusiasm among Church members, as well as actually to win people to Christ and his Church.

Personal Evangelism

BUT there is one method of evangelism which surpasses all others in effectiveness. And strangely enough, this method is the least expensive method there is, and takes the least amount of organization—and yet it is by far the most effective.

This is the method of personal evangelism. This is the method of one individual bringing another individual to Christ and his Church.

You can't do it? If you knew where free one hundred dollar bills were being given out one-to-a-customer, could you tell your friends about it? Of course you could! Is Christ worth less than that? If so, someone should be bringing you to Christ and his Church!

Here are some objections that might be offered to personal evangelism. Let's look at them closely.

● "I'm not the salesman type." You don't have to be. If you are sold on the product, your message will get across. A quiet manner can be an asset.

● "I don't know enough about Christ and his Church to talk about them." You don't have to be an authority. You need only know why you are a member of the Church. Difficult questions can be referred to your parish priest.

● "Everyone I know already belongs to some church." But do they really? How many times have they attended during the last five years? Nearly half the people in the United States belong to no church. The chances are that some of your friends don't either.

● "My religion is too personal. It's something I just can't talk about." Could this just be a coverup for your not really being sold yourself?

What are some of the advantages of the method of personal evangelism? I said earlier that personal evangelism is the best method of evangelism there is.

First, you are bringing a person who is a friend of yours. This almost guarantees a personal interest and a natural followup for this method of evangelism. This helps do the job with thoroughness.

Second, this method with little cost and organization is highly effective in getting numbers—although, of course, numbers is not first in importance. Personal contact is far better than a general appeal to the public in order to get results. If each present communicant of the Church brought only one person into the Church every other year, it would mean that each year your parish would increase in size by fifty percent! One person by each communicant every twenty-four months is little enough to expect from the convinced Episcopalian.

And, how should you go about bringing one new person to Christ and his Church every twenty-four months?

Make A List

LIST six or eight of your friends as definite prospects for you to bring into the Church. Make it a point to see them regularly. Don't shove the Church down their throats, but take your time and use your head. Religion may not come up at all for some time, but eventually it will—especially if your Church is important to you and your Church activities take much of your time. But even when it comes up, take it easy. Go into it gradually. Your friend may have some strange ideas about religion, along with some good ideas. Agree where you can, and then lead him on from there.

Eventually you will get to the point where you can invite your friend to attend a service, a class, a dinner, etc. But, be sure to go with him if he accepts.

As time goes on, you will decide that some of these six or eight persons are definitely not prospects. O.K., drop them as prospects, but keep them as friends — and then get other prospects to replace them so that you always have six or eight. And if necessary, cultivate new friends just for the specific purpose of keeping your list up. If they turn out to be poor prospects, at least you have gained new friends.

The main thing to keep in mind is patience—and more patience. Not inactivity, but patience. What if it takes three, five, or ten years to win a certain person on your prospect list? What's the difference? If you do that well with half the people on your prospect list, you will be doing fine!

Do we in the Episcopal Church believe in Christ and his Church? Do we believe in evangelism? The answer to each of these questions must, of necessity, be identical.

On Being Out of Step

By James H. Clark

Rector of the Ascension, St. Louis

WHY can't our youth programs in the Church have some real meaning for the teen-agers who are involved in them? So many of the conferences, Young People's Fellowships and other youth work seems to be little more than a wishful acting out of the rosy hued nostalgia of the adult leaders. There may well be the kind of young people whose life is so overlaid and encrusted with institutional and idealogical understanding of life that they can be whipped into a neat froth at the drop of a Prayer Book, but for most of the young people I know, what goes on in the name of youth work couldn't be more irrelevant to their real needs and concerns. Is there nowhere in the Church that teen-agers can be helped to discover the reality inherent in the broadening unexpectedness of a God who lives and moves and has his being in the very stuff of every day life?

These young people are not helped by painting the world in rosy colors nor in giving false descriptions of life, for they know with unerring intuition that these frail fantasies will not hold them up in times of need. The young people I know are restless without knowing why—are searching without knowing what they are searching for—noisy when they wish they could be still—are angry and despairing without any reason and reach out to the world and push it off at the same time.

It seems to me basic that the Lord seeks us as we are where we are, in the midst of the reality of our own life, and it is trifling with damnation to confirm these youngsters in their flight. Can we not help them into a deeper knowledge of who they really are and the real nature of the life situations in which they are caught so that they might discover the God who is constantly seeking them and who is urgently relevant for their lives.

This is certainly heresy, but it might be good to declare a moratorium on any youth gatherings which seek to involve the younger people in a program which is either overtly or covertly not of their own designing, and seek instead to assist these young people to seriously come to grips with their 15, 16 and 17 year old lives now while they are 15, 16 and 17 rather than delaying the real issues until a later day. Of course, if we did this, the numerical froth of our activity

would be greatly reduced and countless adults would feel themselves betrayed if they didn't have some teen-agers to bear the frustrations of their own lost youth.

On the other hand, there just might be some youth leaders who would rejoice at the opportunity of getting out from under a top heavy program and simply meeting the youngsters around issues which are mutually of great concern and there just might also be at least a few teen-agers who would discover the incredible joys and glory of the Gospel promise for them in their lives.

Pointers for Parsons

By Robert Miller

THE members of the Anglica Club were enjoying an excellent dinner and the talk was easy and comfortable. Gillespie turned it to medicine and medical fads and fashions.

"Do you remember," he asked, "when it was almost impossible to keep your teeth or your tonsils. Nowadays it's wonder drugs and triumphs of surgery."

"True," agreed Hethrington. "But don't forget psychotherapy and psychiatry. People seem to need them more and more. Does that mean we have more tensions than our grandfathers?"

Some thought we did and others thought that men had been under tension ever since Adam.

"But is this increasing reliance on the psychiatrist a good thing?" asked Smathers.

Some thought it was carried too far and others argued it was not carried far enough. "Everybody should consult a psychiatrist," declared Adams.

"What! Even the members of this Club," gasped Dr. Boanerges.

"They of all people," said irreverent Adams.

Gilbert Simeon suggested that the psychiatrist had certain insights into human nature, due to his science and his study, and these were often valuable. He did not think it was the parson's job to be a psychiatrist, but he should know when to recommend one.

"I suppose," mused Frisbie, "that each profession has its special insights. The doctor, for example, and the lawyer. But by the same argument the priest has his too."

"So has the ordinary man," gently said Father

Timmons. "I sometimes think the insight of the ordinary man is the best insight of all."

"Exactly," agreed Chancellor Steadman. "A good example of that is seen in the way we leave to the jury the determination of the facts. We don't pick a panel of experts. The jury may listen to the expert but it is not bound to accept his opinion."

Gillespie said that he was glad of that for he felt the expert was pushing the ordinary man out of his right to make decisions. There were so many specialists nowadays and so many subjects on which the ordinary man could not be informed. "I'll cite an instance familiar to all," he concluded. "The parson who made alterations in the liturgy or services with no regard to congregational feeling."

This led to quite a lively discussion for some agreed with Gillespie and others felt nothing would ever be done if the parson didn't go ahead and make changes. Then the talk swung back to psychiatry, and Dr. Boanerges said they must look to the seminaries, to which Professor Hawkins said the curriculum was overloaded now. Old Dr. Jenkins said that he felt that the seminaries attempted to do too much. What was needed, he felt, was not extensive knowledge but a deepening of the student's spiritual life. This should come first.

Fr. Timmons agreed. "I value sound learning," he explained, "but a priest who loves God and man transcends himself."

"But what of the common or garden parson?" asked Wilson. "Can we expect much of him? Should he be a great preacher, for example, or an outstanding pastor?"

Fr. Timmons shook his head. "You must remember," he said, "that most of us are common or garden parsons. If everybody was outstanding, nobody would be."

The bishop, who was present, said that while he was glad there were some outstanding men in the diocese what he needed most,—what, in fact he had to have—were ordinary, everyday clergymen who just got on with the job.

"Sometimes," he added, with a twinkle, "I think a parson's job is like that of a busy and loving mother, the same tasks over and over. Too much unless there was great love."

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy - \$2 for 10

The WITNESS — Tunkhannock, Pa.

Talking It Over

W. B. Spofford, Sr.

WE on the Witness take quite a panning for bad proofreading, all deserved. So it was expected that when we had a clergyman named "Louis" down as "Louise" letters arrived. This actually is what happened. We first had it:

THE REV. LOUIS I. PITT JR.

Being a seminary classmate of his father I immediately caught an error so we made it:

THE REV. LOUIS W. PITT JR.

Then when we went to press and hammered down the type the initial got broken — not an infrequent occurrence, so it looked like this:

THE REV. LOUIS W. PITT JR.

This correction was made but the linotype operator put an "E" on the "Louis" which nobody caught. So we got way ahead of our times and had a woman as rector of All Saints, Brookline, Mass.

Everybody in a printshop knows a lot of mistakes will be made. So aware are we of this in the shop where The Witness is printed that we have this message nailed to the wall, printed in large type with red and black lettering to make it conspicuous.

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HOME OF THE HARRIED
Who Labor Ever To Eternity
ARMORY OF ALTERED COPY
And Misplaced Apostrophe



Incessant Din of Mallet And Motor
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Not To Vanish Beyond Recall, Not To Vary
Except In Vocal Range But Echoing forever,
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FRIEND, SEEK YE SAFER GROUND

This Is A Printing Office

THE WITNESS

CLERGY WARN PARENTS ON YOUTH SECT

★ Ministers of five congregations in New Canaan, Conn. have issued a warning memorandum to parents against a fundamentalist youth movement that is seeking to recruit local high school students.

Know as Young Life, the nation-wide evangelistic organization has been active in New Canaan and other Fairfield County communities in the past few years. The group, which has its headquarters in Colorado Springs, Colo., was organized in 1940 in Dallas, Tex., and the Southwest by the Rev. James C. Rayburn, a Presbyterian minister.

The pastors' memorandum characterized the movement as "fundamentally unsound and unhealthy" and charged that it is a "separate teen-age Church, financed and directed by adults who are not answerable to any local group."

"We believe its outlook is too narrow, and that its emotional effect is eventually damaging to the young people most attracted by its appeal," the statement said.

It was signed by the Rev. Loring D. Chase of the Congregational church; the Rev. Oscar H. Wyche, Community Baptist church; the Rev. Grant A. Morrill, St. Mark's Episcopal church; the Rev. Charles L. Austin, Methodist church; and the Rev. T. Guthrie Speers, Jr., Presbyterian church.

Dean Borgman of Bridgeport, Conn., a 31-year-old history teacher at New Canaan High School who leads Young Life locally, declared that the movement has "no intention of drawing young people from the churches."

He estimated that about 100 youth are enrolled in the group and said there are similar units in Darien, Fairfield and Trumbull, all in Fairfield County.

He explained that he meets weekly with interested students at their homes for informal meetings consisting of a "song-fest and a little fun" and religious discussions. Typical topics, he said, are the "person of Christ and the application of the central truth of Christianity to everyday living."

Warren Blossom, chairman of the Board of Education, stressed that the Young Life movement has "no relationship to the public schools, being completely outside the program and jurisdiction of the public schools."

The movement recently stationed a full-time director in Bridgeport, Conn.

A report prepared in June, 1958, by the Rev. L. Alexander Harper of the Trumbull Congregational church called Young Life "probably the fastest growing and best financed of several

fundamentalist Christian youth movements."

"Gifts from wealthy laymen of several ranches in the West and in Canada have provided for Young Life enticing locations for retreats and summer camps,

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

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THE WITNESS

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far outclassing in glamour most denominational centers," the report said. It was prepared at the request of the Fairfield Association of Congregational Churches' executive committee.

FLORIDA RECTOR FACES JAIL SENTENCE

★ The Rev. Theodore R. Gibson, rector of Christ Church, Miami, Florida, is one of three Negro clergymen threatened with jail sentences for refusing to turn over to a legislative committee the names of members of the National Association for the Advancement of Colored People. Gibson is president of the association in Miami.

The other two are the Rev. Edward T. Graham, a Baptist, who was formerly president of the association in Miami, and the Rev. Leon Lowry of Tampa who is state president of the association.

Gibson refused to produce the lists and told the committee: "Whom I associate with is none of your business; that is my business—that is a right inherent in the U. S. Constitution." He refused to even say whether he was an NAACP member.

Lowry showed up the first day of the hearing but left before the second day and before he was called to testify. He told the committee he had important church business to see about and could not wait around two days to be called to the stand.

The committee voted to cite Graham and Gibson for contempt which means they will be taken before a circuit judge and if they still refuse to testify will be jailed. In the case of Lowry, the committee voted to

ask the Legislature when it is next in session to jail him for contempt.

Gibson said: "The committee contends that the reason they are investigating the NAACP is to determine the extent it has been infiltrated with Communists. That is potwash! We are standing squarely on our right of association as guaranteed by the U. S. Constitution, specifically the First Amendment. If I go to prison for this, I'll take my Bible along and perhaps I'll come out with a couple of sermons I wouldn't have had otherwise."

PATRIARCH PLEADS FOR UNITY

★ Ecumenical Patriarch Athenagoras, "first among equals" of the Greek Orthodox patriarchs, made a Christmas appeal for the unity of all Christians.

He recalled that everywhere he went on his recent Middle East tour, he had asked the leaders of other Christian Churches, "Why are we divided?"

"We have the same name," he said, "the same Lord, the same Bible, the same traditions, the same destiny. We are divided by so few things. Leave them aside."

Patriarch Athenagoras made

his appeal in an interview in which he predicted that America, with its Christmas message of "peace with abundance" will eventually lead the world to a new era of peace.

BAR DOCTOR IN ALBANY HOSPITAL

★ Dr. C. J. Campbell, an Episcopalian, has been barred from practicing in St. Peter's, a Roman Catholic hospital in Albany, N. Y., because he is on the medical advisory board of the Planned Parenthood Association. Head of the hospital said that membership in the Association is "contrary to the principles of a Catholic hospital."

CONFERENCE ON THE MINISTRY

★ About 100 men met in Hartford, Conn., on December 30 for the annual conference on the ministry at the invitation of Bishop Gray. A number of diocesan leaders spoke on various phases of the ministry.

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BOOKS...

Kenneth R. Forbes
Book Editor

The English Carol by Erik Routley.
Oxford. \$ 5.00.

Dr. Erik Routley, Mackennal Lecturer in Church History at Mansfield College, Oxford, has written a history of the carol from the Middle Ages until today. Although references are made to various carol collections, it is primarily the Oxford Book of Carols which furnishes most of the material.

This is a scholarly book by a man who knows his church music. It is well documented, with an annotated bibliography and a good index. In an appendix he traces the history of the Festival of Nine Lessons and Carols from its beginnings at Truro in 1880 to the present service at King's College, Cambridge.

Do not be deceived by the word "scholarly" into thinking this just one more dull book. This reviewer chuckled many times over wonderful descriptions of words and music.

What could better describe a certain type of lyric than "pure Stuffed Owl", or a tune as "a cradle song for harassed baby sitters"! Another is described as "dull as old rope".

This book is delightful, as well as rewarding, reading, and is to the study of carols, and the Oxford Book of Carols in particular, what the Hymnal Companion is to the Hymnal 1940—an indispensable guide.

—Frederick Chapman

The Preacher's Calling To Be Servant by D. T. Niles. Harpers. \$2.50
The Waiting Father by Helmut Thielicke. Harpers. \$3.75

Two books of sermons with much in common; first, the fact that the authors are, both of them, not American nor English; second, their common wide reputation of being the ablest and most popular preachers in the world today.

Dr. Niles was born in the Middle East and is executive secretary of the East Asian Christian Conference of the World Council of Churches and a world famous preacher and evangelist. The sermons in this book were delivered as a series in Scotland in 1958 on the common text that Christ was and is a Servant and his Church a community of

servants, each with his special role. Like all printed sermons, these cannot begin to express to the reader the full flavor and power of the spoken words, but they carry conviction and a sense of power and are well worth reading.

That the German, Helmut Thielicke, in this book, has two strikes on him before he starts is not too important. It is, to be sure, a printed book of sermons originally preached twice a week to congregation of 4,000, with the inevitable dilution of the eloquence of the spoken word and it is a translated book, which often ruins the original. But here we find a translator of vivid imagination and great versatility who has aimed to make these sermons strictly American!

And, believe it or not, he has really succeeded. Dr. Doberstein is the professor of systematic theology at the Lutheran Theological Seminary in Philadelphia and one should take off one's hat to him for adding, as he does, vitality to each of the great preacher's sermons on the parables of our Lord. Dr. Doberstein reminds us of what Luther said of his translation of the Pentateuch: "I endeavored to make Moses so Ger-

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man that no one would suspect he was a Jew!"

The reader will get spiritual uplift and convincing common sense from a reading of these interpreted parables.

Sandals At The Mosque by Kenneth Craig. Oxford. \$2.75

The sub-title of this enlightening and important book is really the text of all the author has to say about Islam and Christianity, — *Christian Presence Amid Islam* and the book's title itself indicates the spirit and attitude which all outsiders should take in their study of any alien faith.

The author is a priest of the Church of England and probably the most intimately acquainted Christian leader in the world with Muslim people and the religion of Islam. He has served as a professor in the American University of Beirut and later as Professor of Arabic and Islamic at the Hartford Seminary in Connecticut. Three years ago he published his authoritative volume, *The Call Of The Minaret*, of which the *Christian Century* wrote that "it is generally agreed to be the most discriminating study of Islam made by any Christian scholar—its accuracy and fairness are openly acknowledged by Moslems".

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- BACKFIRE -

Alice H. Woodhull

Churchwoman of Buffalo, N. Y.

Just what is the meaning of offering to Christian people in a Church paper a writing by a man, who is known by his other book, entitled *In Place of Profit, the Soviet Spirit, Soviet Democracy?* And this affront not only appears in advertising, but

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is accompanied by an article recommending it as the history of Soviet-American relations.

I cannot imagine that this history, written by a person frankly recommending the Soviet social order over our own and glorifying *Soviet Democracy* could be truthful or honest. If it quotes and documents, it must do so out of context, putting things side by side which do not belong there, and telling part of the truth, when the whole truth would reverse the purpose and intent of the quote.

Soviet Democracy has been so abundantly exposed for the bloody tyranny it is, placing the entire economy in the hands of a few wicked men in the Politbureau, that a book recommending it can only be regarded as subversive. It calls for deep suspicion of anything else by the same writer.

We are pretty well fed up, too, with



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the vilifying of John Foster Dulles, as if it were taken for granted that any Christian would denounce him. Plenty of us believe that, while we must earnestly work for better relations and clearer understanding between ourselves and the Soviet Union, because war would destroy us both, maybe wipe life off the earth, we cannot afford to leave ourselves vulnerable until much better mutual understanding has been achieved.

Knowing the record of this glorious *Soviet Democracy*, we believe that, had it not been for Dulles "brinkmanship," and had the Soviets believed that they could attempt it without devastating effects upon themselves, they would long ago have wiped us out with a few well-placed bombs. For we stand between them and world-subjugation, which is their avowed objective. The Christian Church would be the first victim, as it has been wherever their tanks have rolled.

Offering such a book as Dr. Ward's is described is an affront to loyal Americans, who prize our way of life, and has no place in any paper using the name of the Christian Church.

Editor's Note: — Mrs. Woodhull and her husband have favored us with a number of extremely intelligent comments for this column. We do not think this is one of them. The comments above are what my teen-age grandchildren call "old-hat". It harps back to the cold-cold-war, which has thawed considerably, due largely to the travels of Mr. Eisenhower and Mr. Khrushchev, and the meeting of the two statesmen.

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One result has been a stepping-up of cultural exchanges between the two countries, even to the point where people who were lodged in jail in the McCarthy era are now issued passports by our state department and encouraged to go on goodwill tours to the Soviet Union. It has even thawed to the point—wonder of wonders—where the Pope may have a meeting with President Voroshilov of USSR when he visits Italy this Spring. And the Vatican City report of Dec. 28th states that if the Soviet president is accompanied by Mr. Khrushchev "the Pope would hardly grant an audience to one and deny one to the other."

Three outstanding leaders for world peace in the world today are certainly the President of the United States, the Premier of the USSR and Pope John. For them, with their basis differences, to unite for world peace is certainly a man-bite-dog



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The WITNESS

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story, and for us a most encouraging one.

One other comment: Mrs. Woodhull, like her husband, is a scholar. It seems obvious to us, having not only read Dr. Ward's pamphlet but having studied it, that she is passing judgement on something she has not even taken the trouble to read. She did not even take the trouble to note that *In Place of Profit, the Soviet Spirit, Soviet Democracy*, was not one book but three.

We again urge readers to read and study *The Story of American-Soviet Relations* which may be had for 50¢ by ordering from the National Council of American-Soviet Friendship, 114 East 32nd St. New York, 16, N.Y.

To paraphrase Mrs. Woodhull's last sentence: To recommend such a book to loyal Americans, who prize our way of life, is the duty of a paper using the name of the Christian Church.

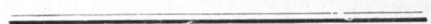
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