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Story of the Week

New Headquarters & Pay Increases Mark National Council Meeting

★ A new \$3,500,000 headquarters in Midtown New York and substantial salary increases for eighty-eight officers were voted at the meeting of the National Council, held at Seabury House, February 9-11.

The Council also adopted a budget for 1960 of \$8,938,999, largest in history and about \$968,000 more than the 1959 budget.

The budget designates \$3,325,865 for overseas missions. World relief, which includes refugee and interchurch aid, was allocated \$375,522.

The new headquarters site was announced by Bishop Warnecke of Bethlehem, chairman of the committee on housing, who said the exact location will not be made public until negotiations have been completed.

In announcing the site, Bishop Warnecke said the land is expected to cost an additional \$1,000,000. He said the building to be erected will be 12 to 14 stories high and in contemporary design.

Besides the National Council work now located at 281 Park Ave., South, the bishop said, the new edifice will house various agencies now on East 23rd Street, New York, and the department of education at Tucker House, Greenwich, Conn.

The Council now has \$495,000 for the headquarters, he explained, and hopes to raise more funds by selling old properties

in New York and the Tucker House in Greenwich. He added that no Churchwide financial drive is scheduled.

Last October, the Council instructed the housing committee to proceed with plans to erect the new headquarters in New York. Earlier the Council had rejected proposals that the headquarters be located in New York's Interchurch Center on Riverside Drive. The center is the home of the National Council of Churches and a number of other Church agencies and boards.

Salary Increases

The salary increases grew out of a study made some months ago of the work done at headquarters by a firm of management consultants. The firm recommended a salary scale for officials of from \$6,200 to \$15,975 a year. The program does not affect clerical held nor officials, like the Presiding Bishop, who are paid out of the budget of General Convention.

The salary program was presented to the Council by Warren H. Turner Jr., assistant of the Presiding Bishop, who had first outlined the program when the Council met in Milwaukee last December. At that time a resolution was passed recommending the following objectives:

● To provide a means for evaluating officer positions based on the demands, respon-

sibility, and contribution of each position rather than the characteristics or performance of that position's incumbent.

● To provide similar levels of compensation for similar positions.

● To provide an over-all level of compensation that will enable officers to accept an appointment with the National Council without making a serious financial sacrifice.

● To provide a range of compensation for positions that will enable the Council to recognize different qualifications that persons bring to the position or to recognize the accomplishments and contributions of those who make a career serving the Council.

● To provide the Council with a consistent system for administering and controlling salary payments. And be it further resolved, that the National Council directs the department of finance to complete the plan of salary adjustment and administration within the range \$6,200 to \$15,975 proposed in the aforementioned memorandum report.

Bishop Lichtenberger praised the new salary scale as "a great day for the Church" because "we are now able to compensate people without regard to whether they are ordained or lay, male or female — equal compensation for all."

He said the new scale is especially aimed at compensating twenty-two women officers whose income has been far below that of the men.

Samuelson Appointed

The Rev. Clifford Samuelson, head of town-country work, was

appointed by the Presiding Bishop as acting director of the home department. He succeeds Bishop Wright of Nevada.

Marvin C. Josephson, formerly assistant treasurer, was appointed director of the American Church Institute for Negroes.

LAYMEN URGE SALE OF SUMMER CAMP

★ A group of about forty laymen of the diocese of Southwestern Virginia have circulated petitions urging that the diocesan camp be sold unless provision is made for segregated youth conferences.

Earlier the laymen, who represent 29 of the diocese's 55 white churches, had suggested a compromise in the integration dispute by calling on the diocese to provide parents with "freedom of choice" to send their children either to segregated or non-segregated camp meetings.

The center has been closed as a camp or youth conference center since early last year because of the integration issue. In general, the diocese's clergy has supported and the laity opposed integration of the camp.

The diocese, which acquired the center three years ago, is expected to take some action to resolve the dispute at its annual meeting in April.

PARIS CATHEDRAL AIDS GENERAL CHURCH

★ The Pro-cathedral of the Holy Trinity, Paris, France, recently sent \$2,500 to the Presiding Bishop, with Dean Riddle stating that he and the vestry wish to have a share in the work of the general Church.

In addition grants have been made to parishes in Nice, Florence and Munich, and to Cuttington Divinity School in Liberia.

World Council Announces Plans For New Delhi Assembly

★ An estimated 1,000 persons, of whom about two-thirds will be voting delegates, are expected to participate in the third assembly of the World Council of Churches which will meet in New Delhi, India, Nov. 18-Dec. 5, 1961.

This was disclosed at the semi-annual meeting in Buenos Aires of the executive committee at which plans for the assembly were discussed.

The main session of the assembly, it was announced, are scheduled to take place in the Vigyan Bhavan Conference Hall originally built by the Indian government to house a conference of the United Nations educational, scientific and cultural organization.

General theme of the assembly and three sub-themes will be dealt with in a booklet to be distributed for member Churches well in advance of the New Delhi meetings.

The booklet will include a statement of the general theme which will be drafted by an international commission, together with shorter preparatory statements on the sub-themes, and a survey of the World Council's work. Editions of the booklet will be available in English, French, German and other languages.

Other preparatory publications, the executive committee said, will be a 250-page report on progress and activities since the second general assembly was held at Evanston, Ill., in 1954, and a 300-page "thought starter" for future policy and action.

Asian churches will cooperate in a plan for assembly participants to visit major centers in their respective countries after the New Delhi sessions. This will be part of a general pro-

gram aimed at strengthening East-West Church cooperation and understanding.

The non-voting participants in the assembly will include groups of advisers, special guests, officials of youth organizations, and fraternal delegates from National Christian Councils and other world Christian bodies.

A draft program of the assembly calls for action at the outset on the proposed merger of the World Council of Churches and the International Missionary Council. This will be followed by addresses by W. A. Visser 't Hooft, and Bishop J. E. Lesslie Newbigin, general secretaries, of the two organizations.

Features of the assembly will be morning Bible studies for all the participants, public rallies at which speakers will stress the importance of public as well as private Christian witness, discussions of the ecumenical movement from the viewpoint of the layman, and worship services according to many traditions that will be worked out in close collaboration with Indian Churches.

There also will be discussions of the World Council and Christian unity, the Christian impact on international political, economic and social scenes, the Bible and the Churches, the theological aspects of missionary and evangelical work, and the activities of the division of interchurch aid and service to refugees.

It was announced that details of the assembly program are subject to final review when the executive committee holds its next meeting at St. Andrews, Scotland, in August.

Increasing contacts with Roman Catholic experts to dis-

cuss problems of Christian unity were noted in reports at the closing sessions of the meeting.

The committee meanwhile outlined steps for improved relations with the Russian Orthodox Church and other Christian bodies in the Soviet Union. Among the steps endorsed were studies on how the Council and the Russian Churches can join in cooperative efforts calculated to increase friendship and understanding, and arrangements whereby young Christian students in Russia may be brought to the Ecumenical Institute at Bossey, near Geneva.

In an interview subsequently with newsmen, W. A. Visser 't Hooft, general secretary, strongly endorsed the meetings with Catholic experts for unity talks.

"I am personally convinced," he said, "that it is good to have these informal relations. We need a great deal of frank speech on questions where we do not see eye to eye, for example, on religious liberty. We want to discuss these matters with Roman Catholics, but it is better to do so in small groups rather than in some sort of great public debate."

Pope Closes Door

Meanwhile any lingering hope that Pope John's call for an ecumenical council could mean free discussion on unity with Protestant and Orthodox Churches ended with a statement from the Vatican on February 15th.

The statement declared that the Pope feels that "nothing would be accomplished by the discussions and debates which some persons are proposing."

"If the separated brothers wish to do something concrete about the desire for unity, which is something we all share, we can say to them with keen affection: 'this is your

house; this is the house of those who bear the sign of Christ'", the statement said.

The reference was to the Roman Catholic Church.

ARCHBISHOP BACKS SUNDAY SPORTS

★ Archbishop Hugh R. Gough of Australia warned Church members against condemning Sunday sports.

Writing in his diocesan Newsletter, he declared that the Church had no right to lay down rules for those who were not members.

Extremist attitudes on Sunday games, he pointed out, could be responsible for driving young people away from the Church "because they could say, with some truth, that there was little difference for them in going for a walk and in playing a game of golf."

"Instead of harsh, negative condemnation, we should demonstrate a better way, and prove by our example that to spend Sunday in worship and rest means joy and efficiency," the Archbishop said. Christians, he added, should boldly declare to the world that one of the fundamental secrets of happiness is "a Sunday well spent."

Archbishop Gough urged Christians to attend church at least twice each Sunday, and "three times if possible."

"Then if Sunday is spent in corporate worship, in private reading, in acts of kindness and helpfulness to others, in helping in the work of the Church, there will be no time for anything else, and the question of what to do or not to do on Sundays will not as a rule arise."

HENSHAW TO JOIN BEXLEY FACULTY

★ The Rev. Richard A. Henshaw, rector of Our Saviour, Cincinnati, is to join the faculty of Bexley Hall in the fall as instructor in Old Testament.

MOREHOUSE-BARLOW HOUSES EXHIBIT

★ Morehouse-Barlow, at their New York store at 14 East 41st Street, is exhibiting religious sculpture from February 23 through March 4. The National Sculpture Society is presenting the exhibition, which includes the work of Pietro Montana, Robert Bros, Jean De Marco, Gleb Derujinsky, Louis Feron, Vincent Glinsky, Joseph Kiselewski, Moissaye Marans, U. A. Ricci, Betti Richard, Frank Eliscu, Carl L. Schmitz and Emilie L. Fiero.

RELIGIOUS GROUPS SCORE MANUAL

★ An air force training manual which instructs enlisted men how to mix drinks for officers parties has drawn sharp protests from religious organizations. The manual also tells soldiers, in training as aides to officers, how to wash an officer's dog, tend potted plants and prepare a grocery list.

BAYNE TO LECTURE AT BEXLEY

★ Bishop Bayne, executive officer of the Anglican Communion, will give the Easter lectures at Bexley Hall, April 28-29. He is to lecture on worship.

FOR LENTEN READING

Teach Me to Pray

by W.E. Sangster



Combining in one book three widely-read booklets by one of the world's great religious leaders: "Teach Us To Pray," "How to Form a Prayer Cell," and "How to Live in Christ." 64 pages, paper bound. 35¢ each, 3 for \$1. Order from

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BISHOP BAYNE RESIDES AT LAMBETH PALACE

★ Bishop Bayne took up residence at Lambeth Palace, London, on February 16th, the first American in history to do so. Explaining his new duties as executive officer of the Anglican Communion, he told reporters his principal responsibilities will be to act as executive officer of the Anglican advisory council on missionary strategy and to exercise general supervision on behalf of the consultative body of the Lambeth Conferences over all matters affecting the welfare of the Anglican Communion.

He told the newsmen with a smile that his job is "not to be bossy," and "if I had an ounce of power, my job would be ruined."

Stressing he had "no power to turn my job into an administrative bureaucracy," he said

the Church's life was built on the idea of responsibility and freedom. National and regional Churches in the Anglican Communion, he stated, cooperate "not because they have to, but because they wish to."

TRINITY RECTOR GIVES TIPS ON RELATIONS

★ Some rules for the laity on clergy-laity relations have been offered by the Rev. John Heuss, rector of Trinity Parish, New York.

● Have respect for all Holy Orders whoever the ordained man may be.

● Don't aspire to call the priest by his first name.

● Look upon him as a spiritual leader first and require him to be that.

● Show him the courtesies that reflect respect for his office.

● Expect him to emphasize religion and to teach.

● Meditate on his good points. Talk him up, not down.

● Don't monopolize him. He is not your private chaplain.

● Don't judge him for his preaching alone.

● Welcome his calls and talk religion with him.

● Pray for him.

THOMAS FRASER ELECTED IN NORTH CAROLINA

★ The Rev. Thomas A. Fraser Jr., rector of St. Paul's, Winston-Salem, N. C., was elected bishop coadjutor of the diocese of North Carolina at a special convention held at Raleigh. He received 46 clerical votes and 32 lay votes on the sixth ballot, with the Rev. Peyton R. Williams, rector of Christ and St. Luke, Norfolk, Va., receiving 34 clerical votes and 31½ lay votes. Necessary to elect required 45 clerical and 32 lay votes.

NO ACCIDENT!

When a parish is vacant, the vestry looks for a priest thoroughly trained to teach and to live the great truths of the Gospel. Such men do not come along by accident. Serious and devout study of the Bible, Church History, Christian Theology, and training in Pastoral Care, to give men knowledge of God's revelation and sympathetic understanding of people's needs — these are the contributions of the seminaries of our Church to every parish.

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.

A Faith For Difficult Days

By Terence J. Finlay

Rector of St. Bartholomew's, New York

I SUPPOSE that anyone who has been brought up beside the sea and loves to travel on the waters of the great deep, has at one time or another been caught in the mid-Atlantic or Pacific in a storm. There you find your ship out of sight of land, out of sight of any other ship, and all about you the seething masses of the ocean; and yet those who travel by sea have little fear for they know that unerringly the ship will ride out the storm and eventually reach harbor. I want you to look at the ship caught in the storm for a moment because it represents a parable. For here is a ship literally in touch with two worlds. In one world is the ship itself, the sea surrounding it, the storms that assail it; but up on the bridge of that ship there is a compass which is affected by the magnetic power of an unseen world. Yet it is just as real, just as true as this visible world which presses in on every side. Because the mariner relies on the compass, and the compass obeys the pull and force and power of this unseen world, the ship rides out the storm and eventually comes safely into harbor.

I am sure you recognize the parable of your life and mine for we live in two worlds—the world about us, material, physical and all too visible. On the other hand there is another world, immaterial, invisible and sometimes all too intangible. We have to realize that the physical world beats upon us, and as Wordsworth told us, the world is too much with us and getting and spending we lay waste our powers. This visible world presses upon us on every side. It says, "Attend to me here." And because we are living with the sense of this visible world pressing upon us, there is always the danger that we lose sight of this other world. Yet it is there. It is a world of ideals, of principles, of truths, of love, of righteousness, of justice, of compassion — intangibles, but I pray God not too intangible for Christian men and women, or for men and women who are striving to find the answer to living in a world in which the tension is almost unbearable.

Man's Inhumanity

WE LOOK about us and we recognize man's inhumanity to man. We see so much that appalls us; tragedy, sorrow and disaster. Some-

times we become depressed and pessimistic. I have talked with people who have had their faith shaken, sometimes shattered, by the pressure of this visible world with all its tragedy, heart-ache and sin. They feel that it is the only world after all, and that this other world is too indistinct and too intangible to really matter, and therefore, this is the only world that matters, and somehow or other they have to come to some understanding with living in this materialistic world. So they try to live without keeping in touch with this unseen world, and somehow or other life loses its flavor and zest, and they become cynical and bitter, and it does something to their whole outlook.

Do you remember the remarkable story which Robert Louis Stevenson gave us—the strange narrative entitled *Dr. Jekyll and Mr. Hyde* in which Dr. Henry Jekyll was an upstanding, fine, God-fearing physician, a man respected and admired by his associates and friends. Yet at the same time this man, who moved about seeking to relieve the suffering of humanity, in the privacy of his own heart was fighting a terrific battle against the tug of this other world or this other self. He tells us in the story that if only the upright doctor could be relieved of the tug of this other man which he feels to possess him, how much simpler life would be; and if the evil in one's nature could go on its way rampant, without remorse, how much happier a man would be in his evil ways. But that is not life. Do you remember what words Stevenson puts into the mouth of Henry Jekyll? He said, "If each, I told myself, could be housed in separate identities life would be relieved of all that was unbearable." And so he sets to work and discovers a potion through which he is able to separate these identities, and he finds that he can live in this lower world, and so becomes another man—Edwin Hyde, dissolute, evil, vicious. There is no relationship between the two men because when he changes from Jekyll into Hyde he shrinks in stature and becomes evil and repulsive in appearance. Yet when he drinks the portion he is able to resume the form of Henry Jekyll, the respected physician. This is only a story and it ends in tragedy because at the end without ever taking the potion Henry Jekyll becomes Hyde

and he realizes that the evil side of his nature has become so strong that it has taken possession of the good and he never knows when he is going to be one or the other, and he commits suicide.

Is this just a far away story which has no bearing on modern life? I read of a young woman, not yet forty, bearing an illustrious name in the theater of this continent—nay, the whole English-speaking world, who finds that she cannot bear the tension of trying to live in two worlds. So she tries a way of escape just as some of us do. I pray not too many of us. She tries alcohol, narcotics, tranquillizers, anything that will help her forget the struggle that goes on because she knows that is not the level on which she should live. Eventually the struggle ceases, and it is a similar struggle to that which goes on to a lesser degree within all of us, and no one of us in the Church can point the finger of scorn at her or at anyone else who faces this problem. We might say, "There but for the grace of God go I."

Another World

I KNOW the material world is with us, but thanks be to God there is another world. You know men and women who will not sell out for financial gain, who still have integrity in their business relationships despite what has been said and what has happened. I know men and women who still believe that marriage vows are sacred and who do not think they are to be lightly broken, who love one another, who are faithful to one another. These people help to keep this nation steadfast. The leaven in the lump. Pray to God that you may be of such integrity, that you may hold such ideals, that you have such trust and faith and love in your home and in your surroundings, that you have touch with this other world.

The reward is found in a peaceful heart. You cannot find that through any means of escape, because you have to come back again and face everyday living, and so we come to feed our faith, a faith that is there for us in these difficult and trying days.

I know not about you, but I find that one of the most heartening things in this rather depressing time is to study the history of mankind. This is not the first time that evil seemed to be in the ascendancy, for how did Christianity begin? In the lovely pastoral country where people dwelt in honesty and truth and had no fear? Those of us who have had the opportun-

ity to see the very fine film, Ben-Hur, realize that Lew Wallace was able in his story to show us the contrast between the beginnings of the religion of Jesus of Nazareth and the power and might of Rome — power of its armed forces, power of its rule and authority in contrast with a young man preaching of another world of love, of forgiveness, of going the second mile, of understanding. If we had looked at that scene without the knowledge of history, we would have said that the chances were all against his teaching ever prevailing. Yet we go to Rome today, we modern pilgrims, and we see the ruins of the Roman forum where these men debated and exulted in their intellect. We walk the streets where Roman legions once marched, but in that same city the religion of that same Jesus of Nazareth flourishes and numbers its followers in the hundreds of thousands, if not millions.

Are we going to stake our faith on the things we see around us? These things we see and handle and touch are important. We know that. They are a part of our life, but do not ever allow yourself to think that this is all the world that matters. There is another world, and Winston Churchill once put it in one of those never-to-be-forgotten phrases, "Never in the field of human conflict was so much owed by so many to so few." Think of that phrase as you remember those early Christians who passed on to us the Gospels, the good news of a living and triumphant Saviour. They lived in two worlds, but they rendered unto Caesar the things which were Caesar's and unto God the things which were God's.

The truth is here for us today, and we are called upon to take our stand remembering the cloud of witnesses with which we are encompassed about. When they had to make a choice between the visible world and the invisible they chose the invisible world of Christ. What about you? What about me?

Pointers for Parsons

By Robert Miller

THERE are parishioners and parishes. There are clergy and clergy. How shall they live together in peace and amity?

A parson sometimes feels that things come at him from every side. There may be a couple 'having trouble.' Well he could give hours to them alone. It would likely take them hours

even to tell him the trouble and even then he would have to listen to what was said and what wasn't said and the way it was and wasn't said. And they would like the least suggestion of sinfulness. Not in them, anyway.

There may be a lady who says, "Don't mind me." Lady, don't you know you mean just the opposite. Woe to the parson who takes you at your word.

There may be a vestryman who says, "Of course I am only one, but . . ." Parson, you've a problem right there.

There may be a family where disaster strikes. That's where the depths of a man are plumbed and woe to the man who has none.

The parish, on its side, suffers much. There are parsons who are bores, parsons who pray with 'expression', parsons who let their voices fall away, parsons who are not on the job. All kinds of parsons, all with failings, big and little. And the parishes bear with them.

Clearly, it is a matter for grace. There was a venerable clergyman who used to say of the young men, "The grace of orders does much." The parish too does much. As I look back on mine I wonder how they put up with me. Somehow, they did, and years later I knew it. It is often like that in the Christian way. The tree bears fruit but the fruit is later than the leaves.

Don Large

Lost In The Shuffle

IT ISN'T often that I see the New York Daily Mirror, because I'm still not convinced that one picture is worth a thousand words. But an abandoned copy lay on the subway seat next to me the other day, and I began idly flipping through it. My attention was soon attracted to an advice-to-the-lovelorn column conducted by a certain "Dear Abby." The first plaint ran something like this:

Dear Abby: Six years ago, when I first married, every evening our dog would bark at me, and my wife would bring me my slippers. Now my wife barks at me, and the dog brings me my slippers. What shall I do?

Troubled

Dear Troubled: What's your problem? You're still getting the same service, aren't you?

Yes, poor Troubled was still getting the same service. And I'm well aware that Dear Abby was probably writing with her tongue in her cheek. But this frothy item is nevertheless a reminder of the fact that we all too easily slide into the heresy which assumes that if the end result is the same, it doesn't much matter how you got there.

The man was still getting his slippers, but something had obviously gone wrong with his marriage. The fact that the 6 p.m. ritual still left him well-shod is irrelevant. The dog had changed for the better, perhaps, but husband and wife had changed for the worse.

Now, life's services are admittedly important to us. We all like our creature comforts, and we're often willing to sacrifice quite a bit to keep them with us, if not to add to them. We also appreciate a bank account, for example, which is not only pleasantly in the black, but which never irritates us by letting itself get overdrawn.

But sometimes the compromises we make for our worldly ease aren't worth the price charged for them. And a financially bankrupt man is often richer than the man with bankrupt ideals. Mr. Hyde may be able to fool Dr. Jekyll, but he can't fool God. Hypocrisy is a drug on the market, but its pharmaceutical properties won't heal anybody of anything. And I never could believe that the wolf in dear old Grandma's clothing really fooled Little Red Riding Hood even for a moment.

I'm thinking, for instance, how easy it is to be so busy in our Father's house that we completely overlook our Father's business. We can lull ourselves with such amounts of good-doing as would put a beehive to shame. We can (and we do) fill our days and nights with services, meetings, lectures, dinners, projects, and uncounted other organizational gatherings.

And all of it is exhaustingly impressive, especially if we can balance our church budget at the same time. All of these manifold activities are most commendable, to be sure. But when are we supposed to find the time to do the things we were ordained to do? So I'm chronically haunted by the fear that—at least as far as our personal lives are concerned — God himself may somehow be lost in the shuffle.

And if that dread event should ever come to pass, we'll find ourselves spiritually in receivership — and then it won't matter who brings us our slippers!

Of Making Many Books There Is No End

By Kenneth R. Forbes

Book Editor

THE Preacher in Ecclesiasties I presume spoke truly of his own day, but had he lived in ours he might well say: "We never had it so good!" The book reviewing business is certainly one job where the multiplicity of books today is keenly realized. There are two seasons of the year when the spate of printed matter from publishers' offices to the reviewer's desk threatens to overwhelm him and I can testify that The Witness book review department is no exception. Even with the help of able and kindly clergy, we cannot review every book, but we do manage to comment on the majority of the good ones. Professor Fred Grant (one time Witness chief editor), Professor Joe Fletcher, Professor James L. Jones and Hugh McCandless are chief among the parsons with specialized knowledge who cheerfully respond to my cries for help in the flood.

Reviews are carried in newspapers and magazines chiefly as a service to readers. But there is — or ought to be — a close relationship between book reviews and publishers' advertisements of their books and with most of the publishers with whom we do business there is a clear understanding of the good sense of such a relationship. A review in itself is an ad (even when it pans the book, as it sometimes does) and at no expense to the publisher, — except what it cost him to produce the book and mail it to the book editor. But he cooperates with The Witness when he buys space for an ad which plugs one or more of his books which has been, or will shortly be, reviewed. So the review gives effectiveness to the ad and the cost of the ad helps The Witness to keep afloat. Such is the simple cooperative relationship between publishers and magazines. And yet we occasionally find a publisher who completely misunderstands it and considers a request for an ad as a species of hold-up game, having no connection with book reviews. But his books come to us in a flood, all through the year. The Witness has been reviewing this company's books for forty years and has yet to receive an order for space in our advertising pages.

IN THE past two years there has been a striking increase in books of prayers and meditations, some good and some not so good.

Of those which have come to my desk, I recall four which are superlatively good because they are a happy combination of the devout and the practical. Harry Emerson Fosdick's "A Book Of Public Prayers" has no liturgical aura about it, but each of the rather long prayers is profoundly spiritual and emotionally gripping. It was reviewed in our issue of October 8, 1959. Our Presiding Bishop is responsible for a booklet of sixty-four pages called "The Way Of Renewal," a collection of meditations for the forty days of Lent and consists of meditations by masters of the spiritual life from the 4th to the 20th century which were gathered together by Bishop Lichtenberger when he was Dean of the Cathedral in Newark, New Jersey. More than any recent book of this sort that I can recall, you will find Christian mysticism represented here at its best. It was reviewed in the issue of February 11th. The brilliant Ronald Knox has a beautiful and striking book called "Lightning Meditations" which was reviewed November 12th, 1959. The fourth of this quartet of especially valuable books of prayers and meditations is a modest volume of selections to be used in connection with the Holy Communion, chosen by Massey H. Shepherd, Jr., one of our Church's outstanding liturgiologists.

The following fairly recent books I mention by title because I believe them to be of exceptional value and of absorbing interest. It will repay anyone to get a copy of each of them somewhere and read it. "The Awakening Of The Soul", by William Ralph Inge, Morehouse, \$1.00. (This is a first printing, posthumously, of manuscripts written at various times but never published.) "The Manner Of The Resurrection", by Leslie D. Weatherhead, Abingdon Press, \$1.00. "The Imitation Of Christ", by Thomas A. Kempis, a beautifully simple and impressive complete translation by Ronald Knox, Sheed & Ward, \$2.50. "Nixon And Rockefeller", by Stewart Alsop, Doubleday, \$3.95. "Population Explosion And Christian Responsibility", by Richard M. Fagley, Oxford Press, \$4.25. "Historic Reality Of Christian Culture", by Christopher Dawson, Harpers, \$3.00.

I want to take this occasion — when such a generous portion of The Witness is given over

to the subject of books — to suggest to our readers a way in which they can help the book editor to make this department of more vital interest and value to the average reader. When you read a review, look at it critically, as the reviewer has to do when he reads the book itself, and send your criticism in to *The Witness*. Don't fear that you will hurt our feelings! We are fairly thick-skinned!

Another practical way to help *The Witness* when you go to buy a copy of one or more books it has reviewed is to say that your interest in it came from reading a *Witness* review.

Birth Control

OF THE last two books mentioned above, — which I suggested were well worth owning — I venture to describe at some length, hoping that some of you may send us your criticisms. I believe that the test of any review, long or short, is whether it causes the reader to wish he might read the book himself. First, then, — “Population Explosion And Christian Responsibility”. The author is thoroughly competent to discuss his subject. A minister of the Congregational Christian Church, he has specialized in the churches' concern in international affairs and is executive secretary of the commission of the Churches on international affairs of the World Council of Churches. The book's title fails to make clear what a touchy subject the author is really tackling, — which is birth control. “Population Explosion” is, of course, a very real problem, especially for the underdeveloped countries, and he deals with it convincingly, describing the danger of inadequate food supply for fast mounting birth rates. Old Malthus pointed out the same thing in the 18th century. The book's first five chapters consider the possible solution of the problem by large scale migrations and in the increase of arable lands, which is already being attempted in Russia and China.

The remainder of the author's fascinating chapters is devoted to what he considers is the only method of solving the problem of “population explosion” which is adequate, i.e., planned parenthood, commonly called birth control. The attitude of world religions, past and present, to this method is described fairly and in interesting detail. The fact of the opposed beliefs of the Roman Catholic Church with most of today's Protestantism is frankly faced and it is admitted that the prospect of wide-spread birth control in the near future is not good. The author's des-

cription of the various ways of birth prevention is perhaps open to valid criticism and might even embarrass him seriously in certain quarters where information about birth control methods is illegal. It is, on the whole, a good book, with a fairly argued thesis and could be profitably read by adult Episcopalians, — and others.

“The Historic Reality Of Christian Culture”, by Christopher Dawson, is the first book in the publisher's planned series of volumes to be known as “Religious Perspectives”. The announced roll of future authors looks like a roll of honor of famous theologians and philosophers. The editor of the series has written an introduction in which her vocabulary and style seems especially designed to prevent any comprehension of what it means, but when the reader turns to the text of the book itself it is a refreshing experience to read the charming, lucid English prose with which the author expresses his religious themes. He is meticulous in defining his terms and so begins his book by making crystal clear what he means by “civilization”, by “culture,” by “Christian culture” and by “religion”. The main thesis of his stimulating essay is that the world of this period has become alienated from the realities of the spirit and that the amazing growth of material science has long since become the measuring rod for declaring what is real and worthwhile; that Christian culture, or culture of any religious genus, is fighting a rear-guard action to survive, but that this crisis, like many another in earlier eras, can be surmounted by a religion, however discredited in the popular mind, that is based upon the supreme fact of the Incarnation — God's permanent entry into our world, mighty to reverse the course of history when it persists in flouting his will, — as he has done repeatedly in all past eras.

In short, the Christian religion and the Christian culture it has created around it is a culture of hope which steadily proclaims that “all things shall work together for good to them that love God”. The author leaves it at that, but the Christian reader finds himself ready to gird up his loins for the inevitable conflict with a secularized world, armed with the weapons which the author has so eloquently described as “a way to the renewal of human life”.

Therefore, gentle reader, get yourself a copy of this inspiring book and find there your ample material for the criticism you will send to *The Witness* of the above review!

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

Who Is My Neighbor? Esther Pike,
Editor. Seabury Press. \$3.50

This influential, quick-witted, unselfish editor has succeeded in producing a symposium of enlightenment, charm and challenge. Mrs. Pike was invited by the publisher to write a book herself on Christian social action with "Who Is My Neighbor" as her text. Instead of accepting, she proceeded to gather together fourteen men and women, each of whom was a superlative, full-time neighbor in his special field.

The result is a collection of essays by religious specialists in one area or another of Christian service. If in no other way, they are all unusual people who can not simply perform their tasks successfully, but can describe them to us with convincing eloquence. Some of the fourteen great "neighbors" are familiar to everyone, like Michael Scott, Frank Laubach, Gordon Seagrave,—famous Burma surgeon—and Dorothy Day. They have had lots of publicity and a good press. Others we are not so familiar with, but by the time we finish reading this book, we will know them and their work, wish we had jobs like theirs and be thankful to Mrs. Pike for bringing us all together.

On these modern Jerusalem—Jericho roads where the neighbors work there are the socially and physically handicapped, the neglected in the cities' "skid rows", the alcoholics, the refugees, the illiterate, — and so on. The reader will meet them all and others as he pores over this book.

Saints Who Made History by Maisie Ward. Sheed & Ward. \$4.50

This is a book that should be in the library or on the desk of men and women who are hungry for facts in the history of their world. The older generation can remember, as the author of this book does, how the study of history in their school days bored them to tears because it failed to deal with the great realities of their own era, which was full of good and bad people and events, out of which all civilizations are created.

The author has avoided this blunder of so many historians in the modest task she has undertaken of telling the life stories of certain Christian saints who have actually

made history. Deliberately recording and even stressing their sins — often pretty bad ones — she has succeeded in showing us a group of very human men, alike in their devotion to their Master and his Church, but unlike in nearly every other way. Each one dominated his time and so actually made history. The stories of Athanasius, John Chrysostom, Ambrose, Augustine and Patrick are perhaps the most vivid and appealing of the whole gallery of saints to the average reader.

Rebellious Prophet: A Life Of Nicolai Berdyaev by Donald A. Lowrie. Harpers. \$6.00

There is growing American interest in the condition of the Russian Church and, in general, to any evidence of articulate opposition to the Communist regime during the course of its rise to power. In this area Nicolai Berdyaev stands as a leading figure.

Donald Lowrie has produced a well-written biography of an important man against the background of an interesting period in modern history. His insights into the turbulent intellectual and political life of Russia from the 1890's through the Revolution are fascinating in themselves, and the book is full of glimpses of significant people and events. The course of Berdyaev's "conversion" to Christianity is carefully set in its historical context.

Berdyaev was a serious thinker and a compulsive writer on a variety of topics, and the selections included from his works and letters are effectively used throughout the book. The biography is detailed and has been written by one sincerely devoted to his subject, but the famous difficulties of Berdyaev's personality are not glossed over.

The title is an apt one; Lowrie traces in detail the life-long sense of destiny and apartness which conditioned Berdyaev's thought. His basic concern was with the freedom of the individual, a freedom to realize the potential creativity in manhood which is the true reflection of the image of God the Creator. Always intellectually restless and often explosive, Berdyaev could not long be satisfied with the limitations of Marxist idealism and his movement towards "philosophical Christianity"

is seen as an almost inevitable process.

This is a book which deserves a wide reading and it may serve as a profitable springboard for the reading of Berdyaev's own writings which are now being reissued and discussed.

— Richard M. Louis

The Liturgical Renewal of the Church. Edited by Massey Shepherd for The Associated Parishes. Oxford. \$3.25

This small volume contains the text of addresses delivered at a liturgical conference held in Madison, Wisconsin, in May, 1958. The contributors include five Episcopalians and one Lutheran, and the book is described as "the first attempt to give a comprehensive treatment of the thought and activity of the contemporary Liturgical Movement in the United States, inclusive of Protestantism as well as of Roman Catholicism."

In the addresses Canon Wedel considers the theology of the liturgical renewal; Dr. Shepherd presents a brief account of its history; The Rev. Arthur Carl Piepkorn, of Concordia Seminary, deals with the Protestant worship revival with special attention to Lutheran developments; Bishop Lichtenberger raises some of the social implications of the renewal; John O. Patterson of Kent School treats of its pastoral application. In conclusion, the text of a sermon delivered by Professor William Nes of Seabury-Western is included, entitled: *The Word for Ascensiontide*, in which season the symposium was held.

In a sense the book represents a progress report, a making public of the developments and ideas and of the rationale behind liturgical renewal. It may present no new and startling revelations to the serious students of the liturgy but to anyone it is a resource book of genuine value. Professors Shepherd and Piepkorn in particular point to valuable works on the subject, while the other contributors all pose the challenge of the liturgical movement to the life and worship of the Church.

There is considerable food for thought in these collected essays; perhaps the one which deserves the most careful reflection is that of Dr.

Patterson, who presents several ideas of varying practicality for applying the insights of liturgical renewal to the parish scene.

— Richard M. Louis

A Journey through the Old Testament by M. A. Beek. Harpers. \$3.95

With the recent background of tv scandals and radio payola in the United States, it is interesting to note that M. A. Beek's *A Journey Through the Old Testament* began as a series of broadcasts given presumably in Holland. They were so well received by the general public to whom they were directed that they appeared in book form in 1953. The present English translation is a somewhat reduced version of the original Dutch text. This may account for some omissions such as Deborah and Barak, the temple of Solomon, Hosea, Micah and Deuteronomy. With these notable exceptions the book does cover the whole sweep of Old Testament history from the Creation through Esther with subsequent divisions on "Wisdom" (Job and Ecclesiastes) and The Songs of Israel. The final four sections treat of the formation, transmission and translation of the text.

Although meant as a popular treatment, the book takes biblical criticism for granted, often introducing it abruptly and sometimes gratuitously. On the other hand scholars might wish for further discussion on certain critical points. They may well disagree with some of the conclusions. I find that I have questioned three statements on the first page! The Greek word Genesis does not mean creation. Prophets and Psalmists certainly do make use of the doctrine of creation. It is hardly fair to criticize the biblical author for equating the beginning of the world with the beginning of the Hebrews' national history. The author while doubting Moses' historicity, p.67, seems to accept that of Abraham without question, p. 244. Similarly Ezra is discussed but Nehemiah ignored. His statements are often unguarded and may well misrepresent his viewpoint in the light of his other critical notices. Second Isaiah is cited as Isaiah, p. 75, 165, 193. David's encounter with Goliath is accepted without demur and blurred with the alternate account which sees him as a trained warrior, p. 109. The Book of Jonah is treated as history, p. 162. The Book of Daniel is put at the end of the Babylonian period, p. 190. The author uses the insights from Near East archaeology admirably to enliven his discussion. There are repeated references to the

pertinent Babylonian, Egyptian, Ugaritic and Qumran literature. We do miss any reference to Glueck's discoveries in the Arabah and the Negeb, particularly in the sections on Solomon.

The book however was not written for scholars. It does accomplish the author's double purpose as he sets it forth in his foreword, namely to show how exciting a book the Bible really is and at the same time to point out that it speaks to our times. The format of the book with its 73 brief sections has its advantages for the modern reader who finds it difficult to plow through a long chapter.

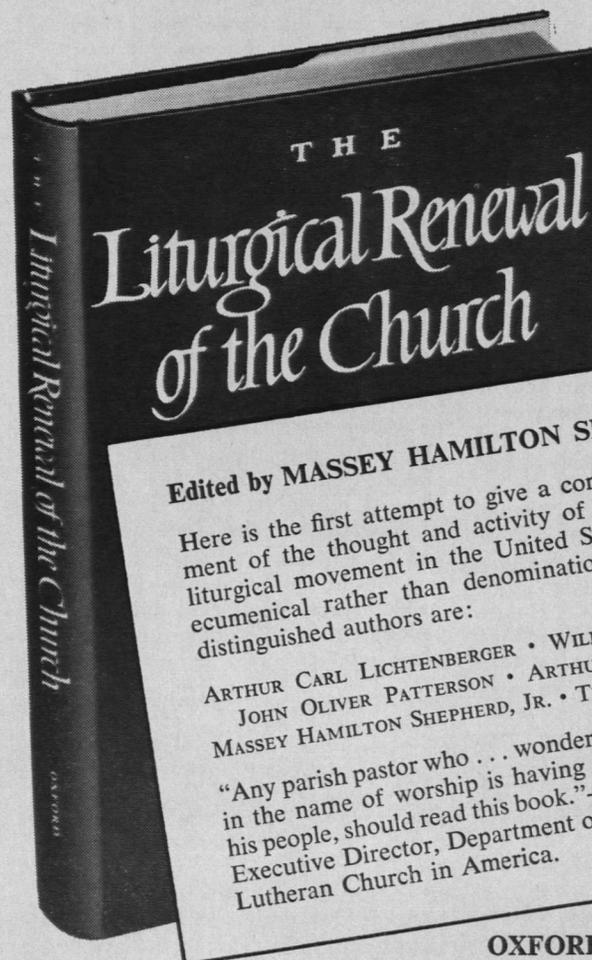
These could well be used as the point of departure for Bible study groups of which there are all too few in the Episcopal Church. The preacher also might well find sermon suggestions in the author's treatment particularly as he weaves together Old and New Testament incidents. So on p. 94, "Both Jephthah and Herod may serve as a warning how silly it is to write blank cheques to fate or to people"; p. 118 "Aithophel appealed to man's reason, and

was therefore bound to lose while Hushai, who played on man's stupidity, was bound to win."

— Cowin C. Roach

Nixon And Rockefeller; A Double Portrait by Stewart Alsop. Doubleday. \$3.95

To those who take their politics seriously — and considering the pressing world problems which will face politicians today and tomorrow, that should mean all of us — this book can be of the greatest practical value. It is that rare genus, — a portrait of two politicians written really objectively by a political commentator of long experience. The author in his foreword reveals his attitude clearly: "I am not, I ought perhaps to state at the outset, a hero worshipper of either man. I admire both Nixon and Rockefeller in some ways, but I do not admire them in all ways and I am not even sure that I shall vote for one or the other of them when given the opportunity". This *Double Portrait* was of course written before the withdrawal of Rockefeller from the nomination race but that in no way



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Edited by MASSEY HAMILTON SHEPHERD, JR.

Here is the first attempt to give a comprehensive treatment of the thought and activity of the contemporary liturgical movement in the United States. The book is ecumenical rather than denominational in scope. The distinguished authors are:

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diminishes the value of the book. Its publisher brings it up to date with this comment on the book's jacket: "Rockefeller Withdrew — but will he be drafted?"

The method of this *Portrait* is simple and logical. The first three chapters give a picture of how each candidate impresses the casual observer; the next chapter describes in vivid detail the three great political crises in Nixon's life, to date,—the accusation in the 1952 campaign that he was the beneficiary of a "secret millionaires' fund", the threat that Eisenhower might drop him from the slate for re-election and the "good will tour" of South America when his physical life was in great danger at Caracas, Venezuela.

The next chapter is devoted to a brilliant and realistic description of the two-sided Rockefeller and his varied political experiences in appointive jobs under three Presidents. The early life of both candidates and how it has affected each of them is given impressive analysis in two sections, followed by The Case Against each one and a final chapter giving the author's guess as to *What Kind of President* Nixon or Rockefeller would make if elected today.

A fascinating book and a fair and discriminating job of sizing up two outstanding politicians, one of whom is not unlikely to be the next president of the United States.

Power To Save by Frederick M. Morris. Seabury Press. \$1.25

The Dark Road To Triumph by Clayton E. Williams. Crowell. \$2.75

Before ever Septuagesima comes to remind us of the near approach of Lent, there is certain to appear each year a new crop of books and pamphlets on the *Seven Last Words of Christ*. It is well that this is so, for our parish clergy, busy with the manifold chores that consume their time and strength, need suggestions and inspiration for their own preaching of the Three Hours. These two books will be good for any of them. Dr. Morris's is very short (62 pages), has suitable prayers at the conclusion of each chapter and makes his one key thought evident and impressive in each of the meditations, — the power to save men from blindness and sin and save them for the life of peace and joy in the fellowship of his saints.

Dr. Williams' book is quite different. It is much longer and treats the whole of Holy Week and Easter as one scene, like separate acts in

one tragic, triumphant drama. The author is a famous preacher and reaches an international audience from his pulpit in the American Church in Paris. These particular Holy Week and Good Friday meditations were first given at Good Friday union services in our Pro-Cathedral of the Holy Trinity in Paris. Two books which will help the clergy, —and through them the lay worshippers in many parishes.

The Religious Orders In England (Vol. 3. *The Tudor Age*) by Dom David Knowles. Cambridge. \$10.00

This is the last volume of a series on *The Religious Orders*, of which volumes 1 and 2 were published in 1948 and 1955. It is an enduring monument to English historical scholarship. It covers the period in English Church history of the five Tudor sovereigns and during that period the author delves into everything that is relevant to the state and to the problems of the religious orders in England. Of course the facts of overwhelming interest are the complicated and long-drawn-out suppression and dissolution of the monasteries. The causes lie many years back in history and many of them center in Europe and are not even superficially accounted for by the life and matrimonial struggles of Henry VIII.

The entire history, dramatic and tangled to the last degree, is a tribute to the militant moral quality of the author, Dom David Knowles, who holds a firm, objective scale and records and interprets history as his researches and their resulting facts demand, not as his personal sympathies cry out for. The perfect instance of this is his remarkable profile of Erasmus. In just 16 pages he shows us Erasmus, as it were in the flesh, refusing to judge him or classify him in the frame of reference of his subject, the monastic life of England in the Tudor age.

A rare book and an illuminating one, even more so than its two predecessors, Volumes 1 and 2 of the trilogy, *The Religious Orders In England*.

The Apocrypha. Standard Revised Version. Thomas Nelson. \$2.50

This latest authoritative revision of the text of the King James Version of the Apocrypha was undertaken by the National Council of the Churches of Christ in the U.S.A., in response to the request of the General Convention of the Episcopal Church in 1952. The work was done by a large committee of Biblical scholars and linguists, including Pro-



New
Books
For
Lent

THE LAST HOURS OF JESUS

by Ralph Gorman, C. P.

A carefully detailed, step-by-step account of the hours from the Last Supper to the burial of Christ. Father Gorman's knowledge of the Holy Land and its archaeology enable him to give a really clear idea of each happening. A great aid to devotion. \$3.95

SAINTS WHO MADE HISTORY

by Maisie Ward

On the great men who shaped the early Christian Church from Polycarp, Clement and Ignatius of Antioch to St. Leo the Great. An excellent picture of the rapid spread and development of Christianity before the fall of Rome. \$4.50

THE IMITATION OF CHRIST

Translated by Ronald Knox and Michael Oakley

Msgr. Knox, knowing he would not live to finish his translation of the *Imitation*, gave it to another great translator to complete. The result is a really beautiful modern English version. \$2.50

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fessor Frederick C. Grant, former editor of *The Witness*.

To interested students and readers of the Apocrypha, special value will be found in the preface of this edition which describes in detail the principles on which the committee worked and the immense labor and time which it gave to the undertaking. The type and format of the edition is admirable. Another edition is also published and available in which the Apocrypha appears as part of the whole Bible as revised by the National Council.

This will be especially useful to clergy of the Episcopal Church who follow, day by day, the lectionary of the Church which contains selections of the Apocrypha.

Man's Great Future by Erwin D. Canham, Editor. Longmans, Green. \$4.00

This is a skillfully condensed version of many articles published in the 50th anniversary edition of *The Christian Science Monitor*. It describes — as its sub-title proclaims — "the magnificence and danger of an awakening world". For the most part it is an optimistic picture of the still uncertain future of a world struggling with problems involving the basic ideas of freedom, security and global authority. Agreeing or disagreeing with the authors' picture, it is a refreshing exercise to read these suggestive and challenging chapters.

A Book of Everyday Prayers by William Barclay. Harpers. \$2.50

This versatile Scotsman, Dr. Barclay, whose scripture commentaries have long been famous for their keen interpretations based on Biblical scholarship, has now produced a book of prayers, plus a Bible reading, for each day of the month and for festival days like Easter and Christmas. His introductory essay is sound elementary teaching about the meaning, purpose and methods of prayer. One misses, however, the mystic's approach to prayer which is a few grades higher in the school of life. Supplementing this excellent volume of Dr. Barclay with Evelyn Underhill's *Abba* (less than 100 pages) or Friederick von Hugel's *The Life of Prayer* would be spiritually profitable for any of us.

3 6 5 *Windows* by Halford Luccock. Abingdon. \$2.00

Everything Halford Luccock sets his hand to bears his distinct *imprimatur* to such a delightful extent that he who runs and reads is sure to find his attention fixed on some intellectual or spiritual challenge which must be met, — *pronto*. All

(Continued on Page Eighteen)



The Harper Book for Lent 1960 Thanks Be To God

By ROBERT N. RODENMAYER
Pacific School of Religion

"An immensely illuminating book showing how the gratitude expressed in the General Thanksgiving is central to Christian experience. With a quietly sure touch he illustrates his points by references equally to the Bible and to everyday human experience. This luminous little book is an invitation to accept with thanks the forgiveness and joy that lie at the heart of the Christian faith . . . I recommend it highly for reading during Lent — or any other time." — CHAD WALSH. \$2.50

A Book of Everyday Prayers

By WILLIAM BARCLAY



Simply written yet eloquent prayers for morning and evening for an entire month and for special days and occasions.

"A thoughtful and sensible guide to this profoundly important side of the Christian life." — *Times* (London) *Literary Supplement*.

"A magnificent combination of lucidity and depth." — *British Weekly*. Ribbon marker, full cloth binding, stained top. \$2.50



*A stirring biography of a great
Christian philosopher*

Rebellious Prophet A Life of Nicolai Berdyaev

By DONALD A. LOWRIE

Here, the life and times of a major creative thinker are brought to vivid life. Berdyaev was a member of the Russian aristocracy who sympathized with the revolutionary ideal; an exile to Siberia under the Czars; one of the first and most trenchant critics of Marxism; a powerful interpreter of the events and challenges of the 20th century to modern man. Donald A. Lowrie has written a magnificent study of a man who "holds the key to a spiritual and religious unity of mankind." — F. H. HEINEMANN in *Existentialism and the Modern Predicament*. 8 pages of photographs. \$6.00

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Professor of Theology and Ethics, The Divinity School in Philadelphia



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Here is help for clergymen in an area too often neglected or viewed with dread. Dr. Hopkin gives both perspective and methods in a constructive book of practical value. **\$2.95**

The Bible Speaks

by **Robert Davidson**

A guide to the thought of the Bible, and to an understanding of its major themes. The author lets the Bible speak for itself in such a way that its meaning and purpose become clear. **\$3.95**

The Dark Road to Triumph

by **Clayton E. Williams**

Foreword by Ralph W. Sockman
Gripping sermons for Holy Week. "This is my number one recommendation for Lenten reading." — *Gerald Kennedy*
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**SEMINARY TEACHERS
HOLD CONFERENCE**

★ A meeting of music teachers at theological seminaries was held at Virginia Seminary, with all of the schools represented. They are organized as the Conference of Episcopal Seminary Music Faculty, for the purpose of giving members an opportunity to swap ideas. They discussed the place of music in their schools; the new children's hymnal; Anglican chant; the organ in the small church.

Future projects include a possible meeting with the music commission; possible revisions of the choral service and plain-song psalter and the instructions for chanting in the hymnal.

**NORTH INDIA MERGER
PLAN ADVANCES**

★ The Church of India, Burma, Pakistan and Ceylon

adopted a resolution, at a meeting of its general council in Calcutta, giving general approval to the plan of Church union in North India and Pakistan.

Merging under the plan, besides the Anglican Church, are the United Church of Northern India, the Methodist Church in Southern Asia, the Methodist Church (British and Australian conferences), the congregations associated with Baptist missionary societies in India and Pakistan, the Church of the Brethren and the Disciples of Christ.

Governing bodies of all groups have given the merger their "general approval," with the exception of the Methodist Church in Southern Asia.

*** ADDRESS CHANGE ***

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The Task Before Us

By J. L. Hromadka

*Dean of the Comenius Faculty, Prague, and a
President of the World Council of Churches*

I HAVE again and again found an atmosphere of a certain self-righteousness in the highest bodies of ecumenical Christendom. It is not to be taken for granted that we are Christians. We have clearly discovered this in our situation. It is not to be taken for granted both in the inward and in the outward sense. But it seems to me that many of our dear brethren in the West take this for granted. And that they incline to regard the fact that it is taken for granted in western societies to belong to a Church, as something positive for Christendom or for society, although a terrible temptation and danger is involved in this.

The other point which I should like to emphasize is this. The assumption is ever again made that we Christians in this Eastern sphere, if we are really believing Christians, will automatically undermine our society, that it is somehow a part of our Christian being to weaken and undermine the new society. In proof of this I may mention my experience, that I lost the respect and confidence of many of my brethren in the ecumenical movement in the moment in which they saw that I regarded my work in the new socialistic society in a very serious and positive way and that in my opinion it was a part of the prophetic ministry to say not always a "No" but for once also a "Yes".

Only if I say "Yes" am I able really to struggle with all the difficulties, infirmities and sins of our society. It is sometimes a terribly difficult work which we have to do in our countries. We are aware of our dangers. But our dangers are of another kind than our brethren in the West mostly imagine. They have often no idea of our real situation, they do not know where our dangers lie, they measure us according to their standards and are not able to put themselves in our place, to understand our work and our hearts. This is why we have started this work of ours, for world peace, in order to invite our brethren from the West with open arms: come to us and help us — for we are in need of the Western Christendom too, we need their intercession.

Many people think that freedom exists only in the West and from this point of view they speak

of the unfree world. But is this true? When Africans or Asians come to us they feel free, and when they come to the Western countries, they feel unfree. Where is the standard? Where is the norm of what is freedom and right?

Let us come together for a dialogue. Without this dialogue we cannot move forward. Of course, this is not easy. I do not know how deeply all of us live under the burden of tradition. But we must speak together. We want to have you with us as ambassadors of good-will, you brethren of the West, that you may help us to smooth the way at least. Perhaps nothing more. The task is tremendously difficult.

On Keeping Lent

By Philip H. Steinmetz

RUNNING a race takes training. That means doing things which make for greater strength and skill even though they crowd out much which normally you would consider very desirable and good.

Being a Christian involves the same procedure. There is much patient enduring of suffering, making of really generous gifts, devotional reading of the Bible, quiet thinking and fervent prayer needed as we grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

Lent is the time we go into spiritual training. We deliberately set out to do a certain minimum of spiritual exercise, knowing that it will push something from our crowded lives and gladly "giving up" whatever can't get done. Make your plans definite and stick to them as you live through the forty days before Easter.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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100 copies for \$4.00

THE WITNESS

Tunkhannock

—

Pennsylvania

BOOKS...

(Continued from Page Fifteen)

this is happily true of this latest book which consists of two minutes of intense thought daily for one year. It appeared originally in the magazine, *Christian Herald*, some of whose subscribers may recognize old friends and be happy to meet them again between the covers of a book.

Philosophy For A Time of Crisis
Edited by Adrienne Koch. E. P. Dutton. \$5.95

This substantial book is a symposium of the utmost value for thinking citizens today who realize that the time in which we live is critical, but are not quite sure of the nature of the present crisis nor of how it may be resolved. The challenge of the crisis is both to our political and economic leaders and to our topnotch philosophers. The present book is the philosophers' answer to the challenge. The editor has chosen excerpts from fifteen living philosophers' writings to show the reader what mature thinking in a time of crisis actually is.

The chosen fifteen are fairly representative of today's best philosophy. Religious philosophers are represented by Buber, Maritain, Reinhold Niebuhr and Sarvepalli Radhakrishnan. Sartre and Karl Jaspers present the existentialist thinkers viewpoint. Einstein, Bertrand Russell and Arnold Toynbee are *sui generis*.

The editor introduces each contributor with brief and enlightening comment. Her own four chapters of interpretation are not particularly illuminating. The symposium contributors speak for themselves in a

way to stimulate independent thinking and with small need for interpretation.

Treasury of Evangelical Sermons
compiled by Andrew Blackwood. Harpers. \$5.95

Books of sermons and of instructions how to make sermons have appeared in surprisingly large numbers and apparently are having a good welcome by the buying public. Anthologies of sermons always have the handicap of a diluted version of the spoken word. It is a rare volume that makes an impact equal to the original sermon. One recalls Phillips Brooks: "Preaching is the bringing of truth through personality." And the cold print too often obscures personality and so misses much of the truth.

The present volume is edited by a well known scholar who was professor of homiletics at Princeton Seminary for twenty years. He has chosen to make the book definitely selective with Evangelical sermons only included, — which means that the reader will find here numerous sermons by "fundamentalist" preachers, — with clear examples of the preachers' general theological beliefs.

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