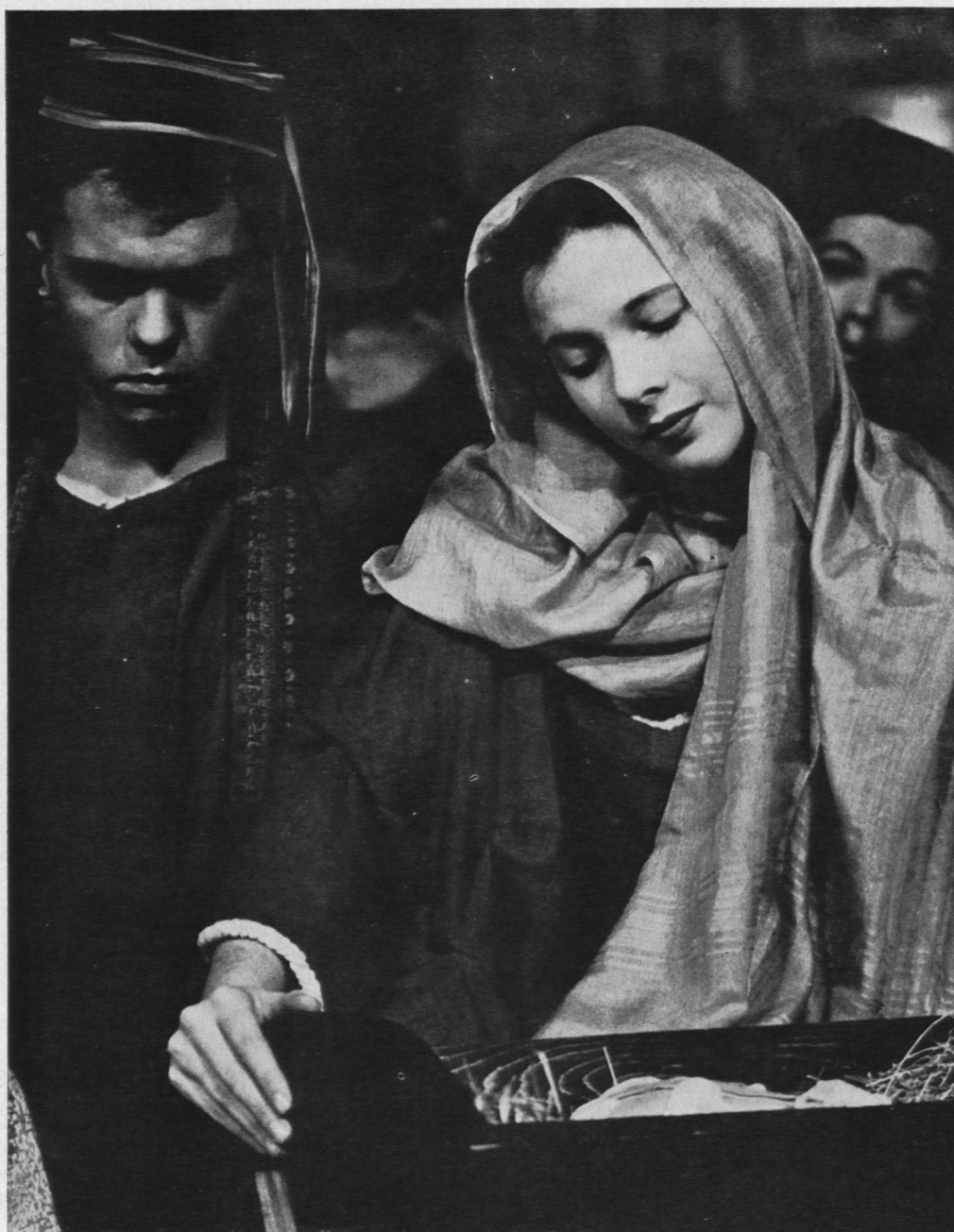


The **+** WITNESS

DECEMBER 21, 1961

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



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

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

**First Plan for Christian Unity
Adopted by World Council**

★ The first detailed statement on a plan for Christian unity to be adopted by a World Council of Churches assembly stresses interlocking of worship and witness rather than a single ecclesiastical organization.

In its "letter" to all member Churches, the assembly said "unity does not imply simple uniformity of organization, rite or expression."

It proposed instead a system of interlocking communities on the local, national and international level with mutual recognition of members and ministers and joint participation in the Lord's Supper.

Such a unity, the letter warned, "will involve nothing less than a death and rebirth of many forms of Church life as we have known them. We believe that nothing less costly can finally suffice."

As adopted by the assembly, the letter followed closely, and in some cases used the same wording, as a statement on unity adopted by the commission on faith and order at St. Andrews, Scotland, in 1960.

The letter acknowledged that churchmen "are not yet of a common mind" on "the means of achieving the goals we have described."

It gave, however, the following definition of the kind of

unity the World Council hopes for:

"The unity which is both God's will and his gift to his Church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into him, holding the one apostolic faith, preaching the one gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all.

"And which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church."

The letter declared that "our brethren in Christ are given to us, not chosen by us."

"In some things," it continued, "our convictions do not yet permit us to act together; but let us everywhere find out the things which we can do together now; and faithfully do them, praying and working always for that fuller unity which Christ wills for his Church."

The letter said that Christians must "go together in the way of Christian unity."

"We need for this purpose every member of the Christian family, of Eastern and Western

tradition, ancient Churches and younger Churches, men and women, young and old, of every race and nation."

**WOMEN MAY GET
MORE JOBS**

★ A proposal that the World Council encourage wider use of women as ministers was withdrawn from the assembly after it ran into strong opposition.

The recommendation had been made by Commissioner Norman Marshall of the Salvation Army in the United States during an assembly discussion of a report from the department of cooperation of men and women in the Church, family and society.

He withdrew the suggestion after several delegates warned that the approval of such a statement would cause deep divisions within the WCC.

Instead the assembly accepted another proposal that its member Protestant, Anglican and Orthodox communions consider opening up lay offices and policy-making boards to women.

Among those against Commissioner Marshall's proposal on women ministers was Archimandrite Pitirim of the Russian Orthodox Church. He noted that the Orthodox conception of the sacramental nature of the priesthood excludes the ordination of women.

Also voicing opposition were Miss Christian Howard of the Church of England, and Anglican Archbishop Frank Woods of Melbourne, Australia.

Assembly Hears Prime Minister Urge End of Cold War

★ Prime Minister Nehru of India told delegates to the assembly of the World Council that international problems should be approached "in a friendly spirit rather than in the spirit of the cold war."

He warned that peace cannot be achieved by "creating more and more cold war psychosis."

The Indian statesman, who is an agnostic, received standing ovations from the assembly before and after his speech.

"Apart from the problems themselves — their merits and demerits — what has troubled many of us here has been the cold war approach to these problems," Mr. Nehru said.

"We have taken steps to protect our country or whatever we consider right and important," he said. "Nevertheless, there seems to be no reason why, in trying to protect them, we should be offensive to each other and use language which infuriates each other."

Mr. Nehru defined the cold war as "mainly the use of language or writing which is annoying or infuriating to the other party. If we seek peace we must adopt in some measure the ways of peace . . ."

The Indian leader stressed that this "should not mean and cannot mean giving up any vital thing people consider important, but it does mean putting forward even that vital matter in a peaceful way."

"I have learned what you give others you get in return," he said. "If you give a friendly approach, you get some kind of friendly return."

Mr. Nehru drew laughter from the assembly when he contrasted "men of religion" or "saints" with politicians. Men of religion "stick to the truth as

they see it," and saints become martyrs because of their convictions, he said.

"But politicians — however great they may be — are not normally martyrs . . . they are constantly inclined to compromise," he said.

Mr. Nehru said it is difficult for leaders chosen by democratic societies to express their own frank opinions about the problems of the time. The alternative, he observed, is "to reflect merely the opinion of the masses."

The Prime Minister commended the Council for bringing religious insights to bear on current international problems.

He expressed confidence that what the assembly had to say about these problems will "exercise influence over large numbers of the people of the world."

Franklin Clark Fry, the chairman of the central committee, told Mr. Nehru of the assembly's gratitude for the hospitality and cooperation of the Indian government.

APPEAL TO GOVERNMENTS FOR PEACE

★ The report of the section on service of the WCC assembly was published in these pages last week. It was adopted at the close virtually as presented for the section by President Nathan M. Pusey of Harvard, a delegate of the Episcopal Church.

All governments are urged to

Presiding Bishop's Christmas Message

Above all else, Christmas means that God is at hand. He is with us. Christmas is not simply one day out of three hundred and sixty-five. It is true, of course, that the day after Christmas we all go back to work, some weary and heavy-hearted. We read the statistics of the dead and injured on our highways; we are aware again, after a brief respite, of how precarious the world's peace is; we glance anxiously up at the sky to see what new thing is circling there. The tree begins to droop, the wreaths to fade. It will be a long time until December twenty-fifth comes again. But once we have made room for Christ in our lives, the fact of Christmas is with us every day — the fact that God so loves the world that He comes into it. And having come, He does not go away.

This is what Christmas means to Christians. Jesus of Nazareth, a first-century man who lived in Palestine, was, nevertheless, "God of God . . . Who for us men and for our salvation . . . was made man."

This is what God did in Christ. When He came, it was not to inaugurate an annual celebration when good will and a spirit of generosity might abound for a time. God came into the world to lead us out of our frustration and helplessness and despair. He comes now, as He came that first Christmas. "He comes, and loves, and saves, and frees us."

Arthur Lichtenberg

PRESIDING BISHOP

"run reasonable risks for peace."

Stressing the need for mutual trust, the assembly said that even an equitable disarmament plan would involve some risks since no inspection system is foolproof and inspection itself might violate national security.

"Those who would break through the vicious circle of suspicion must dare to pioneer," the appeal said.

Calling war "an offense to the nature of man," the statement said the "future of many gen-

erations and the heritage of ages past hang in the balance. Let there be restraint and self-denial in the things which make for war, patience and persistence in seeking to resolve the things which divide, and boldness and courage in grasping the things which make for peace."

The assembly's 900-word appeal declared that "all must renounce the threat of force. This calls for an end to the war of nerves, to pressures on small countries, to the rattling of bombs."

have about fellow American students was also one bearing on America's Churches.

When asked what they liked best about American students, the Africans replied that "friendliness" (38 per cent) was the leading factor. In this category only 1 per cent of more than 1,000 students polled said they were attracted to Americans on campus because of their religious characteristics.

On the other hand, 8 per cent of the Africans felt that Americans students displayed a "lack of moral worth," and were irreligious or materialistic.

The survey disclosed that 2 per cent of the Africans interviewed intended to enter the ministry or Church-related work. The same 2 per cent seemed certain of their careers, that upon returning to Africa they would continue in Church work at least through the following 10 years of their lives. Bulk of the students (36 per cent) said they would work in education for at least the first year, but only 25 per cent felt they would remain in that field after a decade.

According to the survey, the same 2 per cent planning to be ministers were receiving support from Church organizations. In its study of economics, the survey disclosed that of these Church-supported students, 25 per cent got along "very well" financially, 45 per cent lived "fairly well," while 30 per cent received "barely enough to live on."

The survey showed that African students do not get along well with American Negroes, with almost two-thirds (63 per cent) reporting friction between the two groups.

Their biggest problem is lack of funds, their general academic performance is above average, and they admit that their image of America is influenced by the

Survey of African Students Shows Failure of Churches

★ Although a survey of African students in the United States showed that 79 per cent of them were "completely" or "mostly" satisfied with their training, there was much in the report of concern to America's Churches.

The survey, conducted by the institute of international education, revealed that in times of stress, when the African student was beset by social or economic worries, he seldom turned to a clergyman for aid. In only eight per cent of the cases involving a "call for help" by African students did they turn to a clergyman.

The fact that in 25 per cent of the cases the student applied to a foreign student advisor for assistance would seem normal. However, the fact that they turned to U.S. professors (18 per cent), another African (16 per cent), an American family (11 per cent), and an American student (10 per cent) could indicate a lack of contact with American clergymen.

As well might be expected, discrimination because of their color was felt in some degree by

African students. Twenty-two per cent said they had been discriminated against "many times," while 42 per cent felt the color bar "sometimes." Here, again, the Church was a factor.

Although restaurants (49 per cent), social events (44) and housing (32) were the prime areas wherein African students felt they were the victims of discrimination, the American Church also, they claimed, was a factor in their feeling less than welcome.

In citing "specific forms of discrimination" experienced in the United States, 16 per cent (or almost one-sixth) of the Africans reported they had been made to feel, by some parishioners, that they were not wanted in churches. One African student said that a white family in a northern church moved away when he sat next to them at service. Later, on learning he was from Africa (and, inferentially, not an American Negro) the same family invited him to dinner.

A section of the survey devoted to the feeling Africans

experiences they meet during their stay at American colleges.

African students at 44 colleges were interviewed, with Church-related schools represented in the survey.

ADMISSION OF RUSSIANS IS DEFENDED

★ The 150-member United States delegation to the assembly prepared a special statement to American Churches defending the admission of the Russian Orthodox Church.

Drafted to counteract expected objections from some conservative Protestant groups, the statement was signed on behalf of the delegation by Charles C. Parlin of New York, one of the new presidents of the World Council.

Some observers, including the Vatican radio, have warned that the Soviet government will use the Russian Church's membership in the WCC as a platform for political propaganda.

Earlier in the assembly Eugene Carson Blake, chief executive officer of the United Presbyterian Church, drafted a letter to be sent to the members of his denomination in which he said the WCC would have betrayed "its own essentially Christian nature and purpose" if it had not admitted the Russian Church.

The statement signed by Parlin said the Russian Church "in spite of unrelenting government opposition and at times intense pressure and persecution, has maintained Christian worship in its land."

"Persons who have seen their services," the statement continued, "are unanimous in agreeing that the churches are filled, in fact crowded, and that their liturgy and music is moving and of deep spiritual significance."

The members of the World Council, the statement said,

"pray God's blessing on the heroic struggle of the Russian Orthodox Church to propagate the gospel in their land and to restore their country to the status of a Christian state."

Parlin, who visited in Russia several years ago, said there has been a "head-on collision" between the Church and government over whether the U.S.S.R. was to be an atheist or a Christian nation.

"No Russian churchman has given any indication that he was prepared to give or to compromise on this issue," Mr. Parlin said.

VOTE SOLIDARITY WITH SOUTH AFRICA

★ The assembly sent a message to Christians in South Africa expressing solidarity with those who serve and suffer for the elimination of racial discrimination.

"Christians everywhere are involved in the struggle," the message declared. "We pray as the peoples of Africa move into their new day that the Church of Christ will play an ever increasing creative role in promoting understanding, justice, faith, hope and love."

At the same time the assembly endorsed the stand taken by a WCC-sponsored conference at Johannesburg in 1960 which criticized the apartheid policies of the South African government.

A resolution adopted at that conference declared: "No one who believes in Jesus Christ may be excluded from any Church on the grounds of his color or race."

Since that conference the three South African Dutch Reformed Churches, which were among those denominations in the country represented at the consultation, withdrew from the WCC in protest against the anti-discrimination position.

The three Dutch Reformed bodies generally have supported the South African government's racial policies. Seven other denominations in South Africa remain as WCC members.

MESSAGE THE WORK OF COMMITTEE

★ The World Council message, on page seven this week, was adopted at the closing session of the 18-day assembly, November 18-December 6. It was drafted by a committee of fourteen delegates, headed by Kathleen M. Bliss, general secretary of the board of education of the Church of England.

VISSER 't HOOFT TO RETIRE

★ W. A. Visser 't Hooft, general secretary of the WCC since it was founded in 1948, was elected at the New Delhi assembly to a full term which runs to the next assembly to be held in either '67 or '68. However he announced that he will retire in 1965 so his successor will have time to prepare for the next assembly.

WEST GERMANS HIT NIEMOELLER CHOICE

★ Protestants and Roman Catholics in West Germany have expressed misgivings over the election of Martin Niemöller as one of the six presidents of the WCC.

The newspaper of the Christian Democratic Union, which includes both Protestants and Catholics, charged Niemöller with using "the Church to propagate his politically misty and often abstruse ideas", and accused the assembly of electing him "out of a falsely understood regard for the East bloc Churches."

Niemöller has long been opposed to the rearmament policies of the Bonn government and has been a delegate to all of the Christian Peace Conferences held annually in Prague.

MESSAGE OF THE WORLD COUNCIL

THE PRESIDING BISHOP OF THE EPISCOPAL CHURCH AND THE ARCHBISHOPS OF CANTERBURY AND YORK OF THE CHURCH OF ENGLAND HAVE GIVEN PERMISSION FOR IT TO BE READ DURING PUBLIC WORSHIP. IT IS EXPECTED THAT IT WILL BE READ IN WCC MEMBER CHURCHES THROUGHOUT THE WORLD

THE ASSEMBLY OF THE WCC meeting in New Delhi addresses this letter to the member Churches and their congregations. We rejoice and thank God that we experience here a fellowship as deep as before and now wider. New member Churches coming in considerable numbers and strength both from the ancient orthodox tradition of Eastern Christendom and from Africa, Asia, Latin America and other parts of the world visibly demonstrate that Christianity now has a home in every part of the world. In this fellowship we are able to speak and act freely, for we are all partakers together with Christ. Together we have sought to understand our common calling to witness, service and unity.

We are deeply grateful for the prayers of countless Christian people and for the study of our theme "Jesus Christ the Light of the World" by which many of you have shared in our work. Now we return to our Churches to do, with you, the things that have been shown to us here.

All over the world new possibilities of life, freedom and prosperity are being actively, even passionately pursued. In some lands there is disillusionment with the benefits that a technically expert society can produce; and over all there hangs the shadow of vast destruction through war. Nevertheless mankind is not paralyzed by these threats. The momentum of change is not reduced. We Christians share men's eager quest for life, for freedom from poverty, oppression and disease. God is at work in the opening possibilities for mankind in our day. He is at work even when the powers of evil rebel against him and call down his judgment. We do not know by what ways God will lead us: but our trust is in Jesus Christ who is now and always our eternal life.

When we speak to men as Christians we must

speaking the truth of our faith: that there is only one way to the Father, namely Jesus Christ his Son. On that one way we are bound to meet our brother. We meet our brother Christian. We meet also our brother man; and before we speak to him of Christ, Christ has already sought him.

Christ is the way and therefore we have to walk together witnessing to him and serving all men. This is his commandment. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service. The indifference or hostility of men may check our open speaking but God is not silenced. He speaks through the worship and the sufferings of his Church. Her prayers and patience are, by his gracious acceptance of them, made part of the witness he bears to Christ.

Christian Cooperation

WE NEED TO THINK out together in concrete terms the forms of Christian service for today and together act upon them. In no field has Christian cooperation been more massive and effective than in service to people in every kind of distress. There is no more urgent task for Christians than to work together for community within nations and for peace with justice and freedom among them, so that the causes of much contemporary misery may be rooted out. We have to take our stand against injustice caused to any race, or to any man on account of his race. We have to learn to make a Christian contribution to the service of men through secular agencies. Christian love requires not only the sharing of worldly goods but costly personal service. All over the world young people are giving an example in their spontaneous offering of themselves.

We must together seek the fullness of Christian unity. We need for this purpose every member

of the Christian family, of Eastern and Western tradition, ancient Churches and younger Churches, men and women, young and old, of every race and every nation. Our brethren in Christ are given to us, not chosen by us. In some things our convictions do not yet permit us to act together, but we have made progress in giving content to the unity we seek. Let us therefore find out the things which in each place we can do together now; and faithfully do them, praying and working always for that fuller unity which Christ wills for his Church.

This letter is written from the World Council

of Churches' Assembly. But the real letter written to the world today does not consist of words. We Christian people, wherever we are, are a letter from Christ to his world "written not with ink but with the spirit of the living God, not on tablets of stone but on tablets of human hearts". The message is that God in Christ has reconciled the world to himself. Let us speak it and live it with joy and confidence "for it is the God who said 'Let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."



MARY, JOSEPH AND THE BABE

By Angus Dun

The Bishop of Washington

THROUGH THE LOVELY STORIES that frame the central event of the first Christmas there runs one theme. As in a great Madonna all the varied figures center in one figure; so in these simple stories all eyes turn finally to Mary and Joseph and to the babe lying in a manger. For the writers of these stories all roads led to Bethlehem on that first Christmas and all eyes gifted with prophesy saw there the fullness of promise.

The gospels do not claim to tell us all that was going on in the world on that first Christmas. They claim to tell us what marked the day and set it apart. Doubtless much else was going on — birth and death, toil and holiday, pleasure and pain, love and quarreling, truth and hypocrisy. Christ was not born in heaven; he was born on earth. He was born — the stories tell us — in the stable of an inn. And through that world and along the road past that inn went all the motley

throng of a motley world — rich young men, poor widows, good Samaritans, thieves, children, harlots, lepers, fishermen, soldiers, Publicans and Pharisees. All these made up the world on the first Christmas. But they did not mark the day. What marked the day was centered in Bethlehem and in a babe lying in a manger.

How is it with Christmas today? No star over Bethlehem. No wise men come from afar! No shepherds startled in their night watch! Yet there are wonders enough for eyes that can see.

It is a day of giving in a world much concerned with getting. It is a day when family affection renews itself and reaches out to include others in its circle. Parents and children gather together or reach out towards each other across distances which cannot separate. Strangers are taken in, not for duty's sake, but because for a time they

have ceased to be strangers. And we become for a day more like a family of God.

On Christmas men for a day meet life in the spirit of childhood, turn more simple, less critical. On Christmas it is easier to take life, not as a hard task, but as a good gift. Children set the standard for the day and grown-ups do but follow.

These are some of the tokens and signs of Christmas — giving placed above getting, family affection deepened and spread abroad, childlikeness set in our midst. And all these point us to Christ.

Christ does not come to us as an alien, bringing us something altogether foreign to our nature. He comes as one who is akin to whatsoever things within us are true, whatsoever things are just, whatsoever things are lovely.

Whatever generosity is in us he claims, he to whom God was the giver of every good and perfect gift, he who made his whole life a gift. Whatever of family affection is in us he claims, he who found no higher title for God than the Father and could conceive no higher commandments than those which bid us spread family affection to the ends of the earth. Whatever of simplicity, of unpretentiousness, of childness are in us he claims, he whose proudest title was that of Son, the holy child.

Only The Beginning

CHRISTMAS is not the whole of our faith. It is only the beginning. But it is the beginning. It is the point at which Christ enters our world and first lays hold of men. And the spirit of Christmas is the first stirring of the spirit of Christ in the hearts of men.

Christ cannot remain forever in Bethlehem in a manger. He must go out into the highways and byways of life. The cross is in the background but it is still there. The spirit of self-giving and of simplicity, born into the world, must go into the world. He must meet others beside gentle Mary and shepherds and worshipping Magi. He must meet rich men, poor men, Publicans and sinners, harlots, Pharisees, pain and death. He must suffer long, and still be kind, vaunt not himself, seek not his own, bear all things, believe all things, endure all things, and never fail.

The glory of Christ is that while our love fails, his love never faileth; that while our Christmas spirit is the spirit of a season, his is the spirit of a total life.

In the spirit of Christmas we see reflected

brokenly all about us the charity to which we are called. In Christ we see it face to face.

And because he is the fulfillment of all we hold most dear, we come again and again to Bethlehem, and find Mary and Joseph, and the babe lying in a manger, praying that his likeness may be found in us and that we may receive from him that most excellent gift of charity, the very bond of peace and of all virtues.

Feemus and the Professor

By Hugh McCandless

Rector of the Epiphany, New York

MY FRIEND, SQUADRON O'TOOLE, likes an old-fashioned Christmas, with Christmas trees and presents and turkey and presents and the old carols and presents. His little sister Flotilla feels the same way and thinks that home is the best place to spend the day. And their baby brother Feemus feels even more strongly about it. But Christmas is also a time for charity; and as Squadron says, bravely and resignedly, at Christmastime blood is thicker than anything.

So last year the O'Tooles braced themselves for middle day dinner at Cousin Penelope's. Cousin Penelope is the family rebel, who went to the University of Chicago and then married the famous Professor Stoffwachter. You know him, he wrote the definitive work on Political Demography in twenty volumes. You have seen her name in print, too, for she is always writing letters to the papers pointing out how insensitive people are to the World Trends That Matter, letters signed Penelope Frothingham Stoffwachter. Cousin Penelope had had an attack of the vapors because a known conservative had just been elected president of the University of Kowloon, and the Professor thought that Christmas dinner with the O'Toole's might help.

Mr. and Mrs. O'Toole wondered if he hadn't really thought that they might act as a counter-irritant, the shock that cures. He was a man completely without small talk. He didn't even have any middle-sized talk. On the other hand, Mr. O'Toole had a light-hearted extravagance in his speech, probably inherited from some Hibernian ancestor. The Professor would continually astonish and deflate him, quite innocently, by taking his remarks literally and asking earnestly

Story told at the Family Service, Christmas, 1960

for statistical documentation. As for Mrs. O'Toole, she had been raised a Southern belle, strictly forbidden to say anything logical; and after some of her unscientific remarks, the Professor had practically fallen apart, protesting to himself, "Das is nicht naturwissenschaftlich!" The children suspected that Penelope and the Professor usually ignored Christmas as mediaeval and materialistic.

The only bright spot for Squadron and Flotilla was the thought of the Stoffwachter's house. Penelope always insisted on living beside the elevated tracks, as it made her feel Closer to The People. As the callous government of the City of New York had ripped down more and more of elevateds, she had had to keep moving until finally she found a haven underneath the fairly permanent Brooklyn Bridge. The house was only one room deep and five stories high, and the top two floors were full of bloodcurdling trophies of anthropological expeditions, because the Professor never threw anything away.

Feemus Likes Togetherness

FEEMUS DID NOT UNDERSTAND all this, but he sensed that it was some sort of family rallying-around, and this suited him perfectly, for he adored togetherness and being helpful. Sometimes his parents hoped it was only a phase. He was never so happy at meals as when his spoon was in your dish and your fork was in his, a mutuality which could get awfully messy. When Mr. O'Toole carved, he would frequently find Feemus' fat little finger just under the knife-blade, pointing out a good place to slice next. And when furniture was moved, it was always bad enough to find that Squadron had forgotten to remove his roller skates from the stairs; but it was a worse shock to find Feemus grunting away at the lowest and heaviest end of everything, just about to be crushed to death. Studies at the New York Hospital seem to indicate that only 19.4% of bad backs occur among parents of absent-minded children, and possibly as much as 73.6% among parents of helpful infants.

Mr. and Mrs. O'Toole were not alone in their doubts about the advisability of bringing their children. Penelope's poodle, Carbona, was not at all used to children, and privately thought they should all be on leashes. Carbona took one horrified look at the invasion and vanished into a war canoe she always buried herself in during hurricanes and thunderstorms. But Feemus gave her a few licks of the gumdrop he had brought

from church, and was not allowed to take it back, so she was mollified. The O'Tooles were relieved to hear that the Professor was not going to carve, as he was notoriously nearsighted; but when they heard that the reason was that they were using Greatgrandmother Frothingham's table cloth, and that each child would wrestle with his own squab, they trembled again. Greatgrandmother Frothingham's tablecloth is one of those tiresome heirlooms that is too much of a Sacred Trust for anyone to be relaxed about it.

Penelope never placed anyone at the table, as this could be a reminder of the days of class distinction, so the children assembled around the Professor at one end. They were effectively insulated from their parents' coaching by three large totem poles which practically divided the table into booths. Feemus began to feed the Professor, who found this charming. So did Carbona the poodle, and she cast off her previous ignorant prejudices entirely. Everybody helped everybody else; in fact that night kibbled dog biscuits were found in the pocket of Feemus' bib; but no one could give his anxious parents a clear picture of that particular transaction.

The primitive mutual feeding around the Professor reminded him most happily of his field trips among the Indians of British Columbia long ago. He told the children about the wonderful "potlatches" — the feasts where the hosts give everything they have to the guests, and get it all back when they return the visit. The food is served, not on platters, but in full size canoes. The ladles are as big as shovels, and everybody pushes food at everybody else. (The poor Professor never had much of a chance to talk about his beloved potlatches, because Cousin Penelope didn't think they were very amusing, perhaps because during one of them a Tlingit sub-chief had tried to present the Professor with his sister-in-law.) Dr. Stoffwachter became very animated, and was especially pleased when Squadron said the Tlingits could teach us a thing or two about the Christmas spirit, because he knew Squadron was such a conservative Episcopalian.

After dinner the Professor brought down some wicked weapons his uninhibited friends around the world had given him, for Squadron and Flotilla to menace each other with. Feemus and the poodle were in the thick of these problems in logistics, so the poor man had ten legs and six arms and one tail to keep from getting squeezed in the door jambs, as well as twenty questions a minute to answer. When the O'Tooles started to

go home, they found Feemus and Carbona fast asleep together in the war canoe.

Learned Periodical

SIX MONTHS LATER, an article appeared in a terribly learned periodical published in German in Zurich. It was by the Professor, and its title went something like this: "The usefulness-investigation of holidaycelebrating for the drawingtogetherness of hitherto unrelated cultures." I didn't understand all of it myself, but I know he was on the right track, because all this year, when Mrs. O'Toole has told Feemus that eating

bread crusts would make his hair curl, he has replied firmly, "Das ist nicht naturwissenschaftlich!" Anyway, that's what he meant to say. And of the forty one foot-notes accompanying the Professor's article, the very first one says this: "Dedicated, with the author's deepest respect, to his friend Philemon Artemus O'Toole of New York City." That's our Feemus!

"Now in Christ Jesus ye who sometimes were far off are made nigh For he is our peace, who hath broken down the wall between us Now, therefore, ye are no longer strangers."



The arrival at Bethlehem

THE WAY TO GOD'S INN

An Imaginary Conversation

By Ralph A. Weatherly

Rector Emeritus of Grace Church, Kingston, Pa.

Mary: — The journey to Jerusalem is farther than I expected. Must we pass through the city to reach Bethlehem? . . . That massive building is certainly the temple. Yes, see the golden vine over the doors, symbol of our nation, I have heard . . . See the little garden with its old and gnarled olive trees, a sort of shrine in the midst of the city; — it should be peaceful indeed in spring. It may outlast the stone walls of the temple Yonder hill at the city's edge, what a strange shape it has, Joseph, — like a skull! Why do I shiver, my husband?

Joseph: — You are tired despite your youth, dear one. Can you keep going? It is six miles to Bethlehem. There we can find food and rest . . . Suppose you ride our donkey a while and let me bear his pack. He won't mind; he is strong and dependable. He will have his reward some day, I hope.

Mary: — Here is a farmer's field where wheat has grown, and weeds, too; I know them well. It thrills me to see a man sow with his sweeping hands and springing step. And when he reaps! the rhythm of the scythe, the song of the reapers! We are taught to leave in the field some grain for the birds and animals and for the poor, — such a tender command among some of our harsh laws . . An eye for an eye seems cruel to me, but in the early days perhaps it too was a gentle command. The world of men is cruel. Ah, if all men were thoughtful, loving like you, my Joseph!

Joseph: — It takes long experience for us to learn that love is stronger and more healing than force. Someday we shall know.

Mary: — Yes, — maybe when we are old; and my baby is grown.

Joseph: — See the sheep going into that fold

across the field, following their shepherd. How gentle they are; there are some lambs among them. The shepherd loves them; he has a name for each one; they obey him, knowing his care. He counts them as they pass the door into the safe pen. With his staff he directs them and protects them.

Mary: — Here David might have sung to his flock and played his harp at night beneath the stars. What a poet with a beautiful heart he was; how brave when he fought off the lion and the bear! How handsome and fine was our ancestor when he was a lad in this country, a shepherd singer, a dreamer of great deeds; he would found a city, he would create a kingdom of good. Much he accomplished before he allowed evil to overcome him. Why did that happen? Now why did God allow that? . . . Here when he was young he knew God was his Shepherd; he could walk safe besides the still waters; he could drink from God's cup water, like that from yonder spring. Is that the spring David loved so much, bubbling besides this hill road? You told me, Joseph, how once David longed for a drink from it and said so; and his brave men broke through the enemies' lines and brought back to him water from his spring . . . How amazed they were when David poured out the water on the ground as an offering to God, because his friends had brought it at the risk of their lives!

Joseph: — Now we come near Bethlehem, there are the lights of my town shining through the dusk. Thank God! Mary, how brave you have been, and gay since we left Nazareth two weeks ago and more. You have sung and you have chattered just like all young women . . . I will go and ask for room at the inn and I am sure to get it, for here I am well known.

Mary: — Hurry, please Joseph. I am trembling! God help me while I wait!

Joseph: — There is no room for us in the inn dear one, but my friend the host says there is a cave-barn near that is cleaner and safe and warm, amidst the cattle. Here comes his wife with blankets and food to welcome you. Let us enter! Why, it is light in here, and see the wonderful light in the heavens!

Mary: — Joseph, Joseph! This dear manger, how soft; and the donkey with his great loving eyes, he looks concerned! The cows calmly keep on chewing of course. There are doves above; at least I seem to hear wings

Is there music in the hills? Do I dream . . words? "Glory"? "Shepherds"? . . .

Hold me close, gentle Joseph. How strong are your hands . . .

God of vine, God of bread, of water, God of life, help me!

Do I hear my baby's cry? O Joseph!

Behold, the Lamb of God!

Don Large

"My Dear Chap"

BY THE STANDARDS of modern journalism, the Bethlehem story wouldn't have been considered a story at all. If it had managed to squeak into the columns of the Times by some fluke, it would have been used as a filler, hidden somewhere on page 28 under the obituary notices. The editor would probably have tossed it to one side and would have pinned back the ears of the young cub reporter who had thought well enough of it to write it up in the first place. The chief would have pointed out that it was merely a shabby and pathetic tale, lacking all of the earmarks of dramatic interest.

So does God operate. And we don't like it. His ways always leave us uneasy. It just doesn't seem reasonable that so small a beginning should have had such immortal results. We don't understand how anything so simple could have resulted in something so central in the eternal scheme of things. If 2,000 years of Church history hadn't taught us otherwise, we might have agreed heartily with the city editor.

But have we been taught otherwise? Don't we still look with embarrassed condescension upon the small and the lonely things of life? Don't we act as though an action which is not big enough is not quite good enough? It's almost as though we worshipped size for its own sake, like the young man who proudly said, "I love my mother: she weighs 300 pounds!"

If the Christmas story can teach us nothing else, it can at least remind us of the infinite power of small things begun under God. And that might teach us the kind of humble respect which could become a wonderful Christmas present indeed! This Nativity lesson is one of many to be found in the pungent pages of St. John Ervine's new book, *Bernard Shaw*. In this stimulating biography, Ervine is more than once concerned with the amazing power of small be-

ginnings when God is on their side. In demonstrating this fact, he has occasion to criticize H. G. Wells, in whose gospel the two truly unforgivable sins were "smallness and poorness."

Says the author, "Wells suffered the fatal disease of imagining that big things are better than small ones, and that nothing worth doing can be done by one or two, but only by mobs." H. G. Wells had been contemptuous of Bernard Shaw's loyal support of the then tiny Fabian Society, bidding the pitiful little group to go out onto Piccadilly and "Note the size of the buildings and business palaces, note the glare of the advertisements, note the abundance of traffic and the multitude of people . . . How does your little dribble of activities look then?"

Ervine then imagines Wells living in the 1st century in Palestine, and button-holing Jesus with, "My dear chap, what do you and this lot of fishermen and what-nots think you're up to? Use your eyes, man, when you get to Jerusalem. Look at the Roman soldiers in the streets. Go into the temple and take a look at the chief rabbi. See the Romans and the Israelites busy on the well-laid roads . . . then ask yourself how you think you are going to change all that. My dear chap!"

Wherever you may be, Mr. Wells, a Merry Christmas to you!

The Bible Unmasked

By Corwin C. Roach

Director, School of Religion, Fargo, N. C.

THIS IS THE STARTLING TITLE of a book which received a page advertising spread in the Book Review section of one of our leading newspapers. I was interested in the author's strange title. Was this a new discovery made in some remote cavern in the land of Palestine? Perhaps an ancient Hebrew genizah had been ransacked or even the musty shelves of an Armenian monastery in the hinterlands of Asia Minor yielded a long forgotten treasure? But no, the author is talking about the King James Version of the Bible which has been known and read in its entirety for the last 350 years. Indeed Anglicans can become very tiresome to publishers in demanding the full Bible including the Apocrypha.

Why is it necessary to unmask a book which has been available in a complete, unexpurgated, unbowlerized edition from the very day of its first writing? The biblical authors wrote in the

common tongue of their day. They made every effort to have people understand their words. The New Testament for example was written in the Koine, the common Greek spoken on the street and in the market place, not in the technical jargon of the scholars.

Even before the King James version, men were concerned to translate the Bible into English so that the very plowman might be able to read and understand it. From the days of Wycliff down to the New English New Testament of this past year scholars and theologians have been "unmasking the Bible", if you will. English is but one of a thousand languages and tongues into which the Bible has been rendered. Alphabets have been invented in order to make possible the dissemination of the Scriptures in obscure dialects which previously did not have a literature. This host of dedicated men and women whose activities reach back to the days of Alexandria in the third century B.C. has given us the whole text, no convenient omissions or foot notes in the back of the book, no sections left in the original languages. There it is, all exposed on the page for anyone to read it. In the early days of our country the most pietistic Puritan read his Bible "from cover to cover". Nothing was left out.

Perhaps the mask could be on the author of this book rather than on the Bible! St. Paul himself makes the suggestion in II Corinthians 3 where he accuses the Jews of his day of putting on a veil when they read the old covenant. Theirs was the mask or veil of a static and dead conservatism. I shall not attempt to analyse the mask that our modern author puts on when he reads the Bible.

I am more interested in the masks that we as professing Christians wear when we approach the Scriptures. They are fabricated out of our ignorance, indifference, prejudice or even our mistaken piety. Like our misguided author we all have our pet blinders which we put on when we read the Scriptures. The Bible is not masked. Rather it unmasks life. It is the book of life and it tells us the whole story without blush or equivocation. We need to read that story from the first imperfect searchings after the truth of God in the primitive folk stories to the final revelation in the person of Jesus Christ. The Bible does not need to be protected but proclaimed. It is not the Bible that is masked, but, as St. Paul pointed out, the men who read it.

This Advent season and particularly on the

Second Sunday traditionally observed as Bible Sunday let us remove our masks and meet God face to face in his word. As we do so, St. Paul tells us, we shall be made free, we shall be trans-

formed, "And we all, with unveiled face beholding the glory of the Lord are being changed into his likeness from one degree of glory to another". (II Corinthians 3:18)

THE NEW BOOKS

The Pastoral Use of Hypnotic Technique by Joseph Wittkofski. Macmillan. \$2.50

I suspect that a large proportion of our readers, when they see the title of this book, will shy away from it as a dubious proposal—hypnotizing a priest's parishioners as part of his pastoral office! (It was this reviewer's own reaction.) But we were completely mistaken. It is no half-baked notion, but rather a careful, sober explanation of the use of hypnotism in parish ministry by a priest of long experience and a thorough training in practical psychiatry and spiritual healing. Father Wittkofski is rector of St. Mary's Church, Charleroi, Pennsylvania, and is so highly regarded by his Bishop (Pardue), whose close friend he has been for twenty years, that he has written the introduction to this book.

The book is well worth careful reading by any devout Christian and should be eagerly studied by every parish priest. It will be discovered that the author is far from regarding hypnotism as a panacea for the ills of soul, mind and body. He describes in clear detail the many different ailments of body and mind and suggests which ones are likely to be helped by the hypnotism and what, precisely, is the way in which the priest helps to produce hypnotic sleep and make the suggestions which prove to be effective. Hypnotism, the author tells us emphatically, has its peculiar dangers both for the priest-hypnotist and the subject and no person, priest or other, should presume to exercise that office until he has studied principles and methods and is aware of dangers and prepared to avoid them.

In the course of his story, Father Wittkofski mentions the many hours and days that are often necessary before healing is fully accomplished. My feeling is that he should lay much more stress on it. How a parish priest can rightly perform all the varied necessary duties that devolve upon him in these days and give time and thought to even a few ailing souls — by hypnotism or other psychiatric treatment — has long been a puzzle to this reviewer. Should it not, in most cases, be a diocesan

Kenneth R. Forbes
Book Editor

responsibility by the appointment of the fully qualified priest to give his complete time and strength to the healing office?

The Bedside Bible edited by Arthur Stanley. Scribners. \$2.95

Books of devotion and meditations are numerous and varied as to interest and merit. This volume is different. It consists of passages from the Old and New Testaments which tell a continuous story of Hebrew and early Christian history. All these passages are lively and some exciting and the Bedside Bible is not likely to lull to sleep. It's a good book to keep on hand.

Nihilism: Its Origin and Nature, with a Christian Answer by Helmut Thielicke. Harper. \$5.00

The Greeks spoke of the power of *moira*, the law of fate. Acceptance of it (*amor fati*) was what the Stoics of old recommended, what lay behind the sayings of late medieval wisemen like Michel de Montaigne, and what modern Stoics like Albert Camus declare — that our only human greatness must come by embracing the absurdity of our pointless existence. The literary man Camus, as in his *Myth of Sisyphus*, is perhaps the most consistent and lucid recent expositor of this worldview. Such philosophers as Sartre and Co. are more abstract. As with life, so with death — choose it, said Nietzsche making his case for suicide: only by embracing what can't be helped, the meaninglessness of both life and death, can we achieve any freedom and self-affirmation.

Modern Stoicism of this kind is called "existentialism" and under the rubric of its nihilistic viewpoint Thielicke describes the whole development in recent times—in psychiatry, theology, medicine, law and philosophy. His answer is: Since nihilism has annihilated (discredited) all of the gods, only God remains. The author, rector of the University of Hamburg, has only lately been "discovered" by Americans. This volume does nothing to reduce or impair his reputation as an analyst and apolo-

gist. But the only answer to despair is faith and this book, shrewd and penetrating as it is, sadly lacks the contagiousness required to release the captives of the Stoic outlook.

— Joseph Fletcher

The Earliest Lives of Jesus by Robert M. Grant. Harper. \$3.50

A glance at the title and the cover of this book and one might think it was revealing some notable discovery like the Dead Sea Scrolls. Nothing so exciting as that, however, is Dr. Grant's purpose but rather it is a determined attack on what he declares to be a general assumption of Biblical scholars today that there had never been genuine and thorough criticism of ancient writings — which includes the four Gospels — until modern times.

The resulting book is a scholarly essay written for scholars. Old classical writers and their systems of logic, grammar, exegesis succeeded in producing a crop of literary critics and among them were some of the well-known Christian Fathers who made profound studies of the four Gospels.

The author's study finally settles on Origen as the most devoted of those who analyzed critically every aspect of the four Gospels. As he says at the conclusion of his book: "In the work of Origen and his predecessors we find an attempt to solve the problem presented to the Church by the existence of the four Gospels. In varying ways . . . they tried to use the best literary and historical methods of their time. It cannot be said that they solved the problem or that they were able to write a life of Jesus. What remains significant in their work is not any solution. It is the fact that they did face the problem and tried to solve it. In this respect, and perhaps in this respect alone, their work has lasting significance."

**AN INVITATION TO
ROMAN CATHOLICS**

By Robert S. Trenbath

10¢ a copy - \$4 for 100

The WITNESS

TUNKHANNOCK PENNSYLVANIA

Leaders Discuss Unity Sought By the Episcopal Church

★ Any successful plan for Protestant unity must allow each of the participating denominations freedom to retain its essential characteristics, according to four clergymen who spoke at a unity conference.

All agreed that any unity scheme which did not take into account the "wholeness" of doctrine and practice in each Church would only create further problems. They addressed a conference on the Episcopal Church and the Unity We Seek held by Calvary Church in New York.

Speakers were Bishop Angus Dun of Washington; Robert McAfee Brown, a Presbyterian minister who is professor of

systematic theology at Union Theological Seminary; Charles D. Kean, rector of the Church of the Epiphany in Washington and secretary of the Episcopal Commission on approaches to unity; and Arthur A. Vogel, a professor at Nashotah House and a member of the Episcopal commission on ecumenical relations.

Bishop Dun said there can be "no fruitful union . . . if it involves a repudiation of the life in Christ which the Christian communities involved have found in their previous independent existence."

Churches entering any kind of union, he said, would have to find experiences, particularly in

worship, which would be "continuous with their previous Church life," even though these forms would probably be modified as the Churches grew together.

For Episcopalians this would mean more liturgical diversity, and for Churches of "more Protestant tradition" it would mean more "catholic" liturgical practices, Bishop Dun said.

Brown said that a merged Church such as that suggested by Eugene Carson Blake, stated clerk of the United Presbyterian Church, could not be formed on the basis of each denomination bringing its own special emphasis—"the Methodist zeal, the Presbyterian sense of worship, Episcopalian preaching, and Congregationalist social passion."

"Every Church must come offering a whole conception, not

THEOLOGICAL EDUCATION SUNDAY --- January 28, 1962

We are beginning to understand that ministry is the privilege and responsibility of the whole Church. Each of us is to bear witness to the Lord in his own life.

Within the total ministry of the Church, however, there must be a body of men to do the work of the ordained ministry. The task of educating and training our clergy is the responsibility of the Seminaries — a responsibility they can meet adequately only with the interest and support of us all.

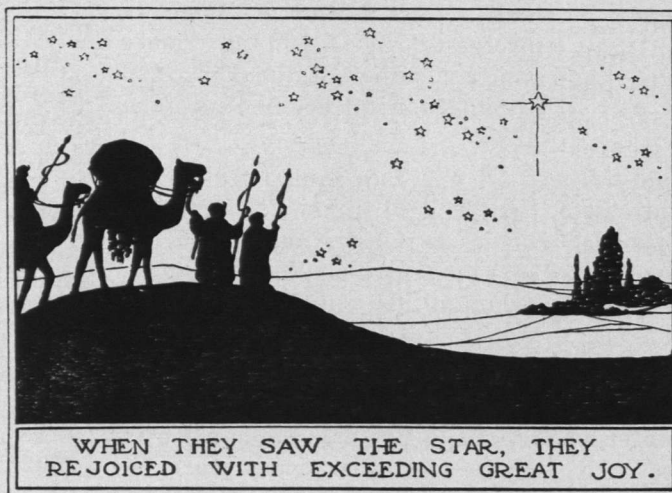
It is my hope that every one of our congregations will observe Theological Education Sunday this year and so strengthen the Seminaries and the total ministry of the Church.

Arthur Lichtenberger
PRESIDING BISHOP

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; **BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE**, Gambier, Ohio; **CHURCH DIVINITY SCHOOL OF THE PACIFIC**, Berkeley, California; **DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**, Philadelphia, Pennsylvania; **EPISCOPAL THEOLOGICAL SCHOOL**, Cambridge, Massachusetts; **EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST**, Austin, Texas; **THE GENERAL THEOLOGICAL SEMINARY**, New York City; **NASHOTAH HOUSE**, Nashotah, Wisconsin; **SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH**, Sewanee, Tennessee; **SEABURY-WESTERN THEOLOGICAL SEMINARY**, Evanston, Illinois; **VIRGINIA THEOLOGICAL SEMINARY**, Alexandria, Virginia.

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The WITNESS

TUNKHANNOCK

PENNSYLVANIA

a valuable emphasis. And we may come up with a fuller sense of catholicity," he said.

Vogel said the "wholeness of the Church cannot be considered apart from the wholeness of its members. A scheme of Church unity which produced schizophrenia in the consciences of its members would be less than Christian," he declared.

Vogel also maintained that "no Christian communion can enter into unity discussions with the intention of compromising principles which it accepts with the force of God's will."

Kean stressed that agreement on "dictionary definitions" of theological terms is not as essential in unity discussions as an appreciation for "the inwardness of the life of the fellowship."

CHURCH LEADERS DISCUSS DISCRIMINATION

★ Discrimination and denial of freedom because of religion, race or economic status will disappear in the United States provided the Church "continues to speak and prod," the president of the National Council of Churches in the U.S.A. declared at the New Delhi Assembly.

At the same time, individual Christians must remain "urgently dissatisfied" with conditions in America until freedom for all is achieved, J. Irwin Miller told the delegates.

He participated in a panel discussion on "Why We Must Speak," along with six other persons from various countries, including Daniel T. Niles of Ceylon, general secretary of the East Asia Christian Conference, who served as chairman.

Miller asserted that one of the big dangers facing American society is the notion that God's laws do not apply with equal force and validity when men are banded together in

large groups, such as big business, big labor, big government, and "not impossibly, big Church."

"The Church must speak to this moral error," he said, "finding words which it has not yet found that will bring these great, new, complex and interdependent efforts of men under the rule of the Gospel."

Warning that the Church needs "more than a heart" in speaking to the world, Miller said: "It requires intelligence, perception and intimate familiarity with the world."

Niles, a Methodist, said Christians "must speak to prove that only as men accept dangers which lie on the road of Christ's discipleship is there hope for men and all mankind."

Other participants in the discussion were: the Rev. Emilio E. Castro of Montevideo, Uruguay (Methodist); the Very Rev. Ignatius Hazim of Beirut, Lebanon (Greek Orthodox); Dr. Mary Moore, a medical missionary from Scotland working in India (Presbyterian); the Rev. Ezekiel E. Mahabane of the Transvaal, South Africa (Methodist); and Dr. Constantyn Patyn of The Hague, chairman of the Netherland Reformed Church's commission of international affairs and member of Parliament.

ARCHBISHOP RAMSEY IS NOT LIKED

★ The Rev. Dr. Carl McIntire of Collingswood, N. J., who heads the International Coun-

cil of Christian Churches, has issued a proclamation criticizing the New Delhi assembly. It is the stock in trade of this ultra-fundamentalist group to attack the World Council and the National Council for being theologically liberal and politically socialistic.

In the present attack the document specifically objects to the election of Archbishop Ramsey of Canterbury as a president of the WCC because of his "liberal" theology.

McCRACKIN OUT OF JAIL

★ The Rev. Maurice McCrackin of Cincinnati, Ohio, crusading anti-segregation minister, who was convicted of "loitering" in Brownsville, Tenn. last November, has been released from the county workhouse.

He had been fined \$50, but chose to serve this, plus court costs and a jail fee, bringing the total to \$72.50, at the rate of \$2 a day. For the first 24 days in jail he practiced passive resistance by fasting in his cell where he prayed and read.

Earlier the white minister charged he had been arrested because he came to help Negroes in their civil rights drive. McCrackin is treasurer of Operation Freedom, founded in 1960 to assist Tennessee Negro sharecroppers register to vote.

While serving his sentence, more than 70 clergymen in the Cincinnati area issued an open

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letter calling for his release, and a "public recognition" by the people of Brownsville that he had done no wrong in their community.

BISHOP HUBBARD SAYS NO

★ Can an individual Episcopal Church withdraw from the National Council of Churches?

This question is being debated in Spokane, in the wake of a vote by the vestry of All Saints' Church to sever ties with the National Council.

Bishop Russell S. Hubbard, however, said the local church couldn't pull out of the NCC since it had never been a member.

"A parish or local congregation is not a member, has neither voice nor vote, nor pays dues to the National Council . . .," Bishop Hubbard said.

Moves to censure the NCC or to withdraw from it were defeated at the General Convention in Detroit.

FAMOUS LONDON BELL TO TOLL AGAIN

★ The Anglican rector of the ancient church whose bell inspired John Donne's famous statement that "no man is an

island" said that Donne's insistence on involvement in the affairs of mankind is even more timely today that it was in 1623.

The Rev. Joseph McCulloch, rector of St. Mary-le-Bow in Cheapside, London — now on a tour to seek funds needed to restore the war-blasted church — said that other English writers had emphasized the ideal of personal freedom.

But Donne, he said, "speaks most clearly the other essential word for the modern world-involvement."

"The tolling of the great bell of Bow taught him that every man is involved with all mankind, and that individual liberty is not to be secured by contract-

ing out of that involvement," McCulloch said.

Donne's famous passage reads in part: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main . . . Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

The bell to which Donne referred has been silent since 1941 when the famous church was almost destroyed in the blitz. Only the 11th century crypt and the campanile were left. They had been designed by Sir Christopher Wren after the originals were burned in the great fire of London in 1666.

McCulloch, who spoke at Trinity Church, New York; is touring Canada and the U.S. to raise money for the restoration of the church.

The famous bells have been recast from the original metal and will be rededicated on Dec. 20, with the Duke of Edinburgh participating in the ceremony.

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- BACKFIRE -

Marion Slatcher

Churchwoman of Philadelphia, Pa.

In the December 7 issue under Backfire, David M. Figart states that; "In a recent discussion of nuclear war four prominent religious leaders accepted the use of nuclear weapons if they were first used against us." Mr. Figart concludes his letter on this subject with the question; "What is the Christian answer to this?"

Chapter 24 of the book of St. Matthew gives us a description of our times, in the words of Jesus (verse 6); "And ye shall hear of wars and rumors of wars: see that ye be not troubled — ". Jesus does not tell us to kill the enemy if he tries to kill us.

Can we imagine Jesus sanctioning nuclear war, or chemical, biological and germ warfare (for which we are prepared) if the enemy starts it? Where in the teaching of Jesus do we find the principle of retaliation?

Chapter 13, verses 34-35, of St. John give us the words of Jesus again: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know ye are my disciples, if ye have love one to another."

This is not a pollyanna principle which Christians should practice in personal relation-

ships. It is the way of life that we Christians should be reconciled to personally, of course; but a principle also to carry into our social, economic, community, national and international life.

Perhaps then we will begin to know the meaning of the words (Matthew, 16:24); "If any man will come after me, let him deny himself and then take up his cross and follow me."

Perry A. House

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The fatherhood of God and the brotherhood of man are two of the guiding principles of the Christian religion. How should these be applied? We should look to God as our adviser and seek to carry out his wishes. Then we should look upon all men as brothers and treat them as such. That means that we should deal kindly and honestly with them. It applies especially to business dealings.

The brotherhood of man also applies to international affairs. We should treat other nations as brothers and equals. They must be treated fairly regardless of their political and economic beliefs.

To work for the maintenance of world peace is particularly important at the present time.

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This is due to the destructive powers of nuclear weapons which would probably wipe out civilization in the event of a world war. Two important requirements are necessary to prevent such a war. One is world disarmament and the other is the cessation of testing of nuclear weapons. Our country should take the lead in carrying out these proposals and thus prove that we are followers of the Prince of Peace. At the same time we can avert the likelihood of world destruction through atomic warfare.

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