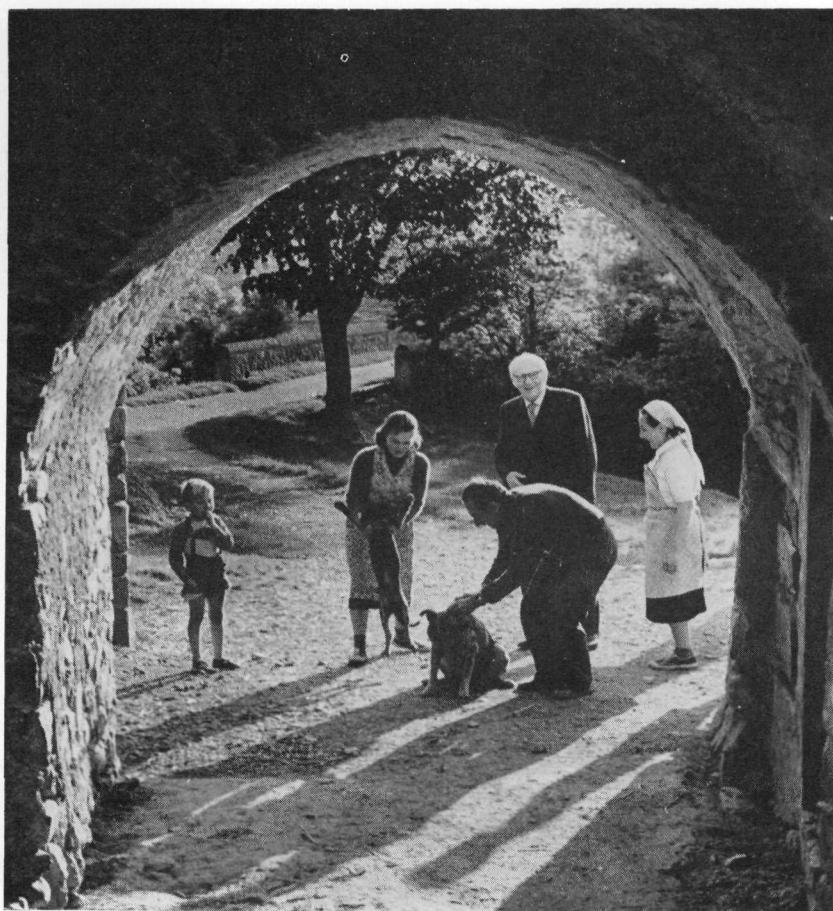


The **+** WITNESS

AUGUST 23, 1962

10¢



GERMAN REFUGEES IN FRANCE

CENTRAL COMMITTEE of the World Council of Churches heard glowing reports of work done with refugees and displaced persons. Report on page three

QUESTION - IS MASS SUICIDE INEVITABLE

SERVICES In Leading Churches

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p.m. (Holy Communion, first
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11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
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11 a.m.

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

Story of the Week

**World Peace Obstacles Outlined
At Meeting of WCC Committee**

★ "The unholy competition in nuclear weapons testing must be stopped if mankind is to be spared the threat to health and even more the increased danger of war." This statement was made by O. Frederick Nolde, director of international affairs of the World Council of Churches, in addressing the 100-member central committee, meeting in Paris, August 7-17. Representing the Episcopal Church were Presiding Bishop Arthur Lichtenberger and Nathan Pusey, president of Harvard.

Nolde spelled out the obstacles which block an agreement to end testing as being mutual suspicion, inflexibility, continuation of testing while negotiating for disarmament, conflicting opinions inside the countries involved (see editorial on page seven) and the absence of an informed, unified vocal public opinion against testing.

Nolde said that it is an immediate obligation of all governments, especially the nuclear powers, to limit their demands for inspection to the minimum that is scientifically necessary, to set a not-too-distant future date after which all tests will stop, to harmonize their defense and disarmament policies in the interests of peace, and to accept, under international inspection,

progressively lower levels of armaments.

Governments must recognize that disarmament is a moral and political as well as a technical matter, the official said. He emphasized that the Churches also have a responsibility to avoid oversimplification of the issues.

He termed "dangerous and misleading" the assumption that one side in the East-West conflict is entirely right and the other is entirely wrong.

The points outlined by Nolde were made the official position of the WCC when the central committee unanimously adopted a statement toward the close of the ten-day meeting. The statement also cited the Berlin problem as one which is crucial in East-West relations and said that governments should be ready to accept provisional solutions in order to ease tensions.

Name Calling Hampers Work

The Rev. Paul Verghese of the Syrian Orthodox Church of India, an associate secretary of WCC, told the committee members that the work of the Council "is hamstrung in its approach to Christians in the socialist countries by the fear of being tarred and lampooned as 'com-sympy'. The charge of fellow-traveling is a frightening

and tyrannical force in many parts of the world today, disrupting community both at the world-wide and at national and domestic levels. The Christian faith should be able to deliver us from our bondage to this tyranny."

"Christ was and is the master fellow-traveler and we cannot afford to be less," Verghese said. "Neither can we afford to neglect one-fourth of humanity in our human community by keeping China out of the United Nations."

Verghese also told the committee that the unity of the Church does not become a full reality until there is forgiveness, openness and mutual acceptance on the level of personal relations.

"The small group community of openness in love and concern, in common worship and in common service is a neglected area of our ecumenical work," he said. "The Church is in a better position to start a contagion of openness than any other agency that God has set in the world."

"But we cannot be satisfied with merely working at the small inter - personal level," Verghese said. "The power structures have to be reconciled to each other too."

Mission Concepts Outmoded

Bishop Lesslie Newbigin told the committee that the word missions has a "faintly musty smell" because Churches have

been reluctant to discard outmoded concepts.

The director of the division of world mission and evangelism charged that Churches are unwilling to admit that the era of history in which modern missions achieved their great triumph is ended.

"If we fail to understand the new, missions will become merely the ineffective survival of the piety of a previous age," he said. "If we fail to understand the old, our plans for the future may turn out to be checks drawn on an empty bank account."

Bishop Newbigin said the WCC must help Churches "to face the fact that the mission field is not in three continents but in six."

"We have to help free the missionary movement of its remaining associations with the colonial period," he added.

The bishop, who was for many years a missionary to India and who helped to form the Church of South India, said there are still some people who are surprised "when one speaks of the missionary responsibility of African Christians for the unconverted pagans of Europe."

Reporting on a statement made by Christian leaders from all continents who attended a recent meeting of his division, Bishop Newbigin said they had concluded that "the missionary movement shows little signs of moving."

A major obstacle cited was "the fact that we have not yet learned to see the missionary task as one common task for the whole people of God, in which every part is to be the concern of all."

The Church leaders said that the kind of total mobilization of the Churches which has made possible common action to aid disaster victims is needed in missionary work.



BISHOP NEWBIGIN

In another report to the committee, Leslie E. Cooke, director of the division of inter-Church aid, refugee, and world service, revealed that the division raised \$8,056,000 for the needy people last year.

Visser 't Hooft Speaks

W. A. Visser 't Hooft, general secretary of the World Council, called for a genuine dialogue between the Protestant and Roman Catholic Churches to advance Christian unity, instead of limiting conversations to individuals.

While there have been useful talks between Protestants and Catholics, he said, no "constructive relationship" is possible unless the various confessions begin conversations with one another.

He observed that present talks between individuals represent "only a modest step" towards Christian unity and "mean only that it is believed on both sides that Christians should not remain in isolation from each other."

In urging a dialogue between

the Churches, the general secretary emphasized that such talks do not "mean surrender of principle or conviction, or indifference to truth, but caring for others, listening to them, desiring real communication, and mutual enrichment." He declared that a "dialogical attitude" between the Churches implies certain practical consequences.

For this reason, he said, the WCC is especially concerned about action the Vatican Council does or does not take regarding such questions as the relationships of the Churches, religious liberty, mixed marriages, prayer for unity, and the nature and limits of the Church.

Visser 't Hooft observed that the Vatican Council has "great direct significance for a vast part of Christendom" and important implication for the relationship of the Roman Catholic Church to all other Christian Churches."

Discussing Eastern and Western traditions within the WCC, Visser 't Hooft said that new member Churches from the Soviet Union would increase the World Council's responsibility for "constructive action with regard to the ideological and political tension between the largest power blocs."

He emphasized that Eastern and Western churchmen can meet as Christians within the World Council and not as "representatives of rival ideologies."

"We know that no cultural, social or political ideology can be identified with the Christian faith," he said.

He added that this does not mean Christians from the East and West find it easy to arrive at a common mind about difficult issues. It does mean, he said, that "we can arrive at common conclusions about a number of important issues and

thus make a common witness to the world."

Brief News Notes

Seven new Churches were approved for membership; two are Lutheran Churches in the Soviet Union, one the Baptist Church there and two are Orthodox Churches in Russia. Also admitted was the Armenian Apostolic Church with headquarters in Lebanon and a Lutheran Church in South Africa. Member Churches have six months to file objections but unless more than one-third do so the applicants approved by the central committee become full members.

Theological and organizational barriers to unity will be dealt with at a conference to meet in Montreal, July 12-26, 1963. It is expected that 500 leaders from all over the world will attend. It will be similar to conferences held in Lausanne, 1927; Edinburgh, 1937; Lund, 1952.

The responsibility of the Church in areas of rapid social change are being studied, notably in Africa, Asia, Latin America and the Middle East. Leaders hope to find out what it means "to be members of the one body of Christ" in societies where racial and ethnic tensions exist, even in churches. A consultation is also planned on the Christian significance of non-violence.

Ten members of the faith and order commission are presently in the Soviet Union, Aug. 22-Sept. 1, holding theological conversations with Russian Orthodox leaders. They are also discussing organizational barriers to union.

The Rev. Lukas Vischer, formerly pastor of a Reformed Church in Switzerland and now on the staff of the WCC, will be a delegate-observer to the Vatican Council. Another will be named later. The central committee stressed that they will have no authority to speak

officially for the Council. They may however give informal explanations of the purposes and actions of the Council.

President Pusey praised the accomplishments of those running a \$4-million theological education fund which gave 15

major grants during the last three years to seminaries in Africa, Asia, Latin America and the Pacific region. He called for developments in curriculum; attracting better students and teachers; adapting methods to suit particular cultures.

Elimination of Poverty Theme Of Labor Sunday Message

★ Poverty is "ethically intolerable," declares the 1962 Labor Sunday Message to the nation's Protestant and Orthodox churches.

Calling on all citizens to help abolish poverty, the message offers the churches' greetings to the labor movement, "affirming their common concern for the aspirations, needs and responsibilities of those, both within and without their membership, who either work or seek work."

The message, prepared by the department of the Church and economic life of the National Council of Churches, will be read from pulpits across the nation on Sunday, September 2.

The nation's natural and human resources, and inventive and technical skills, which have produced its "unprecedented plenty," must be shared to close the "pockets of poverty" in this country, it states.

Calling the existence of poverty in this country "incongruous," the message cites figures showing that the lowest fifth of American families has an average yearly income of \$1,500; that more than half those 65 and over have cash incomes of \$1,000 a year or less; and that seven million people are dependent in whole or in part on public assistance.

Among those groups hardest hit by inadequate wages, the message points to seasonal agricultural workers and low-production farmers; non-white

workers and members of other minority groups; residents in depressed areas; and those unprotected by minimum wage laws.

"Younger people, especially those with less than a high school education," it says, "have difficulty breaking into the job market, while older workers, laid off from their jobs, have an increasingly difficult task in finding comparable employment."

Every segment of the American community, declares the message, shares this "grave responsibility" for the underprivileged, "the least of these" whom Christ called brothers.

While individual charity, organized private welfare, public assistance, social insurance and other programs seek to alleviate and prevent poverty, states the message, "none of these methods, nor all of them put together, have thus far succeeded in eliminating poverty itself."

Calling for "unprecedented efforts" to understand the causes of poverty and to find remedies, the message makes ten recommendations:

- More adequate social insurance to meet illness, unemployment and old age

- More nearly universal coverage of workers by minimum wage laws

- Intensified programs of vocational guidance, training and retraining of those affected by technological change

- Development of "the high-

est potentialities of collective bargaining”

- Achievement of full production, with jobs for all who want them

- A more satisfactory rate of economic growth

- Improvement of management and distribution practices

- Improved allocation and management of our resources by both public and private planners

- Re-examination of the meanings of work, leisure and property

- Readiness “to adjust patterns of life and thought to human needs in an age of automation and abundance.”

Paying tribute to the labor movement for “vastly improving” the status of many workers, and to management for “making similar contributions in this regard,” the message notes that government also has had an important role in implementing the community’s concern.

“Let us work together,” it says in conclusion, “in an all-out efforts to abolish poverty both at home and abroad. Poverty is no longer necessary; it is ethically intolerable.”

Cameron P. Hall, executive director of the department, reported that at the national study conference on the Church and economic life, which will be held in Pittsburgh, Pa., November 8-11, problems of poverty will be on the agenda. Charles P. Taft, Episcopalian of Cincinnati, is chairman of the department.

FORMER RECTOR RETURNS TO PALO ALTO

★ The former rector of a parish in Palo Alto, Calif., has returned there to become the pastor of a dissenting faction of his old congregation, which has organized itself as the Orthodox Anglican Church of the Re-

deemer. The Rev. Edwin E. West, since early this year a presbyter of the diocese of Texas, conducted services in a lecture hall on Aug. 5, though he had been served with a notice of inhibition under canon 59, section 2, by Bishop James A. Pike, in whose diocese Palo Alto is located. West disregarded the notice of inhibition because he has withdrawn himself from the Episcopal Church, though canonically he is still a priest of the Church until action is taken in Texas later this month.

In his talk to the schismatic group West said that they “had withdrawn from the Episcopal Church not because of a personality cult as Bishop Pike has said, but because we do not agree with his statements on the Virgin Birth and the doctrine of the Holy Trinity”.

In an advertisement placed in San Francisco papers later in the week the vestry of the new church said that the foundations upon which it is operating are that statements on the creeds made by Bishop Pike “are unacceptable to us, and contrary to the credal beliefs as set forth in the Nicene and Apostles Creeds — the fundamental belief of the Protestant Episcopal Church.” They express the hope of returning to the Church when it can “recapture, under the guidance of the House of Bishops, that firm and unequivocal faith upon which it was originally founded.”

West’s action marks a reversal of previous positions. In the election of a bishop coadjutor for California in 1958 he was one of those seconding the nomination of Bishop Pike. In a sermon in St. Mark’s Church, Palo Alto, in February, 1961, he defended the bishop, saying that he had “observed no evidence whatever of heresy on the part of Bishop Pike . . . He is agnostic in some areas that do not even strain my own ortho-

dox acceptance, but there is room in the Anglican Communion for a good deal of agnosticism The spectacle of your rector, an Anglican of the eighth generation, leading his parish into a schismatically independent ‘community’ church, is not remotely possible. I trust that none of us has seriously considered such action; if so they will have me to deal with.”

Bishop Pike has sent canonical notice of West’s violation of the order not to conduct services to all the parishes and missions in the diocese. In practice, however, this merely has the effect of keeping West from officiating in those churches.

BISHOP ROSEVEARE FACES EXPULSION

★ Bishop Richard Roseveare of Accra, Ghana, faces expulsion because immigration authorities have cancelled his residence permit.

The bishop has called the youth movement of President Kwame Nkrumah — Young Pioneer — a godless organization since they are taught “Kwame Nkrumah does no wrong” and “Kwame Nkrumah never dies.”

Bishop Roseveare has been strongly supported not only by his own Church but also by Methodist and Presbyterian Churches.

Other critics of the Young Pioneers, established in all schools by government decree, declare that the organization is Marxist.

Later news from Ghana is that Bishop Roseveare was expelled from the country on August 14. He went to Lagos, Nigeria, where he announced that he would return to England shortly.

Expelled also from Ghana was Bishop Cecil Patterson of Nigeria who had defended Bishop Roseveare in a sermon preached in Accra.

EDITORIALS

Is Mass Suicide Inevitable?

THE AUGUST ISSUE of *The Episcopalian* carried an article on nuclear warfare by the director of the Oak Ridge Institute of Nuclear Studies, Dr. William G. Pollard. Dr. Pollard was ordained to the priesthood in 1954. Currently he is vice-chairman of the Episcopal Church's joint commission on peaceful uses of atomic energy.

Dr. Pollard is an experienced nuclear scientist thoroughly qualified to express himself on the technical aspects of this complex subject about which most of us know so little. But his avowed purpose to present the subject of nuclear warfare from the viewpoint of the Christian gospel is less than convincing and not in the least reassuring. For the ordinary reader he provides no satisfactory answer to the question on the title page, "What Should We Do About Nuclear Warfare?" In fact he seems to be saying there is nothing we can do.

He makes a great deal over the difference between the secular approach to the question and the Christian approach. One has the feeling that this clear-cut demarcation between the secular and the Christian approaches is more contrived than real. Confronted with the threat of nuclear destruction on a global scale, it is far too easy to decide that man can do nothing to deliver himself from the catastrophe — that our only hope is to seek divine assistance — that God alone saves. Maybe it is true that man cannot save himself from mass suicide, but many people, whether they be Christians or not, think he should try.

The writer would have us believe that nuclear warfare may not turn out to be as bad as we think it is going to be. When and if the next war comes, asserts Dr. Pollard, nuclear attack will not necessarily mean "the massive destruction of great cities." It is stated that many people are altogether too emotional and hysterical over this threat to life. One cannot fail to recollect that a great deal of this hysteria has been stimulated

with calculation by those who advise a bomb shelter in every home and anticipate a new avenue for sales and profits.

The article presents the rather artificial and discouraging thought about the Christian doctrine of the "just war." The idea implied of course is that the next war may have to come because it will be a "just war." Nuclear testing is defended on the ground that such continued testing "could well result in more humane and less destructive nuclear warfare in the future." This may be a comforting thought to some of the millions of people who reside in our crowded cities. If both sides use "clean" bombs in the next conflict, they can look forward to a much pleasanter death than the more than 200,000 persons who perished in Hiroshima.

Dr. Pollard's article runs to nearly 5000 words, and can be read easily so far as the words are concerned. However, when he states his conclusions the thought is misty and he ends by using tried and popular religious cliches to which hardly anyone can take exception. But they seem so highly irrelevant.

Distinguished and intelligent people like Bertrand Russell, Norman Cousins, Lewis Mumford, Philip Toynbee and some others are mentioned and dismissed in a sentence or two as secularists. He writes that these people think it is "entirely feasible to abolish war." Obviously, Dr. Pollard does not think this is a "feasible" hope.

He does not seem to think much of those persons who propose "radical transformation of political and social institutions." But he offers no suggestions about any kind of changes in the structure of our society, the implication being that we are doing all right, that the status-quo is good enough.

A few well-known Christian pacifists are mentioned by name with the comment that "they align easily with their secular counter-parts." These people have no sense of what Dr. Pollard calls "transcendent reality" and of "the eternal in relation to the temporal", and of "Providence in history."

We are admonished not to go overboard for "causes". The writer states that the primary

Christian duty is to love individual men and women — not “causes” and “not mankind as a whole.” “The circumscribed circle of direct, personal involvement” is the circle in which we are called upon to act. It is said further that this was the way Christ faced problems during his time on earth. But Dr. Pollard is mistaken. Our Lord loved mankind, not only the men and women with whom he came into contact. Christ preached to all men and those like St. Paul who came after him were certainly involved in “causes”. Any casual reading of the New Testament makes this clear.

There is little encouragement from an article titled, “What Should We Do About Nuclear Warfare?”, to end the discussion with a time-tested and familiar quotation from the New Testament: “there is none other name under heaven given to man, in whom and through whom, we may receive health and salvation, save only the name of our Lord Jesus Christ.” (An adaptation of Acts 4:12)

After reading this article one wonders if the opinions expressed are those of the directors and editors of *The Episcopalian*? These can hardly be the views of thousands of Episcopalians and millions of others who believe that nuclear warfare, if it comes, will mean mass suicide and that men should unite now to do all that is possible to banish war. And we cling to the hope, forlorn though it may be, that war can be abolished.

In 1946 Albert Einstein made this statement: “Our world is faced with a crisis which has never before been envisaged in its whole existence; it gives the power to make far-reaching decisions on good and evil. The release of atom power has changed everything except our way of thinking, and thus we are being driven unarmed towards a catastrophe. The solution to this problem is to be found in the heart of human kind.”

One dares to suggest that the elimination of nuclear warfare is not a Christian problem at all, but a human problem that involves all mankind — those who are Christians and those who are not. Not only Christians will perish should this evil day arrive, but those who are not Christians as well. In the face of imminent disaster, which seems to be our present position, something more is necessary than a call to honor and love the name of the Lord.

December 8th, 1953, General Eisenhower, then President, said: “Today, the United States’ stockpile of atomic weapons, which, of course,

increases daily, exceeds by many times the explosive equivalent of the total of all bombs and all shells that came from every plane and every gun in every theater of war in all of the years of world war two.” He certainly must have known what he was talking about.

More than once President Kennedy has said as he did recently, “there is not going to be any winner of the next war.”

There is no controversy about loving our Lord. In our own imperfect way we all try to do that. He himself wanted something more from us. He wanted the purposes for which he lived and died carried out. “If ye love me, keep my commandments.”

Cuckoos and People

By Lane W. Barton

The Bishop of Eastern Oregon

THE CUCKOO is a bird interesting not alone for its song, but because of its habit of escaping responsibility for building nests and rearing its young by getting other birds to perform this work. Of course, the cuckoo is hardly original in this evasion of responsibility; Adam blamed Eve for his predicament and Eve, in turn, blamed the serpent.

One of the characteristics of this age is that we tend in more ways than one to emulate the cuckoo by letting someone else carry our responsibilities. The reason we do this is not just natural laziness, but a sense of bewilderment born of the deep insecurity in which we live. The problems we face seem too complex and difficult for our powers, so we conveniently let someone else try to solve them. For example, when the local community could not cope with the welfare load of depression days, we shifted this burden to the federal government. And what happened to our care of the unemployed, happened or is happening to railroads, schools, farmers, business men, to say nothing of the sick and aged. Similarly, the working man seeks this security by letting the union protect his interests. Small business men, finding competition too stiff for survival, seek security in merging with a larger and stronger company.

In the process, government, unions and business combines become bigger and bigger, and people become smaller and less significant.

Though we develop strong and resourceful men as political, labor and business leaders, the inescapable fact remains that all of them are subject to the limitations of human nature, no matter how hard our propaganda agents and public relations executives try to build them into supermen. Sooner or later they fail us, and our confusion and insecurity are compounded.

The business of the Christian Church is to introduce, to proclaim, and to make available to men the only adequate security known to man. "We preach Christ crucified . . . the power of God and the wisdom of God Our sufficiency is of God". Yet the Church seems "sore let and hindered" in her task of preaching this gospel of salvation. As the late Bishop of California once said, "The virus of the world is in the bloodstream of the Church".

Alas, the Church has been offering mankind the false security of an ecclesiastical strong-man. Pressure from two directions has been responsible for this tendency. As our laity look increasingly to the parish priest for security and assurance — and place in his hands responsibility for doing the things they ought to be doing for themselves — (laying their eggs, so to speak in his nest) — it reassures them to build up the parish priest into a super-man or "father" figure. And the more our laity make our clergy responsible for charting them through the troubled seas of this world, the more the parish priest realizes his inadequacy, and the more strongly he is tempted to bolster this position and status, and so welcomes the role as a "father" figure of authority.

Today's Trend

THIS PROCESS of creating super-men out of our clergy — even bishops — and building up a super-Church, has been going on at an accelerated pace during the past generation. During this period there has come a radical change in the thinking of our people — and not in our Church alone — about the nature and function of the Church as well as of the parish priest. A generation ago, few clergy were interested in or receptive to the use of the title "Father". Parishes in which eucharistic vestments and extreme ceremonial were employed were few and far between.

Today most seminarians can hardly wait for graduation and ordination to don a black suit, a high clerical collar, to be addressed as "Father" and to exercise a rigid authoritarianism over the

flock — not always limiting this authoritarianism to matters ecclesiastical and theological! Eucharistic vestments have become almost commonplace. My policy has been to discourage the introduction of eucharistic vestments — especially when it is introduced to satisfy the whim of the parish priest — and to discourage and oppose the use of the title "Father". Some think this is straining at gnats; let me give my reasons.

What troubles me and troubles me deeply is what seems to be the motivation back of this radical change in the attitude of people toward the externals of priestly authority, titles and elaboration in ceremonial. Because it has come during the very period in our national history when our confidence and morale were on the wane, it would appear that people have been looking to these externals for security. Tinsel on the Christmas tree does not make Christmas. Just so, vestments and ceremonial and the efforts to make super-men out of our clergy and bishops are a poor substitute for deep religious faith. Man, whether priest or lay person, can never become adequate to the demands of this frightening day, and the Church we love can never fulfill her destiny committed to her by her divine Lord, except in the faith and confidence and power which comes from God alone.

Note what Jesus had to say on the subject in Matthew 23:1-12. Before reading this neglected passage, it would be helpful to remember that Jesus here was preparing his disciples for the ordering of their life in the holy fellowship—the Church — which was to come into being with the Resurrection and advent of the Holy Spirit. Significantly enough, it was to follow in general the pattern of the synagogue. He warned his disciples of the pitfalls of organized religion as he knew it. Of course, there would be need for leaders, "those who sit in Moses' seat," and those leaders were to be heeded. But be careful, he said, for "they say and do not."

Then he warned them of ostentation. "All their works they do for to be seen of men; they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts and the chief seats at the synagogue, and greetings in the market, and to be called of man, Rabbi, Rabbi,".

And then he warned them of the perils of titles and seeking status by means of titles. "Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no man

your father upon the earth, for one is your Father which is in Heaven”.

IT IS OBVIOUS that Jesus was not concerned here, primarily, with vestments or titles, but that he was concerned with what happens to people who depend upon such things. The leaders become puffed up with an exaggerated sense of their own importance; people, though they like to make a super-man out of their leaders, religious and civil, all too soon discover that these leaders are fallible. Then comes the dreadful disillusionment and hostility when they find the authority they have attributed to these people has been misplaced. And so Jesus wanted that there should be no distinction of persons in his Church, no second-class citizens, — “all ye are brethren”.

What has this to say to us today to the despair

and insecurity of our people? It means that we shall have to look to God as we have never looked to him before. It means that we have to trust him as we have never trusted him before. It means that our security is not to be found in the power of the atom, in military might or political power, and certainly not in ecclesiastical titles, vestments or ceremonial. It means that our final and absolute security comes from our faith in the Almighty as he is revealed in Christ Jesus.

As St. Paul said, “our sufficiency is of God”. It is God and God alone who can make men sufficient to meet and discharge the crushing demands laid upon us. It is God and God alone who can make our clergy adequate to the heavy responsibility of their holy orders. It is God and God alone who can make the Church effective as she rediscovers her destiny to win the world for Christ.

WEAKNESS OF THE CHRISTIAN CAUSE

By Joost de Blank

Archbishop of Capetown

THE FIRST TASK OF THE CHURCH,
EVERYWHERE AND AT ALL TIMES, IS TO
EVANGELIZE. THE SECOND TASK IS TO
EXPRESS IN ITS OWN LIFE THE REAL-
ITY OF THE GOSPEL IT PROFESSES

ALTHOUGH WRITTEN many centuries ago, these words “Be ye doers of the word, and not hearers only.” are as important to us now as when they were first penned, because there are still Christians and church-goers today who think of this as something done on a Sunday. They come to church very much as they come to a theater or a concert and they apply the same faculties of criticism and appreciation to a service as would be applied to a play or a piece of music: whether they liked or did not like the anthem, whether the sermon was good, bad, or indifferent. There are still enough church-goers of that kind to enable a great many who stand outside the Church’s fellowship to remain outside, because they can convince themselves that church people do not take their own teachings seriously and do not give themselves wholeheartedly to the application of the gospel.

But for most of us, either when we were quite young or as we grew older, the day came when we realized that we were not spectators when we came to church, that we were not part of an audience watching what was happening in the chancel or listening to what was said from the pulpit. It was brought home to us that we were all involved in the action that was taking place in church.

We know full well our Lord’s attitude to the Pharisees, to the formally religious, to those who prided themselves on their religious devotion, and yet whose lives betrayed the religion they so elaborately and eloquently professed. In our Lord’s time there seemed to be far more groups really to be condemned than were the Pharisees, and yet it was to the Pharisees that our Lord addressed his attention because he recognized the

devotion that still lay at the heart of them, even though it had been crusted over by years of observance of ritual, without expression in life.

Results of Indifference

BUT THERE COMES A TIME in history, a time in the life of most individuals, a time in the life of a community, when words such as these take on new significance: "Be ye doers of the word, and not hearers only." The weakness of the Christian cause in the world today is in large measure due to the fact that people did not heed these words of St. James. It was a so-called Christian Church turning against the Christian Church that really encouraged Islam and made the religion of Mohammed one of the strongest forces in the world. It was the Church preoccupied with details that indeed might be of great importance but not finding expression in the everyday life of Christian with Christian, that led to the breach in the Church in 1054 A.D., when the East was separated from the West. It was the Church occupied with its own ceremonial, with its own advantages, that led to the Reformation and the Counter-Reformation. It was the Church confining the gospel within its own walls that made possible the rise of Marxist Communism. For, if the Church had been a doer of the word and not a hearer only, such a secularized travesty of human justice could never have arisen. And when we look at the racial problem, whether on the continent of Africa or elsewhere, we know that that problem has assumed its present alarming proportions because the Church failed in its witness in the days of its power.

This, I am sure, you will recognize as the greatest problem confronting the Church in my part of the world at the present time, because often what is done in terms of racial discrimination, is done by those who call themselves Christians and who profess to be animated by Christian ideas and Christian ideals. And yet how can this be? If it is basic to our Christian faith — as I believe it to be — that every man is of equal worth before God, then society must so organize itself as to give to every man, woman, and child the opportunity to rise to the fulness of life and personality of which he or she is capable. But how can you do this when you deliberately impose an educational system which gives privileges to the white people which are denied to the black African or to those whom we call colored — those of mixed race?

What are we to say about the Christian con-

viction that a man should love his neighbor as himself when we find, as in my own part of South Africa, that about 80 per cent of the black people are living below what we should call the bread line; when the expectation of life for a white man is seventy years, for a colored man is forty-five years, and for a black man is thirty-five years? And yet in Africa as a whole, as in every other part of the world, there is the Christian Church that day by day renews itself and our blessed Lord, trying by every legitimate means to put the gospel into action, to live out the gospel which we profess.

Of course, the directly evangelistic work of the Church must go on. Out of 240,000,000 people in Africa, only 35,000,000 are Christians, while 86,000,000 are Moslems. There are 100,000,000 who are still illiterate; there are about 800 languages spoken. In the Province of South Africa, some 4,000,000 black Africans—who are not yet committed by Islam, Communism, and extreme nationalism, all vying for their loyalty and affiliation — remain to be evangelized. But we are not yet strong enough to do it by ourselves. A hospital in the diocese of Damaraland, where the American Church has graciously given us a wonderful bishop in the person of Bishop Mize, has been without a doctor for four years; and a hospital in Portuguese East Africa has been without a doctor for ten years. In spite of efforts on both sides of the Atlantic, no doctor has been forthcoming for either hospital. This is the kind of need that confronts us today.

Men Needed

AT THE GENERAL CONVENTION in Detroit last year, I learned that the communicant strength of your Church in this country is only a little more than the communicant strength in the province of South Africa. To look after your flocks you have something like 160 bishops and 9,000 clergy, while for our flock we have 16 bishops and 900 clergy. The need throughout the continent is, of course, for a greatly increased and better equipped indigenous ministry, but for many years to come the need is still for volunteers to come from across the water to bring the gospel to Africa and to make some reparation for the centuries of slavery, much of which was carried on by representatives of so-called Christian powers.

The first task of the Church, in every place and at all times, is to evangelize. The second task of the Church is to express in its own life

the reality of the gospel that it professes. The Church is the demonstration unit in this world of space and time of God's eternal kingdom. Here it is that people come into a fellowship where they are recognized for their own true worth. The Church should be the kind of people about whom it can be said today, as an astonished pagan said in the early days of Christianity, "See how these Christians love one another." In a world that is falling apart, in a world that seems to breathe hatred and suspicion and distrust, we should find in the Church a community of people that jumps across the racial barrier, across the economic barrier, across the national barrier, and finds a oneness in Christ Jesus. This can be expressed in every local congregation as well as in the wider fellowship of Christ's Holy Catholic and Apostolic Church.

Called to Witness

THEN OF COURSE there is the task for the Church to train its members so that they are the Church wherever they go — in the places where they earn their daily bread, in their homes, in the places where they pass their leisure hours and their cultural and other interests. They are ambassadors for Christ and whether at work or at play they are to glorify God in all that they do. No longer this strange divorce between what happens inside the church and what happens outside the church. We are to find in the church that strength and courage to enable us to put into practice the truth that is in Jesus.

Sometimes, of course, the church has to take its courage in both hands and be prepared to witness for the truth of Christ, though it may mean a program of hostility and persecution. This may seem a remote possibility in this country, but the only champion of a society in which men regard their fellow men as brothers in Christ in South Africa is to be found in the Christian church and with new measures promised for us, as in the new anti-sabotage bill, it is the churches — the Roman Catholic Church, the Anglican Church, and other church leaders — who have protested against the invasion of man's dignity and liberty, even though in terms of secular power, these bodies may well suffer as a result.

But this is the world in which you and I live, and what happens in South Africa affects the church in the city of New York. But if we are tempted at any time to be depressed, I remind you of the closing words of the gospel for Rogation Sunday: "In the world ye shall have tribula-

tion: but be of good cheer; I have overcome the world." This is our faith, that no personal handicap, no difficulty that life puts in our way, no opposition from the forces of evil, can withstand the force of almighty love.

It has always been the genius of the Christian church that in its darkest days it has believed and proved the reality of Christ's living Resurrection power, and that those who have been called upon to suffer for his name have gone singing to their martyrdom, thankful that they were counted worthy to suffer with him, that they also might share in his joyful resurrection.

This is the faith in which you and I have been nurtured, which you and I seek to put into practice in everyday life as much and as really when we go out of church as when we are within.

As you in your vigorous, exciting life seek to implement and to express the reality of God's love, you will perhaps have a moment to say a prayer for those to whom the situation is even more difficult than it is for you.

But whether in Africa, or in Asia, or in America, the word from St. James comes to us as insistently today as it did when first it was voiced: "Be ye doers of the word, and not hearers only."

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

"It was like the devil," exclaimed Buffers in the course of a discussion at the deanery meeting, "to offer Christ the kingdoms of the world. They weren't his to give."

"But he had them under his power," argued Stoddard.

Buffers was delighted that Stoddard admitted that there was a devil, but he merely remarked what a blessing it was that Jesus resisted that temptation.

Fr. Timmons agreed. "We must recognize," he said, "that Jesus could have yielded. The temptation was real, and, I think, persistent. He had to reject it more than once. The devil might have made him a Caesar. There was a longing for a new and glorious kingdom of David, a glorious kingdom but an earthly one. A son of David would reign in righteousness and the hated Roman would trouble them no more. That was

the common expectation, and Jesus could not fulfil it as some of his disciples expected."

"I suppose," I mused, "that that is why Jesus sometimes seems unwilling to let himself be hailed as the Christ."

"I think so," agreed Fr. Timmons. "His idea of the Christ was not the popular one. It was not even the Danielic one. The idea of the suffering servant entered into it. He preserved all the vital elements of these conceptions, but he transcended them."

"But how difficult to persuade, I will not say the people generally, but the disciples. Not until he had risen from the dead could they grasp what he had tried to tell them."

That was Gilbert Simeon, and Fr. Timmons agreed that the cross was a stumbling block. We tended to think of it as 'the wondrous cross,' but to the Jew the idea that the Messiah could be crucified was something he could not accept. To the Greek it was folly. "But to them that believe," said St. Paul, "the power of God and the wisdom of God."

"Isn't it so today?" asked the Dean. "I don't know what other argument God could have used to convince us that he so loved the world. 'Persuasive words of men's wisdom' would fail utterly. But the horror of it, the brutality! I think there is a very human tendency in every age to belittle sin and its cost. I remember when I was in the seminary a friend urged me not to speak of sin. I might say, if I had to, 'doing wrong.' It seemed to me then, and it seems to me now, that I would be doing wrong if I did not mention sin."

"Amen," said Fr. Timmons. "Our faith is not a system of ethical culture. It is not a means to making a better world even though a better world might well be a result of a burning and out-reaching faith. Our faith is a conviction of God's love and our redemption. It is Jesus who convinces us and who redeems us. I cannot be satisfied to call him by any terms that are less than those of the creed."

"How I wish men would preach that," cried Buffers.

THE NEW BOOKS

The Sense of the Presence of God by John Baillie. Scribners. \$3.95

Dr. Baillie's Gifford Lectures were completed to the last period and footnote before he died in 1960—one of the best theologians of our time, and lamented everywhere throughout the Christian world. Though not actually delivered — he was too ill for that — the lectures have been published as they were left, and form one of the noblest series in the great succession of "Giffords".

His theme is the reality of the experience of God, despite the inability of the human mind to comprehend him, and despite the inability of most modern thinkers to fashion a philosophy which centers in spiritual reality. Let's be honest. We live in a terribly materialistic age. No wonder philosophy and theology seem to be in retreat! But the valiant still face the front, and they assure us a break-through will come, and that we must advance, sooner or later.

Dr. Baillie begins with Plato — and ends with him. No wonder! You can always tell a man who has read Plato at first hand and deeply pondered what he has read. On the mantel in Dr. Baillie's study stood a row of books, the most used, I fancy, in all his library. And in the mid-

By Kenneth R. Forbes
Book Editor

dle of the row was Burnet's edition of Plato — the india paper edition — James Adam's copy, I think he told me.

This precious book crowns a succession of deeply religious, deeply thoughtful books on religion (there are some books on religion that are not themselves very religious, certainly not inspiring); and everyone who owes any debt to the stimulating, constructive thought of the great Scots philosopher and theologian will want this book—and enjoy it. It is the quintessence of Baillie's whole view. And anyone who thinks all systematic theology has been taken over by Neo-orthodoxy, let him read the last chapter, where the author points out the weaknesses of Barthianism.

My one criticism is that Baillie seems to me to expect too much from the principle of indeterminacy in physical science. It's a tiny crack to let in divine providence, one must admit.

Frederick Grant

The Creed In Christian Teaching by James D. Smart. Westminster Press. \$4.50

There is increasing concern among the leaders of Christian Churches and in the thinking of Christian theologians about the teaching of religion to adults. It is a logical concern because — until the present generation — the "Sunday School" or "Church School" has been so terribly inadequate that our present generation of adults know all too little of the inner realities of a religion of transforming power.

This book by the professor of biblical interpretation at the Union Theological Seminary is a God-send for would-be interpreters of the Christian religion to adults. He is convinced that in the Apostles Creed — accepted as it is in all branches of the Church — there is found all the basic doctrines of the Church. Dr. Smart is an able interpreter, neglecting no parts of the Apostles Creed, but tempering some of its difficulties by his own simple language, which creates an atmosphere of appealing winsomeness, combined with the evidence of profound scholarship and a working knowledge of first century history.

The book is admirable as a whole

and all the author's interpretations are convincing, as far as they go. His understanding of the Resurrection and the Resurrection body, however, seems extremely inadequate, because it dodges completely the many queries about the Resurrection which are wide-spread to an extent never dreamed of in earlier days. But the author's doctrines are sound. No heresy hounds will find any thing to repay them!

Interpreting Basic Theology by Addison H. Leitch. Channel Press. \$3.50

This is a splendid book for the minister who, while quite familiar with its subject, will appreciate its conciseness and clarity. It is a splendid book for the laymen who are looking for an intelligent presentation of the basic elements of Christian faith, and it is an admirable book for a study or discussion group of any age. It is so clear and so well-written and the analogies are apt and striking.

Dr. Leitch begins with the idea of God and passes on to the Trinity; then he turns to the Bible and the structure and nature of man, the nature of sin and the work of Christ. He writes of the Holy Spirit and the sacraments, and has a chapter on the Second Advent and the Resurrection.

Of course any of these chapters might be expanded into a book. Indeed, there are plenty of books that deal with them, but not many people are going to do the reading of theologians. They need something that gives them a better grasp of the basic elements and this Dr. Leitch does. A Catholic mind might think he falls short in his presentation of the Church, but it would feel that was a failure of all Protestant thought. His treatment of the Atonement is like most treatments, in

fact all treatments — it is not quite satisfactory. The Christian faith satisfies us and very often baffles us; God's thoughts are not our thoughts. Still, we are driven to search for them. We cannot leave them alone or be indifferent. This easily read book gives us much to think about, and we shall be the better for the thinking. A church should own several copies that the minister could lend out.

Robert Miller

Reincarnation: An East-West Anthology by Joseph Head & S. L. Cranston. Julian Press. \$6.50

In this era of neo-orthodoxy movement, and a notable increase in the religious public, Catholic and Protestant, of a live interest in theology, one wonders why there has appeared little or no concern with the subject of reincarnation. It is certainly a religious subject and a personal faith which numbers millions of adherents. The publisher of this book is probably right in saying that "Reincarnation is frequently regarded as an oriental concept incompatible with western thinking and traditional belief".

The present book, if it is given wide and effective promotion, ought to result in the creation of a live interest in its subject which many philosophers, scientists and religious leaders have called a vital issue of our time — the question of man's immortality. The editors have divided their task into four parts;—first—the attitude of all the world's religions to reincarnation. (Ten of these are considered.) Quotations of Christian leaders on the subject include George Foot Moore, William R. Inge, Harry Emerson Fosdick, Paul Tillich, Leslie D. Weatherhead, Cardinal Mercier, Archbishop Pas-savalli in Poland.

Second — What western intellectual leaders think of reincarnation. Sixteen nations are listed. Some of the Americans quoted are Benjamin Franklin, Ralph Waldo Emerson, Henry Thoreau, Joseph Wood Krutch and Robert Frost.

Third & Fourth — Scientists and psychologists on reincarnation and immortality of the soul, such as Thomas Huxley, William James, Carl G. Jung and J. B. Rhine.

This book, I should guess, is one that no regular Witness reader will wish to miss at least the high spots of its contents. There is no argument by author or editors, nor even by the great names listed and quoted from. It is precisely what its subtitle says — "An Anthology". You will hear simply the pertinent words which hundreds of the world's intelligentsia have spoken or written. On them you will probably wish to meditate.

The Virgin Birth by Thomas Boslooper. Westminster Press. \$6.00

This is an excellent book of reference for teachers of biblical history or elementary theology — whether priests or lay folk. The author has evidently read with care an enormous quantity of the pertinent literature dealing with the subject of *The Virgin Birth* and may have decided for himself whether the basic statements in Matthew and Luke are factual or mythical, but such decision is nowhere expressed in this book.

The literary material dealt with in this book had its origin in nearly 19 centuries which he divides into six sections, — namely, *The Patristic Tradition*, featuring Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Jerome and Athanasius; *Apocryphal and Pseudepigraphal Writings*. The remaining four sections are interpretations of modern times, the liberals who found no possibilities of any divine activity in the birth of Jesus, the orthodox (both Catholic and Protestant) who took Matthew and Luke seriously and literally and defended the belief that it was God who revealed himself in the action described in Matthew and Luke. However much historians and theologians differ among themselves as to the meaning and quality of the Gospel birth stories, it seems to be agreed by the majority that the Annunciation and Bethlehem together, as presented in the Gospel, express the Church's conviction that the Incarnation — however brought to pass — is the basic faith of the Christian religion.

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Stress on Basic Christianity Marks Youth Conference

★ The week-long British Conference of Christian Youth, opened in Leicester, under the sponsorship of the British Council of Churches, was the largest — and most strongly religion-conscious — gathering of its kind ever held in Britain.

With its theme, "I Believe," chosen by young people themselves in response to inquiries sent over the past six months to some 900 youth groups, the conference brought together 1,200 delegates, of whom 200 were from overseas countries, including the United States, which sent 36.

To the surprise of the organizers, who thought the young people, most of them in their twenties, would prefer to con-

centrate on such topics as the Christian attitude to world peace and nuclear disarmament, the youths specified instead that they wanted the conference to concern itself primarily with the fundamentals of the Christian faith and the personal challenges involved.

Although issues of peace and disarmament were mentioned in workshops and discussion groups, the most popular workshop topic was "Personal Relationships," with "Communicating the Faith" second in popularity. Other workshops discussed "Christian Unity," "The Missions," and "Methods of Bible Study."

The Conference opened with a service in Leicester's largest

hall. The sermon was preached by Archbishop Ramsey of Canterbury, who is president of the British Council of Churches.

As the Archbishop's car approached the hall, the Anglican Primate was greeted by a small group of campaigners for nuclear disarmament who demonstrated quietly, merely carrying banners inscribed with slogans.

On Sunday morning, the delegates were invited by Bishop Ronald Williams of Leicester to attend an open Anglican Communion service in the local cathedral. Secular newspapers voiced opposition to the service, but the number of absentees was few. The open Anglican service was the first ever held in connection with an ecumenical conference of young people in Britain.

Speakers at the plenary sessions of the conference included W. A. Whitehouse, a reader in

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divinity at Durham University, who spoke on "I Believe in God, Father and Creator," and Howard Williams, minister of the Bloomsbury Central Baptist church in London, whose topic was, "I Believe in Jesus Christ, Saviour, Lord and Reconciler."

Other speakers were Dr. George MacLeod, leader of the Iona Community, whose talk was entitled, "I Believe in the Holy Spirit, Lord and Giver of Life," and Canon Sydney Evans, dean of Kings College, London, whose theme was, "I Believe in the Church, Holy, Catholic and Apostolic."

At the close of the conference reports from workshops were issued, with the one on unity declaring that "organic union is not only desirable but necessary for our Churches." Expressing appreciation for the open communion service, the report said "worshipping together now is a prime necessity if we are ever to become one Church in one place in the future."

Another report from the workshop on international affairs called for "closer political and economic organization on a world basis, including repre-

sentatives of Republican China (Communist China)" and for more meetings between Christian and Communist young people.

"A majority of this section felt that, as Christians, they were bound to disown the possession and use by this country of all nuclear weapons, but a large number were not in total agreement," the report said.

The personal relationships workshop pointed to the "positive need to give the word sex a much wider meaning."

"The purpose of God in making us male and female was not merely that children might be born, but that men and women might know the richness of a life of partnership," the report said.

"The full understanding of this has been obscured both by the view that man is superior to woman, and by a narrow concentration on the physical and generative aspects of sex," it continued. "Such negative and inadequate elements in our tradition must be firmly rejected."

CHURCHES URGED TO AID INTEGRATION

★ More than 1,600 churches affiliated with the Protestant Council of New York have been called upon to encourage members to sign open occupancy pledges against housing discrimination.

GREEK ORTHODOX DEFER VATICAN BID

★ The holy synod of the Greek Orthodox Church has declined to make a decision on accepting a bid to send delegate-observers to the Vatican Council. They referred the matter to the bishops whose assembly does not meet until October 1. The Vatican's invitation stated that an answer and the names of the delegates must be sent not later than the end of August.

BISHOP BAYNE SPEAKS ON SCIENCE

★ Science is no more valid than a "witchdoctor's theology" unless scientists cope with the "cross as well as the atom," the executive officer of the Anglican communion declared in Seattle.

Bishop Stephen F. Bayne asserted the scientist must accept the fact that his world is also "the world of the cross and the altar."

"There is only one world, and neither the scientist nor the Christian can pick and choose facts he wants to accept," he told a "Space Age Christianity" program at the world's fair.

"Any religion which can't include scientific truth is a bad religion," the bishop said. "Any science which has no place for freedom and holiness and the



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great dimensions of the human spirit is a bad science.

"No man in his right mind is ever going to want the day to come again when the Church shall dictate what science may explore and say. But neither do we want the tyranny of a narrow science."

Bishop Bayne spoke at a service concluding the four-day program sponsored by laymen of the diocese of Olympia.

He observed the service ended the series of scientific, technical, medical, educational and theological discussions in the "most characteristic Christian way—by raising our whole conversation and our thoughts to the level of worship."

LEADERS URGE CLOSER TIES

★ A joint appeal for closer ties between their Churches was signed by Archbishop of Canterbury, and Patriarch Alexei, head of the Russian Orthodox Church.

Issued at Zagorsk, seat of the Russian patriarchate, the appeal marked the close of a four-day visit to Moscow by the Church of England Primate.

According to a joint communique, the appeal stressed the desire for closer unity between the Churches and specifically recommended exchanges of theologians, priests and students.

"It was noted," the communique said, "that the striving

of the Anglican churchmen toward a rapprochement of their Church with the Orthodox Church met with heartfelt understanding and general support on the part of the Russian Orthodox Church."

DELEGATE-OBSERVERS ARE NAMED

★ More delegate-observers have been named for the Vatican Council which opens October 11. Edmund Schlink, professor at Heidelberg University, will represent the Evangelical Church of Germany, a federation of regional Lutheran Churches.

K. E. Skydsgaard of the University of Copenhagen and George Lindbeck, on the staff of the Lutheran World Federation, have been named by that body.

CONFERENCE ON PEACE

★ Byron L. Johnson, consultant on Latin America for the state department, is to be one of the headliners at the conference on peace, to be held at Seabury House, Sept. 4-7. It opens the afternoon of the 4th and runs through luncheon on the 7th. Total cost is \$26 with \$8 sent with registration which should be sent right away to Mrs. Joseph Rohrer, 201 Morris Road, Ambler, Pa.

CLOSER RELATIONS IN BRITAIN

★ Representatives of the Anglican and Church of Scotland, Presbyterian, met at Durham, England, July 10-13, to discuss closer relations. There were fifty representatives of each Church participating.



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AMERICAN CHURCHMEN VISIT RUSSIA

★ Thirteen American Churchmen are scheduled to arrive in Moscow this week for a three-week tour of the USSR at the invitation of the Russian Orthodox Church. They will discuss exchanges of theological students, professors, literature. Other topics will be theological trends, missionary objectives, worship, preaching.

President J. Irwin Miller of the National Council of Churches heads the delegation, with Bishop Scaife and Paul Anderson the Episcopalians in the party.

The visit will be returned early next year when a group of Russian churchmen come for a U.S. tour.

- BACKFIRE -

Mary E. Forbes

Churchwoman of Boston, Mass.

Has man's flight into space any significance for Christians? Will it reveal the mystery of life after death? The body losing weight to the extent it does when less than 200 miles from earth leads one to wonder if the decrease continues till there is no weight left. As the man mounts higher and higher, does the body disappear? Is the man conscious of having none, and what does he look like? It must make some difference. Space men may be in more danger of losing their bodies, than losing their lives.

Might these adventures beyond our world reveal that we live on after death, that there

is really none? That we do not need bodies for life on the moon, and that there will be no physical body to be injured if the man makes a violent landing.

When Christ ascended from the Mount of Olives, he went upward in a transformed body, and St. Paul tells us that in the latter days, "we shall not all die; we shall be changed." Did he have, without knowing it, a vision of the space age, and space men? We may be on the eve of wonderful proof of the truth of the gospels, and life after death.

W. L. Caswell

Clergyman at Patterson, Cal.

In strict logic it is probably unconstitutional for the government to give any support to, or to authorize, any religious practice. But those who insist upon pressing everything into strict logic should hear Chesterton's true remark that a lunatic is a man who has lost everything but his reason.

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Rector at Leaksville, N. C.

Talking It Over (August 9th) amused me with its smugness. After praising Bishop DeWolfe for his stand on integration and his statement about the hospital, you go on to state that it has been your wont to slap the good bishop down. That you have slapped at him, none can deny. How often you have landed the blow is a matter of opinion. I believe you are the only one to think you have ever

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floored him. "Slapping him down"! How smug can you be?

I shall continue to appreciate The Witness, when I agree and when I differ.

Frances A. Benz

Churchwoman of Cleveland Heights

Albert Szent-Gyorgyi's encouragement of women's peace groups as a step toward survival (Witness 7/26) suggests a related idea.

Would it not be of some practical value to study carefully the age-old female values and the means by which progress has been made toward their fulfillment? Along with such abstract research, a group of wise women from nations with antagonistic ideologies might be assigned the task of finding solutions to their differences using only their own methods; and then an evaluation made of their accomplishment.

In times when history could be directed by might and law, there was so little need for this female point of view that if its existence was noted at all, it was only with scorn for its lack of virility. In these days, though, when war must be avoided at all cost and international law has lost its authority, we all find ourselves in the same kind of situation in which woman alone for ten's of thousands of years lived and perfected specific skills.

Some of these skills are the ability to gain partial victory through compromise, to choose shrewdly the best areas for concession, to lay out several alternative courses through a tangle of conflicting interests, to know when to give in, and to size up the nature and probable behavior of other human beings.

Must the threat to all life become still more grim before we will even investigate the possibilities of this wholly different but equally time-tried approach to danger?

A. N. Conrad

Engineer of Nashville, Tenn.

I have read with interest your comments in Talking it Over (6/28) concerning the action of Methodists in Atlantic City. You cited that they have decided to have "just a single central city Methodist Church." Apparently you agree with the idea of unifying congregations in order to have a more effective ministry.

I must disagree with you both historically and theologically. The Church has never ministered more effectively by congregating physically because of the basic nature of the ministry. I think this is so because of the diverse and personal side of ministry within the Church. It is the Holy Spirit who constitutes, directs and fulfils the ministry. While it goes without saying that he is not limited in the manner of his operations, it has been demonstrated sufficiently in the life and ministry of the Church that he chooses to operate in a personal way. We are more effective ministers by the grace of God and the power of his Holy Spirit. The effectiveness of the Church's ministry depends, not upon men or the grouping of men in any certain way, but upon God's Holy Spirit.

One of the major troubles with churchmen today is that they are too busy doing instead of being. The ultimate consummation of the kingdom depends upon God, not man.

The Church needs the voice of the Holy Spirit but unless we slow down a bit we may miss him in all the hustle and bustle. I suggest we be quiet more—or at least a little. If we do we may hear the angels sing and realize that God is God and stop trying to hurry the Holy Spirit in his work.

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