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The WITNESS

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DECEMBER 3, 1942

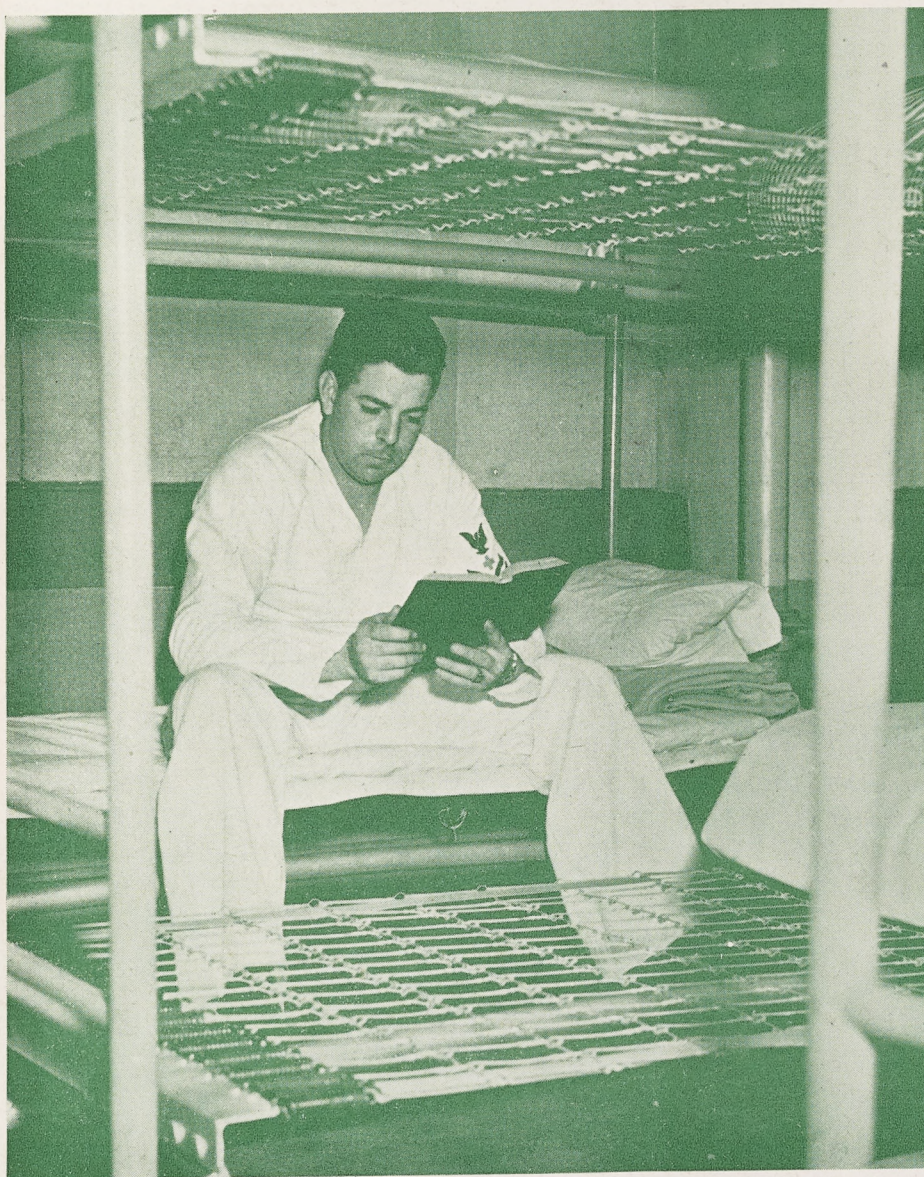


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THE BIBLE TELLS
OF GOD'S WONDERS
IN THE DEEP

BIBLE SUNDAY NUMBER

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days, and 10, Wednesdays) Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK

Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH,

NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Church School.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street

New York City

The Rev. H. W. B. Donegan, D.D., Rector

8:00 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
4:30 P.M.—Victory Service.
Holy Communion Wed., 8 A.M., Thurs., 12 M.

THE CHURCH OF THE EPIPHANY

1317 G Street, N.W.

Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D., Rector

Sunday Services: 8 and 11 a.m. and 4 p.m.

Daily Services: 8:30 a.m. Holy Communion. 12:10 p.m. Noonday service.

Thursdays: 11 a.m. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue at Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.

Daily: 8 Communion; 5:30 Vespers.

This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M.

Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

★

EDITORIAL BOARD: F. C. Grant, chairman; W. B. Spofford, managing editor; L. W. Barton, J. F. Fletcher, C. K. Gilbert, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, Louisa Russell, W. M. Sharp, W. B. Sperry, J. W. Suter, Jr., J. H. Titus.

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DECEMBER 3, 1942
VOL. XXVI No. 28

CLERGY NOTES

ADAMS, CHARLES W., has been appointed a chaplain in the naval reserve. He has been in charge of missions at Dunedin, Safety Harbor, Tarpon Springs, and New Port Richey, Florida.

BOND, WILLIAM HENRY, vicar of St. Paul's Church, Manheim, Hope Church at Mount Hope and Bangor Church, Churchtown, Pa., died Nov. 11 at the age of 50.

BROWN, THOMAS LEE, has resigned his charge of St. Paul's, Winter Haven, Fla., effective Nov. 30, and has accepted appointment on the staff of St. Mary the Virgin, New York City.

GOLL, HARRY EUGENE, was ordained to the priesthood Oct. 13, in Trinity Church, Bridgewater, Mass.

HAMILTON, ALEXANDER, curate of All Saints', Ashmont, Mass., since 1940, has resigned.

HAYWARD, ALBERT K., rector of St. Paul's Church, Wellsboro, Pa., has accepted a call to become rector of Truro Church, Fairfax, Va., and the Church of the Good Shepherd, Burke, Va., effective Dec. 15.

KLINE, DONALD B., will be ordained to the priesthood Nov. 14 at St. Luke's, Evanston, Ill., by Bishop Conkling.

MINTON, CHESTER G., rector of St. Peter's Church, Salem, Mass., has been given leave of absence, dating from Oct. 23, and is enrolled in the chaplain's school at Harvard.

REDEBAUGH, ROBERT M., formerly rector of St. Martin's Church, South Omaha, Neb., has accepted a call to Christ Church, Canon City, Col., effective Dec. 1.

SHUMAKER, E. F., rector of St. Mary's Church, Charleroi, and priest-in-charge of Trinity Church, Honesson, Pa., has resigned to enter the navy as a lieutenant. He is at the naval training school at Norfolk, Va.

VANDERPOOL, JAMES A., will be advanced to the priesthood by Bishop Conkling at Trinity Church, Aurora, Ill., Nov. 22.

WARE, JOSIAH W., retired clergyman of the diocese of W. Virginia, died at his home in Orange, Nov. 13th at the age of 89.

WAY, WARREN W., rector of St. James' Church, Atlantic City, N. J., has resigned after over 50 years in the ministry. His retirement will take effect after Nov. 15.

WHITNEY, HOBART B., retired rector of Trinity Church, Athens, N. Y., died at his home Nov. 8 at the age of 84.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saint's Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon). 8 P.M. Evensong and Sermon.

Weekday Services: Tuesdays: 7:30 A.M. Holy Communion, Thursdays: 12 Noon Holy Communion Saints Days and Holy Days; 10 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon. 6 P.M.—Young Peoples' Meetings.

Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

CES
Churches
CATHEDRAL
Hartford, Conn.
F. McKewen, Dean
9:30, 10:30, 11 A.M.
Holy Communion
11:00 A.M. Holy
Wednesdays and Holy
Sunday Service
MINNEAPOLIS
at 9th St.
Higgin, Rector
A.M.
Days: 10:30 A.M.
CHURCH
Hiller, Rector
9:30, 11 A.M.
RAL CHURCH
Newark, N. J.
C. Lichtenberg
10:30
2:10, except Sun-
days
12:10 Wednes-
days
daily for prayer
CHURCH
Baltimore
Priesthood
Communion: 11 A.M.
Morning Prayer
Sunday in the month
Sermon: 3 P.M.
Tuesdays: 7:30 A.M.
Wednesdays: 12:10
Sundays: Days and Holy
Communion
CHURCH
Boston
Rev. G. G. Gardner
Dorchester, D.D., L.D.
Payson, M.A.
10:15, 11 A.M.
of Living "Times"
CHURCH
Tennessee
Carroll, Rector
Communion
Church School
Service and Sun-
days' Meetings
Days-Holy Com-
CHURCH
Orange, New Jersey
Rector
Days
Communion
Church School
Prayer and Sun-
days' Meetings
People's Fellowship
Sundays
Communion

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Archbishop Temple Gives Ideas on Justice to Germany

Most Quoted Churchman in the World Against Penal Retribution Since It Is Ineffective

By W. B. Spofford

London:—There is hardly a man in the world today, certainly no Churchman, whose utterances receive more attention than the Archbishop of Canterbury. The world sees him in movies celebrating the Holy Communion; an American industrial concern presents the Archbishop's opinion on what the future world should be like in full page advertisements in mass circulation magazines, and whenever he speaks his words go over the cables to the far corners of the earth.

His most recent address dealt with how Germany should be handled after the war, his pronouncement obviously having the approval of the British government since it was sent to the press in America by the British Bureau of Information.

"The first requirement after such a convulsion," declared Archbishop Temple, "is the expression of justice. This involves at least two different sorts of consideration. There ought to be punishment of individuals responsible in any way for proved atrocities. This should be imposed by a judicial procedure calculated as far as may be to satisfy all concerned that cases are really proved and that those who suffer are really guilty.

"But secondly there is need to express justice as between the nations, and here a special difficulty confronts us, because so far as any settlement is penal, it loses its quality of justice as the years pass. It is not possible to treat a nation through the many generations of its life as a single moral agent, and a generation which grows up under restrictions imposed for what were the acts of its predecessors is sure to be embittered and has a just grievance on its side.

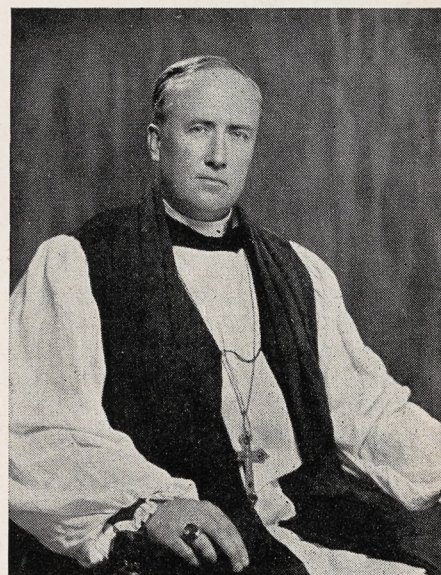
"Consequently, so far as the expression of justice is concerned, there is need for a short-term and a long-term treatment. There ought to be such expression of the moral condemnation of recent German policy, as cannot fail to bring home to the German people what is the moral judgment of the world concerning them. On the other hand, there must in the long-term policy be provision that the coming generations shall be able to recognize the position given to them in the world as fair.

"Beyond this there is a question, not detached from moral considerations, but not primarily concerned with justice as commonly understood, namely, the correction of what it has been customary to call the Prussian tradition. There has been a peculiarly strong trend of self-assertiveness and aggressiveness in Germany under the Prussian lead, which can be traced back at any rate as far as Frederick the Great and his methods. Provision must be taken to secure that this tradition does not lead Germany into another assault on Europe. This is a matter of justice rather to the other nations than to Germany, and it should be inspired by considerations of effectiveness and not of penal retribution.

"But Christians at any rate, and indeed civilized men generally, cannot be content in this way to treat one great member of the family of nations as quite distinct from all the others standing over against them. We must look forward to renewed fellowship, and consequently while the settlement is bound to be such as will appear severe to the German State, it must also be such as secures to the ordinary German citizen of future generations an even chance of sharing in the benefits of civilization

with his neighbors, provided his State is itself behaving as a good neighbor among them.

"Beyond that we shall need all the cultural ties and associations that are possible to build up again mutual understanding, and especially we must try to strengthen all those means of fellowship which unite the Christians of Germany with their fellow-Christians in other countries. Here in the judgment of Christians must be the one real hope of a fellowship deep enough and strong



Bishop Stephen Keeler of Minnesota who has been placed in charge of the district of Honolulu, where he will serve until a successor to Bishop Littell, resigned, can be elected. Bishop Keeler expects to reach the Islands around January 1st.

enough to resist the tendencies towards division. Already the world fellowship of Christians is a sufficient reality to give us a basis for that hope in experience as well as in religious conviction."

CHURCH CARRIES ON IN INDIA

New York, N. Y.:—War has affected the Church's missionary in Dornakal, according to a long-delayed communication from the Rev. George Van B. Shriver to the National Council's overseas department. Mr.

Shriver reports that women and children were ordered out of India, but that the Shriver family stayed for a time, due to Bishop Azariah's apprehension of dangers in ocean travel.

Later there developed a need for women stenographers by the United States army in Delhi, and Mrs. Shriver went there and took up stenographic work. She located a school for the children and will stay in Delhi for the duration.

The work of the Mission goes on. English miners in Kothagudem are subscribing monthly to build a church there. Mr. Shriver reports more baptisms in six months than are usual in a year, namely 518. Out of that number 316 are caste converts. "We now have converts from 9 caste groups and 2 outcaste groups, and two different castes are under instruction," Mr. Shriver says.

JOHN M. YAMAZAKI GOES TO ARKANSAS

Little Rock, Ark.:—The Rev. John M. Yamazaki, American of Japanese ancestry, is to go to the diocese of Arkansas to aid in the ministering to the 20,000 Japanese now living in the state. Mr. Yamazaki, priest of the diocese of California for twenty-eight years, is one of the most honored men in that diocese, attested by the fact that he was the president of the ministerial association of Southern California. However he was evacuated along with all others of Japanese parentage, and has only now been released for this work under Bishop Bland Mitchell.

CABLED NEWS FROM CHINA

New York, N. Y.:—The National Council has received a long cable from Arthur Allen, giving latest information about workers and conditions in China. Cables are often written in somewhat obscure terms, and interpretations may not be absolutely accurate, but it is believed that Mr. Allen's latest message carries the following facts: Miss Frances D. MacKinnon was married to Mr. Charles W. Harbison, Jr., September 20. Sister Constance, whose illness had been known, is better. Mr. B. W. Lanphear of Wuhu, is recovering from an operation. Dr. Walter Pott performed an operation upon Miss Anna M. Groff. Although all members of the Mission have applied for repatriation, there is doubt as to whether all applications will be granted. Members of the Mission in

Manila associated with the Rev. Henri Pickens are reported well and allowed to carry on their work. There is no information as to the present situation with workers at Anking, or whether they will be repatriated. Bishop Robin Chen has been obliged to double the salaries of workers, due to tremendous increases in living costs. Mr. Walter Allen, professor at Central China College and son of Arthur Allen, Mission Treasurer, requests permission to marry Miss Gertrude Zenk. Miss Zenk is a teacher of music at Central China College and is a member of the Evangelical Reformed Mission, one of the College cooperating units.

BISHOPS IN NORWAY STAY AT HOME

Stockholm:—Further restrictions against the Norwegian Church include a decree by the Quisling Government prohibiting all bishops from leaving their residences.

Twenty-eight Norwegian clergymen have been expelled from their dioceses and placed under police surveillance in addition to the 25 clergymen against whom similar action was taken last month. Among them is Dean Fjellby, formerly of Trondheim Cathedral, who had previously been banned from two other dioceses.

A Norwegian clergyman, Olman, has been expelled from Oslo for refusing to shake hands with the Quisling Bishop Froeyland who is being assisted by the police in efforts to uncover "irregularities" in the churches in that area. These irregularities include the use of robes, which is now prohibited, and the expression of sentiments regarded as opposed to the Nazi regime.

It is now almost impossible to buy new Bibles in Norway because of the prohibition on religious publications. On the pretext of a paper shortage, a new order has been issued discontinuing the publication of all congregational and other Journals unfavorable to the Quisling regime.

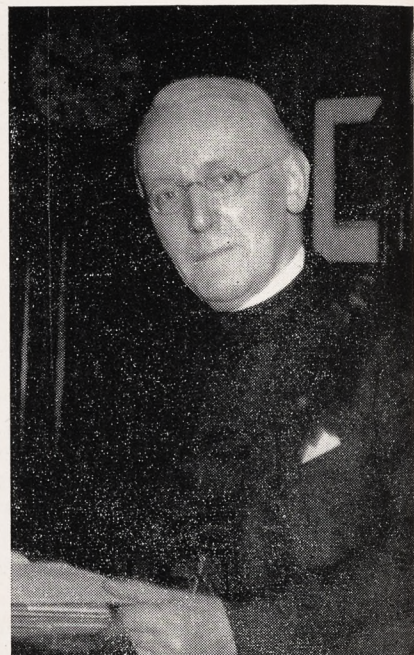
CHURCH IN BRAZIL CONSECRATED

Bilan, Brazil:—St. Matthew's, Bilac, was consecrated by Bishop Thomas on the day that Brazil declared war on Germany and Italy. The church has taken nine years to build because of the policy of constructing no part of it until the money was in hand to pay for it. Bishop Thomas was also present at

the 50th anniversary of the Church of the Redeemer, Pelotas, Rio Grande do Sul, and dedicated a portrait of the late Bishop L. L. Kinsolving which has been placed in the sacristy.

FIRE AT SCHOOL FOR NEGROES

Millers Tavern, Va.:—The main building of John Moncure High School, maintained by the diocese of



A leader in the diocese of Pittsburgh is the Rev. William Porkess of Wilkinsburg, who recently celebrated his 23rd anniversary as rector of St. Stephen's.

Virginia for the instruction of Negro boys and girls, has been completely destroyed by fire. Insurance amounted to \$7,500 and plans have already been made for rebuilding.

FREDERICK PARISH CELEBRATES

Frederick, Md.:—Boasting of having had Francis Scott Key, author of the Star Spangled Banner, as a communicant, All Saints celebrated its 200th anniversary on November 22nd. Both Bishop Helfenstein and Bishop Powell were present.

FIRST AID COURSE FOR THE BLIND

Phoenix, Ariz.:—A Red Cross first aid course for the blind, probably the first of its kind in the country, is now a part of the program of the guild at Trinity Cathedral. There are about a dozen in the class, which meets twice a week, including whites, Negroes and Mexicans.

China Correspondent Introduces a Few of His Friends

*People of All Classes Grimly Determined
That China Shall Establish Better Order*

By John Foster

Chungking, China:—Most bombed capital in the world—that's Chungking's well earned title after three summers of fierce activity by Japanese planes. Yet this wartime capital of China is better constructed today than it was in 1939. Eye-witness reports of the city, the political hub of all that goes on in China, say that the war spirit and general morale are higher here than in any of the other large cities of the country.

The modernization and reconstruction of the city itself have brought new motor roads, factories and residential suburbs and the Central Government which has its headquarters here has built many new government buildings. Block after block of the congested part of the city, razed by bombs or fires, is empty however, with only sheds and huts still lining the streets. This year Chungking has so far gone entirely unscathed, and you have no idea with what a feeling of security we now go about our daily tasks after years of expecting Japanese planes overhead at any moment.

Department stores and shops, all with a wide variety of goods, some from Shanghai and all at tiptop prices, testify to the wealth apparently concentrated here, but on the other hand, a mushroom outcrop of consumers' cooperatives—some say as many as a thousand—serve the lower groups. One, on the south bank of the Yangtze beside foreign embassy buildings and business firms and western homes, is engaged in making soap which it stores in a big warehouse formerly the property of a large foreign firm headquartered on the coast. The office force works in the rock-hewn dugouts on the river bank during the summer, where they have electric lights, telephones, and many other comforts.

As for morale and spirit, people in Chungking seem to be working hard and with a purpose; there is realistic thinking going on in many circles, much of it unobtrusively, and attempts at least are being made to control some of the evil economic practices more common elsewhere. All in all, you sense a determination here and a feeling that the people

have shown they can take it and are intent on winning through.

I have been wanting to introduce you to some of my Chinese friends for a long time. For instance the chauffeur and his wife waiting by their truck one morning who were from Hankow like myself. We fell to discussing the guerillas and their importance in China's war of resistance and they were surprised at the extent of my information. The wife in particular could not get over the fact that a foreigner should know the real situation in China. "But would you help them?" she asked. I mentioned that I had personally escorted medicine to the Eighth Route Army when that had been possible and worked in a hospital under international auspices caring for their sick and wounded soldiers. The chauffeur and his wife and I are now friends for life.

Or come and have a bowl of noodles with a Quaker friend of mine, a spare, stoop-shouldered little man with deep bright eyes. He is that rare thing in China, a middle-aged bachelor. You might guess it because his trousers are not pressed and a single pin holds his foreign-style shirt together. He has the deep humility of a true Quaker and a burning desire to serve his fellow man. Though he is a southerner and would ordinarily prefer rice, he subsists on noodles as there is not yet so much profiteering in wheat. When you talk to him you forget that he is Chinese, not because he spent 20 years in England, at public school and one of the great universities, but because he is above such a human thing as nationality—he is a citizen of the world.

After university he stayed on in England during the European War, organizing 8,000 Chinese seamen out of a total of 24,000 stranded in British ports, into a maritime union. It was a fight all around and many times my mild little Quaker friend had to supply locked-out sailors with food from his own home allowance. "But they always paid me back when they got a job," he says cheerily. For the past five years he has been busily tramping eleven provinces in

gone through several breakdowns and an accident together and had struck up something of a friendship as a result, cemented when we found we China for Indusco, in the interests of China's 60,000 crippled soldiers, teaching them crafts, organizing them into cooperatives, above all bringing a spirit of kindly interest and sympathetic understanding into their institutions. "My two best opportunities to serve my fellow man," he says, "have come during these two terrible wars. Funny that it takes war to make men think. . . ."

One evening I found a brief note at my hotel from a young banker I had met on the Burma road. We had



This Grandfather smiles because he knows his grandchild will live in a better China.

had a common interest in China's social problems. The bank was not far away around the corner. The elevator had long stopped and I walked up to the third floor where, in a palatial office for banks in China do themselves exceptionally proud—sat my friend working. We moved over to comfortable wicker chairs and servants brought cups of steaming tea.

We began by discussing the Indian problem. Chinese are reticent and somewhat embarrassed about committing themselves on this topic, as they consider themselves the allies of both India and Britain. I presented the official picture that Indians should not be allowed to do anything at this time to interfere with the struggle against Fascism. My friend listened patiently as he always does. Then he said, "The Indian people are afraid that this is another blank check being offered them which they will not be able to cash after the war." My friend's English is a little casual and it is not always easy to catch what he means, but everything he says has a point. The Chinese

people are realistic. They are also courteous to their friends and allies. But I think that the white man would be wise if he would implement the Atlantic Charter so that it applies equally to the Pacific.

By way of contrast I want to tell you of the servant in our hostel at Koloshan, one of those "gay and jaunty peasant boys that make up the Chinese army" of whom American journalists like to write. This lad left the army after eight years of service because his eyesight was impaired, but he devoted himself with something of a concentrated fury to making the 20 of us who live under his care as comfortable as possible, as though the winning of the war depended on each one of us getting a basin of hot water at once every time we cross the threshold. He always has a cheerful word and, when the rush dies down, likes nothing better

than less value was placed upon education in Australia than in any other civilized country in the world. The only purpose of it, he declared, seemed to be its utility value in the minds of most people. He then declared that the real purpose of education was not to fit a person to earn a living, but to teach him how to enjoy his increasing hours of leisure.

JACQUES MARITAIN ISSUES AN APPEAL

New York, N. Y.:—The Roman Catholic writer and theologian, Jacques Maritain, has issued an appeal to all religious people that they have special prayers for persecuted Jews. He says: "Never before have we Christians had such an opportunity of expressing our compassion toward the 'older race' for which

went to him, wherever he was—on the march, in camp, or at an isolated gun position. Chaplains have become accustomed to covering hundreds of miles of territory in jeeps or station wagons to bring church services to the soldiers. In the last year, outdoor worship has become a regular occurrence. Chaplains made 40,690 hospital and guardhouse visits during the month. In addition, chaplains solemnized 3,221 marriages; officiated at 650 baptisms; heard 5,359 professions of religion, including adult baptism; and distributed 95,082 Testaments and Bibles.

DANIEL POLING SPEAKS IN WASHINGTON

Washington, D. C.:—The Rev. Daniel Poling, Baptist, preached last Sunday afternoon at Washington Cathedral, the service being the first of a series relating the churches to the war effort. Bishop Freeman welcomed both the preacher and the representatives of the local federation of churches under whose auspices the services are being held.

ALBERT SCHWEITZER WRITES FROM AFRICA

New York, N. Y.:—Word has been received from Albert Schweitzer, famous medical missionary, artist and theologian, who is now on the boundary between North Gavi and South Gavi provinces, equatorial Africa. He writes: "We have good food and I am in good health though I have suffered from overwork in keeping up the many different activities loaded upon me by the war." Like other missionaries, he is largely serving governmental needs.

KING CHRISTIAN GOES TO SYNAGOGUE

Copenhagen, Denmark: — When King Christian of Denmark was recently informed of a special service scheduled to be held in a nearby synagogue, he decided to attend the service, and arrived in full-dress uniform, followed by the traditional sovereign's escort—"much to the undisguised horror of the Germans." The story, as reported in *Free Denmark*, also related that when the Nazis unsuccessfully brought pressure on the Danish government to adopt anti-Jewish legislation, King Christian was quoted as saying: "There is no Jewish question in this country—there are only my people."



There are those who say that the war is getting young people down. However these snapshots taken at a recent conference of Church young people would seem to indicate otherwise.

than to exchange a few words with you about anything that strikes his fancy. Once when I was sick he worried because I had nothing to eat. Soon rice gruel began to appear at my bedside and finally, as I grew better, whole meals. I wondered vaguely where they were coming from until one day he mentioned that he was going down below to a friend's for his meals as I had eaten up all his rice stores. He had been feeding me himself as I needed food and this was the only practical way he had to solve a problem which must be solved. Of course I reimbursed him.

ARCHBISHOP WAND SPEAKS ON EDUCATION

Melbourne, Australia:—Archbishop Wand of Australia, speaking at a conference on religion, in which all churches, including the Roman, took part, had strong words to utter on the subject of education. He declared

Christ wept and which is ever dear to his heart. In the face of a persecution more universal and savage than ever before, in all countries of Europe under Nazi control, the Christian conscience indignant but powerless, because of this utter betrayal of human rights, calls for indignation against the French government which has joined the Nazis in this shameless purpose of extermination."

CHAPLAINS REPORT FOR ONE MONTH

Washington, D. C.: — Chaplains' reports show that 52,758 church services were held for United States Army troops throughout the world during July, 1942, with a total attendance of 2,667,793, the war department has announced. The average number of men attending each service was 50.57. When the soldier could not get to church, the church

EDITORIALS

Going to the People

"EVERY great city," writes the author of *A Panorama of New York*, published in 1852, "should have someone who will flaunt great banners from the housetops . . . catch intolerable anachronisms, and raise unwonted fat boys to the highest pitch of heft and rotundity." He was referring to the father of modern advertising, the original and shrewd P. T. Barnum.

An equally original advertiser, though eschewing anachronisms and Barnum's questionable methods, is the Archbishop of Canterbury. Not content with writing, preaching, holding a famous conference at Malvern and an huge meeting at Albert Hall, he now appears on the silver screen—praying! Says *St. Martin's Review* for October, 1942 (Church of St. Martin-in-the Field, London): "The idea emanated from the Christian Cinema and the Religious Film Society. With the cooperation of the News Reel Association a short film was made in the Chapel of Lambeth Palace which showed the Archbishop of Canterbury praying for soldiers, sailors and airmen; the wounded, the suffering, the bereaved; all those engaged in offensive warfare at the battlefield, and the civilian men and women working at defensive measures in every remote outpost and village. Afterwards the Archbishop spoke the words of the Blessing and the film closed."

At first blush one feels that praying on the screen is perhaps undignified, that movie audiences would find it cause for catcalls. In peace times that might be true. But the editor of *St. Martin's Review* continues: "We had the opportunity of seeing the film on several occasions, and there is no question that the audiences were deeply impressed by it. Dr. Temple's voice is ideally suited to the microphone. Deeply sincere, dignified, and without a trace of clerical affectation, the Archbishop took the Church's words to millions who would not otherwise have heard them. In one crowded cinema the effect was unmistakable and immediate. Restless movement and conversation, the lighting of pipes and cigarettes, stopped as though stilled by a magical incantation, and a few moments later a young

man remarked to the very modern young woman with him, 'I should like to hear that man preach.' And she, unexpectedly, replied 'So should I.' "

Advertising? In a sense. But more truly this film is splendid evangelism. At a time when men's hearts are failing them for fear, the Archbishop tells them by his prayers: "There is a God. He is deeply concerned over the mess His wayward people have made. But now, as always, He still cares for all His children."

"QUOTES"

THE BIBLE has won and held the title of the Book of Life. No other book has had such loving care lavished upon it and no other book has done so much for mankind. It was written by men of God; it has produced men of God. The Bible has survived the test of attacks by critics, agnostics and barbarians and, what is more, it has stood the trial of its teachings by faithful followers. It is the Book the human race cannot leave behind. Men may neglect it for a time, but the problems of life pull them back to it.

—RALPH W. SOCKMAN.

The Bible and Freedom

IN ALL churches of the Anglican Communion the second Sunday in Advent is always Bible Sunday. This does not mean that we read the Bible only on that Sunday, or think about it only then. As a matter of fact, the Anglican Church makes more use of the Bible in its worship than any other church in Christendom.

But the Bible is certainly meant to be read outside the church services. And it probably is so read—in spite of the smart quip that "The Bible is the least read best-seller in the world." On all hands we see signs of a revival of the private reading of the Bible and of its study in groups. The Bible is really the *magna carta* of Christendom, not a set of

blueprints for an ideal society but a literature which stakes out the claims of the Four Freedoms. The crisis confronting our world today is one that jeopardizes not only Christianity but the whole higher life of man, his artistic, intellectual and moral, as well as his religious, life. Increase in the reading of the Bible is, therefore, a very healthy sign. No nation is going to submit to enslavement by pagan materialists with their inhuman ideologies—if it is a Bible-reading, Bible-studying nation.

Why's the Coffee Cold?

WE MUSTN'T take things for granted. God and His Church, the world and its beauty, men and their accomplishments, the contributions of others to our lives . . . such as these are so much a part of the warp and woof of our existence that often we pass them by without so much as a nod of recognition. Too frequently, the only time we react to

them is when something goes wrong; then there is a prompt and emphatic protest . . . as there was the other evening when we dined in a swank club with a friend. The waiter served an excellent meal faultlessly, but he did allow the coffee to stand too long on the side-table so that it was not exactly hot

when served. There was not so much as a thank-you from the host for the job well done, but he had plenty to say about the coffee.

Men should form the habit of recognizing and appreciating the benefits of life, both big and little. That is the beginning of true Religion.

Teaching the Bible

by John Gass

Rector of St. Paul's, Troy

THE Bible should be taught to adults as well as to children. Its contents, its abiding truths and its relevance to life are little known or understood. One picks up a little booklet, *Gateway to Knowledge of the Bible*, and reads the bromide, "The best seller and most widely read book in the world is the Bible." Certainly it is the most widely distributed of books, but it is not the most widely read though portions of it are read week after week from the altars, lecterns and pulpits of



Christian and Jewish

churches. Such reading, however, hardly justifies the implications of so unqualified a statement as "the most widely read book in the world."

Any one who has preached with any regularity from the Bible, or conducted adult Bible classes, or taught the Bible in colleges realizes that few books are less known and less appreciated than the Bible. What preacher would stand in his pulpit today as William Stoughton did before the Governor of Massachusetts in 1668 and refer to Joash and Jehoiadah with any assurance that even the most cultured in his congregation would recognize their names, much less have knowledge of them adequate for homiletical purposes? It is more likely that one will be called to the telephone by a parishioner who has just finished reading Dr. Keating's article in the November *Reader's Digest* inquiring where the Sermon on the Mount can be found. The Bible still remains a proper book to have around. It is revered, defended, occasionally referred to, but it is not read. People know little or nothing about it.

The scope of this article affords no room to examine in detail the causes for this situation. It is probably due to many reasons. Some people believe that modern scholarship has left the book "naked and bare" save for a few myths and legends. Others suppose that the Bible is no longer a living book but one, if not altogether dead, concerned only with a remote and irrelevant past. What

value it has is a literary one. For these and other reasons most people no longer read or study their Bibles with intelligence and understanding.

Therefore we must teach the Bible. It is still the doctrine of the Church "that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ," and the Episcopally-ordained presbyter is still bound by his ordination vow "to instruct the people committed to his charge: and to teach nothing, as necessary to eternal salvation, but that which (he) shall be persuaded may be concluded and proved by Scripture." It is not by chance, more likely it is providential, that just now we who are entrusted with the commission to teach the Scriptures have at our disposal a vast amount of knowledge capable of making a new book out of an old one.

We should teach it honestly. Patient, reverent, careful scholarship has not stripped the Bible but enriched it by recovering the political, social and historical background of all its books. We can reconstruct the days in which the great prophets lived and clothe their flaming personalities with flesh and blood. With a remarkable degree of accuracy we can tell the circumstances under which the Gospels and other New Testament books were written. Even the Book of Revelation we can read with some understanding of what it is all about. In their natural setting the personalities of Jesus, of Paul, and of other New Testament characters come vividly alive. We should differentiate and clarify myths, legends, folklore, history and, as far as they can be understood, the immediate purposes of the apocalyptic writings. Honest teaching of the Bible will not only be informative, it will inevitably be fruitful. Truth is its own moral guarantor, and the "truth about the Bible" is the only way to make the "truth in the Bible" new and understandable.

Such teaching will make the Bible not only alive, interesting and relevant but it will enable the

teacher to clarify many misconceptions in the minds of those who would like to understand their Bible but do not. One of the greatest parables in the Bible, in Old or New Testament, is the Book of Jonah. No book in the Old Testament rises to higher spiritual heights. In simple parable form yet with delicate literary art the author of this immortal book stands on spiritual tip-toe looking over into the New Testament revelation of the mercy and saving love of God. Yet, how many of our lay-people know this? Because we allow poetry to be frozen into prose and parable into supposedly historical fact, there are still many, far more than we like to imagine, who think that in loyalty to the Bible as the Word of God they must defend the impossible conclusion that the credibility of the Sermon on the Mount stands or falls with the "edibility of Jonah."

IN LIKE manner we can deal with many miracles of the Bible. More people are disturbed by miracles than we suppose. Axe-heads floating, walls falling down at the blast of trumpets, fire from heaven consuming sacrifices, the feeding of five thousand people with five loaves and two small fishes, miraculous draughts of fish, and doors opening of their own accord to free men from prison! These disturb people and they have a suspicion they never did happen. We should not ignore them. Intelligent people know that God does not do such things now, and they wonder if He ever did. Some few can believe in Jesus and live a Christian life despite all this; yet if the Biblical teacher leaves unexplained or glosses over these miraculous happenings he may create the suspicion that the Bible as a whole is more or less untrustworthy. Why should we feel that the value of the Bible may be lost or its truth undermined if these incredible happenings are taught as myth or legend or stories which have grown in the telling? These were an earlier people's ways of investing God with majesty and power. Such stories kept God on the throne of the universe. They held Him up as master of human destiny. Science and history can do no more.

We should also teach the Bible as a source book in the spiritual progress of mankind. There are few more thrilling stories, and none of more lasting significance, than the expansion of the conception of the character of God as it unfolds in the Old Testament and reaches its climax in the New. From Yahweh, little more than a rugged, tribal deity, Lord of hosts and God of battles, carried around through the wilderness in an ark yet possessing in the minds of his devotees attributes and qualities capable of an infinite expansion, to the God and Father of the Lord Jesus Christ is the story of the spiritual progress of mankind—from a naive child-

hood through stages of henotheism to ethical monotheism. The source book of all this is the Old Testament, and not to teach it is to miss much of the Bible's splendour. All of the enlarging conceptions are preserved, Elijah insisting on the absolute, Amos on justice, Hosea on mercy, Isaiah on righteousness, Jeremiah on universality, Deutero-Isaiah on compassion, and running through it all like a golden thread the developing idea of the coming of the Messiah, the "Anointed One."

This enables the teacher of the Bible to bring out that which is its heart and center. For the Bible is a book with two sides, two movements. One is human, the other is divine. One movement is the upthrust of the mind and spirit of man seeking after God "if haply he may find him"; the other is the outreach of God seeking man to make Himself known to him. The heart of the Bible is "God stooping to reveal Himself." Every spiritual development of the Old Testament is the growing understanding of God by man. Its progress is all in one direction, toward the "fulness of time" when all that man has learned through revelation of the character of God, and all that he has guessed about God and wondered about God and surmised as to His nature flowers in the climactic movement of God manward. In the character and personality of Jesus Christ every spiritual impulse of the Old Testament comes to its fulfilment as God reveals Himself in human flesh once and for all. Here His purposes for man and society, heretofore only dimly apprehended, are made clear. Here the problem of sin and evil, heretofore so perplexing, is met. Here the world is redeemed. Here the religion of the Spirit, begun and continued by the prophets, is poured out into all hearts. Here the Bible as an inspired book has its final justification. No Christian teaching of the Bible is worth the time or effort unless it leads to this end and beginning. All Christian teaching of the Bible is futile if, having reached this end and beginning, it does not continue to a study of the moral and theological truths of the New Testament, and their relevance to life as they are developed in the Gospels and Epistles.

Modern scholarship comes in again with abundant help just where it is needed. The "lower critics" have restored the texts so that now modern translations of the Bible make clear many of the obscure passages of the older versions. The "higher critics" have let the books of the Bible tell their own story and have made known their findings in a simplified form easily understandable to laymen. The "form critics" have recovered the early Christian traditions and by these "thought patterns" have enabled us to understand the mind of the early Church. In this way we can make the Bible a living book, teach that the God of the Bible is contemporaneous and that from first to last

the Bible is "God-centered" and "life centered."

Let us take up the great privilege that is ours and teach the Bible in honesty, in common sense and in the life of Biblical scholarship and scientific knowledge. Let us "treat it as any other book and

find it like no other book." Thus only can it be restored to its place of authority and become again what it always has been and always will be, the Word of God and the source of spiritual inspiration from generation to generation.

Our Two Great Books

IT IS now generally known that a further revision of the American Standard Revised Version of the Bible is in progress. The aim of this revision is to bring the version into greater conformity with



modern scholarship and at the same time to preserve (in some cases to recover) the smoothness and rhythm of the Authorized Version. Scholarship involves two things, in this definition: First, the more adequate knowledge we now possess regarding the meaning of words used in the original languages of the Bible;

and second, the fund of new knowledge which has come with the discovery of more ancient manuscripts. Revision is also necessary because the English language itself has changed, and the words used in the English version no longer mean what they once did.

Bible revision is nothing new. Revision has taken place repeatedly ever since the books of the Bible were first gathered together! It comes as a surprise to some persons to discover that this has been so. Our revisions of the English Bible have come intermittently. Up to the end of the eighteenth century there were occasional changes in the version, archaic words were dropped out and more modern ones were substituted, from time to time. This process came to an end, for some reason, with the result that when the Revised Version was undertaken in 1870 there was a vast accumulation of desirable changes. Not only that, but the revision of 1870 and following was not thorough enough. Anyone can see this for himself by comparing the Revised Version with some of the good modern translations like Moffatt's or Goodspeed's or Weymouth's or the *Twentieth Century New Testament*. (It is interesting to note that the German Luther Bible has been kept revised and up-to-date to a far greater extent than our English version—even though the German language has not changed nearly so much since Luther as the English language has changed since 1611.)

When this new revision is completed, there ought to be a further revision of the epistles and gospels

by *Frederick C. Grant*
Chairman of Editorial Board

in the Book of Common Prayer. I do not think this should be a drastic revision but a very moderate one. For liturgical purposes an archaic flavor is probably desirable—but not when the words used are positively misleading. The changes which would be required to make the epistles and gospels adequately understood are not very many and would not necessarily alter the style or literary quality of these passages.

When I was in England in 1930 the tower of Magdalen College at Oxford was being repaired. All the way up its sides were scattered spots where old and weathered stones had been removed and new ones of the same texture had been inserted—not many, I suppose not over a dozen on any one side. It gave a curious appearance to the tower, but I was assured that this would not last very long. The new stones would weather and would soon match the older ones around them. Meanwhile, of course, Magdalen Tower continued to be Magdalen Tower. There was no change in its proportions, in its majestic beauty, in the enchanting symbolism of its structure.

A moderate revision of the epistles and gospels, it seems to me, could be like that. A good illustration of what I have in mind is the little book by T. F. Royds, who is rector of Haughton in Staffordshire. Basil Blackwell published the book at Oxford in 1934. It is called *The Epistles and Gospels: A New Translation with Some Collects and Prayers*. The author has used the text of Nestle, which is the best modern edition of the Greek Testament. And his twenty-five years' experience in teaching children in day school has stood him in good stead. He knows what the ordinary person understands by the words he hears. In the next revision of the epistles and gospels this little book ought to be very carefully considered.

THAT changes are really needed ought to be obvious to anyone familiar with the Prayer Book and also with the New Testament. For example, a careless reader on Maundy Thursday will

read "two other malefactors"—where unquestionably modern English requires "two others, malefactors." Another is Trinity 7: "Divers of them came from far." Obviously it means "some." The ordinary person totally misunderstands "divers." Or take St. Michael and All Angels, "Whoso shall offend one of these little ones"—that is absolutely not the meaning. It is, rather, "cause to offend" or, better still, "cause to stumble." Or take Lent 2: "Departed into the coasts." It isn't coasts at all; it is region, or territory. Or take Lent 3: "Foolish talking, nor jesting, which are inconvenient." Surely that line can be improved. Or take Epiphany 3: "When they wanted wine." Nowadays we should say "lacked." Furthermore, "Woman, what have I to do with thee?"—that simply does not convey in the least the sense of the question as we read it in the original—or in the Latin Vulgate. Furthermore, who in the world knows what "two or three firkins" is. Or take the Sunday after Christmas: "The elements of the world." Does this convey anything at all to most communicants? Or Advent 4: "Be careful for nothing"? Or Lent 4: "This Agar is Mount Sinai in Arabia . . . "?

This raises the subject of the choice of passages for epistles and gospels. Some of them certainly could be improved. For instance, what is the point of the last sentence in the gospel for Trinity 21? "For many are called, but few are chosen." The natural climax comes in the sentence before. The same is true for the epistle for St. Michael's. The epistle for Advent 2 begins in the middle of a parenthesis! And then after St. Paul's noble exposition of the meaning of scripture, we are presented with a passage from the synoptic apocalypse (which most scholars now think is based upon some non-Christian, Jewish apocalyptic writing—in any event a passage which has long since lost its main relevance).

There is, of course, no one absolutely uniform system of epistles and gospels throughout the Catholic Church. There has been variety and there may well be improvement. The right method of revision is of course to list the passages now in use in our Prayer Book. (The late Dean Powell of the Church Divinity School of the Pacific compiled such a useful little *Index to the Scripture Passages in the Prayer Book*.) These passages should then be marked in a Bible and in the case of the gospels in a harmony. The next step is to list the passages which have been omitted. It is surprising what good and important ones have been overlooked, passages that might well be substituted for some of those now in use, where the obscurity of the meaning or the less immediate relevance to the Christian life of today limits their usefulness. Why, for instance, should not John 1:35-42 be the gospel for

St. Andrew's Day? The synoptic story is told twice over (on St. Andrew's and also on Trinity 5—though Andrew is not mentioned in the latter passage). Another good passage is I Thessalonians 4:9-12 and 5:12-26, on brotherly love. Or take Matthew 6:1-4 on almsgiving. Or Luke 3:7-14, the social preaching of John the Baptist. Or John 4:27-38, the fields white unto the harvest. Or Matthew 6:5-15, on prayer. Or Luke 7:36-50, the woman at Simon's house.

Still another suggestion: Why not make use of the Apocrypha? For example, "The souls of the righteous" in Wisdom 3 is vastly superior to the apocalyptic Epistle for the Burial of the Dead, from I Thessalonians 4. Finally, take the opening verses of the Epistle for Monday in Holy Week—The wine press full of blood and the spattered garments of the warrior. I know perfectly well that this used to be given a mystical interpretation. But that doesn't go any longer. The epistle ought to begin with verse 7: "I will make mention of the loving-kindness of the Lord." The beast in the valley in verse 14 might be improved perhaps by a conjectural reading. Possibly it would be better to end the epistle at verse 13. The great text in the epistle is, of course, this: "In all their affliction he was afflicted, and the angel of his presence saved them. . . ." We should not want to give that up!

There are a number of changes that ought to be made in the Psalter, which was sadly neglected in the 1928 revision. This subject should be given long and careful study, with the purpose of preserving the musical quality of Coverdale's masterpiece, and bearing in mind the arrangements of the Psalter for chanting, which are now in use. These ought not to be disturbed any more than is necessary. But a great deal could be done and there are com-

THE SANCTUARY

Conducted by John W. Suter Jr.

A MEDITATION BEFORE READING THE GOSPELS

O MASTER of life and God of our salvation, we are making bold this day to enter the holy of holies, even the life and mind of thy dear Son. Fill us with reverence and awe. Fasten our attention on the things that are high and eternal. Keep us from the profanity of wandering thoughts and the frivolity of surface thinking. Help us this day to live with Jesus and to think with Jesus, so that in the coming days our message may be a word from him to men, winged with power to reveal and to bless, to thy honour and praise and to the help of our fellow-men. *Amen.*

FROM PRAYERS AND MEDITATIONS
by Henry Sylvester Nash

petent scholars in the Church to whom this task could be entrusted.

One more suggestion. The very name of one of the days might, I think, be improved. The whole point of the circumcision of Christ is, for us, the name given to him at that time—a point which the collect misses but which is clear from the correlation of epistle and gospel. Why not call the day “The Holy Name of Jesus”?

These suggestions are only samples and could probably be extended several times over. But I am really pleading for moderate rather than for drastic or radical revision, and I believe that the time is approaching when this should be undertaken. Let us hope it may be undertaken in leisurely fashion. Good scholarship cannot be hurried and a satisfactory revision cannot be produced by a committee in three years’ time. It ought to be the work of several years. Perhaps we could have such a revision as the commemoration of a great date in liturgical history, let us say the 400th anniversary of the first Prayer Book of Edward the Sixth, which appeared in 1549. That would give the Church seven years to work on it—not a day too long!

Book Titles and the Bible

By

ADELAIDE CASE

THE titles of many popular books refer to people, phrases or incidents found in the Bible. For the next few weeks we will present here titles and ask that you underline the correct reference for each. The answers will be found on page eighteen.

I. *The Burning Bush* by Louis Untermeyer.

1. The destruction of Sodom and Gomorrah.
2. Jesus’ temptation in the wilderness. 3. The call of Moses. 4. Shadrach, Meschach and Abednego.

II. *The Keys of the Kingdom* by A. J. Cronin.

1. The words of Jesus to Peter. 2. The establishment of David’s kingdom in Jerusalem. 3. The last words of the Lord’s Prayer. 4. The Revelation of John on Patmos.

III. *The Way of a Transgressor* by Negley Farson.

1. A phrase of the Lord’s Prayer. 2. One of the oracles of the Prophet Amos. 3. Nathan’s rebuke to David. 4. A phrase from the Book of Proverbs.

IV. *Eyeless in Gaza* by Aldous Huxley.

1. A blind beggar whom Jesus healed. 2. What the Philistines did to Samson. 3. One of the laments in the Book of Psalms. 4. Paul after his vision of Jesus.

V. *The Little Foxes* by Lillian Hellman.

1. A phrase from the love poetry of the Song

of Songs. 2. A saying of Jesus about His homelessness. 3. The animals in the Garden of Eden. 4. A remark about Herod.

The Hymnal Presents . . .

FOR BIBLE SUNDAY

BISHOP HOW’S hymn, “O Word of God Incarnate” is especially appropriate for use on the Second Sunday in Advent, and no doubt will deservedly remain the first choice in hymns for



Bible Sunday. But there is room for others in the services of the day, and the Hymnal of 1940 provides two new ones. “Behold a Sower! From Afar” is by Washington Gladden, whose social service hymn, “O Master let me walk with Thee,” written much earlier, is already familiar to Episcopalians. Percy Dear-

mer’s hymn in appreciation of the Bible, written in 1925 for the first edition of *Songs of Praise*, of which he was the editor, is equally effective and more concise.

*Book of books, our people’s strength,
Statesman’s, teacher’s, hero’s treasure,
Bringing freedom, spreading truth,
Shedding light that none can measure—
Wisdom comes to those who know thee,
All the best we have we owe thee.*

*Thank we those who toiled in thought,
Many diverse scrolls completing,
Poets, prophets, scholars, saints,
Each his word from God repeating;
Till they came, who told the story
Of the Word, and showed His glory.*

*Praise we God, who hath inspired
Those whose wisdom still directs us;
Praise Him for the Word made flesh,
For the Spirit which protects us.
Light of knowledge, ever burning,
Shed on us thy deathless learning.*

The late Canon Percy Dearmer was one of the most eminent of modern hymnodists. He was one of the committee who edited *The English Hymnal*, but he maintained that “neither poetry, prose, nor music can ever be successfully handled by committees,” and in 1925 he became the editor of *Songs of Praise* in its successive editions, and of the handbook to it, *Songs of Praise Discussed*. He held that hymns represent the whole of Christendom, without sectarian limitations, and he edited his own hymnal upon this principle.

News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

Communion in Army

Medford, Mass.:—News of an unusual Communion service comes from New Caledonia where Captain Franklin Howell, communicant of Grace Church, Medford, Mass., is stationed. In the absence of port wine and unleavened bread, claret and the soft part of French bread which has no yeast were used. Benches were small trees across a few supports and a Baptist chaplain read the service with the aid of a Book of Common Prayer to guide him. A brass quartette from the band consisting of a Hebrew trumpet player, an Italian trombonist, a French saxophone player and an Italian tuba player furnished the music for hymns which, according to Captain Howell, "were sung with vigor and sincerity." He continues in a letter to his rector, Rev. Charles Hall, "To one who may be a stickler for detail, the service lacked a lot of the fine points, but I guess we will be excused by God when the time comes." A congregation of 200 was present.

Guild Studies Negro

Scarsdale, N. Y.:—Living conditions of Negroes in Westchester county are receiving a thorough looking into by the Young Communicants' Guild of the Church of St. James the Less in Scarsdale. Clarence Roberts of the New York state employment service in White Plains, N. Y., was the speaker at the Nov. 22 meeting and outlined the situation in the county concisely. "Negroes live in the county's worst buildings. . . . There are no adequate recreational facilities for their boys and girls . . . and it is quite impossible to teach Negro young people how to live under the circumstances . . . particularly when they cannot help observing that white children have an abundance of facilities." Mr. Roberts, himself a Negro, concluded, "We believe that there is only one God of all mankind, that we are all His children, and that injustice to any of His children is a sin."

Church of the Pirates

Middletown, N. J.:—One of the most historic parishes in the United States observed its 240th anniversary

on Sunday, November 29th. It was in 1701 that Governor Morris of New Jersey wrote a letter to the Bishop of London, informing him that Middletown was "the wickedest town in the world." Horse racing was allowed along the famous Kings Highway on Sundays, with applejack for prizes, and in other ways the inhabitants indulged in riotous living, so wrote the Governor. The letter caused great consternation among the leaders of the English Church so that a meeting was held in Lambeth Palace, and the first missionary of the now-famed society for the Propagation of the Gospel, was sent post-haste to the little Jersey town.

He arrived in 1702 and founded Christ Church. Some years later Captain Kidd's first mate gave to the parish the land on which the church now stands, and there is a monument to this pirate today in the yard of the beautiful little church. The parish has been through the years intimately related to the life of the nation, with the church itself converted into a hospital during the Revolutionary War; and prior to that was used as a block house, the better to fight the Indians.

Forums in Elizabeth

Elizabeth, N. J.:—A monthly forum is held at St. John's on one Sunday afternoon each month. They are for young people, the announcement stating that this means from 17 to 40. The speaker at the first was the Rev. Leslie Glenn who told of the work of a chaplain with the armed forces, with about 125 persons present. Others to speak between now and the first of May are the Rev. James Mitchell of Englewood, N. J.; the Rev. Gordon Wadhams of New York; the Rev. Wood B. Capper of Princeton; the Rev. Clifford Samuelson of New York and Mr. Kinsey N. Merritt, lecturer at the Harvard Business School. The Rev. Lyttleton E. Hubard is the rector of the parish.

Dean Rose Is Headliner

Bridgeport, Conn.:—Dean Laurence Rose of the Berkeley Divinity School was the headliner at a meeting of clergy and vestrymen, held at St. John's on November 30th. The

following evening, December 1, he addressed a similar group at St. Thomas's, New Haven. The meetings were sponsored by a Connecticut committee of the American Church Union.

Paul Rusch in Army

Washington, D. C.:—Paul Rusch, for 17 years a missionary in Japan, is now a lieutenant in the military intelligence service.

Tokyo to Honolulu

New York, N. Y.:—Blanche Myers, for years the business manager of the church hospital at Anking, China,



Dean Laurence Rose of Berkeley Divinity School was the speaker at meetings of the American Church Union held in Connecticut.

left on November 25 for her new post as treasurer of the missionary district of Honolulu.

Trinity Goes Orthodox

New York, N. Y.:—The Serbian Orthodox Church of St. Sava which has been worshipping temporarily in Corpus Christi Church will move into the buildings of Trinity Chapel, offshoot of historic Trinity Church downtown, March 1 of next year. Trinity Chapel, built originally to accommodate a suburban development around west 25th street, is now completely surrounded by warehouses and manufacturing. The members of the congregation come to it from many other neighborhoods. The Serbian Orthodox Church on the other hand has been searching for a church building in which they could establish a national foundation. It

Lend-Lease

★ From St. John's Church, Idaho Falls, Idaho: "We have received a chalice and paten from the diocesan altar guild of Iowa, and we wish to acknowledge, with thanks, the aid of Lend-Lease in making known our need." . . . From St. Philip's, Omaha: "Many thanks for the lectern Bible recently sent to us. It certainly is appreciated." . . . A clergyman writes that he has a small communion set of four pieces (flagon, chalice, paten and ciborium) which he will be glad to give to a small mission. It is not suitable for a church having more than a dozen or fifteen communicants. . . . A lay reader ministers in mining camps and asks for a small cross and a couple of candlesticks so that he may arrange an altar in the halls where services are held. Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York, both of your needs and what you have for others.

is expected that the buildings of Trinity Chapel will be set aside as the Serbian Bishop's See and that a real center will be established there. The Rev. Dushan Shoukletovich, rector of St. Sava's Church, is a graduate of General Theological Seminary and studied at Oxford.

Talk During Blackout

Belleville, Mich.:—Trinity Mission, opened only three months ago at Belleville, near the new Willow Run bomber plant, reports a confirmation class of 13 presented to Bishop Frank Creighton November 18. The confirmation service was interrupted by a 10 minute blackout during which the congregation sang hymns and listened to informal tales and conversation by Bishop Creighton and the Ven. Leonard Hagger, archdeacon of the diocese.

Unity at Radford

Radford, Va.:—Radford was mentioned in these columns not so long ago as the village that became a city when a powder company moved in, much to the surprise of the Rev. Mr. Roach in charge of developments at Grace Church at the time. News comes now of a Community Study Group which meets weekly to study and discuss the *Basis for a Just and Durable Peace*. Devotionals at the meetings have been led by pastors of the Baptist, Methodist, Presbyterian, Christian and Lutheran Churches and the speakers and their subjects on successive evenings were: Hon. John Spiers, member of the house of delegates of Virginia on, "The Guiding Principles for a Just and Durable Peace"; Mr. John Gold-

smith, commonwealth's attorney of Radford on "The Political Basis for a Just and Durable Peace"; Dr. M'Ledge Moffett, dean of women in Radford state teachers' College on "The Social Basis for a Just and Durable Peace"; Dr. Jacques Jean Engerand, professor of social studies and foreign languages at the College on "The Economic Basis," and the Rev. Wilfred Roach, deacon in charge of Grace Church, on "The Relation of the Christian Church to a Just and Durable Peace." Forum leaders included the pastor of the Presbyterian Church, professors of psychology and sociology at the local college, a superintendent of the department of public welfare and the manager of a Radford chain store. The series was sponsored by the ministerial association and word comes that the chief promoter and the guiding spirit was none other than the Rev. Mr. Roach of Grace Church.

Recreation Center Opens

Chicago, Ill.:—Leading the way in the diocese of Chicago, St. Chrysostom's Church becomes the first to open a recreational center for service men. Gymnasium and social ac-

tivities are provided with a Saturday night dance in the parish house. George C. Kubitz, executive secretary of the Brotherhood of St. Andrew in the diocese, has been employed by the parish to organize and expand its present program of community work and will direct the activities.

Church and Labor

New York, N. Y.:—The following announcement in Calvary Church, New York, made by the rector last Sunday morning speaks for itself: "As we look forward to the days of war and . . . after the war, we must all feel that there should be closer

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cooperation between the two institutions that touch the greatest mass of ordinary men and women, namely the Church and Labor. With this in mind, your Vestry has appointed to its membership Mr. Ellis Van Riper, a communicant of this parish and a devoted member of it. He is a shop steward in the Transport Workers Union of the C.I.O. Together with members of the Vestry I look forward to close cooperation with him."

Report From Philippines

Wilkes-Barre, Pa.:—The Rev. Edward Mullen, rector of St. Luke's Church and chaplain of St. Luke's Hospital, Manila, spoke at both services last Sunday at St. Stephen's Church here. The evening service was a union missionary service of all the choirs and congregations of the Episcopal churches of the valley.

Minister Leads Drive

Highland Park, Mich.:—The Highland Park war chest drive has ended with 300% of the quota on hand and more returns to come in. The Rev. Paul Musselman, rector of St. Alban's Church there, was chairman of the drive.

New Rector in Florida

Orlando, Fla.:—Four colored and four white clergy followed the choir in procession when the Rev. Thaddeus Martin Jr. was installed as vicar of St. Timothy's Church, Daytona Beach, Fla. by Bishop Thomas Demby. A large congregation was on hand for the occasion and to welcome their new rector.

Gifts for Japanese

Eden, Idaho:—Christmas will be a happy affair this year for 2500 Japanese-Americans at the Minidoka relocation center here because of efforts of the Woman's Auxiliary. Gifts have been sent from all parts of the country as a part of a Home Missions Council project, and mothers of the children will wrap the gifts and plan for a Christmas on a community-wide basis together.

Discuss Ideal State

New York, N. Y.:—"The power of the state must be used to make men free," was the message of Dr. Alexander Lindsay, Master of Balliol College, University of Oxford, who was guest at the annual alumni luncheon at Union Theological Seminary Nov. 17. Beginning with the evils of the industrial revolution, Dr. Lindsay related the science of freeing men's bodies from disease with that of Christian social reconstruction.

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He said that through cooperative Christianity, mankind can dispel the disillusionment that fostered the rise of Hitlerism. He found in an experiment conducted in Wales that the young unemployed men proved eager to hear of any social doctrines that promised them relief.

Young People Meet

Detroit, Mich.:—Over 200 youth leaders representing 25 churches in metropolitan Detroit, met in St. Joseph's Church Nov. 15, to spend afternoon and evening in discussion of the program plans for the coming year. The meeting was regarded as a "training conference" and findings are to be made available to interested groups.

Frank Buckman Ill

Saratoga Springs, N. Y.:—Frank N. D. Buchman, founder of the Groups, his followers frequently called them Buchmanites, is seriously ill at a resort here, where he has been for the past month. He is attended by a specialist from Detroit.

Church in Japan

New York:—The Rev. M. S. Bates, vice-president of the University of Nanking who is also consultant on Eastern affairs for the Foreign Missions Conference, has this to say about the Church in Japan: "If Japan is victorious, Christianity can exist within her empire only as a docile servant of the military, totalitarian state, and no resumption of missionary work is expected. If the United

Nations are successful, missionary work will again be possible in the occupied areas and perhaps in Japan itself, with important adjustments to the national consciousness and war experiences of the various people involved."

Jerusalem Bishop Killed

Jerusalem: — Bishop George F. Graham-Brown, the Bishop of Jerusalem for the Church of England, was killed on November 22nd when his car collided with a train at a crossing. Fifty-one years old, he became Bishop in 1932, having previously been the principal of Wycliffe Hall, Oxford University.

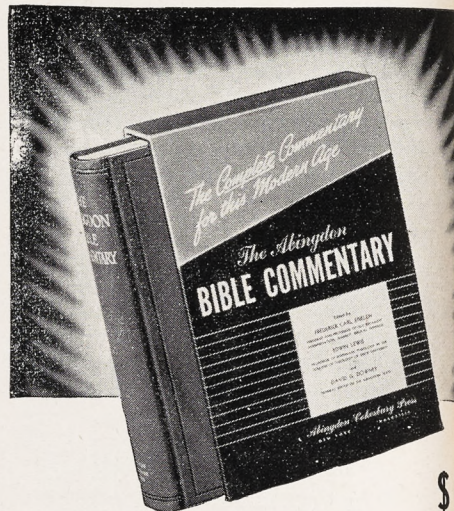
Seminaries Meet

New York, N. Y.:—The role of synagogue and church in the present crisis was the basis of the discussion at a joint panel meeting of the students of the Jewish Theological Seminary and the Union Theological Seminary held recently. The meeting was one of a series held in order to establish closer cooperation between the two groups.

Tomb of St. Peter

Rome:—During the excavations undertaken in the grottoes under St. Peter's in Rome, important discoveries have been made. The digging has gone more deeply than ever before and a "monument" has been brought to light which may date from an epoch "much earlier than the era of Constantine," and which seems to be on the model of the old-

est tombs of the Christian martyrs. The *Corriere della Sera* speaks of "an event without equal from the religious point of view." It considers that this discovery not only assures the identification of Peter's tomb, but scientifically supports the justification of the Papal pretensions. The Italian Protestant paper *La Luce* emphasizes the standpoint of Protestantism toward these allegations, thus: "Even if there is irrefutable proof that St. Peter's tomb has been found, this is not sufficient to conclude that the great apostle was the



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first Pope. For us the witness of the New Testament is enough."

Presbyterians on War

Detroit, Mich.:—Michigan Presbyterians have decided that isolationism is a thing of the past; call for machinery to guard against aggression; are concerned over increasing anti-Semitism in the United States as well as elsewhere, and state that "still more serious is the largely unchanged attitude of white America toward Negro America."

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Denver, Colo.:—An anonymous donor has made it possible for St. Luke's hospital, Denver, to purchase a new cancer X-ray machine to replace the old one which has grown antiquated in its long service of free treatments in the clinic there.

Law to Hens

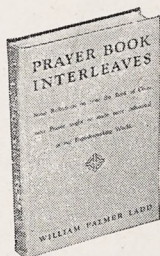
Vineland, N. J.:—Otto Lamy, who passed his examination in Germany for a doctor of laws, is now happily raising chickens near Vineland. He and Mrs. Lamy have been in the United States since November 1938. When he escaped from Germany he hoped to use his somewhat wide experience in navigation and allied subjects in the exporting business, but found

that the times offer little chance of success in that field. Mr. Lamy's brother had been raising chickens near Vineland for a number of years, and eventually the decision was reached to take up the same business.

The American committee for Christian refugees made a loan of \$215 and the Hebrew Christian Alliance in Chicago contributed \$100 to the venture. The Episcopal committee for European refugees also gave some help. The Lamys are making excellent progress and the coun-

ty agricultural agent of New Jersey says: "The farm presents a neat appearance and is being managed in a very competent manner. With the means at the Lamys' disposal they have worked miracles and should be encouraged to remain on the farm rather than return to the uncertainties of city life."

A recent contribution from the Episcopal committee made it possible for the Lamys to buy another lamp for one of their incubators and it is expected that they will soon have 1,300 laying hens.



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—T. R. L.

*WHO CRUCIFIED JESUS? By Solomon
Zeitlin. Harper's. \$2.50.

The argument of this book is that the
Jews did not crucify Jesus. He was put
to death by the Romans, presumably as an
insurrectionist and rebel, though he was
handed over to the Romans by the Sad-
ducaean Quislings in Jerusalem. It is,
therefore, utterly unjust to accuse the
Jewish people of having crucified Jesus.
or even to accuse the Pharisees or the real
religious authorities of the nation.

One may grant the truth of this thesis
without accepting all of the author's argu-
ments, some of which (e.g. the theory of
two Sanhedrins) will have to be checked
by scholars. It is a hard book to read,
chiefly because of the style. What has
become of the good old profession of pub-
lisher's Reader?

—F. C. G.

*THE CONTEMPORARY CHRIST. By W. A.
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—A. L.

THE MAN OF THE HOUR. By Winifred
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—A. L.

VICTORY OVER FEAR. By John Dollard.
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is based on a discussion of this formula
for overcoming fear, "When afraid, stop
and think. Examine the feared situation.
See if there is any real danger in it. If
not, try just that act in which the fear
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The application of this formula is lim-
ited by the author to normal people who
do "not have to contend with the deep-
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mental health rather than a cure for
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THE WITNESS — December 3, 1942

BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

Mr. HENRY B. OLLENDORFF
Layman of Cleveland, Ohio

May I congratulate you on your courage and wisdom in publishing Mr. E. G. Francis' article *Let Us Be Christian* (Nov. 12). This is by far the best summary of a Christian philosophy of race relations I have yet read, and I think it should be placed beside Herbert Agar's excellent *A Time for Greatness*.

Having come to this country as a Christian refugee from Nazi-Germany I was never able to understand the lack of honesty, integrity and courage of so many Americans with regard to the issue of race relations which, as you rightly say, is a "white problem" rather than anything else. I still have to find anyone who could possibly explain to me what difference there is between Hitler's concept of "racial superiority" and that of so-called Christians who consider themselves part of a "superior race" because their skins are more or less white. The leadership in a Christian solution, along the lines pointed out so magnificently by Mr. Francis, ought to be taken up by our Church. The least we could do (to start with) is, of course, to have people of all races pray beside us (and not in the back seats) and make their communions with us. People who can't "stand it" should be told to express their hypocrisies somewhere else, and stop calling themselves Christians. We would gain more by losing a few people than by deserting God.

Thanks again . . . and go on fighting.

Mrs. GEORGE A. BARTON
Weston, Massachusetts

I am greatly touched by the kindness of Dr. Suter for publishing an adaptation of my husband's prayer. It is a nice surprise. My warm thanks. I have read with interest Dr. Suter's articles on the Prayer Book and I could wish that we had more and more from his able pen.

Mr. M. P. CLARK
Nashville, Tennessee

I was glad to have the "Quotes" in November 12 issue on race relations. Will you inform me, please, where a copy of the full report of the Delaware Conference may be had?

ANSWER: The Federal Council of Churches, 397 Fourth Avenue, New York, or Church League for Industrial Democracy, 155 Washington St., New York. Price 10 cents.

Mrs. J. M. HART
Newark, New Jersey

I am grateful to you for the editorial in *THE WITNESS* just received about men studying for the ministry. Young men who are sincerely seeking holy orders are in a most difficult position these days, and it is a good thing to remind everyone that they are doing exactly what their government expects of them under the Selective Service Act. I have even been told of one Bishop who now refuses to accept candidates for orders. If the report is true, then it seems clear that he is not

only acting in a very arbitrary fashion as a diocesan, but is also acting contrary to the expressed desire of the United States government.

Mr. C. A. CHARLES
Layman of Boston

The article by Mr. Francis *Let's Be Christian* (Nov. 12) is one of the finest I have ever read. It is most certainly true that whether or not we win this war will be determined to a considerable degree on what sort of a world we give to minority groups at the peace.

Mrs. E. D. COLONY
Philadelphia, Pa.

I was pleased with your number devoted to Negro work in the Church. Nevertheless it did seem to me that you went entirely too far, particularly Mr. Spofford in his column. It is possible, I maintain, to treat those of other races fairly and justly without accepting them socially. It is embarrassing for me, and I think for Negroes also, to sit down to a meal together, so why is it necessary?

THE REV. J. ALVIN RUSSELL
Principal, St. Paul's School, Virginia

I wish to express my sincere congratulations to you for the November 12th number. I am delighted that the Presiding Bishop and the Church are so keenly interested in Negro work. I certainly feel that the Church is moving in the right direction, and I look for great results. *THE WITNESS* is one Church paper that I actually read from cover to cover as soon as it reaches my desk and I only hope that many more of our people are becoming subscribers. I shall do all in my power to boost it.

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