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# The WITNESS

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DECEMBER 10, 1942

BISHOP TUCKER THE  
FIRST EPISCOPALIAN  
TO HEAD THE COUNCIL

(story on page three)

THE USE OF WORDS

## 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 Satur-  
 days.  
 Sundays: 8 and 11 A.M. and 8 P.M.  
 Thursdays and Holy Days: Holy Com-  
 munion 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 Com-  
 munion, 11 A.M.

**ST. BARTHOLOMEW'S CHURCH,**  
**NEW YORK**  
 Park Avenue and 51st Street  
 Rev. Geo. Paul 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 Ser-  
 mon.  
 4:30 P.M.—Victory Service.  
 Holy Communion Wed., 8 A.M., Thurs.,  
 12 M.

**THE CHURCH OF THE EPIPHANY**  
 1817 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 Commu-  
 nion. 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 Com-  
 munion; 12:05 P.M. Noonday Service.  
 Wednesday: 11 A.M. Holy Communion.

## The WITNESS

For Christ and His Church

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DECEMBER 10, 1942

VOL. XXVI

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## CLERGY NOTES

BACHE-WIIG, LARS B., was ordained to the  
 diaconate Sunday, Nov. 22, at St. Luke's  
 Church, Minneapolis, Minn., by Bishop  
 Keeler of Minnesota.

BRIDGES, THOMAS A., formerly of the staff  
 of the Cathedral Church of St. Paul and  
 instructor in sociology at New England Uni-  
 versity, has been called to St. Chrysostom's  
 Church, Wollaston, Mass. effective Nov. 22.

BLANCHARD, ROGER W., has accepted a  
 call to become the rector of Calvary  
 Church, Columbia, Mo., effective Jan. 1. He  
 has been rector of St. Peter's, Beverly,  
 Mass., since 1938.

GUMM, ROBERT K., formerly rector of St.  
 Paul's Church, Malden, Mass., has been ap-  
 pointed an army chaplain and will attend  
 chaplain's school at Harvard.

JONES, J. CLARENCE, president of the  
 standing committee of the diocese of Long  
 Island, died recently in St. John's Hospital,  
 Brooklyn. He was formerly rector of St.  
 Mary's Church there.

McKAY, ARTHUR D., was ordained to the  
 priesthood at Trinity Church, Aurora, Ill.,  
 Nov. 22 by Bishop Conkling.

PENNEPACKER, WALLACE M., was or-  
 dained to the priesthood December 4 at St.  
 Stephen's Church, Wilkes-Barre, Pa. by  
 Bishop F. Sterrett.

SMITH, WILLIAM T., rector of St. Jude's  
 Church, Fenton, Mich., for the last four  
 years, has accepted a call to become rector  
 of Emmanuel Church, Detroit.

TAYLOR, GEORGE N., was ordained a  
 priest by Bishop Conkling at the Church of  
 the Mediator, Morgan Park, Ill., Nov. 15.

THRASHER, THOMAS R., has resigned as  
 rector of St. Peter's Church, Columbia,  
 Tenn., to accept the rectorship of the Church  
 of the Advent, Indianapolis, Ind., effective  
 Dec. 6, 1942.

TRAVERS, MARSHALL, has accepted a call  
 to St. Phillip's Church, Charleston, S. C. He  
 was formerly rector of St. Luke's, Prescott,  
 Ariz.

TUTHILL, ERNEST C., formerly vicar of St.  
 Mark's, Mesa, Ariz., has accepted a call to  
 St. James' Church, Sonora, Calif.

TYNDALL, CHARLES NOYES, rector of St.  
 Peter's Church, Niagara Falls, N. Y., has  
 accepted a call to Calvary Church, Front  
 Royal, Va., effective Dec. 1.

## 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.

**GETHESEMANE, 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 Satur-  
 days.  
 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 Com-  
 munion 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.

## Bishop Tucker Is the New President of the Federal Council

*The Federal Council of Churches Deals With Issues of the War at Large Biennial Meeting*

By W. B. Spofford

Cleveland, Ohio:—H e n r y S t. George Tucker, Presiding Bishop of the Episcopal Church, is the new president of the Federal Council of Churches of Christ in America. He is the first Episcopalian ever to hold the office. He was elected at the Biennial Meeting, held here this week, and is to hold the office for two years. Thus both the American Council of Churches and the British Council of Churches are lead by the top-ranking official of the Episcopal Church, since the Archbishop of Canterbury is the president of the British Council. Bishop Tucker is present at the meeting in Cleveland, and is being installed as the new president at a great ceremony being held this evening, December 10th.

The war time duties of the churches were highlighted at this biennial meeting which got under way Tuesday, December 8th. Five hundred churchmen, representing 24 of the nation's most influential denominations heard reports on what the churches are doing in providing a spiritual ministry to the country in time of war. These reports covered the work of the chaplains, spiritual missions in army centers, the cooperative work of the churches in war industrial communities, aid to refugees and prisoners of war, and plans for a just and durable peace after the war is won.

For two days, December 8 and 9, the Federal Council met jointly with the representatives of seven other nation wide interdenominational bodies. A feature of those joint sessions was consideration of plans for a proposed North American Council of the Churches of Christ, combining the interests and activities of the eight existing interdenominational

agencies. If approved, the first step will have been taken in providing the Churches of the United States and Canada with an agency through which they will be able to achieve a larger measure of cooperation. The plan, however, will not be put into practical operation until it has been approved by the cooperating denominations.

Other questions up for discussion during these two days of joint sessions included spiritual implications of race and culture, religion in education in a democracy, interchurch cooperation and war time emergency services. Charles P. Taft, director of the office of defense health and welfare services under the Federal Security Agency, and the Honorable Francis B. Sayre, high commissioner to the Philippines, both Episcopalian, were among the speakers of national prominence who addressed the Cleveland gathering. Another speaker was the Rev. Gordon Sisco of the United Church of Canada.

Dean Luther A. Weigle, president of the Federal Council, delivers the opening address at the separate meeting of the Council, which begins today, Thursday, December 10. He is expected to deal with the crucial problem of religious freedom. Mr. John Foster Dulles, prominent Presbyterian layman and chairman of the Federal Council's

commission to study the bases of a just and durable peace, will present for adoption by the Council a thirteen point statement of "Guiding Principles" designed to stimulate the thinking of the churches on the task of post-war reconstruction. In addition, the Council is expected to address a message to Christians of all lands. This message will take into account the resistance offered by the churches of many countries to the Nazi attempt to suppress religious liberty. Also on the program is consideration of a statement clarifying the moral issues at stake in the war.

Recommendations dealing with relief in Europe will be laid before the Council. These deal with the work to be done by the churches in cooperation with government agencies under the guidance of Governor Herbert Lehman, newly appointed director of foreign relief and rehabilitation, and the relief and reconstruction efforts for which the churches are themselves directly responsible.



*Episcopalian Charles P. Taft is one of the distinguished Churchmen speaking at the meeting of the Federal Council.*

Unusual interest centered around the election of a new president who will preside over the affairs of the Federal Council for the next two years, during which time the American churches will be called upon to make momentous decisions in connection with the war, and possibly the peace. And there was general rejoicing on the part of churchmen of all denominations when it was announced that Bishop Tucker had been nominated and had indicated that he would accept if elected. The election was by acclamation.

## NEW NURSES' HOME IN HAWAII

*Molokai, T. H.*:—Ground has been broken for a nurses' home at the Shingle Memorial Hospital, on Molokai, Hawaiian Islands. The office of civilian defense has let the contract for the building which will have accommodations for eight nurses. Bishop Littell advises also that St. Mary's mission and the mission of the Good Samaritan in Honolulu have cleared off all financial obligations on property bought to meet growing needs.

## ANSWERS WILL BE GIVEN TO THE QUESTION

*New York, N. Y.*:—Sorry we have neglected to present the answers to "Why People Do not Go to Church." Many have been received and the only reason they have not been presented is lack of space. Editor Bill Sperry promises to deal with the matter next week. Also a number of people have asked why not answer too: "Why I do go to Church"? and we will be glad indeed to have any of you send in your replies to that.

## THE GENERAL PREACHES A SERMON

*Orlando, Fla.*:—A very unusual service was held here when 3,500 people jammed the municipal auditorium to hear Brigadier General Hume Peabody tell why Americans should be thankful. The service was sponsored jointly by the army air school located here, of which General Peabody is the recently appointed commandant, and the local ministerial association. The invocation was made by the local Roman Catholic priest, the benediction was given by the local Rabbi, while greetings from the ministers were delivered by Dean Johnson of St. Luke's Cathedral. And General Peabody preached a sermon which was the envy of all ministers present.

## WHAT INFLATION MEANS IN CHINA

*New York, N. Y.*:—Readers who notice that American money is transmuted into seemingly fabulous sums in Chinese National currency sometimes leap to the conclusion that missionaries must be enjoying an



*A rather serious looking bunch for such a joyous occasion. It is the burning of the mortgage as a part of the celebration of the 50th anniversary of Emmanuel Church, West Roxbury, Mass. L. to R.: George E. Kent, senior warden; E. R. Lacouture, chairman of the anniversary committee; the Rev. Paul T. Shultz Jr., rector; John R. Jackson, junior warden.*

extraordinary prosperity. The rising cost of everything that is bought in China is not always so clearly understood.

To illustrate: A letter from Arthur Allen, American Church Mission treasurer, tells the National Council of these prices now prevailing in Kunming: Figures are in National Chinese Currency. A slice of bread—\$1.00. Pork, \$20.00 for 20 ounces. 50 watt electric light bulbs, \$85 to \$100. A ricksha ride that formerly cost 10 cents is \$6 to \$10. Coffee rose in two days from \$130 to \$280 per pound. On the roadside a meal in a dirty little shack costs \$10. Two years ago it was about 40 cents. Says Mr. Allen, "We can do without coffee and many other things, yet we do have to eat something, and small loaves of bread at \$9 or \$10 mean 50 cents U. S."

With exchange running around 20 for one, it can be seen that the gain in exchange is offset tremendously by the current prices of commodities, so that missionary salaries are lamentably inadequate.

At National Council offices, the China financial situation is regarded most seriously. Mr. Allen has been

advised that he has authority to make such payments as were advisable, and that \$10,000 in special funds could be expended for the relief of the mission staff. It was felt that that amount might carry through until January 1, 1943, but Mr. Allen was told that if his survey finds an imperative need for additional funds,

"we will on receipt of a cable from you make every effort to secure it."

A missionary leaving China sold his belongings to avoid transportation expense. Among minor items listed were a 5 cent enamel cup, \$17; an alarm clock, \$700; a steamer rug, \$1,000; a 50 cent flashlight, China made, \$50 and everyone said it was a bargain. A portable Royal typewriter is on sale at \$6,000.

The National Council expects to have a statement from Mr. Allen before the first of the year, which will indicate needs at the time, and then the Council purposes to find ways to relieve the situation and eliminate actual deprivation and suffering on the part of missionaries.

## LECTURES AT BEXLEY HALL

*Gambier, O.*:—Canon Gilbert P. Symons delivered five lectures at Bexley Hall, theological school of Kenyon College, on the personal life of the priest. The Rev. Theodore Evans of Cleveland lectured on the pastoral life of the priest and the Rev. Harold J. Weaver of Sharon, Pa., gave the first of a series of lectures on parish organization.

# Henry S. Coffin Is Washington Cathedral Preacher

*Declares that Growth into One Church Can Begin if Churches Accept Basic Principles*

By E. F. Curtiss

Washington, D. C.:—Upon the invitation of Bishop Freeman, the Rev. Henry Sloane Coffin was the preacher on November 29th at Washington Cathedral. He is the President of Union Theological Seminary and a member of the commission of the Presbyterian Church which holds meetings with a similar commission of the Episcopal Church, looking toward the unity of the two communions.

"When a surgeon deals with a fracture," he told the large congregation, "he cannot knit the broken bone. He can only provide a splint to hold the fractured ends together, and let them grow into one. That growth into oneness takes time, but it cannot start unless the splint is put on. Here are two great communions, which for four centuries have lived separately and at times have been in conflict. They have solemnly announced their resolve to merge. The representatives charged with providing the method of effecting union suggest these basic principles as a splint. If the official bodies of both Churches approve them, then growth into oneness can begin."

The principles referred to by Dr. Coffin are those which were unanimously agreed to by the commissions of both Churches last June, available now in a pamphlet called *Basic Principles*, and obtainable at the Church Missions House, New York.

He then went on to point out "some features of this splint." "These basic principles," he declared, "require the fewest changes in the life of any congregation in either Church. No congregation is asked to give up anything in its faith, its worship, its forms of work. There is no attempt to seek uniformity. The changes would occur in the overhead administration. Diocesan Conventions and Presbyteries would be combined. We should have one General Convention or General Assembly (whichever name be retained). We Presbyterians would accept the historic episcopate in a constitutional form. We should expect the pastoral supervision and leadership of a bishop and

presbytery, where now we have the guidance of a presbytery only. Your commission proposes the acceptance by your Church of the ruling eldership—communicants chosen in every congregation for their faith, wisdom and character, who accept vows to share with the pastor the spiritual oversight of the parish. The bishop's pastoral care would be added to our churches, the work of ruling elders would be added to yours. Except for these administrative changes, which are not subtractions but additions, everything would go on in all the churches of both communions exactly as at present.

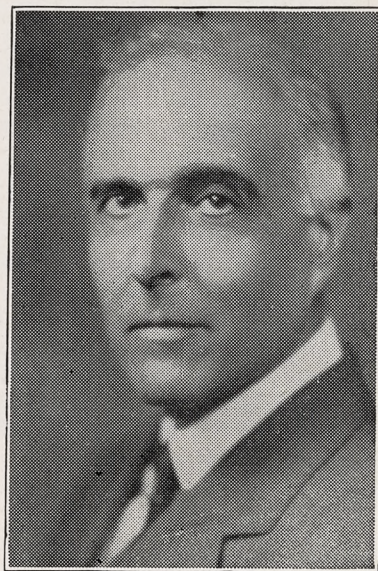
"Should congregations in any place wish to be combined, then appropriate measures for their local situation would be arranged by them with the guidance and approval of the bishop and presbytery in that district. A means is suggested by which a minister of either Church may receive 'supplemental ordination' which would authorize him to minister to members of both Churches.

"The Basic Principles have been spoken of as a splint by means of which a fracture may gradually knit. Let me employ another metaphor. We are attempting to make two streams of Church life which have been flowing separately for several centuries mingle their waters in one river. Behind each of these Churches is a distinctive tradition of witness, worship and life. At the Reformation Anglicanism took from the earlier heritage of the Catholic Church certain institutions, usages and habits, revised and adapted them, and through them has under God developed many generations of Christians with its characteristic qualities. Similarly Presbyterianism took from the same heritage of the Church Catholic certain elements, which it adapted, and through them has under God produced many generations of Christians with its characteristic gifts. If we can induce the two streams to flow in one river-bed, doubtless for some time to come different colorations in the waters will be discernible. One sees that in some rivers. Such differences provide variety. Nor

will they be new; for varieties in both streams at present can be plainly seen. Gradually there will be a comingling of waters in the one larger river of God.

"It would be hazardous to summarize what each Church will gain from and contribute to the other. It would certainly be presumptuous for me to suggest what Episcopalians might gain from Presbyterians. Let me venture to list certain enrichments which would come to us from you:

"One would be the episcopate. Our Reformers in France and Scotland contemplated the office of superintendents along with pastors. Our Church in this country has for the sake of efficiency created such offices,



*The Rev. Henry Sloane Coffin preaches on Unity at Washington Cathedral.*

with various titles, and with most of the duties assigned to your bishops. But they have lacked the recognition which the office of bishop commands, and this has curtailed their usefulness in leadership. The office of bishop or chief pastor, provided of course the right man is selected, would enrich us with a more effective administration and spiritual guidance.

"Another is the tradition of devout worship with beautiful liturgical forms embodied in the Book of Common Prayer. It was a calamity that Stuart monarchs attempted to force the Prayer Book on Scotland without the consent of its Church leaders. Scotsmen do not take kindly to coercion. A prejudice against all liturgical forms of prayer was aroused which banished those which earlier Reformers, like Calvin and Knox, had sanctioned and commended. The Book of Common Prayer perpetu-

ates in incomparable literary form a tradition of public worship of superlative worth. So long as it is not forced upon any congregation, and forced to the exclusion of other forms, much of it will be gladly appropriated.

"One might name other enrichments which would come to us; but your main gift would be the earnest and devout Christians, clergy and people, whom the Protestant Episcopal Church has nurtured. Their association with us in one ecclesiastical household would be an inestimable blessing." The preacher then declared that the union of these two historic Churches would attract the attention of the world, at a time when the public has its tongue in its cheek on the question as to whether or not Churches really mean business. He also stated that union of Presbyterians and Episcopalians would not mean that we are drawing away from other Churches. "Quite the contrary. These basic principles now under study supply a pattern by which other communions could, as readily as these two, be brought into association and grow into unity."

He concluded his sermon by pointing to the obvious fact that the world is so broken today that it must be reinforced with the Christian message of reconciliation. "If these negotiations fail—and they may because of the indifference of many, the opposition of some and the reluctance of others to risk anything disturbing or untried—we hand to unbelievers a cogent argument, 'Why should we listen to the message of Churches urging a unified world order, when they cannot accomplish so much less a thing as the organic union of their two communions?'"

### Lend-Lease

\*There seems to be more Lectern Bibles to give away than anything else. Three rectors have written that they have extra copies—anyone interested? Also a small mission of the midwest is anxious to be presented with Hymnals, with music. If you have copies in fair condition that you are willing to send to this mission, let us know. That small communion set, mentioned last week, has not yet been asked for. It is suitable only for a mission with a dozen or so communicants. Write to Lend-Lease, THE WITNESS, 135 Liberty Street, New York. Tell us what you have to give to others. Let us know your own needs and we will do our best to fill them.

## PROGRESSIVE THOUGHT IN THE CHURCH

*Wilkes-Barre, Pa.:*—St. Stephen's Church where the Rev. William Russell is rector, has sent in a large number of Christmas subscriptions to THE WITNESS for the men from the parish with the armed forces. Mr. Russell first found out from the post-office that it would keep the office of the paper informed about any changes of address of the men, so that the paper may follow them wherever they may be sent. "I feel that it is most important," says Mr. Russell, "for our young men to know that there is progressive thought in the Church, that the leadership of the Church is doing some real thinking and wants to do a real job."

Christmas cards, announcing the subscription as a gift of the parish, has been sent to each of the soldiers by THE WITNESS. And they have been entered at the reduced rate of \$2 for the year instead of three. All of which might be boxed in the "Here's An Idea" column as far as we are concerned. We hope others may want to follow the example.

## CAN THE CHURCH LEAD IS DISCUSSED

*Poughkeepsie, N. Y.:*—Whether or not the Churches can provide leadership in establishing world order is being discussed today at a conference of church leaders meeting at the Methodist Church. Headliner on the program is Michael J. Quill, president of the CIO's transport workers union. The conference is being opened with an address by the executive secretary of the Episcopal Church's CLID.

## CHAPLAIN LESLIE GLENN SPEAKS FOR RUSSIA

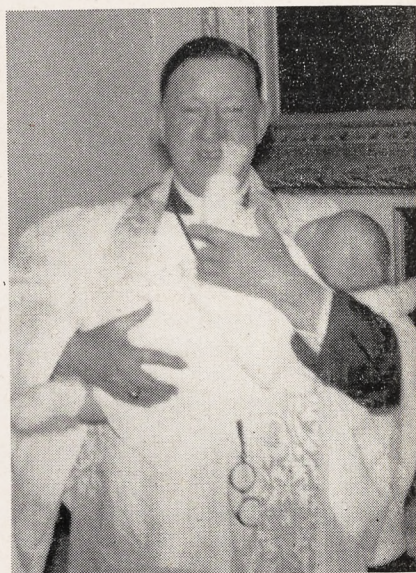
*New York, N. Y.:*—Navy Chaplain C. Leslie Glenn is sharing the program with Actress Patricia Peardon at a meeting today for the youth division of Russian War Relief. The meeting, held this afternoon, December 10th, at the Advertising Club, is also featuring a photographic exhibit by Russian youth.

## CHRISTMAS MESSAGE OF ARCHBISHOP TEMPLE

*London:*—William Temple, the Archbishop of Canterbury, has issued the following Christmas letter to the members of the Church of England: "We are approaching Christmas, and we should be preparing ourselves

throughout the Advent season, with its insistence on the judgment of God, to be ready with purified hearts to welcome the birth of Christ in our own souls. Let us at all costs, avoid the temptation to make our Christmas worship a withdrawal from the stress and sorrow of life into a realm of unreal beauty.

"It was into the real world that Christ came, into the city where there



*This smiling parson is the Rev. Paul S. Atkins, taken at the baptism of a young man named George Paul Haldeman, who never had his picture in the papers before. Canon Atkins has just celebrated the 25th anniversary of his rectorship.*

was no room for Him, and into a country where Herod, murderer of the innocents, was king.

"He comes to us, not to shield us from the harshness of the world, but to give us the courage and strength to bear it; not to snatch us away by some miracle from the conflict of life, but to give us peace—His peace—in our hearts, by which we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing that is peace.

"As I write, our hearts are filled with thanksgiving for the hope that has dawned in Africa. We are praying that this hope may, stage by stage, find fulfillment and that we may be worthy of the victory which it heralds. Let us, this Christmas, hope as we pray for a world purged of its evils and from which the roots of war have been eradicated.

"The Gospel of the coming of Christ is the foundation of all our hopes. 'Love came down at Christmas.' As we adore, so let us open our hearts and welcome that love."

## EDITORIALS

### *Bishop Tucker's Election*

**C**HURCHMEN throughout the country may well rejoice over the election of our Presiding Bishop, Henry St. George Tucker, to be the President of the Federal Council of Churches of Christ in America. The Churches of this nation, and of the world, are called upon these days to make momentous decisions in the two years ahead, in connection with the war, and possibly in connection with the peace as well. Bishop Tucker is a statesman who possesses both vision and courage, and Christendom is fortunate in having him to give leadership to the united efforts of Protestant Christianity. In electing him the Council, representing twenty-four of the country's largest denominations, have at one and the same time picked a great leader and honored the Episcopal Church. We are grateful for both.

### *To Prepare Thy Way*

**W**HATEVER one may think about the way the clergy do their work, or of the caliber and abilities of those who try to do it, the job which confronts every bishop, priest and deacon is tremendous. No one is more conscious of their lack of qualifications than the men, themselves. That is why the Church bids all her members pray for those engaged in the sacred ministry on the Third Sunday in Advent. For the moment let's forget the specific difficulties of any given situation, and the shortcomings of certain individual clergy. Instead, let's just consider the work itself; it is no bed of roses. It furnishes both headaches and heartaches. The ideal parson would have to be a cross between an archangel, a university professor, an adroit statesman, and a graduate of one of those "how to make friends and influence people" establishments.

You don't think so? Well, get our your Prayer Book. Read the questions and answers in "The Form and Manner of Making Deacons" (p. 532). Look over those in "The Ordering of Priests" (p. 541) and the long preamble to them. Now turn to

the prayer said aloud by the "Instituted Minister" on page 573. Then go over the questions asked and answered before one may be consecrated Bishop (p. 554) and the charge of the Presiding Bishop.

One would have to be a superman to fill any one of the three offices! Impossible for any ordinary mortal? True, but one may never stop trying. By the Grace of God, some partly succeed.

### "QUOTES"

**W**E MUST guard against the recurrence of dollar and pragmatic diplomacy. We must guard against the use of the great moral force of our country not for the liberation of mankind but for the maintenance of the old international order, the spawning ground of this present struggle. We must educate ourselves to accept the economic changes which must take place in the world. But most important, it remains for us to convince those people to whom we are promising freedom and opportunity that we really believe what we declare to be self-evident truth in our own Declaration of Independence: That all men are created equal. If we are to convince others of our good faith we must see to it that racial and cultural and economic exclusiveness belong to the past, within, as well as without, our borders.

—WENDELL WILLKIE.

Do men in the sacred ministry need the prayers of the Church? Your prayers? Perhaps if more were being offered the Church would get a better crop of clergy, out of a better crop of laity.

### *It Is Mutual Gain*

**I**N HIS sermon at the Washington Cathedral, reported on page five, Dr. Henry S. Coffin of the Presbyterian Church stressed the mutual gains of reunion. He courteously and characteristically emphasized the gains to Presbyterians; but they are surely mutual. We too stand to gain!

Aside from the gain to Presbyterianism of the Episcopate, and to Episcopalianism of the ruling eldership, the two churches will continue their traditional ways of work and worship. But they will have begun to grow together—that is the important thing, getting started in the process of growing together. The ultimate results for the whole Christian Church are incalculable.

Why should any Christians oppose such reunion? It is surely significant that the opposition comes largely from certain areas where the Episcopal Church is strongly Anglo-Catholic, and where the Presbyterian is strongly Fundamentalist and in some places Revivalist. Neither is characteristic of either Church as a whole. Here is one of the basic problems confronting us. Let us hope the opportunity for a larger unity will not be set aside by those who understand the other Church only in terms of certain extreme doctrines or practices, not characteristic of the whole communion. What we need is a fuller knowledge of each communion by the other, right away!

# The Use of Words

by **Arthur Lichtenberger**

*Dean of Cathedral, Newark*

CONSIDERING how much we depend on words to convey meaning in the worship and teaching of the Church, we are very casual in our use of them. A word is a word, we think; it has a



definite meaning. The dictionary will prove that. But of course it will do no such thing. A dictionary will tell you how a word has been used since it has been current in a language, but it cannot possibly tell you what meaning a particular word will evoke when it strikes the ear of one to whom you are

speaking. A word is a symbol, and a symbol is never the thing symbolized. When we forget that, we assume that a word which has a certain meaning for us must of necessity have the same meaning and connotation for everybody else. And beginning with that assumption, which we unconsciously make, we use words quite uncritically not thinking of the meaning those words will convey to our hearers.

Every Sunday in church some of the Bible is read, some words are spoken in teaching and exhortation. What do the words mean to those who hear them? Certainly our services and sermons would be much more effective if we thought more about that. Our words, especially in the Episcopal Church, are usually proper, accurate enough, fine sounding; but we think almost exclusively of their meaning at the *giving* end. They mean one thing in the Bible, the Prayer Book, in the mind of the trained theologian. What meaning do they convey when the worshipper hears them? Is there any living contact between speaker and listener? Are we alert to discover and cultivate the growing edge?

That was a favorite expression of the late Dr. Richard Cabot. His illustrations began with a scientific picture of a bit of tissue cultivated outside the human body. Its growth can be observed: it puts out columns of cells at its growing edge; there is a continually advancing frontier of growth. So likewise each individual has his growing edge: intellectual, moral, spiritual. But in our teaching and preaching and praying, we frequently invite people to advance without first discovering where they are. The words we use make no contact with their experience and they cannot very well go for-

ward following our suggestions when they do not know where to start from.

Such teaching, Dr. Cabot said, is like a direction a friend gives us when we want to know how to drive to a town in the country. He tells us to go out and take South Street and go three blocks and turn left and there we will find the highway to the place we want to go. We repeat the directions and start out. And then suddenly we realize we have no idea where South Street is! And so all the directions are of no use until that initial ignorance is met. There must be a meeting between the knowledge given us for our use and something we already know.

A good deal of the language we use in church fails to touch any growing edge. Now we assume of course that it should. A Christian at worship, as elsewhere, is to love God with his mind. When he comes to church he ought to be encouraged to think about what he hears. Such a thing as the silent mass where the people hear nothing, or the practice of reading very rapidly so that the words are scarcely distinguishable are ways most certainly "repugnant to the Word of God." If words are intended to be vehicles of God's truth then we ought to use them with great care.

When we do, we become aware that for many people the great key words of Christianity have very little meaning. Words like sin, redemption, atonement, grace, which are full of meaning for a minister and carry the weight of Christian tradition, are widely misunderstood.

NOW this is not a plea to substitute modern words for technical theological terms. Indeed, we have not let it be sufficiently known that theology does have a vocabulary of its own, and that if people are going to understand Christian thought there are certain words they must know. Just as the ordinary person who wants to have some knowledge of how his radio works must know words like tube and condenser. This is not a demand for theological language to be brought up to date. It is a plea for the clergy to be seriously and consistently concerned to make a contact between what is going on in the minds of people who listen to them and what they are trying to say. Then they will not

so easily toss off important words. Every time a parson says sin, for example, he ought to remember that most of his hearers have a very inadequate notion of what sin is. So instead of using the naked word and depending on that to carry his meaning, he will know he must clothe it in recognizable and understood teaching.

That is one thing every man who preaches can do: watch his spoken words most critically.

Another helpful move is suggested by Dr. Grant in his article *Our Two Great Books* last week. It is difficult enough for the average church-goer to discover, for example, what St. Paul and other New Testament writers are saying in their letters without further obscuring their meaning with archaic and obsolete words, and by using words whose meaning has completely changed. The Rev. F. B. Wellbourn has pointed out that the whole meaning and force of Hebrews 5:8 "He learned obedience through the things which he suffered" is lost because to suffer means, for us, to feel pain. But as he says: "originally to suffer is the opposite of to act. It is to have things done to us whether pleasant or unpleasant. 'The things which he suffered' means all he underwent at the hands of men, when he took on him the form of a servant."

Many passages in our commonly used version of the Bible and many phrases in the Prayer Book could be clarified without radical change. But while we await such revision, which we hope will not be too long in coming, we can go to work on our preaching. We could nurture more effectively the life of those who are within the Church and at the same time begin to reach those outside if we tried in our sermons to touch the growing edge of non-church going people.

Dr. Hendrik Kraemer has written a modern theological classic, *The Christian Message in a Non-Christian World*. The seven words of that title make a good text for every preacher; a text to be written in bold letters in the study where they may be constantly seen. They describe concisely and accurately the task of the Christian teacher in our day. They tell us just what our job is.

There is a wide and deep cleavage between the Church and the world. In the words of H. A. Hodge: "The Church and world are so far apart that they are almost out of earshot of one another and neither really understands what the other is thinking." When we attempt by any sort of rationalizing to deny that fact we cannot preach and teach in a realistic way. When we acknowledge it and understand what it means we can speak with appeal to non-Christians and much more tellingly to Christian people. If we would bring men the eternal word we must understand this moment in history in which we live.

## The Hymnal Presents . . .

AN ADVENT HYMN

FROM the eschatological point of view every crisis in human history is properly regarded as a judgment. Crisis means judgment. Advent is the season in the Church Year when this fact is emphasized.



Love is not the only attribute of God; righteousness is also a divine attribute. He is the Judge of all the earth and we are to sing His praises with that understanding.

Dr. Walter Russell Bowie's Advent Hymn rightly associates the justice of God with His judgment upon human sin, specifically with the sinfulness in human nature which finds its devastating expression in war. But in the true prophetic tradition the sentence of doom is followed by the hope of ultimate redemption. The hymn has already appeared in the most modern of English hymnals, *Songs of Praise*.

Lord Christ, when first thou cam'st to men,  
Upon a cross they bound thee,  
And mocked thy saving kingship then  
By thorns with which they crowned thee:  
And still our wrongs may weave thee now  
New thorns to pierce that steady brow,  
And robe of sorrow round thee.

O awful Love, which found no room  
In life where sin denied thee,  
And, doomed to death, must bring to doom  
The power which crucified thee,  
Till not a stone was left on stone,  
And all a nation's pride, o'erthrown,  
Went down to dust beside thee!

New advent of the love of Christ,  
Shall we again refuse thee,  
Till in the night of hate and war  
We perish as we lose thee?  
From old unfaith our souls release  
To seek the kingdom of thy peace,  
By which alone we choose thee.

O wounded hands of Jesus, build  
In us thy new creation;  
Our pride is dust, our vaunt is stilled,  
We wait thy revelation:  
O love that triumphs over loss,  
We bring our hearts before thy cross  
To finish thy salvation.

HOWARD CHANDLER ROBBINS.

# JUST FOR LAY READERS

Conducted by F. C. GRANT

IF LAY Readers are going to preach their own sermons, and not merely read aloud the sermons of other men, there are two or three "pointers" it might be well to bear in mind. A real preacher



is probably born, not made. And yet the best preacher ever born could certainly be improved—or improve himself—by study, practice, self-criticism, and by the criticism and suggestions of others. Born preachers, without study, tend to become mere ranters or jugglers of words. The greatest preach-

ers have undoubtedly been born with a gift—and then have cherished and improved that gift, until their lamp shone like the fire it enshrined.

Preaching, as Phillips Brooks defined it, is the transmission of truth through personality. The man himself preaches; his tone of voice, his appearance, his evident conviction and assurance, his whole personality wins his hearers to the truth he is presenting. As Emerson said, "What you are speaks so loud I cannot hear what you say." That is true in a good sense as well as a bad.

Preaching is nine-tenths persuasion. Even when it is devoted to exposition (as of an idea or a text), it is still persuasion. The preacher must *convince* his hearers of the truth, the cogency, the need, the desirability of what he is urging. He must, as St. Paul put it, "persuade men"—and also women

## —HERE'S AN IDEA—

AT ST. ANDREW'S, Seattle, there is a "Back to Sunday School Night" each fall. Each teacher telephones or writes to the parents urging them to come to the church on a stated evening, with their children. After the regular opening of the Church school there is a brief talk by the vicar, after which the parents go to classes with their children. There the teachers explain the attendance system, display the books used, and try to give the parents an idea of the help the children should receive at home. . . . At Trinity, Seattle, there is a successful Christian Family Unit which functions in much the same way as the Parent-Teachers Association. Meetings are held once a month at which parents and teachers discuss the problems of the Church school and the individual needs of the children.

and children. He is never to harangue, or scold, or sputter, or lose control of himself and his emotions—of course! But preaching means first of all declaring the gracious will of God. It must point to God, from first to last. The sermon, and the preacher, are to be "oriented" like a church toward the sun-rising, toward the presence of God. And the sermon must always lead men to Christ, by imagination, by conviction, by decision of will, by the centering of their heart's love and loyalty upon Him. Any sermon that does that is a good sermon, however poor in other respects. Any sermon that doesn't do that is a poor sermon, however brilliant or timely or interesting in other respects.

And so these are the pointers I would like to suggest: they are briefly set forth in three sentences a friend of mine used to have on a card just inside the top drawer of his study desk, where he saw them every time he opened it:

*Be brief. Be clear. Use your imagination.*

These are imperative rules, if a man is going to speak persuasively to God's people upon sacred themes.

## Book Titles and the Bible

By

ADELAIDE CASE

HERE are more book titles that refer to people, phrases or incidents found in the Bible. Underline the correct reference. The answers are to be found on page eighteen.

I. *Not Peace but a Sword* by Vincent Sheean. 1, Saul's enmity to David. 2, Jesus' words to His disciples. 3, The soldiers coming out to arrest Jesus. 4, The battle cry of Gideon.

II. *A Time to Be Born* by Dawn Powell. 1, The Sermon on the Mount. 2, The 119th Psalm. 3, The Creation story in Genesis. 4, The reflections of Ecclesiastes.

III. *The Weaker Vessel* by E. F. Benson. 1, Paul's shipwreck. 2, A reference to wives in I Peter. 3, What Peter saw let down from heaven. 4, Elijah and the cruse of oil.

IV. *A Goodly Heritage* by Mary Ellen Chase. 1, The Song of Mary in Luke I. 2, The 13th chapter of 1st Corinthians. 3, The 16th Psalm. 4, Paul's speech on the stairs in Jerusalem.

V. *The Zeal of Thine House* by Dorothy L. Sayers. 1, King Solomon zealously building the temple. 2, A psalmist is consumed with zeal. 3, Elijah's declaration of devotion to God. 4, Samuel serving in the Temple.

# Talking It Over

By

W. B. SPOFFORD

A FLOCK of letters have been received about the issue of *THE WITNESS*, which was devoted so largely to Negro work. There is one I want to quote here, since it comes from a prominent Southern Churchman who is generally known as a militant fighter for liberal causes—Mr. William C. Turpin Jr. of Macon, Georgia. After first ordering us to send no more copies of *THE WITNESS*, Mr. Turpin says: “*THE WITNESS* represents, or claims to represent, the school of thought to which I subscribe but it does



so in a manner which seems to me weak and ineffective. I am entirely convinced that the attitude of *THE WITNESS* toward the Negro question is absolutely wrong and the constant repetition of the same ideas on this subject can have no possible good effect; while on the contrary it serves to stir up strife and ill-feeling and minimizes the work of those of us here in the South who have the Negro problem on our hands as a practical issue and who are trying to meet it in what we consider to be a Christian and intelligent manner. I am willing to concede perfect good faith to those of you who feel called on to fight the battles of the Negro race. At the same time it is distressing to be constantly handicapped in our efforts by outsiders who have no conception of the problem and no concern with it except the gratuitous desire of outsiders to regulate other people.”

AS STATED, Mr. Turpin has been a champion of liberalism, both as a consecrated Christian and a distinguished attorney. Yet I submit that he, in a way characteristic of too many, reveals his blind spot in writing as he does about the Negro. He packs into one sentence most of the moss-covered arguments: “it is our problem”; “we who have the problem on our hands”; “outsiders with no conception of the problem”; “stir up strife”; “we are dealing with it in a Christian and intelligent manner”; “handicapped in our efforts by outsiders.” About the only stock arguments he didn’t use were: “If he is an intelligent and upright Negro then it is because there is white blood in his veins” (they generally sidestep the question as to how the white blood got there); and, “Okay, would you want your daughter to marry a Negro?” (which has no more to do with the question under discussion

than to ask, “Okay, would a Negro parent want his son to marry your daughter?”).

Jesus Christ used severe words in telling his disciples not to waste time trying to convince the unconvinced (Matt. 7-6) but just the same there are a couple of things I want to say.

India is Britain’s problem (and the United States, along with Britain, could conceivably lose a war because it is); Burma is Britain’s problem (or was, until she discovered otherwise); the north of Africa is France’s problem (or was until she discovered otherwise); Europe is Hitler’s problem (so he says, but he will discover otherwise). “Those that have ears to hear, let them hear” . . . perhaps nothing more need be said on the subject.

The other thing that I want to say is that those of us who are responsible for issuing *THE WITNESS* each week are going to be as honest in our thinking on this, and other questions, as we are capable of being. We are going to continue to express our conclusions, whether or not they please. If the time comes when the expression of honest opinions (I stress “honest,” since we do not claim that our opinions are always necessarily correct) . . . when to express them results in insufficient subscribers to justify printing this paper, then we will just fold up. After all, of the dozen or more who meet each week to plan this paper, there is but one who is paid for his efforts—myself—and I’m on part time. And what can you buy with money these days anyhow?

## THE SANCTUARY

Conducted by John Wallace Suter

O TRUE LIGHT, which lightenest every man that cometh into this world, lighten my eyes that I sleep not in death.

O Fire that ever burnest, and never failest, lo, I am lukewarm, yea, cold. Kindle my heart that it may be on fire with love of thee. For thou camest to send a fire upon earth, and what wilt thou but that it be kindled?

O King of heaven and earth, rich in mercy; lo, I am poor and needy. Thou alone canst enrich me. Help me then, O my God, and out of the treasure of thy goodness succour my poor soul.

Lo, I am thy servant; give me understanding, and kindle my affections, that I may know and do thy will. Amen.

—E. B. PUSEY.

In the November 26th number, by an error the record of the source of the prayer printed in *The Sanctuary* was omitted. The prayer is from *Through Prayer to Peace*, selected by Constance M. Whishaw.

# Our Own Littleness

By  
RICHARD S. EMRICH  
*Professor at Episcopal  
Theological School*

SOME time ago I stood on the nineteenth floor of a New York sky-scraper looking down at the street. Below me the people were walking as tiny and slow-moving dots. They were ant-like, and the cars which they drove and avoided were toy-like. From that lofty New York window gazing at the street below it was easy to see the meaning of the word *Sin*. The tragedy of, the enormity of, the unreasonableness of *Sin* became clear.

Each of us is no bigger than any of those tiny dots on the New York street. We are one of them wherever we may be, or, as the Bible puts it in the words of another culture, we are the people of His pasture and the sheep of His hand. It is obvious, if we will think of ourselves in this way, that no one of us is the center of the world and that it is preposterous for anyone to think and act as if he were. Each of us is but one person in a nation of 130,000,000, and each nation likewise, if we could attain a great perspective, would be seen to be but one nation in a world of many nations. There is but one center, and that is God, whose will each man and nation is meant to obey.

And yet there is in each one of us what the author of the *Theologia Germanica* called my "I, Me, Mine," and we all tend to look upon ourselves as the center. Each of us tends to be like a spider at the center of a web, spinning that all things may come to us, seeing all things only from the point of view of our own small interests. It was the serpent in the Garden of Eden who tempted Adam and Eve by telling them that if they ate of the fruit they would be as *gods*. Sin, then, may be said to be our refusal to accept our own stature, our refusal to be one among many, our refusal to accept the limitations of our own littleness. It is revealed in our constant tendency to look upon ourselves as *the One*. The essence of sin is self-centredness and pride. It is a rebellion on our part against the Ruler of the universe, a refusal to try to see things from His point of view. It is obvious that to repent, to change from self-centredness to the position where we bow in humility before Him who created all things, is a painful process which must be continued as long as we live on this earth.

THIS pride and concentration on our own "I, Me, Mine" appears in more subtle forms in those institutions through which we are able to extend our own egos. The most obvious of these exten-

sions is at the moment the nation, and while we see clearly the egos of Germans extended in the conquests of their nation we must never forget our own ability to do the same. Nor must we fail to see the Sin that can and does reside in the family, the group, the Church to which we belong. The bitterness with which some men react when their party or Church is questioned or criticized reveals this, for bitterness is rooted in pride. It is quite possible for men to sacrifice for a cause and yet extend their own egos in the very cause for which they are sacrificing. It is this which has led one writer to point out that it is far easier to be a Roman Catholic, a Baptist, an Episcopalian, etc., than it is to be a God-fearing Christian. An individual who belongs to a group has a higher perspective than a pure individualist, but it is still a limited perspective. This accounts for much of the unkindness that exists between Christian churches, and reveals that even the redeeming institution may be corrupted by pride. In groups that possess more power than the family, the class, or the Church this extension of the ego becomes devilish and fills the world with an obvious tragedy.

Sin, then, is rooted in our spirits and not in our bodies. This is revealed in the fact that God made the body (and hence it is good) and in the truth that no animal is able to commit the crimes that men commit. No animal thirsts for conquest as did Alexander or Napoleon, and no group of animals dreams of world-dominion. No animal, to use a more homely illustration, preens himself in his mirror and congratulates himself that he is irresistible. Our bodies are good, but they can become means by which we express our own "I, Me, Mine." That sin is rooted in the spirit of man is likewise revealed by the fact that our Lord hurled his strongest condemnations against the proud men of his day.

The true Christian will search for this pride in all its forms and, with God's help, try to overcome it. He will search constantly for God's will and will not seek his own. It is this sincere desire to do God's will which has brought forth our saintly characters, and without this desire men are tinkling brass and sounding cymbals.

## What's a Saint?

WHY were the saints, saints? Because they were cheerful when it was difficult to be cheerful; patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk; and were agreeable when they wanted to be disagreeable. That was all. It is quite simple and always will be.

—JOSEPH TITUS.

# News Notes of Other Churches

*National Association of Manufacturers  
Run into Opposition from the Clergy*

**Edited by John Taylor**

## The Clergy Disagree

★ Clergymen at a dinner conference and discussion in Memphis sponsored by the National Association of Manufacturers recently upset the applecart by a concise statement of their disagreements with that organization. The clergymen's viewpoint was expressed by the Rev. S. E. Howie, president of the Memphis ministers' association at the luncheon meeting when he pointed out that (1) there are no problems common to industry and the Church which are not common to the Church and labor, (2) the Church has a right and a duty to criticize the economic system under which people have to live, (3) Christianity thrives best under a democracy but capitalism has not produced true democracy, (4) the Church is not dependent upon any economic system for its continued existence and (5) the Church emphasizes human values and capitalism emphasizes profits and between these two emphases there is a fundamental antagonism. R. L. Dieffenbacher, agent for N.A.M. who set up the conference and a former Presbyterian pastor, suggested a continuation committee and other meetings but there was little enthusiasm for the project and the matter was left up in the air.

## Harlem For Action

★ The committee for the care of young children in war time, Harlem division, sponsored an action meeting at the Abyssinian Baptist Church Saturday, December 5. The program was: adequate care for children of working mothers with child care centers for young children and supervised after-school programs for those of school age. A long list of speakers gave encouragement including the Rev. Adam C. Powell, New York councilman, and Congressman Vito Marcantonio.

## Urge Liquor Regulation

★ Urging Federal legislation to enable the President and the Secretaries of war and navy to use the federal law enforcement agencies to deal with drinking problems near military establishments or war industries, the executive committee of the Federal Council of Churches has made public a resolution adopted by the Coun-

cil. It recommended further that volume be regulated in line with reductions in other consumer goods and that tax programs encourage producers to dilute proof spirits and fortified wines.

## Protest Japanese Students

★ The presence at Earlham College of six American-born Japanese students has been the occasion of a protest by the junior order of united



*One of the most important reports presented at the Biennial Meeting of the Federal Council of Churches was that of the Rev. Bradford S. Abernethy, secretary of the Commission for a Just and Durable Peace.*

American mechanics to college officials. President William Dennis answered that the action of the government in placing the students there was "practical and statesmanlike" and "in accordance with the ideals for which we are fighting and the principles of the religion which we profess." He added that one student was recommended by the governor of Oregon and another by the Episcopal bishop of that diocese, and concluded that the 5,000 American citizens of Japanese parentage

now in the armed forces out of a total Japanese-American population of some 70,000, seemed to him a very respectable proportion indeed. Isolated instances of this type of protest do not seem to be representative of the attitude of the country as a whole as 162 students have already found places in 93 colleges and 166 more are completing arrangements for entering.

## Methodists Broadcast

★ Millions of Americans joined with 200,000 Methodist students in a chapel hour broadcast at Methodist universities and colleges from coast to coast on December 7, marking the first anniversary of Pearl Harbor. The exact moment of the attack was chosen as best suited to meet needs of Americans on duty on the home front without interfering with their regular activities.

## Fruits of a Speech

★ Wendell Willkie's recent speech in which he attributed the reservoir of good will in the world toward America partly to Christian missions had one unexpected repercussion recently. The Church of the Brethren received a contribution of \$100 towards their emergency missions fund from a layman hitherto uninterested in missions. He remarked simply that if what Mr. Willkie said was so, then that was the kind of work he wanted to support.

## Lehman Speaks for Canvass

★ America is essentially a religious nation and much of her democratic form of government she owes to religious influences, was the message of Governor Herbert Lehman of New York in his radio talk on behalf of the United Church Canvass November 28. "Thoughtful men and women and religious leaders of many faiths have been taking a spiritual inventory of our country," he said, "and out of their thinking emerged something new in our national life—the United Canvass. For the first time in American religious history sixteen faiths—Christian and Jewish—join in a united effort to present to their constituencies and to the unchurched world the claims of religion on mankind."

# News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

## Union in Japan

New York, N. Y.:—A dispatch received by radio has been released by the Federal Communications Commission, to the effect that "For the first time in the history of modern Christianity a nation-wide unification of all Protestant denominations was effected on a permanent basis today (November 24) when the Nipponese Church of Christ in Japan announced its momentous decision at a general conference this afternoon. The main features of the organization are as follows:

The Church renounces the concept of Nipponese Christianity and asserts Nippon Kirisuto Kyo, or "Christianity of Japan." Eleven blocks consisting of 34 denominations within the Church of Christ of Japan, which continued to function, are hereby dissolved; the major part of the Episcopal Church of Japan, which heretofore remained outside the Church of Christ in Japan, shall merge. The Y.M.C.A., the Y.W.C.A. and the Association of Women's Temperance Unions henceforth shall be members of the Church of Christ in Japan. They shall continue their organizations as Christian organizations.

Commenting on the part of the dispatch pertaining to the Episcopal Church in Japan, the Rev. Dr. James Thayer Addison, vice-president of the National Council, points out that it is to be noted that the report emanates from the Domei News Agency in Tokyo, and it is impossible to be perfectly confident that it is accurate in all details. "My own belief however," Dr. Addison says, "is that it is true. The part of the news concerned with 'Nipponese Christianity' as compared with 'the Christianity of Japan' is welcome news as far as it goes, because it probably means that a more extreme form of nationalistic Christianity has been rejected for a form which permits and encourages relationships with Christian bodies in other lands. As far as it goes this is all to the good.

"In regard to the item concerning our own Church," Dr. Addison said: "It is to be remembered that two years ago when the proposal for our Church to join the Church of Christ in Japan was being agitated, there

was a considerable body of our Japanese Episcopal leaders who wanted to join, but the ultimate decision was against joining. Undoubtedly during the past year so much pressure has been put upon the leaders of our Church that a large minority has been turned into a small majority and it is probably true that our Church has joined the Protestant body.

"The phrase which puzzles and disturbs me is the phrase, 'the major part of the Episcopal Church.' If this expression is correctly used, it would seem to indicate that our Church in Japan had split over this question and that part of it was holding out. If there really has been a split it will probably be a long time before we know the details and we shall have to wait until then before we decide that this schism was for good or for evil. Though strong for Church unity in nearly all its forms, including join-

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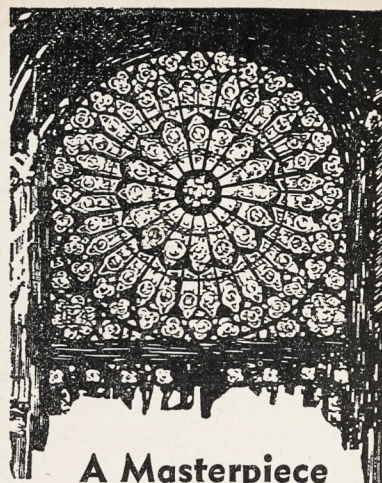
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ing the Federal Council in this country, I was never in favor of having our Church in Japan join the Church of Christ in Japan as now organized."

### Churchman Honored

Denver, Colo.:—Mr. Frank J. Walter, superintendent of St. Luke's Hospital, Denver, has been elected to the presidency of the American Hospital Association. St. Luke's is a Church institution of which the Very Rev. Paul Roberts, dean of St. John's Cathedral, is chaplain.

### Chinese Are Building

New York, N. Y.:—First grant for church construction in unoccupied China from the American Church Building Fund Commission came recently in response to an appeal from Bishop Andrew Y. Y. Tsu of Kunming for \$41,120 in Chinese currency to complete the \$95,880 raised by the Chinese Church for a church in Kweiyang. This amount figured down to \$2,220 in American money so the Building Fund Commission made the grant. Bishop Tsu notes that the new building became necessary because the congregation was forced to vacate a rented building, and for several months had no place in which to worship. Many prominent Chinese made liberal contributions including one, Mr. Li Hui, a merchant and philanthropist and Bible scholar who reads his Old Testament in Hebrew and his New Testament in Greek daily. Says Mr. Li Hui, "I am in business for the Lord and will cooperate in the preaching of the Gospel through my financial help, as the workers put in their time and strength."

### Bishop Hart on Air

Philadelphia, Pa.:—The annual New Year's greeting of the Episcopal Church of the Air will be given Sunday, Jan. 3, by the Rt. Rev. Oliver Hart, Bishop-Coadjutor of Pennsylvania. He will speak from WCAU in Philadelphia from 10 to 10:30 a.m. EWT and the message will be carried by the Columbia network.

### Visits in Germany

New York, N. Y.:—Word comes that Archbishop Erling Eidem of Sweden made a flying visit recently to Berlin to install a Swedish vicar there and address the annual Swedish Lutheran Luetzen festival in Leipzig. Known to be anti-Nazi, Bishop Eidem said at the Leipzig meeting, "Our celebrations must not be characterized either by a national self-sufficiency or

overbearing, as if we northerners or we Swedes or we Germanic peoples were better than the other nations and races of the earth."

### Wedel Is Warden

Washington, D. C.:—The Rev. Theodore Wedel has been elected warden of the College of Preachers of Washington Cathedral, it was announced by the Rt. Rev. James Freeman, Bishop of Washington. Dr. Wedel succeeds the late ZeBarney T. Phillips as warden and has been associated with this institution, which affords post-ordination training to clergymen of the Church, for the past four years as director of studies.

### Give Radio Christmas

New York, N. Y.:—All Angels' Church, New York, will give the Christmas Service over the Blue Network of NBC this year from 11:30 to 12:00 noon Christmas morning. The service will be short waved to many parts of the world.

### Hundred Years of Services

Roanoke, Va.:—Franklin Parish celebrated the hundredth anniversary of the first services of the Episcopal Church in Franklin County, Sunday, Nov. 22, with a pilgrimage through the various churches and mission chapels. The Rt. Rev. Henry Phillips, D.D., bishop of the diocese of

A story that lingers in  
the memory



## The Open Door

By FLOYD VAN KEUREN

If you are looking for a gift novel with a heart-warming story, Manuel Komroff and John Haynes Holmes recommend *The Open Door*. It's the story of a cynical, crippled beggar who found the open door to happiness and walked through it.

"A small book of great inspirational value," writes Mr. Komroff, "filled to the brim with a radiant inner light." "Nobly conceived, ably sustained, beautifully done," writes Dr. Holmes.

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## The Hope of a New World

by William Temple

Archbishop of Canterbury

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## Your Child's Religion

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by D. R. Sharpe

Introduction by

Harry Emerson Fosdick

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## Ascent to Zion

by S. Arthur Devan

In this comprehensive study of church worship, the author analyzes worship in general, showing how man has worshipped throughout history, and describes the development of Christian worship from its earliest beginnings down through the Reformation to the present day. He discusses church architecture, church music, religious education and concludes with a devotional study of worship and its power in human lives. Of inestimable value to ministers, directors of worship, teachers, and students. \$2.50

## The Man of the Hour

by Winifred Kirkland

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Southwestern Virginia and the Rt. Rev. Robert Jett, retired, and the Rev. George Beale, deacon in charge, participated in the services which were held at the various churches.

### Consecrate St. Andrew's

*Long Island City, N. Y.*:—St. Andrew's Church, Long Island, was consecrated on Advent Sunday by Bishop DeWolfe and a special choral Eucharist was held Monday on St. Andrew's day at 6:30. Monday night a service of Thanksgiving was held followed by a dance.

### Y.P.F. Convenes

*Albany, N. Y.*:—Delegates from all parts of the diocese attended the annual Young People's Fellowship conference held at St. Andrew's Church, Albany, November 27 to 29. The Rev. Curtis Junker, field secretary of the National Council youth division, the Rev. George Gilbert, Bishop Oldham and Rev. Harold Kaulfuss were the speakers. Conferences, classes, a dance and a banquet filled the day which began with a celebration of the Holy Communion and ended with compline.

### News from China

*New York, N. Y.*:—A message transmitted by the Chinese International Broadcasting Station at Chungking, China, sent November 21, reached the National Council November 30. From Maurice Votaw, it tells of the marriage Sept. 30 of Frances MacKinnon and Charles Harbison. He says that he is urging Dr. Walter

Hawks Pott to return and that he understands that Miss Gwendolyn Cooper will be unable to get on the list for the next repatriation ship. Also, a correspondent in Chengtu believes it uncertain where Dr. Harry B. Taylor and Dr. D. V. Ress went after the closing of St. James' hospital, Anking.

### Council Member Dies

*Millbrook, N. Y.*:—W. S. Farish, communicant of St. James', New York, and for the past two years a member of the National Council, died here on November 29th while visiting friends. He was the president of Standard Oil of New Jersey.

### Prayer Vigil Ends

*Bryan, Texas*:—The 30 day vigil of prayer inaugurated in the diocese of Texas on the first day of November ended on St. Andrew's day in St. Andrew's Church, Bryan. Through the month of November in some

parish or mission in the large diocese church people, sometimes singly, sometimes in groups of two or more, knelt in the choir stalls or before the altar and offered prayers for the good estate of the Catholic Church on earth, purity of faith, holiness, visible unity; for the clergy and especially Bishop Quinn, for missions and people throughout the world, the

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### Washington Cathedral

*New York, N. Y.*:—A benefit performance of "The Pirate" with Alfred Lunt and Lynn Fontanne at the Martin Beck Theater in New York on Dec. 15 will help the New York committee of the National Cathedral Association observe its forty-third anniversary. That afternoon Bishop Freeman of Washington and Bishop Powell from Maryland will speak at the meeting to be held at the Colony Club. A film on the building of the Washington Cathedral will be shown.

### Emphasize Evangelism

*London, England*:—In union with the forward in service movement of the Episcopal Church, evangelism is being stressed in the Church of England as well. The Church Assembly meeting here was preceded by a meeting of the House of Laity to discuss the subject and a resolution was passed asking for greater missionary activity among the laity as well as the clergy. Work among women and girls was particularly emphasized, especially those in uniformed services of the government.

### Witness Scoop

*New York, N. Y.*:—THE WITNESS for November 19th carried the story of Churchman Ensign Louis J. Muery Jr., running at the same time his picture and that of his bride. The Scripps-Howard newspapers carried the same story the week of December 1st. They presented it as a syndicated feature, the story being written by the noted author John Gunther, who

is now a public-relations officer with an American overseas force. Ensign Muery is a communicant of the Redeemer, Houston, and the picture we

carried showed him standing in front of the church. The Scripps-Howard story did not mention the Church connection.

## BOOKS for CHRISTMAS GIFTS

THE WITNESS requested a number of publishers to recommend one book they consider appropriate for Churchmen to give for Christmas. In making this request it was not our intention to give their selections editorial endorsement. However after seeing the list we are glad to do just that.

—The Editors.

### The Hope of a New World

By William Temple

In this series of addresses by the new Archbishop of Canterbury, the author considers such timely questions as: What was wrong with the old world? What is the relation of God to freedom? What of international justice now and in the future . . . is it a possibility?

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### Religion and the World of Tomorrow

By Walter W. Van Kirk

Dr. Van Kirk, of the Federal Council, holds that there can be a durable peace after the war only if the world shall be made over . . . politically, economically and socially . . . on the basis of the teachings of Christ. And, he urges, if the Church does not take the lead in this great task, catastrophe lies ahead. A book for ministers and thoughtful laymen.

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### Consider the Days

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### Free Churchill Pamphlet

The new Archbishop of Canterbury was appointed by Prime Minister Winston Churchill against the wishes of Tory reactionaries in Britain. A huge audience in the Albert Hall, London, heard the Archbishop declare for transference of taxes from productive equipment to ground values. (See *Christian Century*, October 7, 1942.) Churchill himself, in a volume recently issued in New York, says: "Who could have thought that it would be easier to produce by toil and skill all the most necessary or desirable commodities than it is to find consumers for them? It is certain that the economic problem with which we are now confronted is not adequately solved, indeed is not solved at all, by the teachings of the textbooks, however grand may be their logic, however illustrious may be their authors." Churchill is also for the taxation of ground rental values.

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## BOOK REVIEWS

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**\*\*THE NAZI CHRIST.** By Eugene S. Tan-  
ner. Privately printed, Tulsa, Okla-  
homa, 1942. \$1.50.

A very clear and fair account of the  
efforts made by Nazi authors since H. S.  
Chamberlain to make out that our Lord  
was an Aryan, that he was really a pagan  
hero, that the Gospel has been corrupted  
by Jewish ideas—chiefly by St. Paul—and  
much more nonsense of the same kind.  
This nonsense, however, has been forced  
upon a whole generation of German youth  
and it is this perverted notion of Christ  
and Christianity which lives at the very  
heart of the Nazi Lie.

We are beginning to realize what has  
happened in Europe as the result of the  
Nazi tyranny. If the Nazis win—which  
God forbid!—not only will the Four Free-  
doms be lost, but we shall see the triumph  
of one of the most monstrous perversions  
of religious truth the human race has ever  
seen. Dr. Tanner's book is a very read-  
able, brief account of what has been hap-  
pening and deserves wide circulation and  
careful reading.

—F. C. G.

**\*\*A RIGHTEOUS FAITH** for a Just and  
Durable Peace. Published by the Com-  
mission to Study the Bases of a Just and  
Durable Peace of the Federal Council  
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Fourteen cleancut articles backing up  
the principles of the Delaware Conference  
from fourteen points of view by fourteen  
independent authors: Dulles, Hocking,  
Van Dusen, Weigle, Clinchy, Mackay, Ben-  
nett, Beaven, Sorokin, Oxman, Sayre,  
Eagleton, Scarlett, and Fosdick. Dr. Fos-  
dick, in the last article, headed "Chris-  
tians, as citizens, have an imperative duty  
to seek a post-war order which will reflect  
such great truths as have been outlined"  
reminds us that Jesus said he was the  
Truth, not just an 'ideal.' "Until we be-  
lieve that, our efforts for a Christian world  
order will always be in danger of seeming,  
even to ourselves, the pursuit of a mirage."

The articles together point out the sort  
of things that must be done in the present  
world crisis and emphasize that they can  
be done if Christians rise to their true  
vocation and supply the necessary faith.  
As Mr. Dulles puts it, we need to act with  
"a deep faith and sense of high mission."

—W. R. H.

**\*\*THE OPEN DOOR.** By Floyd Van  
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through his discovering and knowing "the  
Man on the Cross." Paul, the hero, con-  
quers, through the power of a vitalized  
spirit, the pain, embarrassment, and de-  
pression that had, like the affliction of his  
legs, been with him since birth, and re-  
makes his life into one of service, fullness,  
and peace. Long after the somewhat  
creamy emotional coating has been swal-  
lowed, the substance of this book, its  
morals and its tangible message, will linger  
in the memory as lasting spiritual nourish-  
ment.

—W. R. H.

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- II. Four: Ecclesiastes 3:2.
- III. Two: First Peter 3:7.
- IV. Three: Psalm 16:6.
- V. Two: Psalm 69:9.

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# 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.

A CHAPLAIN

*With Army in Midwest*

We are opening a new chapel at . . . and we are trying to supply our reading room with leading church magazines. I find that the men have been extremely interested in the copies of THE WITNESS that have come to us, and we would like to have a number of copies each week, if you do have the means for such a worthy contribution. We thank you for your consideration of this and we feel sure that you will do your best to fill this request.

ANSWER: The government requests that names of chaplains, or their stations, be not given. We can say however that we receive many such letters from men serving as chaplains with the armed forces. It is for that reason that we have urged readers to contribute to the Chaplain's Fund which enables us to send Bundles of ten copies each week to these men. A letter went to all subscribers about this last week and we hope many of you did, or will, act on the suggestions.

\* \* \* \*

M. T. WILLIAMS  
Cincinnati, Ohio

It was my privilege to meet Jack Foster when he was in this country a year or so ago, so naturally I have greatly enjoyed his lively and timely stories about China. I write to ask if it is possible to reach him by mail?

ANSWER: Letters, even by Clipper, are very uncertain these days. Therefore on advise of the Chinese government donations for the work of both Mr. Foster and the Rev. Kimber Den are now cabled through the Bank of China. Donations should be made payable to "Treasurer, CLID" and sent to the CLID, 155 Washington St., New York City.

\* \* \* \*

THE REV. CHARLES H. DOUGLASS  
Chaplain, University of Alabama

You will be interested to know that as a result of the article about Foster House, our Episcopal Center, which appeared in THE WITNESS, we have received real additions to our library. Both donors prefer to remain anonymous, but one gave us a dozen copies of newly published books, while the other sent 225 books from his library, including poetry, fiction, biography, religion, theology and miscellaneous history. These books arrived today and some of them are already being read by our students tonight. The article in THE WITNESS was swell, and I want to thank you for the publicity.

\* \* \* \*

THE REV. MILTON KANAGA  
Coshocton, Ohio

I have to discontinue my subscription, for life with a rural parson isn't a matter of what he wants to do but of what he can pay for—and that's down to necessities. In these communities which have no war industries, those we have are gradually folding up and our families move to war industry centers for the duration. It means

pulling in the belt and taking it for the duration, and we will.

I always liked THE WITNESS, even if I do get fed up with it at times. Rural folks can't understand pacifists who expect to enjoy all the Freedoms but won't inconvenience themselves to fight for them. Also here we are not so enthused over Presbyterian-Episcopal merger. The Presbyterian parson preached our Thanksgiving sermon; we preached for the Lutherans, so we're best of friends but we like our family friends and believe a family competition is good for us all. We really believe in unity but aren't sure about unity.

ANSWER: We mean to keep Mr. Kanaga supplied with THE WITNESS regularly, drawing on the Fund readers have established. We do not quite see how he can consider the paper pacifist since we have consistently stood for a united front against fascism, not merely since Pearl Harbor but for years before that.

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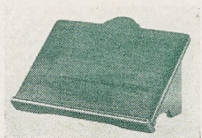
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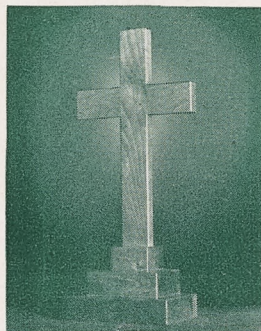
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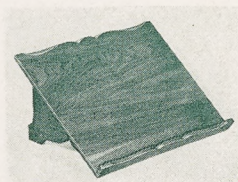
# CHURCH FURNITURE



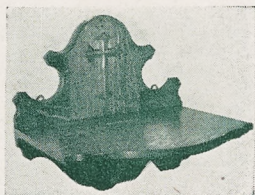
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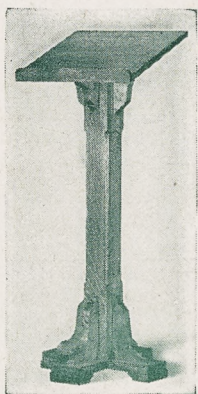


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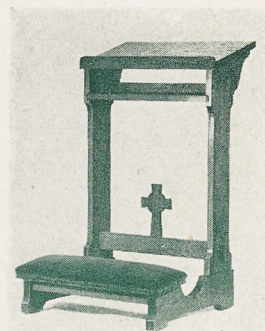


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