

The WITNESS

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MAY 8, 1947



GILBERT DARLINGTON
RECEIVES AN AWARD
FROM NAVY ADMIRAL

(story on page three)

The American Bible Society

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Open daily 7 A.M. to 6 P.M.

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 4:30 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.; 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. Paul T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
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.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

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: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE WITNESS

For Christ and His Church

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Clergy Notes

BUTLER, FRANK N., formerly vicar of Thankful Memorial Church, Chattanooga, Tenn., is now rector of St. Paul's, Batesville, Arkansas.
DAVIS, ROY B., JR., formerly assistant at St. John's, Ames, Iowa, is now assistant at St. Augustine's, Santa Monica, Cal.
DENNEY, L. CURTIS, formerly rector of Zion Church, Morris, N. Y., is now in charge of the Redeemer, Watertown, N. Y.
FALL, RALPH E., formerly rector of Grace Church, Cleveland, became rector of St. Matthew's, Cleveland, on April 13th.
HALLETT, LESLIE D., assistant chaplain at University of Minnesota, is now in charge of St. Bartholomew's, Bemidji, Minn.
HAWORTH, FREDERICK F., Boonville, N. Y. is now rector of St. Paul's, Oxford, N. Y.
JACKSON, ELLSWORTH B., chaplain of the Seville Homes Project, Cleveland, became rector of All Saints', Toledo, Ohio, May 1st.
KLEIN, ARTHUR, rector of St. Thomas', Pawhuski, Okla., becomes rector of the Messiah, Gonzales, Texas, June 1.
LEE, M. DENNIS, formerly rector of Christ Church, Jordan, N. Y., is now rector of Trinity, Seneca Falls, N. Y. and in charge of St. Stephen's, Romulus.
PEARSE, MAX M., assistant at Grace Church, Grand Rapids, Mich., is now assistant at St. Columbia's, Detroit.
PERRY, CHARLES H., formerly assistant at St. James', Pasadena, Calif., is now rector of St. Stephen's, Hollywood, Calif.
STIERWALD, GEORGE C., formerly curate at St. Paul's, Syracuse, N. Y. is now rector of Christ Church, Hornell, N. Y.
WALKER, EDGAR R., formerly rector of St. Mark's, North Tonawanda, N. Y. is now associate rector of All Saints', Worcester, Mass.

Praying for the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior

2013 Apple Tree Street, Philadelphia 3, Pa.

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SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
Rev. GARDINER M. DAY, Rector
Rev. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
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 People's Meetings.
Thursdays and Saints' Days—Holy Communion. 10 A.M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

The American Bible Society Is Honored by Navy

*It Receives a Certificate of Achievement
In Recognition of Services to the Sailors*

By the Rev. James V. Claypool

New York:—There was the noisy clicking of motion picture cameras on the second floor of the Bible House here recently. The floor was strewn with equipment. The blinding glare of spot lights shone on three figures, two navy chaplains and the third, the Rev. Gilbert Darlington, treasurer of the American Bible Society. Camera men, in the uniform of the signal corps, were making a permanent record of a unique distinction being conferred on the Society.

The crisp accents of Rear Admiral Robert D. Workman rolled on to the sound track as he presented to Dr. Darlington a certificate of achievement, from the bureau of Naval Personnel, in recognition of the Bible Society's outstanding services to the naval personnel during World War II."

The event is pictured on the cover, with Chaplain (Commander) Joshua L. Goldberg, left, who is the acting district chaplain of the third naval district; Dr. Darlington, and former chief of chaplains, Rear Admiral Robert D. Workman, making the presentation.

If one could see the activities behind the facade of parchment, and follow the paths taken by the books it represents he would travel into many strange places. Chaplains of the navy distributed hundreds of thousands of these copies, directly into the hands of young men eager for a copy of the book that brought to them a message of hope and faith; he would find himself behind the barber wire of prison camps, where Scriptures in Japanese and German were supplied whenever requests came through the chaplains of the naval forces; to our allies in China, the Philippines, Korea and many a Pacific Island, and to our fighting brothers in Europe, went Scriptures in their own languages.

Ever on the alert to meet new conditions, the Society developed a water-proof envelope, in which was sealed a New Testament. This was a part of the standard equipment, along with Red Cross supplies and foods, to be found on all liferafts, lifeboats and navy transport planes.

Impressive as this picture is, it is only a part of the war service given by the Bible Society during a six-year period ending June 30, 1946. Over 14,500,000 copies of the Scriptures, in more than forty languages, were

The ending of the war brought new problems for the Society to solve. Much of the Scripture distribution in Europe had formerly been carried on by the British and Foreign Bible Society and by the national Societies of the various countries. The Nazi-controlled fighting machine had taken its toll from all of them. Printing plants had been smashed, printing plates destroyed, and paper had become almost an unknown commodity. Never had the need for Scriptures been greater. Thousands and thousands of Bibles had been war casualties. Refugees lost their Scriptures on their forced marches. Europe faced a real famine of Bibles.

In May 1946 representatives of Bible Societies from 13 countries met in England to discuss the Bible in the remaking of Europe and appraise the measure of Europe's need of Scriptures. It was estimated there



Two hundred crates of Scriptures awaiting shipment from the Bible House to Paris

distributed. During the peak period a record run of 10,000 copies a day poured from the presses of the printing plant. And with the urgency created by this war emergency program, the regular work of the Bible Society went on. Annual circulation of the Scriptures, starting from a total of more than seven million copies rose to over twelve. Work was going on, wherever possible. In the forty countries where the Society operates, Scriptures were being distributed in well over one hundred languages. Even in our own country there were calls for Scriptures in 78 different languages.

was a shortage of five million English Bibles in the British Empire alone. But the conference agreed that Germany presented the greatest area of need. There had been no printing of the Bible there for ten years. Nurtured on the great German Scriptures, of Luther's translation, there were many who still owned and read their Bibles. What of the new generation with their great moral and spiritual confusion? For them the Bible should be provided.

To the American Bible Society fell the great opportunity of getting such a program underway. The Society

published in the United States, and shipped to Germany, during 1946, hundreds of thousands of Bibles, Testaments and Gospels at a cost of about \$262,500. Even a quantity as large as this in total is very small in proportion to the need. The Society's representative from Geneva, on a trip through Germany, reported that the most frequent phrase used other than those of gratitude was that the Scriptures sent were "like a drop of water on a hot stove."

Further production in this country is continuing for Germany until a second project of prime importance, the publication of Scriptures in her own country, can be gotten under way. In Germany there are paper mills, presses and workmen. But a variety of materials goes into the making of a Bible and it is the furnishing of these raw goods that now engages the attention of the Society.

A list of the necessary materials was submitted to Dr. Darlington and probably no one ever faced a shopping list that presented greater difficulties in these days of shortages. Three hundred and sixty-one tons of cellulose for paper making, additional tons of paper, tons of binders board, yards of binding cloth and over a million yards of thread! From rayon to Bibles is quite a transformation and yet this actually occurred in one of the factories in Stockholm. A request for fifty tons of cellulose reached the factory, from the American Bible Society, to be delivered to Germany and to be used in the manufacture of Bibles! The factory executives pondered. They had never been faced with such a decision before. What to do? What they did was to divert from the manufacture of rayon the needed tons of cellulose that paper might be made on which the precious words of God would later be printed.

Bulgarian, Czech, Danish, French, Greek, on through the alphabet of European lands runs the need for Scriptures. The Society is publishing more than a million volumes in these languages.

To Japan, where the Christian forces are in an evangelistic campaign for 3,000,000 new Christians in three years, already the Society has sent many thousands of Testaments and Gospels. So great has been the call for the books that by the end of last year only 200 copies were left in the Japan Bible Society's office. There is no possibility of production in Japan be-

cause of the destruction of presses and lack of paper. So the Bible Society is working on a program of production in this country that extends to 150,000 Bibles and 1,100,000 New Testaments.

This partial picture of the Bible Society's accelerated program, a direct result of the war, must not black out its regular work to which, through its 131 years it has been committed—the furnishing of Scriptures to "every man in his own tongue." Translations, in languages never before published, are coming from the press, are sent on their way to readers, new in the ways of Christianity, who find in the printed

they seemed confused. Then he asked if they had heard of Jesus. "Jesus," they asked. "No, we have never heard of Jesus. But," they added, "very few strangers pass through here, and we feel sure no one by the name of Jesus has gone through."

Help with the translation of the Scriptures, publication in many languages and dialects, and the distribution of these books, has been the big business of the American Bible Society for 131 years. At the celebration of one century and a quarter of service, the president of the Society said, "We have only just begun." That is the watchword the of-



Mr. and Mrs. Dyck, shepherding a group of Mennonites in Berlin, unpacking a box of Bibles shipped from the United States

word the precious promises they have learned from the missionary.

Fast as the presses turn out the Scriptures, carefully as they are distributed, more and more books are required to fill the demands that come to the Society. Last year nearly three million Scriptures were sent to Latin American countries, and still the Society's agency in Rio de Janeiro wrote that if it might have 50,000 copies of the Portuguese Bible on their shelves, every one could be placed. Nearly four million copies were distributed in this country last year—but there are still many areas that have never heard of this book. One of the Society's colporteurs tells of a trip back into the mountains of Pennsylvania where he came upon a tiny settlement. He asked the people if they had Bibles. He noticed that

ficers of the Society hold before them as they consider, in these trying days, the immense possibilities and opportunities the Society faces, knowing it dare not fail, for in the Bible are found the precepts and principles on which a world of safety and sanity may rest.

SUMMER SCHOOL AT SEWANEE

Sewanee, Tenn.:—The school of theology at the University of the South is to have a summer session, July 28 to August 30. The faculty will be the Rev. R. K. Yerkes of Sewanee; the Rev. M. Bowyer Stewart of General; the Rev. Massey H. Shepherd Jr. of Cambridge and author of *The Living Liturgy* in *THE WITNESS*, and the Rev. A. Haire Forster of Seabury-Western.

The Guild of Saint Barnabas For Nurses Fills Need

*The Chaplain General Presents Its History
And Relates the Services That It Performs*

By John Goodridge Martin

Superintendent of the Hospital of St. Barnabas
and for Women and Children, Newark, New Jersey

Newark, N. J.: — Garden lovers are continually intrigued by the miracles they witness. Mother nature teaches us many lessons and not the least of these is the love of beauty. From the humble earth, enriched with very unlovely fertilizer, there rises a life from a previous death. The seed perishes and decays and its germ of life resurges into another growth bearing beautiful blossoms to delight us all. Thus life persists, a constant wonder of God's creation.

We read in the Bible of the beauty of holiness. Somehow I like to relate that phrase to the service rendered by nurses in behalf of their stricken brethren. By their daily acts they enrich life. They express in a very tangible way the Christian virtues which may be compared with the sweet and beautiful flowers of Paradise—the "beauty of holiness."

It is quite natural for us to think of flowers when we behold a group of student nurses rounding out their course of instruction wherein they have learned the intimate lessons of life. We have watched them budding forth in their pre-clinical period and anxiously attended the unfolding process of trial and experience until the time arrived for the full-blown blossoms to rejoice in the possession of diplomas. The climax of growth arrives and the period of service begins. Now come the glow and radiance of life—the pouring it forth, lavishly, for the benefit of others. A life given in service for the afflicted takes on a new beauty, and a new power of freedom of soul is its reward.

The Guild of Saint Barnabas for Nurses is dedicated to the development of Christian character in the life of the nurse. While incentives are not lacking in the profession itself, still the association of kindred souls, who freely and of their own accord assemble periodically to express their spiritual aspirations, is a stimulating means of achieving mutual enrichment of soul. To emphasize the spiritual aspects of the service of nurses is a most important

function. The Guild offers nourishment and refreshment of soul for its members to support them for the important duties which are essential in the task of restoring human life.

The benefits of the Guild should be extended to many more nurses. Especially is there a need for its ideals and aims to be presented to student nurses so that from the early days of their professional training they may enjoy the privileges

principles which underlie the Guild. In this country it has become national in extent with branches in all sections of the country.

The Guild may be compared to the fraternity and sorority movements among college students. Similar social and entertainment features are found in both. Methods of selection of new members, while not identical, still follow related patterns. The Guild is purely a voluntary body, depending for its extension chiefly upon the character and enthusiasm of those who have enjoyed the benefits of membership.

The fact that its ideals and aims fulfill the requirements of good Christian conduct explains its natural association with the churches of the several communities in which it operates and the large dependence upon clergymen whose interest in wholesome social and religious activities leads them to give special



The Rev. John G. Martin is the Chaplain-General of the Guild of St. Barnabas for Nurses. He is also the Superintendent of the Hospital of St. Barnabas and for Women and Children in Newark, N. J.

which membership offers. The seed should be planted early. The nourishment should be constant and of a satisfying nature. The plant should grow and the flowers unfold in beautiful splendor.

The Guild of Saint Barnabas for Nurses was founded in 1886 in Boston, by the Rev. Edward William Osborne, who later became the Bishop of Springfield. It had been started ten years earlier in England in response to the need for an organized effort to promote the prin-

attention to the needs and desires of nurses.

The practice has been found desirable for each branch of the Guild to have its meetings and other activities at the church of which its chaplain is the pastor. Many advantages of this arrangement are immediately apparent to those who are aware of the exacting and confining features of nursing service which lead to the desire to get away occasionally from the scenes and atmosphere of hospital and sick rooms.

The Guild has a three-fold program. Its aims include spiritual, social and cultural activities. Through its nation-wide organization it is able to exert a sisterly influence among those who go from place to place. It promotes friendliness among all nurses and it makes definite provision for contacts with women outside the nursing profession in its policy of including associates in its membership. Lay women, as associate members, cooperate with nurses in achieving the objectives of the Guild, both local and national in scope, to effect a useful, constructive and altogether commendable society. The inspiration to attain these ends is the peculiar privilege and duty of the chaplain of the branch. Local conditions control the activities of each branch.

In Cleveland, where an admirer of the work left a large legacy, a Guild House is in use for housing guests and post-graduate students of the University. A fund is in use by a scholarship committee providing financial aid either for missionary nurses who have returned from the mission field on furlough and who are anxious to fit themselves still further for their work, or for nurses who desire to prepare for the mission field. Other scholarships are available for post-graduate work in the Frances Payne Bolton School of Nursing of Western Reserve University.

When Miss Grace Crosson, a graduate of St. John's Hospital School of Nursing in Brooklyn, N. Y., went to the Hudson Stuck Memorial Hospital in Fort Yukon, Alaska, several branches sent boxes of supplies to aid in the activities of that missionary hospital.

For a number of years the stipend of a nurse director of a hospital in Puerto Rico was provided by the Guild.

About a quarter of a century ago the late Rev. Charles Thomas Walkley invited all nurses to be the guests of the Orange, N. Y. branch, of which he was chaplain, at a memorial service in honor of Florence Nightingale and all other nurses in Paradise. Similar memorial services are now held annually all over the nation on a Sunday near the birthday of Florence Nightingale, May twelfth.

Other activities of the Guild include inspirational addresses by speakers of note on various subjects; talks on the opportunities in the several fields of nursing interests; gathering of sick benefit

funds and visiting of sick nurses; formation of glee clubs; holding suppers, teas, picnics, bazaars, entertainments, dramatic readings, travel talks, monologues, plays, etc.

The national organization is especially interested in the expansion program of the Guild. Through region and local committees it seeks to offer the benefits of membership to all nurses everywhere. It is also concerned with the program of securing financial aid for the support of nurses who give themselves to missionary activities in connection with our Christian churches. It also endeavors to be of real service in securing nurses for such purposes. Another interest of the national office is its desire to cooperate with nursing organizations in securing suitable young women for schools of nursing.

Graduate nurses and student nurses enrolled in recognized schools of nursing may become members. They form the active membership group. Interested women who are not nurses but who desire to take part in the Guild program are welcomed as associate members. Clergymen and physicians are welcomed as associate members and their interest and assistance are greatly appreciated.

While the Guild has been the favored child of the Episcopal Church it has rightly become interdenominational in its activities. It aims to help nurses everywhere. In a recent message Dr. Walkley wrote: "The glory of the nursing profession is indicated in its ministry to personality. What a glorious profession! To be trained and able to minister to motherhood, and then the child, sanctified in the mystery of life in God's gift of personality. To be the angel of comfort at a birth, to give assurance of sight, life and light to a child, to be a minister of comfort from birth to the end of living is the blessed privilege of the trained nurse. From the manger to the descent from the Cross loving hands blessed the Christ. May you see him in your every ministration. God give you his grace to minister to his Son. Where he is, is home."

SUFFRAGAN FOR NEW YORK

New York:—Bishop Gilbert announced on April 28 that a majority of consents for the election of a Suffragan Bishop had been received to

enable the annual convention on May 13th to act upon the matter. There have been three clergymen mentioned prominently in the press for the position; the Rev. Louis W. Pitt, rector of Grace Church, New York; the Rev. Horace W. B. Donegan, rector of St. James', New York, and the Rev. Ross Greer, rector of Grace Church, Millbrook. Mr. Donegan is also one of four men whose names will be put before the convention of Western New York a few days later for Bishop Coadjutor.

SUFFRAGAN BISHOP OF JAMAICA

Kingston, Jamaica:—Canon P. W. Gibson was consecrated Suffragan Bishop of Jamaica at the cathedral here on May 1. He is a Jamaican and is the first West Indian to be elected to the episcopacy. Bishop C. Alfred Voegeli of Haiti represented the Presiding Bishop and the National Council at the service.

INTER-COMMUNION IS URGED

London (wireless to RNS):—Full communion between Anglican and Free Churches, on the basis of the proposal of the Archbishop of Canterbury for a mutual exchange of ministries, was urged here by the conference of Evangelical Churchmen.

CIVIL RIGHTS COMMITTEE

Washington:—President Truman's committee on civil rights, of which the Presiding Bishop is a member, were told last week that race discrimination here should be investigated. With Bishop Sherrill presiding, Walter White, top man of the National Association for the Advancement of Colored People, told them that "We are in danger of being looked on as a nation of hypocrites until we do something about discrimination in the capital." He urged that the committee should ask for legislation which would make it possible to end a filibuster by a majority vote; should recommend a strong anti-lynch law; outlaw the poll tax; establish a permanent FEPC; abolish Jim Crowism in every phase of American life; set up a presidential agency to end discrimination in government hiring and end discrimination in the armed forces.

EDITORIALS

Seed Time and Harvest

THE importance of seed time and of harvest not only to the United States but to the future of the whole world is a subject that does not need to be stressed before any thinking American. Unless good seed is freely available and is generously sown, there cannot be a prosperous and happy economy. In an age of miracles, the miracle of the tiny grain of mustard seed that grows into a large plant is still unsurpassed.

On the 8th of May 1816 in the Garden Street Dutch Reformed Church, near what is now called "Exchange Place," the American Bible Society was founded to translate, publish and distribute the good seed of the Christian gospel. For the past 131 years over 366 million separate packages of seed in the form of Bibles, Testaments and separate books of the Bible have been published and distributed by it throughout the world. In scores of languages and versions, it has perfected and multiplied the varieties and species of the good seed of the gospel. Through the whole recent war period it has done the greatest work in its history, 9 million copies published for the army and navy, and a grand total of 14,229,525 published or ordered for the entire war emergency program, which included service to prisoners of war, displaced persons, liberated areas and other regions where the war had created a dearth of Bibles. The demand continues, and indeed is increasing as the doors open to the impoverished countries of Europe and the Far East. It is not possible today to supply all of the demand for the Scriptures that is coming to the Bible House in New York.

To finance this world-wide organization specializing in producing and packaging the most powerful seeds known to man, less than sixty million dollars has been contributed in the past 131 years. This is much less than the cost of the battleship U.S.S. Oklahoma. The Oklahoma was sunk at Pearl Harbor in a few moments, raised and repaired at great cost, and then sold for junk a few months ago. On the other hand, some copies of the American Bible Society's packages of seed dated 1816 are still readable and the vitality of their message is unimpaired.

Gifts to the American Bible Society come from individuals, from churches, and to a less extent nowadays, from auxiliary Bible societies. The total amount that has come from investment income is less than 10 per cent of the 130-year grand total. The current 1947 budget of the Society calls for \$1,282,400. Income from invested funds amounts to only 9.3 per cent of this total, but the Society also must raise an additional million dollars to carry on the postwar work of supplying the packages of seeds known as Bibles, Testaments and Gospels to the war-torn and desolated areas of the world. None of this comes from invested funds. Without generous donations the seed cannot be grown or sown.

"QUOTES"

FOR our many forms of exploitation of peoples weaker than ourselves, we pray. Exploitation of industry with its low wages, long hours of work, cheap labor, unsanitary and low standards of living; exploitation of intellect where masses of many lands live in ignorance and superstition because the light of knowledge has not reached them; exploitation of the natural resources and markets of a country for the grab of rubber, oil, cotton or coal; exploitation of people's freedom for self-expression, politically, culturally, economically or religiously. For this great sin of ours, our Father, forgive us.

—The World Day of Prayer, 1947

Must We Stay at the Bottom?

WE ARE glad to devote this issue of THE WITNESS to a presentation of the great and far-reaching accomplishments of the American Bible Society, as well as a consideration of its present needs. Through the Society American Christians have carried on a far-reaching ministry of the Word for 130 years. Yet it must be said that American Episcopalians have by no means given their full and fair share that the Gospel might reach the hands and hearts of all nations.

Let us look at the figures which show the contributions of the Protestant Episcopal Church to the regular work of the Society since 1941: 1941, \$1,609; 1942, \$1,723; 1943, \$4,032; 1944, \$3,513; 1945, \$3,724; 1946, \$6,144.

This is an average gift per member, in 1946, of 3/10 of a cent, and in comparison with the gifts of other Churches, puts us at the bottom of the list. This poor showing is doubtless due to the fact that the work and needs of the American Bible Society have not been very widely presented to our people.

It is true that the Episcopal Church can show a better record in giving to the war emergency fund of the American Bible Society, and through grants made from the Presiding Bishop's and other funds, a total of \$74,570 was given during the years 1941-1946. But this was emergency giving, and is still \$12,000 less than one Christian Church

gives annually for the regular work of the Society.

These are days when the regular work of the Society must increase and prosper. It is our hope that WITNESS readers will wish to do something to enable our Church to play a more important part

in this vital ministry. It is our opportunity for a practical demonstration of our real interest in Church unity. We need compromise no convictions in spreading abroad the Scriptures from which we boast that our convictions are derived.

The Miracle of Literature

by **Francis C. Stifler**

*Secretary of Public Relations,
American Bible Society*

IT HAS never been difficult for me to believe in the miracles of the Bible because I have witnessed the miracle of the Bible itself. The Bible is the miracle of literature. I rest my extravagant appraisal on four pillars of well established fact.

In the first place the Bible has outlived all other books. It is the oldest book that most people know anything about and yet it is the best known book in the world today. The oldest portions of the Bible were written not less than 4,000 years ago and its final compilation as we know it was made at least 1800 years ago. Well, can you name any other book as much as 500 years old?

There are many fascinating angles to this subject of the Bible's age. It was written in languages that are no longer in common use. The death of ancient languages usually means the death of everything written in them. But the Bible was snatched from this death trap even before its original tongues had died. By the time the revival of learning in Europe in the 15th Century had brought Ancient Greek back into the curricula of the universities, the Bible had already found its way into 22 European languages. But that was only a beginning. With the invention of printing which meant more demand for books and cheaper production, the figure began to climb. By the year 1800 the number of languages possessing the Bible had reached 81. Then came the opening up of Christian missions in India, China, and elsewhere through the marvelous work of William Carey and others. In the first 30 years of the 19th Century the figures for all the centuries before were more than doubled, 86 languages, spoken by a total of more than 300,000,000 people being added in those three decades. But fresh wonders were to follow. Today some useful portion of the Bible, if not the whole book, has been translated and published in 1072 languages. At present—now listen carefully to what I am going to say—at present and for the

past 40 years the Scriptures have been passing into a new language at the rate of one a month.

But that is not all. Languages are always changing. The English I am writing at this moment is very different from that of Chaucer. I would find it hard to write Chaucerian English and you could scarcely understand me if I succeeded. Because



Sewing Testaments—three Books at a time

languages change, Bible texts have to be constantly revised and that is just what is going on all over the world. We got a new English Revision of the New Testament last year. Japanese scholars are in the midst of revising their Old Testament and missionaries are working on a hundred other revisions. The Bible has outlived other books because men have kept it up to date.

And that suggests my second pillar that upholds the Bible as the miracle of literature. Men

have kept the Bible alive because it outteaches every other book. The Bible tells every man on earth, no matter where he lives or what his social status or nationality, the answers to the most important questions he ever asks. No matter whether he be a Gypsy or an Eskimo, a Finn, or a Patagonian, here is a book that tells him of the kind of God he has always wished he had, and so much better than he ever wished. The Psalms express his own heart's longings, the stories of Jacob and Joseph, of Elijah and Daniel and Job are all unforgettable stories of men who dealt with God. But when he comes to Jesus—ah, who could ask for more than Christ. The theologian may make his teachings difficult—but his appeal to plain untutored men the world around is instant and transforming. Where the Bible has gone, men have turned from savagery, women and children have been emancipated, homes have been beautified, villages made clean, disease reduced, songs have been sung—that abundant life which the Master promised has begun to appear.

Yes, the Bible has the answers to the deepest questions of the human heart and when men hear them and heed them, life begins anew. The Bible outteaches every other book.

THE miracle is further supported by the fact that the Bible outsells every other book. No other books can hope to overtake the Bible for at least three reasons, and there are many many more. First, no other book is obtainable in so many tongues. The Bible is available in the speech of possibly 2,000,000,000 people. A book even in English, the world's most widely read language, could be read by only 600,000,000 people. In the second place, no other book can ever hope to compete with the Bible in its sales organization. Who sells the Bible? The Christian Church. Of course "sells" is hardly the right word because those who distribute God's word, for the most part, look for no financial return. Their satisfaction is in seeing still another human introduced to God in Christ. Even if there were another book in everybody's language, who could finance its worldwide sale?

And the third reason why no other book can ever outsell the Bible is that it has so enormous a head start. There were 25,000,000 copies of the Scriptures sold last year throughout the world. For a few years before the war the figure approached 30,000,000. In the coming years this figure will mount sharply, not only because the channels of trade are opening again, but because of the irresistible wave of literacy programs that are sweeping across the backward nations. In another few decades it is apparent that there will be not

900,000,000 literate people in the world but more like 1,400,000,000. Among many who are now learning to read, the Bible is already their first reader. No book will ever outsell the Bible.

And the fourth pillar on which I base my appraisal of the Bible as the miracle of literature is that it has outdone every other book. Maybe I had better say "outwrought." To begin with it has preserved the Hebrew people to whose fathers God spoke the words of this book. But although its origin was confined almost wholly to this one people, it has become the civilizing agent of the whole world. You cannot explain, apart from the Bible, all the good things that Europe has given the world in art, in music, in literature, in science, and in architecture. The story of England's supremacy is the story of the Bible's influence, through King Alfred, Wycliff, Tyndale, Milton, Wesley, and a hundred other Bible bred leaders. You cannot explain America and her peculiar genius for harmonizing people who elsewhere have been natural enemies, for resisting the temptation of imperialism, for hating war, for loving democracy and decency and self rehabilitation. America is paradise to most of the world today and it all roots back to the fact that for 150 years during the colonial period, five generations of Americans were schooled principally in the Bible. America is a Bible born nation, the only such among the great nations of the world.

And the Bible is going right on outdoing all other books in its influence upon the nations of men. China is today the most promising of the giant peoples of the East and it is largely due to the Bible's influence. Her government leaders, her students, her newspapers, her authors, and millions of her common people, honor, respect, use and love the Bible, and have done it in a rapidly expanding way for the last 35 years.

What Japan becomes may depend upon the Bible. Just now Japan is turning to the Bible with avid interest. Tokyo government middle schools are asking for missionaries to teach the Bible. One minister has been invited to give a series of lectures at the Ise Shrine. Tokyo University, a major Buddhist school, has asked Christian leaders to provide six lectures on Christianity during the current term. Bibles are selling as fast as they can be printed in this country and shipped to Japan. If history means anything it means that if we supply Bibles to Japan today, she will be the better nation for it tomorrow. What a book!

The miracle of literature that has outlived, outtaught, out sold, and outdone every other book. How explain it? There is only one way. Take it on its own testimony—it is the word of God.

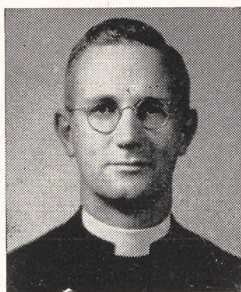
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Conn.

ONE criticism of the Church which is, in general, true is that it does not reach out to touch men where they are — rather it waits to have people come to it. The seriousness of the situation is pointed up by the following statement: "F was convinced of the necessity of the Church's finding new means of ministering spiritually to many eager 'seekers' who are willing to listen but had inhibitions about actually coming to Church. They have been so remote from the Church that so much as to pass through a church door would by them be going a long way. He said that he was certain that many of the youth really wanted to know about Christianity." The quotation happens to come from "Report on Germany" by John Baillie but F's observation certainly holds true for our country.



I think it can be said, in all fairness, that the Church is aware of its failure in this respect. Furthermore, it has tried to correct the situation. The Church has used newspapers, the radio, pamphlets and other mediums. Sometimes this effort is on the level of a barker outside a sideshow, but more often it represents an honest, and sometimes successful, attempt to reach men where they are. The Church has gone into many hospitals, schools and prisons, and a few men like Frank Sayers, are trying to develop a ministry to those in industry. Nevertheless, when measured against the task to be done, even the cumulative effect of these efforts is not very great.

It seems to me that in our talk and in our action along these lines we are missing our best bet. We are making the old, and disastrous, error of thinking of the Church as its clergy. Obviously, if the job is left to the clergy, the Church will never reach very far. But laymen are also members of the Church and because they are the Church reaches everywhere in almost every community of the land. The hand of the Church, so to speak, is in everything but the hand is badly paralyzed and accomplished little.

That hand of the Church will remain paralyzed until laymen themselves are willing to allow new life to flow through it from worship, study, and

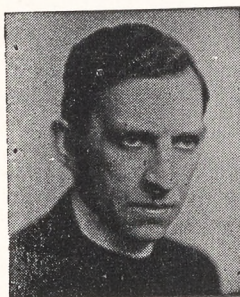
Christian fellowship. The Church has made a good start in bringing before its members the importance of lay work. The effort should be broadened, deepened and intensified in every possible way. We need to cut loose from tradition. The senior warden of St. . . . Church handing out literature in front of the local movie theater would cause quite a stir. When people were sure that he had not lost his mind, they might take some of the literature and read it. If the members of the same church could talk to their fellow workers about religion with the same conviction and knowledge that they do about baseball, the Church might once again become truly apostolic in its outreach.

Talking It Over

By

W. B. SPOFFORD

A CHAPLAIN ENDED up a Major. Before the war he was a good parish priest. He is healthy, in his thirties. He has personality and a fine family. He thinks we were way off the beam in that editorial of March 27 called "The Clergy Shortage." He thinks Dean Taylor was off too in his article in that same issue. He writes: "Maybe you know whereof you speak. So maybe does Dean Taylor. But I still maintain that the ex-chaplains have had a raw deal. Where are all these needs for clergy? What about some of the institutional work? It surely doesn't look as if the needs are so great if I'm a curate and other chaplains I know have not yet found parishes. I'm enough of an egotist to say I'm not a misfit, and I know these others are not either. Either somebody knows a lot we don't know, or being a chaplain disqualifies a man in the eyes of the Church. How about it?"



That I'll pass on to the seminary deans for answering.

SOME haven't liked what we have said about John Foster Dulles, which of course is ok—there is plenty of room for disagreement in the Episcopal Church. And Mr. Dulles is a Church matter inasmuch as he remains chairman of the Federal Council's Commission of a Just and Durable Peace. So I ask these Be-Tough-With-Russia people what they think the Christian attitude

should be when an on-the-spot American journalist can write from Moscow: "Time and again Molotov agrees to the American point of view to the embarrassment of Secretary Marshall, who did not expect agreement and who then insists upon thinking over his own proposals. In short, Marshall, pushed by Dulles, will not take yes for an answer."

That, I think, requires some careful thinking, and perhaps penitence, on the part of American Christians. Are there powerful Americans who are hell-bent for war, regardless? Pastor Niemoeller tells his American audiences how he in-

dicated his opposition to German fascism by pausing, in reading the Ten Commandments, after "Thou Shalt Not Kill." May I suggest to those who have been kicking THE WITNESS around for what we have said about both Mr. Dulles and Pastor Niemoeller, that the time has arrived for them to find some effective means of indicating their opposition to the rising tide of American fascism? After all their defense of Niemoeller is that, in their judgment, he proved himself to be a militant anti-fascist. The way things are going some of his champions in the U.S.A. might well follow his example in this regard.

God Speaks to You

by Angus Dun

The Bishop of Washington

THIS is about the Bible. I am going to begin by asking you to do a little supposing. Suppose you were sitting in your room or in your home, and there came a knock at the door. And suppose that when you opened the door, there was someone standing there holding an envelope with a name written on it. If the name on the envelope were your name, you would open it and read what you found inside with a special kind of interest. Of course after reading a little you might decide that some mistake had been made. You might decide that this was not really meant for you. You might say, "I don't know anything about this: it does not say anything that could be meant for me." But we all read with a special kind of interest what we know is meant for us.

Suppose again that in the corner of the envelope there was printed an address. If the address were that of our father or our brother or of a dear friend, we would open the envelope with a special interest, because we would expect to find inside a message from someone who meant much to us. If the address on the outside of the envelope happened to be The White House, Washington, D. C., we would again open the envelope with some excitement, because anything coming to us from such an address might be important. Again, in reading what we found inside, we might decide that it could not be from the person it claimed to be from, because it did not say the sort of things which that person would say. We might decide that someone was trying to play a trick on us.

From these simple illustrations, I conclude two things. The first is that it makes a big difference

in reading or in hearing words, whether we believe they are meant for us. We judge in part whether they are meant for us by the way they fit our case. Secondly, it makes a big difference in reading words from whom we believe they come. So when we receive a letter or a message, we look at the postmark or the handwriting or the signature; we want to discover whether it comes from home or from someone who is important to us. If we are in any doubt as to who is sending us the message, we try to decide whether they are in character.

All this is preparatory to saying something about the book we call the Bible. There are two very remarkable things about this book. The first is that it is addressed to you. It has your name on it. It is not addressed to you alone, but to everyman, to every man personally and so to you. If you do not read it or hear it or take in what is said there, you will miss something that is meant for you. It brings you an invitation to meet the most important person you could possibly meet. It brings warnings that are meant for you. It brings instructions that are meant for you. It won't do any good to say, "I didn't bother to open it and read." You will be like a person who received an invitation to meet someone very much worth meeting, and who never took the trouble to find out where or how you could meet him. Or you will be like a person who received a valuable instrument and never bothered to read the instructions that came with it. If you make a mess of it, it will do no good to say that you did not bother to read the instructions. The Bible contains the instructions that come with the most valuable gift

any of us receives, the gift of our own life and of our own relationships.

The second remarkable thing about this book is that the heart of what it has to say to you is from God. You remember what Christ said: "The word which ye hear is not mine, but the Father's who sent me." This is what the prophets were constantly saying; they said that the words which they uttered were a message from God to men. This is what all the men who wrote the Bible were constantly saying.

The really important things in the Bible are postmarked "Heaven." They come from headquarters. They come from home, from every man's home. "The word which ye hear is not mine, but the Father's who sent me."

That is the word of God which bears God's thought to us, shares God's life with us, making him present.

OF COURSE the words of the Bible are human words. They could mean nothing to us if they were not. But they have it in them to be more than that. Above, beneath, within the human words those who have ears to hear can hear God's word to them. You may be reading or hearing read the old words of Isaiah from a time 700 years before Christ; "In the year that King Uzziah died, I saw also the Lord sitting upon the throne, high and lifted up, and his train filled the temple. Above it stood the seraphim . . . and one cried unto another and said, 'Holy, Holy, Holy, is the Lord of hosts; the whole earth is full of his glory.' And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, 'Woe is me, for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts.' Then flew one of the Seraphim unto me having a live coal in his hand which he had taken with the tongs from off the altar, and he laid it upon my mouth and said, 'Lo this hath touched thy lips and thine iniquity is taken away and thy sin purged.' Also I heard the voice of the Lord saying 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me.'"

If you listen or read in the spirit, God may take those old words and speak to you through them of His majesty, of your littleness, and of his claim on your life.

You may hear the minister read words as dulled by familiarity as the Beatitudes. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God."

Perhaps your only response will be, "They are

beautiful old words, aren't they?" or, "He read them well," or "He read them badly." But it can be that in them the Lord speaks to you, telling you with an authority that compels your sense; "Your standards are upside down. You wish to be served and to rule; those who serve are the truly blessed. You like to possess and hold on; those who share and give are the real inheritors of life. You are a contentious person, quick to resent, harboring old dislikes; the peacemakers are the people of God."

That holy presence that spoke to Isaiah and in Christ can speak to you. He has things to say to you we know not of; old familiar things, new things, words of rebuke, of forgiveness, of command, of consolation.

It is worth everything to sit patiently through many words of men, listening to hear one word of God to you.

To read or hear the Bible rightly is to look for what God is saying to you. In it there is one who is speaking to you; what is he saying to you? I cannot tell all that he says to you, for he says something different through the Bible to every person; but I do know some of the things he is saying to you, because he is saying them to all of us personally.

He is saying, "I made you. You belong to me. I know you through and through; better than you know yourself or better than any of your friends know you. I know the best in you, that you sometimes try to hide, and I know the worst in you, that you often try to hide. I have a purpose for you, better than any purpose you have yet found for yourself. I have hopes for you, that are higher than your own hopes for yourself. I care greatly for you. But I care just as much for the man next to you, whoever he is. I have showed you what is god: to do justly, and to love mercy, and to walk humbly with thy God. If you think the wrongness in the world is someone else's wrongness, and not yours, you are greatly mistaken. The first wrongness for you to deal with is your own, and after you have dealt thoroughly with that, you might possibly be in a position to do something about somebody else's wrongness. If you think that you can do quite well without me, you are greatly mistaken. I give power to those that wait upon me; even when you forget me, I remember you. My way is the way of forgiveness. If you would know me better, listen often to my Son, whom I have sent and who bears my word to you."

That is the kind of speaking we are to listen for in the Bible. "The word which you hear is not mine, but the Father's which sent me." "If any man hath ears to hear, let him hear." "Blessed—very happy—are they that hear the Word of God and keep it."

Bishop Scarlett Urges Church To Be More Daring

We Must Be More Specific About Concrete Situations Than We Have Ever Been in Past

Edited by Sara Dill

Brooklyn, N. Y.:—"The function of the Christian Church is not just to make men good but by changing their environment to make it likely they will be good," said Bishop Scarlett of Missouri at Holy Trinity here. The sermon was preached at one of the services marking the centennial of the parish.

"We cannot be content," said the Bishop, "simply to maintain and extend the very same pattern of life which has had war as its center, war as its logic, war as its only answer to the problems set by the primacy which our world places on self-interest, by the undue individualism which thinks in terms of its rights and not in terms of its obligations, by the prejudices and intolerances of race and nation and class which divide us, by the terrible inequality of racial and economic circumstance which bears down too cruelly on too many people, and by the wide divorce which we tolerate between our ultimate beliefs and our conscious aims."

"Vague generalizations, nebulous aspirations after human brotherhood are no longer of any value whatsoever," declared the Bishop. "We shall have to run the risk as a Church of being much more specific about concrete situations than we have ever dared to be in the past. We shall have to undertake what the great Archbishop of Canterbury, William Temple, called 'the heroic intellectual task of giving to our spiritual faith a living content as over against the extremely effective this-worldliness of the Marxists and secular humanists; while absorbing the elements of truth which these movements have often perceived more clearly and emphasized more strongly than Christians in recent times have done.'"

"In the center of modern life," concluded the Bishop, "amid all the conflicts of group interests of race and nation and class, stands ideally the Christian Church. It is the bearer of the greatest tradition which has ever dawned on the mind of man;

the tradition of man's dignity and sacredness as an object of God's concern; the tradition of equality of all men in the sight of God; the tradition of man's accountability to God for the use which he makes of his life; and, if man is accountable, the necessity of his freedom. Into the Church we come as group men, clad in the rags of our group interests, and here within the Church we enter into this great tradition, become inheritors of it, and, since God has no other tools, responsible for it. We kneel at the Communion Rail, group men, reaching out hands for the satisfaction of our common need. And then out of the Church we go, still group men, but surely with a difference, having caught some vision of our essential unity transcending our differences. Surely with a compelling sense of community, world community, community toward all peoples in all lands. And surely under an enormous ethical obligation to think out our problems together and to stand together to mitigate the tensions and conflicts of groups, and to reshape the structure of our society more after the pattern of God's will for his children. That is our task."

At the start of his sermon, the Bishop paid a warm tribute to the rector of the parish for the past forty-three years, Rev. John Howard Melish. "In the Church at large," the Bishop said, "there is a multitude of men and women to whom Dr. Melish has become a symbol of all that is noblest and highest in the Christian ministry. This church has risen above custom. It has been a city set upon a hill! With its open communion, and its wide hospitality to men of all churches and none, it has risen above denominationalism. It has transcended racialism in its membership, and that in this segregated land is worth talking about. Any discrimination in the Church of God is a shocking thing. The people of this parish have seen his worth, caught his vision, given him a free

pulpit and a free hand, and have backed him and worked with him to accomplish his great goals. A great people as well as a great minister make a great parish."

There were 25 ministers of various denominations in the procession at this final service of a full week of celebration. The service was opened by the Rev. Charles C. S. English, rector of St. Augustine's, a parish which was aided in its beginning by Holy Trinity. The lesson was read by Rabbi S. S. Tedesche of the Union Temple; the benediction was pronounced by Bishop Ludlow of Newark. Seated in a special pew were the consul general of the USSR, Yakov Lomakin, and the vice consul, Pavel Fedosimov and Mrs. Fedosimov. Holy Trinity has worked for years for greater understanding and amity between the U.S. and the USSR, particularly through the activities of the associate rector, the Rev. William H. Melish, who is the chairman of the National Council of American-Soviet Friendship.

Hit Discrimination

Montreal (RNS):—Racial discrimination in all its forms was condemned in a resolution adopted at the synod of the Church of England in Canada, meeting here. It called upon churchmen to "repudiate racial animosities and to promote in every possible way the spirit of harmony and good will in the community."

The meeting refused to approve an item in the report of the social service council that "anti-Soviet propaganda has reached new heights of infamy" and that "a large stockpile of atomic bombs exists in the U.S.A. under monopoly control." Instead the synod adopted a resolution deploring "any form of publicity which tends to sow hatred, fear or distrust of the Russian or any other people."

Hit Hartley Bill

Chicago:—More than 400 industrialists, union officials and clergymen, all members of Reform Jewish Congregations, favored a resolution which condemned the Hartley bill, restrictive labor act, which was passed at the close of a two day conference on religion and economic problems, sponsored by several national Jewish organizations.

"We strongly condemn the excesses of the Hartley bill, which

among other things have the vindictive purpose of crippling the labor movement of this country by eliminating the closed shop and industry-wide bargaining," the resolution declared. "We deplore all legislation which would liquidate the improved status which labor has enjoyed since the passage of the Wagner Act. It is our belief that management and labor unions should peaceably resolve their differences without the necessity of Congress attempting to club the unions into submission."

Ask Reinstatement

Waterbury, Conn. (RNS):—Dismissal by St. Mary's Hospital here of three Protestant physicians for their public support of birth control legislation was deplored in a statement signed by 17 Protestant ministers, two rabbis and a social worker. The statement said the doctors were exercising a constitutional right and "a principle of conscience."

Press Relations

Buck Hill Falls, Pa.:—How the press is to be handled when the World Assembly of the World Council of Churches meets in Amsterdam next summer caused lively discus-

sion at the meeting of the provisional committee here. Bishop Oxnham, New York Methodist, said that the pronouncements of the assembly can be brought before Church people only "by the use of the mass media of communications, such as the press and the radio. The press can create an atmosphere congenial to the respect of the Council and to the financial support of the Council, but the press must have full opportunity to hear and to interpret. The press can be relied upon to deal fairly with difficult issues and to hold in confidence off-the-record statements. The only way to dissipate darkness is to let in light." He therefore proposed that the press should be admitted to all sessions, including closed sessions.

Delinquency Reduced

Louisville, Ky. (RNS):—The committee on institutions of the Council of Churches here was given a substantial share of credit for the reduction of juvenile delinquency by 47% in the past two years. Captain William Kiefer of the crime prevention bureau of the police department, speaking at a dinner of the committee, said that "most of the

credit must go to you and people like you who have shown those kids a better way of life." The committee on institutions was founded by Layman George Stoll and has enrolled several hundred church members who work in hospitals and other institutions. Cooperation and not criticism is the basis of the program.

Receives Large Grant

New York:—The Bishop Payne Divinity School received a grant of \$192,000 from the Reconstruction and Advance Fund, by action of the National Council at the April meeting. The money is to be used in a rebuilding program.

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New York

There are many in the Church who believe the School should not exist, contending that to have a theological seminary exclusively for Negroes is discriminatory. The latest group to take this position was the Episcopal college students of North Carolina, meeting at Chapel Hill earlier this year, who passed a resolution recommending that the seminary be abolished "and that Negro candidates for holy orders be admitted to the regular southern theological schools of the Church." (WITNESS, March 27).

Courses on Labor

Geneva, N. Y.:—Hobart College, in its eight weeks' summer program, is offering seminar courses, aimed at developing junior executives for industry and up and coming labor leaders. Those accepted for the course will be carefully selected by their industry or by their labor organization.

Goes to China

Philadelphia:—Dr. Henry P. Brown, Jr., professor of surgery at the University of Pennsylvania and chief surgeon at two hospitals here, goes to Kunming, China, this month to serve as a medical missionary. He is to take his own medical library and up-to-date surgical instruments and is now busy buying drugs to use in his work.

Choir Festival

Charleston, S. C.:—A chorus of 250 voices gave a choir festival at St. Michael's here. There were 17 choirs taking part, representing Episcopal, Baptist, Lutheran, Methodist, Presbyterian, Greek Orthodox and Jewish congregations.

Convention Address

Boston:—Bishop Norman B. Nash, in delivering his first address before a convention of the diocese of Massachusetts, strongly urged a modification of the laws of the state so as to permit planned parenthood (birth control); urged an increase of clergy salaries to take care of increased living costs; and stated that "our own country's vast power lays on all her citizens a solemn responsibility for the use of that power not to make America mightier yet, but for the good of all mankind. Right now the fear of Russia as our chief rival for world leadership threatens to warp all our thinking and to increase the likelihood of the very war we dread. We need a Moses to re-

mind us, 'Sirs, ye are brethren,' that we may together build a durable world order."

The convention, meeting April 22-23, urged President Truman to have the government take immediate steps to provide a haven in America for displaced persons in German and Austrian camps; urged support of Massachusetts legislation for housing for low income families; opposed the establishment of a legislative committee on un-American activities; opposed the returning to America of the bodies of persons killed in the war. It also called for the amendment of the state law so as to permit welfare agencies to offer counsel for planned parenthood "to those married persons who need and seek it."

Addressing the convention was Igor I. Sikorsky, aircraft designer, who told the churchmen that "the Soviet government is undoubtedly an adversary, therefore a most cautious and firm position in regard to this adversary is dictated by necessity."

Reports on Alaska

Seattle (RNS):—The Rev. Mark A. Dawber, head of the Home Missions Council, described Alaska as "the most irreligious and over-churched territory I have ever been in" when he arrived here by plane following a survey of the territory. He said that there "is the terrific problem in the matter of organized vice" and that Alaska is "over-churched" through a racket being conducted by independent groups who go "outside with sob stories" to raise money. He declared that a Council of Churches probably will be organized but that it would be independent of the Federal Council of Churches.

U. N. Support

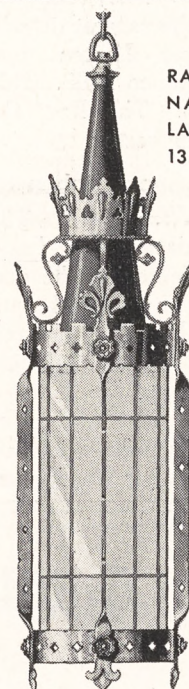
Providence, R. I. (RNS):—A program to train lay and clerical leaders in presenting international questions was urged at an institute on world order strategy, held here under the auspices of the Rhode Island Council of Churches. It was attended by 150 representatives of eight denominations.

"The United Nations is no stronger than the will of the people of the world," said the Rev. Richard M. Fagley, secretary of the Federal Council's commission on a just and durable peace. "The churches should be in the forefront in shaping the

will of the people. We must recognize that the world situation is not hopeless, that world war three is not inevitable and the possibility of losing the peace can be overcome."

Hit the Military

Paterson, N. J. (RNS):—The increasing military influence in the United States was protested in a resolution approved by the executive committee of the Greater Paterson Council of Churches. "The education programs announced by the navy which will give to the military



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page fifteen

an increasing role in the schools and colleges and will drain off from civilian professions thousands of young men," was given as an example. Opposition was expressed particularly to the "proposal of universal military training in peacetime" which was characterized as a betrayal of "our American democratic way of life, and a threat to the moral and spiritual life of our youth."

Record Again

Albany, N. Y.:—It is getting to be a habit with the children of St. Paul's here. They have won the award for the largest offering in the diocese from Lenten mite boxes every year since 1908. This year it was \$1,000. The Rev. George A. Taylor is the rector.

Support Robeson

Peoria, Ill. (RNS):—The ministerial association here has gone on record as deploring the denial of a public hall to Paul Robeson because of his alleged Communist sympathies. Mayor Triebel had refused to give Robeson use of the assembly hall in the city hall for a talk. Previously a scheduled concert by the noted singer at Shrine Mosque

had been cancelled when the sale of seats turned out to be negligible due to a campaign directed against Robeson. The ministers stated that "the denial of a right to a citizen of a public expression of his views is a disservice to democracy itself."

Funds for Schools

Washington (RNS):—A nationwide poll of officials of schools and colleges belonging to the American Council on Education has disclosed that 91.5 per cent are against allowing federal funds to be used by private schools. Private school officials voted 75% for the use of such funds and 25% against. The figures were presented at a hearing before a subcommittee of the Senate that is considering various aid-to-education bills.

Good-Natured in Pubs

London (wireless to RNS):—The Christian commando campaign, a drive in which 3,000 trained leaders are seeking the evangelization of London, has reached a peak, with more than 1,000 meetings being held every day in all parts of the city. Teams of evangelists preaching in factory canteens have been invited to pay return visits, and campaign or-

ganizers hope that hundreds of additional factory chaplains will be appointed in the London area as a result of the drive. Commandos visiting night-clubs and public houses report audiences there are "good-natured" and apparently receptive to their gospel message.

Pusey House

Oxford, England:—Pusey House, which exists to carry on the work of the famous Dr. Pusey, is to celebrate its diamond jubilee on May 31, postponed from October, 1944. At the service the sermon will be by Bishop Kenneth Kirk of Oxford, and it is expected that the Earl of Halifax will be the speaker at the luncheon which will follow. The announcement, received from the principal, A. Frederic Hood, presents a long list of preachers and speakers at Pusey House in recent years, with but one American on the list, the Rev. Bernard Iddings Bell of Chicago.

Funds are now being sought to maintain the work.

Questions Asked

New York (RNS):—Should the church give detailed sex instruction? How does modern theology explain supernatural elements of religion? What is the role of prayer in pas-

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toral counseling? Is God a personal God of individual interpretation and experience?

These are some of the questions asked by a group of 83 college students from New England and the Middle Atlantic states at a three-day conference here to study opportunities afforded by the Christian ministry as a career. The conference was sponsored by Union Theological Seminary.

Other questions put to religious experts and laymen on hand to sell the ministry concerned opportunities for religious radio, definitions of sin, and the position of the Church on controversial issues.

Charles P. Taft, Episcopalian, of Cincinnati, told the group that the Church has its greatest opportunity in the study of human relations.

"Laymen in responsible positions," he said, "are now looking to the Church for leadership in this field, but get only theories and easy answers."

Pastors Buy Space

Colorado Springs, Colo. (RNS):—Twenty-four pastors here bought space in a local newspaper to express their disapproval of the paper's editorial policy. They declared that they had acted "in view of the stand taken by the Gazette-Telegraph against organized labor, the public school system and the Federal Council of Churches." The pastors said they believed "in the rights of both capital and labor to organize," insisted that a "wholesome, prosperous community is promoted by an adequate public educational system" and pointed out the value of the church in the community.

Bishop Enthroned

Cairo (wireless to RNS):—Bishop Geoffrey Francis Allen was enthroned as Bishop of Egypt at a service at All Saints' Cathedral. Among those attending were Sir Ronald Campbell, British Ambassador, Bishop Stewart of Jerusalem and Bishop Gelsthorpe of Sudan.

Inter-Marriages

London (wireless to RNS):—Legislation making it a punishable offense to deny or cast doubt upon the validity of any lawful marriage contracted outside the Roman Catholic Church was demanded by the Free Church Federal Council here. The Council, which represents Protestant non-conformist Churches in England, also called for penalties against any-

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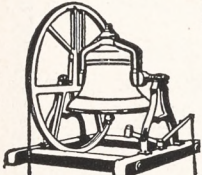
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one denying or questioning the legitimacy of children born of such unions.

Warning against marriages between Protestants and Catholics, the Council said, "spiritual unity is essential to successful married life, and vital differences in religious conviction tend to mar the peace and happiness of the home."

The Council also opposed mixed marriages because "the Roman Catholic Church insists that the Protestant party to such a marriage must allow any children of the marriage to be brought up as Roman Catholics, thus depriving the Protestant husband or wife of the spiritual liberty which is the lawful right of British citizens."

Give Fur Coats

Durham, N. C.:—Church women at Tryon, N. C., recently offered to give their best fur coats for overseas relief in distressed war areas, it was announced here by the North Carolina Council of Churches, which has decided to sponsor a state-wide campaign for collection of relief items for war-torn countries.

The Rev. Ernest J. Arnold, executive secretary, said "there is widespread interest in the work of relief" and that collection of goods already is going ahead in many towns.

Protests Boycott

Durban, South Africa (wireless to RNS):—The Rev. Michael Scott, Anglican clergyman who was recently fined by a Johannesburg court for residing in the Orlando Negro section in defiance of racial taboos, has protested in a letter to Prime Minister Jan C. Smuts against "racialistic tendencies" in the boycott imposed upon Indian traders in the Union of South Africa.

Mr. Scott, who conducts a mission among non-Whites, declared the boycott was organized as a reprisal for the Indian government's trade embargo against South Africa, which was declared after the Asiatic land tenure act was passed by the Union government. He submitted statements from Africans charging they are subject to violence and dismissal from employment for having bought from Indian traders. According to reports from country districts, Indian merchants have lost a great deal of European business because of the boycott in the Transvaal. The Indian Congress has asked General Smuts to intervene and stop the boycott.

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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.

MRS. R. B. LAWSON
Churchwoman of Chapel Hill, N. C.

I received the April 17 WITNESS and I fear it has fallen on barren ground. Being in a college town and my husband teaching in the University of North Carolina, I see too much of college students and am heartily disgusted with ones I see in our church; what they do and how they talk to us old ones. I would rather help some poor old Negro who knows how to appreciate kindness and is polite. I am sorry I have lived this long to see our youth so changed and not for the better.

* * *

MISS PEARL BLISS
Churchwoman of Boston

The editorial *A New Strategy* (WITNESS, April 17) is timely. It was my privilege not long ago to sit in on a conference for college men and I was distressed to hear speaker after speaker talk as though the ministry was the only way to serve the Church. As a matter of fact what our Church needs primarily is consecrated lay people, both men and women, who will witness to their faith not only through parishes but everywhere else.

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* * *

THE REV. KIMBER H. K. DEN
Priest of Nanchang, China

I hope and pray that you will hold fast to our heroic fight against reactionaries. The Lord, I believe, will always be with the editors of THE WITNESS and give the courage and strength for the great tasks ahead.

I am pleased to know that you have on hand a few hundred dollars in U. S. Currency which has been collected for my work. Recently I had a request from the village people of the Great Pond Village, one of our rural service centers near this city where the Marcia Spofford Memorial School is located, for helping them to start a small handicraft weaving and spinning factory on a cooperative basis. It needs, at least, a capital fund of one thousand U. S. dollars. I will start it as soon as this donation reaches me.

ANSWER: Donations that have been made for a total of \$750 have been sent to Mr. Den. If there are others who wish to aid in this kindly make checks

payable to "Treasurer, CLID" and send to the Church League for Industrial Democracy, 155 Washington Street, N. Y. 6, N. Y.

* * *

MARY CORNELIA LEE
Churchwoman of Manhattan, Kansas

I should like to tell your correspondent, Mrs. Summey, whose letter appeared in THE WITNESS for April 24 that the articles on *Christianity Takes A Stand* are published in book form. The book is in an attractive stiff cover and the chapters in the book are well worth reading.

ANSWER: THE WITNESS, 135 Liberty St., New York 6, still has copies available which may be purchased at 30c each.

* * *

ALEXANDER M. RICH
Clergyman of Baltimore, Md.

I would like to add my little tribute to my dear old friend, Bishop Johnson. He was truly a great character. May I also say that THE WITNESS is my idea of a really excellent Church paper.

* * *

STILES B. LINES
Rector at Camden, South Carolina

Let me congratulate THE WITNESS on its continued interesting interpretation of current problems which are so vital to the Church.



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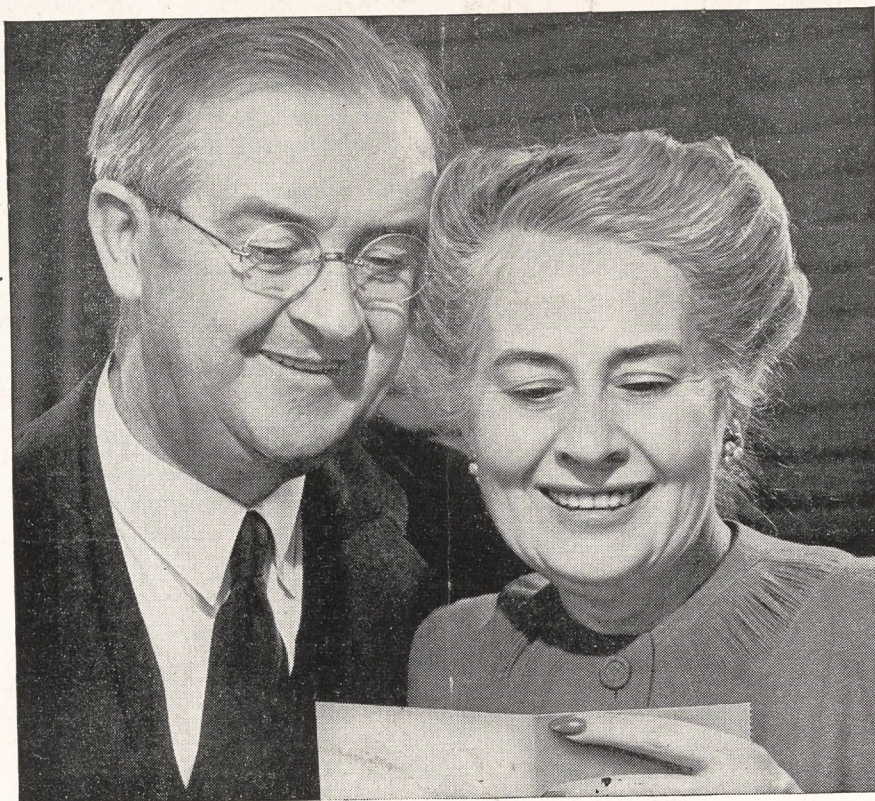
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