

The WITNESS

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MAY 13, 1948



"BEHOLD, THEY SAY UNTO ME,
WHERE IS THE WORD OF THE
LORD? LET IT COME NOW"

Jeremiah 17:15

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, 10 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.

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. Arthur L. Kinsolving, 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.

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.

8 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 CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

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

Daily: 12:05.

Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

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MAY 13, 1948

Vol. XXXI

No. 14

Clergy Notes

BANKSTON, PAUL A., in charge of St. Luke's, Marietta, Ohio, was ordained priest on April 27 by Bishop Hobson.

BENNETT, AARON C., formerly rector of St. Paul's, Hickman, Ky., is now rector of St. John's, Cape Vincent, N. Y.

BLACKWELDER, rector of St. Simon's, Buffalo, N. Y. becomes rector of All Souls', Washington, D. C. June 1st.

CLARKE, KENNETH E., formerly assistant at St. John's Cathedral, Wilmington, Del., is now rector of St. Anne's, Middletown, Del.

EVANS, JOHN H., formerly rector of the Good Shepherd, Fitchburg, Mass., is now on the staff of the Seamen's Church Institute, New York City.

FORT, JOHN B., has resigned as rector of All Saints', Springfield, Mass., to accept the rectorship of St. John's, Bangor, Maine.

HARBOUR, RICHARD L., former chaplain, is now the rector of Zion Church, Wappingers Falls, N. Y.

KNIGHT, HAROLD S., former Baptist minister, is now layreader in charge of St. Peter's, Oriskany and St. Mark's, Clark Mills, N. Y.

RIBBLE, A. LeB., rector of St. Bartholomew's, Montgomery County, Md., is to be in charge of St. Luke's, Deming, and St. Paul's, Lordsburg, New Mexico, about June 15th.

ROONEY, EDWIN J., student at General Seminary, becomes assistant at St. John's, Northampton, Mass., July 1.

SIMKINS, ELDRED C., formerly rector of St. Agnes', Sebring, Fla., becomes rector of Emmanuel, Elmira, N. Y. May 31.

WULF, CHARLES F., Raleigh, N. C., has joined the staff of Virginia Episcopal School as chaplain.

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

Sundays

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.

Weekdays: 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.

THE CHURCH OF THE ADVENT

Indianapolis

Meridian St. at 33rd St.

The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M.

Morning Prayer and Sermon.

CHRIST CHURCH

Nashville, Tennessee

Rev. Payton 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.

CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

Sunday: 8, 9:30, 11 A.M.; 8 P.M.

Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market

Cathedral of Democracy

Founded 1695

Rev. E. Felix Klonan, S.T.D., 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.

American Bible Society Needs Added Funds For Work

Official of the Society Presents Figures About the Mass Production of Scriptures

By Gilbert Darlington

Treasurer of the American Bible Society

New York:—The year 1948 can be the greatest year in the production and distribution of printed copies of the word of God in the whole span of Christian history. If the Christian people of America will supply the funds that are needed to answer the tremendous demands for Scriptures that are coming in from all over the world, new records of achievement in the production and sowing of the good seed of the Gospel will be recorded. It all depends upon you.

More requests for Bibles, Testaments and Gospels have come to the American Bible Society in New York in the past few months than have ever been received in a similar period before by any Bible Society. These requests for the Scriptures are caused by (1) the curtailment of, or complete ending of, Bible publication in many parts of the world during the seven long years of the war and the paralysis that followed; (2) the great destruction of Scriptures in churches, Sunday schools, homes and publishing plants by bombing and by the fire that followed; (3) the great numbers of displaced persons that were unable to take their Scriptures with them, or lost them during this trying period; and (4) the great numbers of people that have learned to read during the past nine years (these new literates must have an opportunity to obtain the Scriptures to give them perspective and balance in weighing the political and economical propaganda that is flooding the world); add to all this the fact that (5) the United States is the only place where copies of the Scriptures can now be published without priorities on materials and without bottlenecks in production programs, and you will then see what a supreme

opportunity for Christian service is given today to the people of the United States. No other nation can begin to supply these Scriptures, because the war has left other nations with damaged production facilities, with shortages of paper and binding materials and with exchange and other restrictions that it will take a long time to remove. All of these requests can be promptly and ef-



Russian Church leaders are presented Bibles: left to right: Archbishop Adam of the Russian Orthodox Church; Metropolitan Gregory of Leningrad and Novgorod; Dr. Daniel Burke, President of the American Bible Society; the Rev. Gilbert Darlington, treasurer of the Society

ficiently answered by the United States if the funds are donated promptly. It all depends upon you!

This is not the place to present all the complicated statistics of the Society's worldwide publishing program, but I have brought together a few brief items that involve work in only six languages, the books and materials for which must be paid for from the Society's World Recovery program in 1948.

To enable the Christian leaders of Germany to continue their own program of Scripture production, which the Society inaugurated for them last year, totaling 700,000 Bibles and 1,155,000 New Testaments, there was recently sent them 15 tons of endleaf paper, five tons of cotton, 35 tons

of waste paper, one ton of potato flour, four and one-half tons of wheat starch, fifteen and a half tons of vegetable glue and 631 bundles of binder's board.

The Society expects to send to Germany 200,000 small pocket Bibles which have just been printed on a high-speed rotary press in New England, and another shipment of 150,000 German New Testaments. There is another 48,000 German Testaments, which have been printed and bound for the American Bible Society in Finland, which will reach Germany as soon as shipping can be arranged.

The shortage of Bibles and Testaments in Germany at the end of the war was recently estimated to be over 10,000,000. There is still a long way to go.

Orders have been placed for the fourth edition of the Russian New Testament and Psalms. Thousands of other Russian Bibles and Russian Gospels have come from the press. Space has been applied for the shipping of 50,000 Russian Bibles, 25,000 Testaments and 200,000 Gospels, these to follow the shipment which reached Murmansk late in December.

A beautiful little edition of the Sermon on the Mount in large Japanese characters has just come from the press, and the books are on their way across the Pacific. Copies of the first edition of 150,000 Japanese Bibles, each weighing almost three pounds, are beginning to arrive at the Bible House in Tokyo in lots of about 20,000 copies. Mr. Tanaka, the

secretary there, is receiving them with great joy. The Japanese Bible Society has requested 150,000 more of the large Japanese Bibles and 500,000 more New Testaments, to be printed in the United States. Besides all this the Society has ordered 34 tons of paper for printing Japanese and English parallel-column Testaments, which are very popular in Japan. The plates for the printing are in Tokyo. It is estimated that the paper ordered will be enough to make about 60,000 of these books. And all this is in addition to the almost a million and a half Japanese Testaments sent to Japan last year. There never was so great a demand for the Scriptures by a major non-Christian people before in the history of our faith. A recent report received from Japan showed that the Bible ranked ninth in the list of best sellers in Japan.

Seventy thousand copies, the third edition of the beautiful Korean New Testament, which is regarded as the handsomest book available in Korea, were forwarded in February from New York to Seoul. Another 50,000 copies will be off the press soon. Besides this, 125,000 each of St. Luke and of St. John in Korean are now ready for shipment.

Sixteen tons of paper have been ordered made in Sweden to be sent to Geneva. This will be used in the publishing of 30,000 French Bibles. The Bible Society is also publishing 30,000 French New Testaments in Switzerland and is ready to ship from New York 100,000 French Gospels when the harbor strikes in France permit.

The number of books involved in the current supplies for these six countries alone totals over 4,118,000. Figuring the average cost of manufacturing a Bible at one dollar, a Testament at 30 cents and a Gospel at two cents, the cost of these books, from all of which the Society expects no return, may be estimated at approximately \$1,830,400. Adding the cost of the supplies furnished for printing elsewhere pushes the figure close to \$2,000,000.

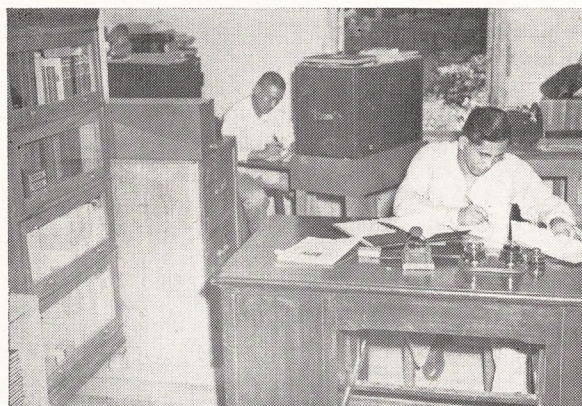
All this is not something that *should* be done; it is something that is *being* done, and the Bible Society is sure the Christian people of America will gladly pay for all of it!

The Protestant Episcopal Church has always been a Bible-loving Church. Most of the Prayer Book is composed of selections from the Holy Scriptures. The new translation

and revision work done by the Society in many languages is always available for use when a Prayer Book is printed in that language. The American Bible Society is your Bible Society. Your gifts to it will help to lay a firm foundation for a better and a more Christian world.

BIBLE DISTRIBUTION IN CHINA

New York:—More than one million Gospel Portions have been issued in China during the last two months, reports Dr. Ralph Mortensen, secretary for the American Bible Society's work there. Thirty tons of additional paper have been rushed to him by the Society in New York that the printing may go on and the distribution be maintained.



Working overtime at the Manila Bible House

RECORD DAY IN MANILA

Manila:—Bare shelves in the newly opened office of the American Bible Society in Manila are mute evidence of a record-day when the Society disposed of 991 Bibles and New Testaments. Their supply of Ilocano Bibles and Cebuano New Testaments is exhausted. New editions of these books are now being printed in this country and will be forwarded as rapidly as possible.

DISCRIMINATION DENOUNCED

Chicago:—Bishop Wallace E. Conkling of Chicago vigorously denounced racial discrimination in addressing the convention of the diocese, meeting at St. James' Church, May 3-4.

"Why should certain public schools be inferior; certain streets not as clean; certain public accommodations inferior? In every avenue of public life we must fight against these." The Bishop urged the Church to speed the day "when we can free-

ly worship side by side, irrespective of the color of our skins," declaring that these distinctions "are only of human manufacture."

He praised advances made by Negro parishes and missions in the diocese and reported that St. Edmund's would hold its first service on June 6 in the buildings recently purchased for \$175,000 from a Greek Orthodox parish. He also stated that the parish would open a school in September.

Bishop Conkling urged church people to enlist in a fight against the city's slums where, he said, "poverty, incredible housing conditions, organized vice, truancy, drinking and crime among juveniles are such as to threaten ominously not only the character of those in the

area but the security and well-being of us all." Calling for 100 churchmen who would volunteer to join with him in a definite plan of action, the Bishop declared that "here among us is the cancer that can and will destroy our nation if it is not removed. The poison spreads rapidly and far. We cannot prate about the glories of democracy nor condemn other systems while such things flourish in our midst. Nor can we, as Christian, look and walk away."

The convention was told that the request for a suffragan bishop to succeed Bishop Randall, who retired in January, would be postponed for six months; Bishop Conkling stating that it is his hope that when one is elected that it will be a man especially fitted to direct the social service work of the diocese. He urged the convention to set up a fund to supplement the income of retired clergy whose payments from the Church Pension Fund have lost much of their purchasing power. He also asked vestries to consider salary increases for the clergy.

THE WITNESS — May 13, 1948

Christians of Greece Again Call For the Gospel

*The Old Cry of "Come Over and Help Us"
Is This Time to Church People in America*

By Frank R. Wilson

New York:—The Gospel has never ceased to be a living force in Greece since that day when Paul and Silas, having landed in the little port city of Neapolis, made their way to Philippi seven miles inland and, finding no synagogue, declared the Gospel to a little band of women who met by the river-side on the Sabbath to pray.

It has been a long and thorny road that the Church in Greece has followed through the centuries, marked by the Arab conquests of the seventh century; the Crusades through the eleventh, twelfth, thirteenth centuries; and the Turkish conquests, completed in the fifteenth century.

After the First World War and the establishment of the Republic of Greece, the Greek Orthodox Church emerged with more promise than for a long time. Meanwhile evangelical movements from the West had become well established in Greece, and the popularity of the Scriptures, both in the ancient Greek and in modern Greek, grew rapidly through the years.

About forty years ago the theological graduates of the University of Athens founded what is called the Zoe Brotherhood, an evangelistic movement which has been greatly blessed. It now maintains at the University its own printing plant, where the members donate their services. This plant has been the source, not only of thousands of Scripture volumes, but of much other Christian literature, including hymnals that have been made available to the churches. The brotherhood's magazine *Zoe* was the only magazine in Greece that did not cease to appear during the war.

The days of struggle for the Christian Churches, both the Greek Orthodox and the evangelical bodies, are by no means over, but the determined spirit to spread the Gospel is expanding to meet the need. The agent of the Bible Society in Athens, Mr. George Kladis, in his latest report says, "There is every indication that the demand for Scriptures is

now greater than it was before the war."

This need and the zeal on the part of Greek Christians was presented directly to the American Bible Society from two independent sources within twenty-four hours recently.

The first appeal came in a letter signed by Major General A. Perivoliotis, Chief of Staff B of the general staff of the Greek army. The letter was courteous, brief and to the point. It began: "The command of

Bibles are prominent in a Korean Sunday school



the Greek army is wishing to provide each recruit with a copy of the New Testament, which copy is to be kept by them on their release."

The request was for 200,000 Testaments, partly in ancient and partly in modern Greek. Then the General wrote: "In view of the fact that the prevailing financial conditions do not allow the Greek army to purchase and print locally the said copies, it will be greatly appreciated if you would inform this headquarters whether you can provide them gratis as a gift."

The next morning among the visitors to the Bible House on Park Avenue were Mr. Demetrios Papakonstantinou, publishing superintendent of the Zoe Brotherhood and Father Papodeas of the New York Greek Cathedral. They came with a request for paper and other materials with which the Brotherhood might produce an edition of 100,000 Greek Testaments. With their donated serv-

ices, the Brotherhood had before the war been able to distribute these books below cost at eight cents apiece. Mr. Papakonstantinou thought that even yet they might price them as low as twelve cents, if the Society could furnish the materials.

Since the British and Foreign Bible Society has always, in the co-operative work of the two Societies in Bible lands, cared for the needs of the people of Greece, these two requests were referred to them. Secretary Arthur Wilkinson of the British Society replied that he hoped to have the books for the Greek army printed in Canada, but might call on the American Bible Society for help. In view of the present situation in England it is likely that the help required might be considerable. It may even eventuate that most of the Scripture needs for Greece may have

to be met by the Christian people of America. At all events the American Bible Society must be prepared to meet these requests. Is it not a high privilege to stand in the long line of those that, beginning with the Apostle Paul, have answered Greece's call to come over and help her? And, after all, in the light of America's wealth and opportunity it is little that the Greek army and the Zoe Brotherhood ask for.

It is estimated that the 200,000 Testaments for the army will cost about \$85,000, and the twenty tons of paper, together with the glue, thread, cloth, binder's board and other materials for the production of 100,000 Testaments by the Zoe Brotherhood, would cost \$14,000 — a total of \$99,000.

Because the great Apostle answered the Macedonian call, the Gospel came to Europe, where it established the base for which it has spread to all the world. How little do we know

what God may bring to pass from the aid that we are today asked to give to the people of Greece?

GERMAN BISHOP THE SPEAKER

New York:—Bishop Hanns Lilje of Hannover, Germany, is the guest speaker at the 132nd Annual Meeting of the American Bible Society being held at St. Bartholomew's Church, today. This is his fifth visit to this country. Bishop Lilje, who arrived in America on April 12, in response to an invitation from the U. S. national committee for Lutheran World Federation, was a militant member of the resistance movement in Germany and was imprisoned on several occasions during the war. When pressed to speak of his experiences, Bishop Lilje recalls, "I was in the hands of the Gestapo in their special prison in Berlin. . . . Three times I was nearly killed by them, having my choice of dying from hanging or starvation, or being shot. . . . During the years of the regime that is now past, we were strengthened by the thought that the 'Word of God is not bound'!"

Following the war, Bishop Lilje was the first German churchman permitted to leave the country. This he did in July 1946 to attend the meeting in London where plans were made for the formation the following year of the United Bible Societies. He now serves on the executive committee of the Evangelical Church of Germany and is a member of the faculty of the ecumenical institute of the World Council of Churches.

Immediately preceding Bishop Lilje's address, there is a brief business session when the board of managers of the American Bible Society present their annual report for 1947. During last year the Bible Society circulated 9,310,439 copies of the Scriptures in 167 different languages.

METHODISTS URGE CHURCH UNION

Boston:—The bishops of the Methodist Church, meeting here in the general conference of that denomination, called upon Protestant Churches to take the first steps toward the formation of a Holy Catholic Church. The statement declared that "the reunion of Christendom can never be achieved by one part of the Holy Catholic Church

insisting that all other parts shall deny their Christian convictions and shall discard their creative contributions in order to return to part of the Church Universal."

The Methodists suggested the appointment of qualified representatives by all the Protestant Churches to meet and draft a plan for union. They also urged Protestant Churches to continue their cooperation with the Eastern Orthodox Churches, looking towards eventual union of Protestantism and Eastern Orthodoxy.

When union is accomplished and the Christians of the world belong to but two great Churches, "the leadership of that day may be Christian enough and creative enough to kneel before a common altar, beg forgiveness of the Christ for disunity, and, sharing in the bread and wine of Holy Communion, rise in his spirit to form the Holy Catholic Church to which all Christians may belong."

United action in many fields would rapidly follow Protestant union, the bishops predicted, mentioning a greatly strengthened foreign missions program; a common hymnal; a daily Protestant newspaper; strengthening of radio, television and motion picture programs.

"The union of American Christianity," the statement concluded, "would electrify the world and accelerate the trends toward union in every continent."

SOMETHING IS UP IN SPAIN

Paris (RNS):—Plans are under way to inaugurate a Christian Democratic Party in Spain, according to well-informed Spanish sources here. The informants state that during his recent visit to Madrid, Myron C. Taylor sought to obtain Franco's approval for the project. Such a party would establish a "Latin bloc" in Europe by linking Christian democratic parties in Spain, France and Italy as a bastion against Communism. Said to be slated for the leadership of the new party is Bishop Angel Herrea y Oria of Malaga.

SEEK END OF COLD WAR

New York:—An end to the "cold war" is being sought by the United Council of Church Women which is sponsoring a nationwide peace drive that seeks the support of a million American women. Cards bearing a

commitment pledge to work for peace have been sent to 20,000 local councils and women are being urged to make telephone and personal calls to get the cards signed. They will then be used to inform the President, the State Department, Congress and the U. S. delegates of the United Nations that Christian women are determined "to prevent this 'cold war' from breaking into a 'hot war'."

The women are also being urged to support the UN and to oppose the continuing production of atom bombs.

LONGED FOR BIBLE SAYS REFUGEE

Geneva:—She was happy to have saved her songbook when she was evicted from East Prussia, she told the American Bible Society's secretary at his office in Geneva. She had been given needed articles of clothing, but she longed for a Bible. The district office had no more Bibles at hand, but they were able to give the woman a New Testament with Psalms. When it was handed to her, her eyes filled with tears and she said she had not expected such a gift. This is not an isolated case. The district office reports they are repeatedly asked for Bibles and Testaments by the refugees themselves.

NEW LANGUAGES FOR BIBLE

New York:—Some part of the Bible has now been published in 1090 languages and dialects, according to a survey made by the American Bible Society. These figures cover publication up to the end of December, 1947. The latest language to appear in book form, in this list, is the Gospel of Mark in Tzeltal, an Indian dialect spoken in Mexico. The Gospel was published by the American Bible Society.

Ten new languages were added to the list in 1947. They are Aztec. Puebla; Chol; Mixteco; Tarahumara; Tzeltal and Tzotzil spoken in Mexico; Naga; Chang; Naga; Mao in Assam; Nantcheri used in French Equatorial Africa and Palau in Micronesia.

Copies of all these books are now in the library of the American Bible Society in New York City. The Society's collection contains more than 16,000 volumes of Scripture in 906 languages and dialects.

Whitsunday

ONE of the charms of Whitsunday is the fact that the feast of the Holy Spirit cannot be commercialized. One of the weaknesses of the day is really our weakness—our inability to make the Third Person real and concrete. Accordingly, the day is most often celebrated as the “birthday of the Church,” although some scholars feel this does not do full justice to our Lord’s opinion on the matter, since they believe it is truer to say that he found a Church rather than that he founded one.

To bring back the Holy Spirit into his feast, without losing the idea of the Church, it is well to remind ourselves that the invisible wind is seen only in the way it works: when one puts up a kite, or sail, or windmill, or weathervane. And on these birthdays of the Church, we are more and more reminded that it is time again for the Church to act its age, in its response to the challenge of Church unity. Here, without all the assistances of the Holy Spirit, the Church is helpless.

It seems especially appropriate, therefore, that two calls for prayer have issued for the day: one from the World Council, for the success of the ecumenical meeting at Amsterdam; and one from the Federal Council, for China and all other nations. We urge that these intentions be in the hearts of all Episcopalians as we pray for the whole state of Christ’s Church on Whitsunday.

American Bible Society

THE Society was founded in 1816 and is probably the oldest inter-denominational agency in the United States. Its first president, Elias Boudinot, was president of the First Continental Congress. Among its founders and early presidents were such men as John Jay, John Quincy Adams, and Richard Varick. Its present board of managers numbers 48 prominent Christian laymen operating through seven standing committees.

The Society is designed to encourage the wider circulation of the Holy Scriptures without note or comment and without purpose of profit. In recent years there has been added an unparalleled stimulation in the use of the Bible.

The Society serves 48 denominations with a membership of more than 40 million in the distribution of the Scriptures both at home and

abroad. One of the Society’s tasks is to make the Scriptures available to every man in his own tongue. It is continually aiding missionaries who are engaged in translating the Scriptures into new languages and revising translations already made. It has thus shared in the great historical effort resulting in the publication of some portion of the Scriptures in almost 1100 languages, spoken by nine-tenths of the human race, a process that is advancing with vigor among primitive peoples today at the rate of nearly one new language a month.

The major task of the Society is to put the book into the hands of those without it. To do this it operates through 12 offices in the United States and 13 foreign agencies serving more than 45 countries abroad. The principal method of distribution in foreign lands is by colporteurs—native Christians who for a modest salary devote their lives to taking the Bible to their fellow countrymen.

In this country a variety of methods are used, including colportage—an allowance of small commissions to mission-minded pastors and laymen. The Society also works through home mission boards, and makes direct shipments to needy institutions such as jails, orphanages, hospitals and supplies Scriptures for the armed forces.

It is the Society’s responsibility to make the Bible the most available book at the lowest possible price. Its time-tested policy is to sell the book wherever possible—never at a profit, and frequently below cost. In the foreign field, prices are designed to meet the prevailing economic situation. In cases of demonstrated need, especially with institutions, full or part grants are made.

Since 1835 the Society has published Scriptures for the blind. They may now be had in 33 languages and systems, including the complete Bible in Talking Book Records. Although costing from \$2 to \$8 to produce, these volumes are sold to the blind for 25c each.

The American Bible Society has a limited number of trust funds, and for over 100 years has successfully operated an annuity plan. Income from these sources represents about 15% of a year’s budget. The Society is principally dependent upon living donors to carry on its work. Churches contribute either denominationally or individually,

“QUOTES”

EVERY time I visit the headquarters of the American Bible Society it impresses me as a powerhouse. This impression has been deepened by each world journey. This should be so for the Bible itself is the world’s chief source book of vital energy.

—JOHN R. MOTT

on a percentage of budget or an annual offering basis. In addition, thousands of Christians contribute directly with gifts of varying amounts, or by making gifts of \$5.00 for Active membership, \$10.00 for Service, \$25.00 for Sustaining, \$50.00 for Family, \$50.00 for "National Women's Club" membership and \$100.00 for the "Ten Thousand Businessmen's Club" membership.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

THERE is little that one should have to say about the Academy Award winning picture, *Gentleman's Agreement*. It deals of course with the whole issue of anti-Semitism and, being done in an intel-



ligent and mature fashion, is worthy of all sorts of praise. The acting of Gregory Peck, Dorothy McGuire, Celeste Holm, John Garfield and the lesser luminaries is competent and the direction of Elia Kazan (*Boomerang*) is top-notch.

The laudable angle to the picture is that Hollywood should have produced it at all. We should all be grateful that it was produced before the Great Freeze, started by the Thomas Un-American Committee, settled over the cinema capital. The second noteworthy angle is that the picture was the best money-maker in American theaters for the past year, which shows that the American public doesn't have to be protected from "idea" pictures. Or, from the Thomas Committee's angle, it shows that said public does need protection!

Although good citizens and professing Christians should make every effort to see *Gentleman's Agreement*, it is far from being the best picture of all time. While commending its message, and granting that it gets it across, I felt that the film was much too verbose and preachy. In this, it suffered from the same fault as Laura Hobson's book which, while dissecting this social problem, indulged in too many platitudes on the subject. In essence, for this reviewer, the film lacked real excitement which should be fundamental for any "idea" picture. Two other fine productions, dealing with vital social themes, offer a good contrast. Both *Grapes of Wrath*, dealing with migrant workers, and *Watch on the Rhine*, concerned with the heroism of an anti-Fascist, stimulated an intensity

in the observer which was calculated to further study and action. *Gentleman's Agreement* is so talkative that it will easily be left in the motion picture theater, even as many Sunday worship services are isolated in the church edifice.

However, you and your friends might conceivably be portrayed in the film, as a supporter of restrictive covenants, quotas in colleges or a "patronizer of minorities," and it is a valuable thing to have the mirror held up before you. It would be a valuable project for a Woman's Auxiliary, Men's Club or Y.P.F. to attend this picture as a substitute for a regular meeting. It truly gets down to grass-roots and offers a concrete analysis of the polite, gentleman's agreement type of bigotry which subverts our profession of adherence to the second great commandment.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

DEFENSIVE AND OFFENSIVE WEAPONS

IT IS amusing to read of masters of vocabulary who covered temporary setbacks by correcting their opponents' use of words. Noah Webster, the American lexicographer, was kissing the parlor-maid when his wife entered the room. "Why, Mr. Webster, I am surprised!" she said. "Madam," he replied with pained dignity, "I am surprised: *sur* and *prehendo*, latin, caught unprepared; you are astounded!"



Winston Churchill's speeches were gone over by an earnest young secretary

who blue penciled ruthlessly all the hanging participles, the split infinitives, and especially the sentences which ended with prepositions. The master of purple press returned one butchered page to the secretary with a notation: "Your finicky corrections are a torment I find it impossible up with which to put!"

It is not so amusing to see words used offensively. Some stick like mud balls, giving no indication of where the man who threw them stood, and hard to remove until they are dried up. Such was the appellation of "witch" in seventeenth century Salem. If the accused denied he was a witch, the accusation was thereby corroborated, for all witches were liars.

If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain.

Wanted: 500,000 New Members

by Francis C. Stifler

Secretary for Public Relations, American Bible Society

WHEN the American Bible Society celebrated its 125th anniversary in 1941, its late president, John T. Manson said, "The work of the Society has just begun." On May 8, 1948, the Society observed its 132nd birthday. If one looks at the record in figures alone the Society has circulated in that period 376,825,050 copies of the Scriptures in 40 countries and in more than 200 languages. Certainly a worthwhile achievement. And today the Bible Society is faced with the greatest challenge in its entire history.

In addition to its regular work the Bible Society



Bibles sell like hot cakes on the streets of Tokyo

has received definite appeals totalling 7,856,000 copies of the Scriptures which the Society estimates will cost \$2,500,000. To meet these special needs the Society has launched an effort to enroll 500,000 annual members, whose giving over the span of the next several years will insure the meeting of the enormous Scripture needs of the world. It is clear that the Emergency Fund, which started in 1940, cannot be terminated until it is possible to build up continuous giving sufficient to cover both the Society's regular program and its emergency service to areas which it had not hitherto served. In other words, it is clear that the Emergency Fund must become part of the Society's regular operations. This means the necessity of greatly extending the Society's base of support, as well as of maintaining the giving of the Society's present constituency.

It isn't just that the whole world needs the Bible. It is because so many millions of people in the world are asking for the Bible and cannot get copies unless the American people provide them.

And it is because the American Bible Society, as the agent of the Churches of America, is the only organization that can answer this cry.

Let me tell you about Mr. Haruta of Japan. Mr. Haruta is the manager of a branch bank in Tokyo. He has a wife and three children. During the war they shared with most other Japanese the idea that Christianity was only for the unfortunate who must seek solace in religion. When Japan surrendered Mr. Haruta and his family stood in fear of their conquerors. They had been told how cruel and heartless all Americans were. They fully expected to see their nation looted and ruined and themselves enslaved.

Gradually Mr. Haruta, like other business men in Tokyo, began to realize how completely his own thought-police had misled him. It became more and more evident that the occupation was not designed to wreck Japan but to build up a better nation. Mr. Haruta could discover nothing but good will in the things the Americans were doing. Their program actually affected him and his family. They were having new rights, and privileges granted them. When, at one juncture, starvation faced them, they were given food from America. There was no doubt about it, a new day was dawning for Japan.

At this point in the story a retired Christian missionary still living in Japan, Miss Genevieve Topping, came into the picture. She sponsored a Bible class and invited the Harutas to attend. The first night they went to Miss Topping's home they met a group of Christian G. I.'s. They were lively, laughing young men but they neither smoked nor drank. Their language was studded here and there with slang but it was clean and reverent. Their consuming interest appeared to be to help unfortunate Japanese families. Said Mr. Haruta next day in the bank, "I kept wondering what made them so sincere, sympathetic and eager to help the needy, regardless of race or creed." He continued to attend the Bible class, became a regular reader of the New Testament and gradually a faithful church attendant.

For the Harutas there was no unseemly haste in the matter of joining the Church. It was not until after a year of Bible study that the Haruta family were all baptized.

It is quite apparent from overwhelming evidence that pours in from all quarters that Mr. Haruta's is not an isolated case.

Right now the world is in a politically fluid state. Many nations are seeking to find a pattern for living. We believe that liberty under law as we have worked it out in the United States is what every nation needs. We know that our ideas of statehood were derived from the Bible.

There is no way to contribute to the world's present needs more directly than to furnish the Bibles people are asking for, in Germany, in Russia, in Japan, in China, in Korea, in Greece and in nine other important areas.



At Sunday school in Stuttgart, Germany, this young girl was given a German Testament printed by the American Bible Society

Unless at least 500,000 new members join the American Bible Society in 1948 it will be impossible to meet all these urgent appeals. Five hundred thousand people is less than five per cent of the membership of the Protestant Churches of America. If no more than the officers and the Sunday school teachers of our churches that are not now members of the Society should join, the needs could be met. You may join the Society with any form of annual membership you choose at \$5, \$10, \$25, \$50 or \$100. Membership campaigns may be arranged by the Christian leaders of any community, large or small, without embarrassment to such other local commitments as may be scheduled for the year.

Here in America we are basking in the warm sunlight of the accumulated benefits of the Bible's teachings. Membership in the American Bible Society is the simple and direct way to share these benefits with people who are groping for them. History records the Bible's glorious record as a nation builder. It is America's high privilege, in the present unprecedented call for nation building, to supply the copies of the word of God that shall set nations once more upon the path of righteousness and peace.

Travels of a Gargoyle

By

THOMAS V. BARRETT

Secretary of College Work of the National Council

I TOOK the Hysteria Limited on my next trip and was met at the station by the Rev. Elijah Fermenting. He had a dour look and some pockets filled with pamphlets. My train was three hours late, and I apologized for keeping my host waiting. "Flash floods," I explained.

Fermenting knitted his brows, starting at the grass-root level and working up to an over-all policy.

"Flash floods. Bah! It's these capitalist railroads. The government oughta take 'em over."

It was a gay, bright morning not made for argument, so I kept quiet. Besides I wanted to learn all I could about community-level operations. Fermenting led me to the subway. He said he didn't own a car; he believed in mixing with the masses. I found a seat but had to hold my suitcase in my lap on account of the masses. Fermenting began to thrust leaflets at me around the corner of the suitcase.

"What are these?" I asked trying to read six papers at once.

"The H.O.H. Bill—number 25a; Housing on Hudson; capitalist inspired. And the C.F.O.C. Bill."

"What does C.F.O.C. stand for?" I hollered.

"Compulsory Feeding of Children," Fermenting shouted back. "It's part of a plot to get men for the army. Come on, here's where we get off."

"I can't," I bellowed, "I'm being oppressed by the masses."

Fermenting helped me out and we went to the street and took a bus.

"Got to get out to the Varnish Plant," he explained. "We're picketing this morning."

When we got to the Plant, Fermenting hired a four-year old boy to carry my suitcase, and gave me a sign to carry that said I WANT THREE DOLLARS AN HOUR AND AN 8 DAY WEEK. It was a pretty sign. We walked up and down for three hours, with Tiny Tim behind us, and then joined a parade. It was a lot of fun, and before the parade was over I had three signs, and a tin horn, and was really reforming things on the local level. After it was over Fermenting gave our small porter ten cents for his wages, and we went home to the rectory.

He signed me up as a charter member of the Friends of Klatvia Association and said we were in a crisis. He said almost anything could happen anytime unless Christian leaders got busy and

put the pressure on our politicians and "big-business-men." We sent fourteen telegrams to Congressmen before lunch, and wrote a dandy resolution to send to the President of Capitalist Manufacturers. Then the telephone rang, and while Fermenting was talking I looked over his back yard. There was a squirrel pilfering a crumb from a bird-feeding tray. The last of the snow was thawing in the March sun. It looked fairly permanent—the yard, I mean. There didn't seem to be a crisis anywhere in sight. Not on the cosmic level anyway. Fermenting came back and said some parishioner wanted him to call on a sick aunt. He said the sick aunt would have to wait till we got through some important things.

That seemed to me a little harsh, but after Fermenting gave me a talk on Peace at all Costs, I began to see that when you were solving things at the international level you can't bother with little things at the hospital level, like a sick aunt with a pain.

By dinner time I was converted to Fermenting's position, and decided to try it out in my next total-program planning. It meant I wouldn't have to urge people to think about doctrine anymore, or to bother about pastoral calls; I wouldn't have to explain to college students the importance of regular Communion, and about being kind to little individuals they happened to meet, or any of that old-fashioned stuff. I could begin urging people to think internationally, and write their Congressmen often, and telegraph the White House every Tuesday until the Tariff Laws were changed, and to get ready for the crisis.

I wrote a new sermon that night, throwing away the one I had prepared on the holiness of God. My new one was filled with challenges on the capitalist level, and showed how to solve the whole Mason and Dixon Line problem by supporting the Scowler bill.

When I left town I felt I had really grown. I was a little bothered about the sick aunt, and the wages we had given the little boy, and the whole question of who looked after the little people while we clergy looked after the big groups; but all that would probably work itself out. That and Fermenting's back yard. It looked so sort of uncrucial. But I guess my eyes weren't opened yet in regard to the climactic changes that were happening in the squirrel family and the whole cosmic process, from the grass-roots right up to total atomic energy. The universe was undoubtedly in a pretty revolutionary state, even though I hadn't seen it.

On the train I opened my Bible as usual. Thought I'd read up on eschatology and find out what petitions the disciples sent to Rome and Greece about

the labor situation, and the housing needs in East Palestine. The Scripture, I'm sorry to say, never seems to meet my need where I am.

I got that passage where it says,

"Thou shalt not live by bread alone" . . .

Probably all right in Jesus' day, but after all he lived in a quiet, grass-root civilization. I tried another chapter. "Who made me a judge and divider over you . . . beware of covetousness . . ." I just couldn't seem to find a meaningful passage. I tried once more but got to where it says, "Consider the lilies of the field how they grow. . . ." Pretty uncrucial stuff for these days. I went into the diner and sat down across the table from a capitalist. You could tell by his looks he was in favor of oppressing the masses. The waiter came along and spilled some soup on him. Seemed like a good, just-dessert to me. The man didn't get mad; he was very gentle about it. Timid almost. Probably veneer; part of a subtle plot to keep the white race superior.

"It's a beautiful day out, isn't it?" he asked me. He looked innocent enough on the surface but I knew it was just an opening wedge so he could fill me full of capitalist propaganda.

I scowled as violently as I could, lit a cigarette and gave him a leaflet.

"It looks beautiful," I growled back at him, "but come the revolution . . ."

Talking It Over

By

W. B. SPOFFORD

A LAWYER living in a town in Pennsylvania told me the other day that within a few miles from his home there is a whole area where people never see newspapers and where they are too poor to own radios. "Just think how blessed they are," was his comment.



This story, forwarded to me by a bishop, will illustrate what he meant. On a day in January newspapers in this country told the story of Mrs. Ema Debeljak of Yugoslavia. She was described as having been born in Farrell, Pa., and was under death sentence for having obtained a passport to return to America. The dispatch said that the whereabouts of her two children, eight and ten, were unknown. The headline in one of the New York papers read: "*Truman Asked to Save*

Woman Doomed by Tito" and the story quoted an American attorney, Mr. James G. Donovan, as saying that "Mrs. Debeljak was condemned to death because she obtained passports from the American Embassy in Belgrade so that she and her two children could return to the United States." This newspaper and many others added heart-throb to the story by printing an AP wirephoto of Mrs. Debeljak and her children. You may recall having seen it.

Here are the facts, now known to all newspapers, though none, with one exception (NY Tribune), printed any correction, according to the Embassy of Yugoslavia in Washington.

Mrs. Debeljak was born in the U. S. She went to Yugoslavia in 1920 at the age of five. In 1936 she married a citizen of that country, Stevan Sremcevic, from whom she was divorced. She considered herself a Yugoslav citizen; she voted in Yugoslav elections; she held a certificate of Yugoslav citizenship, number 23696.

She was arrested December 19, 1947. She was arrested because on that day Djuro Djurkovic, declared by the Yugoslav government to be a criminal, was found hiding in her home, and when the police went there to arrest him, Djurkovic opened fire and seriously wounded one of the policemen. The Ambassador to the United States of Yugoslavia, Sava N. Kosanovic, states: "Mrs. Debeljak is being held pending investigation. When the investigation has been completed either she will be set free or she will be brought to trial under the law, as the circumstances warrant. What I am chiefly at a loss to understand in all this, and the factor that seems to me most appalling, is that responsible newspapers could give space to so utterly preposterous an accusation as that a state—any state—had condemned a person to death for having obtained a passport to go to another country. It is difficult to comprehend how such material can be put into print unless incitement is intended."

The Yugoslav Ambassador had this to add in his communication of March 9: "It is not only the people of the United States who are misinformed by such practices. News agencies carry the story back to Europe, where it frequently has an effect in reverse. In this instance Reuters News Agency on January 26 informed the European press: 'A representative of the State Department stated that Ema Debeljak was sentenced to death on the charge that she obtained a U. S. passport from the U. S. Embassy.' Agence France Press went still further, reporting on January 26 that 'in Washington in the case of Ema Debeljak a meeting of the State Department was to be held with the participation of President Truman and Secretary of State Marshall.' I know that neither would have gone so far had the American press been more scrupulous in

its handling of the story. What are the people of Europe, not to speak of the people of Yugoslavia, to think of the leaders of the American government when they find them pictured engaged in such behavior? Who suffers most from such incidents, the people of Yugoslavia or the people of America?"

Blessed are the poor for they buy neither newspapers nor radios and so are deprived of the "advantages" of America's boasted freedoms of the press and air.

New Books

***Excellent

**Good

*Fair

**The Christian Doctrine of Grace.* By Oscar Hardman. New York: Macmillan. \$2.00.

A clear and attractive exposition of the meaning of the great terms and ideas concerned with the Christian doctrine and experience of divine grace, with numerous quotations of classic statements on the subject. Dr. Hardman well defines grace as God's personal influence, neither to be thought of as an impersonal force or simply identified with the Holy Spirit. This book should be useful to all who want to study or discuss the subject. On the other hand it must be noted that the author's Anglican balance leads him to be satisfied with the idea of co-operation between grace and freedom which, as Bishop Kirk has observed, is practically useful but solves none of the important questions. Hardman sees in Calvinism merely an immoral doctrine; yet Scholastics and Reformers both preserved the mystery of the sovereign love which alone can make us free.

—E. R. HARDY JR.

* * *

***The Great Rehearsal* by Carl Van Doren. The Viking Press, New York. \$3.00.

A pedantic, but nevertheless interesting, account of our Constitutional Convention in Philadelphia following the Revolution. The problem was how to make one country out of individual states with diverse interests. Mr. Van Doren points out that this was a practice session for our contemporary—and more critical — problem of fashioning one world out of sovereign nations. The parallel is good most of the way but the founding fathers, who seemed to be wise, just and democratic beyond their times, did not have to bring different philosophies of economic life into harmony and, essentially, it is here that our great gulfs are being dug.

—W. B. S., JR.

Church Leaders Present Peace Statement to Truman

Bishop Angus Dun on Delegation That Urges President to Press for a Positive Program

Edited by Sara Dill

Washington (RNS):—An immediate change in the “present prevailing mood which makes for war” was urged here in a statement presented to President Truman at the White House by representatives of the Federal Council of Churches. In conferring with the President, the Church leaders said the 25 member denominations of the Federal Council were determined to do everything in their power “to check the forces that have pushed mankind to the brink of international conflict.”

Entitled “A Positive Program for Peace” the statement made five recommendations for averting war “without yielding sound democratic principles.” These were: (1) Do not tolerate any complacency about war. (2) Combat a mood of hysteria or blind hatred. (3) Reject fatalism about war. (4) Oppose primary reliance on military strategy to meet Communist aggression. (5) Press for positive programs which have immediate possibilities for peace and justice.

Before being presented to the President, the peace statement had been approved by the Federal Council’s executive committee at a special session held in New York. It was prepared by the committee on policy of the department of international justice and goodwill.

In their statement, the Church leaders urged the government and people of the United States to move toward goals for peace which “flow directly from our Christian faith and its requirements for relations of mutual helpfulness and good will among men.” These goals, they said, were greater economic well-being throughout the world, greater emphasis on increasing social welfare, and the protection of human rights within the framework of the United Nations. The statement also recommended that the avenues of diplomatic conversation between the Soviet Union and the United States be kept open and used.

“The American people,” they continued, “in conformity with the principle of democratic government,

should not permit policy making to pass predominantly into the hands of those who think primarily in military terms, as seems to be the case today. Our people and government should not feel satisfied with merely military measures but should diligently develop and carry through programs of an economic, social, political and moral character. Thus, the real security by the United States and of the world may be safeguarded, and war may be averted.”

The delegation consisted of Bishop Angus Dun of Washington; Methodist Bishop G. Bromley Oxnam of New York; Bishop John S. Stamm, senior bishop of the Evangelical United Brethren Church; President J. R. Cunningham of Davidson College, who is the moderator of the Southern Presbyterian Church, and the Rev. Walter W. Van Kirk, secretary of the commission of international peace of the Federal Council.

People Back Minister

Cumberland, Md.:—The Church board of the Methodist Church here sought to discipline their pastor, the Rev. Richard H. Bready, because he is a supporter of Henry A. Wallace for president. The congregations of the two churches he serves however felt otherwise and have overwhelmingly passed a resolution commending him for “his efforts to make God a living reality in everyday life and the Church a potent force in the redemption of society.”

He Had Never Heard

New York:—“The young Yugoslav, with whom I shared a seat on the airplane,” reports Secretary Betts of the American Bible Society, “asked me politely about my business occupation. I told him I was a representative of the American Bible Society. ‘Bible,’ he asked, ‘what do you mean Bible?’ Have you never heard the word before? I said. When he said he hadn’t, I tried to explain, in as simple a fashion as I could. The Bible is a book of sacred writings, I told him, and tells the life story of Jesus of Nazareth. Appar-

ently he had never heard the word Jesus. So I spent a few minutes telling him something of Jesus Christ. Then I had an inspiration. I happened to have in my brief case copies of the Gospels of St. Luke and St. John in Serbian. They had just been published by the American Bible Society. Can you read this? I asked and offered him a Gospel. His eyes lighted up when he recognized his own language. ‘Yes,’ he said eagerly, ‘I can. May I keep it?’ I assured him it was his and gave him the other Gospel to go with it. God grant that it may prove to be but the beginning of a new and richer chapter in his life.”

Birth Control

Boston:—The bill which would permit physicians to give contraceptive advice to married women for the preservation of health and life was defeated by the Massachusetts legislature, 130 to 84. The bill was fought bitterly by the Roman Catholic Church. One of those speaking for the bill was Bishop Norman Nash of the Episcopal diocese.

Bibles for Hospitals

Manila:—One hundred and twenty post-war Bibles and New Testaments in seven different dialects of the Philippines, were sent by the American Bible Society to Chaplain W. H. Bergherm, stationed in Manila, for distribution in the hospital wards. These were the first dialect Bibles to appear since the war and Chaplain Bergherm reports the Filipino patients were eager to have a copy.

More Money

Boston:—Bishops of the Methodist Church are to receive \$9,000 a year instead of \$7,500 as heretofore and are to have retirement allowances of \$3,600 instead of \$3,300. The general conference also raised its grant to the Federal Council of Churches from \$55,000 to \$90,000 and to the World Council from \$6,000 to \$35,000.

For Young People

Jamaica, N. Y.:—Under the sponsorship of the Long Island chapter of the Episcopal Evangelical Fellowship an inter-diocesan conference for young people of high-school age and over will be held at Camp Washington, Lakeside, Connecticut, from June 27 to July 2. Emphasis will be laid on facing the realities of the present day from a personal and social standpoint. Included in the faculty are the Rev. Charles Berger,

Waterbury, Conn.; Charles Havens, Stamford, Conn.; A. Godfrey Lund, Brooklyn; George MacMurray, Brooklyn and William B. Spofford, Jr., Detroit. Information may be obtained from the dean, the Rev. Joseph H. Titus, Grace Church, Jamaica, N. Y.

Dabney Honored

New York:—Virginius Dabney, Churchman of Richmond, Va., was awarded a Pulitzer Prize last week for his editorial writing. As the editor of the Richmond Times-Dispatch he was given the award for his "clearness of style, moral purpose, sound reasoning and power to influence public opinion." Mr. Dabney has long opposed the poll tax and segregation on street cars and buses, and is generally known as a liberal editor.

Over a Million

New York:—Actual cash received by the Presiding Bishop's Fund for World Relief, up to May 3, was \$1,102,265. Some dioceses have not yet made remittances and in a number of places pledges were received, so that there is still a considerable sum outstanding.

Church Wrecked

Richmond, Va.:—St. Paul's Church here was entered early on May 2 and the interior virtually wrecked. Stained glass windows were smashed; furniture overturned and broken; portraits defaced and doors knocked out. The church is known as the "Church of the Confederacy" because Jefferson Davis and General Robert E. Lee worshipped here during the Civil War.

The police arrested a young sailor from Chicago, Michael E. Whitting, who was charged with the act.

Jersey Convention

Trenton:—A comprehensive report on the needs of the diocese was submitted to the convention of New Jersey, meeting here May 4-5, the work of a committee appointed by Bishop Gardner last year. It called for a thorough study, over a full year, of the mission work of the diocese; of a "feeling of social distinction" which is preventing some parishes from uniting; the abolition of the system of convocations which fail to encourage "sincere cooperation on the part of both clergy and laity" and a strengthening of the work in the field of religious education.

A report was also presented by

three clergymen urging that the salaries of clergymen be raised to meet the high cost of living.

Appointed Dean

Lexington, Ky.:—Bishop Moody of Lexington has appointed the Rev. Paul D. Wilbur the dean of the newly-established Cathedral of St. George the Martyr. He will also continue to serve as the rector of Trinity Church, Covington, a position which he took in 1946 following his chaplaincy in the air forces.

Bishop Moody also announced the appointment of the Rev. Allen Person, rector of St. Andrew's, Ft. Thomas, and the Rev. Edward Baxter, rector of the Ascension, Frankfort, as honorary canons of the cathedral.

Kansas Convention

Topeka, Kan.:—Bishop Elwood L. Haines of Iowa was the speaker at the dinner which opened the convention of the diocese of Kansas, held here April 24-26. He also preached at Grace Cathedral the following morning. One of the features of the convention was conferences for Church school teachers led by the Rev. F. Victor Hoag, associate rector of Trinity Church, Tulsa, Oklahoma.

The convention adopted an increased budget for 1949 of \$35,000 which is \$13,000 more than this year's budget.

Chaplain Honored

Cambridge, Mass.:—The Rev. Frederic B. Kellogg was honored on April 26 when parishioners of Christ Church and their friends gathered to observe the 10th anniversary of his chaplaincy at Harvard, Radcliffe and M.I.T. Tributes were paid by Rector Gardiner M. Day; the Rev. John Crocker, rector of Groton School; the Rev. George Selleck, the secretary of the United Ministry for Students, and by Bishop Heron, suffragan bishop of the diocese. The ad-

dress of the evening was by the Rev. Arthur L. Kinsolving of St. James', New York, who spoke on the work of the Church in colleges.

Mr. Day paid special tribute to Mr. Kellogg for his personal ministry to students, for his ability of sharing

THE FIELD OF THE CLOTH OF GOLD

Thomas van B. Barrett

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By Louis A. Haselmayer, Ph.D.

(To be published in May)

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the vision of the necessity and possibility of student work with the community and with parents and alumni and for the cooperation given in the formation and continued work of the United Ministry to Students.

Chaplain Speaks

East Orange, N. J.:—A dinner meeting to interest young men in the ministry was held here April 30 at Christ Church, sponsored by the Alpha Club of the diocese of Newark. The club is composed of clergymen "who value the Protestant nature of our communion equally with its Catholic heritage." The speaker was the Rev. Shunji F. Nishi, acting chaplain of Columbia University. Both Bishop Washburn and Bishop Ludlow were present and spoke briefly. The presiding officer was the Rev. James A. Mitchell, rector of St. Paul's, Englewood, who is the president of the club.

Knights Templar

New York:—About 500 uniformed Knights Templar attended the afternoon service May 2 at the Cathedral of St. John the Divine. There were an added 2,500 at the service. The Knights, representing 24 commanderies of the city, pledged to defend the Christian religion by holding their drawn swords by the blade to symbolize the Cross. The sermon was preached by the Rev. Theodore C. Speers, Presbyterian.

Bishops Are Guests

Goldsboro, N. C.:—Highlights of the convention of the diocese of East Carolina, meeting here May 11-13, were addresses by Bishop Carruthers of South Carolina and Bishop Darst, retired bishop of East Carolina. There was also an interesting report on the work of the National Council presented by Layman C. McD. Davis, a Council member.

Sheerin Memorial

New York:—As a living memorial to the late Rev. Charles W. Sheerin, the Episcopal Service for Youth is founding a scholarship to be named for him. Mr. Sheerin was the president of the organization from 1944 until his death last month.

Memorial Chapel

Cold Spring, N. Y.:—The south transept of St. Mary's Church here is being transformed into a chapel as a memorial to the late Rev. Elbert Floyd-Jones, who was rector of the parish for 52 years. One of the gifts is the altar and hangings from

St. James' Chapel, Manitou, where services have been discontinued. The gift is from St. Philip's, Garrison, of which St. James' is a part. The chapel is to be dedicated on June 20th by Bishop Donegan, suffragan bishop of New York.

Poor Readability

Shawnee, Okla. (RNS):—A study of 70 religious magazines and weekly papers here brought up the conclusion that most of them cannot be understood by the average U. S. adult. According to William F. Tanner, head of the department of journalism at Oklahoma Baptist University, "the average denominational publication is beyond the grasp of the non-college graduate." He blamed big words, long sentences, and an impersonal approach as the reasons for poor readability.

Tanner said the study, made by students of religious journalism, indicated that certain individual stories were so hard to read that not one person in 20 could understand them. A few magazines, like *Home Life*, a Southern Baptist monthly, were highly rated. *Home Life* was said to be so well written that 87 per cent of American adults could understand it. Most magazines, however, received ratings from 60 down to 20 per cent.

Bishop Praises Laity

Louisville, Ky.:—Bishop Clingman of Kentucky, speaking at the convention of the diocese of Kentucky, meeting here at Calvary Church on April 13-14, said that he was pleased with increased activities of the laymen of the diocese. He called this work "one of the most hopeful signs on the horizon of the Church in my entire ministry, which now covers 40 years." He called for study of two Church practices: whether it is proper to read the burial office in funeral parlors, and whether flowers should be massed

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page fifteen

in churches at funerals. Also he raised the question as to whether or not professional wedding directors should be present at rehearsals.

The most important resolution passed by the convention was one asking that representatives of national headquarters make a survey of the diocese, giving an overall picture of needed missionary work in the diocese, integrating into the survey the need for a diocesan conference center.

Discuss Missions

Detroit:—The emphasis was all on missions at the meeting of the Woman's Auxiliary of the diocese of Michigan, meeting here at the Epiphany, April 26. The addresses were by Deaconess Olive Robinson, who is a worker-at-large in the mission field of the diocese, and Mr. A. Fletcher Plant, industrialist, who has been the chairman of the diocesan department of missions for the past ten years.

Festival Service

Detroit:—The offering taken at the annual festival service of the Girls' Friendly Society of the diocese of Michigan, will be used to send Mrs. Violet Phinney, member of the GFS of Massachusetts, to teach in a college in western China. Dean Weaver gave the address at the service which was held at St. Paul's Cathedral and was attended by more than 300.

Million Dollar Bribe

Steubenville, O. (RNS):—Confirmation of a report that a million-dollar bribe had been made to the Steubenville ministerial association "to lay off gamblers" was made here by the Rev. Norman Nygaard, who last year led the local clergymen in a drive against vice. Disclosure of the bribe offer was made in Springfield, O., by Albert E. Payne, an industrialist who is a candidate for the Republican nomination for governor.

"I was told at a recent meeting with the Steubenville ministerial association that they had been offered \$200,000 a year for five years if they would ignore gamblers and gambling in Steubenville," Payne declared. Mr. Nygaard said the bribe offer

had been made by racketeers more than a year ago and that Payne had been told of it in confidence. The clergyman said the approach was made by racketeers through a Steubenville businessman known to both groups and was in the form of an "inducement" for the ministers to "lay off rackets."

According to Mr. Nygaard, the plan called for placing \$200,000 in escrow for five years, at which time the fund could have been used by the clergymen to erect a million-dollar youth recreation center.

Church and State

Budapest:—Democratic unity in Hungary must be based on "sound" Church-State relationships, Aladar Mod, Communist member of parliament declared here. He spoke at a debate sponsored by a local Catholic Action organization in which representatives of left-wing parties were invited to take part.

All participants in the debate said they agreed on the necessity of close Church-State cooperation. However, some raised the question: How can parties with "a materialistic ideology" march hand in hand with the Church in social programs?

Mod argued that even if the churches and the Communists differed ideologically, religious believers could conscientiously support Communist efforts to "procure more bread and a higher standard of living" for the workers. He asserted many "err" in maintaining that Communists do not respect religion and are insincere in upholding freedom of conscience.

Stephen Nernadvolgyi, a student in the Budapest central seminary, declared that "Christ's followers are all democrats and wish to join in building a happier future for all Hungarians."

Another Catholic Action speaker, Anthony Deraja, a wood turner's apprentice, said that Hungarian Catho-

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lics must be on guard against workers and self-styled democrats who call themselves Christians but are hypocrites.

Missions in India

Minneapolis (RNS):—Lifting of British rule from India has worked to the advantage of the Christian missionary effort there, Rev. S. Nazir Talibuddin told a rally of Minneapolis Presbyterian men. "No longer are Christian missionaries suspected of instruments of British imperialism," he said. "Christianity now has a far better chance of being considered on its own merits."

Principal of the United Theological seminary in Saharanpur, North India, Talibuddin is in America at the invitation of the Presbyterian board of foreign missions. He suggested that a union of Moslems and Hindus into a single religious group as a tribute to India's liberator, Mahatma Gandhi, might possibly be an outcome of the spiritual leader's death. "The people of India in their calmer moments have a fond respect and love for each other and might sink their differences in a tribute to a great soul such as Gandhi," he said.

The educator said a political union of India and Pakistan is "very remote" in view of the millions of Moslems who have migrated into Pakistan. While Gandhi's spiritual influence will linger on for many years the people of India will not deify him, in the opinion of Talibuddin.

The educator described Christianity as unique among religions in that it proclaims a regeneration of life through the coming of God into human history.

Seek To Oust Nuns

Santa Fe, N. M.:—A suit demanding that "all members of Catholic teaching orders be declared ineligible and forever barred from teaching in New Mexico public schools and dismissed immediately," was filed here in the State District Court by Harry L. Bigbee, local attorney. He announced that, if necessary, the action would be carried to the U. S. Supreme Court. The suit was filed in behalf of 28 persons; 14 of them from Dixon, N. M., where a free schools committee was formed several months ago. Named in the suit were 235 individuals, 145 of whom are Catholic nuns, brothers, and priests who reportedly are teaching in the public schools of New Mexico.

Also named in the suit are the state board of education and its

members, Governor Thomas J. Mabry, State Superintendent of Schools Charles L. Rose, the Rev. William T. Bradley of the Archdiocese of Santa Fe, state school budget auditor R. H. Grissom, budget officer J. D. Hannah, and school boards in 16 counties or municipalities.

The suit charges that Father Bradley, director of education for the archdiocese, was given powers normally vested in a state education board, but adds that the specific nature of such delegation of power is not known.

Other demands in the suit request the following:

(1) An injunction barring the budget auditor from making or approving school budgets paying public monies to religious orders.

(2) An injunction against school boards paying or employing members of Catholic teaching orders in tax-supported schools.

(3) No tax-supported schools in the state be operated on church-owned property.

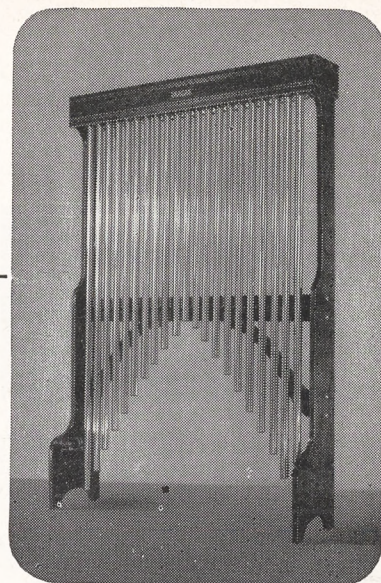
(4) That schools named in the suit be considered parochial institutions and not eligible for public funds.

(5) That money paid teachers of Catholic orders be considered illegal use of public funds.

Protestants Lead

Roanoke, Va. (RNS):—A house-to-house religious census participated in by workers from 65 local churches shows a predominance of Protestants in this southern city. In an all-out effort made possible through cooperation of churches of all denominations, 2,015 volunteer workers visited 21,172 families and obtained data on 49,380 people.

The reports from 52 of the 65 participating churches tabulated show: A total of 38,900 people, or 77 per cent, are members of or attend a Protestant church or Sunday school in Roanoke. A total of 2,225, or 4.5 per cent, are members of or



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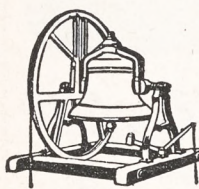
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expressed a preference for the Roman Catholic Church. Census takers also found 6,638 people, or 15 per cent, are members of a Protestant church elsewhere or expressed a preference for a Protestant denomination. Another 1,437, or three per cent, have no church affiliation or religious preference.

Pastor Disagrees

Louisville (RNS):—The wisdom of President Truman's civil rights program was "doubted" here by his Washington minister, Rev. Edward Hughes Pruden, pastor of the capital's First Baptist church.

"While most of us approve the ideals contained in the civil rights program, we seriously doubt the wisdom of trying to force such ideals by legislation before the people are morally or spiritually prepared to accept them," Pruden said. He was in Louisville to address the annual pastor's conference. He called the interracial program one of the "most urgent and explosive" issues now facing the Church.

"We are constantly confronted by the alternatives of going too slowly and giving the impression we lack courage, or of going too rapidly and forfeiting our places of leadership among those who need it most," he said.

Merger Is Doomed

New York:—Official voting returns from Congregational - Christian groups on the proposed merger with the Evangelical and Reformed Church indicate that the 75% favorable vote necessary will not be reached. Only 63% of 1,800 churches which have reported to date favor merger. Of the 105,000 individuals who have voted, only 62% are in favor. Voting will continue until June 1 but spokesmen at the national headquarters of the Church here believe that the percentage will hold.

Meanwhile a report from the Evangelical and Reformed Church indicates that the synods of that denomination are overwhelmingly for the merger.

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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.

MR. ROBERT C. MARTINS JR.
Leyman of Ft. Devens, Mass.

I cannot too strongly commend the forceful and, on the whole, sensible expression of her views by Miss Margaret James in this week's WITNESS (April 22, 1948). She has made no sophistic equivocations, and has struck to the very core of the necessities of Christian racial relations. She is right. We must do all the things which she suggests. We must admit Negroes to our homes, communities, and churches, in hordes; if, by God's grace, we be so fortunate as to have hordes respond to our invitation.

As a modest beginning toward the implementation of such a policy on a national level, I suggest to those officials who are now planning for General Convention next year, that they now approach the hotels and other business establishments in San Francisco and require an answer to this question: Will you all relax whatever racial restrictions upon your clientele which exist either in regulations or in practice, so that this body of Christians may meet and live as Christians during General Convention? If the collective answer be unsatisfactory, let the officials make plans immediately to house and feed all delegates entirely within the parish organizations of San Francisco. And let the host of the convention request that no lodging or meals be sought by delegates from establishments which practice paganism in the form of racially restricted clientele.

* * *

REV. ALBERT E. JANKINS
Rector of St. Matthias, Whittier, Cal.

I agree with Vida Scudder and a host of others that the original series of Tom Barrett's Travels of a Gargoyle were very clever, entertaining, and helpful. This is not the kind of writing which can be extended for our further entertainment, and I think that the first article in the new series shows that to be true.

Mr. Barrett, whom I admire very much, could visit any parish in the country and favor us with new travels; and thus the series could be extended indefinitely. Rather than encourage him to do this, I would prefer that he favor us with something as delightfully constructive as the travels have been delightfully destructive. (Or don't you get what I mean.)

* * *

RT. REV. JAMES M. STONEY
Bishop of New Mexico and Southwest Texas

Your editorial *Our Rural Work*, (April 29) deserves highest commendation. It is wonderful to realize that someone reaching the attention of the Church is willing to take up the cause of the rural clergyman, the small parish priest and the retired man struggling to live on a pittance. I would also suggest that consideration be given to the widows and orphans of deceased clergymen. Their position is often tragic. There is a clergyman's widow in my district who receives about \$13 a month from the Church Pension Fund.

There are differences in ability between the man in the wealthy city parish and the man in the rural mission field, of

course, but that does not mean that the city rector is a finer priest, nor that he is a truer servant of God and his Church. He has attained more success, so far as salary and prominence go, but it is open to question as to whether or not he is more successful in reaching God's children where they are, and bringing them to a better way of life.

The city rector needs more salary, for city life costs more, and in our materialistic way, the city congregation demands that the rector keep up a more prosperous-looking appearance. Nor can the average city rector raise a garden to help with his table. All of this, however, does not make up for the fact that the rector of a small parish, or a vicar in a rural field, has to struggle with expenses, and is in constant dread of an illness or other calamity, which spells debt and more worry.

You might mention, too, that many clergymen in the larger parishes actually look down on the men who are fitted for rural work and love it. There is a feeling which was once expressed about me, "Poor Jim. He isn't getting ahead as we thought he would." You see, I never had a large parish and never wanted one.

On the surface, pensions should be paid on the basis of what the individual has contributed. That is good, commercially, but we should be a brotherhood, sharing and sharing alike. The small salary man needs a good pension even more than the one who has earned a high salary, for the latter, through the years, has been in a more favorable position to build up his own reserve. The man whose every effort has been to meet his daily needs has little opportunity to put anything aside.

Another comment, which you missed. The General Convention guarantees the retiring bishop an allowance of \$2500 a year. One naturally asks "Why?" \$2500 isn't too much, in the face of present prices, but why should a bishop get a pledge of security that is denied the rest of the clergy?

Certainly I am grateful for the Church Pension Fund. I was a minor child, nine years old, when my father died, and there was no Church Pension Fund in those days. I hope that we will never allow such poverty among the families of the clergy as ours had to endure. But there are some bugs in the system, and they ought to be eliminated.

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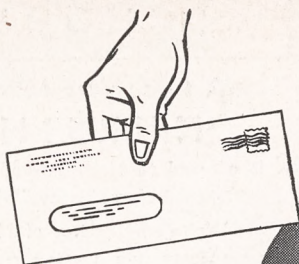
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