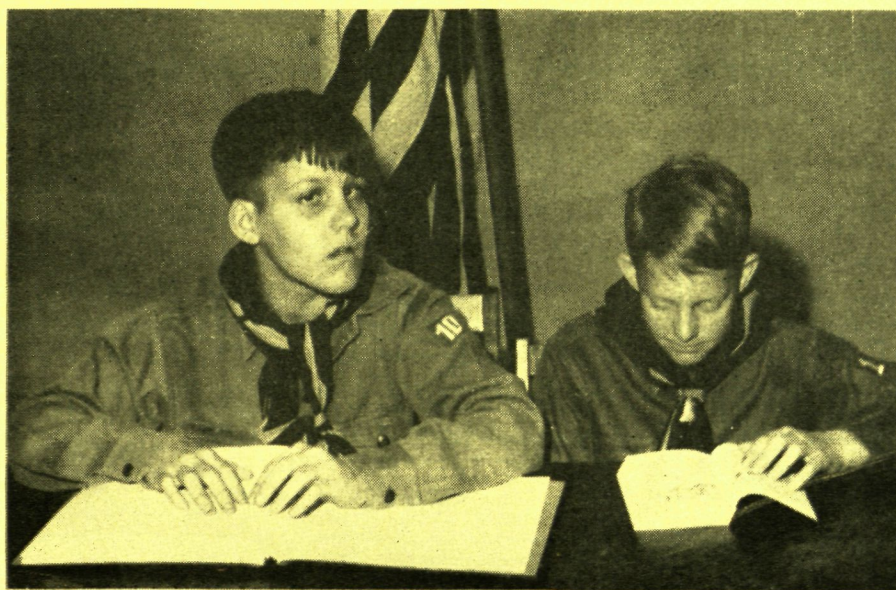


# *The* WITNESS

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A COPY

DECEMBER 17, 1953



SCOUTS AT GRACE, MUSKOGEE, OKLA.

**B**RAILE Manual is read by Bobbie Carder of Oklahoma School for Blind as his friend, Melvin Stubblefield, follows the text in his printed Manual.

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ARTICLE BY CHARLES GRANVILLE HAMILTON

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th & Amsterdam, NYC

Sundays: H. C., 7:30, 8, 9, 9:30 and Sermon; 11, M. P., H. C. and Sermon. 4, Evensong and Sermon. Weekdays: H. C., 7:30, 8:30 Choral Matins (followed on Holy Days by Choral Eucharist). 10, H. C. (Wed.) 4, Evensong.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. John Ellis Large, D.D.

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Wednesdays: Healing Service, 12 noon.

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11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
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The Church is open daily for prayer.

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### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York Rev. Roscoe Thornton Foust, D.D., Rector

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Student and Artists Center  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

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Holy Days: Holy Communion, 10:50.

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9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8 ex Wed. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

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12 N HC; Evening, Weekday, Lenten  
Noon Day, Special services announced.

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Rev. Peyton Randolph Williams  
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William Baxter  
Minister of Education  
Sunday: 8, 9:25, 11 a.m. High School,  
5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square

Buffalo, New York  
Very Rev. Philip F. McNairy, D.D., Dean  
Canon Leslie D. Hallett  
Canon Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: H.C., 12:05 noon; also 7:30 a.m.  
Tues. Healing Service, 12 noon. Wed.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

## Reverent Christmas Observance A Growing Movement

### INCREASING NUMBER OF COMMUNITIES JOIN IN CHRISTMAS EMPHASIS

★ The Christmas season is being observed this year with increasing reverence in communities across the country. From all over the United States and Canada come reports of new successes for the movement to center the observance around the Christ child.

In Milwaukee posters are displayed in busses and store windows, and many merchants displaying Nativity windows.

Fort Wayne, Ind., held a three day "Christ Child Festival" in the municipal auditorium, Dec. 7-9, with 100 booths presenting religious themes.

Some of the most elaborate plans have been made in Davenport, Iowa, where the chamber of commerce, parent-teacher associations, and Protestant and Catholic Church groups have joined forces. Merchants have sponsored 50 billboards displaying the Nativity scene. Letters and pamphlets have been sent to residents urging them to erect cribs in their homes. Merchants helped finance floats which churches constructed for the city's Christmas parade.

The story is similar in scores of other cities. The general pattern, once a group is organized, is for volunteers to contact local businessmen

and urge them to make displays with a religious theme.

Scores of other methods are being used: Christmas seals with the "Put Christ Back Into Christmas" slogan, political campaign type lapel badges bearing the same slogan; rubber stamps to imprint envelopes with the messages; even special plates to be inserted into postage meters, bearing the slogan.

Newspapers and radio and television studios are also playing their part in an increasing number of communities.

Three choirs occupied floats in Charleston's Christmas parade, largest in the city's history.

The choirs of the Roman Catholic Cathedral of St. John the Baptist and the Bishop England (Catholic) High School had their own floats while a choir from the Citadel Square Baptist church was featured in the float of a local department store.

Other floats stressed the Spirit of Christmas. This emphasis was in response to suggestions from the ministerial association, which last year sharply criticized the secularization of the Christmas parade.

Participation of all Memphis

residents in the annual Christmas lighting program was urged by the city beautiful commission. The commission has asked that at least two inexpensive candles light every doorway.

As in other years, the program features a Christmas outdoor lighting contest which has as its 1953 theme Peace on Earth to Men of Good Will.

Elaborate prizes have been provided for the most beautiful decorations in a dozen different classifications, among them homes, businesses, churches, industrial institutions and children's projects.

The campaign to "Put Christ Back Into Christmas" is being conducted in Portland, Ore., on a far larger scale this year than last, when the movement was launched.

The 1953 campaign features a locally produced poster, designed by Douglas Lynch, Portland artist. It portrays the Holy Family in modern style and brilliant coloring. Two thousand copies are displayed in stores and commercial buildings throughout the state.

Most downtown stores have a Nativity scene in their windows.

This year, for the first time, the "Put Christ Back" committee sponsoring the Christmas festival which previously had been under the aegis of the American Association of University Women. The festival features more than 60 displays of Christmas decorations and creches, plus the singing of several choral groups.

Promotion of the observance

includes 15 outdoor billboards, 130 trolley cards, taxicab stickers, and a number of local radio and television programs.

Store window displays emphasizing the Christmas spirit and a Nativity crib in the downtown section was planned by Protestants and Roman Catholics to promote the fourth annual appeal to "Put Christ Back into Christmas," in Buffalo, N. Y.

"Christmas Is Christ's Birthday," theme of the appeal featured on about 50 billboards located at strategic points in the area, on several thousand posters for window display and on 10,000 transparent auto windshield stickers. The stickers are designed to meet legal requirements and have lettering visible at night.

A large crib with Nativity figures nearly life size has been presented to the joint committee by the retail merchants' association is displayed in Lafayette Square, focal point of downtown shoppers. Christmas carols will be broadcast by loudspeaker from the Square.

An intensive campaign to "Put Christ Back into Christmas" is promoted throughout southwest Missouri's resort area this year under the joint sponsorship of the Ozarks playgrounds association of Joplin, Mo., and Lions Club members of Noel.

The Lions erected a huge lighted star atop a high mountain just east of Noel.

Meanwhile the Noel postoffice, which last year put its "Noel — the Christmas City" cancellation on more than half a million pieces of mail from all parts of the country, is enlarging its facilities. It is setting up a round-the-clock operation to handle an even larger quantity of letters and postcards.

Plans are completed for the greatest civic Christmas cele-

bration in the city's history with the emphasis on "putting Christ back into Christmas" in Elkhart, Ind.

A massed choir of more than 500 voices from churches of all denominations will present a program on the evening of Dec. 21 in the city's business district. An eight-story cross formed by lighted windows on the facade of the Hotel Elkhart will be the backdrop for the choirs mounted in flat bed trucks in front of the hotel. The program will include Christmas carols and selections from Handel's oratorio, *The Messiah*.

Following the program, the carolers will tour the city on the trucks and sing for shut-ins.

For the second year, there will be a lighted creche on the lawn of the municipal building with lifesize figures depicting the Nativity. Store windows also will have Nativity displays.

Sponsors of the program include the Elkhart Ministerial Association, Chamber of Commerce, the city's schools and park department, service clubs, police, and the local newspaper and radio station.

A call to "put Christ back into Christmas" has been issued by the United Church of Canada's department of evangelism and social service.

"The choice before the Canadian people," the statement said, "is either a highly commercialized Christmas with widespread extravagance and ostentatious display and debauchery—or a truly Christian holiday event with worship and music, and thousands of joyous, happy home and business celebrations."

Finally, as we reported last year, there is one small town in the country that did not have to be stimulated by a nationwide campaign to have a Christmas that stresses the Christ Child. The resort town of Milford, Pa., for years has

stressed the Nativity with residents presenting Christian displays that people for many miles around come to see. And overlooking the town, at the top of a steep mountain that rises almost straight up from the Delaware River, a huge electric star shines brightly from dusk to dawn.

## DECIDE YOURSELF DEPARTMENT

★ The Southwestern Episcopalian, in announcing the election of the Rev. William H. Marmion, rector of St. Andrew's, Wilmington, Del., as



MRS. MARMION

bishop of S. W. Virginia, comments as follows about his wife:

"Those who knew her say that Mrs. Marmion is a most attractive young woman and takes an active and efficient part in the work of the Church at large."

Hence the picture so that readers may decide for themselves.

## ORATORIO SOCIETY IN PARISH

★ The Intercession, chapel of Trinity Parish, New York, has formed an Oratorio Society.



# National Council Sets Drive For \$4,150,000 In Spring

★ A goal of \$4,150,000 was set by the National Council for the Church's capital funds campaign, which will culminate in a nationwide pledge on May 9. In adopting the goal at its meeting in Greenwich, Conn., the National Council decided to name the drive "Builders For Christ."

The campaign was ordered by the 1952 General Convention. Two million of the total figure has been designated for buildings on the property of the Church's eleven seminaries; \$1,225,000 for overseas churches; and \$800,000 for construction of churches and schools within the United States, particularly in emergency areas of rapid growth. Of the latter sum \$500,000 is to be allocated to the American Church Institute for Negroes, for the building of Negro schools in the South.

The remaining funds will cover campaign expenditures.

★ Robert D. Jordon resigned at the meeting of the National Council held at Seabury House, Dec. 2-4. He has been director of promotion for ten years and his resignation will not become effective until after the capital fund campaign this coming spring. He will direct the drive for over four million.

Reporting on the need for an expended Church program of thought and action to meet the peril of Communism, the department of Christian social relations presented to the National Council a resolution which the latter body adopted at its meeting:

*Resolved*, That the National Council recognizes in the recent state-

ment of the Presiding Bishop and the House of Bishops further indication of the leadership which this Church is giving and always has given to meet the evil in Communism and all other kinds of totalitarianism, and sees in them a lead which the whole Church needs to take seriously and follow diligently as it seeks to meet the Communist menace with increasing effectiveness; and be it further

*Resolved*, That the National Council approves the recommendation of the department of Christian social relations that the Pastoral Letter be used as the basis of a further program of study and action on the part of Churchmen to meet the peril of Communism and that suitable materials be based upon the Pastoral Letter which may assist Churchmen to meet what the Bishops of the Church so wisely called "the greatest avowed enemy of Christianity," namely Communism.

The resolution stemmed from a study conducted by the department when, at the April meeting of the National Council, it was referred to a resolution from the men's club of the Church of the Advent, Birmingham, Alabama.

Employment of a clergyman on a full-time basis, to give leadership and direction to the Church's program of recruiting men and women for service in the Church, was recommended at the meeting of the National Council by Bishop W. B. Donegan of New York on behalf of the National Council's committee on recruiting.

The recommendation was approved and a budget of \$14,770 was specified to cover the expenses of the executive secretary who will be related to the National Council only through the Presiding Bishop and the

committee on recruiting.

"We recommend that the priest accepting this position be required to spend three to six months in some university to equip himself with the necessary technical training for the position . . ."

## URGE END OF SEGREGATION

★ A resolution calling upon the Virginia General Assembly to repeal state laws that require racial segregation on common carriers and at public assemblies was adopted by the Richmond ministers' association.

Similar action previously had been taken by the Virginia Council of Churches, as well as by some denominational groups. Meanwhile, the Norfolk ministerial association announced that a policy of non-segregation will prevail at its annual preaching mission in January.

Impetus was given the movement toward elimination of segregation by two recent events in this city. One was the presentation of the Passion Play here by the noted acting group from Black Hills, S. D., and the other was the local showing of the movie, "Martin Luther." Under the present Virginia laws, neither could be seen by a mixed audience.

## A LAYMEN'S CLUB THAT WORKS

★ Christ Church, Roanoke, Va., has a laymen's club that really works. The men cook and serve their own meals; sponsor a coffee hour after the service on Sunday morning; are now planning to paint and redecorate the kindergarten and nursery departments of the Church school.



# English Clergyman Reports On South Africa

★ The Rev. Raymond Raynes, superior of the Community of the Resurrection, England, paused in his trip through the United States long enough to preach at a special service at St. Mary the Virgin, hold a press conference, and address San Francisco's School of the Prophets.

Father Raynes, having just come to this country from South Africa, devoted most of his time to discussing the distressing situation in that part of the world. According to him, the Anglican Church is very actively opposing the South African government's policy of apartheid—racial discrimination — and is already feeling the effects of this opposition.

When asked at a press conference if the Church's teaching of equality had led to any action by the Malan government, Fr. Raynes said that as a result the government has transferred control of the mission schools from the ministry of education to the ministry of native affairs. This move allows the minister of native affairs to close any school of which he disapproves, and he has said he will close any that teaches native children that they are the equal of Europeans.

Raynes called this a "serious threat" inasmuch as only one-third of the children between 8 and 14 years old ever have an opportunity to go to school, and 65 percent of the schools are maintained by the Church of England. Closing schools would further reduce the already inadequate level of education and complicate the

shortage of nurses and other trained natives—in a country where native health is already appalling. Raynes stated flatly, "The whole policy is sort of insane."

In his opinion the situation has so degenerated in South Africa that there is bound to be violence soon and the non-Europeans will resort to a general strike. Raynes adds, "If this strike succeeds it will produce absolute chaos, with the government trying to shoot the workers back to work." As for the Malan government's claim that the entire matter is simply a domestic issue, Raynes called this "absolute nonsense—it's a matter of human rights."

The English clergyman stated while in San Francisco that he does not blame the press for what he calls "a conspiracy of silence." He believes that this results from the dependency of our press upon the South African press association for information, and it in turn, is kept in a tight hold by the present government. Raynes added that he expects difficulty in getting a visa to return to his work in South Africa because, "Everything you say (abroad) is reported back."

He believes England's attitude toward the situation is affected by such matters as the strategic importance of Cape-town (were Suez to be lost) and a debt of 80-million weight pounds of gold owed South Africa.

When asked about the United Nations' attitude he said he was shocked when their own observers (United Nations') produced a report

and the British delegation abstained from voting as to whether the report should be received or not. Raynes' comment on this point was, "I think this action was disgraceful."

In a nation of 10½-million natives, 2½-million Europeans, plus a million of mixed races, 4-hundred-thousand Indians, and 150-thousand Chinese, the governing party is "beset by a terrible fear of being swamped by a tide of color," Raynes believes. "Fear leads to persecution," he added.

## PRESENT REASONS FOR MINISTRY

★ At the Advent, Boston, four young men belonging to the parish spoke from the pulpit on the third Sunday in Advent on "Why I want to be a priest": Edward Dell, currently studying at the Episcopal Theological School; William Hale, a senior at the General Theological Seminary; Bruce Herrick on the faculty of Wheelock College, and Alfred Zadig, a recent graduate of Brandeis University and now at the Berkeley Divinity School. Mr. Dell and Mr. Herrick are already graduates in theology of other religious bodies. In recent years nineteen members of the Advent have either been ordained, entered religious orders (two) or are definitely planning to do so, fourteen of them within the last two years.

Seven of these nineteen men were brought up in the Episcopal Church, the other thirteen are converts who came into the Episcopal Church via the Advent at college age or later, their backgrounds being Baptist, Congregational, Evangelical United Brethren, Jewish, Methodist, Church of the Nazarene, Roman Catholic and Swedenborgian.



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# EDITORIALS

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## The Strange Season

**B**Y MID-ADVENT we may have reached such a state of concern for the Christmas cards yet to be sent, and the gifts yet to be bought, that we fail to realize that the Church has been issuing a terrible warning. There is judgment in store for each one. The Jesus who is coming at Christmas as a sweet baby grows up into the Christ of Crisis. He shall come as judge. And he shall judge individuals (all hearts are open); and churches (I know thy works); and nations (From whence come wars and fighting among you?)

Here is the Christ who (in the Advent Gospels) cleanses the temple, warns that we must discern the signs of the times, upholds the Baptist's preaching of the imminent Day of Wrath, establishes the Lord's kingdom in the wilderness of this world. It is a strange prelude to Christmas.

"Adventus," the Latin word meaning "coming", gives us the season's name. The reference to two comings is obvious—the coming in the Incarnation, and the coming of the end of the world.

But there are other "comings" to which Advent refers—the coming to the Holy City, Jerusalem, with the immediate judgment and doom foretold, and the clean-up of a rotten religious system, is one.

The other, to which we make reference now because it involves us all, is his coming "now in the time of this mortal life." The time is now. The place is where you live. The people under judgment are all who breathe the air of this God-created, Christ-redeemed, much-erring earth.

Can we escape our responsibility before the judgment of the Holy One? Can a bomb shelter or a lead mine; a nominal religion; a grudging charity — can anything or any thought separate us from the awful judgment of Christ as he comes to us in our civilization daily?

It is a strange season because we are brought face to face with the facts stemming from our glad acceptance of the Christ as redeemer.

Christ is not to be controlled and limited in his operation—save at the risk of our being shut forever into the cold darkness of living death. The Stranger of 1953 years ago seems even more strange today as only lip service is given to God in so many areas of living — even as under the old covenant. Can we expect a better future for our sick society (also refusing to recognize the coming of the Christ) than was afforded old Israel?

Well does the Church silence "Gloria in Excelsis" on the Advent Sundays and emphasize "Lord, have mercy . . ." Men of good will resolved to fashion peace on earth, wedded to truth in private and public speech and dealings, given to concern for the Stranger as they find him in the needy at hand or afar off — only such can stand before the Judge, uncondemned.

Advent suggests no merry getting ready for a bang-up Christmas of wine and song, but a self-conscious reckoning of our stewardship as his sons and daughters who comes to judge the living.

We will make a pretty poor angelic choir this Christmas unless we accept the judgment of Advent for our souls and our society—and with the help of Christ do some redeeming.

## Honor Roll

**N**OMINATIONS are in order for the Witness 1953 Honor Roll. The list is limited to Episcopalians, and in former years has contained the names of people in high places and also some in obscure places who have faithfully witnessed for Christ and his Church, either through some outstanding service in 1953 or for persistent service through the years.

Readers are asked to state briefly why their nominee should be on the Honor Roll. All received at our office in Tunkhannock, Pa., this month are then discussed at the meeting of editors which is held regularly in New York. Those unanimously approved by the editors will then be published in one of our January issues.

Please make your nominations—one, or several if you wish.



# The Church and World Problems

By Anson Phelps Stokes, Jr.

*Rector of St. Bartholomew's, New York*

IN ADDITION to our own personal problems, most of us are worried about the world in general as to whether there is any hope for peace and stability. This characteristic anxiety of our age makes more difficult our own personal worries and the Church must speak to us as we face this wider problem, as well as help us face our personal needs. Let me suggest four ways in which the Church can help by giving us a Christian point of view.

The Church is concerned about world problems but is not panicky. Our religion did not grow purely in response to men's private anxieties. It grew out of the history of the people of Israel and their national experience. When the nation faced disaster and enemies attacked, the prophets of Israel saw a message from God. When prosperity was restored, they warned that it was God's act and not to be accepted lightly; and in times of demoralization, they saw the need of a return to him. When Christ came he spoke not merely of the personal relation of men to God but he preached about the Kingdom of Heaven, and he sent his followers into all the world. The Christian Church, therefore, is concerned about world problems because God is concerned about them.

Yet the Church is not panicky. The fear that is so apparent around us is not the motivation which makes for the most effective action, and the Church seeks a creative attitude toward crisis, facing it, analyzing it, and seeing in it the possibility of God's triumph, for history is not at the mercy of fate but is under the hand of God. Though we are concerned, we are not panicky because God is concerned.

## Moral Terms

THE Church analyzes the problem of our world in moral terms, and yet it does not over-simplify it. The first step in medicine is to face the cause of the disease. Recently the polio virus has been photographed; and when one knows the cause of the disease, one is better prepared to face it. So, too, the Church looks upon the world's problems, sees the cause as something far more fundamental and basic than Communism or economic problems or changes in population or in racial attitudes. The basic cause is moral; it is man's sin. We

are inclined to think of evil in terms of ignorance, suffering, and ugliness, and rightly we contend with it in those areas. But we have not really faced it until we face it in terms of sin—man's disobedience to God; and if we face it there, we have hope—for the Christian gospel is the good news of how God can deal with sin.

The Church, however, when it is true to its Christian heritage, does not over-simplify the problem. It does not, for instance, say that there would be no suffering if everyone in the world lived a moral life. That would be Utopianism rather than Christianity. It knows the difficulty of changing men's hearts, but it knows that if men's hearts are changed, there can be more justice and meaning in the world. But it does not claim that all suffering will vanish. Neither does the Church say that good alone is enough. In addition to morality, we need good economics, good statesmanship, good education, good engineering. Basically the Church must inspire men to obey God, but then it must call upon them to bring the best of their skills to face the world's problems.

## Fight Cynicism

A CASE in point is the current cynicism in some quarters about all attempts at international co-operation. This attitude the Church must fight. We may have no warrant to uphold any particular scheme as being the only Christian way of dealing with international problems, but we must uphold the Christian conviction that men are "members one of another." Because family life sometimes breaks down, we do not decry family life; and because particular attempts at international co-operation may not succeed, we must not yield to the illusion that we can live alone.

The Church looks at problems from a universal point of view, yet starts with particulars. Human friendship is rarely based on the attempt of two people to know and like one another. Usually true friendship develops only when both find each other in common allegiance to something more than themselves—an athletic team or a job in which they co-operate. The same is true with marriage and all human relationships. St. Paul saw this



clearly when Christianity faced the cleavage between those of Greek and those of Jewish background. He saw that there was no hope if Jews said that all Greeks must first become Jews if they would be Christians. Rather Jew and Greek must be crucified that a "new man" might develop with a higher loyalty than either Jew or Greek alone had ever had. We can never really have understanding between nations if each nation insists on its own point of view; for "right" will mean one thing to an American and another to a Japanese, a German, or a Russian. We must find a source of right higher than any particular tradition.

Though we must look for a universal point of view, we must always start where men are. If Americans are to look at things from a universal point of view, they must start with their own American loyalties and the truths which our particular history has given us, moving from the particular to the more universal, rather than giving up at first that which we have cherished. Thank God that in the international life of Christendom, there is the growing of a point of view wiser than that of any one nation and more permanent than that of any one age.

## The Fellowship

**F**INALLY, the Church offers us an opportunity right here to face the problems of the world. We do not become Christians one by one in solitude. We are brought immediately into the fellowship of a Church that is bigger than any of us. We are part of a diocese, we are part of a national Church, and this summer, when leaders of the Anglican Church around the world meet in Minneapolis, we shall see that we are part of a family of Christians. Beyond that we are part of a world Christian movement which will be apparent this August at the second General Assembly of the World Council of Churches in Evanston. Here representatives of some one hundred and sixty Churches from all over the world, including, we hope, some from behind the Iron Curtain, will study together, out of their different traditions, the basic theme: "Christ—The Hope of the World." As we share in the wider aspects of our Christian life, we see that in the age-old and world-wide Christian Church, Christ speaks to the events of our world today, giving men hope.

## It Ain't Necessarily So

By Charles Granville Hamilton

*Rector at Corinth, Mississippi*

**T**HE preservation of our patriotic institutions and the safety of our own way of life against outside influences and internal subversion has been the main interest of stalwart citizens from the beginning of time. We tend sometimes, as a result of the modern propaganda of religious and political groups who do not hold allegiance to the almighty dollar, to be misled into thinking that the preservation of hundred per cent loyalty does not depend on a few devoted patriots. It is not always realized that the great patriots of the past who stood for conformity, unthinking acquiescence, and blind faith in the status quo have an apostolic succession of their own, of men who gave their last full measure of emotion that patrioteering should not perish from the earth.

Earliest of these professional patriots was McSatan, who managed to overthrow the in-

siduous welfare state in the Garden of Eden by implanting in the minds of the citizenry a doubt of a Higher Power who seemed to allow unlimited democracy, which was practically anarchy. The results of the years of labor of McSatan have been evident in human history ever since, and all patrioteers naturally reverence this first leader to use the smear technique with success.

One of McSatan's first followers was McCain, an original leader who viewed with alarm any departure from the norm of living, and who was especially scornful of do-gooders and keepers of their brother. Although he had to reduce the population by twenty-five per cent in his purge of nonconforming elements, it is to him that we are indebted for the basic viewpoint of all his successors that to be responsible for your brother is to be Communistic.



Almost forgotten is McFlood, who spent his life opposing the propaganda of a subversive character named Noah who went around saying that the whole economic and political system was to be destroyed. McFlood was about to succeed in his campaign to liquidate Noah when an unfortunate flood arose and liquidated McFlood and his followers.

After this temporary subversive flood subsided, McBabel led in building an investigation tower which could even investigate heaven and find out what was subversive in that place of alien ideas. There was McSodom, who justly condemned an immigrant named Lot, from some eastern land, who tried to be a judge and to suggest that the practices of the men of Sodom were not always of the highest order. McSodom is said to have been salted away for future references. McLaban, another member of this noble order, is famous for his treasure of conservative thought expressed in a dispute with unruly labor: "It is not so done in our place." This has been a slogan with which to rally the patrioteers from that generation to this.

McPharaoh tried to preserve the time honored customs of his ancestors against a radical named Moses with his leftish labor group, but the laborers escaped, doubtless due to treason in the Egyptian state department. McKorah tried to lead a crusade to deliver Israel from the Red Sea, but an unfortunate flash of lightning ended his noble career. McDelilah, one of the great women leaders of this cause, saw that it was necessary to use subversive methods to catch subversives, and the country escaped disaster by a close shave.

The McPhilistines tried to preserve the traditional worship of the Baal of prosperity, the Moloch of child labor, and the Ashtoreth of stenographer-chasing from the destructive commandments of so-called prophets of Israel. McDoeg, who killed the priests, who were guilty of aiding the democratic party led by a fellow named David, and composed of the discontented, debtors, and distressed—clearly a case of Democratic danger—and McShimei, who cursed David for his democratic misdeeds, need not be forgotten. Even McJoab, who quietly did away with the leaders of the opposition, has been misunderstood.

McRehoboam, who got tough with the great northern nation as well as the socialistic labor leaders, lost an election but kept his great

program. McZedekiah, who exposed the pacifism of Micah which was injuring the morale of the armed forces, deserves to be remembered. McJezebel, who carried the torch by exposing the Red Network which Elijah had built up, showed her understanding of the proper technique when she took the vineyard and the life of Naboth because of his atheism and un-Ahabism. McSanballat tried to prevent building a city which would be queer in an idolatrous region, and was able to postpone it, while McHaman almost succeeded in eliminating the troublesome people who would not conform nor sign loyalty oaths.

McBlad, who exposed the humanitarian foolishness of Job, McRabshakeh, who made clear in plain terms to the people of Jerusalem the evil being done their land by the subversive anti-idolatry campaign of Hezekiah, and McPashur, who put Jeremiah in jail for his weakening the spirit of the people in wartime by treasonable activities, are others of this heroic ilk.

The McPersians exposed Justice Daniel, who refused to limit his prayers to the greatest constitution the world had seen, and also made it hot for the three misled students whose professors had prejudiced them against golden images as they carried on a noble campaign against treason in high places. McAmaziah, who discovered the propaganda against free enterprise being agitated by a certain Amos, was another of these fathers of contemporary smearing. McAmaziah even told Amos that if he didn't like it there he could go back where he came from.

## In Later Times

**M**cJUDAS has been unjustly condemned by some historians because he was rightly rewarded with a large bank loan because of his efforts to save the state from disturbance by a well meaning man of good will who taught such impractical ideas as brotherhood and love of foreigners. McAnanias and McSapphira conducted the first open crusade against Communists, but they unfortunately died while exposing the Communists of their day. McElymas tried to stop the insidious poison of interracialism from tearing up domestic tranquillity. McDemetrius was able to convince the national association of silver manufacturers as well as the Ephesian chamber of commerce of the spiritual sabotage led by a certain Paul

of Tarsus, who was alleged to associate with people of all races and nationalities. McTer-tullus pleaded before an unprejudiced court the case against these disturbers called Christians who were infiltrating the government as well as probably spying for outside powers.

Greece had its share of these noble sons of patriotism like McAnytus who managed to convict Socrates, a red professor who had corrupted the youth of his generation through his undermining classes. McAlcibiades, who had to betray Sparta and Persia in turn in order to be loyal to himself, his party, and his pocketbook, was one of the great heroes of patrioteers and his smearing technique is the envy of many moderns. Although he started out as a democrat under Socrates, he quickly repudiated any such subversion, and his investigation of religious mysteries disclosed many parlor pinks. McCatiline exposed the evils wrought by twenty years of softness toward Reds, and he was smart enough to get Communist aid for his program against Communism. McJulian later tried to stop a rising cult which proclaimed that all men were equal—a basic theme of all subversives.

In English history there have been such noble characters as McFawkes, who tried to blow up the whole parliament because it was infested with red termites; McGordon who raised riots to stop prevent Catholics being made first class citizens; and all their ilk who mobbed Wesley for preaching that even rulers are apt to do wrong. Benedict McArnold, whose name is sometimes shortened by those whose history need be rewritten, and who are doubtless pink professors, was willing to take the money of dangerous revolutionists in order to try to turn West Point away from the New Dealers. Aaron McBurr tried to rescue the west from the democratic diseases of Jefferson.

In more recent years, McMussolini ended the threats of popular rule in his land and was rapidly making his nation into a major power when some unfortunate incidents occurred. The late Joe McStalin, who had begun his career by getting money from banks in unorthodox ways, and who rose to power by smearing those he could not liquidate, was an expert in using former radicals to prove his points of subversion, and his eloquence was so convincing that most of the Agitators he discovered confessed their own crimes.

Adolph McHitler, who rescued his land from

years of socialism and peace and gave it a government unparalleled in modern times, was helped to power by industrial barons who saw that he could keep labor in its place, by the press which wanted someone who could do away with freedom and by generals who could see war and glory just around the corner.

If it had not been for pinks from one continent and reds from another, the world would now be ruled for its own good by this dictator. Although he has now gone to his reward, it is never too late to mend; there are other McHitlers available and at more reasonable rates.

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

EVERY parson knows that sometimes a sermon comes easily but more often it comes hard. The hard ones are often the best. Hard thinking makes for easy listening and slipshod thinking makes slipshod congregations. The great enemy of good preaching, for most of us parsons, is preaching every week. It means that a man "has to get a sermon up" and that is what gets him down. He is bound to grow stale and the congregation weary.

If a preacher really 'gets' a sermon why should he not repeat it several times? The ideas will be all the better for being restated and the exposition all the better for having been worked over. Nearly always one begins with big words and as he thinks and thinks he slips into little ones. The difficult ideas become clear and then people can grasp them.

May there be no grudging murmur of "Surely we've heard that before. The parson must be dipping into the barrel." If Beethoven could improvise endless variations on a theme surely a good preacher could improvise on his theme. Take it up; turn it about; look at it this way and that. It is only by so doing that one can learn to present it.

And finally, let the people talk about it, among themselves and to the preacher. How glad he will be not to hear the trite "Fine sermon" but instead, "Now about that point you raised this morning. We think . . ."

Sic itur ad astra.



# Better Than A Bargain

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

WE ARE a people who tend to judge things by their beginnings rather than by their ends. This fallacy is frequently exposed in our dotage on ancestry rather than accomplishment. From the infant Jesus, stableborn and peasant-raised, to the "King of Kings and Lord of Lords" is a long distance for any mind to travel. Even though the birth stories hint at the glorious sequel, we need the help of the Advent message to prepare us for the full realization of the importance of Christmas. We need therefore to view Christ's infancy from the summit of his greatness.

The Epistle to the Hebrews indicates how far we must travel before we look back. To a congregation of Hebrew Christians the writer presents the argument from history. The new relationship to God through Christ is better than the old "bargain." Moses and his frightened people, standing before the flaming Mt. Sinai, had supposed they were submitting to a God-directed contract of servitude. In exchange for obedience to the law, God would let them dwell in peace in the land of promise. In contrast to Sinai, with its warning and terror, stands the Mount Zion, a symbol of the spiritual union between God and man through Christ, based on love and grace and the promise of eternal life. This is what began on Christmas. It is the "Good tidings of great joy."

How many there are who treat Christianity as if the old covenant, made in ignorance and fear still prevailed. To them religion is still a matter of laws—of man, trying to win divine favor by fulfilling a contract. They insist therefore on proclaiming their own "goodness." They like to think of their virtue as superior to that of some of the weaker churchmen they know. Under such a "bargain" illness still appears to be punishment and death, God's fearful nullification of their hopes and dreams.

Advent is the time to cast off these "works of darkness" and put on the "armour of light." Christianity is not a bargain. It is a blessing. Its benefits exceed even our fondest hopes. The Church is the fellowship of those who meet to give the thanks of dedicated lives, and to receive the further privilege of God's free gifts

of love and grace. This is the reason we celebrate Christmas—because "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

## Testify Or Torment

By Corwin C. Roach

*Dean of Bexley Hall*

THERE are two Hebrew words which are pronounced and spelled alike but which have quite different meanings, "testify" or "afflict." In Ruth 1:21 the earlier versions had taken the first possibility but the R.S.V. following such ancient translations as the Greek, Latin and Syriac has chosen the second alternative. Naomi, the mother-in-law of Ruth, returning to her native Bethlehem, bereft of her husband and two sons, laments her fate. The Lord has testified against me or he has afflicted me.

In the choice between the two renderings, we have two different interpretations of man's approach to the problem of evil and suffering. Hebrew idiom as the exegesis in the Interpreter's Bible points out, as well as our Christian faith, is on the side of the older translation. God does not willingly afflict or grieve the children of men. Our troubles and difficulties are usually the result of our own folly and sin. They are a witness and testimony to our own wrongdoing.

Sometimes, of course, disaster comes and seemingly through no fault of our own. That is the theme of the Book of Job, the greatest treatment of this problem in the Bible or anywhere in literature. Perhaps Naomi was putting herself along side Job. The Almighty had brought calamity upon her, granted, but in that act was God merely tormenting or was he testifying?

Naomi's plight was an opportunity for Ruth to manifest the love and sympathy she had for her mother-in-law. In reality God was testifying through Naomi rather than against her but it was not until the end of the story that she realized that fact.

This was Jesus' answer to those who raised the question about the man born blind. "It was not that this man sinned, or his parents, but that the works of God might be made

manifest in him." Human suffering is not a God-sent affliction but a God-sent opportunity that sufferer and sympathizer both may witness to the love and power of God.

When we feel that God is afflicting us, he is rather testifying against us. But at the same time through the help and strength which he alone supplies, we can allow him to testify through us.

## Varied Personality

By William P. Barnds

*Rector of St. James, South Bend*

SOME personalities are much more interesting than others, because some people have wider and more varied interests than do others. They touch life at more points. They are more interesting because they are more interested.

Now in some such way our beloved Episcopal Church has a most interesting personality, if we can use such a term in reference to the Church. Have you ever reflected upon how very vital our Church is? Some religious bodies have limited, well-defined characteristics. Their religious expression is about the same most of the time. In contrast to this our Church expresses itself in varied ways. We are not limited to just a few. A Church must have much vitality in order to express itself at times in rich, ornate, and colorful ceremonial, and also at other times in simple, unadorned dignity. Both have their place, and complement each other. This blessed variety bears witness to how interesting the Church is. It is an index to its wealth of history, experience, and insight into the spiritual needs of people.

As Episcopalians we should be humbly proud to be members of a Church so much alive and interesting and interested that it can thus in varied ways show the greatness of its many-sided personality.

## Barren

By Philip H. Stinmetz

*Rector of the Ashfield Parishes*

YOU would think that Babylon or Egypt with wealth, fertile soil and inexhaustible rivers would be more likely to produce permanent greatness than the rugged, barren land

of Palestine. But Abraham lived in both and left them to settle in Palestine. And it was there, in the face of the fact that his wife had no children and that his nephew, Lot, had the better lands that his faith was vindicated and he became the father of a people whose greatness remains to this day.

Often God brings great things to pass when a man or woman is willing to hold fast and continue in his ways no matter what the apparent defeats. We think, of course, of what has been wrought by the crucifixion of Christ, but also of the wonders which came about because Columbus sailed "on and on"; of the freedom which is ours because George Washington kept going at Valley Forge; of the industries which have come because Henry Ford, Thomas Edison and Harvey Firestone persisted through ridicule and failure; of the channels for unselfish service which Florence Nightingale and Clara Barton dug.

If you are facing a barren stretch in life, if someone has died or you seem to be getting nowhere or it looks as if people no longer cared for you, or some great tragedy has come to you, remember that such barrenness is the very ground out of which God can bring his greatest gifts. Continue in faith and give him the chance.

## Gift Subscriptions

IT WILL be the greatest help to the Witness if readers will use the Christmas Gift form to be found on page fourteen. Circulation is an ever-present problem with us, as it is with all religious journals. Unlike secular journals, money is not available for extensive circulation campaigns. Also the Witness, faced with the same increases in costs that have confronted all journals, has not increased its subscription price, nor do we intend to do so.

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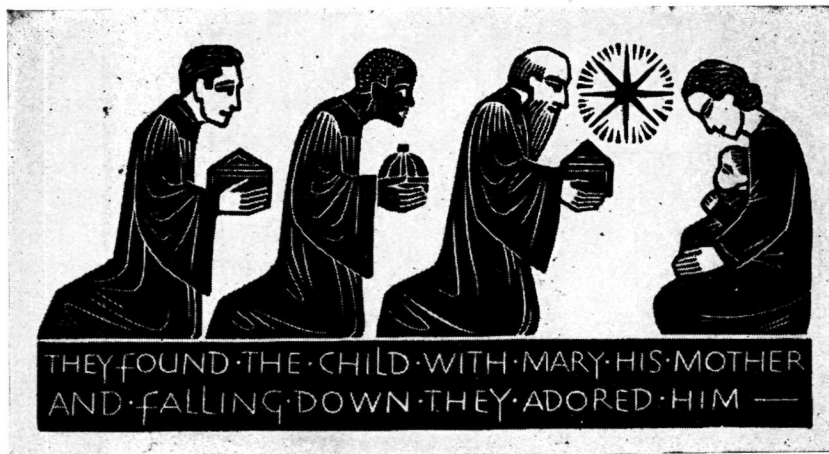
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PENNSYLVANIA

## DOM AUGUSTINE VISITS KEMPER HALL

★ A teaching mission was held at Kemper Hall, Kenosha, Wis., conducted by Dom Augustine Morris, O.S.B., Abbot of Nashdom, England. Dom Augustine, who is the only mitred Abbot in the Anglican Communion, is in this country to carry out a visitation of St. Gregory's Priory in Three Rivers, Mich., which is a daughter house of Nashdom Abbey, the headquarters of the Anglican Benedictine Order.

The Abbot spent a whole week in Kenosha and in addition to the mission schedule conducted a day of retreat for the Sisters of St. Mary.

One of the week's highlights was the presentation of the liturgical demonstration devised by the late Dom Gregory

Dix and first enacted in London, England, at the Anglo-Catholic Congress of 1948, and two years later at St. George's Church, New York. The demonstration depicts a celebration of the primitive liturgy circa 200 A.D. Its presentation took place in the gymnasium of the school and the various parts were taken by the senior class of Kemper Hall with the chaplain as the celebrating bishop, and the Abbot of Nashdom as narrator.

A most reverent attitude was noticeable throughout the demonstration not only on the part of the "characters" but also on that of the spectators. Indeed the experience of the whole week emphasized spiritual blessings and advantages which are available as a matter of course only to those educated in a Church School.

## VIGOROUS MISSION GETS HELP

★ All Saints, Norton, Va., has been selected to receive the bishop's plan offering of the diocese of S. W. Virginia. The committee making the award stated that "any parish or mission which shows a growth in four years of 90% in communicant strength and of 95% in giving deserves to be helped."

The mission, in charge of the Rev. R. L. Thomas, is in a town of about 6,000 in the coal mining area of the state. The church was bought by the Rev. Edward W. Hughes who laid the bricks of the present building with his own hands. The congregation is now determined to enlarge and beautify the church, with the diocese pledged to help.

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## CATHOLIC PASTOR OFFERS HALL

★ The Indiana chapter of the American Civil Liberties Union held a public meeting in the social center of St. Mary's Catholic church after it had been denied the use of two other Indianapolis meeting places. The St. Mary's center was offered to the ACLU chapter by a pastor of the church, the Rev. Victor L. Goossens.

Opposed by the American Legion, the chapter was refused use of the state-owned War Memorial Building on charges it was a Communist-front organization.

The Knights of Columbus would not let the group use their facilities, according to Grand Knight Donald Laten-

dresse, because "we just noted the American Legion had taken a stand opposing the meeting and we didn't want to get into a controversial issue."

Speaking for the State Legion, Commander Roy M. Amos said, "We are not trying to suppress any group's right of free speech or assembly. We just want to inform the people of Indiana on the ACLU's background."

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a stinging retort to the Legion for attempting to keep the ACLU from meeting in Indiana.

## YOUNGEST IN PITTSBURGH

★ Catherine Hebley, now but fifteen, is completing her third year as organist at St. Mary's Church, Pittsburgh. It is a record in that diocese and maybe in the country. Does any parish have a younger organist?

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# THE NEW BOOKS

*A Free Society: An Evaluation of Contemporary Democracy.* By Mark M. Heald. Philosophical Library. \$4.75.

Professor Heald (of Rutgers) has written a *magnum opus* on the concept of democracy as most fundamentally a whole social ideology or operating faith, and not merely a structure of government. It is an unusually comprehensive study, historical and analytical; yet most interestingly written and a regular treasure-house of quotations and succinct statements in support of a person-centered democracy. There is nothing Pollyanna about it, for the weaknesses and internal strains are fully recognized, as well as the stresses from external, rival ideologies. Neither is it special pleading alone. For example, Heald declares (p. 121) that Christianity has had as much influence in shaping democracy as most other influences put together, yet he points out later that this does not mean democracy depends upon a Christian culture since the pro-democratic factors in Christianity are universally held by civilized man. Its a debatable point but it shows he is not stacking the cards.

The book is not a technical "professor's" book, although it has thoroughly useful index, excellent notes, and a complete bibliography. It's chief value, perhaps, lies in its enlightening explanation of why democracy (so variously conceived) is at bottom not a system or particular structure of society, but a set of values, a whole doctrine of man and society.

—J. F. Fletcher

*Our Heavenly Father.* Pupil's Story Book—\$1.50; Teacher's Guide—\$2.00. Episcopal Church Fellowship Series: Morehouse.

This new material has made an attractive beginning. The book is well organized, attractive in format and beautifully illustrated. This book must be read to children. Some of it is in advance of kindergarten age but can be adapted by skillful teacher. Material is presented through child's medium of learning and is well chosen. Adapted to child's own experiences.

The five messages on worship, baptism, God's care, thanksgiving and obedience are all within the scope of kindergarten age and will be recognized as familiar incidents of their childhood. The emphasis on the Christian year seems to be a bit superfluous and in advance of the child's interests. However, it does point up the important days of our religious year and if properly presented can be used to advantage.

Suggested memory work is too advanced for 4-6 years of age.

In the Teacher's Guide, there is abundance of material and suggestions, but the Bible readings are far in advance of this age and I doubt the wisdom of using them all. This book, however, is an excellent investment for any kindergarten teacher for the organization it suggests.

*Living the Church Year*—Same Series—Pupil's Book \$1.50, Teacher's Guide \$2.00.

Pleasant to see some familiar Christian nurture material on the Christian seasons appear in a revamped and more modern format. Again, attractive presentation of similar material, well chosen stories and well illustrated. Some of the lessons are a bit vague as to what point is being stressed. But there is excellent adaptation of stories to the problems of this age. Psychologically good time to introduce this Church year and developing sense of Christian fellowship. Again, the danger of putting too much emphasis on the idea of the Church year above the content.

The Teacher's Guide is well done with one exception of far too much emphasis put on memory work. There is no particular merit in memorizing the sequence of the books of the Old Testament. This time could be much better employed in discussing content and making stimulating comparisons of both.

—Dorothy Kling,  
Dir. R.E. Grace Church,  
Jamaica, N. Y.

*The Game of Living* by Floyd Van Keuren. Scribner's. \$2.50.

Van Keuren, a clergyman of the Episcopal Church, was director of the social service department of the diocese of New York for fourteen years. He has likened life to a game which requires certain rules just like any other game.

This is a very practical book and should be read by young and old. Its common sense philosophy and honest approach to life make it of real value today.

The chapter on "A realistic and reasonable religion" tells the difference between sound and neurotic religion; "The mysterv and magic of conscience" deals with wholesome religion and mature conscience, while "Conquest of fear" explains how to overcome fear in its destructive and negative form.

The illustrations are taken from real life. The wisdom which these pages set forth should help many people find the peace and happiness which comes from facing life realistically. —Clinton J. Kew



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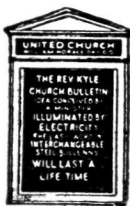
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★ Scott B. Appleby, vestryman of St. Philip's, Tucson, Arizona, and deputy to the last three General Conventions, is the author of a new Forward Movement pamphlet, "Business and Spiritual Living." He is



Every progressive church should use Winters' De Luxe Bulletin Board. Dignified, effective, and economical. Over 7,000 IN USE. Increase attendance, interest and collections. Write today for Illus. Catalog H. E. Winters Specialty Company, Davenport, Iowa.

## A black and white photograph of a folding chair, likely a lawn chair, with a dark seat and backrest and a light-colored frame. The chair is shown from a side profile, facing right. The word "ting" is partially visible at the top left, and "!" and "e" are visible at the bottom left.





# BACKFIRE

CAROL J. DRURY

*L Churchwoman of New York L*

I read with interest your article on "Absentee Communicants" in the Oct. 22 Witness. Perhaps I could help you understand this from a laywoman's point of view.

First I would like to say that the laity have minds, souls and hearts as well as bodies and bank accounts.

You are gripping because people don't come to communion as often as you think they should. That, Mr. Johnson, is their own personal business. You are responsible for but one soul—your own.

If I have a tooth that is bothering me I shop around for a dentist that can save it. I don't always take the advice of the first dentist I go to. Likewise one goes to the church service that gives him or her the most help in living their lives.

When our Lord instituted the Lord's Supper he was celebrating the Passover. How often did the Jewish people celebrate the Passover? Once a year, (did they not) When you expect people to celebrate the Passover once a week you're rather overdoing it, don't you think?

In order to receive Communion one must prepare for it. The first thing to have for a good dinner is a good appetite. And the way to make a good Communion is to prepare for it. I agree with you that the ten commandments should be read—both the large and the small print. Does a busy housewife, always have time for the right preparation? Isn't she wise not to receive instead of receiving unprepared?

You say Our Lord said, "Do this in remembrance of me." You are only quoting in part and so what you say is not the whole truth. Our Lord said: "Do this—as oft as you shall drink it—in remembrance of me."

I have noticed that people go

where they can get what they want. Merchants recognize this and have a slogan: The customer is always right. So why not give the people what they want. Who is the church run for? It should be for the benefit of the people—then, for goodness sake, let them have a part in it.

Mr. Johnson, you lament the inadequate training given our young people. I have always understood that Christianity is caught and not taught. Our clergy lack high ideals. How can a chain-maker or cocktail sipper lead children in an upward path? One has to know more than a dog in order to teach a dog tricks. And how can our clergy have a spirit of humility—decked up like a circus horse? And for that matter is it right to gage the Christianity of a group by the number of communions they make? Our Lord didn't even go to church when he wanted to pray but went somewhere alone. Abraham Lincoln was one of the finest Christians in this country and he was never formally joined to any church.

And wouldn't it be nice if the clergymen dressed like human beings instead—can I say this and not seem rude—like the sacred monkeys of India.

DONALD MacLEOD

*Prof. at Princeton Seminary*

Recently a friend gave me to read a copy of The Witness (Nov. 19) in which appeared an article by Frederick Allen, entitled "How To Preach a Sermon." I would like to have reprints of this article for my classes in Preaching. Is this possible? If not, I would like to have 100 extra copies of this issue of the magazine.

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FOR CATALOG, ADDRESS, BOX WT

Ed. Note: Reprints have not been made and we are completely out of the Nov. 19 issue. If any readers have copies that they care to send Prof Macleod we are sure they will serve a useful purpose.

A RETIRED PRIEST

My subscription to The Witness has expired and I cannot renew it because of lack of funds. Three years ago I had to retire on a pension for total disability. For about a year I was able to do some supply work, but not this past year. Could you get some friend to renew it for me? I would greatly miss the paper.

ED. NOTE: There are many retired clergy and others who want The Witness but cannot now subscribe. Any readers caring to renew for this priest, or for any others on our list, will kindly use the form on page fourteen. We will indicate the renewal as a gift from you or not, as you direct.

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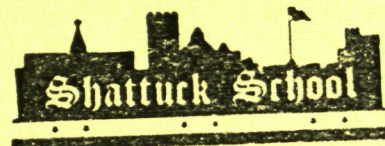
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