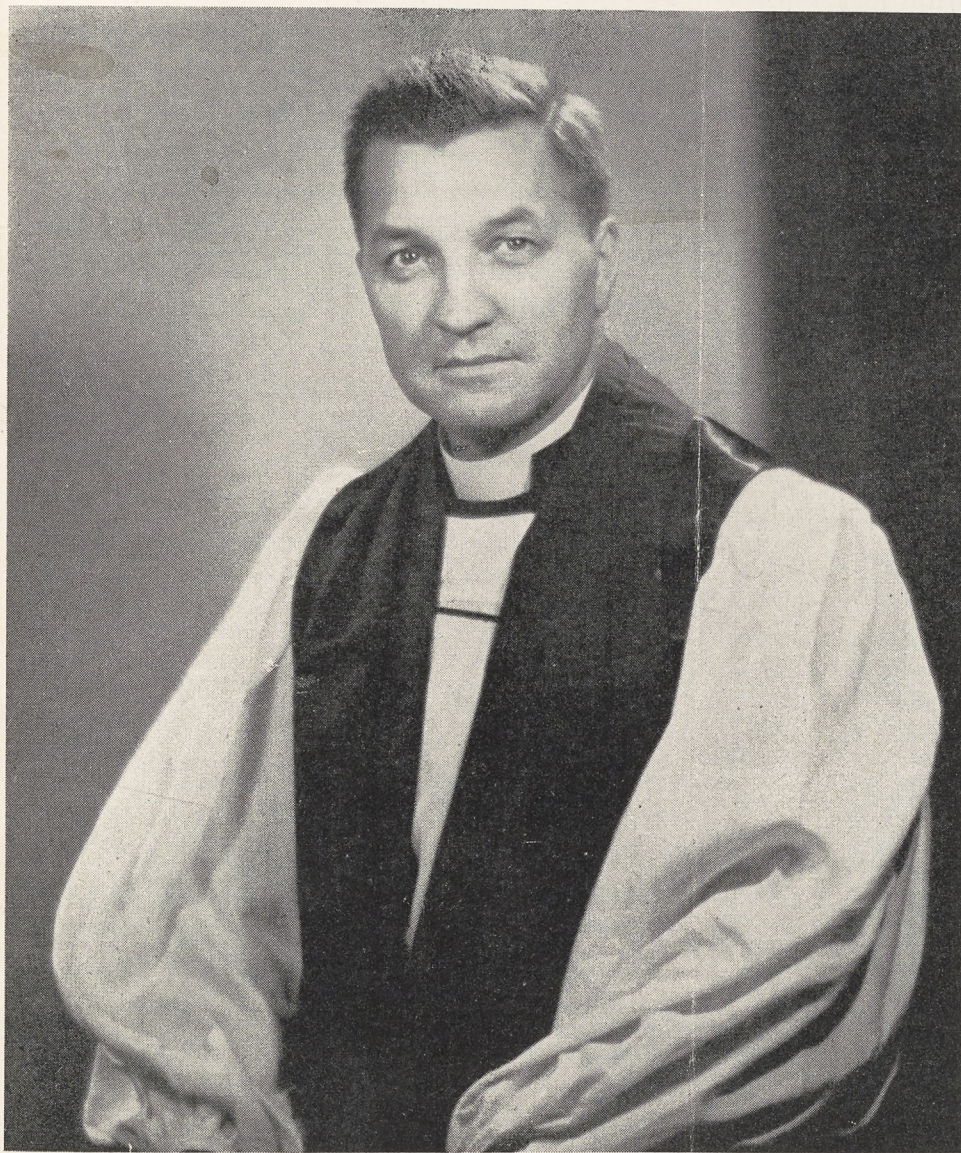


The WITNESS

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DECEMBER 5, 1946



LANE W. BARTON
THE NEW BISHOP
OF EASTERN OREGON

NEGLECTED FACTOR IN EDUCATION

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DEFENSE AGAINST AGGRESSIVE CATHOLIC HIERARCHY

The Roman Catholic hierarchy cannot be effectively challenged by viewing it with alarm and by denouncing aggressive its campaign to get a wider footing in America. One of the most effective ways of defense is to make use of the technical apparatus now available, both to scholars and laymen, for proving that infallible knowledge of Scripture is not enthroned on the Tiber.

Priestly power, according to Rome, strikes directly down through the Bible onto a supposed priestly structure in the Arabian desert, which is declared by Catholic orthodoxy to have been a real, solid, matter of fact, like our Capitol at Washington. That the alleged building is only a figment of the imagination, based upon a tenuous growth of Hebrew legend, is now made clear by a new critical analysis of the "Priestly narrative".

Hebrew legends primarily Ephraimite. The main stock and core of the Hebrew nation was located in central Palestine, and was called "Ephraim" or "The House of Joseph". The legend-building power of Israel resided here in three tribes, MANASSEH, EPHRAIM, BENJAMIN, descended by legend from Jacob's beloved wife Rachel. But these tribes are discredited in every possible way by the Priestly narrative, which was prepared by Judaic writers in the Babylonian exile.

The three Rachel-tribes are placed at the back side of the ecclesiastical structure. But the other tribes, descended by legend from Jacob's hated wife Leah or from slave-women, are placed more honorably

on the other three sides of the building. Thus, the Leah-tribes LEVI and SIMEON, whose ancestors caused the name of Jacob "to be in bad odor among the inhabitants of Canaan", are given positions of more dignity. The Leah-tribe of REUBEN, whose legendary father seduced a concubine of Jacob, is exalted above the Rachel-tribes. The Leah-tribe of JUDAH, whose legendary forefather of that name took a Gentile woman to wife, and who also had children by another Gentile woman whom he supposed to be a prostitute, is placed on the very front of the "Tabernacle", facing the sunrise. And along with Judah is the Leah-tribe of ISSACHAR, descended by legend from an ancestor whom Jacob was "hired" to beget. All the non-Rachel tribes are given higher consideration than the tribes descended from the legendary JOSEPH, who in Potiphar's house, declared "I cannot do this great wickedness, and sin against God".

The Priestly narrative is full of meticulous vindictiveness and animosity, operating subtly in the background against the Josephite, or Ephraimite, elements at the basis of Hebrew history. And it is "infallibly" endorsed by the Roman hierarchy. But the technique is now available by which ecclesiastical aggression can be successfully challenged; and it therefore becomes the duty of Protestant scholars and laymen to publicize the facts in a widespread counter-campaign. The force of the evidence cannot be broken by all the resources of Roman Catholic scholarship!

—Louis Wallis

Advertisement

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Charles P. Taft Slated to Head The Federal Council

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

By W. B. Spofford

Seattle, Wash.:—Mr. Charles P. Taft, Episcopalian of Cincinnati, Ohio, is slated to be the next president of the Federal Council of Churches, according to well informed delegates who are here attending the biennial meeting of the Council. Mr. Taft, who played an important role in the Philadelphia General Convention, is also a member of the provisional committee of the World Council of Churches.

Among the important matters being discussed at the meeting, in session from December 4th through the 6th, are the future role of the Churches in overseas relief and reconstruction; the merger of national interdenominational bodies; race relations and, of course, international affairs. There are many distinguished Churchmen addressing the meeting, with the one most likely to take the center of the stage being Pastor Martin Niemöller of Germany. He arrived in New York on December 2 by plane from London having missed sailing on the Queen Elizabeth because of delay in securing his visa from U. S. government authorities. The duration of his stay in this country has not yet been determined but it is announced that he is to give addresses in about fifty American cities where he will speak under the auspices of the Federal Council. On his recent visit to England, where he was the guest of Bishop Bell of Chichester, he made no speeches at all, presumably forbidden to do so by British authorities. There have been a number of protests against his speaking in the United States, on the grounds that he was, before his imprisonment, closely identified with top-ranking Nazis, but the leaders of the Federal Council have turned a

deaf ear to the protests. He is accompanied by his wife who is to address gatherings in this country under the sponsorship of the United Council of Church Women.

Also addressing the meetings here are V. K. Wellington Koo, Chinese ambassador to the U. S.; John Foster Dulles, American delegate to the UN assembly and the chairman of the Council's commission on a just and durable peace, and Methodist Bishop G. Bromley Oxnam, the outgoing President of the Council.

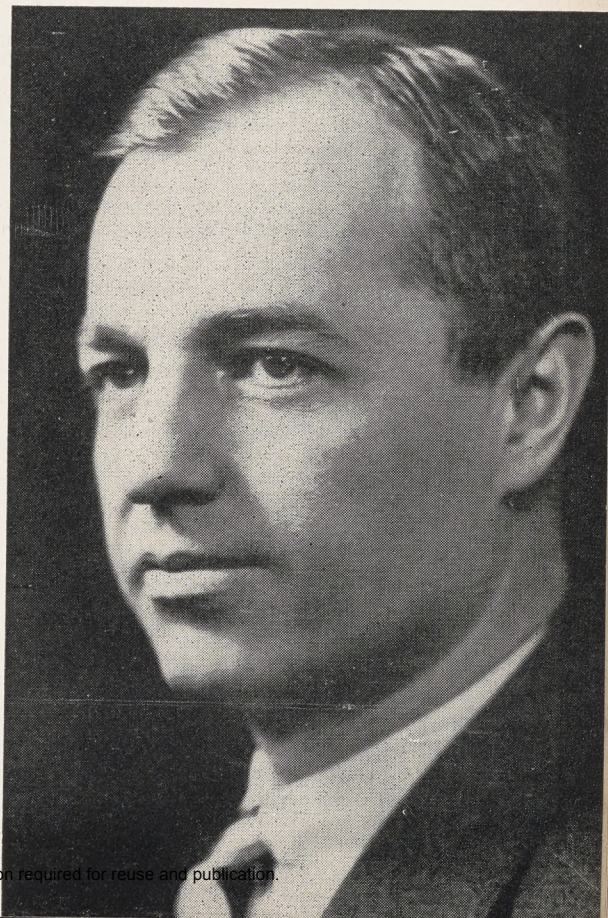
Six applications for membership will be acted upon at the meeting. One of these, the Universalist Church, sought membership in 1944 but was turned down on the ground that the Church did not hold theological beliefs that qualified it for membership. Other applications have been received from the Evangelical Unity of Czech-Moravian Brethren; the Swedenborgian Church; the Church of the East and of the Assyrians; the Liberal Catholic Church and the Old Catholic Church.

Among the more important reports to come before the delegates is the one dealing with progress toward the establishment of a National Council of the Churches of Christ in America, on which the General Convention of the Episcopal Church acted favorably this year. The pro-

posed Council would unite the eight major Protestant interdenominational agencies, including the Federal Council.

Action will also be taken on proposals that the Council call a meeting of Protestant groups to discuss general Church unity. A Council spokesman here declared however that while the Council might convene such a meeting it would have to be held under the auspices of the participating denominations.

The Episcopal Church is officially represented here by a delegation of nineteen, headed by six bishops. The members are Bishop Sterrett of Bethlehem, the chairman; Bishop Sturtevant of Fond du Lac; Bishop Scarlett of Missouri; Bishop Huston of Olympia; Bishop Cross of Spokane; Bishop Dagwell of Oregon. The priests are Dean Sprouse of Kansas City; Harold Holt of Oak Park, Ill.; Ronald Merrix of San Francisco; Lee Owen Stone of Portland; Anthony R. Parshley of



Episcopalian Charles P. Taft is slated to be the next president of the Federal Council of Churches

Bristol, R. I.; Frederick A. Schilling of Olympia, Wash. The laymen are Mr. Clifford Morehouse of New York and Mr. Harper Sibley of Rochester, N. Y. The women delegates are Mrs. Henry Hill Pierce of New York, the treasurer of the Church Publishing Association for whom THE WITNESS is published; Mrs. C. V. Bowman of Portland; Mrs. E. F. Colcock of Seattle; Miss Rebekah Hibbard of Pasadena and Mrs. Harper Sibley of Rochester, who is also the president of the United Council of Church Women.

CONGRESSMAN SPEAKS AT CATHEDRAL

Washington:—Racial discrimination must be struck down, declared Congressman Charles M. LaFollette, Episcopalian from Indiana, speaking from the pulpit of Washington Cathedral. He said there could be no such thing as brotherhood in which "white Anglo-Saxon gentile Protestants are ranked as first sons of God, Jews appearing somewhere further down the list, and even lower, peoples whose skins are black. Men merely profess their good intentions, then do nothing. It is easy and self-satisfying to pass a good resolution, then go home and forget about it."

IT MAY ARRIVE LATE

Chicago:—The mailing department of THE WITNESS is doing its best to get your copy to you at the usual time. However because of the coal crisis a number of trains formerly used have been discontinued so that your copy may be a bit late in arriving. May we take this occasion also to request that all address changes be sent to us personally. A postal card is sufficient. Be sure to give both the old and new address and allow us three weeks to make the change. Notices may be sent either to 6140 Cottage Grove Avenue, Chicago 37, or to 135 Liberty Street, New York 6.

ORTHODOX CHURCHMEN IN JERUSALEM

Jerusalem (wireless to RNS):—The arrival here of Metropolitan Gregorii of Leningrad has stimulated rumors that the Moscow Patriarchate has opened negotiations with British authorities for transfer of church property now in the hands of Russian Orthodox dissidents. Metropolitan Gregorii is the first high-ranking Russian churchman to visit

Jerusalem since the tour of Moscow Patriarch Alexei in 1945. Russian Orthodox property in the Holy Land, valued at about \$4,000,000, was controlled by the Czarist government prior to the Revolution of 1917, but subsequently remained in possession of local Orthodox leaders, who have consistently refused to recognize the jurisdiction of the Moscow Patriarchate outside Russia.

IRISH CATHOLICS PROTEST

Dublin (wireless to RNS):—An uproar in which three persons were arrested and several others were injured marked a meeting of the Irish-Soviet Friendship Society in the Mansion House here at which Dean Hewlett Johnson of Canterbury was the featured speaker. Dean Johnson was met with a barrage of interrup-



Bishop Avery Mason was recently inducted as diocesan of Dallas at a service at St. Matthew's Cathedral

tions during his address and the furor continued for more than half an hour as firecrackers were exploded and swastika flags were thrown from the balconies. Those interrupting Johnson shouted that they protested the talk "as Catholics and Irishmen." They were ejected by stewards. A detachment of police arrived to restore order and made three arrests. Several people were injured and required hospital treatment.

Dean Johnson, whose speech was entitled "What I Saw in Russia," asserted that there was "not one iota of government interference" with the religious activities of Churches in Russia. He said that family life in Russia today "was more respected

and valued" than in any other country. He declared that Russia was anxious for peace, and in a reference to the atomic bomb he told his audience that "it's no good banking on something that may not be a unique possession for very long."

LANE W. BARTON A BISHOP

Norwalk, O.:—Lane W. Barton, rector of Grace Church, Orange, N. J. and an editor of THE WITNESS was consecrated Bishop of Eastern Oregon at St. Paul's here on November 26. The Presiding Bishop was the consecrator, with Bishop Keeler of Minnesota and Bishop Hobson of Southern Ohio the co-consecrators. The new bishop is a native of Ohio and the church was jammed with his many friends from all parts of the country. The sermon was preached by Bishop Angus Dean of Washington, while the presentors were Bishop Beverly D. Tucker of Ohio and Bishop Washburn of New-ark.

Bishop and Mrs. Barton left here for Pendleton, Oregon, following the service. They are to remain there for several weeks, returning to Orange for Christmas services. They will then leave about the middle of January to take up permanent residence at Pendleton.



For Christ and His Church

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Church Representatives Meet United Nations Leaders

Many Churchmen Get Very Different Slant On United Nations by Attending Sessions

By W. B. Spofford Jr.

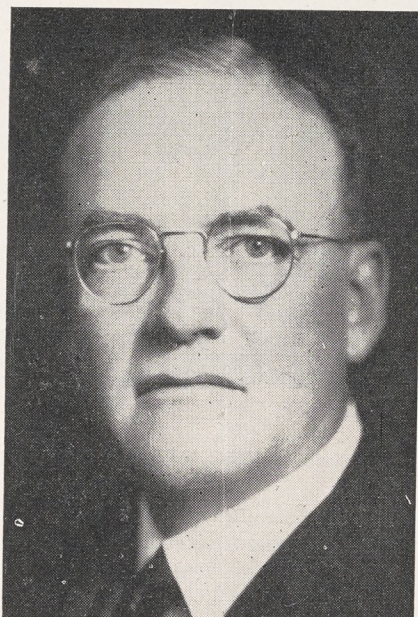
New York:—"The citizens of the world must not become so impatient with the apparent poverty of results in the United Nations that they come to the conclusion that nothing can be done towards establishing world peace," said Mr. Andrew Cordier, executive assistant to Secretary General Trygve Lie, in his address to the first interdenominational institute on the United Nations held at Lake Success and New York on November 25 and 26. The institute, attended by fifty representatives of state and local councils of churches, denominational social relations departments, unofficial social action groups and religious periodicals, was sponsored by the Federal Council of Churches and the United Council of Church Women and featured attendance at meetings of the UN General Assembly and sessions with members of the United States UN delegation.

In urging patience, Mr. Cordier said that "the work of the United Nations is not the experience of just this week nor of the next five weeks. It is important to remember that the recent war was set in a historical framework reaching back many years and that the crowded agenda can not be cleared up overnight. The General Assembly is the central organ of the United Nations," he said, "and as the policy-making organ, it must be given a considerable portion of time to resolve fundamental differences. As the issues flow in and out of the Assembly—down to sub-committees and back again—we get the understanding and the means for resolving our difficulties. After following the work of the United Nations from the very beginning, I have come to the conclusion that the catastrophe of a third world war may be born of impatience more than anything else."

Mr. Benjamin V. Cohen, assistant secretary-general of the United Nations who is in charge of the department of public information, said that "the League of Nations failed, not because of any internal or structural weakness as such, but due to the fact that it had no real and vital contact with the general public. The

League operated more or less in a vacuum in Geneva and our job—and the responsibility of Church leaders—is to keep all the peoples, who make up the grass-roots of the UN, informed."

During the two-day session, delegates to the Institute sat in on the discussions of the Trusteeship Committee and followed the close and cautious debate on New Zealand's proposed trusteeship charter for West Samoa which may establish



John Foster Dulles is queried by Churchmen on the affairs of the United Nations

some fundamental principles for the establishment of the UN's Trusteeship Council, the only UN body not yet functioning. Members of the Institute said that they believed such observance was a valuable educational technique since, through listening to the serious debate, they could counteract the false impression they had received of the UN from the scare headlines of the daily press. Many Institute members expressed the hope that many such programs would be planned for Church workers and members.

At a special evening meeting, the Institute held an "off-the-record"

session with John Foster Dulles, American delegate on the Trusteeship Committee; Mr. Charles Fahy, delegate on the Legal Committee, and Mr. Chester Williams, public liaison officer for the Department of State. Conducted in the nature of press conference, members of the Institute both queried and challenged these men on American policy in respect to the Japanese mandated bases, world famine relief and UNRRA, disarmament and trusteeships. Mr. Dulles expressed a certain disappointment at the slow pace of General Assembly discussions and said, in reference to the establishment of the Trusteeship Council, that the expressed policy of the United States on trusteeships and the Japanese mandated islands was dictated by the lack of ability or machinery on the part of the Assembly to discharge the administrative authority at present.

At the final session of the Institute, the members discussed ways and means of implementing the Churches' educational program in respect to world peace and order, with special reference being paid to the possibility of setting up fifty or more regional conferences on interdenominational lines to discuss the Christian approach to world issues and to develop techniques whereby that approach might be more effectively heard and understood in international and national political circles.

Speaking at this final session were the Rev. Walter W. Van Kirk, executive secretary of the Federal Council's Commission on a Just and Durable Peace; the Rev. Richard M. Fagley, secretary of the same Commission; Dr. O. F. Nolde, co-director of the newly organized Commission of the Churches on International Affairs; the Rev. Vernon H. Holloway, international relations secretary of the Council for Social Action, and Miss Mabel Head, official observer of the United Nations for the United Council of Church Women.

DELINQUENCY DISCUSSED

Washington:—Cooperation among religious groups in a nationwide effort to stem the tide of juvenile delinquency was urged here by the Rev. Beverly Boyd, head of the social relations department of the Federal Council of Churches and a member of the editorial board of THE WITNESS. "In large measure," he said, "juvenile delinquents are among those who have not enjoyed proper religious care and upbringing."

Steps proposed for action included collaboration with agencies dealing with delinquency; church programs in federal, state and local institutions; better housing; counseling service on the part of churches; the development of youth participation in church and community programs.

Other Episcopalians attending the conference, which was called by the Attorney General, were the Rev. Almon Pepper, national social service secretary; the Rev. Howard Kellett, social service secretary of Massachusetts; Miss Edith Balmford, secretary of the Episcopal Service for Youth; the Rev. John E. Culmer of Miami and the Rev. Albert J. DuBois of Washington.

MEN SPONSOR SCHOOL

Burlington, Vt.:—The men's club of St. Paul's Church again this fall sponsored a school of religion on five Tuesday evenings, under the chairmanship of Prof. E. M. Dole of the University of Vermont, a member of the club. There were three periods of classroom lectures, and then an address to the entire school. These addresses were given by Bishop Van Dyck; the Rev. W. A. Tennien, Roman Catholic pastor of St. Mark's, here, whose functional church was described in *THE WITNESS* of October 31 by Prof. Shpeherd; the Rev. Charles S. Jones, local Congregational minister; Mr. A. P. Fenn, a local Jewish lawyer, and Prof. J. E. Pooley of the University of Vermont.

LARGE GIFT TO SEWANEE

Sewanee, Tenn.:—Mrs. Alfred I. duPont has given \$60,000 to the University of the South with a stipulation that it is to be used for higher faculty salaries. The gift has been earmarked for permanent endowment and as such will be eligible for a grant of \$15,000 from the general education board which is matching at the rate of \$1 for \$4 all donations of the forthcoming campaign for five million dollars which starts in February.

LEAVES ESTATE TO PARISH

New Haven:—Miss Mary Louise Pardee, former leader of the Auxiliary in Connecticut, named St. Paul's Church here as the chief beneficiary of her estate. The value will not be known until an inventory is

completed but it will be over \$25,000. The sum will be added to the endowment, with the income used as long as St. Paul's is an independent parish. Should it ever cease to exist as such the principal reverts to the National Council. One quarter of the estate goes to the Rev. Charles L. Pardee, an uncle, who for a number of years was the secretary of the House of Bishops.

CONFERENCES IN VERMONT

Montpelier, Vt.:—Four district conferences on the Every Member Canvass were recently held in Ver-

translation. Next week he is to spend in San Francisco leading a conference with the clergy, and also preaching at Santa Rosa. Then he is to take charge of St. Mark's, here, until a new rector is called to succeed the Rev. Stephen Clark, who is to leave shortly to be the Bishop of Utah.

In addition he is writing two articles for encyclopedias and is working on a new commentary on St. Mark's Gospel.

He and Mrs. Grant, who is also writing a book while on the Pacific coast, expect to be back in New York on February 1st.



The children of the kindergarten of Trinity, Redlands, California, say prayers before their own altar

mont, with Bishop Van Dyck and the Rev. Clarence Jones, field worker of the National Council, speaking at all of them. They were attended by clergy, vestrymen and canvass chairmen, with the most complete canvass in the history of the diocese the result, according to the Rev. John Norris of Poultney, chairman of the diocesan department of promotion.

PROFESSOR GRANT IS BUSY

Pasadena, Calif.:—The Rev. Frederick C. Grant, professor at Union Seminary and editor of *THE WITNESS*, is having a busy time even though he is supposed to be on a six months vacation. He recently preached at Epiphany, Seattle, and addressed the clergy of the diocese of Olympia on the new Revised Standard Version of the New Testament, of which he was one of the editors. He also preached at All Saints', here, and has a Bible class there each Sunday, also on the new

THAYER ADDISON RETURNS

San Francisco:—The Rev. James Thayer Addison, vice-president of the National Council, is resting in a hospital here, prior to his return to New York. He suffered a heart attack in Guam in October while on his way to the Orient with a commission of the Church which is surveying the work there.

MISSION CHURCH CONSECRATED

Stamford, Conn.:—St. Francis's Mission at Long Ridge was consecrated on November 17 by Bishop Budlong. The land on which it stands and the fully equipped church, which is considered a gem, was presented to the diocese by Mrs. Howard C. Gilmour of this city and New York. The rector of St. John's, Stamford, is in charge of the mission and preached at the consecration service.

EDITORIALS

The Annual Bible Dusting

THERE used to be, in many homes, a front parlor which was little used. On the center table there was the large family Bible which was carefully dusted periodically and always kept out in full view in case the parson should call. In those days the parlor was opened for weddings, funerals, holiday gatherings and the call of the parson. It was never lived in. The front parlor has disappeared from the American scene but the old custom of Bible dusting remains. There is a danger that on the Second Sunday in Advent the Church bring out the Bible, dust it before her people, remind them how wonderful the sacred book is, then return it to its place on the lectern and the pulpit. This is not true to so great an extent with the New Testament but for most of our people the Old Testament has long since ceased to be something to "live in."

It is easy to understand why this is true. There was a time when people took the Old Testament to be an encyclopedia of the world, explaining geology, biology and astronomy. When they discovered that it wasn't factually reliable in all those fields, a great wave of doubt spread across the country. Then, tired of arguing about that, they simply forgot the Bible. Its place in life had been lost. When they lost it as an encyclopedia of science the Church was not ready to teach it as true, undeniably true, consistently and always true in its own field, the field of religion.

Many lay people still doggedly hold to the old "fundamentalist" point of view and read avidly the Sunday supplement stories on the location of the Garden of Eden. The younger ones pass it off as irrelevant mythology when they learn in the sixth grade of the modern astronomical theories of world creation. There was a time when the Church herself was bewildered with so many developments in Bible criticism that she could answer with no steady voice. But we can use that

excuse no longer. We have passed through the period of fumbling and flights in Old Testament criticism. We know that "fundamentalism" is not fundamental at all but a late interpretation which would have been as amazing to the later Bible editors as to the original tale-spinners whose stories were included. We can get back to the situation in which the stories were told and the purpose for the telling. They come to us now not as a collection of little stories about a backwood garden, but as the record of God writing in history.

Nowhere else can one find so well told the movement of God in history and his inspiration of men's hearts in the continuing process of creation.

Men may be shocked to learn that Cain represents the Canaanites and Abel is a symbol of the Hebrews (with the linguistic change from "l" to "r") in a tale which is as true as the symbolic story that could be told of the relationship to Uncle Sam and John Bull in the last few years. But when we realize that the question "Am I my brother's keeper" can no longer be answered in our relationship with individuals, we are required to enlarge their religious sense in order to approach the Bible truth. It makes us search our hearts to discover our social relationship to other people, to those in India, in Indonesia, in Africa. Nathan before David and Elijah at the court of Ahab speak no longer to

"QUOTES"

THOSE who have been taught of Christ know in their hearts that the first law of life is to love God, and next to God one's neighbor; that they are great who serve many, not those whom many serve; that we need to be forgiven much and to forgive generously; that ill-will blocks the channels of life and blinds us to God; that the body and all the things of nature are not to be despised, but mastered for spiritual ends; that the life which is self-saving and self-serving is starved; that the accumulation of possessions and the care they become is not the great good, but a great hazard to the life of the spirit; that he is a fool who invests his life's interests in undependable securities, in values that do not last; that God is trustworthy and to be trusted, and in that trust we may escape our great enemy, fear; that "God so loved the world that he gave his only begotten Son."

—Angus Dunn,
Bishop of Washington

oriental potentates but to us and to our times. The prophets rise again with their words of dire truth to which we must listen and Isaiah II leads to Christ, and away from the pitfalls of a legalistic religion.

That truth is not easy to teach when men have become comfortable in their departure from it is a maxim which holds as true in Old Testament study as in any other realm. Against this we must remind ourselves of Augustine's rule, "Custom without truth is but antiquity in error." There are some books and even religious education manuals which present the realistic approach to the Old

Testament. But these will not use themselves. Teachers must be trained and schools for lay people in Lent or at other seasons are required. A whole generation must be re-educated in the religious truth of the Old Testament if the whole Bible is again to be open in the lives of the people.

Maintain the Price

WE ARE anxious to maintain the present price of *THE WITNESS*—three dollars a year. Whether or not we can do so must depend to a great extent on our present subscribers. That costs for producing the magazine have gone up hardly need be argued. Everything has, including your daily newspaper for which most people now pay 5 cents instead of 2 cents, or your secular magazines that now cost you from fifty to one hundred percent more than a few months ago. One of our Church papers, which offers you very little more material during the course of a year than *THE WITNESS*, is now \$5.85 to our \$3.

With our present number of subscribers it is doubtful if we can hold the present price. On the other hand if we can increase our circulation fifty percent, thus lowering costs by increasing production, we are confident that we can continue at \$3 a year—unless of course prices skyrocket further.

So we have put it up to you in a letter that is now being mailed to all subscribers. If each one will send us one or more Christmas Gift Subscriptions at the present price of \$3 a year the problem is solved. With the letter is a form for the listing of those you wish to send *THE WITNESS*. Christmas week we will send to each of these friends a Christmas card announcing the gift as from you. *THE WITNESS* we believe will make an acceptable gift to your Church friends; it is a convenient way to make gifts; if a sufficient number act upon the suggestion we will maintain the magazine at three dollars. Your help, please. Thanks.

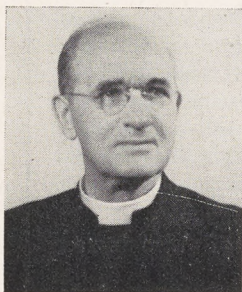
Neglected Factor in Education

by Maurice Clarke

Rector at Camden, South Carolina

IT OUGHT to be a cause for rejoicing to all who have been engaged in the religious education of the Church's children and youth, that at long last, the higher levels of authority in the Church are beginning to express some concern about it. It has been the subject of debate in the House of Bishops and out of that debate came the appointment of a committee to prepare a Syllabus of material that ought to be covered from year to year by our Church Schools. We understand the committee was also asked to explore the practicability of the preparation and publication of a new and official series of courses for use in Church Schools. Part of the work of this committee has been completed.

With some aspects of the work of this committee we do not wish to concern ourselves beyond expressing serious doubt as to the advisability of the Church entering into the publishing business. The experience of other Churches in this field has not been universally satisfactory and there is serious question whether our people would take kindly to the idea of having their contributions to the Church's work diverted to subsidizing question-



able business adventures.

We wish to confine ourselves to a much more serious matter which might be stated as follows: Has the trouble of our religious education program been correctly diagnosed? We think not and inasmuch as correct diagnosis is the first step in the curative process more time should be spent in completing the diagnosis before conferences are called to discuss the prescription for treatment.

It seems to be assumed that our basic sickness consists of defective curriculum material and that the only thing that is needed to cure it is the preparation and publication of a new series embodying the right kind of content. Underlying this is the philosophy that we are saved by knowledge. Only teach our children the right kinds of things and all our problems will be solved. The answer to which is, it certainly is not so. This writer wrote an article a few years ago which had a wide circulation from which he would like to quote the following paragraph. "It is the same theory as has dominated our secular education, and which has brought the world to the verge of catastrophe. We have been working on the old, old theory that knowledge is the royal road to virtue in religion: that to know the ten commandments would almost automatically issue in the doing of them: that to know the beatitudes would insure the living of

them: that to know the catechism was the sure way to producing Christian character: that to know the facts of the life of Jesus would guarantee following in the blessed steps of his most holy life. But it has not worked, and it does not work, and it never will work. Ovid was not the only one who expressed the tragedy of life in the words, "I see and approve the good but follow the bad." St. Paul cried, "For the good that I would I do not; but the evil which I would not, that I do." It has been the cry of every earnest soul in every age. We know better than we do. The reason has very often been that the connection between knowledge and conduct has not been made clear: that ways of converting the one into the other have not been pointed out: that opportunities for practise have not been provided. We have appealed to the mind and neglected the emotions and the will. We have emphasized knowledge and neglected living. We have been producing informed Christians who have not learned to live and act as Christians.

In the Spring Number, 1946, of *Religion in Life*, this same point of view has been expressed by Dr. E. E. Aubrey, president of the Crozer Theological Seminary in a strong and stimulating article entitled, *The Contemporary Meaning of Christian Education*. We would like to quote a few sentences from that article. "The spiritual disease of our generation is not mere intellectual ignorance of Christian beliefs and values, though God knows, this is apallingly widespread. Our sickness unto death is rather that we have not grasped by actual, personal experience, in first hand adventure the inner quality of Christian faith, its dynamics. Knowledge of the Christian verities is too often knowledge-about." "The nub of the matter, and the perennial scandal of Christianity is the awful gulf between profession and consistent practice. There is the central job of Christian education."

If this diagnosis is correct, and we believe it is, the cure is not going to be found in the preparation and publication of a new and official series of courses by the department of religious education of the National Council. That department has been giving valuable leads along these lines for years to all who are willing to use them. Two of the very best of them are the parish educational chart listing age characteristics and interests, educational objectives and available materials for every age group in the Church School, and the pamphlet on christian education. If these two tools had been taken seriously, and used conscientiously, by diocesan and parish leaders many of our present difficulties might have been avoided. The emphasis in both of them is on living and doing as the way to knowing. That, we believe, is the right emphasis, and that emphasis can be used with most of the

courses of the many series that are now available.

If our basic sickness consists then in an over emphasis of the intellectual aspect of religious education and a neglect or under emphasis of its experiential aspect the cure would seem to lie along three lines.

FIRST we have got to think of our Church Schools more as schools of Christian living rather than as places for the communication and assimilation of Christian information. *The Study of Christian Education* for 1946 published by the International Council of Religious Education expresses it as follows: "Christian education involves practice in the act and instruction in the meaning of that act as inextricably interwoven." First the experience, then the interpretation and enrichment of the experience by sound knowledge. As my friend Professor Randolph Miller in a recent article has put it—"The Syllabus, whether it be the Bible or missions or Church history must be for the child an interpretation of a great experience which he has just undergone." This is not anything that is new. It is as old as the race. Experience has preceded knowledge and led up to it and been deepened by it in every field of human interest and activity: and knowledge which finds no echo in experience is sounding brass and tinkling cymbal. It is the method of the scientist today. But it was the method of God in his dealings with the prophets thousands of years ago. First the experience, sometimes terrible and terrifying, always awe-inspiring and transforming, then the deepening of insight, the widening of knowledge into the mystery of God and his ways with man. It was also the method of Jesus. Nowhere is there clearer illustration of it than in his dealings with his disciples. "He ordained twelve that they might be with him and that he might send them forth to preach." Nowhere is there a clearer statement of it than in his own words, "He that doeth his will shall know of the teaching whether it be of God." Or as the Samaritan villagers expressed it, "Now we believe, not because of thy saying but we have heard him ourselves and know."

This is where the emphasis of the Church School session must be placed; in the creation of a climate in the worship service and in the class room session and in the inter-relations of clergy, teachers and children, which will be not merely friendly to, but creative of religious experience; of the sense of the presence of the loving Father-God and of his forgiving and strengthening grace in the fellowship of the group; and of his demands upon each for humble and joyful and obedient service. The curriculum material must be collateral to that primary emphasis, to reinforce and enrich it but never

to be a substitute for it. The real spiritual illiteracy of the present day is not ignorance of the facts of our religion although that is bad enough, but ignorance of its principles and practices of how to approach God in worship and prayer and penitence and how to live with other people as fellow members of God's universal family. We have plenty of curriculum material that can be used for that purpose, some of it of the highest educational quality.

Second we must have a deeper sense of responsibility among the clergy for the religious welfare of our children and young people. When one has given forty years of his life to the service of God in the priesthood of his Church, in small and medium and large parishes and in diocesan executive positions he does not need any one to tell him how many and how exacting are the demands upon the time and strength of the clergy. Some of them are inevitable; many of them are unnecessary. In too many cases we are the easy victims of selfish people who will give neither time nor strength in service. In some cases we fall for the flattery that we are indispensable, that without us the cause will fail. (The community chest, the T.B. and Red Cross drives, the social service agencies, etc., ad infinitum). But nothing can relieve us of responsibility for the duties that are prescribed by canon. They are our priorities. And one of those duties is the religious education of the children of the parish. Granted that no clergyman can carry out those duties as at present defined, the fact remains that he is responsible for its intelligent and constant supervision. He may delegate some of the details of it to assistants, superintendents and teachers, but the responsibility is always his in the last analysis and nothing can relieve him of it. He must know the kind of people who are being asked to share in it and take steps to train them to do it well. He must define objectives and suggest methods for their realization. Most important of all he must see to it that the Christian education program of his parish is really Christian in its aims, its methods and its personnel. Many of our clergy are doing all of these things with courage, patience and consecration. But not until all of them are doing it can there be much hope for the future. And not until our theoretical seminaries give religious education a place in their curriculum that corresponds with its place in parish life and work will all of them tackle the job with the confidence that they have a right to feel.

FINALLY without the intelligent and continuous cooperation of the homes from which our children come no program has the faintest chance of

success. What forms ought this cooperation to take?

The home itself should be a school of Christian living. The parents should be living examples to their children of what it means to be a follower of Jesus Christ. Their mutual relations and their relations to their children should be demonstrations of the practicability of the Christian principles of love, patience, forgiveness, helpfulness. Religion should be dramatized in such Christian practices as prayers, grace at meals, story reading or telling, informal religious conversation. It is in the fellowship of the family that children can be given their best closeup experience of what Christianity and Christian living mean. As Regina Westcott Wieman says, in her book, *The Modern Family and the Church*, (Harpers) it is in the family life that the child can be most effectively introduced to God and that God can become an effective power in the life of the Child. There again we have an illustration of our main contention that religion is a matter of experience before it becomes a matter of instruction. Children brought up in an atmosphere of this kind bring to the Church School kindergarten the most precious kind of religious capital in the form of Christian experience and in ability to live happily and helpfully with other children.

Parents should be informed from time to time of the plans of the Church School and what they can, and are expected to do to carry them out. One of the best superintendents we have ever known, a woman, made the assertion "we don't ask enough of our parents." We must remedy that cardinal error. We must ask more, and we must do it without apology. We must remind parents that the primary responsibility is still theirs, but that now that the children have entered the Church School their religious education is placed in the wider setting of a larger group and under the guidance of the Church. It does not mean relief from responsibility for them but a new partnership and the possibility of a wider and deeper experience for their children.

There should be special days and meetings when parents will be given opportunity to see and hear about the work of the Church School, such as visiting days in classes and departments while school is in session, and occasional parent-teachers meetings to discuss mutual problems and objectives. Parents and teachers should also get to know each other better personally for the development of mutual respect and trust and confidence. Parents should invite the teachers to their homes and the teachers should some-

times visit those homes without invitation for "pastoral" purposes.

We believe it is along these lines that we must work for the raising of the level of efficiency of our Church Schools. The solution is not to be found in new courses, but in putting the accent where it belongs, on experience plus knowledge, not on knowledge in the hope of inducing experience: in making more room for the practice of religion in the program of the school remembering that here as elsewhere we learn by doing; in the development of a deeper sense of responsibility among the clergy for the Christian training of their children: and in closer and more intelligent cooperation between parents and teachers. Christianity is a way of living and our first and most important task is to lead our children into that way in the companionship of God our Father, and of his Son, Jesus Christ our Lord.

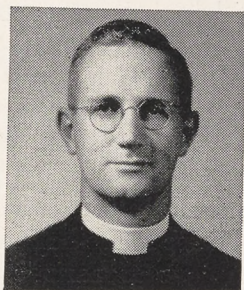
Strategy and Tactics for the Parish

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

THERE are two things which must be done before the National Council can recognize the sin in the Church and the conflict in which we are engaged, effectively analyze the situation, and develop a strategy. The first is to rid itself of the selling approach to the parishes. I am a drowning man. I clutch at straws. No one needs to sell me on the value of a helping hand. As I look through *Parish Helps* I find that I, like many others, have had almost all the publications of the National Council, some of which are excellent, some fair, and some terrible. I trust that the *Parish Helps* marks the end, forever, of the high-pressure methods by mail and by personal contact, but it is still true that the material is presented very much as a publisher announces his books. I for one would appreciate frank statements in all cases. Even one, "This pamphlet is so bad that it may stimulate you to do a little creative thinking," would make me feel a lot happier about the whole job. I suppose that the National Council adopted the selling approach on the theory that it was employing new and modern methods. Here is one case where we



should return to emphasis on production and let the product sell itself.

The second change is to destroy the vacuum which had been created by a number of factors. The recent series of meetings provided, as far as I know, the first opportunity for the rank-and-file to offer suggestions and criticism directly to the National Council and at its request. This was indeed a great step forward and one on which the National Council is to be congratulated, yet not only should permanent channels be opened up but I think an even more drastic step is needed. I used to live in New York and, believe it or not, love the place. It is one of the most world-minded cities in the country, and so an excellent place for the department of missions. On the other hand, it is one of the most provincial of cities as far as our own country is concerned, and so one of the worst if not the worst city for the rest of the departments. I have never seen the man who could live in the city or in a suburb and work in New York, even though he travels continually and widely, and still keep a proper perspective on national problems. (It may be that traveling makes the perspective still worse.) I think that the tendency of the National Council to live in a vacuum will continue as long as it is in New York.

As a conclusion to and a summary of these rather random remarks, I would like to make the following suggestions in the hope that they may be of some use in making *Parish Helps*, 1947-48 and subsequent years more relevant to actual conditions in the parish. Needless to say, they have in one form or other been made before.

1. General Convention should recreate the commission on strategy and policy and extend its work to the whole Church or charge the National Council with the development of strategy and policy.

2. The National Council should put the text "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places" on its letterheads and all its publications. The temptation to spiritual pride thus afforded would be more than offset if the text were taken seriously.

3. Begin an analysis of what is really happening in the Church. The vestry of St. John's offers this parish as a starting point provided the investigators are trained in practice as well as theory and provided the truth be told. The vestries of other parishes better suited for the purpose than ours would also, I feel sure, welcome such an analysis.

4. Concentrate on the product. For instance, a good textbook is needed in the field of Christian ethics. Pick the best man available (no man's present duties could be more important than this

one), free him from *all* duties for a year, and let him write the book.

5. Leave the department of missions, domestic as well as foreign, in New York and move the rest of the council to St. Louis or some other mid-western city. If the *Church* took a loss in real estate of 2 million dollars, it would be well worth it.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

HYMNS PRO AND CON

THE selection of hymns for divine service is a perennial battlefield of the Church Militant. Both clergy and laity enjoy the fray, nearly everybody gets wounded at least once, seldom does anyone give in and surrender. The line-up of sides is constantly shifting and the overall picture is one of considerable confusion. But behind the struggle is a basic conflict of ideologies.

According to one theory hymns are primarily to be used as instruments of teaching. The other side contends that they are primarily media of emotional expression. What lends confusion to the issue is the fact that each side is divided within itself according to whether the text or the tune of a hymn receives the major interest. Some people who want only "good music" are not always concerned with what words go with it. Some who are very solicitous about the words care very little what tune they are sung to. There are also some extremists in both camps — those who would sing nothing but the noblest poetry to the noblest airs, and those who would accept anything that makes a noise.

My own sympathies, as you have probably guessed from reading this column, are with the snobs — only the best texts to the best music. Of course, great poetry does not necessarily make the best hymn. Great poetry does not need to be sung; the music is in the words themselves. Checking through the index of *The Oxford Book of Christian Verse*, which might be taken as a reliable standard, I discover only 17 out of its 352 selections are also in *The Hymnal 1940*. Two or three others I have seen in other hymnals. A good hymn, however, is something more than a rhymed piece of prose; it is certainly never a jingle. You know the kind I mean — the "pleasure, measure,

treasure" sort, or, as I like to call them, the "gladness, sadness, madness" type, or the "glory, story, gory" type. As a matter of fact, one should be cautious about stanzas that rhyme trochaic measures (-ing, -tion, -ness) for they can easily become wearisome or ridiculous. It can be done effectively, to be sure, as in Robert Bridges' version of "Ah, holy Jesus," where these feminine endings are given added poignancy by the gentle fall and cadence of the melodic phrasing in the tune.

A good hymn is direct in what it has to say and does not repeat itself simply to work up steam. "Crown him with many crowns" would be a fine hymn if it were half as long. The offense of padding is especially conspicuous in most of the hymns about the saints or the heavenly Jerusalem. They certainly try to make eternal life seem endless. A notable exception is Bishop Whittingham's "Jerusalem! high tower." And it contains some first-rate poetry; for example, the skillful alliteration in,

Wide from the world outleaping,
O'er hill and vale and plain,
My soul's strong wing is sweeping
Thy portals to attain.

Note, too, the up-sweeping phrase in the tune just at the right place.

It is often maintained that people do not pay very close attention to the words they sing. In some cases it is just as well that they do not. But the fact remains that hymns are a subtle, even if at times an unconscious, means of teaching the truths of religion. Also one can more readily recall words of hymns because they are associated with tunes. It would seem therefore that the first duty of one who selects hymns for common worship is to examine carefully the teaching of the words, and ask the question, Is this the kind of religion we want people to sing about? For instance, the well-known cento from Newman's *Dream of Gerontius*, "Praise to the holiest in the height," has some very dubious eucharistic theology in the fourth stanza. Also I have asked several competent theologians what "the double agony in Man" (stanza 5) means, but they have been unable to interpret it. The problem of hymn texts in general, however, is not one of obscurities — though the wealth of Scriptural allusions in many hymns must be largely missed by the present generation of Biblically illiterate people — but the ineptitudes and unreal sentiments of so many of them. Our new hymnal did some good spade work in weeding out many shoddy passages. Its substitution of Bridges' translation for Caswall's of "When morning gilds the skies" is a good example of the kind of revising we cannot have too much of.



Careful Planning in Colorado For Election of Bishop

*Two Committees Named that Will Carefully
Investigate Every Nominee that Is Received*

Edited by Sara Dill

Denver :—The diocese of Colorado, whose Bishop, the Rt. Rev. Fred Ingle, requested a Bishop Co-adjutor at a special convention on December 3, is going at the task of finding the right man with great care. Two investigating committees, one of laymen and one of clergymen, have been set up and each is to go ahead with an independent investigation. It is thought that laymen will ask one set of questions about a nominee; the clergy doubtless will ask different questions, equally important.

These committees are to receive names from anyone, clergy, laymen, laywomen, children. They are not nominating committees and are not to make any selections or even recommendations. But in the Spring the two committees will meet jointly and pool their investigations. It is anticipated that the result of such investigations will bring out clearly and inescapably those best qualified for the office.

This joint committee will then report all its findings to a committee-of-the-whole consisting of all the clergy, a layman from each parish and mission, and representatives of the Auxiliary. This committee will be expected to cut down the large list of nominees by eliminating those who, on the basis of the investigations, seem to be less qualified than others. This will leave a residue of qualified nominees from which group nominations would be made at the electing convention to be held sometime after Easter.

"It is hoped," declares the *Colorado Episcopalian*, official organ of the diocese, "that there may come to be such general agreement among all, clergy and lay people, that we may accomplish an election in a minimum of ballots and with total agreement."

The magazine points out that it has often happened in the election of a bishop that when agreement on one of two good nominees could not be reached, that a dark horse has won the election, largely because of the weariness of the delegates. Therefore Colorado has provided that no-

body shall be nominated for the office, regardless of his reputation, who has not been investigated by the committees.

"For some three or four months," the statement reads, "anyone can send in nominations to the investigating committees, which seemed by far the more democratic and open method. It should be emphasized and re-emphasized that the intent and purpose of all these resolutions is to obtain the fullest participation, democratic action, knowledge and prayer on the part of the clergy and laity alike in order that by this election, under the Holy Spirit, we may unify the whole diocese and set forth God's work in the place he has put us to work for him."

Joins Byrd

New Orleans:—Lt. Cmdr. Walter Sessums has been named officer in charge of the navy's helicopter squadron attached to Rear Admiral Richard Byrd's forthcoming expedition to the South Pole. He is a grandson of the late Bishop Davis Sessums of Louisiana. He stated that the expedition, comprising six ships and 4,000 men, was "largely scientific" though the navy has revealed no details.

Thanksgiving Gifts

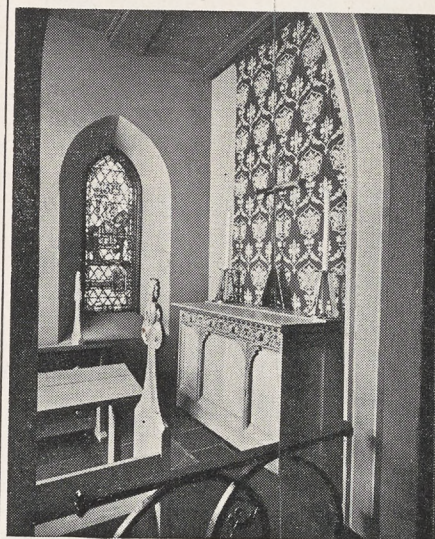
Wilmingon, Del. (RNS):—Live animals were brought to the church grounds of Christ Church in suburban Christiana Hundred on Thanksgiving Day as an offering for the poor. This revived a custom practiced by Biblical ancients who sent tithes—a tenth of their farm products—to places of worship on festival days.

Christiana church is the edifice where most members of the wealthy DuPont family worship. It is also their favorite place for weddings. Franklin D. Roosevelt, Jr., and the former Ethel DuPont were married there. Parishioners include R. R. M. Carpenter, president of the E. I. DuPont De Nemours & Co.; H. F. DuPont, Eugene DuPont, Mrs. Chester DuPont, and many others of the DuPont clan.

The Rev. William C. Munds, rector, said the revival of the ancient custom afforded the congregation a means of showing appreciation to God for his gifts. In early days of the church, it was recalled, children used to bring toys, oats and milk, and place them in the chancel as a Thanksgiving Day offering.

"The church is in a farming district and the past year has been a very good one," said Munds. "It will be a non-sectarian proposition since Thanksgiving Day is not alone a Protestant day, a Jewish day, or a Catholic day."

Troughs were installed on the church parking lot. Parishioners contributed steers, sheep, pigs, turkeys and chickens. Others brought canned fruits and vegetables, clothes and layettes, all the gifts to be distributed on a non-sectarian basis to needy poor in the area.



Children's Chapel
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Just a corner of the charming Children's Chapel upon whose walls are painted the story of the Children's Crusade. If you are planning a Children's Chapel or Baptistry, it would be well for you to see the other interior photographs which show the interesting work of renovation executed by Rambusch.

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Quiet Day

Newark:—The Auxiliary of the diocese of Newark held a quiet day at Trinity Cathedral on December 4, led by Bishop Ludlow.

Planned Parenthood

New York:—Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, is the chairman of the committee sponsoring a campaign for \$2,000,000 by the Planned Parenthood Federation. The money is to be used to extend parenthood services and for research.

Unique Heating

A cold snap hit Atlanta the night a parish supper was planned to start the Every Member Canvass at the Cathedral of St. Philip. Arrangements had been made to hold this dinner in the new assembly hall completed this spring. However, the Chapter had been unable to purchase heaters for the building due to the shortage. One of the Chapter members, E. V. Dunbar, made arrangements with the Delta Air Lines to have their mobile heating unit truck come to the Cathedral to heat the room by placing the pipeline in a

window. The room was as comfortable as though it had been heated by ordinary means. The meeting proceeded comfortably and now the Chapter continues to seek heaters in order that the room may be used during the winter months.

Fulfillment

Atlanta, Ga.:—Bishop Walker received notice of the death of Grace Nettleton Richards, wife of the Rev. A. G. Richards, for many years rector of Emmanuel Church, Athens, and at one time head of the DuBose Memorial Training School, at Mont-eagle, Tenn. In recent years, the Richards had been residents of Griffin, Ga., and Mr. Richards, though retired, had served as a supply minister in several of the diocesan missions. He gave notice to his friends of his bereavement in the following manner:

"The Reverend Albert Glenn Richards announces, with profound sorrow, that Grace Nettleton Richards, his beloved wife, entered Paradise on October 10th, 1946, after fifty years of sweet and holy fellowship. But fifty years is all too short a time

for such a blessed companionship. We hope soon to be reunited for the timeless ages of eternity, in the presence, and in the service, of Jesus Christ our blessed Lord and Saviour."

Within a day or two after Bishop Walker received this came news that Mr. Richards himself had entered Paradise and the "reunion for timeless ages of eternity" had taken place "in the presence, and in the service of Jesus Christ, our blessed Lord and Saviour."

Dean Lectures

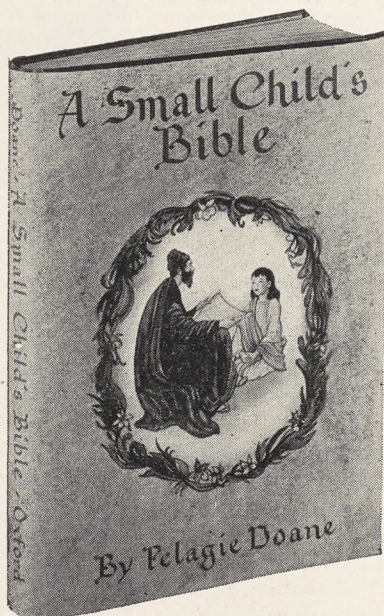
Milton, Mass.:—Dean Frank Gifford of the Philadelphia Divinity School lectured on practical Christian living at the Church of Our Saviour on November 22. He declared that the creed is implicit in all Christian living, whether or not it is openly professed. Many people think of a religion of good works as sufficient but such a religion is intellectually impossible since works of any sort obviously must have reasons. Only the Church, he said, gives valid reasons for the right life. Dean Gifford, introduced by Rector Marion Maties,



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spoke to a capacity audience including representatives of neighboring parishes and many non-Episcopalians.

Vocational Conference

London, O.:—A vocational conference for college women is being held December 6-8 at Orleton Farms, here, sponsored by the college work division of the National Council, the Church Society for College Work, the national and provincial Auxiliaries. Among the leaders are the Rev. Thomas V. Barrett and Ellen Gammack of 281; Helen Turnbull, director of Windam House, New York; and various leaders of the Church in Ohio. The hostess is Miss Mary E. Johnston who frequently entertains Church conferences here.

Feeding Programs

Geneva (wireless to RNS):—Almost a quarter of a million dollars' worth of foodstuffs has been purchased by the material aid division of the World Council of Churches for projected child-feeding programs in Germany, Finland, Poland, Czechoslovakia, Austria, and Hungary, according to the agency's monthly report. Supplies include canned meat, vegetable soup, oleomargarine, and milk powder.

The report disclosed that eighty tons of glass have been bought in Czechoslovakia for windows of churches in Hungary, and that eighty collapsible bicycles used by paratroopers have been purchased from army surplus supplies for use by pastors in Germany.

Other interesting items in the report are: Two wheelbarrows were sent to Austria to aid church groups in handling relief goods; a portable organ was sent to a theological school in Berlin; and 1,500 yards of black cloth were purchased to help provide pastors' robes.

In addition, 1,200 yards of artificial leather were bought in Italy for Bible bindings, and five tons of paper and string were sent to Germany to help Protestant relief workers convert old gunny sacks into mattresses.

Unity Threatened

Frankfurt (wireless to RNS):—German Lutherans were urged by the chief assembly of the Reformed League in Germany at a meeting in Detmold to avoid moves that tend to destroy "the unity previously achieved in the Evangelical Church in Germany." The League, which is the highest body of Germany's Reformed churches, obviously was referring to recent attempts by Bavarian Lutherans to create a united Lutheran Church.

The Reformed group asked Lutherans "to cooperate with us in doing everything to promote this unity

even at the Lord's Table." The League said churches have neither the time nor the strength for strife when God commands them to preach repentance and forgiveness.

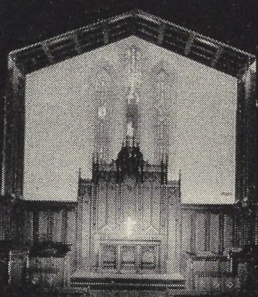
Warning against "Confessionalism which tries to secure or save its own cause," the Reformed League urged that conversations toward union of all Confessional elements be continued. The present plight of Germany must not lead to greater division, but rather to more unity, the League added.

Hit Newspapers

Tulsa, Okla.:—The Tulsa Council of Church Women in a letter to the *Tulsa World* called upon the paper to place more emphasis on "the inspiring things which occur in daily life" and deplored the "present-day tendency of nearly all newspapers to feature the sensational, the cheap, the sordid in life."

Asserting that the council represents more than 50,000 Protestants, the message declared "today's insistent challenge from the non-religious elements of the world demands increased devotion from those who would argue for good."

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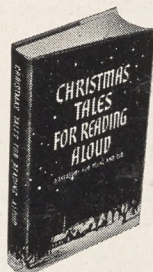
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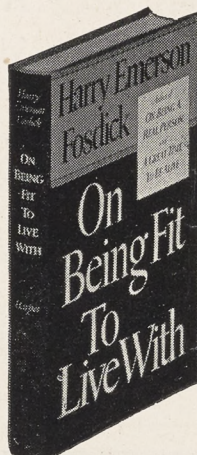
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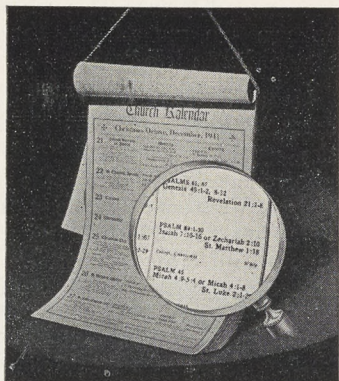




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Released Time Program

Phoenix, Ariz. (RNS): — Plans whereby public school children will be released one hour a week for religious instruction at local churches were discussed at a recent meeting of the council of churches of the state. Methodist Bishop James C. Baker of San Francisco said that a strong spiritual program is necessary to remedy the demoralization that has followed the war. The necessity of spiritual fellowship among the churches was stressed by Bishop Kinsolving.

OK for Children

Prague (wireless to RNS): — Most professional workers in Czechoslovakia believe in God and favor religious instruction in schools, but do not attend church regularly, according to the results of a questionnaire sent to 1,000 selected persons by the ministry of information. Replies made public here show that 60 per cent of those surveyed believe in God. However, only 20 per cent attend religious services regularly, while 24 per cent attend only on the principal holidays or special occasion. Thirty-five per cent possess a Bible, but only five per cent read it regularly.

The questionnaire also disclosed that 77 per cent acknowledge the necessity of religious education for children and 72 per cent favor teaching religion in schools.

Women in YMCA

New York (RNS): — Another domain of the American male has been added to the list of those invaded by American womanhood, according to the latest membership roster of the YMCA in this country. There are now 151,933 women and girls who are members of the once all-male organization.

The statistics, released here by the national council of YMCAs, show that 77,766 girls between the ages of 15 and 17 were registered YMCA members, 209 per cent more than the last pre-war figure. Girls between 12 and 14 numbered 37,665 while those below 12 were listed as 21,467.

Total Y memberships now stands at 1,411,341, or 8.9 per cent over the last recorded figure. Of this full membership, 72.7 per cent are less than 30 years of age while 9.8 are between 30 and 34. Only 17.4 per cent are 35 or over, and more than 48 per cent are below the 17-year-old mark.

Quaker Relief

Philadelphia (RNS): — Largest yearly budget in the 30-year history of the American Friends Service Committee, \$8,365,326, has been approved by the group's executive board for the year ending September 30, 1947, it was announced here. Bulk of the amount, \$7,238,840, will go to overseas activity with the remainder earmarked for peace education, social and industrial work and other similar activity in this country.

The budget figure does not include the value of gifts in kind which it is estimated will reach more than \$1,250,000. Donations of food, clothing, and vitamins are expected to exceed 500 tons.

Education Bill

Belfast (wireless to RNS): — Demands for the resignation of Premier Sir Basil Brooke and Education Minister S. H. Hall-Thompson were made at a meeting of Protestants here called to protest the government-sponsored education bill. The meeting was sponsored jointly by the Presbyterian Church, the Church of Ireland and the Methodist Church, the three largest Protestant denominations in Northern Ireland.

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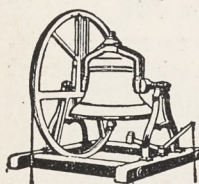
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Elliott of Down Cathedral, the meeting voted a fund to fight passage of the measure and appointed a committee to inform the Protestant community of "the danger to which they are exposed and to take such further action as may be necessary to protect the rights they enjoy under existing acts."

One of the principal objections to the bill it was brought out at the meeting, is that it makes it possible for "non-Christians, anti-Christian or agnostic" teachers to gain a footing on the teaching staffs of primary and higher schools.

Surveys Made

New York (RNS):—Surveys of the status of Protestantism in five U.S. cities are currently being conducted under the direction of the committee for cooperative field research of the Federal Council of Churches and the Home Missions Council. In various stages of completion, the surveys are being undertaken in Indianapolis, Ind.; San Francisco, Calif.; St. Louis, Mo.; and Hartford and Bridgeport, Conn. All of the surveys were initiated at the request of local church bodies. A special state-wide survey of rural churches is being made in Iowa under committee sponsorship. Thirty-five selected communities under 5,000 in population are being used for study purposes.

CLERGY NOTES

BESSETTE, THEODORE A., formerly in charge of St. James', Kemmerer, Wyo., is now rector of the Ascension, Salida, Colo.
 BRANT, GORDON E., formerly rector of the Advent, Chicago, became dean of Christ Church Cathedral, Eau Claire, Wis., on December 1.
 GOLDER, JAMES T., formerly dean at Salina, Kansas, was instituted as rector of St. Elizabeth's, Glencoe, Illinois, on November 20.
 HAILWOOD, EDWARD E., rector of Trinity Church, Orange, Calif., has resigned to accept the rectorship of St. Mark's, Pasadena, Calif., January 1.
 HAMBLIN, JOHN F. JR., has been separated from the navy where he served as chaplain. His present address is 28 Carteret Street, Newark 4, N. J.
 HASKIN, FREDERIC J., former army chaplain, is now assistant at the Holy Comforter, Kenilworth, Illinois.
 JONES, W. NORTHEY, retired clergyman of Connecticut, is supplying until May 1 at St. Mark's, Hope, Ark.
 MITCHELL, J. N., in charge of St. John's, Camden, Ark., is to be ordained priest on December 7 by Bishop Bland Mitchell.
 MOFFAT, WALTER G., of the diocese of Los Angeles, died at the age of 63 on November 16.
 PIKE, JOSEPH E. C., assistant at All Saints', Worcester, Mass., has accepted the rectorship of Trinity, Branford, Conn., effective December 24.
 PRESSEY, HERBERT, former army chaplain, is now the rector of St. John's, Far Rockaway, Long Island, N. Y.

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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.

CLIFFORD W. FRENCH

WITNESS Correspondent for Harrisburg
In the news story headed "Mortgage Burning" (Oct. 31), date lined Shamokin, Pa., it is stated that the present rector of Trinity is the Rev. George B. Armstrong. This is an error. My story stated: "During the rectorship of the Rev. George B. Armstrong and that of the present rector, the Rev. William Hosking, etc." Evidently in the hurry of condensation the name of the former rector was inadvertently given instead of that of the present rector, the Rev. William Hosking.

ANSWER: The mistake was made in the office of THE WITNESS, for which we are sorry.

* * *

REV. KIMBER H. K. DEN
Nanchang, Kiangsi, China

Not long ago Bishop Craighill sent me a copy of THE WITNESS of June 13. From "Talking It Over" I learned with great interest of all the noble works accomplished by Bill Spofford's daughter, Marcia, in Greenmont Village, Dayton. It was a great inspiration to me as well as to all our young people here in reading over the whole story of her most sacrificial and triumphant life in that village. It was, indeed, a great pity that she was called away from this world so early, only in her 27th year. However, "God loveth those who die young." Her father has rightfully said: "the answer to death is life. One mourns a wasted life. One rejoices for a useful life." It seems to me that all the noble accomplishments of her good works will ever remain as a living memory of her immortal life.

In view of your close tie with my work, and as a means of perpetuating our loving memory of Marcia, I am taking the liberty of naming our village school at Lotus Pond, one of our field service centers near Nanchang, as the "Marcia Spofford Russell Memorial School." I am urging all the Chinese girls in that village school to follow her footsteps and try to live a useful life with much accomplishments for noble ends.

* * *

REV. CHARLES E. CRAIK JR.
Rector of Emmanuel, Louisville

Having just taken time to peruse several back numbers of THE WITNESS, impulse is to comment on several items, mostly in agreement. Miss Jane Kemp's letter took me back to the Oct. 17 article by Bill Spofford Jr., son of my old Trinity College classmate. I find that the younger Spofford's comment on the achievements of General Convention express some questions in the minds of many of us.

David Holt in this same number describes the Sunday school material that my own school has been looking for. In the same issue Walter Welsh takes exception to an otherwise fine medical missionary picture, *Go Forth*. Although I was greatly impressed by the picture I did not fail to take notice of the unfortunate semi-comic and wholly menial parts played by Negro characters, and I am a born and bred Southerner, having had a fine old "Mammy" in my childhood. I thought what a great missionary picture hero

could be found in a Solomon Islands character described near the beginning of the recent book, "They Found the Church There."

* * *

MR. GEORGE T. BALLACHEY
Sec'y, Buffalo & Erie County Bible Society

Your issue of November 21 devoted to the work of the American Mission to Lepers is appreciated. It does us all good to be shaken up, and perhaps shaken down financially, by the knowledge of what is not being done for the unfortunates, even though there is so much of good intentions amongst our Church folk. May I suggest that some time soon a number may be devoted to the care of the insane. I know of hospitals where decent, kind, intelligent attention is given, but some of the literature I receive indicates that in many places the management of such institutions is shocking and disgraceful in the unnecessary cruelties inflicted on these helpless people.

* * *

THE REV. WILFORD O. CROSS
Rector at Kittanning, Penna.

In all of Spofford's long and useful career as a journalist I think he has never done better than in his reply to Cardinal Spellman (WITNESS, Nov. 21). For point, fire, restraint, logic, truth, it is a grand bit of swordsmanship. Do it again.

* * *

JAMES B. BROOKS
Layman of New York

The editorial on Thanksgiving (WITNESS, Nov. 21) was an excellent piece of writing, dealing with us where we live. In many ways it is the best I have seen in your paper or any other for a long time. It has been my custom for a time to study the various styles of writing on your editorial page and try to identify the man on your editorial board who probably wrote a given editorial. But of course there is no way for me to tell whether I have guessed correctly. I can say, however, that I do believe I now am familiar with three or four distinct styles. It adds a great deal to the pleasure and profit of reading the interesting paper to play this little game of solitaire.

* * *

MRS. ARTHUR JONES
Churchwoman of Washington, D. C.

THE WITNESS is to be congratulated for the excellent number devoted to the work of the American Mission to Lepers (Nov. 21). Contributors to that issue did two things: first, they removed the fear verging on horror that comes to most people even in hearing the word "leper"; secondly, the writers presented such a challenge that it is hoped that many will respond to the appeal for financial help in carrying on the work of this noble organization.

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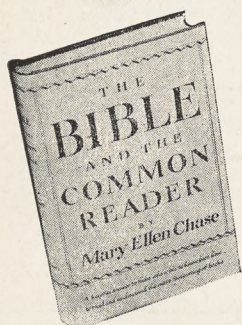
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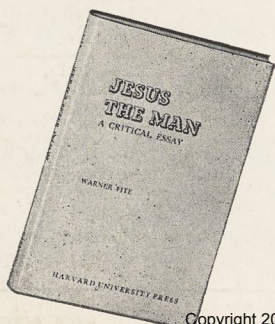
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