

THE Witness

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December 15, 1949



HART HOUSE, UNIVERSITY OF TORONTO
Headquarters of World Convention on Christian Education

WORLD COUNCIL OF CHRISTIAN EDUCATION

SERVICES In Leading Churches

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Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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STORY OF THE WEEK

Coordination at Headquarters Is Urged by Council

*Reports of Divisions and Departments
Presented at December Meeting*

By ANDREW VAN DYKE

★ In keeping with the emphasis on Christian education, the National Council listened with interest as Bishop Dun reported for that department at the meeting on December 6th. He said that in addition to other matters, the department had raised certain questions which they thought the Council ought to consider and attempt to answer. The recurrent problem of telling the children the truth about their Lent mite box offering was the first. He said that it had been suggested that instead of a particular subject for study, which misleads the young people to believe that this is what their offerings are given for, it would be better, perhaps, to tell them that the major proportion is for diocesan missionary activities, and a part for the program of the national Church. He remarked that a slogan had been suggested, "Give the kiddies more for their money." There was no solution reached, but in discussion, Dean James Carman of Arizona asked if we were going to be informed before long of where this coming mite box offering was going. The Rev. John Heuss, director of the department, replied that the study material for this had been prepared and was ready for publication last June, but that it had not even been included in the supplement to Parish Helps, which gives leads

to all the written matter which will be available from headquarters. This naturally led into the next question proposed by Bishop Dun which was the lack of coordination between the various departments of National Council, particularly in terms of promotion.

Dr. Switz had reported that the course in stewardship, prepared by adult education division for use this past fall, had not been used very widely, even though it received commendation from the United Stewardship Council, and was ordered by the Congregational Church in some quantity. He had said that the material was poorly promoted. Mr. Heuss showed a copy of the first book in the Church's teaching series, titled "The Holy Scriptures," and announced that it was now for sale at \$1.50 a copy. But he added that though it was known four weeks ago that it was ready, publicity material on it will not be ready for another two weeks. There were several comments on the futility of preparing reading matter, and not letting people know of its existence. Heuss, however, emphasized that the department of promotion was not to be blamed, for it often happened that both his and Mr. Jordan's jobs took them out of town, and so they were frequently not available for conference. The promotion

department has so many jobs with so small a staff, it was stated, that it could not work perfectly. Bishops Nash and Hobson, along with Bishop Dun, all urged that the present confusion in blowing the trumpets for the missionary enterprise be cleared, and that responsibility be fixed. Clark Kuebler finally moved that the methods of education and promotion for all the departments be put on the agenda for the February meeting, and the resolution passed.

Missionary Education

Another criticism had to do with the kind of missionary education that the Church produces. Bishop Dun said that only the Woman's Auxiliary has a consistent and sustained program. He suggested that we could take a lead from other denominations who personalize their missionary endeavors. For instance, he cited that a parish might put a medical missionary, "Dr. Whoosis," on its staff, and then write to him and pray for him. He felt we had been lax in this matter. Mr. Whitney, assistant treasurer of National Council, was quick to inform him that this is done in between six and seven hundred individual cases right now, and Bishop Mitchell of Arkansas added that the Woman's Auxiliary through their "prayer partners" have been carrying it out right along. Bishop Dun asked that it be expanded, and it was referred to the home, overseas depts. and the Auxiliary for reports, after Bishop Hobson had said that it was not as simple to set up as the Bishop of Washington had implied.

The department had also ruminated on where the newly founded editorial board fitted

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Mid-century World Convention Plans

By PHILIP COWELL JONES

Associate Secretary for the Toronto Convention,
World Council of Christian Education

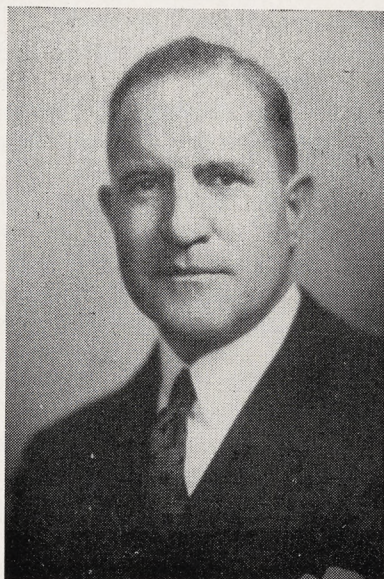
★ The various international committees which are planning the mid-century World Convention to be held in Toronto, Canada, August 10-16, 1950 are hard at work in an eager intention to provide an experience which will be of genuine inspiration to intensify the program and to inaugurate a significant advance of Christian education in all countries. The theme will be "Jesus Christ—Teacher and Lord."

Prior to the Convention, from July 22 to August 5, there will be a world institute on Christian education for a limited number of persons. Only those who are personally invited by the institute committee will be in attendance. The sessions will afford opportunity for those attending to learn from each other through exchange of experiences, ideas and problems; to assemble information and prepare manuscripts which subsequently may be used as resource materials for Christian education leaders in all countries; to formulate proposals for submission to the World Council of Christian Education with a view to advancement in Christian education in all lands, with particular emphasis on leadership education.

The program of the institute will include worship; fellowship; addresses on the theological and psychological foundations of Christian education and on contemporary world conditions under which religion must be taught; and group study of the purposes, principles, factors, and problems of Christian education.

The Convention program will include plenary sessions with addresses by well-known Chris-

tian leaders from various countries; worship programs; consideration of the contemporary world and its implications for Christian educators of children, youth, and adults; the presentation of plans and materials valuable in various lands; demonstration of all types of audio and visual aids; exhibits; the provision of take home materials; fellowship, recreation and festival elements.



PHILIP C. JONES

After the Convention, the Assembly, the governing body of the World Council of Christian Education, will meet for the transaction of official business, the election of officers, and consideration of recommendations which are expected to emanate from the institute and Convention.

Canada has already given evidences of its lavishly hospitable spirit in releasing news of its plan to present to the Convention a "Welcome Book" which every Sunday school teacher in Canada was asked to sign on October 30, 1949; by the hearty

cooperation of all Protestant communions in the Dominion; by the willingness of the University of Toronto, its affiliated colleges and contiguous churches to make their facilities available; by eagerness to afford proper entertainment as well as pleasurable recreation to all delegates.

Several other Christian organizations will meet in Toronto in the summer of 1950, though not simultaneously with the Convention. These include nation-wide committees of denominational boards of Christian Education; a conference on children's work sponsored by the children's workers' section of the International Council of Religious Education (U. S. and Canada); the World Christian Youth Commission.

In June of 1950 the Baptist World Alliance will meet in Cleveland, Ohio; and in July, 1950 the central committee of the World Council of Churches will meet in Toronto. It is expected that many of the distinguished leaders from different countries who will attend these gatherings will also be present at the World Convention on Christian Education. In addition, in connection with the Convention, there will be time available for regional meetings of Christian education leaders from various areas, such as Europe, Africa, the Orient and Latin America, as well as an afternoon and evening—specifically on Tuesday, August 15—for worship and other programs on church-family bases, such as Methodist, Presbyterian and Reformed, Anglican and Lutheran.

One Statistic

Just one statistic. There are about 35,000,000 Sunday Schools on the planet today. Except for the number of persons who worship God on the Sabbath, this is the largest single category of Christians. Week by week these boys and girls and women and men are exposed to Christ by those who are glad witnesses to

him and his redeeming grace.

Perhaps the Sunday School teachers of the world should be known as the Society for the Propagation of the Gospel. They seek to make him known; to bring others into his comradeship and under his sovereignty; to help their pupils know the relevancy of his teaching and of his spirit to individual and interdependent life; to share the joy of his discipleship. The essential responsibility of the Christian educator is to bear true witness to him who is Saviour, Teacher and Lord.

The means by which we experience and reveal our corporateness in Christ is the Church. Across the threshold of the household of faith, teachers lead those who seek him. Into the intimate fellowship of his family they come, guided in prayerful love. Thus it is that through the Sunday School there are added daily those who are being saved. It is through this holy accretion that the Church grows.

In war, behind the lines there were pools of replacement troops. The replacement pool of the Church of Christ is the host of those who are not facing death but are "on the way up" to the full sense of identity with Christ and to complete commitment to his purposes. "On their way"—under the inspiration and piloting of those who have felt the touch of his saving spirit and have known the joy of bearing testimony to him. Thus the Church goes on from age to age, the young taking up his standards as the older ones falter. The followers become leaders in the march forward and upward and beyond, and the Church waxes, through the swiftly surging years.

We have intimated the significance of the Sunday School from a statistic; as a source of recruits for the Church; because from it comes the leadership for tomorrow. There is another reason why the Sunday School is crucial—in these days of fatal or glorious destiny.

The young are plastic. (That

Christian Education the Only Answer

By LORD MACKINTOSH

of Halifax, England

President of World Council of Christian Education



LORD MACKINTOSH

is sufficiently trite!) They are impressionable enough to become truly ecumenical. It is not hard to catch the young in the net of fervent idealism—to win them to devotion to a world-wide purpose such as the planetary Christian fellowship and process. They are not trammelled by stringent theological formulations, rigid dogmas, immutable liturgical constraints, or adamant ecclesiasticism—parochial, national or world-wide. They are free (unless they have been tampered with!) and rejoice in daring the difficult, in risking loss of the unsafe security and the spurious success the world acclaims.

If it is desired that the Church be truly ecumenical, it will be wise to communicate that purpose with clear heads and burning hearts to the youth who are "on our heels."

This coming mid-century World Convention on Christian Education may well be as an injection of life-giving serum into the bloodstream of the 35,000,000. Now we are back to our statistic! But let us look forward, in assurance as we pray.

THERE are times in the affairs of men and nations when it is well to pause and endeavor to check our bearings. Never was this more necessary than in days like these when old landmarks are going and new forces are swinging the current. Possibly the outstanding factor of the twentieth century has been the unification of our world. As never before the inhabitants of this globe are conscious of the fact that the world has become a neighborhood. The people of Timbuctu find that the happenings in Peiping somehow impinge upon their lives; the dwellers in the mid-west states of the North American continent find that the citizens of Central Europe need desperately some share in their harvest. Physically, too, the world has become one "neighborhood." The wireless and the aeroplane have largely eliminated time and space, and yet the spirit of oneness and of good neighborliness lags sadly behind. Indeed, in many countries a narrow, selfish nationalism has grown up just when the world is ripe for a broadening of the spirit of man.

It is now sixty years since the World's Sunday School Association, which in 1947 became the World Council of Christian Education, was launched on its voyage of ecumenical activity. Its member units from every continent and in fifty-five countries offer that basis of fellowship and mutual aid that encourages the stronger to help the weaker. In pursuance of its policy the World Council of Christian Education from time to time brings its far-flung elements together for conference and counsel. The very unification that modern science imposes upon us all brings its embarrassments. The full and frank

discussion in convention sessions, coupled with the inspiration of plenary sessions, helps delegates to a better understanding of their world setting and their fellows.

"Toronto 1950" aspires to be a memorable occasion in North American and world history. The Christian education forces of North America are canalising their energies to this end, and their comrades in a wider world are endeavoring for their part to make the place and date. But it is a far cry to the shores of Lake Ontario and the restrictions of currency present difficulties to most overseas delegates. In the past we in Europe have counted it a privilege to play host to several world conventions, and in the days that are yet to be we anticipate that the same delightful experience may be ours again. Meantime, in the immediate future the unique opportunity is Canada's.

The world needs the emphasis that "Toronto 1950" will make. "Jesus Christ—Teacher and Lord" is the Convention theme. Whether the particular sphere be it school, the home or the church, the contemporary world confronts us with its challenge

and opportunity. From the widespread battlefield of the world the Christian educators, the Sunday school teachers, the youth leaders, whose activities serve every age group, look wistfully for words of encouragement, counsel and hope, and for a clarion call to advance. Such can be made effective through your prayerful and practical cooperation in this mid-century World Convention on Christian Education to be held at Toronto, Canada, August 10-16, 1950.

I am convinced there never was more need than there is today for the work which the Sunday schools can do. The task was perhaps never more difficult. The need is for as great courage and foresight in facing the problems as that shown by the founders of the Sunday School Movement in the early days following the initial work of Robert Raikes.

Well, here we are nearing 1950 and the twentieth century half gone! If you can tell me how the Sunday School Movement will stand in another fifty years, I will tell you whether the world is to progress or decline—for on the answer depends the very existence of the world as

we know it, and the Church as we love it. If we can recapture and hold the children and youth of the world for Christ, all else falls into place. The work of the Sunday schools is the best contribution that can possibly be made. It transcends all party, all patriotism. It is the only answer.

DEAN WELLES ELECTED IN WEST MISSOURI

★ Dean Edward R. Welles of St. Paul's Cathedral, Buffalo, was elected bishop of West



DEAN EDWARD WELLES

Missouri at a special convention held in Kansas City on December 6. He was elected on the first ballot, receiving 15 clerical and 66 lay votes, with 12 clerical and 51 lay votes necessary. Dean Welles, 42, was dean of the cathedral in Albany, N. Y. 1936-40; rector of Christ Church, Alexandria, Va. until 1944 when he became the dean at Buffalo.

If he accepts he will succeed Bishop Robert Spencer who has reached the age of retirement after having been diocesan since 1930.

Episcopal Church News, crowded from this issue by the full report of Council meeting, is held over for next week.



TORONTO where the World Convention on Christian Education will be held. The view is from Centre Island and shows the finest harbor on the Great Lakes

Council Meeting

(Continued from Page Three)

into the whole picture of the Council's work. Bishop Dun stated that all of the departments are putting out educational material, "or what purports or aims to be educational material." The editorial board, he affirmed, represented the best that could be found in the Church, largely seminary professors, and posed the hypothetical question that perhaps they should see that all the things that are emanating from the departments are related and not contradictory. It would be, he said, a super-departmental agency that would coordinate the total educational output. "We have enough committees, but the Council might have as a minimum a committee on publications." No discussion nor action ensued.

Theodore Wedel, warden of the College of Preachers, reported that each week, during the academic year, there were twenty-five clergymen being given a sketch of the educational task before the Church in terms of the new curriculum. He was of the opinion that it was most successful in providing a new orientation for them, and quoted several letters which showed the conversions that were taking place. "The clergy," he stated, "had received their theology in seminary in solid chunks which cannot be broken up for conversational purposes, but these sessions are doing it." He thanked God that the curriculum would not be developed until after the clergy were prepared to do something with it.

A jovial note was injected by Mr. Heuss when he spoke on something "that had nothing to do with Christian education. Staff members of National Council departments sit on broken down chairs and the floor while they wait to speak, while Council members are comfortably seated." He suggested that

better accommodations be provided for the professional staff. Bishop Nash said that Lambeth could not do it even for the bishops and he saw no reason why this body should. Someone else suggested that it be referred to the chair man.

Bishop Dun announced that in the reorganization of the department that he had been continued as chairman; that Dean Richard Watson of Seattle was the head of the youth division, and the Rev. Matthew Warren of Atlanta was in charge of the children's division. This last post had been held by the late Bishop Haines of Iowa, for whose splendid work appropriate resolutions were passed.

The curriculum committee of the department has outgrown its quarters at Seabury House, and is now established at 20 Church Street, Greenwich, Connecticut. An open house was held there on Wednesday night for Council members at which Mrs. Vesper O. Ward, wife of the director of the committee, was the hostess. The committee hopes to have ready in May the second in their series of books, called "Chapters in Church History," and next November to publish the third, "The Church's Faith." They have two more conferences planned, one in March for directors of Christian education in various dioceses, and one in the fall for "orientating" the "baby" bishops.

The Auxiliary

An inspiring point in the meeting was the report of the Woman's Auxiliary by Mrs. Arthur Sherman, the executive secretary. There were many undertones in the Council which reverberated from the General Convention and its shabby treatment of the women. Mrs. Sherman showed how the two million dollars that the women had raised would be spent during the next three years. Allocations were made this week to the amount of \$200,000 which had been appropriated for new buildings. Requests had been

filed that totaled about \$650,000. The board of the auxiliary announces that they are giving the largest sums to rebuilding condemned buildings at Ponce, Porto Rico, at \$40,000, and church buildings at Sao Paulo, Brazil, at \$50,000. Most other large appropriations are related to work in educational institutions such as \$10,000 for a student center at Bucknell College, \$14,000 for student work at the University of South Dakota, \$5,000 for a student center at the University of Idaho, \$5,000 for Cullington College and Divinity School in Liberia, \$6,000 for a Negro student center at Orangeburg, S. C., and \$12,000 for the Galilee conference center at Lake Tahoe, Nevada. Other missionary projects are \$25,000 for the Thorne Building of Good Shepherd Mission at Fort Defiance, Arizona, and \$10,000 for a building program at Fort Yukon, Alaska. Mrs. Sherman was optimistic about the raising of the entire budget of the national Church in 1950 because the women came back from San Francisco and are talking in the parishes not about the Triennium, but selling the program of the whole Church, which was proposed by the men of the houses of Bishops and Deputies.

Bishop Hobson, new chairman of the department of promotion, reported for it. He stressed the need of ordering the material for the special campaign of "One World in Christ" on March 12th. Mrs. Harper Sibley reminded the Council that that particular date was also being utilized by other Christian denominations for raising funds for the worldwide mission of the Church, and was not an exclusive Episcopal affair. The department noted an operating deficit of \$26,000 for Forth magazine, which has been accumulating for several years. The periodical had been prosperous about seven years ago, and was paying salaries of several persons who were part-

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EPISCOPAL CHURCH NEWS

QUAKER PROPOSALS CONSIDERED

★ An interested and vocal group of clergymen and rabbis attended a section meeting of the eastern seaboard congress on American-Soviet relations December 5th. The discussion centered on the report prepared by the American Friends Service Committee called "The United States and the Soviet Union," and known familiarly as the Quaker proposals for peace. Mr. William Huntington, onetime Witness editor, and lately a commissioner of the Friends Service Committee in Europe, with headquarters in Paris, presented the background of the report, and a summary of it. Opening the discussion period, which continued for nearly two hours, were Rabbi Kaplan, the Rev. Edgar Jackson, and the Rev. Andrew Van Dyke of the Episcopal League for Social Action.

Mr. Huntington said that this report was somewhat out of character for the Friends Service Committee because they have usually been known for action and not going into print and making statements. However, he said, it grew out of the Quaker conviction that statements of individuals in a democracy that come after real study should have a hearing, and can make an impress. He expressed the desire that all religious groups might study the proposals, for he felt that part of the tragedy of the present time was that Churches were not being the third, or mediating party, in the power conflict, and that should be their role. Answering some of the criticisms which have been leveled against the document, Mr. Huntington showed a cartoon that had appeared in the Philadelphia Bulletin, and summed up adequately the proposals by portraying a Quaker remarking in connection with

the rift between east and west, "I didn't say it was easy, but let's try!"

The Quaker report was demonstrated as extending into specific terms the studied judgment of many Church groups. The General Convention of the Episcopal Church in its resolution calling for efforts at reconciliation between the United States and the Soviet Union was among those cited. It deals with the avenues that our country should explore and travel in order to achieve the goal. It suggests that the three areas in which tension can be relaxed are economic relations with the Soviet Union and eastern Europe, the future of Germany, and the strengthening of the United Nations. In each of these there are concrete suggestions for action offered.

It was the sense of the meeting that the Churches could well promote wide study of the report, and it was announced that the Friends Service Committee is publishing a bibliography on the Soviet Union and a study outline to accompany the pamphlet. The Yale University Press has available both paper and cloth bound editions of the report, and they may be purchased in quantities.

This section meeting of religious groups, attended by about forty religious leaders, was a part of a congress held over the weekend that was sponsored by the National Council on American Soviet Friendship. At the closing session the 362 official delegates voted unanimously to recommend:

"Strengthening of the U. N. through the scrapping of aggressive blocs and pacts, patient and endless search for solutions serving the interests of all member nations and the maintenance of peace.

"Renewed effort for agreement through direct American-

Soviet negotiations on all issues that divide us.

"Constructive economic and trade relations with the Soviet Union, the Eastern European democracies and China, with early recognition of the new Chinese People's Republic.

"Reduction of armaments and an end to war preparations and propaganda and all policies heightening the danger of war.

"An international convention for destruction of all atom bombs, the outlawry forever of atomic warfare, and the beginning of peaceful atomic competition."

"We believe that war is not inevitable," the delegates resolved, "that the United States is not threatened with aggression from any quarter, that the Soviet Union will meet us half-way in any proposals to negotiate on terms of equality . . ."

ST. MARTIN'S CARILLON DEDICATED

★ Rector John H. Martin of St. Martin's, New York, dedicated a forty-bell carillon on December 4th with 2,500 persons present at the service. He was assisted by the Rev. Ernest Davies, assistant rector. The bronze bells were cast and tuned in the Netherlands, the chimes alone weighing 17,000 pounds and costing \$30,000. They were given by twenty-three individuals and organizations of the parish and of the Harlem community.

There will be a dedicatory recital on December 18th by Kamie Lafevre, carillonneur of the Riverside Church. He has been instructing Organist William L. King of St. Martin's, and Albert Branch, a student of music, since last June, so that they will be ready to be at the manual clavier during the Christmas season.

(Continued on Page Seventeen)

EDITORIALS

Advent Advantages

ADVENT means "coming," but to our commercialized culture it means "going"—of shopping days till Christmas—until finally we get to the day itself, its gifts gotten and given, the dinner demolished, (with some religion sandwiched in somewhere), and we sink back to spend the holy season in reactionary recuperation. No wonder that we are not inclined to look forward in the ancient Advent fashion.

People throughout the ages have always looked for better things to come. It is indicative of a healthy attitude. Looking back only to "the good old days" is a sign of decline and decay. The Jewish people of Bible times expected a new age with the special characteristic that God would initiate it. He would send his Messiah to inaugurate his heavenly order upon the earth, and this was the chief function of the Messiah. The King and the Kingdom were, therefore, indissolubly united and one could not come without the other. The purpose of Advent is to paint the background for Christmas by making us aware of the imminence of the Kingdom of God in the birth of the Christ Child. "Repent, for the Kingdom is at hand"—things are bad, but God has a better world ready to bring in if only we want and hope strongly enough for it.

The Christian should, therefore, be looking forward to more than exists in our conventional Christmas observances. The ancient Jews and the early Christians speculated and planned for the new age. They "dreamt dreams and saw visions" and "prepared the way of the Lord, making his paths straight," seeking to discover their own function in the strategy and tactics that would bring about the revolution for the divine society. We, instead, have become inextricably involved in the fortunes of our immediate pattern and prepare for Christmas by looking every way but ahead. Do we realize, for example,

the social pathology that is indicated by so much talk about returning to an earlier era in American life?

Christians have been concentrating on the Infant King (without his Kingdom) so that other kinds of kingdoms are being hoped and planned for in the world so that we are being left with a sweet and sentimental birthday celebration, especially for the kiddies, that has little practical application beyond being good for the revival of the business kingdom. These other kingdoms, of which most of us are so terrified, derive their strength from their advent appeal because they

hope for a better world. Originally this was a Biblical and Christian idea but we have allowed it to become pushed away by the Christmas rush. The result of the blasphemy of worshipping a King while depriving him of his Kingdom is that either he will be dethroned entirely or he will raise up a new Kingdom amongst those that are not without hope.

Make Christmas Christian

LONG before the season of Advent reminds us of the approach of Christmas there are other signs in abundance which warn us to hurry if we are to prepare properly to make this Christmas the best ever.

In October we are bribed into placing our order for Christmas cards early by the promise of a generous discount for our helpful cooperation. The stores offer previews in their advertising of the endless variety of things we may buy to shower on our friends as a token of our love and esteem. Predictions are made that there will be a greater volume of gift-buying this Christmas than ever before, counting on our carefully stimulated response to make it come true. As the Day of Days comes nearer, we are not reminded that the Lord of our lives draws near, he upon whom alone our hope of peace depends. The vanishing days are shopping days—and soon it will be too

"QUOTES"

THE term "Christian" which we use so glibly, is not easy to define. It cannot be equated with church membership, or with adherence to conventional moral demands, or with a flash-in-the-pan conversion experience if the life of the individual is not made better by it. Perhaps the simplest and inclusive definition is that a Christian is a person who sincerely tries to be a follower of Jesus. This is not to say that anyone completely succeeds in the attempt to be a follower of Jesus. "The sin which doth so easily beset us" stands ever in the way, even for the best; and it is a common fact that the best Christians are apt to be more conscious of their sins than those who are lukewarm. Yet to be a Christian, if the experience is real, makes a difference.

—GEORGIA HARKNESS

late, not to welcome the Saviour of mankind, but to buy that last minute gift or card for some forgotten friend or relative who has so inconveniently remembered us.

No one would quarrel with making Christmas a true festival of friendship and love, with the exchange of some outward token of truly felt affection and esteem between members of a family, and especially remembering the children, but even here we have been taught to be increasingly lavish in our giving, and the more we spend the more we lose sight of the central meaning of Christmas, the birth of a Child sent from God to recapture the allegiance and adoration of men so easily given to the things of this world, that in him they may find the things that belong to their true peace. The true approach to Christmas is not through premature Santa Clauses, a myriad of secular cards and gifts which can never be a measure of our love, no matter how munificent they may be. It is rather by a humble searching of our hearts to see whether they cannot be made a fit dwelling place for a King.

A friend of ours, outraged by the growing secularization of Christmas a year ago, made up her mind that she would do something about it. Whose birthday was it anyway? To whom first ought a Christian to give gifts? Not surely to those who would never need anything she could give—just as she needed nothing they might give in return.

So she sat down and wrote each of them a Christmas note: "This note brings to you our love and best wishes for a very Merry Christmas. We are also making a gift to the Church as a thank-offering for your friendship that the real meaning of Christmas, the coming of God's peace to a troubled world, may be more widely proclaimed."

These are typical of replies she received: "Your thought of me at Christmas touched me very deeply. A friendship such as yours is a true revelation of the real meaning of Christmas. May God bless your thank-offering and use it for the purpose for which it was given."

Another, "For any part I may have had in your inspiration to make this gift to God I am profoundly grateful." Her gift of thank-offering to the Church amounted to several hundred dollars, the amount she would "normally" have spent showering her friends with gifts. And so the real joy of Christmas was recaptured and spread abroad in a way in which no amount of costly gift-giving between friends could possibly duplicate.

This year she will also make her Christmas gift to the Church in gratitude for the love of her

friends, but now this gift will be shared and enlarged by others who have told her that they have been moved to do likewise.

Is there any better way by which Christmas may be rescued from the control of those who have so largely deprived it of its sacred origin and meaning? Here is a way in which each, in large or small measure, may do honor both to his friends and to the Lord who blesses and redeems the honest love of all men.

We Need Conventions

By ELMER G. HOMRIGHAUSEN

Professor of Christian education, Princeton Theological Seminary; Chairman, Department of Evangelism, Federal Council of Churches

THERE was a time not long ago, when conventions were looked upon with some disdain. People said they were all inspiration and no education. Masses of people came together, they milled into a crowded auditorium, and listened dumbly to speaker after speaker orate with high enthusiasm on a number of subjects. This, said the critics, is undemocratic, unpedagogical and unproductive of any results at the grass roots of life in the community.



But our minds have changed, even though some critics may still be suspicious of conventions. I believe in conventions! And I believe in a World Convention of Christian Education. And I look forward with enthusiasm and expectancy to Toronto in August, 1950.

I believe in this world convention of Christian education because it will dramatize for the attendants who come from all over the world the unique and wonderful fellowship that exists among Christian teachers everywhere. The world Christian community is a reality, and Toronto will give that ecumenical entity a concrete expression. Much has happened in the world of Christian education since the last World Sunday School Convention was held, much that needs to be known by all Christian teachers, much that needs to be dramatically brought to one spot so that we may see it focalized and concentrated. Nothing but a grand celebration can possibly crystallize the ecumenical teaching reality of the Church. It will be an encouraging witness to those who attend, and it will be a real historical fact to those who read about it in the newspapers.

I believe in this world convention because every person engaged in the ministry of Christian teaching needs the help and the encouragement which such a convention can give. Most of us work away at small tasks, scarcely realizing that we are engaged in something that is eternal in significance and world-wide in scope. Once the vision dawns upon us that we are not alone, but that we are engaged in high responsibilities, our little work will take on big proportions and meaningfulness. As little cells in the total body of Christ we shall be transfigured by the Spirit as we realize that we are parts of something bigger than ourselves.

Growing Fellowship

I BELIEVE in this world convention because Christians need to understand one another. We want to see each other, and know our brethren. Conditions differ in every part of the world. Some of our comrades are working in primitive conditions. Others are at work in dangerous situations, where to be a Christian is a serious business involving costly risks. Some Churches have much, others have little. Some are richly blest with leadership and others are struggling against almost impossible conditions. A convention with attendants from all parts of the world will create within us an understanding of each other born of first-hand fellowship and of love in Christ. This is a day of growing fellowship in the Church, one that issues from sympathetic concern for and appreciation of each other. Christian teachers have much to give each other, so that the whole body of Christ may be enriched, and that it may be fitly joined together. The ecumenical Church is one that grows through love. Toronto will surely generate world-wide understanding and mutual support.

I believe in this convention because the time has come for Christian education to move forward. We have seen great developments in the ecumenical movement since 1910 and the Edinburgh missionary conference. We have seen great developments in Christian education since 1889. The various movements of world Christianity have been growing together, and the time has come for Christian education to raise its banners, assume its rightful place in the Church, and come of age ecumenically. Christian education is one of the ministries of the Church of Jesus Christ and it must be recognized as such and move more and more into the broadening stream of the ecumenical movement. Toronto will be a significant milestone in that development.

I believe in this convention because I like conventions and regard them as a part of life as God

created it. He wishes people to gather together in fellowship, for he is love. And love craves fellowship and communion. The spirit of God creates togetherness among Christians, and where the spirit dwells people cannot remain apart. Conventions are mighty celebrations of the presence of the spirit of God. They bring individuals together and weld them into a happy company. They enhance the individual and take him up into the enthusiasm of those who march in a common cause. Yes, Jesus Christ came into the world not merely to save individuals, but to save men together. He came to establish a Church, a "happy breed" of men and women and children who love God, and each other, through the wonderful grace and truth that are to be found in him. Toronto ought to give each attendant, as well as each interested participant even though he does not go to Toronto, a sense of the Church as God's people of destiny.

Mid-century Reflections

By NEVIN C. HARNER

Professor of Christian education, Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania. Vice-Chairman, International Council of Religious Education.

IT is not given to every human being to witness the passing of the mid-point of a century. Those of us who have the privilege of approaching the year 1950 may well pause to reflect upon its significance.



Every century has its own outstanding events and characteristics. The sixth century B. C. was marked by the development of world-religions — Confucianism, Taoism, Buddhism, Jainism, and perhaps Zoroastrianism; the first century A. D. by the establishment of the Christian Church; the fifth by the collapse of Roman civilization; the thirteenth by the rise of medieval Europe to its greatest heights; and the sixteenth by the exploration of the globe and the Protestant Reformation. We may have to wait for later historians to appraise accurately the first half of our own century, but even now we can discern several notable trends.

Thus far in the twentieth century science has made more progress than in all previous centuries put together. This statement is equally true of the social sciences and of the physical sciences.

As for the former, they scarcely existed at all before the year 1900. In their fully scientific form, psychology and sociology are offsprings of the twentieth century. And as for the latter, we need to remind ourselves that we began this era without electric lights, the telephone, the telegraph, the automobile, the airplane, radio, television—or an acquaintance with the internal structure of the atom. Some of these were on the way, but their effective development has in every case taken place during the past fifty years.

Thus far in the twentieth century we have had two world wars, which have visited our earth with a degree of suffering and devastation the like of which no previous century ever witnessed. Perhaps a thousand years from now this will be the fact of greatest moment to the historians of that distant day.

Ecumenical Movement

THUS far in the twentieth century the Christian education movement has taken definite shape throughout the world. To be sure, Christian nurture is as old as the Church itself. But the movement of religious education (or Christian education, as some of us prefer to call it) is a child of this century. Chairs have been founded in seminaries and universities; books and pamphlets have been written in profusion; new, vital organizations have sprung up on every hand; and what was formerly a noble impulse has become a widespread and clearly defined movement.

Thus far in the twentieth century the tendency of Protestantism to split into a myriad tiny parts has been checked, and the ecumenical movement has begun to draw the Church together. Stockholm, Lausanne, Oxford, Edinburgh, Oslo, Madras, Amsterdam—each of these place-names denotes a chapter in the thrilling story of the emergence of the Universal Church of Christ.

Now in the year 1950 another name is about to be added to this list—namely, Toronto. Here during the period of August 10-16 Christian educators from every land will foregather to express their oneness in Christ and to explore their common task of making disciples of all the nations.

This World Convention on Christian Education will be a living expression of the third and fourth trends noted above—namely, the Christian education movement and the ecumenical movement. Strangely enough, these constitute our brightest hope for escaping the dangers inherent in the first and second trends—science and war. Science itself is neutral, neither bad nor good. But the scientists themselves are terrified by the potentialities of the work of their brains and hands.

And war could well be our undoing before the year 2000 rolls around.

Toronto, coming as it does at the middle of this century, gathers up into itself the hopeful trends of our age which alone can negate the perils which beset us. If the second half of our century is to fulfill the promise of the first half and avoid its dangers, it will be because of the interests represented at Toronto. That is why so many of us are wishing and praying for this world convention the fullest support of men and the richest blessing of God.

Some World Conventions

By JAMES KELLY

Joint General Secretary, World's Sunday School Association, 1928 to 1948. Vice-Chairman, British administrative committee, World Council of Christian Education.

DURING the long period of over a quarter of a century in which I served the World's Sunday School Association (now the World Council of Christian Education) as Joint General Secretary, it has been my privilege to take part in many international conventions, but in my limited space I can only refer to three.



Looking back on these conventions from the standpoint of today, it is not difficult to trace the influence which each convention

has had not only on those who attended as delegates, but on the whole field of Christian youth work in the lands from which the delegates came.

Naturally my mind goes back first of all to the ninth world's convention held in Glasgow, Scotland, in 1924—the first Sunday School convention to be held on British soil for over a quarter of a century, and attended by 2,810 delegates. Of these, over 240 came from the continent of Europe—from lands which were still smarting under the effects of the first world war. If that convention had done nothing else than help to break down national and racial barriers which were the heritage of those war years, it would have been tremendously worthwhile. But it did infinitely more than that; it helped to create a new spirit among the leaders of Christian youth in all lands and to open the way for the development of Sunday School work in central and south-eastern Europe.

It was a far cry from Glasgow to the venue of the tenth world's convention held amidst the in-

comparable beauty of Los Angeles. The Los Angeles convention was attended by 7,631 delegates representing 51 countries—the largest Sunday School convention ever held. Pictures of that great gathering focused themselves everlastingly on the memories of those privileged to be present. One can remember yet the ringing tones of Dean Luther A. Weigle of Yale University as he told of the 240 men and women who a few months earlier had dwelt for two weeks, on the Mount of Olives, seeking the leading of the spirit of God in the Christian missionary enterprise; the persuasive appeal of Dr. W. Y. Fullerton of London as day after day he led the delegates to growing spiritual heights with his devotional addresses; and the practical words of wisdom and guidance given by men of such wide and varied experience as Dr. W. C. Poole of London, Dr. Hugh S. Magill of Chicago, and Dr. Charles R. Watson of Cairo.

Oslo Convention

OSLLO, the capital of Norway, was selected for the twelfth convention, and in the summer of 1936 there gathered 2,700 delegates of the Sunday School movement around the world. The delegation had to be limited, owing to the difficulties of accommodation. The Oslo convention was highly honored in the great interest taken in it by His Majesty Haakon VII, King of Norway. Not only did he attend two sessions of the convention, but, together with her late Majesty

Queen Maud, invited the executive officers and representative leaders to an afternoon reception at the palace.

One of the outstanding speakers at the Oslo convention was Toyohiko Kagawa of Japan. The fact that he was to speak at the great open air Sunday School demonstration in University Square attracted almost 100,000 people.

I have only mentioned briefly three conventions, but I want to affirm my conviction of the wisdom of these world gatherings that they serve a very great and varied purpose. They are inspirational; they give a wider knowledge of the world field; they are an opportunity of learning new ways and methods; but above all, they are a means of developing the great cause of Christian brotherhood, of realizing afresh that this great task of winning the childhood and youth of the world for Christ is something greater than race or creed. I know from personal experience—because I have shared in it—what it means to see men whose countries fought bitterly with each other, meet together in prayer at God's footstool seeking wisdom and guidance and, above all, grace and courage to follow out the command of their Lord and Master "Go—Teach." As a result of these conventions men and women have returned to their homelands with a new vision of the world being won for Christ and the Kingdom of God through the Christian teaching and training of childhood and youth.

Rev. Samuel Entwhistle's Adventures

By THOMAS V. BARRETT

Chaplain at Kenyon College

"381"

ASKED Isabel Entwhistle, icily, "What are those cartons of junk in the front hall? I've fallen over them six times since Tuesday."

"My dear," Samuel said, raising a patient head, "Please don't interrupt me. I am trying to work."

"I do not wish to interrupt you," Mrs. Entwhistle continued as she adjusted her hat, "but I almost fell on my face. And besides . . . you're only reading. It's not as if you were having a conference or writing a . . ."

"My dear" . . . pleaded Samuel putting down the 'Destiny of Man,' "I sometimes have to read

in order to . . . well . . . never mind. What was it you fell over?"

"That orange-crate thing in the front hall. What is it?"

"Oh that! Material from '381' for the canvass."

"But Samuel, you already got one large box of material."

"I know. This is the second. I believe a third is on the way."

"Must it be left in the front hall?"

"Where else shall I put it? It's too big for the back hall."

"It must have been sent for a reason," Mrs.

Entwhistle mused logically. "What are you supposed to do with it?"

"Mail it . . . to the people!"

"All that?"

"All that and more too." Samuel reached behind the desk and gathered up a handful of printed matter. "You see, my dear, it's part of a plan, I think. Some of this goes out three weeks before the canvass. Then we send a follow-up leaflet to the canvassers, and three days later a brochure to the Woman's Auxiliary, after which, this four page communique should be mailed to the junior Sunday School and the week before the canvass we shoot out the clincher note to the big givers and then . . ."

"I do not care to hear anymore," Mrs. Entwhistle broke in abruptly. "If you're going to sweep your parishioners with printing go ahead . . . but don't leave it in the front hall."

"But my dear Isabel," Samuel reasoned, scratching his head. "I am not sure which goes out first. I have spent two hours trying to make a decision without success."

Mrs. Entwhistle glanced with fine discrimination at the assortment of pink, blue and mauve pamphlets. "This one, obviously," she concluded pointing to a picture of a Mongolian waif. "They always send this picture out first."

"It can't be first," said Samuel pointing to the fine print. "It starts you off right plunk in the middle of China . . . without any preparation. There must be some sort of briefing material to precede it. They've got to know how the Church got to China in the first place."

"Why?"

"It doesn't seem fair this way. It just starts off with Whang Foo, whoever he was, and then says 'Stay home on Canvass Sunday.' It doesn't make sense."

"Perhaps it's a kind of puzzle," said Isabel delightfully taking off her hat and pulling up a chair. "Let's send out this one first."

"There's nothing inside that one at all," Samuel objected, getting peevish. "It just says 'GO' on the front and inside it's blank."

"Maybe it's one of those things you're supposed to write in your own prayers."

"My dear . . . your grammar! Besides what good would it do the canvass if I wrote in prayers. I think rather it's a kind of folder."

"Oh, perhaps it's the 'pocket parcel' like the Baptisterians have. What do you suppose goes inside?"

"Search me," Samuel shrugged, pawing the

various leaflets. "Maybe you just take your choice. How about this one?"

"That must be part two of China," Mrs. Entwhistle said brightly. "See it's the same little boy on the front."

"No it isn't. This one is a Creole, or else it's a picture of Eustace before he got his haircut."

"Don't be absurd, Samuel," Mrs. Entwhistle chided riffling the pages. "This one seems to have something to do with education."

"They've all got something to do with education," grumbled Samuel.

"If I were you, I'd send it all out at once and get rid of it."

"But my dear . . . be practical. Can you imagine J. B.'s expression if he got all this at once?" Samuel made an expansive gesture with his arm.



DID YOU SAY "381"?

"I wonder what he'd say," Mrs. Entwhistle giggled.

"I do not care to know," Samuel said wrinkling his brow. Besides if I send all this in the first mailing what will I do with the stuff in the front hall?"

"Good heavens, I forgot," said Isabel beginning to look worried. "What's in there?"

"Techniques on making a canvass . . . for the canvassers. Here's a sample."

"My, it's beautifully printed." Mrs. Entwistle settled back to read. "Oh Samuel it's so practical."

What's it say?"

"Well it says to feed the canvassers well before and after they make the calls, and always have them ring the doorbell before entering the home of a communicant, and if the doorbell isn't working for them not to get discouraged. Just knock louder because they may be asleep. It also says that calls after 11:30 p. m. are not likely to be very successful. Oh there's the postman."

Mrs. Entwistle dashed out and Samuel went gloomily back to the "Destiny of Man." He could keep his mind on the book only by valiant effort.

"Oh Samuel," Mrs. Entwistle exclaimed, trotting into the room. "I got a letter from Aunt Sue, and you have a package. Perhaps it's a Christmas gift . . . an early one." Samuel eyed the bulky bundle that Mrs. Entwistle dropped at his feet. He winced noticeably.

"What's wrong dear?"

"It's more canvass material," Samuel said weakly.

"Perhaps," Isabel murmured on a note of sympathy, "they've sent you somebody else's order."

"You don't order," Samuel intoned gloomily. "It just comes."

The phone shrilled in his ear. "Hello . . . oh yes . . . yes. You don't mean it . . . all right J. B. I'll drop around later. 'Bye."

"What does he want . . . and aren't you going to be here for dinner?" asked Mrs. Entwistle suspiciously.

"That was J. B. He has a large box of canvass material. Wants me to pick it up."

"But Samuel. What's he doing with it. Why don't they send it to the same place?"

"That," retorted Samuel slinging the "Destiny of Man" across the desk . . . "would be inefficient. I might have moved to another address."

Mrs. Entwistle frowned, pondered the whole matter and broke into sudden smiles. "Oh, I know . . . I just remembered," she cried waving Aunt Sue's letter in the face of her husband. "We heard about it in the Auxiliary. They're saving money with only one mailing. I bet this is a supply for two years."

"It might as well be ten," grunted her unenthusiastic mate. "By the time it all gets here, I'll have no place for my golf clubs. Look at it. It's rising in a veritable flood. What's that?"

"What?"

"That package over there." The Rev. Mr. Entwistle pointed a trembling finger.

"Oh, I forgot. That came yesterday. For you."

"It can't be," moaned Samuel rushing across the room.

"Is it?"

Samuel gave a sigh of relief. "No . . . I think not . . . just a thousand flyers for the post-Christmas service for young business men."

"My," Mrs. Entwistle said admiringly putting on her hat again, "aren't they energetic at headquarters. Who do you suppose wraps all this up?"

"Some gargoyle," grunted Samuel.

"Well, I must be off." Mrs. Entwistle fluttered her fingers. "Shopping day. I hope you figure out how to get these boxes out of the way."

Samuel sat for sometime shifting the pamphlets carefully trying to determine which one to lead off with. He ran from the desk to the front hall and back to the desk again. The papers seemed to multiply like rabbits. After three-quarters of an hour his desk was piled high with ten different mailing pieces. Then the postman brought a special delivery package which turned out to be a post-canvass check-up letter. Samuel put his face in his hands and brooded. "I must decide," he told himself. "The canvass is only three weeks off."

Then out of the blue, inspiration came. His face took on a crafty look. He peered through the window to see if Isabel was coming, slipped on tiptoe to the door of the hall to make sure Annie, the cleaning woman, had finished her work. Satisfied that he was alone he tiptoed back to the phone and dialed a number. "Hello," he said softly. "Is this the Salvation Army? Good. Do you collect old papers? Fine. When . . . can you come over?"

When Mrs. Entwistle returned, Samuel was deeply engrossed in the preparation of her sermon.

"Why darling," Mrs. Entwistle cooed. "You got rid of all that material. How ever did you do it?"

Samuel allowed himself a deceitful smile. "I sent it out in one mailing," he announced. "Got a friend to handle the details."

"Good," said Isabel absently. "I'm sure the material will stimulate people to give ever so much more money . . . and they'll find it so interesting to read all about those missionary places."

"I feel sure," said Samuel, "somebody will benefit greatly." With a feeling of freedom surging through his heart he selected a strong text; "I say again, let no man think me a fool."

Affinity

By KATHLEEN SLADEN

CHRISTIAN Educators are the most important people living today! At a time when a worried old world is asking "How can men live together in peace?," it is the Christian educators who can give an authoritative answer.

These "wise men" the world over are turning their footsteps towards Canada, to Toronto, where the World Convention on Christian Education will be held in August, 1950. It will be a proud occasion for Canadians, and solicitous hosts that they are, they are considering the tastes of their approaching guests. They are asking, "What are these educators like? And what, in our Canada, will give them a warm sense of home and kinship?"

In an attempt to answer, in part, the first question Canadians are asking—"What is a Christian educator like?" Shall we say: "He is a person of many parts—young hearted, resourceful, capable of adventure or pioneering, possessed of a world-wide viewpoint on the one hand and a capacity for growth on the other. Acutely conscious of the child, the home and the church in this, or any other land—aware of a task for Christ, and aware of the Father's hand in benediction."

Presented with such a description, Canadians would reply at once, "That is not a person you have described. It is a country. It is Canada!"

And Canadians would be right—it does describe their country! What an amazing affinity there is between their virile young country and that vigorous international group—the Christian educators!

Canadians need have no qualms about suiting the tastes of their distinguished guests. Their visitors will feel at once the warmth of home and kinship within the embrace of that broad dominion which stretches "from sea to sea and from the rivers unto the ends of the earth." For here the resourceful and the pioneer will find a breed of his own. And in a land that cradles at once the Rocky Mountains and the vast prairies of the West, the frozen Arctic Circle and the exciting Northlands, the farm and fruit lands of the East and colossal mineral and oil fields across its length and breadth—in a land of countless lakes and rivers that is bounded by three great oceans, and neighbors with the United States of America

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—one cannot fail to find a world-wide view and an immense capacity for growth.

In this great young country, the child is "set in the midst." "Home and church" are found next to the heart of Canada. And Christian educators, with whose spirit she feels so deep an affinity, share with Canada—the Father's hand in benediction.

Come to Canada, then, you who are Christian educators—for in Canada you will be "at home."

Things to Remember

By JAMES M. MALLOCH

Dean of St. James' Cathedral, Fresno

REMEMBER that everybody has some kind of religion or philosophy of life. People who say they have no religion really mean that they prefer their own set of private beliefs to any recognized system of faith and practice. The term god in religion and philosophy does not always mean a personal being. In naturalistic humanism, the popular academic religion of today, the gods are the values of the ideal life in their relation to the environing universe. Cicero defined religion in terms of the careful pondering of divine things.

Remember that this is an age of paradox and confusion, tinged with hypocrisy. We talk peace and prepare for war. We condemn Communism and ask for more government subsidies, especially for business. We talk in lodges and clubs about supporting the churches and then ignore them.

Remember that much of the religious ignorance and confusion of our time is due to the competition of churches on the social level. People, having lost their creeds, often join the church which offers them the most attractive material facilities and social contacts.

Remember that the liturgical movement is tending to make Protestant churches look more and more "Catholic." Altars, divided chancel choirs, side pulpits, and lecterns are getting to be the thing. Protestant thought, which has often been doctrinaire and extremist, is tending to move in the direction of the more normal and natural tradition of historic Christianity. The Episcopal Church, usually defined as being both Catholic and Protestant, is the chief influence in that direction.

Remember that the tendency of our society to neglect or even frown upon church attendance is due, not to the petty excuses people give for not going to church, but to a mighty sociological wave of secularism. The most brilliant and powerful example of secularism is Russian Communism.

EPISCOPAL NEWS

OLD KENYON ON WAY

★ The first phase in rebuilding Old Kenyon, dormitory of Kenyon College which was burned, was completed on November 30 with the reinforced concrete framework. Workers are now framing the roof and the spire. The building, which will house 158 men, 46 more than the old building, is expected to be ready for occupancy next September.

UNION SERVICES IN BROOKLYN

★ The Rev. Hugh D. McCandless, rector of the Epiphany, New York, and a Witness editor, was the preacher at a union service of the three Episcopal churches in the Bay Ridge section of Brooklyn. It was an evening service held on December

11th at Christ Church, with the service conducted by the Rev. John H. Fitzgerald, rector, who is also secretary of the House of Bishops. Assisting were the Rev. Theodore Winkert, rector of St. John's, and the Rev. George H. MacMurray, rector of St. Philip's, also a Witness editor. The combined choirs of the three churches led the singing.

COCKBURN SPEAKS IN NEW YORK

★ The Rev. J. Hutchison Cockburn, former moderator of the Church of Scotland, now on the staff of the World Council of Churches, was the leading speaker at a meeting of friends of the Council held at Calvary Church, New York, December 13. Recently returned from a tour of Australia and New Zealand, he reported on current Church unity projects in Australasia, as well as in Europe. Episcopalians Charles P. Taft was chairman of the meeting.

KUEBLER ADDRESSES LAYMEN

★ President Clark G. Kuebler of Ripon College was the headliner at a dinner attended by about 200 laymen of the diocese of Michigan, held November 30 at the Masonic Temple, Detroit. Bishop Emrich was also a speaker, with the Rev. F. Ricksford Meyers of St. Matthew's giving the invocation and Bishop Hubbard the benediction. Mr. Kuebler's address dealt with the culture of the day in the light of the Church's influence and tradition, and stressed the obligation of laymen to bring the power and teaching of the Church to bear upon the problems of the times.

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Council Meeting

(Continued from Page Seven)

time on its staff and also in the department. It had been thought that the increase of the subscription price would erase the deficit, but such had not happened, for many subscribers were lost as a result. Comment was made that this deficit should not have been kept secret from the Council, but reported. Treasurer Dill explained this oversight by saying that it was there before his time, and only lately discovered. The department will be able to meet the deficit, it is hoped, from lapsed balances.

A resolution was presented and passed that the training of laymen by the laymen's committee as associate field officers should be continued under the department of promotion.

Bishop Nash, reporting for the college work division, said that the 1st, 2nd and 3rd provinces were conducting a faculty institute on Theology at Hamilton College in June, which would deal out this subject to these laymen "in large doses."

Social Relations

Bishop Nash is the temporary chairman of the department of Christian social relations, a permanent one to be elected in February. The department asked that a division of health and welfare services be established by appointing four from the Council and not more than eight others to give direction to the assistant secretary now doing this work, the Rev. Arnold Purdie. After reference to the finance committee, this was approved. The department has appointed delegates to the conference on urban work meeting in Columbus, Ohio, next month. Bishop Nash also said that the Episcopal Church would have 25 representatives at the study conference on the church and economic life, sponsored by the Federal Council of Churches in

Detroit in February. The Bishop said that the delegation would be "ambivalent." (I went to the dictionary on this, too!) Women will be numbered in it, and some who think the Church should do nothing in economic matters. The Federal Council asked that we send "not many clergy and fewer bishops," and this has been complied with!

Almon Pepper, director of Christian social relations, reported that the displaced persons program is functioning well. General Convention took responsibility for 1200 persons, and already bishops have promised to accept 673, and there are 330 assurances on file.

Town and Country

Clifford Samuelson spoke for the town and country division, and introduced the new chairman, the Rev. Gresham Marmion of Dallas. In order to fulfill the promises made to the seminaries for the training of men in the rural ministry at the Roanridge center, \$15,000 more is needed to complete the buildings now under construction. The division asked permission to circulate a brochure which would bring in the necessary funds. This was refused, on recommendation of the finance committee. Instead the Council voted the \$15,000.

Bishop John Bentley, vice-president of the Council presided at the meetings. He brought greetings from the Presiding Bishop and said that Bishop Sherrill was recovering splendidly. He also presented the report of the overseas division, which reiterated the position of our Church in China that we have no policy at present except that of waiting and seeing what will develop. The Bishop introduced the new assistant in the overseas department, the Rev. Edward Turner, who could take no more than a bow after Bishop Bentley had said that he was told when he came into his office, "don't say anything for you'll only make a fool of yourself."

Church in Japan

Two speakers on Japan enlivened the Council, Col. Paul Rusch and President Sasaki of St. Paul's University in Tokyo. Col. Rusch showed a picture display that was brought through the U. S. customs from England, after having been developed by the U. S. army, only after great tribulation. The folio had for some purely British reason entered this country through Chicago. The only other shipment with it was 50,000 cases of Scotch whiskey. It had a terrific inspection by customs officials to make sure it was not "obscene pictures." It wasn't, only explanatory design of our work in Japan—before and after. Col. Rusch put our missionary work in modern language. In this manner he was most moving. In speaking of our institution, St. Luke's Hospital, which is being used by the army of occupation, he said that it would be tough getting it back because the "periodic gold-bricking on the part of the high-brass on the third floor"—deluxe accommodations, that is, was prevalent. He spiced his talk with other statements like "we can get the show on the road," and "the Episcopal chaplains are operating like the R. C.s in getting candles and a few more supplies to help the bishops." In all this one could sense his love for the Church, and that we should help the Japanese Church in its opportunity:

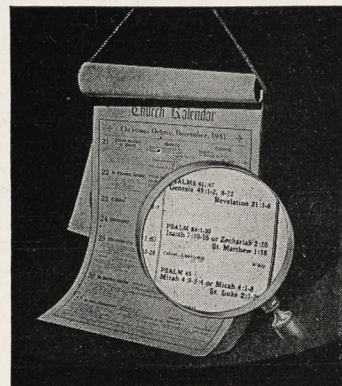
Dr. Sasaki, in a most polite way, condemned the Church and her program of education in Japan. He said that the trouble was that Japan was very conscious of her old civilization and culture. Christianity came along and tried to feed "the youth milk and soft food." What it needed was "hard food." They found in the Imperial University the "hard food" which came through England and Germany, and without any Christianity. He asked that we continue Christian education, but make it "meat."

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OTHER CHURCHES

METHODISTS SPONSOR MASS EVANGELISM

One thousand Methodist ministers from 48 states attended the opening in Philadelphia of the mass evangelism program, "Advance for Christ and his Church," which is to cover a four year period in an effort to combat secularism and indifference. They were told by Bishop Corson of that city that there were 2,000,000 people in the city who never go to church. "Many of these unchurched are respectable, intelligent people, your neighbors and mine, but in religion they are illiterate." The Philadelphia campaign was from Nov. 29 to Dec. 6 and during the period 6,000 were trained in evangelism and home visitations were made to enroll 10,000 new members.

NORWEGIANS WILL RECEIVE HELP

People of Cuba, N. Y., a town of 2,500, have donated more than 1,000 pounds of winter clothing which has been sent to Norway in time for distribution at Christmas. John Amundse, Methodist pastor, returned in Sept. from a visit to that country and reported a critical need of clothing. There was an immediate response to his appeal.

AID FOR MIGRANTS IS URGED

America's 2,500,000 migrant workers and their families should be given welfare aid on the basis of need and not denied help because they have no permanent residence, according to the committee on migrants of the Home Missions Council.

WANT NEW CHINA RECOGNIZED

Early recognition by the U. S. of the new government in China was urged last week by the commission on world peace of the Methodist Church. The board favors "expenditures for the relief of hunger and want among the suffering people of China, but not the sending of further military aid to the Nationalist government." Asserting that missionary work "goes on with relatively little restriction" in China, the commission pledged moral support to missionaries and called for their "financial undergirding by the Churches of the West."

THINK R. C. AIMS TO CAPTURE U. S.

The public relations committee of the Baptist Church, meeting in Wash-

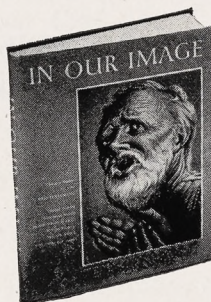
ington, issued a report in which they charge that "a recognized major aim of the Roman Catholic Church today is to capture the United States and make it the base for the Catholicization of the world." Prepared by the director of the committee, the Rev. J. M. Dawson, the report further as-

serts that the Roman Church was seeking to use the federal government in its alleged attempt to "win America." The report says that the R. C. seeks "to capitalize on both our government and resources in the effort to annihilate Russia and Russian opposition to the Pope."

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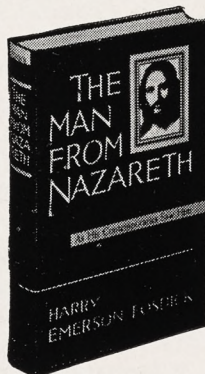
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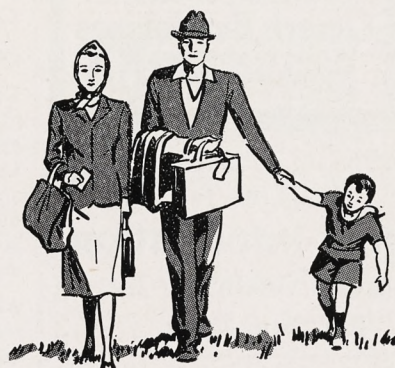
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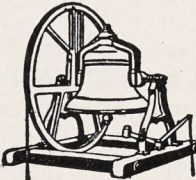
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PEOPLE

CLERGY CHANGES:

LUTHER D. MILLER, former chief of chaplains with rank of Major General, is now a canon at Washington Cathedral. He is to give all possible assistance to the department of promotion in building understanding and support of the cathedral on a nationwide basis.

ALEXANDER D. JUHAN, associate rector of St. James', Richmond, Va., will become dean of Holy Trinity Cathedral, Havana, Cuba, in February.

CORNELIUS R. DAWSON, formerly in charge of St. Paul's, Martinsville, Va., St. Philip's, Bedford, the Good Shepherd, Lynchburg and St. Luke's, Roanoke, is now in charge of St. Philip's, Washington, D. C.

GEORGE B. HOLMES, now in charge of St. James and Christ Church, Boynton, Va., becomes rector of Christ Church, Pulaski, Va., Jan. 1.

WILLIAM R. ROBBINS, rector of St. Peter's, Cazenovia, N. Y., will become rector of St. Thomas', New Haven, Conn., Dec. 18.

NORMAN J. THURSTON, rector of the Ascension, Ontonagon, Mich., becomes rector of Christ Church, Jordan, N. Y. on Jan. 1, and in charge of Emmanuel, Memphis.

ROLLIN J. FAIRBANKS has resigned as Protestant chaplain of Mass. General Hospital, Boston, in order to devote more time to teaching and writing.

JAMES H. BURNS, associate chaplain at Mass. General Hospital for three years, becomes the chaplain on Jan. 1st.

WILLIAM PORKESS, for thirty years rector of St. Stephens', Wilkesburg, Pa. is now on the staff of St. Peter's, New York City.

LIONEL E. BEAUDET and LEONARD REDLAWN, former priests of the Roman Catholic Church, were received into the Episcopal Church on Nov. 26 by Bishop Bennett at the Cathedral of St. John, Providence, R. I.

ORDINATIONS:

SAMUEL W. COOK was ordained priest on Dec. 4 by Bishop Keeler of Minnesota. He is in charge of Camp Memorial Chapel, Minnetonka Beach, Minn.

TALLY H. JARRET JR. was ordained priest on Nov. 30 by Bishop Keeler. He is in charge of the church at Alexandria, Minn.

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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.

REV. JOSEPH F. FLETCHER
Prof. at Episcopal Theo. Seminary

The editorial (Nov. 24) on help for new departures in urban missions is a very important one. Keep the subject alive in your editorial columns. The editors of The Witness are to be congratulated for true Christian statesmanship. It is difficult to see how your argument can be answered. Many of us in the Church will be hoping that The Witness will follow up this editorial with articles and general discussion.

WALTER D. HEAD
President of World Alliance for International Friendship Through Religion

On behalf of the World Alliance I write to express our sincere appreciation of your various articles dealing with the Church Peace Union and the World Alliance in your November 17th issue. We are all deeply grateful to you—you certainly have treated us royally.

We have just returned from the annual meeting of the World Alliance and an Institute put on by the Church Peace Union and the World Alliance jointly in Columbus, Ohio. This experience has confirmed the feeling which we have that our objectives are right and that we are pursuing the best, in fact I think I might say, the only path which leads to enduring peace and a better world to live in. I cannot tell you how many people in Columbus said this to us in just those words.

For your very fine treatment of us, which came as a complete surprise to me, once more our heartfelt thanks. My best hope is that we can live up to the opportunity which I feel is ours.

MR. L. FRANCIS ELLSBREE
Layman of Brighton, Mass.

Nothing could be plainer than the direct and simple words of the confirmation rubric: "There shall be none admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

But now a writer to The Witness tells us these words do not mean what they say, nor say what they mean. And he goes back to Reformation times in his defense of running contrary to the clear direction of the rubric. It is noteworthy that he makes no appeal to the American Church and its Prayer Book. It is true that originally, in England, there

were no Nonconformists; but there were such in this country, as there have been since, when the rubric was retained and as it has been retained in each successive revision of the American Book of Common Prayer.

The words of the late Bishop Irving Peake Johnson, one-time editor of The Witness, on this point are noteworthy: "To say that because you have a lovely house, it is your duty to put out a sign, 'Come in to dinner,' is to wreck your lovely home and turn it into a cafeteria. A home must have walls . . . to preserve the house rather than intentionally to exclude the public. When we have pulled down the walls, we shall have nothing to offer the public . . . The seats in the church should be free to all; the communion rail is free to those who are willing to be identified with Christ. There is a sort of parlor socialism which would open the communion rail to all and reserve the seats for the elect. That is putting the cart before the horse. To sit in church involves no obligations; to receive the sacrament of the altar without the sacrament of the door (confirmation) is no kindness to the irresponsible who prefer to climb up some other way. To demand confirmation before communion is to do things decently and in order, and it excludes no one but those who refuse to put on the wedding garment."

MR. ROBERT SMITH
Teacher, Anatolia College,
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The last two years of receiving The Witness have been most enjoyable. As a recent newcomer to the Episcopal Church I have been highly gratified by your farsighted editorials, excellent news coverage and general valuable information. Here in Greece your work is doubly appreciated as a very real tie with the Church at home.

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