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The WITNESS

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DECEMBER 24, 1942

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THE CHRISTMAS NUMBER

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days, and 10, Wednesdays) Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK
Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH,
NEW YORK

Park Avenue and 51st Street

Rev. Geo. Pawll T. Sargent, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Church School.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
4:30 P.M.—Victory Service.
Holy Communion Wed., 8 A.M., Thurs., 12 M.

THE CHURCH OF THE EPIPHANY

1817 G Street, N.W.
Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S. T. D., Rector

Sunday Services: 8 and 11 a.m. and 4 p.m.
Daily Services: 8:30 a.m. Holy Communion. 12:10 p.m. Noonday service.
Thursdays: 11 a.m. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue at Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Austin Pardee, D.D., Dean
Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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EDITORIAL BOARD: F. C. Grant, chairman; W. B. Spofford, managing editor; L. W. Barton, J. F. Fletcher, C. K. Gilbert, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, Louisa Russell, W. M. Sharp, W. B. Sperry, J. W. Suter, Jr., J. H. Titus.

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DECEMBER 24, 1942

VOL. XXVI

No. 31

CLERGY NOTES

BONNER, JOHN HARE, was ordained deacon Nov. 30 at St. Peter's Church, Washington, N. C. by Bishop Thomas Darst. He will serve as minister-in-charge of St. Thomas, Aoshkie, St. John's, Winton, St. Barnabas, Murfreesboro, St. Mary's, Gatesville and St. Peter's, Sunbury, N. C.

BURGEEEN, LORRAINE, was ordained to the priesthood by Bishop John Wing in St. Stephen's Church, Coconut Grove, Miami, Fla., Dec. 7. He has been appointed priest-in-charge of St. John's Church, Homestead where he served during his diaconate.

COBURN, AARON CUTLER, priest, and headmaster of the Wooster School for boys, died suddenly in New York City, Dec. 2.

DAVIS, LEVERETT BRAINARD, was ordained to the priesthood Dec. 11 at Christ Church Cathedral, Hartford, Conn., by Bishop Budlong.

ELLERHORST, JAMES, was ordained to the diaconate Dec. 10 at St. Joseph's Church, Detroit, Mich. by Bishop Frank Creighton. He will continue as missionary-in-charge of the four deaf congregations in the diocese.

FOULKES, MAURICE G., was advanced to the priesthood by Bishop Budlong of Connecticut at Christ Church Cathedral, Hartford, Dec. 11.

HEERMANS, HARRY W., was ordained priest by Bishop Budlong of Connecticut Dec. 11 at Christ Church Cathedral, Hartford.

HIGLEY, WALTER M., rector of All Saints' Church, Johnson City, N. Y., has accepted the appointment as diocesan secretary and archdeacon of the diocese of Central New York, effective Feb. 1st.

HOPSON, MAURICE, was ordained a priest by Bishop Frank Creighton of Michigan Dec. 7 at St. Paul's Church, Jackson, Mich.

KITAGAWA, MITSUO JOSEPH, has been paroled from an internment camp in New Mexico by the United States government and has been appointed priest-in-charge of St. Peter's Mission congregation at Camp Minidoka, Eden, Idaho.

SERVICES

In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saint's Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon). 8 P.M. Evensong and Sermon.

Weekday Services: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints Days and Holy Days; 10 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newbury Street, Boston
(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

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Pearl Buck Declares War Lost Unless It Is for Freedom

Famed Daughter of Missionary to China Stirs Audience in Urging Freedom for All Peoples

By W. B. Spofford

New York, N. Y.:—Pearl Buck, famed author, Nobel prize winner and daughter of a missionary to China, startled a large dinner audience last week by declaring that the war is no longer a fight for freedom. The dinner was attended by a dozen Nobel prize winners, with the other speakers agreeing with Pearl Buck to a startling degree. Among them were Thomas Mann, Harold C. Urey—who said that close collaboration with the Soviet Union is essential, now and later, if a still greater war is to be avoided—Norman Angell, Sigrid Undet, and Otto Loewi.

Miss Buck stated that there was a moment some months ago when the freedom-loving people of the world were united in fighting a war for freedom. She declared: "I am not exaggerating when I say that there was a moment, almost a day, nearly six months ago now, when the great peoples of Asia were very close to the anti-Axis peoples of Europe and America. Could there have been a man great enough at that significant moment to have declared that this war was a war for the freedom of all peoples, we would not have had to face now, as we do face, another war of which this one is only the beginning.

"One can only hope at most, now, that there will be a breathing space between this war and the next. One cannot guarantee that there will be that space.

"For we had no man great enough to declare at the necessary moment the true meaning of this war. Let us reckon with this fact—our leaders are men of local minds. They have

not been able to think in terms of the world.

"And I mean by the world not merely the geographical world in military terms, so that an army is sent here or sent there. I mean the world of human beings. This war has been limited in its true aims. It has become a military struggle. It has ceased to be a fight for freedom.

"The times do not always produce the man. When the peoples of Asia and of Africa, yes, and when many among our own peoples here and in South America, looked and listened and heard no great voice, at that moment the shadow of the long war ahead darkened and fell upon us. The peoples of Asia are further from us today than they ever have been.

"They are realizing soberly that they must find their salvation in themselves, and not with us. Allies we are, to a certain guarded degree, for a moment, for a while, but they cannot trust us.

"They see that while this first stage of the war must be won against the Axis, there will be another war, following hard upon this one, a greater war, the real war for freedom, in which none yet sees clearly either friend or foe.

"It is not now so certain what this first war will gain us. Perhaps it will not even save civilization for us. For it is in wars that civilizations are lost, if they go on too long. Good ends are too often lost in the means.

"The oppressed people of France, too, are not as close to us as they were. Military victory in Africa has not won us a victory among those in France who still love liberty.

"Our own colored people are not closer to us at the end of this year than they were at the beginning. Military victory is not enough to lift their hearts. . . .

"So the danger is that there may be more than one war. There is a great deal of reason on the side of those who say let us fight one war at a time. For example, obviously in a purely military sense it is to our benefit if, in need of all possible allies, we can keep political France



Young China, dressed as an angel, takes part in a Christmas pageant. He is one of the many millions that Pearl Buck pleads for.

with us, even though the earth of France has been seized by the enemy. Obviously then the sensible thing is to sacrifice the faraway peoples of France's empire, and say nothing at this time about giving the hope of freedom to colonial peoples. Will political France fight so well on our side, when the moment comes, if she knows that there would be no empire at the end of this war? Would imperial Holland be so enthusiastic for the allied cause if her empire were no longer to exist if the United Nations won?

"There are many persons who argue that England herself would be less enthusiastic if her empire were not to be restored to her intact at the end of this war. One thing is true—the promise of freedom cannot be given to one colonial people without giving it to all and therefore it may be argued, prudently, that it is easier to make no promise of freedom. It is easier to cease talking about freedom at all. It is easier to say that we had better win the war before we discuss the postwar world. It is less disturbing to our allies, both actual and potential, three of whom are empires, with vast and rich holdings in the East and Africa.

"So in this fashion, the danger is that this war will cease to be a war for freedom and become merely a war against the Axis. All of Asia now knows and acknowledges, and so must we if we are honest, that the principles of human equality and human freedom may have nothing to do with our victory in this war."

Miss Buck continued by affirming that the ancient civilization of Asia—China and India—were being given no hope by those nations who declare that they fight the Axis for the freedom of all. The talk is entirely about saving European civilization, and "when we talk of saving Europe we save a partial thing, a secondary thing."

In concluding her stirring address she pleaded with her distinguished audience not to be deceived by military victories. "I am not afraid to speak to you boldly," she said. "The victory over the Axis does not mean the victory over Fascism and you and I must know this, we must acknowledge it, we must reckon with it.

"Only by acknowledging it, and reckoning with it, can we do our part to save civilization—not only the civilization of Europe, of our own country, but human civilization—for all humanity.

"What shall we do?"

"In the first place, we must refuse to be deceived by military victories. It is easy to be silenced when the noise of military trumpets fill the air. The clamor of hurrahs impels the unthinking to uncritical approval.

"You who have come to us from Europe, you must not be afraid to speak out, to help the rest of us to speak when you see the emptiness of merely a military victory. I know how much you have endured and how deeply you long for a little

peace now, how timid you feel in a country strange to you, where you are struggling again to establish yourselves. But you must not long for peace, for there is yet no peace anywhere. And no country is stranger to you than another. This country, our own dear land, may become strange to all of us, as Germany became strange to these who have come to us as refugees, if we do not take our full part in this war. And our full part is to insist that the war is not won and cannot be won, un-

BISHOP TEMPLE WRITES ON UNITY

Cleveland, Ohio:—A letter from the Archbishop of Canterbury commending the general effort for reunion but reserving judgment on "any particular schemes" has been received by Bishop E. L. Parsons it was announced at the meeting of the commission on approaches to unity December 10. A discussion at the meeting showed that members of the commission are not unanimous in regard to the Basic Principles plan



Organist Callaway of Washington Cathedral trains boys to hit the high notes for Christmas services.

less democracy wins against fascism, here on our own soil, as well as in Europe, until people are free in Asia as well as in France.

"I conceive it is our duty as citizens of democracy and as human beings not to be content today merely to put on a uniform, either the uniform of army or navy upon our bodies, or the uniform of docility upon our minds, nor of expediency upon our hearts. Now as never before in the history of the world we who believe in liberty of the mind and freedom of the body must speak, again and again, regardless of the danger to ourselves. If we do not make this war into a war for freedom, we shall lose freedom, without which life is worthless. If freedom must be lost, then let us lose it boldly, still speaking what we know to be true and not in the timidity of silence. For us, words are weapons."

with the Presbyterians. A drafting committee was asked to take criticisms and suggestions into consideration and the commission asked that the Church be reminded that the Basic Principles plan was submitted for "study and report" to the dioceses and not for any action. The commission will prepare its report for General Convention at a meeting in June. The commission also met with representatives of the commission on interdenominational relations of the Methodist Church.

SUCCESS REPORTED ON CANVASS

New York, N. Y.:—The National Council reports that returns from scattered parts of the country indicate that the Every Member Canvass for budgets for 1943 have been successful, with marked increases in most places so far to report.

Federal Council Urges Unity On Latin-American Issue

*Condemns Effort on Part of Roman Church
to Keep Protestants Out of South America*

By Anne Milburn

Cleveland, Ohio:—The possibility of a severe conflict between united Protestantism and Roman Catholicism looms as a result of the attitude of the latter in regard to missionaries of Protestant Churches in Latin-America. As previously reported here, Rome is demanding complete sway over the religious life of the people in these countries, and have so far succeeded that in some, Protestant missionaries are now unable to enter on the grounds that they are "undesirable aliens."

The Federal Council of Churches, meeting here last week in biennial meeting, came to grips with the situation through the passage of a strong statement. It declared that "We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own."

A council spokesman described the statement as the reply of the organization's twenty-seven Protestant denominations to references in last month's "Statement on Victory and Peace" by the Catholic archbishops and bishops of the United States. He interpreted part of the Catholic statement as a "declaration of policy with respect to the missionary activities of the non-Roman churches in Mexico, Central and South America."

The Federal Council's statement, adopted by a voice vote at the biennial session after executive committee approval, continued:

"We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain."

The Catholic statement—signed by members of the National Catholic Welfare Conference administrative board in the name of the bishops of the United States—bore the names of ten archbishops and bishops. It declared in part: "Citizens of these countries (Mexico, Central and South

America) are bound to us by the closest bonds of religion. They are not merely our neighbors; they are our brothers professing the same faith. Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove to be a disturbing factor in our international relations. The traditions, the spirit, the background, the culture of these countries are Catholic."

The Federal Council asserted "with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located."

The statement added "while obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is, nevertheless, the judgment and desire of this council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world."

The resolution on "Our Heritage of Religious Freedom" was adopted after one delegate, John Foster Dulles, a New York lawyer and Presbyterian, expressed concern that "we are starting a fight with the Roman Catholic Church" and the resolution might be "disastrous to the efforts to provide a united Christian front."

Other speakers declared it was necessary to put the Protestant view on record, and that the voice vote was so decisive that no one called for a vote of hands.

The Rev. Dr. Luther A. Weigle, of New Haven, Conn., dean of Yale Divinity School and retiring president of the council, one of several speaking for the statement, declared: "We

ought not let the assumption go unquestioned that the solidarity of this hemisphere depends on leaving Hispanic America to the Roman Church. The assumption has been made and they are pressing the view on our government that we cannot have hemispheric solidarity unless Protestants are kept in North America."

Others speaking for the resolution included the Rev. Dr. John R. Mott, of New York, honorary chairman of the International Missionary Council, and the Rev. G. Bromley Oxnam, Methodist Bishop from Boston.

A statement to newspaper men noted that while the language of the paper "refers specifically to the



Courtesy of Chicago Art Institute

*The Flight Into Egypt by Bernardino
Jacobi, 1436-1507*

Federal Council, the document is to be interpreted as a joint document" also approved by the Foreign Missions Conference of North America and the Home Missions Council of North America.

STATEMENT BY COUNCIL'S PRESIDENT

New York, N. Y.: — Presiding Bishop Tucker issued the following statement at the time of his election as the president of the Federal Council of Churches: "The situation in which we find ourselves today imposes an unparalleled responsibility upon the Christian Church. Whatever may be our attitude towards war in general, we cannot as Christians be indifferent to the issues that are involved in the present world struggle. At the very least the possibility of maintaining our Christian standards in human society depends upon the defeat of those who openly and definitely repudiate them. We cannot,

however, assume that victory in war, however essential it may be for opening up the opportunity for a Christian world order, will of itself bring that order into being and make its permanent maintenance possible. The new and better world for which we hope, depends upon the moral and spiritual qualifications both of those who will have the responsibility of leadership and of the people whom they represent. These moral qualifications do not spring naturally from our human nature. They are implanted and nurtured in our nature by God.

"The special responsibility of the Christian Church is to cooperate with God in bringing His power and guidance to bear upon men and women both as individuals and as members of a corporate whole, so that they may be qualified to work out a Christian solution of the problems involved in bringing about a new and better world.

"One requisite for the performance of this function by the Church is such a degree of unity and coordination among its various branches as will enable it to present a united front and to make a united impact upon the world. The Federal Council, as I understand it, is an agency whose purpose is to aid in coordinating the aims and activities of a large number of the branches of the Christian Church in the United States. If the attainment of a new and better world depends upon such coordination, it is obvious that the work of the Council is of peculiar value in the present situation. It is because of this conviction that I welcome the opportunity of taking a part in helping the Council to fulfill this great responsibility."

JUST GIVE A MAN TIME

New York, N. Y.:—"Just give Episcopalians time and they will always come through." Thus wrote Bishop Heron of Massachusetts to the Church Pension Fund, enclosing \$2 in an old faded envelope. The envelope was one of hundreds of thousands distributed twenty-five years ago during the campaign to raise the initial reserve fund, needed to start the Fund. THE WITNESS can report that there is nothing particularly unusual about it, since we frequently receive subscription envelopes that are decades old. How about looking around the house for one, filling it and shooting it back to us for Christmas?

SEES THE END OF OLD ORDER

Cleveland, Ohio:—That we have come to the end of individualism, laissez-faire democracy and power economics was the declaration of the Rev. R. E. Diffendorfer in delivering the keynote address at the annual meeting of the Foreign Missions Conference. He declared that it is essential for missionaries and Church people generally to recognize this

on, and declared that even more serious is "the injury that is being wrought to the spirit of man." It quoted a refugee who had returned from a great *neutral* city as saying that "half the population is waiting to spring at the throat of the other half."

The statement also called attention to what it termed "the sinister nature" of the forces that will shape the ultimate "peace," which, it said,



The boys of the choir of The Breck School, St. Paul, Minnesota, sing carols on Christmas Eve to their friends and neighbors.

fact, since the Church must adapt its techniques to "whatever order exists in the world which it confronts." He went on to say that "It is encouraging that, by and large, the leaders of the world mission of the Church realize this," and they proved the truth of the statement by at once moving into a siminar to discuss "The meaning of the world revolution for the Christian movement." Leaders from China, Japan, India, Africa and South America took part in the discussions.

IMMEDIATE PEACE CALLED FOR

New York, N. Y.:—The Fellowship of Reconciliation, pacifist organization with over 13,000 members, issued, on December 15th, a statement calling for immediate peace. The statement cited the destruction of natural and other resources now going

were revealed in a series of events occurring right after the military situation "took a turn favorable to the United Nations." These it listed as (a) Prime Minister Winston Churchill's assertion that he had "not become the king's First Minister in order to preside over the liquidation of the British Empire" and his failure to mention federal world order, economic union, or the end of imperialism; (b) the "collaboration" of the United States with Admiral Darlan in North Africa; and (c) the demotion of Sir Stafford Cripps and other developments that "indicate a stiffening of the refusal to grant independence to the people of India."

"As Christians," the statement continued, "we believe that our world cannot be saved unless some time the way of truth, repentance, forgiveness, and reconciliation, takes the place of the way of war, falsehood, hatred, and revenge."

EDITORIALS

The First Christmas Sermon

THE beauty of God, the goodness of God and the glory of God had been known to man long before the first Christmas morning. "At sundry times, and in divers manners" the revelation had been seen. Moses had a vision of it, Isaiah had caught glimpses of the meaning, the prophets had felt it and were moved to mighty utterances.

Then, in the fullness of time, God sent forth his Son. Before that the revelation had been partial and piecemeal. Now it was made perfect. To accompany the revelation there was a choir and a sermon. It was the first Christmas sermon. The grandest choir in history sang to the poorest people on earth. The sermon was preached to a very small group of working men.

The sermon told of the greatest Christmas gift that ever was; the gift that began all the Christmas giving that has gone on through the ages. The gift was a baby who grew to be a man. He was a Man who could be seen and talked with, handled and understood. And this was the gift, that the God whose beauty awes us, whose glory makes us fear, whose goodness humbles us, can be known and understood of men.

An obscure baby, a common man, have in very truth, no, ARE in very truth, the glory of the transcendent, omnipotent God. This is the sacrament that gives dignity to the common man and the common things of life. We give a child a trinket, but it means protecting love. We send a friend a card, but it means a Christian fellowship.

God has always used ordinary things to express extraordinary values. Even now satanic struggle disturbs the world in order that the ordinary man may be provided the ordinary means of life. His kingdom waits until men can use the common things of life as a means of realizing the glory and the beauty and the goodness that created them. The first Christmas sermon is still the best Christmas sermon. There will be peace on earth when there is good will among men.

Holy Innocents

IN SPITE of the magnitude of our present day concerns, Christmas as always, focuses our attention on "The Child in our midst." The pagan philosophies of Europe stand condemned in the eyes of the world, most of all because of what they are doing to the hearts and the minds of children. What has happened to men and women is bad enough, but the treatment of children is worse, in that with them the hope of the future is being destroyed.

All the more reason then why we should be additionally concerned about our children. Through them we must make an even greater contribution to the future, if we are to make up any of the losses suffered by the children of so many lands.

We are in danger however, of committing the error of the woman who was so concerned for the salvation of the children of others that she utterly neglected her own. The New York social welfare board states that in thirteen war industry communities, juvenile delinquency has increased 22% and child neglect 39%. Other reports tell of children being locked up in cars while mothers work and of latch-key children who come from school to empty homes.

There are several things to be said about this situation. In the first place, the ideals we cherish

"QUOTES"

THE mission of the Christ who was born on Christmas was not to provide an escape from earth's turmoil and tragedies. He came to transform the kingdoms of this world, kingdoms where sin and selfishness lead to endless conflict and agony, into the Kingdom of God. He came to bring that peace which is the fruit of righteousness.

H. ST. GEORGE TUCKER
Presiding Bishop

for our children, our homes and our country may be lost by default as much as by invasion. Defense councils and dozens of other activities growing out of the war are demanding a lot of time. Many of these activities are important but they are not more important than the destiny of our children. A great deal of time is being consumed by adults running about in a bewildering maze, time which could better be spent in the home.

The other point to be noted is that here is a condition which is a challenge to every church. In the face of a great need for constructive guidance and recreation, parish houses cannot justify their existence merely by taking care of their own children on a very limited program of activities.

Pray in the New

IT IS NEW for the President to request that New Year's Day be observed as a day of public and private prayer. It is fitting under any circumstances, but especially now, that this day should be one of solemn dedication of ourselves to God. New Year's resolutions will take on a fresh importance, neither flippant nor easily broken, if we make them on our knees.

Certain special responsibilities rest upon us, one of which is that we must not be cast down by unchristian fear. In this grim world courage must be kept high and tempers bright. Laughter, gaiety and the joy of living must be kept alive. Christians should be able to triumph over circumstances.

Remembering that we are all of one blood, we must withstand the rising tide of hate and intolerance in our own national life, as well as in international relations, and so prepare ourselves for

a post-war world that shall be governed in the Christian spirit of brotherhood.

Relief of suffering weighs on all our consciences. Discovering the most effective way to do our part is a major concern for the coming year.

It would be neither possible nor profitable to list all of the subjects suitable for prayer on this day. Each must make his own decisions. But we can remind ourselves that God does renew the strength of those who wait upon Him. On that black Palm Sunday in March, 1918, when Britain's back was to the wall, Dick Sheppard stood in the pulpit of St. Martin's-in-the-Fields and after a moment of silence said, "Well, we're here." It must have been very good to be there. They must have gone from that service with renewed strength and courage. It will be equally good for us to follow the suggestion of our President and be in our churches on New Year's Day.

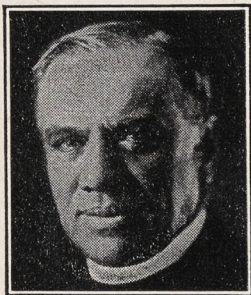
Christmas Peace

By

Bishop Johnson

CHRISTMAS as an incident in life is very different from a Christian spirit as the controlling principle of a life.

How shall we observe Christmas? We will knock off work and give the day up to enjoyment. Fine. We will give expensive presents to our family who have much, and something to the poor who have little. Very good! We will have a good dinner and some merry games, and see that the children have a good time. Excellent!



But yet, Christmas is Christ's birthday—the day on which we should remember Him.

How? By giving something to somebody in His name. Good! if we really give it in His name.

But, lest we forget! He said, "Do this in remembrance of me."

Surely we have not celebrated His festal day unless we have given Him that which He most desires.

And what does He most desire? That we shall give Him "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice."

It is not enough that we give Him things, or that we give things to others; He wants us to give Him ourselves. And this does not mean merely that we think of Him, or sing about Him, or even listen to a sermon. It means that we lay ourselves

on the altar of His sacrifice. It means that we join the offering of ourselves to His offering of Himself, and this we do when we present ourselves to Him in the service that He commanded us to observe.

You may get something of the spirit of Christmas and leave Him out, but you cannot observe the day and forget Him.

And what is involved in your Christmas Eucharist?

Is it not that you are in love and charity with your neighbors? That whatever they have done or failed to do for you, that you put on Christ's spirit of forgiveness. That you smash your complexes. That you try to find the good in those whom you do not like and an excuse for those who have injured you. That you put on the spirit of Christ, not for a holiday season, but for all the year. That you clothe yourself in His spirit of "peace on earth and good will to men."

Hard! Of course it is hard.

Whoever said that it was easy to get the mind of Christ?

BUT it is important. I can assure you that it is most important for this mad world that we get rid of our complexes and put away our bitterness. It is important that we do not add to the chaos of human selfishness, but become a force of for-

giveness in order that we may experience forgiveness.

I am sure that God never attempted to create anything as difficult as the Kingdom of Heaven. He can speak the word and things obey Him—but He speaks the word to men and they curse Him.

He can so order things that they follow the immutable law which He gave them.

But He asks men to love one another and they fill the whole world with the clamor of their complexes.

It is true that there is a limit to God's omnipotence, and that limit is that He cannot force men to love Him or to forgive one another.

Even when He so loved us that He gave His Son, we so loved ourselves that we slew His love.

Greater love can no man show than to give his life, unless it be when a father or mother gives the life of a beloved son for a cause.

God so loved us because there was no other way that we could learn to love Him. He gave us His best that it might bring out the best in us. And that best we find in opening the doors of our hearts that Christ may be born therein, and then opening those doors again that the Christ in us may go out into the world to do Christ's work among men.

You may find it hard to get rid of your bitterness, but you will never find it easier than it is now, and if you do not get rid of that bitterness you will find it exceeding hard to meet your Lord when He comes again.

The world needs Christ, but clings to its bitterness, and so the world finds chaos.

We cannot do much, each one of us, but we can add to the world's peace by eliminating all bitterness from our own hearts, and this we can do only at the shrine of Jesus Christ.

—HERE'S AN IDEA—

HERE'S a question that is raised by the rector of Christ Church, Cambridge, brought to him by members of the parish: Is there any reason why we cannot have a society of *Wacolytes*? Angus Dun Jr., on the staff and in charge of the work with young people, asks why, in view of the shortage of young men, young women should not serve at the altar. "I have never heard," writes Rector Gardiner M. Day, "of any canon saying the acolytes must be male communicants. So why not keep in step with the rest of the world and have *Wacolytes*?" And we have no doubt whatever that a number of parishes will now inform us that they have allowed girls to serve in this way for years.

JUST FOR LAY READERS

Conducted by F. C. GRANT

FOR a long time we have needed a clear, readable book on Christian doctrine which the ordinary person can take up and find interesting. Much of our systematic theology has been abstruse and technical. I have a friend who has asked me repeatedly during the past five years if I knew some book which would meet his needs—one that is accurate theologically, not too long, and really interesting. Here is a book for him, and for many others, especially for laymen who would like to



read more about the doctrines of the Christian Faith without having to master a whole glossary of technical terms. It is *Christian Doctrine*, by J. S. Whale, and published by Macmillan, \$2.00.

There are eight chapters based upon lectures given last year at the University of Cambridge. They deal with the great doctrines—the Living God, Man and his Sin, the Kingdom of God, Christ Crucified, Mysterium Christi, Life in the Spirit, the Means of Grace, Death and the Age to Come.

Not that the book is too elementary for theologians to take it seriously! President Whale is a good systematic and historical theologian. It will especially interest some of his readers to discover how High a Churchman was John Calvin. This will be a point of special interest to those who are somewhat alarmed over the prospective fusion of the Anglican and Presbyterian traditions. There is nothing to be ashamed of in the Calvinistic tradition, on the doctrines of the Church and the sacraments, according to President Whale.

There are many passages we should wish to quote if space permitted. For instance, the fine one in which the atonement is stated (p. 84). I think I'll quote this anyway—in spite of lack of space—although there are a dozen other passages I would like to add.

"Sacrifice is gravely misinterpreted when its meaning is limited to the death of the victim. Thus to isolate one element in the ritual is to misconceive its purpose, which is not the destruction of life but the representative surrender of life. This is the God-given way whereby the sinner identifies himself with the life offered to God. The death of the victim is a ritual means; it is not the end of the rite, or its primary significance. Thus there is no vicarious punishment here, as though the victim were paying the penalty while the sinner goes free. To talk about penal substitution here is to mix up

modern jurisprudence with Semitic psychology. Forensic ideas have no place here. The key-word is not the misleading word 'propitiation,' nor even the difficult and ambiguous word 'expiation.' There is no thought of propitiating an angry God or of paying him compensation for wrong done to him. God is never the object of the Hebrew verb meaning 'to propitiate' or 'to expiate.' God himself 'expiates' sin by purging or covering it in this his appointed way."

This is only one of many fine things in this book. I recommend it most heartily to clergy and laymen alike—and especially to lay readers. It will make a grand text for a study group, especially since there is a fine bibliography at the end.

Talking It Over

By

W. B. SPOFFORD

THIS will be a short one, just to let you know that I did keep my promise to smile. What about? Several things: first, because there are at least a number of voices crying in the wilderness.



Pearl Buck's address, reported elsewhere, may be gloomy reading for some at this Christmas time, but we should rejoice that this great woman, brought up in a missionary home in China, sees things so crystal clear. I rejoice too at the leadership now giv-

en this world by Wendell Willkie, indicating that conversion is still possible. There is Henry Wallace with his insistence that this war shall bring in the Century of the Common Man, and the President of the United States who still fights for the Freedoms. And over a large part of this earth's surface on this Christmas Day of 1942, a bright star shines like that star centuries ago—and it is red with the blood of untold millions who have given their lives that a peace based on justice may come to this war-torn world.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity—men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

May the peace which comes from being on God's side be yours on this Birthday of His Beloved Son.

YOUR PRAYER BOOK

By

JOHN WALLACE SUTER

THE choice of prayer-material for the intercessory period in a given service of Sunday Morning Prayer is in the hands of the leader of that service, who thus finds himself presented with a most interesting and challenging problem in liturgical composition. He must decide which of the many legitimate objects he will (with the congregation) pray for on that particular Sunday morning: which individuals, which groups, which causes. A sense of proportion will prevent him from covering all of them specifically. He therefore chooses to "point up" certain needs each Sunday. Having made his choice, he looks for written materials which he can use in whole or in part. If he selects five collects, he must arrange these in some sequence. For instance, he might begin with the people present in church, go on to persons far away, and then to causes. Another sequence might be, parish, nation, world. Still another, troubled, sick, dying, departed, bereaved.

It is important to regard the total selection of prayers as a unit, holding it off at arm's length, so to speak, and judging whether it makes a good composition. Not the eye only, but the ear, must be thought of. The long Trinitarian ending ("to whom, with thee," etc.) should occur only once, most appropriately at the end of the sequence. The practice of using this ending wherever it happens to be printed is not recommended. (The South African Book wisely gives instruction on this point.)

But a "string of collects" is not necessarily the best plan. There are too many things to be prayed for to be treated in this way without tiresomeness. Each collect has a beginning and an ending, often rather wordy, as each is a patternized prayer; yet the sole reason for using a certain collect is found (often) in the central clause, or "pith." Therefore, if the leader wants to pray for four things, he finds himself, if he uses four collects, saying a great many words which comprise beginnings and endings, and very few words which bear directly on the matter in hand. In a solitary collect this would not be a bad idea; in a sequence it might be. A person is on the sea; a child is sick; a group is about to be confirmed; a public calamity has occurred in a distant city. Here are four things which weigh on the heart and mind, and prayers are needed. But not four collects are needed. The "pith" can be taken out of each of four collects, and after each the congregation may respond in some such words as, "Lord, hear us." This is the

Litany pattern. Such a device is not recommended because it saves clock-time, but because it makes better use of mental-time and prevents *ennui*. Thus, the material for a given intercessory period might be composed as follows: Two Collects; Litany-form; Final Collect. Ideally, the Lord's Prayer should be used in one of two ways: either as introducing the whole sequence, meaning that all the requests that follow are understood as being made in the spirit, and within the moral framework, of the Lord's Prayer; or at the close of the sequence, summing up all that has just been asked for and therefore having the force of "through Jesus Christ our Lord."

The Hymnal Presents . . .

A CHRISTMAS HYMN

THERE is an unconfirmed report that when Alfred Tennyson was asked why he did not write hymns he replied that a hymn must be both religious and commonplace and that he found it



difficult to be commonplace. Unfortunately it is true that of the several hundred thousand hymns extant in English very few may be regarded as an enrichment of English literature. Yet some have attained to that distinction, and the joint commission on the revision of the Hymnal were at pains to

seek them out. Christopher Smart is a name better known to literature than to hymnody, but in his *Song to David* he "struck the stars." As Mr. Edmund Blundel said, "The splendour seems Hebraic in origin, but the soil, the sun and rain of the poem are English." In the Christmas hymn which has been adopted for use in our new Hymnal the mystery of the Holy Incarnation is depicted in words so simple and moving that the reader is scarcely aware of the poet's consummate art:

*O Most Mighty! O Most Holy!
Far beyond the seraph's thought,
Art thou then so mean and lowly
As unheeded prophets taught?*

*O the magnitude of meekness!
Worth from worth immortal sprung;
O the strength of infant weakness,
If eternal is so young!*

*God all-bounteous, all-creative,
Whom no ills from good dissuade,
Is incarnate, and a native
Of the very world he made.*

Christopher Smart was a contemporary and friend of Samuel Johnson and of Gray, Cowper, Sterne, Smollett and Hogarth. In 1759 he was confined to an asylum on account of mental illness, but Dr. Johnson who visited him there did not think that he should have been confined. "His infirmities were not noxious to society," said Dr. Johnson. "He insisted on people praying with him; and I'd as lief pray with Kit Smart as any one else." In Dr. Johnson's opinion those who did not pray at all were far madder than Kit Smart, yet suffered no social penalty.

Smart wrote his Christmas hymn in 1765. He died six years later in the debtor's prison of the King's Bench. But his *Song to David* ensured his literary immortality.

—HOWARD CHANDLER ROBBINS.

Book Titles and the Bible

By

ADELAIDE CASE

THESE book titles refer to people, phrases or incidents found in the Bible. Underline the correct reference. The answers will be found on page eighteen.

The Wind Bloweth by Donn Byrne. 1, Elijah on Mount Horeb. 2, A reference to John the Baptist. 3, Jesus and Nicodemus. 4, The psalm of the Seven Thunders.

The Days of Our Years by Pierre Van Paasen. 1, The presentation of Jesus in the temple. 2, A psalmist's estimate of the normal extent of life. 3, The old man Methusaleh. 4, A part of Jesus' last discourse in the Gospel of John.

—THE SANCTUARY—

Conducted by John Wallace Suter

A CHRISTMAS PREFACE

IT IS very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

WHO didst so love the world that thou gavest thine only-begotten Son, the Dayspring from on high, coming down as at this time from heaven in the likeness of men, to guide our feet into the way of peace.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High, Amen.

The Root of All Evil by J. S. Fletcher. 1, Elijah and King Ahab. 2, Saul's anger against David. 3, One of the Epistles to Timothy. 4, Jesus' denunciation of the Pharisees.

A Little Lower than the Angels by Virginia Sorensen. 1, Jesus' words about children. 2, Jacob's vision. 3, The picture in Revelation of the new heaven and the new earth. 4, A description of man in one of the Psalms.

The Silver Cord by Sidney Howard. 1, Rahab and the spies. 2, A passage from Ecclesiastes. 3, The cord with which Jesus cleansed the temple. 4, What David used when he drove the ark to Jerusalem.

The Torch of Learning

THE crisis now confronting American education is one that has been aggravated by the war. It is said that over 50 small colleges have already closed their doors. Others are managing to keep open by leasing some of their buildings to the government for various purposes connected with the war. The great endowed institutions, including many of our own schools, are faced with the problem of decreased income through lowered interest rates and lower income on securities. The seminaries, of course, have faced the problem for a longer time than have the universities, the colleges, and the secondary schools.

Something has got to be done to safeguard our educational institutions, lest the accumulated fruits of generations of sacrifice and devotion be blotted out in this holocaust of war.

Very few people realize how much education costs. They seem to think that education, like religion, is free—is either free, or else is paid for by the students' fees. It doesn't take any figuring at all to realize that tuition paid by students does not begin to cover the costs of education. We have just seen the figures for one college in the middle west, a very good college (Lawrence College, founded by Amos Lawrence of Boston), where over \$500 is spent upon each student, solely for educational purposes. The tuition averages \$300. At the same time, 40 per cent of the student body pays less than this, by virtue of receiving some sort of financial aid. Only \$120 of the difference between receipts and expenditures comes from capital sources; the balance has to be made up in gifts.

In the new world into which we are now entering, education and religion must go hand in hand. The hopes and aspirations of all mankind are impossible of realization without intelligent, educated leadership. This means that colleges must be kept

open, that faculties must be paid, and that the new generation of students must be able to look forward to an education. Above all, it means that the theological seminaries must be supported more adequately than they have ever been supported in the Episcopal Church, or we stand to suffer an irreparable loss. The torch of learning is passed from hand to hand. If it is dropped by one link in the chain, it goes out. You cannot pick it up and pass it on again.

This is something for us to think about as the year nears its end. The government still permits the 15 per cent deduction for religious and charitable purposes! But the government also informs us that not half of the people in this country, in a position to do so, have availed themselves of this exemption.

The Nativity Story

JUST because the Nativity Story is so simple and beautiful in its pathos, there is a serious danger that we may forget that we are not worshipping a helpless baby in his crib, but the Lord of heaven and earth, riding forth to conquer the world. The Church is wise in providing that the chief Gospel for Christmas Day shall be not the Nativity Story but the Prologue to the Fourth Gospel, which tells us what really happened that day. On Lincoln's Birthday we do not spend most of our thought upon the squalid conditions of his birth in a log-cabin, but commemorate his great work as a statesman. So Christmas must not be a sentimental escape from the problems of life. Let us worship at the Manger with the shepherds and Magi, but let us leave the stable girded for battle under the leadership of the King of Kings.

—WILBUR L. CASWELL

Basis of Belief

ALL religion has for its basis a belief that the world is part of a purposeful universe, not the result of blind chance; a belief that God is real, that he has a definite plan for everyone. Religion must have its influence on all human activity. Today less importance is attached to heredity and more to environment. That is why religious people are rightly taking a closer interest in the economic system as part of the material environment in which the individual character is developed. A man's life in society demands that he take an interest in politics.

—ARCHBISHOP WAND of Australia

News Notes of Other Churches

*Authorities in New York and Cincinnati
Have a Lot of Trouble Over Bingo Games*

Edited by John Taylor

Bingo Problem Grows

★ While a local American Legion Post conducts a drive to legalize bingo in New York, city manager Sherrill of Cincinnati ordered a police raid on the parochial school building of St. Paul's Roman Catholic Church in that city. Bingo and slot machines were both in use there in violation of the state laws and the constitution of Ohio, although the city fathers had voted to permit bingo in 1938. The slot machines were destroyed and a mandamus suit has been brought to compel the city authorities to do their duty. Meanwhile in New York, the Roman Catholic chancery ruled to suspend bingo in the churches, the only places in the city where it can now be played, pending a final legal decision. Mayor LaGuardia had recently declared that if bingo was illegal in one place it couldn't be legal in another, under the same law.

Attend Memorial Service

★ Lord Halifax, President Nicholas Murray Butler and Anson Stokes Phelps were among the prominent people who attended a memorial service held recently at Salisbury, N. C. for Dr. James E. K. Aggrey, well known Negro missionary to west Africa who died in 1927.

Ask India's Freedom

★ Quakers in India have appealed to the government there for a new effort to secure the independence of India at the "earliest possible moment." Those signing the memorandum pledged their aid in making the transition smooth and aiding national understanding and foregoing any privileges as British subjects," they said they would seek to live in India as real friends of the people.

Bible Boom

★ One of the phenomena of this war has been the unprecedented sale of Bibles, not only here and in allied countries but in occupied territory and even Germany as well. Norwegian Bishop Berrgrav during his imprisonment is working on a translation of the Bible into modern Norwegian and the Scriptures are already available in 25 languages. The Mexican agency of the American

Bible Society reports a 50% increase in sales over any previous year and shipments of Bibles and Testaments are proving to be most popular reading in internment and concentration camps. A shipment to a camp near Bismarck, N. D., was distributed among German aliens there. Among them were 600 German soldiers and 450 Japanese who manifested a great eagerness to read the New Testaments thus given.

Advent Sermons on Family

★ Family life has been the subject of Advent sermons in the Roman Catholic diocese of Florida this year. Priests prepared beforehand with special conferences at which the principal speaker was Dr. Edgar Schmiedeler of Washington, director of the family life bureau of the National Catholic Welfare Conference. He declared that marriage is God-made and sacred, and that tampering with any of its foundations—sanctity, indissolubility, unity—is inviting disaster.

Supports Witnesses

★ Mrs. Mary Nemchick, member of Jehovah's Witnesses, was brought before Judge Harold Flannery of Wilkes-Barre recently on charges of violating the peace of the community by advising and teaching her five children not to salute the flag in school. Judge Flannery handed down a decision in her favor.

War Brings Union

★ The council of churches in Wichita, under the leadership of John Meloy, is developing an interdenominational program in the defense areas of that city in which many of the city's churches are uniting. A church and a Sunday school are operating in one area under the ministry of J. C. Heinrich and with the support of the following denominations: Episcopal, Presbyterian, Methodist, United Presbyterian, Kansas Baptist, Congregational-Christian, Evangelical and Reformed, United Christian, Church of the Brethren, United Brethren, Mennonite, Church of God and Friends.

Union in Africa

★ The Presbyterian Church in South Africa has been negotiating with the Congregational Churches there and the proposed union was brought a step closer to completion when the Presbyterian General Assembly sent down to presbyteries and congregations the draft basis of union prepared earlier by representatives of both denominations. The union is of special significance as the Presbyterian Church of South Africa is predominantly white and the Congregational Churches are predominantly Negro.

Moslems Undisturbed

★ Moslem citizens in Egypt will be free to make their annual pilgrimage to Mecca this year in spite of critical conditions within their country. The Egyptian government made the announcement recently.

More Post-War Planning

★ The National Council for the Prevention of War, and affiliated organizations, held their annual conference in Philadelphia recently. Speak-



CHRISTMAS, 1942

ers and forum leaders were Professor Emily Hickman, discussing the political organization necessary for world order; Elton Trueblood on racial reconstruction; James G. Vail, relief and reconstruction; Walter W. Van Kirk on Winning the War with a Just and Durable Peace and O. Frederick Nolde, summary.

News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

Demoted But Unsubdued

London, England:—Sir Stafford Cripps, elected Lord Rector of Aberdeen University, has continued to speak frequently on the task of the Church in making the peace. He has reiterated that whatever policy was adopted in the settlement of the war, Germany couldn't be dealt with as a separate problem. Speaking at a noon-hour service at St. Martin's-in-the-Fields, he said that the Church in the new world would have to serve exhausted peoples, scarred morally and mentally. The Church would have to give them guidance and empty phrases in praise of democracy would not be enough. The application of the Church's principles to social and economic life was illustrated by Cripps in no uncertain terms in speaking of education, housing, social security and other needs.

Church Aids Synagogue

Millburn, N. J.:—For three years the conservative Jewish Synagogue of B'Nai Israel in Millburn had no building or resident rabbi. During that time the Rev. Hugh Dickinson, rector of St. Stephen's Church, and his vestry offered the use of their parish house to the group. Grown now and with a new and expanded meeting place, the congregation installed their first rabbi, Melvin Kieffer, Sunday, Dec. 6. Several of the vestry of St. Stephen's, remembering how appreciative the Jewish congregation was when they were allowed to use the parish house, took this occasion to present a "Menorah" candle arbor to them for their worship. Supreme Court justice Fred Collie was present and Rabbi Louis Leviet-sky of Newark was the main speaker. Others present besides the rector of St. Stephen's were the Rev. Herbert Cooper, Christ Church, Short Hills and the Rev. Ralph Reed, minister of Wyoming Presbyterian Church, Millburn.

Governor at Synagogue

Chicago, Ill.:—Governor Dwight H. Green, Governor of Illinois and recently confirmed Church member, was the principal speaker at the 25th anniversary services of Temple Beth

Israel. He emphasized that belief in God was the first line of moral and spiritual defense and that good will and understanding are as important as weapons in the present conflict.

Thirty-Five Give \$1000

Newport News, Va.:—Five hundred dollars at the first offering and five dollars a month thereafter from each of the thirty-five communicants of St. Augustine's Church, Newport News, Va., enabled them to completely remodel their church during the past year. The church was reconsecrated by Bishop William Brown on the last Sunday in November and the congregation and their rector, Rev. Charles Dukes, are looking forward to many new opportunities for service.

Bishop on the Air

New York, N. Y.:—Presiding Bishop Tucker will give the Mutual Broadcasting System's "Minute of Prayer" on Christmas Day this year. Carried on Mutual's coast-to-coast network, the program is the shortest in radio consisting of one minute of prayer at 6:00 p.m.

More on Post-War

St. Louis, Mo.:—Dean Claude Sprouse of the Kansas City Cathedral was one of the leaders of an institute on the Church and the world tomorrow, held at Eden Seminary in St. Louis recently. Albert W. Beaver, president of Colgate-Rochester Theological Seminary; Edwin Aubrey, professor of theology at the University of Chicago divinity school and Bradford Abernethy of the Federal Council were the other leaders at the two day meeting which was well attended. A union service, held at Christ Church Cathedral, closed the seminar.

Peace for the Farmer

New York, N. Y.:—"There are varieties of peace which make hell look good in comparison," says C. M. McConnell of Boston University in a study of the rural aspects of a just and durable peace. "All swivel-chair peacemakers," he says, "who have started out to make 'a brave new world' had better invite the tenant

farmers, migrants, peasants, dispossessed, and land have-nots to draw up a chair and speak their piece. Arkies and Oakies and four million of their kind from every acre of scorched earth, wandering forlorn and hopeless in search of soil, jobs and homes, are the voice of doom to any peace which does not rate the earth as man's most precious natural resource."

Canvass Successful

New Haven, Conn.:—The United Church Canvass seems to have been a success in one city anyway, for according to the Rev. C. Larson Willard of Trinity Church, New Haven, the 34 churches who shared in it were all pleased and thought it a grand idea. Five denominations joined in the united efforts at canvassing as well as parish dinners, mass meetings, dedication services and special meetings.

Bishop DuMoulin Resigns

Locust Valley, N. Y.:—Bishop DuMoulin has resigned as rector of the Church of St. John's, Lattingtown, because of ill health, and the Rev. Rush R. Sloane, rector of St. Luke's, Brooklyn, has been named his successor. Mr. J. P. Morgan is the senior warden of the parish.

Inter-Religious Council

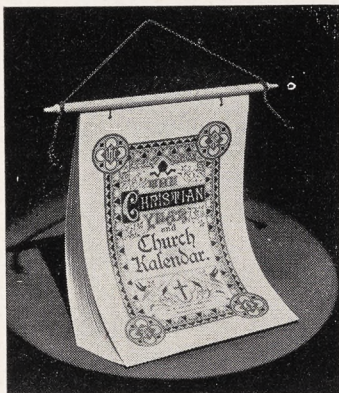
New York, N. Y.:—As a result of widespread concern among religious leaders as to the future of religious work in colleges and universities disrupted by wartime conditions, an inter-religious council for American colleges and universities has been organized. It represents the National Catholic Welfare Conference, the B'Nai B'rith Hillel Foundation and the national commission on university work of the Council of Church Boards of Education. The council's program is to be exploratory and consultative, in an effort to develop a co-ordinated approach to religious work on college campuses. There is



1943

THE CHRISTIAN YEAR AND CHURCH KALENDAR

By REV. F. F. E. BLAKE, TH. M.

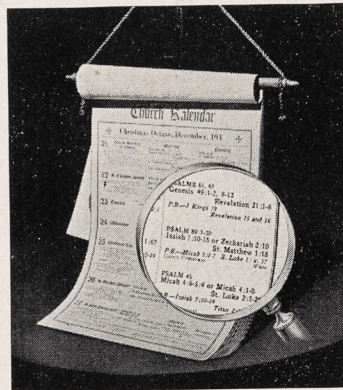


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Lend-Lease

★ The Rev. Gray Garten of St. Stephen's, the Bronx, writes that the struggling mission has needed eighteen hassocks for some time. They want them tall enough to use in choir stalls. They hope also some parish has a golden oak altar rail, about 25 feet long. . . . A civilian chaplain for an army camp is greatly in need of a private communion set. . . . And there is that mission in the south that wants a hymn board with numbers. . . . Where are all you people with things to give? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York City.

a common conviction that the primary task of the new group lies in the field of religion and only incidentally in areas touching morale, recreation or social life.

Confer on Cooperation

Springfield, Mass.:—The Rev. William B. Sperry, vicar of Grace Chapel, New York, was the leader of an all-day conference on church and social-agency cooperation held recently here. The Springfield council of social agencies and the Springfield council of churches cooperated in sponsoring the activities. The consensus of the day's consideration was that churches and social agencies have a complementary, not a competing relationship, the agency's function being to relate men to the actualities of today's world and the Church to relate the same clients to eternity.

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The Rev. Charles D. Kean presided at all three of the meetings, the one in the morning for the Interdenominational Ministers' Association, the noon meeting being with the council of social agencies, and the evening meeting being a large gathering of representatives from both churches and social agencies.

Offering for Soldiers

Columbia, S. C.:—The advent of offering in church schools of the diocese of Upper South Carolina will go this year for a soldiers' club at Epiphany Mission in Spartanburg. Several thousand Negro troops are stationed at Camp Croft near Spartanburg, many of them Church people from northern states. Little is being done for these men except by the USO and it is hoped that the club will help provide for much needed recreation and friendship.

Young Priests Die

Seattle, Wash.:—The diocese of Olympia lost two young priests within a day of each other. On December 8th the Rev. Russell R. Ingersoll, '35, died after a ten day illness. He had been the rector of St. Stephen's

only since the first of September. The following day the Rev. Richard S. Underwood, 41, died after an illness of several months. He was the rector at Kirkland, previously having served in the China mission field under Bishop Huntington.

Pittsburgh Hungry Club

Pittsburgh, Pa.:—In Pittsburgh there is a club called the Hungry Club—presumably a combination of food for the body and food for the mind. The Rev. Walter J. Marshfield, rector of All Saints', gave an address before the club recently on "The challenge of the Archbishop of Canterbury to the present social order." It was broadcast over a local station. He is now to give the address before the faculty and students of Washington and Jefferson College.

New College Worker

New York, N. Y.:—The Rev. Richard S. Martin has been appointed associate secretary for college work in the 7th province. He is rector of St. Paul's, Fayetteville, Arkansas, and is the Episcopal student chaplain at the University of Arkansas. He will continue his present work.

TIMELY TRACTS

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Trustees Hold Meeting

New York, N. Y.:—The assets of the Church Pension Fund will exceed \$36,000,000 at the end of the year, according to a report presented at the meeting of the trustees on December 15th. The present pension roll to the clergy or their widows and minor orphans is at the rate of approximately \$1,400,000 a year and includes the names of 2,500 beneficiaries. It was also reported that the market value of its investments is about \$1,470,000 in excess of its book value.

Interesting Service in Honolulu

Honolulu, T. H.:—Word comes from Honolulu that on November 30, St. Andrew's Day, in St. Andrew's Cathedral, the Rev. Andrew Naofumi Otani, deacon, was advanced to the priesthood by Bishop Littell. Joining with the Bishop in the Laying-on-of-hands were eight priests, Chinese, Japanese, Belgian and Canadian as well as American. Two were army chaplains stationed on Oahu. Mr. Otani owes his conversion to the Christian faith to Toyohiko Kagawa.

Sailors' Christmas at Institute

New York, N. Y.:—Christmas on the waterfront will be celebrated in New York with parties and entertainments centered chiefly at the Seamen's Church Institute, the largest shore home in the world for active merchant seamen irrespective of race or religion. The chef is busy preparing 1,500 pounds of turkey to serve about 1,500 turkey dinners on Christmas Day. Seafarers who spend the holiday ashore will enjoy a special treat when Benny Goodman and his orchestra appear on Christmas night at 9:30 on the stage of the Institute's auditorium. Other Christmas party plans include a dance on Tuesday evening at which the Hoffman Island maritime training station band will play and Miss Madeleine Carroll will appear in person. Chaplain Harold Kelley will conduct the Christmas worship services.

A Unity Service at Installation

Cleveland, Ohio:—The service in Trinity Cathedral, Cleveland, at which Bishop Tucker was installed president, and the Rev. J. McDowell Richards vice-president of the Federal Council of Churches was described by one Episcopal observer as "an impressive example of Christian ecumenity. It was possible to include in the service the activities of representatives of both liturgical and

non-liturgical churches without doing violence to the customs of any." The Cathedral was filled with clergy and laity of all churches affiliated with the Federal Council. Metropolitan Antony Bashir of the Syrian Antiochian Archdiocese of New York and North America led an act of adoration after the processional hymn. The lesson was read by John Mott and the prayers were read by Bishop Ivan Lee Holt, a former president of the Council. Dean Luther Weigle of the Yale Divinity School, the retiring president, gave the address and conducted the service of installation at the choir steps. The service closed with benediction by Bishop Tucker.

Missionary Dies at Asheville

Asheville, N. C.:—After a long career as a missionary in the Orient Miss Carolina Schereschewsky, daughter of the late Bishop Samuel Schereschewsky, died in Asheville, December 16. She was 68 years old. Born in Peking, she taught in Tsuda and Tokyo Christian College, and taught English to doctors and nurses of St. Luke's Medical Center in Tokyo. The only remaining direct descendant of the late Bishop, Miss Schereschewsky by inheritance and environment had a lifelong interest in the promotion of Christianity in the Orient. Her father was a Lithuanian Jew who became a bishop of the Episcopal Church. He migrated to America in 1854 and after his conversion to Christianity and

study at General Theological Seminary, volunteered for missionary service in China. His outstanding accomplishment was the eight-year task of translating the Old Testament into the Mandarin language. He also translated the Book of Common Prayer and was at work on the Apocrypha at the time of his death in 1906. He was the founder of the present St. John's University in Shanghai.

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NEW BOOKS

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***WEBSTER'S DICTIONARY OF SYNONYMS. G. and C. Merriam. \$3.50. (With thumb-index \$4.00.)

This is an absolutely indispensable book for every writer and public speaker. I would give it four stars instead of three, if we had that many. It is by all odds the best collection of English synonyms that has ever been put together. It is not only a superb book of reference, but is fascinating to read—if one is the least bit interested in the English language and its varieties of diction. It is as interesting a book as Fowler's *Modern English Usage*. I hope it will be widely used and that its influence may be reflected in better diction by Americans in the generations to come. Under the steady hammerblows of modern science and invention, English diction has steadily been impoverished—except for a flood of jargonesque technical terms. This new work, let us hope, will help to stay that flood. Perhaps it will even encourage our news writers to enlarge their vocabularies and abandon their monotonous devotion to such words as "reveal" and "hurtle," which some of them use to the exclusion of all their synonyms.

The book may also, we hope, improve the style of theological writing in this country. Too much of it is not merely obscure but completely opaque! One of the most interesting definitions in the book distinguishes the use of myth, legend, and tradition—often used as if synonymous, with a resulting utter confusion when applied to the Old or New Testament. Another interesting definition may be found under the word "mystical," a word pitifully misused by many modern writers.

If anyone is wondering what to give a clergyman for Christmas, let me recommend as a gift that will most surely be appreciated—a joyful as well as a useful gift—*Webster's Dictionary of Synonyms!* —F.C.G.

**MARCION AND THE NEW TESTAMENT. By John Knox. University of Chicago Press. \$2.00.

Indispensable for the N.T. student, this study re-examines Marcion's influence in the formation of the canon, and thus reaches new conclusions. The four-gospel canon is put about 175, at Rome; the final form of Luke-Acts was not produced until about 150. Sanday's "proof" that Marcion simply edited the Church's gospel of Luke is answered, in my opinion conclusively. The early second century is one of the most obscure periods in Church history. Through historical research alone can we hope for any illumination. Professor Knox's careful yet always readable work abounds in insights which make the second-century Church live. He concludes that "the impulse toward a distinctively Christian canon was given largely by Marcion; that the organization of the new canon followed the general pattern of the Marcionite Scriptures. . . ." A valuable and stimulating book. —R.M.G.

ANSWERS

1. Three, John 3:8.
2. Two, Psalm 90:10.
3. Three, I Timothy, 6:10.
4. Four, Psalm 8:5.
5. Two, Ecclesiastes 12:1.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. EDWARD V. LOFSTROM
Layman of Litchfield, Minn.

Though I am forced to admire your persistence in plugging "Union NOW with the Presbyterians," I wonder if you and the various "eminent leaders" you quote realize that such a move necessarily means a wholesale conversion of every individual member of each body. The similarities between the two bodies you cite are not obvious to the rank-and-file of the clergy and laity. To the average Episcopalian it is of more significance that Presbyterians do not kneel for prayer than that their theology is substantially similar; to a Presbyterian it may be more important that the neighboring Episcopal rector smokes than that both subscribe to the same Christian morality. Some thousand years ago the leaders of Rome and of the Eastern Patriarchate agreed that the basis of differences between them was inconsequential and declared the resumption of unity, but the laity and clergy could not so easily forget their differences and the two branches are still divided.

When the time for reunion comes, it will become a matter of as passionate necessity as was the drive toward disintegration during the Reformation and after. The continued appearance of new sects and cults proves that that drive has not yet stopped. Meanwhile, the cause of unity can be more successfully forwarded by conversations between the various protestant groups such as Methodists, Presbyterians, Congregationalists, Baptists, who have similar traditions and usages; between ourselves and the Lutherans, whose position is more like ours and with whom we already have ties in the intercommunion with the Churches of Sweden and of Finland. We should also continue and further promote some understanding between ourselves, the Orthodox, and the Roman bodies.

The most serious obstacle to unity is the Papacy: until its position is modified there will be a fundamental division in Christendom and among the anti-papists, who will regard with distrust any of their brethren who show any sympathy toward Rome. We need men who can, like Jeremy Taylor and other great thinkers of the past, discuss the problem with wisdom and common sense, rather than with the emotionalism at present associated with the whole question.

THE WITNESS can, I believe, make a sounder contribution to the movement by abandoning the cudgel and taking up the gavel. Why not discussion instead of propaganda?

ROBERT B. GOODEN
Suffragan Bishop of Los Angeles

I know you like to be accurate. In the December 3rd issue there are two mistakes about the Rev. John M. Yamazaki. He was born in Japan and is a convert to Christianity through missionary work in that country. He is a graduate of the Berkeley Divinity School and an extremely fine man. He has never been a priest of the diocese of California but has always been a priest

of the diocese of Los Angeles, honored and much loved by all his fellow clergy. His son, the Rev. John H. Yamazaki, who is in Poston, Arizona, is a citizen of the United States because of the fact that he was born in this country.

The ministerial association of which you speak is an association of Japanese ministers. Mr. Yamazaki has long been a leader, not only in Southern California, but in the state among Japanese people. His congregation at St. Mary's Church, and the church school, now of course scattered, was very large and flourishing.

* * * *

THE REV. JOHN R. LOGAN
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*Chaplain Russell A. Deitch,
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Sept. 15, 1942

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*Chaplain T. H. Biles,
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Nov. 27, 1942

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