

The **WITNESS**

CHICAGO, ILL., MARCH 14, 1935



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WHOM TO CHOOSE

An Editorial by

BISHOP JOHNSON

THE world seems to face a rather desperate choice. If we follow the course of events in Europe we have to choose between a capitalistic system in which human greed has succeeded in squandering the savings of the old and also in blasting the aspirations of the young; in which large fortunes are growing larger and moderate incomes are dwindling.

The alternative to corporate greed seems to be organized malice in which the victims of the old regime become the tyrants of a new order, using all the tactics of the old and adding a certain brutality of conduct which is of their own brewing.

We are told, not only by the enemies of Christ but also by many of His disciples, that the Church is no longer a spiritual force. They even deny that it has ever been an effective instrument. Of course there are two reasons why the Church has failed to tidy up an epileptic world. One is that perhaps it is lacking in the essential elements that insure blessedness and the other is that perhaps men are unequal to its challenge. As a matter of fact every institution is dependent upon the moral qualities of its constituents for its effectiveness. One wonders if it makes much difference to the humble citizen just what brand of political and economic systems is in power, unless those who rule the system are good men. If they are not then the same forces who crucified Christ will try to destroy His Church. When they excuse themselves on the ground that religion is an opiate we know that they are lying because if it were an opiate they would not concern themselves about it.

As a matter of fact religion is a dynamic and today it is the only force in Russia and in Germany that has dared to voice opposition to the little coterie of self constituted mentors who demand that everyone shall think just as they do. They give new meaning to the commandment, "Thou shalt have none other Gods but Me."

We must remember too that our Lord warned us that bad religion was good for nothing but to be trodden under the feet of men. He intimated that His Church could not operate without faith and sacrifice and when these are lacking the Church is doomed.

Personally I cannot enthuse over either group in

their aims and methods. It is a struggle for money and power in which neither side shows much consideration for those outside their own partizan groups. The victory of one means only the subjection of the other, and the exaltation of a class control.

I WONDER if the thing that has broken down is not the idealism of the individual who is not able to comprehend an international program in which there is neither Greek nor Jew, bond nor free, capital nor labor, but all are one in Jesus Christ. When Christ was on earth He was opposed by all partizan groups because He refused to identify Himself with Pharisee or Sadducee, Herodian or Zealot, tyrant or reformer, but placed the emphasis upon the qualitative values in the individual man, however obscure or humble he might be. Christ had no more quantitative success than the average pastor in a small town. He gathered together one hundred and twenty who followed through and testing them by their secular importance, they would not have attracted much attention from the social workers of Jerusalem. Yet they possessed a vitality which has survived nineteen centuries and encompassed the earth.

Of course our Lord's prophecies and promises seemed like idle tales to the philosophers of His day and yet they have survived unparalleled opposition in every age. In any century one could have been bewildered by the force of the objectors and the inadequacy of the defenders, but somehow the defenders have always won the battle for existence. The attack is usually that of a band of roving Arabs who have no citadel to defend and therefore none to lose. Their object is to plunder from the Church such stuff as they can use and to destroy such art and industry as they are incapable of utilizing. Like Arabs they shift their base without effort for they have nothing but moveable goods to defend.

It is amazing that in all these centuries they have never penetrated to the heart of the citadel and captured the wealth contained therein. It is complained that the Church does not reach the people, and yet if you summon any particular philosopher to the stand he doesn't reach one half of one per cent of the population. The whole group of the intelligentsia would

not constitute more than a small fraction of the people. Christ never expected to capture this group. He thanked His Father that He was not sent to the wise and prudent but to babes, and when He chose His apostles He made no effort to enlist the high brows of His day. They make poor soldiers because they all want to be captains.

It has seemed to me therefore that the same thing is true now as then. Christ lived a life so superior to

His detractors that there is no comparison. Christ appealed to the humble and the meek who were seeking righteousness and Christ warned His disciples that if they were His friends they would find the world at enmity with them. The situation hasn't changed. Each individual must choose his shepherd, be it Christ or Stalin, Christ or Hitler, Christ or Mammon, and having chosen Christ he must be prepared for all the enmity that his Master endured.

THE STORY OF THE AMERICAN CHURCH

By

E. CLOWES CHORLEY

The Historiographer of the Church

III. BUILDING ON THE FOUNDATIONS

THE story of the Church in America from 1700 to 1783 is the story of the evangelizing work of the English Society for the Propagation of the Gospel in Foreign Parts. For though foundations had been laid the Church was small and feeble. The number of ministers was amazingly small. Virginia had the largest number, but even there were many vacant parishes. Maryland came next with seven ministers. In the Province of New York, outside the city, there was not a single Church of England minister, and only one in Pennsylvania. It was estimated that in the whole of North America the Church had not more than fifty clergy. An enquiry showed that some of the Colonies were entirely destitute of any ministerial maintenance, and had no provision for public worship and the administration of the Sacraments. They were reported as "abandoned to atheism and infidelity," and readily disposed to fall victims to the wiles of "Romish priests and Jesuits."

Dr. Bray, the Bishop of London's Commissary in Maryland, brought these conditions to the notice of King William III and the Bishops of the Church in England with the result that the S.P.G. received its royal charter on June 16, 1701. Its purpose was to send missionaries to the British Colonies and Plantations to minister to settlers from England and seek the conversion of the negro slaves and native Indians. In the course of the eighty years before Great Britain recognized the Independence of these Colonies the Society sent out 340 missionaries and established many schools and libraries.

Under God, the S.P.G. saved the Church in America from extinction. The work of the Society began in 1702 by sending the Rev. George Keith and Rev. Patrick Gordon to America. Mr. Gordon died six weeks later. George Keith, who had been a Philadelphia Quaker before his ordination in England, was a born controversialist whose chief aversions were Independents and Quakers. His first sermon was preached in Boston and it is on record that it "did greatly alarm the Independent preachers in Boston." The Rev. John Talbot, a ship's chaplain, joined hands with Keith and became the first S.P.G. missionary in New Jersey. Some

of the Jersey Quakers who had listened to Keith were "induced to enquire what was the doctrine and discipline of the Church of England." St. Mary's, Burlington, was opened for divine service on Whitsunday, 1704, and Talbot settled there, ministering also at Hopewell where a church was begun in 1704. The same year Mr. Brook officiated at Elizabethtown and Perth Amboy and Mr. Holbrook was appointed to Salem in 1722. The people of New Brunswick who had built a stone church petitioned the S.P.G. for a missionary and the Rev. Samuel Seabury (later first Bishop of Connecticut) was sent. He reported that "he had the satisfaction of seeing several persons of various denominations come to church, and he hoped they would in time, through the grace of God, conform."

THE work of the Church in the Province of New York, outside Trinity parish, was established and maintained solely by the missionaries of the S.P.G. In 1702 the Society sent the Rev. John Bartow to the County of Westchester where the population was about 2000, but promised in time to be a "very populous place." He labored in Westchester, New Rochelle, Yonkers and East Chester. The French Huguenot congregation at New Rochelle and its minister conformed to the Church. In less than two years the missionary at Rye baptized 200 persons and built a church and occasional services were held to the north. At Albany the missionary ministered to the slaves and the Indians, as well as to the soldiers in the Fort. St. Peter's church was opened in 1716. The Rev. E. McKenzie met with a kind reception from the people on Staten Island in 1704 and for seven years preached in the French church until St. Andrew's was erected. The S. P. G. established three schools on the Island and a night school for Negroes. The Rev. John Thomas was sent to Hempstead, Long Island, in 1704 where there were many Independents, some Presbyterians, "but more negligent of all religion." He extended his ministry to Oyster Bay and "persuaded many in both places to conform to the Church of England." He reported that for 50 years the Sacrament had never been administered. At Jamaica, Flushing and Newton Mr.

Poyer found that the "perverseness of the Independents" hindered his mission, but the Church increased in hearers and in the number of communicants.

The Church came to Puritan Connecticut by way of New York and the S.P.G. George Keith preached at Congregational Church in New London in 1702, "to a respectable congregation, and the service was conducted in accordance with the Anglican ritual." In 1706 the Rev. George Muirson, missionary at Rye, N. Y., journeyed through part of the colony and found a few people who were well disposed to the Church. One year later when he visited Stratford the magistrates warned him that it would be illegal to officiate, but he preached to "a very great congregation though the people were likewise threatened with prison and a forfeiture of five pounds for coming to hear me." The Puritans announced that they would not "suffer the house of God to be defiled with idolatrous worship and superstitious ceremonies: they say the sign of the cross is the sign of the devil and the mark of the beast." In spite of this Mr. Reed, the Puritan minister at Stratford, "declared for Episcopacy." A few years later came the great upheaval. Timothy Cutler, President of Yale; Daniel Browne, Instructor; Samuel Johnson, minister at Stratford and eight others declared their intention of seeking Orders in the Church of England. The Puritans were stunned. In later years another president of Yale said, "I suppose that greater alarm would scarcely be awakened now if the theological faculty of the College were to declare for the Church of Rome, avow their belief in Transubstantiation, and pray to the Virgin Mary." Four of these men were ordained in England. Timothy Cutler became rector of Christ Church, Boston; Browne died of smallpox and Samuel Johnson, justly called the father of Episcopacy in Connecticut, after ministering at Stratford became the first President of King's College, New York. Between this time and the War of the Revolution Forty-four candidates for Orders crossed the sea and seven of them sacrificed their lives in the venture. In 1775 there were twenty-five organized parishes in Connecticut and sixteen missionaries.

TRINITY Church, Newport, Rhode Island, was completed in 1702. Two years later the S.P.G. sent the Rev. James Honeyman to minister to the new congregation and he continued so to do for nearly fifty years. Mr. Honeyman extended his work to Providence "being obliged to preach in the fields, no house being able to hold them, and administered both Sacraments to several persons." Naragansett applied to the S.P.G. for a minister in 1702. Five years later the Rev. Christopher Bridge was sent and St. Paul's Church was built soon after his arrival. The Rev. Dr. James MacSparran arrived in 1721 and served for thirty-six years. He was known as the "Apostle of the Naragansett country." The story is told that William Wanton, governor of the Island and a Quaker, desired to marry one Ruth Bryant, daughter of an Independent deacon. When objection, on religious grounds, were made by both families, Wanton said, "Friend Ruth, let us break from this unreasonable bondage. I will give up my religion and thou

shalt thine, and we will go over to the Church of England—and go to the devil together."

The first missionary in Delaware was the Rev. John Yeo who came in 1677. The S.P.G. established parishes in New Castle County, Dover and Lewes. Immanuel Church, New Castle, was opened in 1705. The Rev. Thomas Crawford came to Dover in 1704 and three years later Christ Church was built. In two years the missionary baptized 230 persons. Of the forty parishes in the diocese of Delaware fourteen have a history of two hundred years.

Although in this brief outline of the work of the S.P.G. in North America much has been said, the half has not been told. Its missionaries were sent into the thirteen Colonies. To that venerable Society this Church in large degree is "indebted—under God for her first foundation and a long continuance of nursing care and protection."

(To be continued)

Let's Know

By

BISHOP WILSON

COPTIC CROSS

A VERY interesting letter comes from one of the clergy containing an equally interesting photograph of an old crucifix. The writer then goes on to explain how it came into his possession:

"The history of the crucifix is as follows: Bishop Potter of New York was abroad, in Egypt, in the 1870's. A group of officials of the Coptic Church waited on him and presented him this crude crucifix, made of metal which seems to resemble bronze. In presenting this to Bishop Potter they stated that their old Coptic Church in Egypt was the first of the Christian Churches to use the crucifix and that this one was one of the oldest on earth." Then the writer asks for the name of the head of the Coptic Church in order that he may communicate with him for further information.

The present head of the Coptic Church is the Most Rev. John XIX, Patriarch of the Coptic Church, and his address is Cairo, Egypt.

This crucifix is somewhat different from the usual Latin cross. It places the cross bar at the center of the upright but the cross arms are shorter on either side. The cross arms are of equal width throughout but the ends of the upright are spread or flared somewhat. The figure, rudely fashioned, shows our Lord living and clothed in a long, straight garment. The head is surrounded with the tri-radiant nimbus, which is always the symbol of deity.

Certainly this must be very ancient, for the original form of the crucifix represented the living Christ reigning from the cross. During the first three centuries of Roman persecution the Christians made the sign of the cross but as a measure of safety, they refrained from depicting the cross on tombs or places of worship. When the days of persecution were over, the cross appeared openly on churches and other

places but, in those early days, it was always the empty cross to indicate that "He is not here; He is risen."

About the sixth century representations of the crucifixion came into use. The first form was like that of this Coptic crucifix. Later the representations showed our Lord living and fully vested in priestly garments over a long robe, and wearing a crown. It was the regnant Christ, exercising His spiritual sovereignty from the throne of the cross in His triple character of prophet, priest, and King—indicated by the long robe, the eucharistic vestment, and the crown. This was the usual crucifix until the tenth century

when it was supplanted by the medieval form showing the suffering Christ, disrobed, and wearing the crown of thorns.

All three are perfectly natural Christian symbols. The suffering Christ tells how "He died for us men and for our salvation." The regnant Christ reminds us that "He shall reign forever and ever." The empty cross speaks of His resurrection and ascension. I rather like the triumphant spirit of the living Christ reigning from the cross—but such crucifixes are hard to get. Several people have asked where they could be secured. It is possible that we might be able to have some made if enough people wanted them.

PEACE AND MUNITIONS

By

JOHN W. DAY

Dean of Grace Cathedral, Topeka, Kansas

IN CONTINUING our study of *New Frontiers* let us consider efforts made to rid the world of war. Over 150 years ago Benjamin Franklin, wise philosopher and astute statesman, made this remark at the close of the Revolutionary War: "I join with you most heartily in rejoicing at the return of peace. I hope it will be lasting and that mankind will at length, as they call themselves reasonable creatures, have reason enough to settle their differences without cutting their throats; for in my opinion there never was a good war or a bad peace."

There are today two tremendous obstacles in the way of the objective of peace which Benjamin Franklin had in mind and which every normal balanced human being wishes for the world. These two stumbling blocks are our armament makers and a competitive capitalistic economic system. The two are inseparably bound together. There is not much sense talking about doing away with the armament racket until definite steps are taken towards modifying our present system of international politics which is the direct expression of the way we carry on business and trade between nations and within them. However, it is not necessary for us to bedeck ourselves in white robes, seek the side of a hill and wait for the coming of Utopia. The objective, greatly desired by all normal people, will not come by observation. Peace can and will be brought about by high enterprise, based upon intelligent and carefully planned organized effort. This effort must not stop at merely setting forth the ideal to be attained. Consistent undiscouraged work towards realization must go hand in hand with idealism.

The world has rid itself, in large measure, of slavery and almost entirely of duelling; it can also rid itself of the "sum of all villainies,"—warfare, that hideous human stupidity which flaunts itself as a means of settling international disputes, but, when last tried on a world-wide scale, served only to make an international mess ten times more confounded.

Warfare, as carried on under modern scientific con-

ditions, serves only one purpose that might, in any sense, be construed as helpful to any one; it does make possible tremendous profits for those who are willing to invest their money in an enterprise that can only be profitable as a result of the wholesale murder of their fellow creatures.

The question that demands our attention is: "How should this generation attack the tremendous problem of ridding the world of its most malignant cancerous growth?" There are multitudes who answer it by saying, "Let the first step be to rid nations of the armament makers and the desired end will gradually be attained by an evolutionary process."

WHEN one considers how, in the World War, the armament makers of France and Germany were able to continue their work of wholesale slaughter because of their influence in high political circles, one seems justified in saying "Let us rid the world of armament makers and peace will follow." But how is this to be done in the face of their present power and entrenchment? Contemplate for a moment, their influence during the war, specifically, in relation to the Briey iron mines, the principal source of ore for the French munitions manufacturers. Seventy per cent of this necessary raw material came from Briey. In the early part of the war the Germans wrested it from the French. Incidentally, the German artillerymen were instructed not to injure any part of it during the attack. From this time on almost to the day of the armistice these mines supplied the Germans with 75% of all the iron ore used by them in the war.

In 1916, two years after the German capture, the French came again within potential grasp of the Briey Basin. During the entire period of the second battle of Verdun the second French Army was within artillery range, but no shells were fired into it, nor were bombs dropped upon it by airplanes, even though the common soldiers and the line officers were momentarily expecting orders to do so. The news of this inaction soon spread to the French civilian and in due course

an explanation was demanded from headquarters. Instead of saying orders for shelling Briey were withheld because the French were expecting to recapture it without damage, headquarters issued the report that if the French bombarded Briey the Germans would retaliate by turning their guns on Dambasle mines, located between the Argonne and Verdun, from which the French were obtaining much of their raw material for munitions. Of course, if both the French and the Germans had destroyed the mines from which the ore was taken the war would have ended much sooner and so also would the profits to the armament makers. Neither Briey nor Dambasle was injured during the entire four years of the war. However, a French artillery General was reprimanded for expressing a wish to bombard Briey when a ten mile penetration of the French army in that direction would have come close to the ruination of Germany in 1916.

To drive home the truth in regard to the power of the armament makers during war time one need only add the answer of Sir Basil Zaharoff, the most notorious munitions peddler the world has ever known,—to the question of Lord Bertie, the British Ambassador to France during the war, when there seemed to be a possibility of peace through the intervention of the United States in 1917. There was a stale-mate on the western front and both sides were open to suggestions of peace from a neutral power. Lord Bertie was instructed by Lloyd George to find out what Zaharoff thought about it. His reply was, "Let the war continue '*jusqu au bout*',"—that is, to the bitter end. It may be added without malice, that by the end of the war Sir Basil's personal fortune was estimated as low as a hundred million dollars and as high as a billion. He lost 20 millions by backing the wrong horse in the Turko-Greek affair in 1920, but to date he has not been seen in a bread line. In this little squabble the Vickers-Armstrongs of England sold the munitions to the Greeks and Sir Basil footed the bill. It seems however, that the Schneider Creusot Co. of France did a better job at arming the Turks. The World War was over but the armament makers were happy for an outlet for their overstocked warehouses. Although the peace conference was still in session yet two armament firms which had just recently been the closest of allies, suffered no breach of business ethics by their activities among the Turks and the Greeks. The armament makers have no loyalties to national boundaries or to patriotic ideals. Their motto is "In time of war prolong it. In time of peace disturb it." On every point of their compass you will find just one word,—“profits.”

INSTEAD of the power of the armament makers having lessened since the world war, it has, if anything, increased. There is no doubt but that Hitler, the mad man of Europe, was backed financially in his political campaign in Germany by many capitalists in the armament business, among them Von Arthaber and Von Duschnitz, directors of Skoda, the great armament makers of Germany's neighbor and enemy, Czechoslovakia. Incidentally, Skoda is a subsidiary

of the Schneider-Creusot Company of France. There is no business in the world today which has more influence in the politics of practically every nation, equal to that of the armament makers. There is no business so malicious, so weighted with dire influence as this, because its owners and directors not only own and control one of the greatest industries in the world, that is, steel, but they also own and control the principal newspapers, in the capitals of the most powerful nations.

There is not much hope in the oft repeated statement: "The way to control the munitions business is for each nation to make a government monopoly of all armament making." Let us assume, for the sake of argument, that the United States has taken over the Dupont Powder Company (which owns the state of Delaware), the Remington Arms Company, a subsidiary of the Duponts, the Bethlehem Steel Company, the Midvale Co., the New York and the Newport News Shipbuilding Companies and the rest of the privately run armament plants. Millions of our people would breathe a sigh of relief, and exclaim: "That's what I had been hoping for for years. Now that armaments have become a government monopoly there will be no more selling of munitions to revolutionists in South America or to European countries looking forward to another nice world holocaust." Unfortunately that is only one aspect of the situation. Let us see what would probably take place here in our own peace loving land should the government take over the munitions plants. Immediately, the War Department, the Navy League and a gross or two of the so-called "hundred per center" organizations would start a hue and cry for "adequate defence measures." The government would be urged to be prepared for war with every possible enemy. Munitions making would presently become one, if not the chief, occupation of the government because it would constantly be reminded of the fact that it must protect all borders, keep the navy built up to the strength of Great Britain, et cetera. In spite of ourselves we would gradually become a militaristic people.

If the United States Government takes over the manufacture of munitions as a monopoly in the hope of curbing the cupidity of the private manufacturers it will at the same time do great damage to the peace sentiment that has already acquired a considerable hearing and power within our borders.

If government monopoly of munitions manufacture is not the partial answer to the problem of peace and if it seems quite impossible to effect any real embargo against the sale of arms to smaller nations and revolutionary groups within nations, what then is the answer, if there is one?

There is no single and simple answer to this great question in regard to peace. World peace is not something that blossoms forth into fruitage as a result of the planting of one seed. It is rather a growth of many plants,—a slow development that takes years before the full beauty of the flowers comes to realization in the garden of the world.

(To be continued)

LISTING OF GOOD BOOKS FOR YOUR LENTEN READING

By GARDINER M. DAY

Before presenting my own recommendations I want to give to you the lists sent to us by others. The rector of Grace Church, New York, the Rev. W. Russell Bowie, selects the following: *Vale* by Dean Inge, published by Longmans, (\$1) "for contact with a stimulating mind." *Human Exploitation* by Norman Thomas (Stokes \$2.75), "to quicken our social conscience." *The Power of Non-Violence* by Richard B. Gregg, (Lippincott \$2.50), "a book which compels serious thinking." *A Primer for Tomorrow* by Christian Gauss (Scribners \$2.50), "An introduction to contemporary civilization." *The reason for Living* by Robert R. Wicks (Scribners \$2), "Straight answers to real questions." *The Christian Fact and Modern Doubt* by George A. Buttrick (Scribners \$2.50), "A new book by a man who is always helpful." *If a Man Die* by W. Cosby Bell (Scribners \$1.75), "a noble witness to the endlessness of life." *Robert E. Lee* by Douglas S. Freeman (Scribners, four volumes, \$15), "a huge work, but one which deals with a great man and a great background."

Bishop Manning writes us that he feels we might well give attention to the Bible and the Prayer Book this Lent.

The rector of St. Thomas', New York, the Rev. Roelif H. Brooks, recommends the following: *That Strange Man Upon His Cross* by Richard Robert (Abingdon, \$1.25); *The Way of Christ* by James Thayer Addison (Gorham, \$1.25); *The Secret of Victorious Living* by Harry Emerson Fosdick (Harpers, \$1.50); *The Revolt Against Mechanism* by L. P. Jacks (Macmillan, \$1); *The Life of Cardinal Mercier* by John Gade (Scribners, \$2.75); *Makers of Christianity* by Shirley Jackson Case (Henry Holt, \$2) and *The Episcopal Church* by Theodore St. Clair Will (Morehouse, \$1.50).

Many of the books that I would strongly recommend have already appeared on lists printed here. In addition to these I would like to call your attention to the following.

The Rev. Bede Frost has prepared a book which contains meditations for each day in Lent, entitled *The Riches of Christ* (Macmillan, \$1.75). Kirby Page has just published a book of materials to be used in meditation, called *Living Triumphantly*. Those who found *Living Creatively* helpful will undoubtedly be pleased with this book (Farrar & Rinehart, \$2.00).

The Bishop of London has succeeded-



H. ADYE PRICHARD
Writes Book About Jesus

ed in securing from Dean Inge another book on personal religion—*The Gate of Life* (Longmans, \$1.00). We have not yet seen this volume but if it is half as helpful as *Personal Religion and the Life of Devotion*, the little book issued on a similar occasion eleven years ago, it will be one of the books not to be missed.

Traditionally, Lent has always been a time for special study. Six weeks is a good period in which to make a concentrated effort to understand some phase of Christian thought or to re-think the reasons for our belief. *Radio Talks on Religion*, series 1, is an excellent series of essays on God and Christ by twelve English writers. The articles are brief and yet well packed with valuable material. The volume is edited by Dr. Leonard Hodgson (Morehouse, \$1.75). Another admirable book which, despite its title, is extremely readable, is *Realistic Theology*, by Walter Horton (Harpers, \$2.00). Dr. Horton here gives us the basis for his own Christian belief.

Four longer books for those who like a heavier dose in Lent are: Archbishop Temple's Gifford Lectures, entitled *Nature, Man and God* (Macmillan, \$6.00), are proof of his happy faculty of seeing deeply and writing inspiringly. *The Meaning and Truth of Religion*, by Professor Eugene Lyman, is a thorough presentation of his own Christian philosophy, while Dr. D. Miall Edwards brings his religious beliefs to terms with his philosophic conceptions in a volume entitled *Christianity and Philosophy* (each Scribners, \$3.00). In *The Christian Fact and Modern Doubt* (Scribners, \$2.50), Dr. George A. Buttrick gives a modern presentation of Christian belief and at-

(Continued on page 15)

MEDITATIONS FOR EVERY DAY OF LENT BY W. A. LAWRENCE

March 14—Right at Any Cost.

The world needs people these days who in all earnestness will do and say what they really think. Too often we keep silent because we don't want "to tread on other people's toes" or "don't wish to be conspicuous," or don't want to get ourselves criticised. It is a dangerous thing to have all men speak well of us. It is apt to indicate that we are still in the jellyfish, spineless stage of development.

March 15—Servant of All.

"Knocking a little white ball into a hole may be great fun, but pulling a man out of a hole is better." So says Wilfred Grenfell, who ought to know. Most of us believe in the principle of service in a general way, and yet are quite content to live in a civilization built on foundations of rugged individualism and operated through the profit motive of self-interest. It would be well for us as Christians to think through our duty in this connection.

March 16—The Price He Paid.

In the long run, we get just about what we pay for. We don't expect to be expert musicians without practising. We don't expect to speak French fluently without effort. We don't expect to be a success in business without working. And yet, somehow most of us do expect to be good Christians without doing anything special about it. What price are you paying for the right to call yourself a Christian?

March 18—Jesus' Secret.

Tired! Advertisements are constantly telling us how to get more "pep"—by smoking this—by drinking that—by wearing this—or by eating that. But all that even the best of them can do is to temporarily stimulate physical resources. The way of Jesus, which calls us to harmonize our lives with the power and purpose of God, taps in on the inexhaustible resources of God. How is it with you?

March 19—The Kingdom First.

As the pressure of the depression has increased, "looking after No. 1 first" has become a very common proposition, for, as some say, if we don't look out for ourselves, who will? That may be the philosophy of expedience—of material success—of personal self-interest. But it is not the teaching of Jesus Christ. If you believe in putting yourself first, that is your privilege,—but why masquerade as a Christian?

March 20—Don't Be a Fool.

Here was a man who was an
(Continued on page 15)

**NEWS NOTES OF
THE CHURCH IN
BRIEF PARAGRAPHS**

Edited by W. B. SPOFFORD

Some of the folks are catching up with us on this Mexico business. Those of you who read these pages regularly recall that last December we pointed out that the real offender in that country was the Mexican Roman Catholic Church which has been shouting from the housetops for religious liberty at the same time that they were using every means, including violence, to drive from the country everyone who did not see eye to eye with them. A number of religious journals, including the *Christian Century*, joined forces with the Roman Church in denouncing the Mexican government as an enemy of religion. However in the issue of March 6th of that publication there appears a story from their Mexican correspondent that sings a different tune. Writes Mr. Clarence Neff, stationed at Guadalajara: "The anti-clerical movement is not simply a form of revenge for old abuses, but is prompted by a belief that the Mexican Catholic Church is fundamentally unchanged—that it is more interested in regaining its old privileges and prestige than in improving the life of the nation; that the liberty which it is demanding means liberty to impose its own system wherever possible, and to oppose rival efforts for human betterment.—Anti-religious atrocities have been given ample publicity abroad, but not so much is known about those on the other side. A superintendent of federal schools in one of the states told me that a considerable number of rural teachers have been murdered by Catholic fanatics in different parts of the country." Mr. Neff writes of the fanatical intolerance of Mexican Catholicism, and of its exploitation of ignorance and superstition. He also says that "some of the most severe criticisms of Catholicism in Mexico have come to me from American and British Catholics living here."

The Federal Council of Churches has also issued a statement on the Mexican conflict that follows pretty much the line laid down by our own National Council, which, after getting the facts from Bishop Creighton, refused to join in the cry against the Mexican government. The statement opposes the resolution introduced into the Senate by Senator Borah calling for an investigation by the United States into the Mexican conflict. It is a moderate statement but by reading between the lines one gathers that the officers of the Federal Council have come to the conclusion that there is

another side to the story that has not appeared in the secular press.

* * *

**Notes from
Georgia**

The Rev. C. C. J. Carpenter, rector of St. John's, Savannah, recently conducted a preaching mission at Leesburg, Florida.—The Rev. Geoffrey M. Horsfield, Philadelphia, took charge of St. Paul's, Savannah, on March first.—Lectures delivered by Miss Adelaide Case, Teachers College, New York, given at St. John's, Savannah, were finely attended by leaders of religious education and social workers.

* * *

**Clergy Speak
on Relief Bill**

Clergymen of all churches issued a statement last week expressing their support for a program of public works as opposed to the dole and favored the payment of the prevailing wage scale, thus supporting the Senate group as opposed to President Roosevelt. A hundred or more signatures appear on the document which was sent to senators and the President. The Church League for Industrial Democracy at its annual meeting passed a similar resolution, also sent to the authorities.

* * *

**New Trustees for
New York Cathedral**

Dr. Alexander H. Rice and Mr. Courtland Nicoll were recently elected trustees of the Cathedral of St. John the Divine, New York.

* * *

**Vestrymen As
Lenten Preachers**

Vestrymen are the noonday Lenten preachers this week at Grace Church, New York. They are Austin Purves Jr., director of the Cooper Union Art School; Dr. Kendall Emerson, secretary of the National Tuberculosis Association; Charles A. Howard Jr., and Judge Robert Marsh.

* * *

**Churches at North Adams
Hold Union Services**

The churches of North Adams, Mass., are uniting for services on the Wednesday evenings of Lent, and also for Holy Week. Pastors of the various churches are preaching, with our rector, the Rev. Arthur Murray preaching at the Congregational church on March 13th and at the Methodist Church on the Thursday of Holy Week. The Rev. Gardner Day of Williamstown was the preacher on Ash Wednesday at St. John's, North Adams.

* * *

**Preachers
in New York**

Bishop Cook, president of the National Council, is the preacher this

week at St. Thomas's; Bishop Budlong of Connecticut is at St. James; the Rev. Samuel S. Drury, St. Paul's School, is at St. Bartholomew's; the Rev. H. Adye Prichard of Mt. Kisco is at Trinity; the Rev. C. Clark Kennedy of New Haven is at St. Paul's; the Rev. D. A. Boogher and the Rev. Joseph Fort Newton are at the Incarnation.

* * *

**Accepts Call
to California**

The Rev. Sumner Walters, rector of the Redeemer, St. Louis, has accepted the rectorship of Christ Church, Alameda, California.

* * *

**What a Bible Class
Thinks About**

At Trinity Church, Utica, N. Y., there is an undenominational Bible class, conducted by the rector, the Rev. T. T. Butler. The program is made up by the 200 members enrolled and here are some of the topics they wanted to have discussed:

How does Jesus face unpopularity? What does Jesus mean by a GOOD man? What did Jesus hate most? Who is a hypocrite? What would Jesus say about modern ethical standards? What are His ethical standards? What is a fair chance for all? What is the relation

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of Jesus to commercialism? How does Jesus compare business values? What does Jesus say about supply and demand? How does He face politics? How does He face authority and national law? Will Christianity work today?

* * *

Services at Trinity, Boston

The Rev. Richard Preston of Worcester was the preacher on Monday and Tuesday at Trinity, Boston; the Rev. Phillips Osgood of Emmanuel preached yesterday and Bishop Dallas is preaching Thursday and Friday. Next week the preacher is Bishop Mann of Pittsburgh, former rector, and the Rev. W. Appleton Lawrence of Grace Church, Providence.

* * *

Ground Lost in Anti-Lynching Drive

I am not too keen myself about this business of listing the states that had no lynchings in any given year on anything called an "Honor Roll". Rather I would make up a list of the "Uncivilized States of the Union" and hold them up for public scorn. However the Federal Council of Churches has picked the other method and now reports that, in spite of years of campaigning against lynching on the part of numerous organizations, the situation has really not improved.

"In 1934 the total number of states free of lynching was 40, only one more than in 1923," the statement says. "This meager result has come in the face of increased activities of church and religious organizations, social and civic agencies, increased efforts of local officers of the law to protect prisoners and the almost united voice of the press. In each of three of these years there was one state less on the Roll than at the beginning; in two years there was the same number as at the beginning; in one year two less than at the beginning. In each of two years there were four more states free than at the beginning and in two other years there was an increase of one and two respectively, but the years of gains have been less than those with losses with a net gain in twelve years of only one state.

There are a number of states that never have had a lynching, all the New England states except Maine. And both Maine and New Jersey have had no record of a lynching since 1866.

* * *

Action on the Security Act

The executive board of the diocese of Southwestern Virginia took action the other day urging Congressmen to exempt churches as

employers from the provisions of the proposed Economic Security Act. They called attention to the fact that the Church Pension Fund makes better provision for the clergy, their widows and orphans.

There is, I presume, considerable agitation over this matter, following the communication that went out recently from the Church Pension Fund which stated that if the clergy were included in the federal pension plan that it might be impossible to continue our own Fund. There are a lot of things to consider on this matter. Everyone, including of course the officers of the Church Pension Fund, desire that everyone shall have the security that the federal act will mean. However since we have greater protection under the Church Pension Fund than the federal bill affords it is proposed that we be exempt from its provisions. If this request should be granted there is little doubt that many commercial firms, with their own private pension systems, would also ask for exemption on the same grounds. And anyone who has taken the trouble to understand how the private systems have worked I believe would hesitate to support them in their desire to get out from under the federal plan. In many instances they are used as a threat to the workers; as an effort to ward off unions; with cases not uncommon of men being "fired" from their jobs for one reason or another just before they reached the retiring age

which would entitle them to a pension. Certain the Church must be



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careful not to set a precedent which will enable others, with motives not as pure, to duck their responsibility.

* * *

Choir Has Three Sets of Twins

The Dionnes may be getting the headlines because of those quintuplets, but just the same All Saints, Ravenswood, Illinois, ought to rate a news item. There they have three sets of twins singing regularly in the choir.

* * *

Pence Plan Is Permanent

The Bishop's Pence Plan of the diocese of Chicago, tried as an experiment, has worked so successfully that it has been made permanent. During 18 months about \$37,000 has been collected in these cans that supposedly are on the dining tables of Chicago communicants.

* * *

Adult School of Education

An adult school of education opened a five week session at Grace Church, Providence, on March 3rd under the direction of Miss Gwendolyn Miles, director of religious education. Meetings are held each Sunday afternoon, with the following lecturers: Bishop Bennett, Canon Bell, Rector W. A. Lawrence, Rev.

Russell Hubbard, Rev. Richard Mortimer-Maddox, Miss Vida D. Scudder, and three Cambridge professors, Addison, Dun and Taylor.

* * *

New Windows for New York Cathedral

Bishop Manning recently signed contracts for the construction of fourteen of the windows of the cathedral. A number of firms are to do the work.

* * *

A Good Bit of Chin-Wagging

The clergy have a deal of talking to do during the Lenten Season, what with sermons, special preaching, addresses and what-not. But perhaps none of them will quite equal Miss Olive Meacham, missionary from Liberia, who is to give 35 addresses in the diocese of Rhode Island during Lent. More accurate perhaps to say that she is to deliver her address thirty-five times

* * *

A Note from an Author

I reviewed Dr. Bowie's Story of the Bible in the February 28th issue of this paper. It brought the following comment from the author: "You suggest in a swift and vivid way the picture of Jesus as you see Him, and then add: 'Dr. Bowie's picture shows little of this side of Him.

Rather He is the gentle poet, spreading sweetness and light.' No, this would be a very faint reflection of the Jesus Whom I see in the Gospels. On page 471 of *The Story of the Bible* there is this sentence: 'It was the greed and cruelty which He knew was hidden beneath the robe of religion that made the fire of Jesus' spirit leap like lightning; and, on the other hand, His pity was always going out to the poor.' The light which sometimes went out from Him was the light of the flaming sword.'

* * *

School of Religion in New Orleans

Schools of Religion have been held this winter and spring in parishes in New Orleans, with the following doing the lecturing; Dean Nes of the cathedral in New Orleans; the Rev. S. L. Vail of the Annunciation; the Rev. G. L. Tucker of Houma and William C. Webb, organist at the cathedral.

* * *

Social Service Lectures in Providence

The department of social service of the diocese of Rhode Island, Miss Ann Vernon, director, is staging a series of Lenten lectures in the guild house of St. Stephen's Church. Lecturers: the Rev. Floyd Van Keuren of New York on family problems; the Rev. Oliver Hart of

Easter Services

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Washington on community problems; Mr. Ralph Barrow, Church Home Society, Boston, on youth; the Rev. Norman Nash of Cambridge Seminary on the interesting topic of the "Church's responsibility to carry out the social resolutions passed by General Convention;" and the Rev. Jack Groton of New Bedford on the spiritual motive in social work.

* * *

New Life in Albany Girls' Friendly

Due to the efforts of Miss Alice V. Rex, new field secretary of the Girls' Friendly of the diocese of Albany, the scope of the work has been enlarged, with special emphasis on worship and spiritual development. Miss Rex is also promoting an interest in the peace movement. A diocesan conference of the society is planned for late spring.

* * *

The Lions Go to Church

Imagine the surprise of a rector to discover a church full of men on Sunday morning. The other day 140 men, members of the Lions Clubs of Westchester County attended service at St. Thomas's, Mamaroneck, N. Y., much to the surprise of the rector, the Rev. Frank Dean Gifford, who had not previously been notified. These men were members of the bowling teams of the organization who came out as a tribute to Rector-Bowler Gifford, one of their champions. All I can do is to report the news sent to me which is that "On the Monday after this service the Mount Vernon team broke all records for bowling and attributed their success to the inspiration of the church. The one man, who did not attend, made the poorest score." A lot less trouble, I should say, to hang a horseshoe over the door or carry a rabbit's foot in your back pocket.

* * *

Churches Unite for Services

Following their usual Lenten practice the Episcopal Churches of Binghamton, Johnson City and Endicott, N. Y., are combining for Lenten services at Christ Church, Binghamton on Thursday evenings,

Sunday evenings at the Good Shepherd and Tuesday evenings at Trinity. The special preachers are Bishop Creighton of Long Island, the Rev. H. S. Longley Jr., of Des Moines, Iowa, the Rev. R. S. Chalmers of Baltimore, the Rev. C. C. Bailey of Toledo, the Rev. Elmore McKee of Buffalo, the Rev. W. M. V. Hoffman Jr. of Boston, the Rev. A. A. Packard Jr., of Kingston, N. Y. and the Rev. Edward R. Hardy Jr. of the General Seminary faculty.

* * *

Bishop Torok Visits in Eau Claire

Bishop Torok, about whom much was said during the General Convention, is preaching in a large number of churches in the diocese of

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* * *

Special Services in Danbury

Among the special Lenten preachers at St. James, Danbury, Connecticut, are the Rev. Frederic S. Fleming of Trinity, New York; Dean Kinsolving of Garden City; the Rev. Duncan Mann of New Haven; the Rev. G. P. T. Sargent of St. Bartholomew's, New York; the Rev. Floyd Tomkins of Washington, Conn.; the Rev. H. W. B. Donegan of St. James, New York; the Rev. J. H. Price of Scarsdale; the Rev. R. H. Brooks of St. Thomas, New York.
* * *

Preaching Missions for All People

Bishop Taitt of Pennsylvania was the preacher at the opening of the Preaching Missions for All People, held on Thursday evenings during Lent at Holy Trinity, Philadelphia. Others to preach there are the Rev. A. L. Kinsolving of Boston, the Rev. Oliver J. Hart of Washington, Dean Kirk O'Ferrall of Detroit, Bishop Bennett, assistant in Rhode Island and the Rev. Karl Reiland of New York. Noonday services are also being held each day in a downtown theatre with Bishop Sterrett of Bethlehem, Retired-Bishop Moreland; Bishop Davenport of Easton, the Rev. Elmore McKee of Buffalo, the Rev. J. Howard Melish of Brooklyn, the Rev. Noble Powell of Baltimore, being on the program in addition to a large number of the diocesan clergy.
* * *

Wants Services in the Evening

A letter comes from a gentleman of a city in Long Island complaining because there are no Sunday evening services. He thinks it is because the parsons are lazy. "There never was a time when the Church was so badly needed but the clergy are indolent." Referring to an item that appeared here recently of a Southern clergyman of advanced years who made calls at 305 homes in three months he says, "I know a rector who hires a statistician to prove he hasn't the time to call on his parishioners. That rector is a disintegrating force to our Church." All of which is an interesting bit, though rather hard for me to take since I know so few rectors who are paid enough to hire anyone.
* * *

Union Services in Albany

Parishes of Albany are combining this Lent for services at noon at St. Peter's and at St. Paul's on Wednesday evenings. On the list of preachers: Percy Urban, New Haven;

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* * *

A Prize for an Essay

What is the meaning of knight-hood? What can a young man do in a parish? What good is the Knights of Saints John to a parish? The organization, headed by the Rev. F. M. Whetherill of Philadelphia, is offering a prize to its members for the best essays on any of these subjects.

* * *

Quiet Day for North Carolina Clergy

Bishop Gribbin conducted a quiet day and led a conference for the clergy of the diocese of Western North Carolina in Asheville, February 26-27.

* * *

Sunday School Conference in Philadelphia

A conference on Lenten programs for boys and girls was held by the leaders of schools in the Chestnut Hill and Germantown districts of Philadelphia last Monday. The leaders were Miss Elizabeth Frazier, diocesan field worker; the Rev. Philip H. Steinmetz diocesan Church

school chairman; Miss Lily Cheston, also of the diocesan department of religious education and others.

* * *

New York Leads the Way

The diocese of New York is the only one among the larger dioceses which has held its goal for 1935 giving to the National Council up to the full amount which its bishop of deputies accepted tentatively at the time of the General Convention. After consultation with their committees at home all the other dioceses have felt it necessary to reduce the amounts which they accepted. The diocese of New York however voted to sustain the action of Bishop Manning and other representatives to accept the goal of \$200,000 for this year.

* * *

Women in Parish Life

That old chestnut, whether women should be allowed to serve on vestries, bobbed up at the convention of the diocese of Ohio and was settled in a hurry, and in the negative. The Rev. Walter R. Breed, the chairman of the committee that presented the majority report, offered interesting reasons for turning down the women. "First," he said, "the admission of women would be detri-

mental to the peace of the parish; second, it is a false mental conclusion that women must exercise their equality with men by endeavoring to be their equals in everything; third, the men don't want it, and fourth, the women don't want it."

Interesting reasons, with the last one the only one of the lot that makes any sense to me. I have an idea that the women do not want to serve on vestries since most of them are wise enough to know that the men will duck out of every parish responsibility they can. Whether the women are allowed to serve on vestries or not it is nevertheless a fact, I believe, that half our parishes would close in a week indeed if it was all left to the men—the peace of death.

* * *

A Few Signs of the Times

Prosperity has returned at least for some. At a meeting of the Hawkers Aircraft Company in London last month the chairman said: "In spite of all the peace talks, more armaments are being made today than at any time during the past fourteen years. The company is so snowed under that we intend to restrict our activities solely to military and naval aircraft. The volume of

OUTFITTING FOR SPIRITUAL MARRIAGE

By **Floyd Van Keuren**

\$1.75

Executive Secretary of the Social Service Commission of the diocese of New York.

"This constructive volume . . . will serve as a manual for couples about to be married, as a source book for clergy in giving pre-marital instruction, and as a text-book for young people's classes in home-making and parenthood. Dr. Van Keuren insists that the realization of spiritual marriage does not come from ignoring the other aspects of the marital relationship, but from the use of spiritual forces in unifying them."—C. Rankin Barnes in *The Living Church*.

A BOOK OF MEDITATIONS

Foreword by **Grace Lindley**

50 cts.

Executive Secretary of The Woman's Auxiliary.

This book of meditations will be particularly helpful to Group Leaders, Conductors of Quiet Days, and to those who desire a spiritual guide for private devotions during Lent. In the Introduction there is an excellent explanation of methods, showing the variety of ways in which thoughts from Holy Scripture can be worked out in private meditation. The nine meditations are simple and instructive as well as devotional. Nearly all are based on Scriptural readings and there is variety in method and treatment. The book is full of stimulating thoughts and suggestions.

Postage
Additional

Morehouse Publishing Co., Milwaukee, Wisconsin

existing orders will carry the company over a year." A bit of light on the Mexican situation. Said the broadcasting priest of Detroit, the Rev. Charles E. Coughlin: "The only way the Christians in Mexico can put their prayers across is at the point of a gun. And that's what they're going to do in the spring. And there'll be some fat, greasy scalps hanging on the wall." Bernard M. Baruch, commissioned by the President to "take the profit out of war" has recommended that the United States purchase and store thousands of tons of tin metal for "future use". Tin stored for future war is reflected in an improved market for the metal. . . . The real purpose of the CCC camps is revealed in a recent report that the United States Army is considering the re-recruiting of 50,000 youths from these camps for the standing army. . . . The first victim of the new English Unemployment Act has been sent to prison for refusing to enter a training camp for the unemployed. . . . The Nazi government of Germany is proposing reforms in the marriage laws of that country. If the recommendations become law, marriages between persons of different races will be prohibited, and each person seeking a marriage license will be obliged to present a pedigree going back to great grandparents.

* * *

Special Preachers at the Incarnation

There are men of distinction on the list of special Lenten preachers at the Church of the Incarnation, New York. Here they are: the Rev. John W. Suter Jr. of New York, Bishop Sterrett of Bethlehem, the Rev. Frederick Lauderburn of the General Seminary, the Rev. Donald Aldrich of New York, the Rev. J. F. Newton of Philadelphia, President Ogilby of Trinity College, the Rev. Noble Powell of Baltimore, the Rev. Oliver Hart of Washington, the Rev. Wendell Phillips of New Rochelle, the Rev. C. Avery Mason of Staten Island, the Rev. John Williams Jr. of Bellrose, Long Island, the Rev. Dudley Boogher of Charlottesville, Virginia, the Rev. H. Ross Geer of Millbrook, N. Y., the Rev. Ralph W. Sockman, Methodist minister of New York, and the minister in charge of the parish, the Rev. George A. Robertshaw.

* * *

Round Table Fellowship in Michigan

A Round Table Fellowship is being held each Monday evening in the diocese of Michigan, meeting at the Y. M. C. A. "A New Day" is the theme this year. They have a meal, followed by a speaker. Those to hold forth this year are the Rev. J.

W. Nixon, Presbyterian of Rochester, New York; the Rev. Albert W. Beaven of the Colgate-Rochester Seminary; Bishop Stewart of Chicago and Bishop Page of Michigan. Following the address there are classes conducted by important people on a variety of interesting subjects having a bearing on this new world that is in the making.

MEDITATIONS FOR EVERY DAY OF LENT BY W. A. LAWRENCE

(Continued from page 8)

eminently successful farmer. He had to tear down his old barns and build new ones, he had such large crops. Profits flowed in. Yet God called him a fool—and he was a fool because he was so absorbed in providing for many years that he laid up nothing for eternity,—so busy storing up treasures on earth that he forgot the riches in heaven. On this basis, how much of a fool are you?

LISTING OF GOOD BOOKS FOR YOUR LENTEN READING

(Continued from page 8)

tempts to meet head-on the arguments of the contemporary sceptic.

What Did Jesus Think? (Macmillan, \$2.50) is the title of a study by Professor Stanley Brown Sherman of the Alexandria Seminary and Canon Prichard of Mount Kisco, in which they endeavor to reveal the mind of Christ. Their belief is that more important than what the layman thinks of Christ is what Jesus thought about Himself. Another book which has already been in circulation long enough to prove helpful to many people is Canon L. W. Grimstead's *The Person of Christ* (Harpers, \$3.00).

Four professors, representing three of our seminaries, have collaborated on a small volume entitled *The Beginnings of Our Religion* (Macmillan, \$1.00), in which the story of the origins of Christianity, as found in the Old and New Testaments, is told clearly and simply for the benefit of the layman. The writers are Burtons, Easton, Frederick Grant,

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Bishops and Clergy. Ritual of Initiations \$1.00. Headquarters: 3012 West Coulter Street, Philadelphia, Pa.

Charles Hedrick, and Fleming James. We have already reviewed Bishop Wilson's *An Outline of the Old Testament* (Morehouse). It is a small, 25c, 90-page book, but contains far more material in it than one might suspect.

The layman who thinks Christian missions unnecessary will receive a real challenge to his point of view if he will make a study of the religions of the world guided by Prof. H. H. Gowen, who is an Oriental Scholar in the University of Washington in *A History of Religion* (Morehouse, \$3.50).

Recommendations of other books will appear next week.

BOOKS with a message

for Lenten readers

If a Man Die

by W. Cosby Bell

With foreword by Dr. W. Russell Bowie
"Clear, robust thinking on Immortality. . . . Argument and devotion are beautifully blended. . . . The book will prove rewarding Lenten reading."
Presbyterian Tribune. \$1.75

The Christian Fact and Modern Doubt

by George A. Buttrick

"Dr. Buttrick has not side-stepped any issues . . . as useful to parsons as it will be readable for the intelligent layman."
The Churchman. \$2.50

And the Life Everlasting

by John Baillie

"The most important book on the subject of immortality which has appeared within a generation."
Christian Century. \$2.50

The Meaning of the Cross

by Dr. Henry Sloane Coffin

"The most satisfying book of recent years on the Atonement. . . . A book that every layman can read from cover to cover without finding himself baffled by a single sentence."
The New Chronicle (London). \$1.50

The Reason for Living

by Robert Russell Wicks

"Deeply significant for students and for the many outside academic circles who are concerned with similar problems and questions. . . . We commend the book to students and teachers, to laymen and ministers who are faced with problems of faith and conduct."
The Advance. 3d printing. \$2.00

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A *Hurry-Up* Call and . . .

HOW WE MET IT

“*We must* have a new



Chancel prayer book by Sunday! The Bishop is coming for a special service and he must be the first one to use it!” So ran a letter that came to our mail order department on a recent Monday morning.

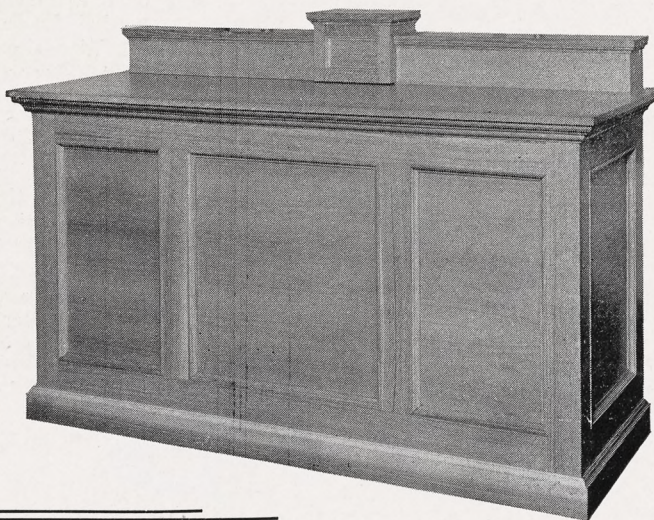
A special edition was requested and it had to be lettered in gold for a memorial. The finished job had a good distance to go. There was only one week in which to do all this work and make delivery!

Sunday morning, however, found the Bishop using the new Chancel prayer book. The order had been successfully filled. This was an emergency. It got quick action. Any order you send us will receive immediate attention, **but why not be wise? Send your order early** and avoid any possible delay in delivery. Don't hesitate to write us about any article required for Church or Sunday School, since we can furnish you with everything from a reward pin to an altar.

Does your church need a new pulpit bible? Does someone want to give altar hangings to the church as a memorial? Or furnish the rector and choir with new vestments? If so consult us.

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