

The **WITNESS**

CHICAGO, ILL., DECEMBER 26, 1935

The Church and The World

by

JOHN C. BENNETT

THERE is an old letter, coming from the second century of the life of the Church, the Epistle to Diognetus. The unknown writer says of the Christians of his time that "they hold the world together." That did not seem to be true then but, when we see now how the Church did save the higher values in civilization during the dark ages, it seems that the Christians did hold the world together in those centuries in which the Roman Empire was crumbling. In our day those words do not seem true, but it is not a rash prediction that, from the perspective of a future beyond the present unstable and threatened civilization, it will be seen that in very truth the Christians have once more held the world together.

Message of the Week

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WITNESS GAME

The following game is submitted by the Rev. George L. Fitzgerald, Greenville, R. I., and is used in test in the church school in his parish.

1. On entering church people kneel in prayer

Because it is a custom
To ask God's blessing on their worship
Because it is courtesy to God
Because others do it.

2. People sit in silence in church until the service begins because
It is the house of God and God comes to us in quiet

Because they think it wrong to talk and be sociable

God wants us to be solemn and sad.

3. The most important part of the church is
Altar Lectern Pulpit Organ

4. The minister preaches the sermon from the

Lectern Altar Pulpit Sanctuary
5. The altar is in that part of the church called the

Choir Nave Chancel Sanctuary
6. In church the people sometime stand, sometimes sit and at other times kneel. Correct the following statements:

We stand for instruction
We sit for praise
We kneel for prayer.

7. People become members of the church by being

Initiated Confirmed Baptized Forgiven

8. At the head of a choir a young man carries the cross because

It brings good luck
It is a custom
It is a symbol of the Christian religion.

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By

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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XX. No. 15

DECEMBER 26, 1935

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: Tribune Building, New York City

CONSECRATED MONEY

By

BENJAMIN M. WASHBURN

The Bishop of Newark

IS THE Forward Movement a purely spiritual effort or is it a thinly veiled campaign for funds? Of course the Forward Movement is concerned with money,—for the very good reason that it is a call to



BISHOP WASHBURN

men and women to turn towards God, first because it is a movement towards Him in all our activities. It is an urge to Christian people in their eating, their sleeping, their buying, their selling, their spending, their giving, their saving—to do each to the glory of God. The Forward Movement is a movement on our part towards God also in each of our personal relationships—as employer, employee, parent, child, friend, or lover.

None of these personal relationships can be maintained, nor can these activities be undertaken without money being involved. In each relationship and in each activity material things play a part, and material things in their production and in their distribution usually entail the employment of money as a standard of value. A medium of exchange of some sort or other is a prime necessity except for a castaway on a desert isle. Money is our medium of exchange.

There is however, another way of regarding money—a way which leads us to see clearly how stupid one is who fails to discern its intensely spiritual nature. It is nothing less than sacramental in its character, like the water brought to him through great danger by David's soldiers from the well of Bethlehem. They had risked their lives to get that water and David would not drink it carelessly. Men may or may not have risked their lives for the coin which jingles in one's pocket, yet almost without exception, every dollar we receive has been by ourselves or by someone else earned through the expenditure of human energy—and human energy is life. Gradually, in the making of that money, bodies

are broken and life is given. As they earn their daily bread, men grow old. Their strength and vitality is lost. It has entered into this money which it consecrates. We handle what we think to be only paper, only silver. In reality it is life itself with which we deal. *Of course* the Forward Movement has to do with money!

IT HAS to do in the first place with the earning of money. The Christian disciple holds it as a cardinal principle of his discipleship that for value received, value must be given. The limits of this article permit us only to state the principle. Other writers on the Forward Movement have emphasized the necessity of its application to great social problems of our day. We cannot look for its recognition in the framework of our social order until instinctively we all expect, and are willing, to receive nothing for which we have not given fair equivalent. The Church should be the first to refuse to compromise. Raffles and games of chance should not be tolerated as a method of raising money for the Church's work. Sweepstakes and other forms of gambling are not conducive to a philosophy of life which proudly refuses to enjoy what one has not earned, or to profit at the expense of someone else.

If the Forward Movement has to do with the earning of money, it has to do also with its use. Money may be spent, saved, or shared. The Christian disciple takes care how and for what he spends his money. Whatever militates against the higher life instead of ministering to it is an extravagance which cannot be defended. The insane folly of our attempt to keep up with the Joneses is seen in the tragedies of the years through which we have been passing. Waste is a sin which easily besets Americans.

The Christian disciple also saves. He will look behind the English text in the King James' version of the Master's words—"Take therefore no thought for the morrow." The Revised version more accurately bids us "Be not anxious." There is a distinction between improper anxiety and proper foresight. Modern

trends of thought rightly emphasize the responsibility of the state to offer a measure of security to its citizens. Life has its tragedies which only superhuman foresight could have prevented, but the character of any man is weakened if entirely forgetting his responsibility for himself, he rests in the expectation that others will make the future free from care. Thrift was a virtue highly esteemed a few generations since. Unless it becomes niggardly parsimony it is still a virtue which discipleship does not ignore.

THE Christian disciple spends and saves. He also shares. In its first devotional leaflet the Forward Movement stressed this as one of the seven marks of discipleship. There are some who advocate the time honored plan of tithing—the giving of the tenth of one's income to religious and charitable causes. Some remembering that as incomes grow, a tenth grows relatively less, urge that the tenth is an irreducible minimum of one's responsibility. I distrust mathematics as a substitute either for conscience or for logic. The problem of deciding how much one should give is less easily answered. As to the exact proportion one should give, no other can determine. The religion of the Cross is, we may be sure, consistent only with a giving which is proportionate. The Christian disciple gives more than he can easily spare, for Christian giving is sacrificial giving which implies self-denial. Giving is for the giver not a luxury, but a necessity if he would not only keep his self-respect, but also save his soul alive.

To what causes shall one give? The Master bade his disciples even to *lend*, hoping for nothing again. Surely a gift is no gift unless it hopes for nothing again—either of reputation for one's generosity nor of the satisfaction of his own aesthetic, intellectual, or religious needs. Can one then rightly call offerings for the support of his own parish, giving to the Church? Isn't it really rather paying for what one receives? *Giving* for the work of the Church begins when one's gifts go out beyond one's own parish boundaries—to brighten with Christ's light the lives of those whom we may never see or know. We *pay* for what the parish offers us. We begin to *give* when we support the missionary cause.

From its beginning the Forward Movement has been defined as a definitely spiritual movement with an emphasis upon the things of the spirit. Some have said that its leaders were guilty of possessing a dualistic philosophy which raises a false distinction between the spiritual and the material. Of course no such distinction can be drawn,—for the very good reason that the material ought to be spiritual also! The Movement begins in the prayer closet and at the altar that it may go out into the highways and byways of life, beginning at our own Jerusalem, nor stopping until having girdled the earth it returns again. It is not a Movement the end of which is just to raise money for a cause. It asks, with David facing Goliath, "Is there not a cause?" By the Forward Movement we are called, like the Master, to be about the Father's business. That cause, that business, may be defined in many ways. It reaches into every nook and cranny of one's life—of *every* life,

for there is no sphere in any life where He would not be crowned the King. So, inextricably mingled with every relationship, and every activity into which we enter, money, as a sacrament, must be consecrated money in its earning, and in its using, its spending, its saving, and its sharing. Here are the talents which *He* gives,—no, *loans* us. They are ours in trust—for *Him*.

Emphasis

An Editorial by

BISHOP JOHNSON

THE most important factor in our lives consists not so much in the things of which we approve as those upon which we put our emphasis. Much of the controversy between people is purely academic with no impetus to put into effect our theories.

A curious illustration of this is to be found in our appraisal of goodness. The rector approaches a prospect for confirmation and receives the reply, "I am not good enough to be confirmed." He would be quite angry if the rector had intimated that at the outset of the conversation. He really does not mean what he says. What he intends to say is that he is sufficiently satisfied with his goodness and doesn't see the reason of trying to be better than he is. He certainly would not say, "I am not wise enough to learn."

He is not essentially different in his attitude from the other man who says, "I am just as good as those who belong to the Church." He may add that Church people are a bunch of hypocrites. Of course he puts the wrong emphasis on life. The vital question is, "Are we stewards of our talents or proprietors in our own right?" If the latter is true then our goodness is purely a matter of our own choosing. If we are stewards of God then the emphasis is not "How good am I but rather what good am I?" If you have a steward working for you the fact that he doesn't lie or steal is important, but if he has no other value than the mere absence of vices I am afraid his virtues would not save him from discharge. When you ask him what he has done in your absence and he replies that he has not stolen anything I am afraid that he would have to amplify his statement. The theory that one is just as good as someone else has to be justified by something more than the absence of faults.

LET us start out with the very obvious statement that we are all sinners from the cradle to the grave. The Church is a hospital for sinners and the state of one's spiritual health is as much concerned with what good we are as it is with how good we are. You may lie in a hospital bed with a very slight illness. Your neighbor recovers from a more serious ailment and gets up and goes about his duties. He is better off than the neurotic who enjoys ill-health.

Our Lord did not seem to be so concerned with the past misdeeds of those whom He healed and forgave as He was with the future efforts of the patients. His chief concern seemed to be that they become workers

in His vineyard, instead of idling away their good health.

In our Lord's description of the judgment, He laid the emphasis not on what talents one had but on what use was made of them. After all sin is a sort of spiritual uncleanness which we pick up in the day's work. The real test of character is not so much how much we have been soiled as it is how anxious we are to take a bath. Again it is a matter of emphasis. Perhaps it is true that you are less soiled than your neighbor, but there is still the opportunity to be cleaner if you so desire.

I do not know of anyone so meticulously clean that he has no need for a bath, whether we look at him physically or spiritually. Of course there are lepers who cannot wash away their uncleanness, but leprosy is not a common disease.

IT IS because I believe in the Lord's power to forgive my sins, rather than because I am concerned with odious comparisons, that I go to His altar. I am not responsible for my neighbors' habits but I am deeply interested in my own cleanliness. As I have said, it is largely a matter of emphasis—which is my business and what am I doing about it? The things that I leave undone are just as fatal as that which I have done amiss.

Have I a duty to thank God for His mercies in worship? Have I a duty to forgive my neighbor as I hope to be forgiven? Have I a responsibility to share with my neighbor? Am I so immaculate that I do not need to be cleansed? Is my example to others more vital than my criticism of my neighbor? Do I substitute high thinking for plain doing? Where do I put the emphasis of living—upon my own duties or upon my neighbors faults?

After all I had rather go camping with one who knows that he is a sinner than with one who thinks that he is a saint. Deliver me from the man who thanks God that he is not as other men are, even as this publican or this Churchman. It makes no difference whether we stand before the altar and feel superior to those in the street or stand in the street and feel superior to those at the altar, we are guilty of the same superiority complex. The truth is that about all any of us ought to say is "God be merciful to me, a sinner," with the emphasis on the me.

Certainly there is no virtue in lying in bed when you are not ill, for Christ said that He came to call sinners to follow Him, and if you refuse to follow Him because you think that you are better than those who do you will have to explain it to Him. Personally I would hate to appear before Him in that role.

Talking It Over

By

WILLIAM B. SPOFFORD

THERE are few pictures in my office, but one of them is the late Samuel Hart, secretary of the House of Bishops, Custodian of the Prayer Book and dean of the Berkeley Divinity School for many years. He tried to teach me many things without too much

success, but he did get one idea into my head and for it his picture has a place of honor over my desk. Over and again he used to tell his classes, "Remember gentlemen, God had rather have you honest than right." That is too long for a heading—otherwise it would be over this column every week, for I have little sense of being right in what I put down here, but I do try to express myself honestly in the hope of stimulating a bit of thought, knowing that we will arrive at God's truth if we think hard enough.

All of which is apropos for a letter received from a distinguished layman who goes after me for saying, relative to the Italian-Ethiopian-British situation, that "two nations are fighting over the spoils and no matter how guilty one may be, we will be smart not to look upon the other as the righteous protector of an innocent victim." I was aware in making that remark that our Church heritage is English and that many readers of this paper find it hard to believe that England can do any wrong. This letter, too long, I am sorry to say, to print, presents a glowing picture of England's exploits in foreign fields, with each paragraph ending with the statement, "No spoils here." "Herbert Kitchener saved Africa for the white race." "Almost alone she has the courage to stand by her plighted word." "Britain knows her hands are clean."

WELL, in spite of what this gentleman says, and what Archbishop Temple seems to be telling us along the same lines, I believe that England is skillfully manipulating the League of Nations in order to protect territory which England took years ago in precisely the same manner that Italy is now trying to steal Ethiopia. Of course Italy is wrong. But so was, and is, England.

Italy went into the last war for what she was to get out of it. She was pledged to the Central powers but the Allies raised the bid so Italy jumped on Austria. Her reward was to have a hunk of German colonies. But when the boys got around the table England and France told Italy to forget it. So Mr. Mussolini got mad and has been getting his people mad, until finally they have marched off under his orders to take the only land in Africa that some other nation had not already grabbed. A friend of mine in Chicago, English-born, told me just the other day that he was sure England was getting a lemon. "If Ethiopia was any good England would have had it long ago." And that's about the truth of the matter, as I go over the record.

Of course Italy's invasion of Ethiopia is a violation of her contract with the League, a contract which was skillfully arranged by Britishers in order to keep Italy out of Africa. Ethiopia was admitted to the League in order that her sovereignty would be recognized, thus putting it up to the League as a whole, and not England alone, to protect this sovereignty. Meanwhile, before Italy made any move toward Africa, the Japanese violated every treaty she signed without having England, or anyone else, crack down on her. All of which prompts Mussolini, smart bully that he is, to remark that violations of law might well be dealt with in the order that they occur.

AS a matter of cold fact it wasn't so long ago that England was as eager to carve up Ethiopia as anyone else. Ten years after Italy took a trimming at Adowa in 1896, England, France and Italy went into a huddle and signed a pact that gave each of them a slice of Ethiopia. They were busy on other jobs in the years immediately following so the deal never went through, though England found time to secure full control of the head waters of the Nile. The chances are, as anyone can see from the daily press reports, that these imperialists will soon get together again and put over their grab.

All this pretense of England, or any other nation, defending the independence and integrity of an African nation is moonshine. All they want from Africa—Mussolini, England, France or any of the rest of them,—is what they can get out of it for themselves. So those who desire peace in this world, as I am sure all Christian people do, will do well to figure out some way of arriving at a settlement of this affair other than joining hands with the Anglo-French imperialists who have debauched the League of Nations.

Let's Know

By
BISHOP WILSON

CHURCH YEAR

THE Christian Year (or the Church Year as it is actually worked out in the Church Kalendar) is a most important safeguard in preserving the integrity of the Gospel. Popular sentiment, as well as individual preference, has a great tendency to bend the Gospel along the line of temporary interests—the judgment of God, His benevolent fatherhood, personal salvation or social redemption. All of these are parts of the Gospel but no one of them is all of it. The Christian Year saves the Church from running after fads or devoting itself exclusively to any over-emphasis on one aspect of Christian teaching.

Once in every twelve months the Church circumnavigates the life and teaching of our Lord. The important points of the Gospel are commemorated annually in a Season, a Sunday, or a Holy Day. To follow the eight seasons of the Church Year is to share in a balanced Gospel—

Advent	Easter
Christmas	Ascension
Epiphany	Whitsuntide
Lent	Trinity

Mixed in with these seasons are special Holy Days dedicated to particular events such as the Presentation, the Annunciation, Maunday Thursday (the Last Supper) and Good Friday. Besides these are the Saints Days commemorating the lives of great Christian leaders.

Some of these days are fixed days, falling always on certain dates, while others are movable feasts. The movable portion of the Christian Year is dependent on the date of Easter in any given year. The calculation of Easter is a problem to test the mathematical ability of any person of an enquiring mind but fortunately the

tables in front of the Prayer Book make it a fairly simple matter. Easter may fall on any date between March 22 and April 25 inclusive and its occurrence in any year is determined by the first full moon after the vernal equinox. However the Prayer Book gives a list of the actual dates of Easter in a column covering a period all the way from 1786 to 2013 A. D. Having fixed the date of Easter, then one calculates Lent as the preceding forty days and the Epiphany season is the period between the beginning of Lent and the sixth day of January. Likewise forty days after Easter determines the date of Ascension Day and thus settles the dates for the rest of the year until the next Advent when a new year begins.

It is a profitable exercise to spend a few minutes over the tables in the front of the Prayer Book and become familiar with the arrangement of the Church Kalendar. We become so easily accustomed to the Christian Year that we seldom realize what it does for us. As long as we follow it consistently, beginning with Advent Sunday, we are assured of retaining the whole Gospel in our devotional practice. This is worth while when so many strange religious cults delight in discarding important elements of the Christian religion in order to specialize in certain religious eccentricities.

Second Thoughts

A place for the opinions of readers. Because of limited space we reserve the right to abstract communications and to reject those we consider unsuitable.

GARDEN C. STUART, M.D., of Eastover, S. C., writes: "Living in one of the Carolinas, where there are so many dioceses, I want to express the hope that you continue to harp on mergers until the Church begins to sit up and take notice. In the horse and buggy age the annual visit of the bishop was truly quite an event in a parish. Not so now. He comes so often now he barely makes a ripple, other than to make the parish treasurer nervous. With rapid transportation and good roads bringing the parishes throughout the diocese so close together, our bishops are put to it to keep their schedules full. I estimate that from three hundred thousand to a half million dollars is required annually to decorate our Church with these ecclesiastical luxuries, and believe we could stand a 25% reduction in their number and thereby save a hundred thousand dollars a year which could be put to good use in our mission fields. Let's replace some of the luxury with better paid missionaries."

THE REV. DUBOSE MURPHY of Tyler, Texas: "To your remarks about mergers you might add, 'Texas has three dioceses and one missionary district, with four bishops. Two dioceses with one bishop to each would be plenty.' If General Convention is getting too large the remedy is to have fewer dioceses, with a reduction in the size of the houses, rather than by cutting diocesan representation to three deputies in each order, as someone proposed at Atlantic City. So keep at it. I am thankful for your frankness on this and all subjects."

NEW QUARTERLY STRESSES UNITY AS MAIN THEME

By GARDINER M. DAY

"Of making many books there is no end, and much study is a weariness of the flesh" wrote some ancient sage long before the days of the printing press, not to mention a host of other devices for speeding and perfecting publishing. If the author could have lived to see the number of books that leave the presses today, he might have prayed for blindness and were he to know of the number of magazines he would have folded up completely.

Nevertheless we are happy to commend to our readers the first issue of a new Christian quarterly, called *Christendom* which has just appeared under the editorship of the distinguished editor of *The Christian Century*, Dr. Charles Clayton Morrison. This initial volume is really an admirable book. It is 224 pages long, \$1 per copy or \$3 per year. After a foreword by the editor there follows a series of contributions by The Archbishop of York, William E. Hocking, John C. Bennett, Stanton A. Coblenz, Richard Niebuhr, Willard L. Sperry, and Paul Y. Tillich and six other equally well known writers and then reviews of a host of books by eighteen capable critics.

Dr. Morrison's hope is evidently to make this magazine one of such "cultural Catholicity" and breadth and richness of Christian thought that it will become virtually indispensable to those who wish to keep abreast of the best religious thought in America. While in no sense being a propaganda magazine its basic ideal will evidently be that which it inherits from Dr. Peter Ainslie's *The Christian Union Quarterly* to which it is a "continuation and successor," namely the idea of a united Christendom. This maiden issue is so good that we believe the only difficulty the editor will have in the future is living up to the past!

Dr. Temple's leading article is a brief historical sketch of the rivalry between the papacy and the secular state, plus some interesting comments on the present relation between the Christian and the natural state in our own day; and then he concludes that a restored Christendom cannot be obtained until three conditions are fulfilled, a more widespread recognition among Christian "that the Christian faith demands social and political expression," "a manifest approximation to the reunion of Christians in one visible church," and the realization that the chief end of man is not his own satisfaction but the glory of God.

Prof. Hocking answers the question "Does civilization *still* need religion?" with a strong affirmative because he is convinced that "society cannot continue to cohere, to overcome its economic class-wars and other cultivated internal hostilities and to generate that necessary margin of kindly feeling" without religion, and he further believes that religion is rooted in "conscience" which is not a luxury but "an intimation of destiny, a perception that human choices have some bearing upon an eternal order of being."

All those interested in the problem of church unity and especially those of us who approach it from the Episcopalian side of the fence ought to read and will enjoy reading Dr. Morrison's own essay on Peter Ainslie, the great modern apostle of unity of the Disciples' Communion. The essay is the history of the mind of Dr. Ainslie in relation to the unity movement. Dr. Ainslie's thinking passed through, rather was driven by experience through, several different stages. For example after having worked for years toward the Lausanne conference, and after having listened to the discussions at Lausanne for some days, Dr. Ainslie decided that the greatest hope for increasing unity was by a corporate celebration of the Holy Communion "to draw the delegates into closer fellowship and signalize the fact that beneath the apparent divisions of the church there was a unity of all its branches in the one Vine."

Owing to the fact that the Episcopal groups could not enter into such a communion, two services were held and Dr. Morrison writes: "Thereafter all discussion of doctrinal, historical, and ecclesiastical subjects seemed academic and unreal; and the delegates departed for their homes in a spirit of querulousness and discouragement. Peter Ainslie returned home a changed man. He had seen a new light. The problem of unity was now set in a different perspective. He could see that a basic fallacy underlay the procedure of any conference having to do with faith and order; it was the erroneous assumption that our divisions (however, they may have been caused originally) are now maintained in virtue of profound convictions on creeds and orders, and that if we can come to an agreement on these questions our divisions will disappear. He challenged this assumption. Any method based upon it, he now saw, is sterile and futile. We can never reach Christian unity by discussing doctrinal differences, he was now convinced. We can resolve doctrinal differences, if it is necessary to resolve them, only by affirming and practicing Christian Unity."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Archbishop Temple expressed himself as opposed to the sanctioning of the remarriage of divorced persons by the Church, and to competitive individualism, in a series of four lectures he gave December 9 to 13 at the College of Preachers, Washington, D. C. The lectures were attended by clergy from various parts of the country, a notably large number of them being from the younger group of clergy. The conference was divided into three groups, representing colleges and universities, seminaries, and parishes. Each of the lectures were discussed by each of these groups from their point of view. At a general meeting later each group brought in a report of their discussions, followed by a general discussion presided over by the Archbishop. The lectures were on the Church and State, Revelation, Atonement, and Ethics and Politics. The Archbishop made the point in the first lecture that the Church and State are not merely separate for expedient reasons, but in their very nature. Revelation has two aspects, he said, first an event, such as the Incarnation, and then illumination—the inspiration to interpret the event. Bible Christianity, he said, sometimes tends to suppose that God's revelation of Himself is not a continuous process. The world, Archbishop Temple declared in his third lecture, has lost all sense of sin, and therefore any sense of need for atonement. In speaking on Ethics and Politics, he said that the sanction of the Church should not be given to the remarriage of divorced persons, even in the case of alleged guiltlessness. The Church cannot climb down from her claim that marriage is a sacramental union, he felt, but we need not condemn such remarriages under civil authority, nor take the rigid position that such persons are so sinful as to be excluded from the remaining sacramental gifts of grace. Referring to politics the Archbishop explained that the Church represents a social ideal in which cooperation is the guiding principle, but it does not presume to set forward technical applications of Christian social principles in the changing social order. Christians in their capacity as citizens should work for the adoption of cooperation in social relations and against competitive individualism. The state orders its practices according to expediency; but the function

of the Church is to state ideals and aims, and demand their adoption.

* * *

Cardinal Answered on Birth Control

Preaching at St. Patrick's Cathedral, New York, on December 8, Cardinal Hayes, Roman Catholic archbishop of New York, denounced the birth control meeting held previously at Carnegie Hall, and reported in THE WITNESS of December 12. His sermon was answered in a long statement issued on December 15 by leading clergymen of the non-Roman Churches in New York, including the Rev. H. Adye Prichard, canon of the Cathedral of St. John the Divine, who was a speaker at the Carnegie Hall meeting. Among the others who issued the statement was the Rev. Horace W. B. Donegan, rector of St. James, the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, the Very Rev. Arthur B. Kinsolving, 2nd, dean of the Cathedral of the Incarnation, Garden City, Long Island, Bishop Francis J. McConnell, of the Methodists, and the Rev. Harry Emerson Fosdick. These clergymen held that while no one questions the right of the Cardinal to remind the communicants of the Roman Church of its teachings, they protested "against any word or act of the dignitaries of the (Roman) Church that would in effect impose upon other Americans the beliefs and practices of Roman Catholicism." They disagreed with the Cardinal in his opinion that birth control leads to race suicide or moral decadence, saying that there was no factual evidence to support this view. "We agree wholeheartedly with the Cardinal that the present social system is unjust and that it is our duty to reorganize the social order in such a way as to achieve a more equitable distribution of opportunity and income," they wrote; they added, however, that they felt that large families have greater difficulty in lifting themselves out of destitution, and that modern means of production cause a constantly increasing surplus of workers. Finally they disagreed with the Cardinal in his view that birth control is contrary to the will of God, and made an appeal for the withdrawal of Roman Catholic opposition so that birth control clinics might be established, and the law amended to make wider birth control service possible for those who desire it.

* * *

Woman's Auxiliary Board Meets

The Woman's Auxiliary's national executive board held its quarterly meeting just prior to the meeting of the National Council, on December 6 to 9. The board considered various matters and plans, but took no



ARCHBISHOP TEMPLE

important actions. The meeting was addressed by Bishops Perry, Cook and Bartlett, and by Dean Kroll, Bishop-elect of Liberia. The Rev. C. Rankin Barnes described the National Council's social service department; Eva D. Corey of Massachusetts and Elizabeth Matthews of Southern Ohio, members of the National Council, were present much of the time; and one of the Auxiliary's field secretaries, Mrs. D. D. Taber, reported in considerable detail about the work in nine dioceses where she has spent the past two years. Various reports on phases of work and activities were received from committees and secretaries at headquarters.

* * *

Bishop Wells Lays a Corner Stone

Bishop L. H. Wells on his 94th birthday spread the first cement for the new foundation of St. Luke's, Tacoma, Washington. Originally built down town after fifty years the church was abandoned, when the Rev. Arthur Bell, rector of St. Mark's church, raised funds to buy the material from a wrecker and now has sufficient on hand to build a crypt, in which the congregation will worship until funds are available to complete the church, the stones of which are lying carefully numbered on the site of St. Mark's, the name of which parish has been changed to St. Luke's Memorial. Bishop Wells was one of the early

rectors of both St. Luke's and St. Mark's.

* * *

Charles P. Taft Speaks in Chicago

Democracy had its beginning in religious insistence upon individual conscience, declared Charles P. Taft, Cincinnati layman and son of late President Taft, in speaking December 15th in Orchestra Hall, Chicago. He spoke on his reasons for supporting the Church, which is the subject on which he is to contribute to the next number of THE WITNESS, in the series on the Forward Movement.

"I support the Church because it is the company of faithful people. I am constantly finding people whom I meet and work with in other enterprises and in whom I find I can put the greatest confidence are sincere members of some religious group. It is important to note that the beginnings of democracy grew directly from the religious insistence upon individual conscience. This meant a life free from the dominance of any other individual, a life of supreme importance to the individual and to God. The Church must continue to stand four square on the teachings of Christ and for one of His most distinctive teachings—that God is interested in every human soul."

Hundreds of Chicago business men attended the meeting, since it was business men's night at the club. The Archbishop of York will appear before the Sunday Evening Club on Jan. 5 and Bishop Stewart will take part in the same program.

* * *

Diocese of Olympia Receives Gifts

The diocese of Olympia is a beneficiary under the recently proved will of the late Mrs. James H. Henry, communicant of Trinity Parish, Seattle. The income from the legacy is at present more than \$150 per month and is being applied on the missionary expenditures of the diocese. Eventually the amount will be much larger than at present, the diocese being a residuary legatee, so that when personal bequests which are now being administered under a trust fund, expire, the amounts concerned will also be paid to the church.

Mrs. Rodney J. Arney, wife of the Rev. Dr. Arney, rector of St. James' Church, Kent, Wash., has made a large gift to St. Paul's parish, Seattle, as an endowment in memory of her father and mother, the late Albert Marsdon Brookes and Laura Hannath Brookes, formerly members of the parish, of which also Dr. Arney was rector over thirty years ago.

The late Mrs. Eliza Ferry Leary, daughter of the first governor of the

state of Washington, and a vice-president of the Daughters of the American Revolution, made a bequest in her will to St. John's Parish, Olympia, the capital of the state of Washington. Governor Ferry was a vestryman and a lay reader of the parish, and his daughter taught in the Sunday school in the early 70's.

* * *

Tacoma Parish Has Anniversary

The Holy Communion, Tacoma, Washington, celebrated its 50th anniversary on December 8th. The parish, like most of our churches in the city, was founded by Bishop L. H. Wells. During the past fifteen years there has been erected a parish house, a guild hall and a \$40,000 church. The present rector is the Rev. Robert H. McGinnis who came to the parish 25 years ago after having served several years as a missionary in Japan.

* * *

Worcester Parish Observes Centennial

All Saints, Worcester, Mass., has been observing its centennial. On December 8th the preacher was Bishop Hobson of Southern Ohio, former rector, while on the 15th the preacher was Presiding Bishop Perry. A high light of the celebration was a banquet on the 11th, presided over by Bishop Davies and attended by 600 parishioners. The Rev. Richard Preston is the rector.

* * *

Church Represented in Congress Against War

When the Third U. S. Congress Against War and Fascism meets on Jan. 3, 4, 5, at the Cleveland Public Auditorium, the church will once again fulfill its role at a militant force against war, says the American League Against War and Fascism, sponsors of the Congress.

"Already we have been assured of large support from the churches," Harry F. Ward of the Union Theological Seminary, head of the national executive committee for the Congress, announced, "but the Church needs to take an even greater part in this battle for peace. The one step that all Church groups can take with profit is to send delegates from its different groups, clerical and lay, to the Congress."

Dr. Ward is to be one of the principal speakers at the Congress along with Bishop Edgar F. Blake of the Methodist Church of Michigan, Rabbi Barnett R. Brickner of Cleveland, General Smedley D. Butler, United States Marine Corps, retired, and Langston Hughes, famous Negro poet. Among the religious leaders to endorse the Congress are John Haynes Holmes of New York; Charles Webber of Union Seminary; Rabbi Israel of Baltimore; Herman

ISSUE OMITTED

IT HAS BEEN our custom for the past few years to omit the first issue of January. We do so for several reasons; first because during the holidays people have less time to read and are therefore willing that we should; second, it enables the small WITNESS staff to close affairs for the year, prepare reports and statements and get things in shipshape for another year. There will therefore be no WITNESS dated January 2nd. Your next number will be that of January 9th and will contain an excellent article by Mr. Charles P. Taft and the usual Church Honor Roll which appears in the first number each year.

F. Reissig, Congregationalist pastor of Brooklyn; the Rev. Ellitt White, Episcopalian; Sarah S. Lyon of the national board of the Y. W. C. A.; and Harold C. Letts of the Christian Youth Council. Church organizations to give it endorsement are the Methodist Federation of social service and the Church League for Industrial Democracy.

* * *

University Choir on Tour

The Cathedral Choir, a group of eighty University of Nebraska students under direction of John Rosborough, gave a sacred concert at Saint Luke's pro-cathedral, Evanston, Illinois, on December 22. The group is starting on an eastern tour and made its first stop in Evanston. Mr. Rosborough was a student under the late Dean Peter Christian Lutkin, of Northwestern University, and a devoted churchman.

* * *

Mystery Play at St. Thomas Chapel

The traditional mystery play of the Nativity, *Christus Natus Est*, is being given this Friday evening at St. Thomas Chapel, New York, for the sixth consecutive year. Presented before the altar in medieval fashion, the clergy and over seventy members of the congregation are participating.

* * *

Fine Play at St. Bartholomew's

A distinguished performance of a Christmas play entitled "The Three Kings" was given on December 20th in the community house of St. Bartholomew's, New York. The play dealt with the story of the circumstances which led the three eastern kings to Bethlehem to pay homage and present gifts to the new King, the new God. With one or two exceptions the parts were very well char-

acterized by the cast of parishioners of St. Bartholomew's, a notable performance being given by the player in the part of the king of Persia. The costumes were beautiful and expressive, and the stage settings were worthy of the occasion.

* * *

Continues as Newark Rector

The Rev. Marshall F. Montgomery resigned recently as rector of St. Barnabas, Newark, N. J., but the vestry has refused to accept so he is to carry on.

* * *

Promoting Auxiliary Work in Ohio

The Woman's Auxiliary in the diocese of Ohio has formed a team, composed of seven of its diocesan officers, which has just completed a three weeks' pilgrimage into the nine regions of the diocese. In each region the women have gathered together for an all day meeting. The members of the team have presented the various phases of the diocesan Auxiliary program.

* * *

Christmas Pageant in New York Church

A Christmas pageant is to take place at St. James' Church, New York, on the evening of January 5th. The readings for the pageant are entirely from the Bible, and the music for it, with the exception of the hymns has been composed by the organist of St. James', G. Darlington Richards. The Rev. Horace W. B. Donegan, the rector, will read the lines which the pageant depicts. E. P. Goodnow, a theatrical producer, is directing the young people of St. James' in the enacting of the pageant.

* * *

Federal Council Protests to President

The naval intelligence section of the navy department of the government recently circulated a memorandum describing the Federal Council of Churches as giving "aid and comfort to the communist movement and party." The general secretary of the Council, Samuel Cavert, inquired of the secretary of the navy if it was the policy of the navy department to allow any of its bureaus to be used as an agency for purposes of libel and slander of civilian organizations. The letter brought an evasive reply. The matter was therefore taken up with President Roosevelt who expressed regret that any group in the navy department should have so far trespassed its proper function as to make criticisms of the Federal Council and of the churches. He not only disavowed the statement made but also said he would send word to both army and navy departments that hence-

forth they are to make no comments about any civilian organization and its policies, whether favorable or unfavorable, without his specific consent.

* * *

A Fellowship Church in Philadelphia

A group of white and Negro young people have launched a "fellowship church" in Philadelphia, with services held the third Sunday in each month. It is not as yet an organized body but a movement for a series of services of worship. The services are sponsored by the Friends (Quakers) and the Philadelphia Church Federation. The first service was in October. The service was led by a white clergyman and the address was by Mordecai Johnson, Negro educator, who is president of Howard University. The ushers were of both races as was also the choir. The speaker in November was James Myers, industrial secretary of the Federal Council of Churches.

* * *

Former Protestant Head Dies

The Rev. Frank Mason North, former president of the Federal Council of Church of Christ in America, died on December 17 at Madison, N. J., 85 years of age. He was the author of the hymn "Where Cross the Crowded Ways of Life", and other hymns. The latter half of his career was devoted to the social service aspects of church work. He was the proponent of the recent social creed adopted by the Federal Council.

* * *

Churchmen Predominate at Hobart

Forty per cent of the students at Hobart College, Geneva, N. Y., have professed their adherence to the Episcopal Church. Sixteen forms of religion are represented in the student body, six students professing to have no religion at all.

* * *

Bowie Sees Need for Unpopular Truths

The Church needs "not more popular preaching but more unpopular preaching," the Rev. W. Russell Bowie said in a sermon recently at Grace Church, New York. "The world is full of ominous examples of the way in which some obsession may grow so great within a nation that the effort is made to silence the voice of those who speak the correctives of God against the passions of the times," he said. "Our need," he went on, "is to discipline ourselves to listen to every honest word that may have in it the counsel of God, even though it be unpopular, and to defend, as we would defend the

dearest treasure of our souls, the right of the truth to be spoken and to be heard."

* * *

Our Modern Christian World

"We should not think of it so much as a suicide as a general working out of the plan of an unredeemed society", said the Rev. W. Owings Stone, rector of St. Mary's Church, Baltimore, at the recent funeral of Alfred J. Satti, 23 year old husband and father. Satti hanged himself by his belt in a cell in a Baltimore police station after he had been arrested for tapping gas and electric lines to heat and light his house. For years he had waged a losing battle to keep his family going, with what work he was able to get and government relief. Less than a year ago he buried a son who had died of pneumonia contracted in their unheated home. Now he had salvaged enough from the struggle to get his three year old daughter a doll and a doll bed—for Christmas. But he could not keep up with the gas and electric charges, and when the house had been shut off from these services, he tapped them. Recently an inspector discovered this, and arrest followed. "This boy was not responsible for taking his own life," Mr. Stone said. "He was forced to it by the circumstances of the society in which we live. This should be a challenge to us to strive to create a better society, one in which a man has an opportunity to work and earn his own living and provide decently for his family." The funeral procession was watched by hundreds, many of them members of the People's Unemployment League, who had been asked to attend. Mrs. Satti wore a black dress given her by a sympathetic stranger.

* * *

Boys Help in Church Emergencies

Older boys of St. Michael's Church, Hays, Kansas, conduct services there and elsewhere when emergencies keep the clergy away. This is in the rural field cared for by the staff of the General Theological Seminary Associate Mission. A college boy took charge of the church school and a morning service at Ellsworth on a recent Sunday, and other boys managed things at Hays during an absence of the Rev. Robert Mize.

* * *

Lively Meeting in Philadelphia

There was large response to the two meetings on the Forward Movement held in Philadelphia on December 11, at both of which Bishop Hobson was the guest speaker. The first, the clergy meeting, held dur-

ing the day, was attended by large numbers from Pennsylvania and Delaware. The lay conference in the evening was significant for the large attendance of youth. At the close of the clergy gathering the Rev. Howard W. Weir, rector of Holy Trinity, Philadelphia, made several suggestions as a follow-up to Bishop Hobson's talk. These included: That the clergy in each convocation set aside a day of prayer for the Forward Movement; that the clergy preach a sermon on the movement in the immediate future and that the clergy gather in local groups weekly or monthly for prayer and consultation.

* * *

New Booklet Stresses Youth and Education

Week by week studies for discussion by the rector with Church school teachers and parent-teachers groups are listed in the Epiphany-Pre-Lent number of "Forward—day by day", the Forward Movement manual of Bible readings and meditations. Youth, education, and the Church are stressed in Forward Movement literature during this season. A booklet, "Youth and Education", contains material for seven parish sessions. The price is 10 cents. "Your Parish and Its Young People", a brochure, is a guide to the surveying and organizing of parish work for young people. The price is five cents a copy.

* * *

With Educational Workers

Mrs. Charles T. Lawton, former director of religious education at St. Paul's, Lansing, Michigan, is now a county welfare agent for the state of Michigan . . . Gwendolyn Miles, formerly secretary of religious education at Grace, Providence, R. I., is now on the staff of the pro-cathedral in Baltimore. . . The Rev. J. F. Anderson is the director of religious education at St. Phillips, New York, succeeding Mr. James C. Samuels. . . Miss Alice Brookman is assisting in the work at Grace

NOTICE

The annual meeting and conference of the Church League for Industrial Democracy is to be held in Baltimore February 21-23. Members of the League are requested to notify the national office whether or not they plan to be present. Also others who might care to attend will be sent details if they will drop a card to

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Chapel, New York and is directing the weekday school of religion at Holy Trinity, New York. . . . Miss Mary G. Latham, formerly of Birmingham, Michigan, is now the director of religious education at St. Joseph's, Detroit. Her place at Birmingham has been taken by Miss Barbara McCutcheon.

* * *

Where the Teachers Come From

The department of religious education of the National Council recently sent out a questionnaire which indicates that one out of every four teachers in our church schools is a man; one out of three is a parent; one out of ten is a public school teacher; one out of six is under twenty-one years of age; two out of eight are college graduates and seven out of eight have at least a high school education.

* * *

Churchmen Issue Appeal

Bishop Paul Jones was among forty-five church leaders to send an appeal to President Roosevelt urging him to do all in his power "to raise the standard of living of all people to the level made possible by our potential resources.

"We hold that there can be no permanent recovery as long as the nation depends on palliative legislation within the capitalist system . . . People are being denied the bare necessities of life, while an economy of scarcity to protect the profit system is being encouraged.

"We urge you to take drastic steps, in cooperation with your associates in government, to see that the standard of living of all people rises to the level made possible through socializing our potential resources. This improvement involves transferring the distribution of the necessities of life, as well as other consumption goods, to cooperatives. It involves the nationalization of the basic industries and the building of an inclusive trade union movement which will insure social justice to the workers."

* * *

Angelo Herndon Is Freed

Angelo Herndon, youthful Negro who was sentenced to eighteen years

on the Georgia chain-gang for his work with the unemployed, has been freed, at least temporarily, by the Georgia Supreme Court. Judge Hugh H. Dorsey has handed down a decision declaring the law under which he was convicted to be unconstitutional. The matter is of interest to Church people if for no other reason than because a number of Church leaders and organizations recently petitioned the Supreme Court to consider the case.

* * *

Women Meet to Discuss Affairs

At Grace Church, New York, there is a group of business and professional women who meet regularly to discuss matters of mutual interest. At a recent meeting, Lucy R. Mason, Churchwoman who is the general secretary of the National Consumers' League, spoke on "Where the Law Comes In." After the address she answered many questions about the relation of legislation to unemployment, to the NRA codes, the WPA and the balance of our government's "initials." In addition to such subjects, the Group is devoting six of its program eve-

nings this winter to books, poetry and the theatre with speakers in each case who can make the subject entertaining and vital.

* * *

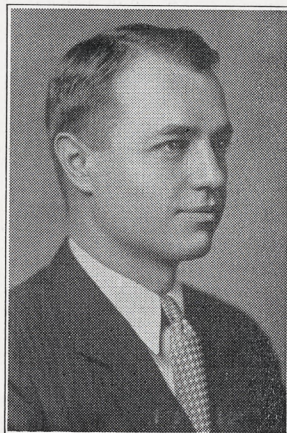
Bishop Perry to Give New Year Message

Presiding Bishop Perry will broadcast a message for the New Year on Sunday, December 29, at 10 a. m., over the Columbia network. This is the next broadcast in the Episcopal "Church of the Air" series.

* * *

Forward Movement in North Carolina

The Forward Movement was presented in the diocese of North Carolina under the auspices of the diocesan field department by the Rev. A. M. Sherman in an extensive tour in November covering many of the parishes and missions in the western part of the diocese. Daily meetings were held in a central parish and other parishes and missions in the neighborhood were invited to attend. The usual program was a luncheon meeting at noon in one place and a supper or church gathering in another place in the evening. A mass meeting in the Caro-



CHARLES P. TAFT

Why I Am For the Church

By

CHARLES P. TAFT

The next article in the series on Phases of the Forward Movement. The series is to continue at least through January.

Following this series we will announce two series of articles for the Lenten Season. **The Bundle Plan:** ten or more copies to one address for sale at the church at 5c a copy. **The Modified Bundle Plan:** we send the paper directly to the homes of your parishioners. In both cases we bill at the end of a quarter at 3c a copy.

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lina Theatre, Charlotte, concluded the presentation. It was estimated that a total of 3,800 people was reached during the series. Much interest has been aroused as a result of these meetings.

* * *

Notes From Erie

St. John's Church, Sharon, Pa., recently held a service marking the reduction of the parish debt by \$59,000. The rector, the Rev. Fred-eric B. Atkinson, preached briefly, and then he and Bishop Ward burnt the bonds representing the debt on the parish house. . . . St. Paul's Church, Monongahela, conducted a teaching mission recently, with the Rev. Malcolm de P. Maynard, rector of Grace Church, Ridgway, Pa., as missionary.

* * *

Music Conference to Hear Bishop Stewart

Bishop George Craig Stewart of Chicago will be among the speakers at the Northwestern University's fourth annual conference on Church music, to be held at Evanston, Ill., February 11, 1936. He will speak at the evening session, which will center in a choral festival.

* * *

Church Plans Re-Building

The first item in a rebuilding program for St. Clement's Church, Hawthorne, N. J., a new electric organ, was used for the first time on December 15. The church, of which the Rev. J. Fred Warnecke is rector, immediately after Easter will add twenty feet to the present church structure, doubling the present seating capacity. There will also be a new choir room, kitchen, and church school office. The exterior of the church will have a brick veneering with limestone trim, and the interior will be redecorated with new walls, flooring and lights installed. Most of the funds for the improvements, costing between twelve and fourteen thousand dollars, are in hand.

* * *

Cantata at Albany Church

A cantata, "The Light of the World", will be presented by the boys choir of St. Paul's Church, Albany, N. Y., on the evenings of December 29 and January 5, the rector, the Rev. George A. Taylor, has an-

nounced. The cantata was composed in 1923 by the organist and choir-master of St. Paul's, Dr. T. F. H. Candlyn. He was awarded the Strawberry and Clothier prize for it that year. The offerings will be for the benefit of the Choir Boy's Vacation Fund.

* * *

Taft Speaks in Chicago

Charles P. Taft, churchman of Cincinnati, addressed the Chicago Sunday Evening Club on December 15th. His subject was "The Religion for the Man in the Street". His article in our Forward Movement series will appear in the next issue.

* * *

Carol Service at Kemper Hall

The annual Christmas carol service at Kemper Hall, Kenosha, Wis., was held in the chapel of the school on Sunday afternoon, December 15. Bishop Ivins of Milwaukee confirmed at the school on December 18. On one day following the students presented "Bethlehem", a play by Laurence Housman.

* * *

Consecration for New Bishops Arranged

Presiding Bishop Perry has appointed consecrators and other arrangements have been made for the consecration of the Rev. Theodore R. Ludlow as suffragan bishop of Newark and Dean Benjamin D. Dagwell as bishop of Oregon. Bishop Perry will be the consecrator for Mr. Ludlow, Bishop Stearly and Bishop Cook being co-consecrators. The presenters will be Bishop Wash-

burn of Newark and Bishop Rhineland, sometime bishop of Pennsylvania. Bishop Hobson will be the preacher. The service will take place in St. Paul's, Patterson, N. J., on Saturday, January 25th, 1936,

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at 10:30 a. m. For Dean Dagwell the consecrator will be Bishop Paul Matthews of New Jersey, and the co-consecrators Bishop Louis C. Sanford of San Joaquin, and Bishop Fred Ingley, coadjutor of Colorado. The presenters will be Bishop Stephen E. Keeler, coadjutor of Minnesota, and Bishop William P. Remington of Eastern Oregon. The preacher will be Bishop Johnson. The service will take place in Trinity Church, Portland, Oregon, February 12th next.

* * *

Canon Bell Lectures in Philadelphia

The Rev. Bernard Iddings Bell, canon of St. John's Cathedral, Providence, will give a series of lectures in St. Clement's Church, Philadelphia, on the Monday nights in January. Each lecture will be preceded by an organ recital by some prominent local organist. The subject of Canon Bell's course will be: "A Churchman Looks at the Modern World". He will deal with the relations of the Church and Christians to such matters as science, economics, communism, war, capital and labor, divorce, eugenics, birth control, and other problems.

* * *

Anniversary of Armenian Bible Noted

The 1500th anniversary of the translation of the Bible into Armenian as well as the 400th of the English Bible was commemorated recently at a service in St. Paul's Church, Grand Rapids, Michigan, conducted by the rector, the Rev. C. M. Farney. Bishop McCormick

of Western Michigan was the preacher. The service was attended by a large number of Armenians, who expressed their appreciation to the bishop for arranging the service.

* * *

Bishop Saves Time with Airplane

Airplanes are helping more and more to facilitate missionary travel. The Bishop of New Guinea, Australia, Henry Newton, had a journey that would require seven days of the roughest tramping on steep trails over mountains. The airplane did it in fifty-five minutes.

* * *

Bishop Bartlett Leaves Clean Slate

Bishop Bartlett, who leaves North Dakota for Idaho next February, reports that the North Dakota district has no debts, all property is "in first class condition", and the missionary quota for the year will be paid in full.

* * *

Notes from Western New York

The Young People's Fellowship held its winter diocesan gathering in Grace Church, Lockport, this past month. Canon Albert Chambers of St. Paul's Cathedral, Buffalo, who heads the young people's work in the diocese, had charge of arrange-



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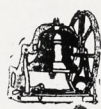
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ments. At the banquet the speaker was the Rev. Henry S. Sizer, Jr., of Bradford, Pa. The Very Rev. Henry Zwicker, rector of Grace Church, welcomed the young people. . . . The Very Rev. Whitney Hale, dean of St. Paul's Cathedral, Buffalo, has urged his congregation to do everything to the limit of their capacity "to help children to understand and believe that Christ is the Saviour of the world and that God who made the world and loves it has not deserted it."

* * *

Universal Week of Prayer

The Universal Week of Prayer organized by the World's Evangelical Alliance is to take place from Sunday, January 5th to Sunday, January 12th, 1936. The invitation is signed by representatives of all churches of Great Britain. The topics for Universal and United Prayer are as follows: "Texts suggested for sermons and addresses", "Thanksgiving and confession", "The Church Universal", "Nations and their rulers", "Missions", "Home life and education", "Home missions and the salvation of the Jews". In some churches on Sunday, January 12th, special sermons will be preached on Christian Unity, with corresponding arrangements for united Communion. "That they all may be one...that the world may believe that Thou hast sent Me".

* * *

Laymen Lay Church Floor

The Rev. Wm. J. Gage, rector of Grace Church, Mohawk, N. Y., on November 17th dedicated a new hardwood church floor, for which the material and labor had been presented by the men of the parish.

* * *

Michigan Church Has Anniversary

St. James' Church, Cheboygan, Michigan, on the straits of Mackinac, celebrated the 55th anniversary of the consecration of the church building and the organization of the parish recently. The Ven. L. P. Hagar, archdeacon of the diocese of

Michigan, was the preacher at the anniversary service, and a parish supper was held in connection with the celebration, at which the rector, the Rev. Donald C. Ellwood, read a historical sketch of the parish.

* * *

Appointed Canon of Harrisburg Cathedral

The Rev. Stuart F. Gast, rector of St. Paul's, Bloomsburg, Pa., has been appointed honorary canon of

the Harrisburg cathedral by Bishop Wyatt Brown. He takes the place made vacant by the Rev. Hiram R. Bennett, now dean of the cathedral in Wilmington, Delaware.

* * *

Double Service in Philadelphia

A double service was held at Calvary Church, Germantown, Pa., last Sunday when Bishop Taitt of Pennsylvania advanced three deacons to

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves. Rev. Granville M. Williams, S.S.J.E. Sunday Masses, 7, 8, 9, 10, 11. Vespers and Benediction, 8 p. m. Week-day Masses, 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D. Broadway at 10th St. Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D. Fifth Ave. and Ninetieth St. Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street Rev. John Gass, D.D., Rector Sundays: 8, 10, 11 A.M., 4 P.M. Daily: 12:20 to 12:40.

St. Bartholomew's Church

Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector 8 A.M., Holy Communion. 11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector 8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street New York Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A. M., 11 A. M., and 4 P. M. Daily Services: 8:30 A. M., Holy Communion. Noonday Service. 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation

Garden City, N. Y. Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address. Daily services in the Chapel.

St. Paul's

Church-in-the-City-of-Albany Near the Capitol on Lancaster Street 8 a. m. Holy Communion. 9:45 a. m. Church School and Adult Bible Classes. 11 a. m. Morning Prayer. 6 p. m. Y. P. F. 7:30 p. m. Evening Prayer. 8:30 p. m. Fellowship Hour. All Welcome Rev. George A. Taylor, Rector.

Trinity Church, New York

Broadway and Wall St. Sundays: 8, 9, 11 and 3:30. Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York Sundays: 8, 9:30, 11 A. M. and 5 P. M. Weekdays: 8, 12:05. Thursdays (Quiet Hour at 11) and Holy Days: 10:30 A. M.

Christ Church Cathedral

Hartford, Conn. Cor. Main and Church Streets The Very Rev. S. R. Colladay, D.D. Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m. Daily: 7:00, 12:10, 5:00. Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

St. Mark's

San Antonio, Texas Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md. Rev. Don Frank Fenn, D.D. Rev. H. P. Knudsen, B.D. Rev. R. C. Kell, M.A., B.D. Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M. Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily. Evening Prayer: 5:15 P.M. Daily.

St. Bartholomew's, Chicago

6720 Stewart Ave. Rev. Howard R. Brinker, S.T.B., Rector Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M. Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10: A. M.

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the priesthood and confirmed a class. The new priests are the Rev. William J. Bennett, Jr., curate at Christ Church, Binghamton, N. Y., the Rev. J. Perry Cox, curate at St. John's, Lansdown, Pa., and the Rev. Alfred P. Harrison, curate at Calvary, Germantown.

* * *

Detroit Church Has Carillon

Marking the fifth anniversary of the dedication of Christ Church Chapel, Grosse Point Farms, Mich., a carillon of 23 bells was dedicated there on December 15. The Rev. Francis B. Creamer, the rector, preached. The carillon is the gift of John W. Anderson, a member of the church.

* * *

H. Percy Silver Is Honored

The late H. Percy Silver was honored at a memorial service recently at the Church of the Incarnation, New York, of which he was the rector until shortly before his death a year ago. The Rev. Howard C. Robins, professor at the General Theological Seminary and a former rector of the church, preached the memorial sermon. The vestry has made plans for a memorial to Mr. Silver, which provide for changes in the rectory to convert it into a community center and parish house. The offering at the memorial service has been set aside to constitute the "H. Percy Silver Memorial Fund", the income from which will be used to maintain the work at the memorial house.

Mr. Silver's will was appraised last week. He left \$154,584 to members of his family for use during their lifetime, after which it is to be divided between the Church of the Incarnation, the National Council, the Society of St. Johnland, St. Luke's Home for Aged Women and the General Seminary.

* * *

Memorial Service For Famous Scientist

A memorial service for Professor Henry Fairfield Osborn, famous scientist, was held at St. Bartholomew's, New York, last Thursday. The service was conducted by the Rev. Geo. Paull T. Sargent, rector, and the Rev. E. Clowes Chorley of Garrison, which was Dr. Osborn's home. The speakers were President Angell of Yale, President Dodds of Princeton and the Rev. Henry Sloane Coffin of Union Seminary.

* * *

Conference on Rural Work

A national conference on the rural church is to be held in Washington, D. C., January 13-17, an interdenominational affair with out-

standing leaders in this field taking part. The problems which are confronting rural churches today will be the subject of most of the papers, with ample time allowed for discussion.

* * *

Norristown Parish Has Anniversary

The tenth anniversary of the rectorship of the Rev. James M. Niblo was celebrated on December first at St. John's, Norristown, Pa. There was a full church in the morning, and again in the evening when Bishop Taitt was present to confirm a class of fifty. During the ten years of his rectorship Mr. Niblo has presented 468 for confirmation, and there has been a complete rebuilding of the plant, which is now one of the most beautiful in the country. In addition there has been a thriving work at St. Augustine's, which is under the wing of St. John's. New buildings were erected for this congregation that cost over a half million dollars. There has been a remarkable growth, particularly of the church school which is now the largest of its kind in the community.

* * *

Albany G. F. S. for Peace Education

Under the leadership of Alice V. Rex, field secretary of the Girls' Friendly, diocese of Albany, young women and girls are engaging in a campaign for peace education. The plan is to have a small committee for peace education in each branch.

* * *

Russian Metropolitan May Be Released

From various quarters it is reported that the legal substitute of the Patriarch Tichon, the Metropolitan Peter Krutizkij, who, since the death of the former in 1925 has been in prison, is to be released by the Soviet government.

The Metropolitan, it is stated, has been brought from his place of exile in Siberia, to Kolomna, near Moscow. The health of the Orthodox

Church leader is reported on all sides to have broken down. Whether he has actually regained his freedom or will from now on be held prisoner in European Russia is not clear.

* * *

Virginia Clergyman Continues Scholarship

A scholarship which for many years has been received by the National Council for use in Liberia comes through the diocese of Virginia from the Rev. Giles Buckner of Mathews, Va., who is now ninety-seven years old. He is also a major, the sole surviving officer of General Lee's staff. He was born in Portsmouth, Va., May 13, 1838. His ordination to the priesthood took place more than sixty years ago, in 1874. His interest in Liberia grows out of the fact that in the early days of his ministry he had charge of the colored work in Virginia, under Bishop Whittle. The work included theological, normal, and primary departments, the first of which has become the present Bishop Payne Divinity School. The scholarship which Major Cooke continues to

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Parish Makes House Calls

The Forward Movement program in St. Barnabas' Church, Chicago, includes daily intercessions at the altar chapel, house-to-house calls in search for the unchurched, and "alphabetical nights" for lapsed communicants. Where there are third and fourth floor apartment buildings, the rector, the Rev. W. S. Pond, calls it something akin to the joy of "mountain climbing in the Alps," referring to the house-to-house calls. The rector, in his "alphabetical nights" plan, invites all parishioners, whose names begin with a particular letter, to the church for a brief service, hymns, a conference on what Christ expects of His disciples, and what might be expected from parishioners who have, or do not have, income, leisure, and other opportunities for service.

* * *

Plans Laid for Southwest Synod

Plans have been made for the Synod of the province of the southwest, to be held at Grace and Holy Trinity Cathedral, Kansas City, Missouri, on May 6 and 7, 1936. Bishop Wm. T. Capers of West Texas, president of the province, has announced that two evening meetings and one full day are planned for the sessions of the synod, beginning with the synod sermon to be preached by the presiding bishop on the evening of May 6th. The Forward Movement will be the main topic of the sessions on May 7th, with various conferences, addresses and papers, followed by a dinner in the evening, closing the synod.

* * *

Small Hospital Does Big Work

The Shingle Memorial Hospital on the island of Molokai, Hawaii, though small demonstrates its usefulness by its increasing service. Admissions averaged one a day in a recent month, 13 men and 18 women. The clinic had 172 cases. This hospital was given to the Church in 1930 by Robert W. Shingle and his wife as a memorial to their son. Mr. Shingle himself has just recently died so the hospital is now doubly a memorial. For nearly forty years he was identified with good works in Hawaii.

* * *

Lepers Confirmed in Japan

Thirty-five lepers, men and women, were confirmed by Bishop Reifsnider last fall, 19 at St. Barnabas Mission, Kusatsu (Miss Cornwall-Leigh's mission), and 16 from the

new government station adjoining the Kusatsu colony.

* * *

Helping to Build Church Schools

Teams that will visit parishes or missions to lend cooperation in any way necessary for the growth of the Church schools have been formed under the direction of the department of religious education in the diocese of Alabama. Four teams have been organized to work in the several districts of the diocese. The aim of these teams will be to give assistance in organization or curriculum and to help in other ways in

places where a new stimulus for work is desired.

* * *

Carrying on Under Difficulties

Deaconess Hutton of St. George's Mission, Pine Grove, Va., has a broken hip and is spending three months in a plaster cast. She has had her bed moved into the living-room of the mission house and there she teaches Church school class and Bible class, presides over various meetings and entertains the mountain people who "just come in to set a spell".

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