

November 11, 1937

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## CLERGY NOTES

ABELE, CHARLES A., formerly of the Good Shepherd, Quincy, Illinois, is now the vicar of St. Andrew's, Peoria, Illinois.

ALFORD, JOHN A., in charge of St. Hilda's, River Rouge, Michigan, is now the rector of the Church of Our Saviour, Detroit.

ANDREWS, THEODORE, Colesville, New Jersey, recently sailed on a freighter from New Orleans on a trip around the world.

APPLETON, FLOYD, formerly rector of St. Paul's, Woodbury, Conn., is in charge of St. Stephen's, Jamaica, New York.

BENNETT, VINCENT L., formerly rector of St. Michael's, Milton, Mass., is now the assistant at the Ascension, New York City.

BLAGE, ARLAND C., formerly of St. James, Minneapolis, is now the vicar of St. Andrew's, Lawton, and St. Paul's, Altus, Oklahoma. Address: 110 South 8th St., Lawton.

CARTMELL, LEON C., formerly in charge of churches at New City and Spring Valley, N. Y., is now the rector of St. Mary's, Tuxedo, N. Y.

EDINGER, CHARLES E., in charge of Christ Church, East Tawas, Michigan, and adjacent missions, has been appointed to St. Luke's, Ferndale, Michigan.

GRAF, CHARLES H., formerly vicar of Christ Chapel, Brooklyn, N. Y., has accepted appointment as assistant at Trinity Cathedral, Trenton, New Jersey.

GRINDON, HOWARD A. L., formerly of St. Luke's, Whitewater, Wisconsin, has accepted the rectorship of St. Philip the Apostle, Cleveland, Ohio.

HATFIELD, VICTOR R., formerly in charge of the Good Shepherd, Blue Earth, and the Nativity, Wells, Minnesota, is now rector of St. Luke's, Ada, Oklahoma. Address 1115 High School Street.

HAUSER, ROSCOE C., JR., assistant at Trinity, Houston, Texas, has accepted the chaplaincy of Texas A. & M. College, College Station, Texas.

JONES, ROBERT L., graduate of the General Seminary in June, is now the assistant at St. Paul's, Rock Creek Parish, diocese of Washington.

LOWERY, V. G., has resigned as rector of St. John's, Birmingham, Alabama, to become the rector of St. Luke's, Marianna, Florida, with charge of neighboring missions.

MOODEY, J. REGINALD, St. Andrew's, Williston Park, Long Island, has accepted the rectorship of Trinity parish, Hewlett, Long Island.

MORRIS, ALBERT C., vicar of the Ascension, Boston, has accepted the rectorship of Christ Church, Andover, Mass.

MORRIS, HERBERT B., formerly vicar of St. Paul's, Clinton, and associated missions in Oklahoma, is now the canon precentor at the Cathedral of Our Merciful Saviour, Faribault, Minnesota.

PARKER, RICHARD, is now the assistant at St. James' Church, Los Angeles, California.

RIBBLE, ARTHUR LE BARON, rector of Shelbourne Parish, Virginia, is now the rector of Pinkney Memorial Church, Hyattsville, diocese of Washington.

STONE, MORTON C., assistant at Christ Church, Bronxville, N. Y., has accepted appointment as lecturer on liturgies at Philadelphia Divinity School.

TWOMBLY, A. S., curate at St. James, Lancaster, Pa., has accepted the rectorship of St. Paul's, North Andover, Mass.

WILSON, CLYDE D., assistant at Greenwich, Connecticut, has accepted the rectorship of Holy Trinity Church, Middletown, Connecticut.

WOOD, GEORGE, rector of St. Paul's, Sistriville, W. Va., is now the vicar of St. Paul's, Marfa, Texas.

ZUCKERMAN, J. HARVIE, former assistant at Calvary, New York City, has accepted the rectorship of All Saints', Littleton, New Hampshire.

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GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
H. ROSS GREER  
A. MANBY LLOYD

Vol. XXII. No. 2.

NOVEMBER 11, 1937

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church. Subscription price is \$2.00 a year; in Bundles for sale at the church subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

## WHAT IS A SAINT?

*An Editorial By*  
BISHOP JOHNSON

ALL SAINTS DAY editorial should have appeared last week but General Convention has had the right of way and so this belated reference to the occasion. As a matter of fact, all days should be all saints' days for the Christian character is something made up of the daily round and common task. Some have inherited character from a saintly parent but have wasted it, either in trivial dissipation or riotous living. Others did not inherit much in the way of a spiritual estate but have acquired their competence. It is not only in the financial world that we note the transition from shirt sleeves to shirt sleeves, but it is equally true in the spiritual realm. So often the descendants of devoted Christians live a life of descending assets, whereas those who had chiefly liabilities to begin with have acquired spiritual riches.

All one has to do in order to fail is to do nothing worth while in the daily round. After all, what is a saint? Not a goody, goody person, but a devoted soul who takes seriously his vow to be a soldier and servant of Jesus Christ. The word "sanctus" from which the word "saint" is derived means one who is devoted to righteousness rather than one who has already achieved it. The trouble with this latter group is that they are all dead and while their works do follow them, they are not our next door neighbors. A good soldier is not one who knows no fear, but one who, in spite of fears, is intent on doing his duty.

So to me a saint is one who is following Christ to the best of his ability with the talents that he possesses; one who confesses his own sins; realizes his own limitations; is grateful for his own blessings, and does faithfully the duties which confront him.

I am thinking of three or four actual saints, whom I have known personally and who would be the last ones to claim the distinction. First I am thinking of a man who had been a lover of the woods, who became paralyzed in his body, but was radiant in his spirit. Economically he was a complete liability but spiritually he was a tremendous asset.

I am thinking of a young woman of brilliant attainments who was bed-ridden for years and sadly crippled, and yet never complained and always radiated joy.

When I think of these and hear people complain

about their little trials, I sense the difference between good sportsmanship and the opposite. If men could thank God for the few blessings they possess, how they would contrast with those who blame God for the little misfortunes they endure.

I am thinking of a man who is a confirmed invalid, spending weeks and months in bed, whose enthusiasm and ability inspired a whole vestry to carry on when he could no longer work with them.

I am thinking of a woman who played the organ and lead the choir for more than forty years in a little town, who influenced scores of young people to have higher ideals and who, after her death, was missed far more than the most prominent people in town.

I am thinking of two or three families who have been visited with the tragic death of their loved ones and yet who carry on, confident that God is good and that all things will turn out well for those who trust their Father.

IN CONTRAST with these, I am also thinking of those whose religious performances consist chiefly in alibis, in criticisms of others, in a cynical attitude toward God, in an academic arrogance of superiority to the Christ.

And then my mind goes back to the words of the collect for All Saints Day: "Grant us grace so to follow thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which thou has prepared for those who unfeignedly love thee." And when I say these words, I am convinced that the only adequate purpose in the universe is embodied in the life and teaching of Jesus Christ, which I will try to put into three observations:

1st. That life has an adequate plan which will be consummated, not in a cemetery, but in our Father's House.

2nd. That God calls upon us to endure suffering without losing our faith in His power and goodness.

3rd. That God estimates our efforts in the light of our endurance and performance, without reference to the importance of our person or our acts. For example, Christ's estimate of the widow's mite, in contrast to what Caiaphas thought of it.

And in addition, I am persuaded that the world re-



jects Christ because He does not flatter its pretensions to importance. Because we are merely babes in spiritual things does not interfere with divine love, provided we seek to grow in grace as opportunity offers.

The word "saint" has become discredited because it has been misinterpreted. It does not properly mean one who claims to be good or one who has no faults, but rather one who, in spite of his sins and weakness presses toward the goal of trying to be like Him.

We speak of scholars in the grades; we do not mean children of scholastic attainments but rather those that are seeking to be wise, acknowledging that they are quite unlearned. Of course, the word "scholar" has another meaning: so does "saint," but in both cases the common use of the word applies to those who seek rather than to those who have found, and the curious thing is that those who are acclaimed as scholars are far more aware of their ignorances than those who are grossly ignorant.

So the Saint is one who is devoted to Christ, fully aware of his own unworthiness and yet intent on serving his Master.

## *Talking It Over*

By

WILLIAM B. SPOFFORD

ONE OF THE MOST determined, and I think I can say also one of the most opinionated, Christians I ever met in my life was Martin Niemoller, German pastor now in prison. A handful of us, travelling this summer in Europe, met him in the home of another great German Christian, Professor Julius Richter, a world authority on Christian missions. The meeting was held in the latter's home in the suburbs of Berlin, with the shades drawn and the doors locked for fear of the secret police. There we heard these two leaders, and others of the German Church, tell of their struggle to maintain a free Christianity. Lean, strong and with a personality so powerful that you almost feared the man, Niemoller told of his determination to fight to the death the Nazis effort to capture the Church. There are 18,000 pastors in Germany, he told us. Two thousand of these, he estimated, are willing to sell out the Church to Nazi paganism. Another five thousand are ready to compromise, not because they wish to do so but because they see no chance of winning the fight. But the remaining eleven thousand will go to prison and death rather than compromise. This ex-submarine commander, a national hero of the old Germany, declared himself ready to accept the political and economic program of Hitler. He said further that he would again fight to protect his fatherland—even a fatherland ruled by Hitler. But compromise on the Church issue—never. It was on a Monday afternoon that we had our session with him. That Thursday he was arrested and led to prison where he has been since, awaiting a repeatedly delayed trial for treason. A letter from him was recently published in the Manchester Guardian which reveals the spirit of the man: "I should like to tell you that I am not only unbroken by im-

prisonment but am full of joy and gratitude for God's gracious guidance . . . It is one of our Lord's unfathomable truths that His trust upholds our peace of mind in all situations of life . . . I am now resting in peace after the abundant turmoil of the last few years, and am waiting, patient and full of confidence, if the Lord will again need me for service outside these walls. . . I know that I and many others whom God has committed to solitary places are carried by many prayers."

No wonder that one of the leading journalists in Europe told us that Hitler and the Nazi regime might fall on the Church issue.

PASTOR GEORGE A. BUTTRICK, New York Presbyterian, is a standout preacher and as such gave advice to a flock of parsons the other day. Emphasizing the need of correct diction, he said that a sermon should not be "a long procession of cumbersome words. Most ministers are victimized by their own adjectives. Great diction is not the linking of unusual words but the unusual linking of usual words. Anecdote has no place in good preaching. Illustrations must be carefully chosen. The little boy who held his finger in the hole in the dike to avoid the flood is now an old man and should be sent home for a much needed rest."

ENGLAND ALSO is engaged today in a quiet little war. Not much of a war, but even so it has cost \$225,000 a day for the past eleven months. It is against Warzirstan, a mountainous section of the northwest frontier of India. According to reports "the destruction of cattle, crops and huts has caused enormous damage. Helpless women and children are still fleeing for their lives to seek shelter in caves from British guns and bombs." In return the British maintain that this war "is bringing about gradual pacification, civilization and economic betterment for the tribesmen." . . . The press of the German army is critical of Japanese aggression in China. It fears the economic collapse of Japan as the result of a prolonged war, thus making Japanese action as an ally of Germany against the U.S.S.R. impossible. . . . The little Duchy of Luxemburg is solving her unemployment problem. Last year there were 29 unemployed; this year there are but five. . . . Supporters of Franco's rebels maintain that the loyalists of Spain have destroyed art treasures. Yet there is soon to be exhibited at the Louvre, Paris, masterpieces from the famed Prado Museum of Madrid, removed by the loyalists when the museum was shelled by Franco. "To do it we used the best lorries at a time when a lorry was worth more than a machine gun at the front", declares Senor Renau, director of fine arts.

BISHOP STIRES OF LONG ISLAND, addressing his clergy on the General Convention, said that the late Dean Samuel Hart of the Berkeley Divinity School, for many years secretary of the House of Bishops, was the only man he ever knew who was "able unassisted to make himself into a procession". Dean Hart did this, according to the Bishop, every time he delivered a message to the House of Deputies. . . . And speaking of the recent General Convention, after praising Cincinnati for the marvelous way it was



handled, Bishop Stires said he had but one complaint. "There was no ventilation in the House of Bishops. And ventilation is needed when you get over a hundred bishops into one room."

## Toward Church Unity

By

G. ASHTON OLDHAM

*The Bishop of Albany*

THE Oxford and Edinburgh conferences were at one in recognizing the imperative need of visible organic unity. Federation was called an unsatisfactory halfway house. The first and most obvious reason lies in the waste of money and diversion of energy due to the fact that a large part of our activities are devoted to competing with one another instead of attacking the common foe. Just now all Churches are finding difficulty in balancing budgets, and I see small hope of much improvement, because this condition is due not simply to lack of funds but to lack of enthusiasm for a sectarian presentation of religion. The layman does not understand or see the necessity for these continuing divisions. But once let the vision of a world-wide unified Church grip his imagination, and there would be no lack of generous support. This may not be the strongest argument for unity, but it is the most obvious and not entirely to be ignored.

Of far greater importance, however, is the fact that our divisions obscure our witness. How can we preach with any effect to the nations that they should compose their differences and live together in peace and harmony when we ourselves are unable in our own limited sphere to heal our own divisions? How can we preach cooperation in industrial and economic life when we present a picture of several score of competing organizations? Well may the world tell us to set our own house in order, to practice what we preach before presuming to give advice. How indeed can we call men to accept "the one name given under heaven among men whereby we must be saved," when we each pronounce it so differently and insist on so many different ways of approach as to confuse even the elect? How can we preach the brotherhood of all men when we ourselves give so poor an example of the beloved community? Only a united Church can witness with compelling power.

Moreover, the pressure of events is driving us to Christian unity. The Church today is on the defensive. Political opposition has driven Christianity out of country after country and in others distorted it beyond recognition. National ideologies are being offered as substitutes for the worship of the true God. The acids of modernity are corroding the spiritual life of Moslem, Hindu, Buddhist, Confucian and Christian alike. Insurgent, pagan materialism menaces the hard-won freedom of man's spirit. New mythologies of blood and soil, race, nation, party and class give radiant, if transient, meaning to life for millions of young men and women. Modern man in search of a soul has failed to find God because the Church, with its divided

witness and selfish concern for its own welfare, has obscured instead of revealing Him. If ever there was a compelling call to unite or perish, it is being sounded today in the march of events. In the words of Bishop Brent, "the world is too strong for a divided Church."

Under these impulsions we took a step at Oxford, viewed by most with highest hopes, though by others with misgivings, to found a World Council of Churches. This proposal had its origin in a meeting of the Committee of Thirty-Five, held in advance of Oxford and Edinburgh, representing as many denominations and twenty-three countries, in an intensive three day conference and retreat, thinking, talking, praying together and earnestly seeking God's will. At the start, so diverse were the viewpoints that any prospect of unity seemed humanly impossible; but towards the end of the session, to the surprise and joy of all, it was achieved. After our agreement, one of the members moved that we should have a service of thanksgiving. We knew it was God's doing, not man's; we were all aware that we had undergone a deep spiritual experience, that by drawing nearer to God in prayer and sacrament we were drawn nearer to one another—and the only appropriate act was one of humble thanksgiving to God.

The full importance of this step cannot be appreciated at the moment. Time is needed. It is greatly significant as one concrete step, following upon all our talk, in the direction of organic unity. Despite the misgivings of some, it later received, after the most careful scrutiny, the whole-hearted endorsement of the Conferences of Oxford and Edinburgh, so that now, if finally approved by the Churches, we shall have at least a central organ or clearinghouse of ideas for both movements. Many have seriously objected to our joining the Federal Council of Churches because it was a Pan-Protestant organization. That objection cannot be urged against this World Council, for it is intended to include the Holy Orthodox and Old Catholics as well. Thus for the first time since the Reformation we possess in embryo an organ representing all non-Roman Christianity; and this, in the words of an editorial in one of our Church papers, "may well prove to be the most creative and epoch-making event in the history of the Church in our generation." Admittedly it is at present inchoate and undefined; admittedly it involves some risks and dangers. But let us beware, lest through timidity or complacency, we sin against the Holy Ghost. It is at least a symbol of the existing unity.

Part of an address delivered at General Convention.

## Religion or Literature

By

H. ROSS GREER

IT'S ODD how many people refer to the King James version of the Bible as the Saint James version. As allowed by the canon I often read the lessons in the American Standard or Revised version and sometimes I use Moffatt's or Weymouths texts in preaching. A



parishioner said to me, "It is very unsatisfactory to hear the lessons in the revised version—the King James version is so well known." Perhaps it is too well known. We may have heard it read so much that its meaning has been dulled and we merely hear words.

Another parishioner objected to any use of the Mofatt version saying, "The King James is such beautiful prose. It is literature at its best, the English language at its noblest." True beyond a doubt, but is it the Church's job to teach literature? The Church is primarily concerned with religion, not literature. Besides the Greek of the New Testament is not classic Greek. It is the Greek that the people used and therefore understood.

Not a few misconceptions of Christian teaching are due to some of the archaisms of the King James version. Even so conservative a body as the Holy Roman Church is in the process of bringing out a modern version of Scriptures.

The Bible is not a text book in science, it is not primarily a source book for history. To regard it as worth attention merely because it is great literature and for no other reason is to debase it. Obviously it is the great source book of Christian religion and the revelation it contains of God and His ways with man enrich and ennoble natural religion and help us to a fuller appreciation of supernatural religion.

## Prayer Book Inter-Leaves

*A Series of Comments By*  
WILLIAM P. LADD

"LET us enter his courts with praise," said the psalmist. This is the spirit in which the old monastic services began. The reader said "O Lord, open thou our lips"; the congregation answered "And our mouth shall show forth thy praise." Simple and logical. In worship as in everything else the way to begin is to begin. For six or seven centuries this opening held its ground. Then began clamor (encouraged by the friars) for an introduction. So the Lord's Prayer was inserted before the versicles. There it stands (out of place) in the English Book of 1549 which grew out of the monastic offices, and in the American Prayer Book.

For the Puritans, however, this introduction was not austere enough. So the revision of 1552 clapped on sentences, confession, and absolution. In England today the worshipper, entering church through a porch where a board marked "Prohibited Degrees" tells him that he "cannot marry his grandmother," proceeds to his pew to be greeted by the parson with the assurance that "when the wicked man turneth away from his wickedness he shall save his soul alive," and after making a confession and receiving absolution is warned in the Venite that "God sware in his wrath" that those "who tempt him will not enter into his rest." Thus the Puritans inflicted on the Church what is probably the worst introduction to a Christian service ever devised, and one which is certainly far from the spirit of *common* prayer and praise.

Our American Church made an excellent move in 1790 when it placed "The Lord is in his holy temple" at the head of the opening sentences; and another in 1929 when it dropped the "save his soul alive" sentence altogether. But long before the 1929 revision the feeling which the monks had, and which most Protestant denominations have, that Christians ought to begin their worship with praise, had reasserted itself. So we got the "pro"—another introduction. Then the "pro" itself had to be introduced. To that end we have been visited for our sins with the intoned prayer or the intoned amen, emerging from the penetralia of the choir room, or the parish house, or the parish house entry, any place distant enough to lend enchantment and induce in the Sunday morning congregation a sentimental frame of mind. Seven introductions all together, counting the prayer which the worshipper says silently on entering church! It is like the preacher struggling to get to the point through one opening paragraph after another, or the embarrassed lover who wants to pop the question but only stammers.

Our exits are usually simpler than our entrances, but it is always hard to stop. I was at a union Thanksgiving service last year where each minister had to have his fling, and there were six endings piled one on another. But I must stop. The editor limits my space. So further comment and the question What to do? will have to go over until week after next.

Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.



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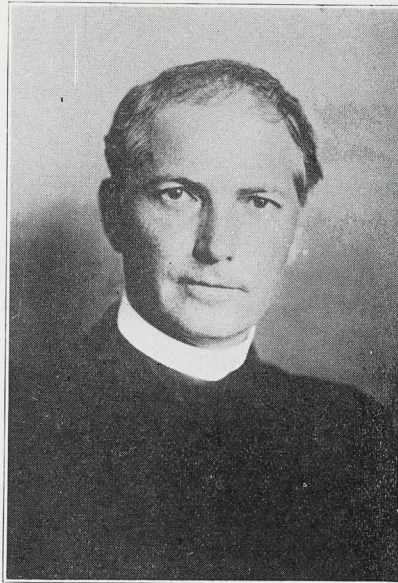
## ROBERT W. PATTON TELLS OF SUPPORT FROM THE NEGROES

"To give a race self-confidence and self-respect are initial steps in any program of racial development," stated the Rev. Robert W. Patton, the director of the American Church Institute for Negroes, in explaining the work this national organization is doing in the field of Negro education through nine schools in eight of the southern states in the name of the Church.

"With the problems created by the depression making greater and greater inroads on the work of our schools in view of the drastic and cruel reductions which had to be made in every item of expense, including the salaries of teachers, we were forced to look for new avenues of revenues to keep the schools in operation," he continued.

"To expect very much from Negroes themselves seemed a groundless hope because the Negro probably suffered more during the depression than any other group in America. As soon as the pinch came and positions were scarce, Negroes were immediately discharged to give white people their jobs. The result has been that the Negro has had to resort to relief in order to survive at all whereas, under normal conditions, we find that few Negroes were living on charity. Yet, it was to these impoverished people that the Institute made one of its appeals. Sending forth its efficient, jovial, field secretary, Wallace A. Battle, who is a Negro leader and knows well the condition of his people, an effort was made to organize all the colored people within a radius of fifth miles of each of the Institute Schools and ask them to make an annual contribution to the current running expenses of the school nearest to them. They responded well indeed and although they were able to give little cash, they did give cattle, chickens, and all manner of farm produce to the schools which accepted these gifts at their market value and used them in the boarding departments. The total cash value of the offering made in all the schools the first year was about one thousand dollars. The same offering this last year had a cash value of eleven thousand dollars and promises to be even larger when it is taken up this fall for this year.

"You may be sure this help has not only meant a great deal to the schools but, even more, to the people whose sacrifices made such results possible. The Negro can't give out of his surplus, for he had none. When he gives he must draw on whatever he has laid by to feed his stock and



ROBERT W. PATTON  
Church Institute Leader

his family. In most cases the gifts were drawn from the corner which was to last the winter, the pantry-shelf in the house and there would be no way to replenish these supplies before new crops came in another year. Yet, like all sacrifices, the donor is more blessed than the donee, and we find that Negroes near our schools now feel a responsibility for the school's welfare, strive their best to help it in every way possible and look upon it as their own. They are proud to be numbered among its friends and contributors. A race brought to such realizations as these has a fair destiny indeed", concluded Director Patton.

## UNION CALLS OFF PICKETING DEDICATION SERVICE

Grace Church, Whitestone, Queens, Long Island, has had some difficulty lately with picketing. They contracted for a new parish house which was built by non-union labor. As a result services were picketed on a number of Sundays, with signs on backs of workers saying the church was unfair to labor. The laying of the cornerstone, which took place on November 1st, promised to be more unpleasant than it otherwise would have been by the presence of the same pickets, but such action was averted when the building trades council of the A. F. of L. voted not to picket the ceremony. A spokesman for the union issued a statement in which he said that "labor doesn't want to interfere with religious ceremonies." Rector Ernest Sinfield, pleased over their action, stated that any quarrel the union has is with the contractor rather than with the parish.

## DOG-COLLARY MIND MAIN HANDICAP OF MANY CLERGY

By GARDINER M. DAY

*Concerning the Ministry* by John Oman (Harpers, \$2.25) contains thoughts, suggestions and advice from the pen of the leading English Protestant theologian. In an informal conversational style. Dr. Oman considers everything from the time the minister should eat breakfast to the sub-dividing of the sermon. The book is filled with aphorisms and illustrations culled from omnivorous reading and wide acquaintance with men in all walks of life. Here is a sample bit of advice for the minister in the beginning of the book: "You should be like your most efficient lay brethren in learning well your own particular job and being a master of it". In another place the author makes some observations which are good for all clergymen to contemplate: "Unfortunately an official religious relation is much easier to cultivate than a human. But the main hindrance is not the dog collar on the neck but what has been called the dog-collary mind, which would only shout parson at you the more loudly for being dressed in a kilt and a pink tie." And then he further observes the great difference between the minister who regards God as "the head of the clerical profession" and "one who always plainly shows that he regards God as the Father of all men".

A more appropriate book to mention after Dr. Oman's book could hardly be found than *MacKay of All Saints*, which is a brief biography of Canon MacKay, who for twenty-five years was Vicar of All Saints Church, Margaret Street, London. He was a gifted preacher, an understanding pastor and a leader of the Anglo-Catholic movement in England. Despite the difference in theological point of view the life of MacKay illustrates many of the principles and rules laid down by the Protestant theologian, John Oman. This biography is published by Morehouse (\$2.00).

## JOHN W. SUTER, JR., GIVES MEDITATIONS

The Rev. John W. Suter Jr., is giving a series of meditations on Monday afternoons during November and December at St. Thomas Church, New York. Mr. Suter is the rector of the Epiphany, New York. . . . Admiral Belknap, retired officer of the navy who is treasurer of the General Seminary, gave the address at a massing of the colors service held at St. Thomas on November 7th. . . . Today at St. Thomas there is an Armistice Day service with an address by Rector Roelif Brooks.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

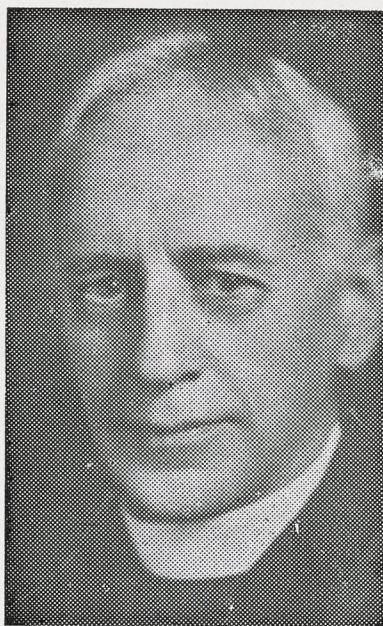
Japanese students in the United States who are organized in the Christian Association met the other day to deal with the present war in China. After long deliberation they passed resolutions expressing regrets over the conflict and the hope that it might soon cease. "Permanent peace", the statement declares, "cannot be expected unless the attitude of nations of the world is basically altered so that the international relationship may be founded not only on political but also on economic and racial equality and mutual appreciation one of the other." An editorial in their little paper, written by Editor Masatane Mitani, is more specific. He declares that the present war is due to the fact that Fascism has come to power in Japan, due to an understanding that has been arrived at between the military leaders and the financial leaders who are determined to maintain capitalism. "As Christian students", he writes, "we earnestly pray that some day we may be able to face each other without fear or prejudice and create a new world where no nation is compelled to establish a political-economic system which is a menace to other nations."

Certainly one way to stop the wholesale massacre of the Chinese masses is to get the military and financial leaders out of the saddle in Japan. And there is one way that you and I can aid in doing this—boycott Japanese goods. The war being waged in China by this clique that rules Japan is a highly expensive business, that is plunging the country toward bankruptcy, as our Francis Wei pointed out in an address at Hobart College, reported in these notes last week. Americans can hasten that day, which will mean the establishment of democracy in Japan and the overthrow of the war lords, by refusing to buy Japanese goods. The burden—if it is a burden—falls largely on American women since their chief market here is silk. Are you, Mrs. and Miss Churchwoman, ready to aid in stopping the slaughter of Chinese children with bombs dropped from the sky by covering your legs with rayon or wool rather than silk? It comes to about that, plus refusing to buy the cheap trinkets on sale in five and tens that are marked on the bottom "made in Japan."

\* \* \*

### A New Feature Starts This Week

Commencing this week we present a new feature, to appear every other week, and contributed by Dean Wil-



WILLIAM P. LADD  
*Berkeley Dean Starts Column*

liam P Ladd of the Berkeley Divinity School. He is to deal with the various services in the Prayer Book, though he is not limiting himself to that. He wants questions so if you have things you would like to ask about any of the services of the Church address your communication to him direct. His address is at the end of his column found elsewhere.

\* \* \*

### Science Supports Teachings of Jesus

Survival after death was the subject of sermons preached last Sunday by two New York rectors, the Rev. Henry Darlington of the Church of the Heavenly Rest and the Rev. Roeliff Brooks of St. Thomas. Both maintained that science today supports the teaching of Christ that there is survival.

\* \* \*

### Trinity Rector On Preaching

The Rev. Frederic S. Fleming, rector of Trinity Parish, New York, who started a world-wide debate last year on the subject of preaching, had more to say on the subject the other day in his report in the annual year book of the parish.

"We owe it to our laity," he said, "to lead them out of their present position of inefficiency. . . . We shall preach them to death if we fail with our preaching to lay a foundation and give a technique. The charge to 'preach the Gospel' comprehends far more than climbing into a pulpit, or sending forth missionaries to talk. Woe unto us of the clergy unless we teach our people how to believe and how to live as Christian souls."

Dr. Fleming said he was convinced that the bulk of the people

sincerely desire to become "good craftsmen" in religion. "Think of freeing Christian souls from the tyranny of being spectators and listeners!" he commented. "Think of freeing them from having everything done for them in religion; men preaching for them and to them, choirs singing in their stead, others doing their praying and performing their worship. There is no higher joy than for the soul to learn how truly to worship.

As to the modern age's demands upon clergymen, Dr. Fleming said:

"The Church is placing upon its clergy, bishops and priests alike burdens not only too grievous to be borne, but which deprive the ministry of its true function.

"It is not well when the 'study' of the clergyman must degenerate into an 'office.' Sermons conceived in such an atmosphere may appear to be 'timely' and 'practical' and 'fitted to the needs of the modern business man.' But they hardly will speak to the soul that is famished for the true sustenance that comes from above. Truly it is a wonder that any real sermons are preached at all.

"Of course, I recognize that some of the toil of the 'office' is necessary and does possess spiritual possibilities. This is not the question. We find our Lord continually calling His disciples 'to go apart for a while.' They were to be trained to function as ambassadors and ministers to another country; a different way of living.

"We are taught that 'in quietness and confidence shall be our strength'; and to 'be still and know that I am God.' Here is the prophet's habitat and his abiding location. The more insistent the demands of the world become, so much the more must the prophet of God withdraw from it that he may be prepared to come to it. The 'living waters' are not mechanically produced or controlled. It is from such sources that the hunger of the world will be fed. Here is to be found the 'feeding ground' wherein preaching and sermons have their source and substance."

Dr. Fleming illustrated his views on too many sermons, too hastily prepared, with two anecdotes. He said:

"A clergyman demanded of Garrick in the early part of the last century: 'How comes it that I, in expounding Divine doctrines, produce so little effect upon my congregation, while you can so easily arouse the passion of your audience by the representation of fiction?' The answer was short and pithy, 'Because I recite falsehoods as if they were true, while you deliver truths as if they were false.'"

Dr. Fleming also recalled the story



of the American tourist who told the verger of Westminster Abbey that he was a fortunate man because he could hear so many famous preachers. The verger said in reply: "Yes, I have heard many sermons in my lifetime, but I am still a Christian."

The Year Book listed the gross income of the parish for the year ended December 31, 1936, as \$2,671,535.02, from rentals, investments and other sources. Expenditures for maintenance, wages, insurance, interest, taxes etc. were \$2,154,657.83. Expenditures for the support and maintenance of the eight churches and the cemetery of the parish were \$528,958.15.

#### A Thought By G. K. Chesterton

The late G. K. Chesterton once wrote, "The Bible tells us to love our neighbors and also to love our enemies, probably because they are generally the same people."

#### Dedications At Harrisburg Cathedral

A new organ, side chapel and baptistry were dedicated on October 26th at St. Stephen's Cathedral, Harrisburg, Pa., by Bishop Brown.

#### Easy to Get On the List

Among persons listed as "Bolsheviks" by the propaganda bureau of Nazi Germany are the Archbishop of Canterbury and Bishop George Craig Stewart of Chicago.

#### Japanese Rector Wants Peace

The Rev. Timothy Nakamuri, rector at Hirosaki, Japan, here for General Convention and for speaking engagements following, is rather on the spot. People naturally want to know what he thinks of his country's invasion of China, without perhaps realizing that he will be held accountable for his utterances when he returns home. He did say at a convocation held at Atlantic City, N. J., on November 1st that "only Christianity can save my people. I pray that the people of my country will kneel side by side with the people of all other countries before the same altar."

#### Church Funeral for William Montgomery Brown

William Montgomery Brown, former bishop of Arkansas who was deposed for heresy a number of years ago, died in his 82nd year on October 30th at his home in Galion, Ohio. Funeral services were held at Galion's Grace Church, with the service read by the Rev. Kenneth C. Wilson, former rector, now of Akron, and saintly Canon Orvill Watson, professor of

Bexley Hall at Gambier. Beloved by the people of the community, "Bishop" Brown, as he was always called by them, lay in state in his study, banked with flowers and with pictures of Karl Marx, Leon Trotsky and Lenin on the mantel of the fireplace (making him, incidentally, a heretic of another sort). Even after being deposed in 1925 he was a worshipper at the early service at Grace Church each Sunday, and is said to have been the largest single contributor to the support of the parish.

#### New York Bishops Address Archdeaconry

Bishop Manning and Bishop Gilbert are the speakers this evening November 11th, at a dinner held in connection with the meeting of the archdeaconry of Westchester, New York.

#### Indiana Parish Has Anniversary

St. John's, Lafayette, Indiana, celebrated its centennial on October 24th. The parish for a time was the headquarters of Bishop Upfold, first bishop of Indiana. Bishop Francis was the preacher at the anniversary service. The service was taken partly from the opening service of General Convention and contained an act of humility and dedication. There were numerous dedications of memorials and improvements in the structure. The rector, the Rev. Reese F. Thornton, in addition to being rector of St. John's, ministers to the Episcopal students at Purdue University.

#### Large Crowd Greet Presiding Bishop Elect

Two thousand Church people of the diocese of Long Island greeted Presiding Bishop Tucker at a missions mass meeting held in Brooklyn last Sunday evening. Bishop Tucker discussed the world need for Christianity. "Missionary work is not only at home here on Long Island", he declared, "but on the prairies, among the Indians, among the colored people, and in the darkest parts of the world. Missionary work means the effort of the Church to extend the influence of Jesus Christ beyond the limits of its own members."

#### Unusual Service at Walla Walla

The National Teaching Mission, sponsored by the Federal Council of Churches, conducted a three day School of Christian Living in Walla Walla, Washington, last week, with outstanding leaders from all over the country present. The Rev. Joseph Settle, rector of St. Paul's, invited them to a Holy Communion service. He celebrated, assisted by Archdeacon Ralph Hinkle of Eastern Oregon, and the Rev. Roswell Barnes of New

York, Presbyterian. Ministers and lay people from many Protestant Churches, notably the Presbyterian and Methodist, were present and made their communions. Writes Rector Settle: "I feel that this is one of the most significant events in the history of our city. No greater event in the cause of unity of our Blessed Lord's Church has occurred since I have been in the west."

#### Missions Mass Meeting in Philadelphia

Presiding Bishop Tucker and Francis Wei, Chinese Christian educator, are the speakers at a mass meeting on missions to be held this Friday evening at Holy Trinity, Philadelphia.

#### Armistice Day Service in Philadelphia

The Rev. Francis Steinmetz, chaplain of the navy during the world war, was the preacher at an Armistice Day service held on Sunday evening at the Redemption, Philadelphia. Others taking part in the service were the Rev. Frank Cox, rector of the parish; the Rev. E. P. Harrison, rector of Calvary, Germantown, and the Rev. Percy C. Hall, rector of St. Martin's, Oak Lane. Many veteran and patriotic organizations attended.

#### Evacuation of St. John's University

Bishop Graves cabled the Church Missions House on November 1 that it has been necessary to evacuate all persons from the compounds of St. John's University and St. Mary's School because of the fighting in Shanghai. "Other Shanghai property all right," the cable says, and also gives the happy assurance that all missionaries are safe.

#### Bishop and Mrs. Matthews Are Honored

Bishop Matthews of New Jersey was given the honorary degree of Doctor of Literature and Mrs. Matthews the honorary degree of Humane Letters by Burlington College, Burlington, N. J., on November 4th.

#### A Few Bits From China

A vestryman of Grace Church, Soochow, China, for fifteen years has given the time and money to the building up of the parish—money made as a physician and in operating a hospital. The other day bombs destroyed both his home and the hospital, disabled him and left his family destitute. . . . A Chinese clergyman retired recently after forty years of service. He was living with his wife and daughter in Shanghai. They were compelled to flee their home at a moment's notice, losing everything but one small bundle of hastily gathered clothing. . . . These are but two



stories out of hundreds showing why that \$300,000 is needed for relief. It is not a question of bricks and mortar but of life itself—food, clothing and shelter to fellow Christians in dire need.

\* \* \*

#### Church School Leaders Hold Meeting

Superintendents and teachers of the Sunday schools of the diocese of Pennsylvania held an institute on November 8th in Philadelphia, opening with a dinner at which Bishop Taft and Mrs. John Hill, diocesan Auxiliary president, were the speakers. Group conferences followed with the Rev. Charles H. Ricker of Long Island, Miss Lily Cheston of Chestnut Hill, Miss Dorothy May Fischer of St. Paul's, Chestnut Hill, Miss Gwendolyn Miles of Holy Trinity, Philadelphia and Miss Helen Washburn of Old Christ Church as the leaders. The conference closed with a mass meeting at which Bishop Sterrett of Bethlehem was the speaker.

\* \* \*

#### Suffragan Bishop for Massachusetts

Bishop Sherrill of Massachusetts has issued a call for a special convention on December 15th for the purpose of electing a suffragan bishop.

\* \* \*

#### Death Takes Noted British Canon

The Rev. H. R. L. (Dick) Sheppard, noted British clergyman, died of a heart attack on October 30th. He was 57 years of age. Always a distinguished leader of the Church, he came into unusual prominence recently by organizing several hundred thousand Britishers into a war resisters league, with all members pledging to take no part in war. He was a visitor to the United States earlier this year, speaking before many groups on pacifism.

\* \* \*

#### Noted Columnist Says Keep Cool

Alfred Segal, who writes in a Cincinnati newspaper under the name of Cincinnatus, had this to say the other day about CLID meetings at General Convention:

Cincinnatus hears of a certain

meeting the other evening of citizens interested in defending the nation against this and that. This night they were particularly troubled about Episcopalians.

They had heard that some of the Episcopalians (in convention here last week) were radicals. These Episcopalians were talking of a better world here and now, listened even to the ideas of a CIO man. This is what troubled the citizens eager for the defense of the nation. They shook their heads sadly to think of what the world was coming to when even Episcopalians) who are supposed to wear silk hats to church) get that way.

Cincinnatus bids these citizens to still their fluttering hearts. He believes that Episcopalians who are thinking of how to make this world a better place to live in are doing more to put down revolutionary ideas than tear gas and machine guns can. Indeed, he asks the citizens to put their tear gas aside and leave the defense of the nation to people like the enlightened Episcopalians rather.

A columnist in the Cleveland Plain Dealer also devoted his space on a recent Sunday to praise for the League meetings in Cincinnati.

\* \* \*

#### The Nineteenth Presiding Bishop

Bishop Tucker will be the nineteenth Presiding Bishop the Church has had since Bishop William White assumed that office at the age of 41 in 1789.

\* \* \*

#### Auxiliary Worker in Oklahoma

Miss Avis E. Harvey, Auxiliary field worker, is spending six months in Oklahoma visiting parishes to advise on problems of women's work and religious education. . . . Bishop Casady was presented with a vest-

ment case and a traveling bag just before he left for General Convention by the clergy of the diocese, marking the tenth anniversary of his consecration.

\* \* \*

#### People of China and Japan Get Together

But unfortunately it was not in those unhappy countries. But people from China and Japan did have an early celebration together at General Convention, with Bishop Huntington of Anking celebrating, assisted by Bishop Sasaki of Japan.

\* \* \*

#### Honorary Degree for Presiding Bishop

Seabury-Western Theological Seminary lost no time in honoring Presiding Bishop-elect Tucker. He was given a doctorate on October 27th while he was at the school to deliver the Hale lectures.

\* \* \*

#### Jim Henderson Honored By University

The Rev. Jim Henderson, master at St. Alban's School, Washington, D. C., was the coach of the football team at the University of South Dakota twenty-five years ago, when he was

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stationed there as student pastor. That year they trimmed the University of Minnesota. So this year the governor of the state and Bishop Blair Roberts arranged for the ex-coach to fly to Sioux Falls to be the guest of honor at the game between the two universities. It was a long hop—the first Henderson had ever taken in a plane.

\* \* \*

#### **Bishop Azariah Visits Michigan**

Bishop Azariah of India was a visitor recently in Detroit, preaching at St. Paul's Cathedral on October 24th; at St. John's in the evening, and meeting with a group of men of various denominations for luncheon on the 25th.

\* \* \*

#### **Houston Parish Launches Campaign**

Trinity Church, Houston, Texas, has launched a campaign for \$65,000, according to Rector Thomas N. Caruthers. The greater part of the sum will be used to retire the present indebtedness, with the rest used for necessary improvements.

\* \* \*

#### **Offering Goes to Save Chinese**

The offering of over \$600 that was collected at the mass meeting for missions in Brooklyn last Sunday evening was cabled to Shanghai, thus giving a number of Chinese Christians the necessary funds to enter the International Settlement. According to Bishop Stires only those are allowed to enter who have the funds with which to maintain themselves for a period.

\* \* \*

#### **Convention Journal Soon Ready**

The Rev. Franklin J. Clark, secretary of General Convention, has promised that the Journal of General Convention will be available by December first. It contains all Convention action, commission reports, personnel of commissions and committees, figures on the state of the Church and other important information.

\* \* \*

#### **Wide Distribution of Literature**

More than nine million pieces of Forward Movement literature were distributed between Lent, 1935 and October, 1937, according to a statement from the offices of the commission in Cincinnati.

\* \* \*

#### **Parish House Dedicated At Little Falls**

Bishop Oldham of Albany dedicated a new parish house on October 27th at Emmanuel Church, Little Falls, New York. The Rev. Harold E. Sawyer of Utica preached. The Rev. Frank L. Titus is the rector of

the parish and it is due to his leadership that parish activities so increased that the new building was necessary.

\* \* \*

#### **Bishop's Men Organized in Rochester**

Bishop Reinheimer of Rochester created a new organization last Sunday evening when he dubbed the seven hundred men attending a diocesan dinner "Bishop's men". They are to have a corporate communion on the Sunday nearest to Washington's Birthday and are also to underwrite the expense of maintaining the Rev. Kenneth Urquhart as a volun-

teer in Liberia. Former Ambassador Houghton introduced John W. Wood, executive secretary of foreign missions, who spoke on the world mission of the Church.

\* \* \*

#### **A Prayer of Power**

The following is an invocation delivered by the Reverend Jim McCoy in opening a prayer meeting in a Georgia camp:

"Oh Lawd, give Thy servant dis mawnin' de eyes ob de eagle, and de wisdom ob de owl; connect his soul wid de gospel telephone in de cen-

## **Hymnals and Prayer Books** for **Thanksgiving and Christmas**

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as a contribution to the work of the Church.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation, so far as possible.

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tral skies; 'luminate his brow wid  
re sun ob heaven; turpentine his  
imagination; grease his lips wid pos-  
sum oil; loosen his tongue wid de  
sledge hammer ob Thy power; 'lec-  
trify his brain wid de lightening ob  
Thy word; put 'petual motion in his  
arms; fill him plum full of dynamite  
ob Thy glory; 'noint him all over wid  
kerosene ob Thy salvation and den,  
deah Lord—set him on fire!"

\* \* \*

#### Ardmore Parish Has Jubilee

St. Mary's, Ardmore, Pa., where  
the Rev. Louis Pitt is rector, cele-  
brated its golden jubilee last Sunday  
... a real celebration too for there  
was an anniversary gift of \$50,000  
to pay off the debt on the parish  
building.

\* \* \*

#### Bishop Clingman Conducts Mission

Bishop Clingman of Kentucky con-  
ducted a preaching mission at St.  
Stephen's, Louisville, October 31-No-  
vember 2. The Rev. H. Campbell  
Dixon is the rector of the parish.

\* \* \*

#### Restoration of Westminster Abbey

Visitors to London this summer  
were denied entrance to famed West-  
minster Abbey, because of work of  
restoration that was going on. It was  
again opened to the public the other  
day and prompted J. G. Noppen, Brit-  
ish architect, to urge people to make  
pilgrimages of re-discovery. He  
writes: Thanks to the system of grad-  
ual cleaning, inaugurated a genera-  
tion ago by the late Professor W. R.  
Lethaby, formerly Surveyor to the  
fabric, much beauty that had been  
hidden so long as to have passed out  
of memory has been recalled to view.  
We had grown accustomed to think  
of the Abbey as a grey old place, de-  
void of brightness and colour; a "dim,  
religious light" was all that we ex-  
pected to find within its ancient walls.  
Most people believed that this had  
always been the case, but cleaning  
has proved them to be mistaken.  
Mediaeval churches were gay with  
colour.

When relieved of the accumulated  
dust of centuries, the stone of which

the Abbey was built is seen to be a  
beautiful creamy white. This may  
best be observed in Poets' Corner,  
which has been fully cleaned. Colour,  
also, was hidden by the dust, and not  
colour merely, but magnificent figure  
paintings, such as those on the south  
wall to which I have referred.

In each transept, immediately be-  
low the big Rose windows, are large  
censing angels which were carved in  
the mid-thirteenth century. They are  
exceptionally beautiful works of art,  
yet are missed by many visitors. The  
two angels under the South Rose have  
been cleaned, and stand out clearly.  
Originally they were painted, and  
traces still exist of the patterns with  
which their robes were adorned.

On the wall between each pair of  
angels were two other figures. Those  
on the north are lost, but those on  
the south wall, although much dam-  
aged, may still be seen. They appear  
to represent King Edward the Con-  
fessor giving his ring to a pilgrim.  
The legend is that the pilgrim was no  
other than St. John, in disguise, and  
that the saint returned the ring to  
the Confessor, by the hands of a gen-  
uine pilgrim, with a message that  
King Edward would soon be with him  
in Paradise.

One of the most interesting works  
recently undertaken is the cleaning  
and polishing of the tall marble pil-  
lars. The marble was brought by sea  
from the Isle of Purbeck in Dorset.  
Each pillar cost the equivalent in  
modern money of £1,600. One near  
the entrance to the ambulatory, has  
already been completely repolished,  
and the lovely colour of the marble  
is in surprising contrast with the  
grimy appearance of its neighbours.

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The mediaeval tombs also have been cleaned. Many of them still show remains of the gold and colour with which they were originally decorated. The canopied monuments on the north side of the High Altar of Edmund Crouchback, Aveline his wife, and Aymer de Valence, Earl of Pembroke, are especially worthy of inspection.

The gilt-bronze effigies of King Henry III and Eleanor of Castile, wife of Edward I, on the north side of the Chapel of St. Edward, were wrought in 1291 by a London goldsmith named William Torel. On the south side of the Chapel are the fourteenth century gilt-bronze figures of Edward III, Richard II and his queen, Anne of Bohemia. All of them are now cleansed of their ancient dust, and constitute the finest series of mediaeval bronzes in the country.

On the south side of Edward III's tomb are small gilt-bronze figures of his children, set in little niches, below each of which there was once an enamelled shield of arms. Three of these shields have survived, including that of the Black Prince.

The Chapel of King Henry VII has been cleaned and lime-washed; its famous roof has been repaired. The ceiling of the vestibule which leads to it has been painted and the splendid bronze gates have been cleaned. The tomb and effigies of Henry VII and his queen, Elizabeth of York, were made by the great Florentine sculptor Torrigiani, and rank with the finest works of art of their period.

The visitor should not miss the monument of Queen Elizabeth in the north aisle, nor fail to see the famous ring—set in a small niche cut in the north side of the tomb—that the Queen gave to the Earl of Essex. At the east end of this aisle is the small urn that holds the remains of the young Princes who were murdered in the Tower of London.

\* \* \*

#### For the Great Purposes of the World

Senator Gerald Nye, leader in the Senate munitions investigation spoke to a packed audience recently at Skidmore College, Saratoga, New York, warning them of possible events ahead. He said the day might not be far distant when we would be sending boys overseas "for the great purposes of the world". He said they would be attacked by "torpedoes shot

out of instruments conceived in the United States" and sold by American corporations.

He saw airplanes zooming overhead, "every motor of which was made in the United States or made in Japan on plans sold by United States firms." He pictured the use by "the enemy" of poison gases conceived here. He saw the soldiers burned and cut, destroyed by bombs and shells loaded with powder "manufactured by Japan on a formula for which Japan paid the DuPonts \$600,000 after the secretary of war of the United States had begged the DuPonts not to sell."

He saw them torn by shrapnel made from scrap iron sold by the United States to Japan, declaring "the sale of scrap iron to Japan has created a few millionaires in the last few years."

"But don't let the boys worry about this," he continued, "Let them be certain that in their old home towns people are going to gather as never before, paying tribute as never before to their courage. Let them know we'll build monuments at every crossroads so that people 300, yes 500, years from now will know how courageous they were."

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Senator Nye said Morgan & Co. acted as bankers and purchasing agents for the Allies in the last war.

He showed how insistence of powerful banking firms and manufacturers convinced President Wilson that a panic would ensue if credit was not granted the belligerents. Then came attempts to float allied bonds here, and the day when it was apparent the warring countries of Europe had to have direct financial aid.

"Great Britain and France owed Morgan & Co., just shy of three billion when we declared war," he said, "we floated gigantic issues of Liberty Bonds. The receipts were spent in part for loans to our allies. Out of these they paid back our private bankers. Today they owe our private bankers nothing, but they have paid the United States less than seven percent of the money we loaned them."

"My question is as fair as can be.

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Convention. Ready, November 17. Paper  
75c; cloth \$1.25 postpaid. Journal, 1937  
General Convention. Ready, December 1.  
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I am not saying that bankers forced us into war, but I do say bankers' loans played no small part in taking the United States into war."

"If the United States hadn't gone to war," he asked, "would Morgan & Co. ever have collected more than seven percent of the total owed them?"

Congress during the last three years, in the light of experience prior to the last war, has written a neutrality policy no one man can change, Senator Nye said.

He described it as "policy intended to prevent our commercial appetites from dragging us into another war."

"The law says it shall be invoked by the President when a state of war exists," he said. "There has been no declaration of war now, but it was invoked two years ago, when Italy marched into Ethiopia.

"Why hasn't the President obeyed the law, invoked the policy?"

He spoke of the President's vow at Chautauqua when he was campaigning for re-election, "to see to it America will be kept out of other peoples' wars," and his assertion that he would be strong to resist the influence of selfish Americans.

Then he referred to the speech of Daniel C. Roper, secretary of commerce, a few weeks ago, that if the United States invoked the neutrality policy in China and Japan it would mean loss of foreign trade with those countries, and once having established trade with other countries, it would be lost to us forever.

He advocated a constitutional amendment which would let all qualified voters decide whether this country should go to war, except when the United States is actually attacked.

\* \* \*

#### Where Men Get a New Star

A man of pleasing personality and attractive physique steps in the door, one of a long line of morning callers. Questioning reveals he is a college graduate, an experienced en-

gineer. But he was caught in the after-effects of the economic depression and lost his job. He needs work badly. A search for a position begins on the part of the staff; there are set-backs, discouragements, turn-downs; the same old stories. But finally a place turns up and this engineer goes back to work at \$150 a month.

That in brief is a typical case of the day's responsibilities at the Ca-

thedral Shelter, located on Chicago's great west side, and one of the Episcopal Church's answers to the problem of the unemployed and homeless man.

Standing outside the Shelter house at 117 North Peoria Street, your reporter observed a long line of men. Questioning revealed the fact that all faced similar problems; all were there for the same purpose—to get a meal, a night's lodging and a job.

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8, Holy Communion. 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.  
Saturdays: Organ Recital at 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, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.  
Week-day Masses: 7, 8. (Thurs., 7, 8, 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, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.  
Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.  
Thursdays and Holy Days: Holy Communion 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.  
Wednesdays and Holy Days: Holy Communion 10 A. M.  
Fridays: Holy Communion 12:15 P. M.

### St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.  
9:30 and 11 A.M.—Junior Congregation.  
11 A.M., Morning Service and Sermon.  
4 P.M.—Evensong. Special Music.  
Holy Communion, Thursdays 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.  
11 A.M.—Morning Prayer and Sermon.  
7:30 P.M.—Organ Recital.  
8 P.M.—Evening Prayer and Sermon.  
Daily—Holy Communion. 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church

Fifth Avenue and 53rd 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: 8:00 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard  
Services: 8:00, 9:45, 11:00, 7:30 Sundays.  
Saints' Days: 10:30.

### Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.  
Daily services in the Chapel.

### 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.  
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 p.m.  
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

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### St. Michael and All Angels

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Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, 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. Tue., Thurs., Fri.: 7:00 A. M.  
Morning Prayer: 9:00 A. M. Daily.  
Evening Prayer: 5:15 P. M. Daily.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11:00 A.M.—Morning Service and Sermon.  
6:00 P.M.—Young People's Organizations.  
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

### Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

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Died October 24, 1937

Mrs. Thomas Elms Bainbridge was for eight years Hostess of Western, now Seabury-Western, Theological Seminary. During these early years of the new Seminary in Evanston, she won and held the affection and esteem of everyone connected with the school. It was her charm and dignity, her unflinching devotion to her 'boys', her countless acts of cheerful and generous self-sacrifice that went far toward creating something of the same character in the school, and kept it from becoming merely an 'institution of learning'. Under her management, Dormitories and Rectory became parts of a big home, and this spirit has carried over into the rest of the school—Library, Class-rooms, even the Chapel, which was a special object of her care. We are grateful for the privilege of having her with us during these years: life will always be the richer for her presence among us. May light perpetual shine upon her, and may hers be

'the glory of going on, and not to fail.'

The Dean and Faculty.

The Student Convocation.



Inside the guiding light of the huge task which the Cathedral Shelter tackles is a gray-haired kindly soul—the Rev. David E. Gibson. Canon Gibson was the inspiration for the Shelter when it was founded nearly twenty years ago. His career is something of an inspiration for business men; he gave up a thriving business in Chicago's loop to give his life to the Church and was ordained a priest by the late Bishop Anderson.

During the depression years, the Cathedral Shelter was one of the outstanding stations of the city for unemployed men. But long before the depression and since, Canon Gibson and his staff annually assist thousands. For example, 30,000 night lodgings were provided by the Shelter in one year; 123,000 meals provided, most of them free of charge. Over 9,000 pieces of clothing were given out to 5,200 individuals; 14,000 interviews were granted at the shelter and 1,000 jobs were found for unemployed.

Not alone is the physical body served, however, at the Shelter. Over 16,000 attended services at the Shelter in a year and nearly 9,000 communions were reported. The Shelter each year for the past several years has reported more baptisms than any

parish or mission in the diocese of Chicago.

\* \* \*

#### A Prayer for the Autoist

This may be old but I pass this prayer along since it is new to me. Grant me a steady hand and watchful eye,  
That no man shall be hurt when I pass by.  
Thou gavest life: and I pray no act of mine  
May take away or mar that gift of Thine,  
Shelter those, dear Lord, who bear me company  
From the evils of fire and all calamity.  
Teach me to use my car for others' need,  
Nor miss through love of speed  
The beauties of Thy world; that thus I may  
With joy and courtesy go on my way.

\* \* \*

#### Province has Leadership Training School

Bishop W. Appleton Lawrence, the Rev. J. A. Glasier and the Rev. C. B. Scovil were the instructors in this fall's provincial training school, held in New Hampshire for the dioceses of New England. There were forty young leaders on hand.



## Kilgen Organs

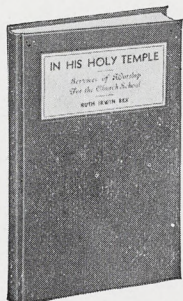
In every work or undertaking there is usually a predominating thought. This has been true in the writing of some of the world's best literature; it has been true in the painting of the greatest masterpieces on canvas; and it is also true in the building of a Kilgen Organ.

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### In His Holy Temple

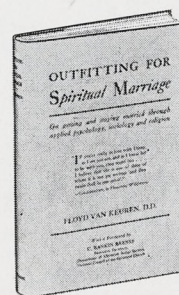
By Ruth Irwin Rex

"This is the best attempt which has yet been made to solve the dilemma which confronts the religious education in any liturgical church to provide a worship experience which shall be sincere and meaningful for young people and at the same time to train them in the use of the prayer book of their Church. . . . These services are simple, dealing with the problems and aspirations of young people. (There is a simplified Creed in each case.) But they are not a regular substitute for, but a guide to, the regular services of the Church."—**The Churchman**. \$1.25. Leaflets, 5 cts. each.

### Outfitting for Spiritual Marriage

By the Rev. Floyd Van Keuren, D.D.

"An Episcopalian pastor, executive secretary of the social service commission of the diocese of New York, has embodied in this book the advice which he recommends that clergymen give in pre-marital instruction and in young people's classes in home-making and parenthood. The advice is well phrased. It embodies not only conventional religious views of courtship and marriage, but also something of what a well-informed social worker might be expected to know about personalities and their healthful adjustment."—**American Sociological Review**. Cloth, \$1.75; Paper, \$1.00.



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General Convention at Cincinnati accepted an estimate of immediate need. The Church is asked for food, housing, and every necessary care of our missionaries and their converts who are targets for terror and misfortune.

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*Checks may be drawn to the order of LEWIS B. FRANKLIN, TREASURER, Church Missions House, 281 Fourth Avenue, New York, N. Y., and marked "For China Emergency Fund."*