

The **WITNESS**

CHICAGO, JANUARY 31, 1929

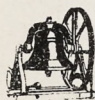


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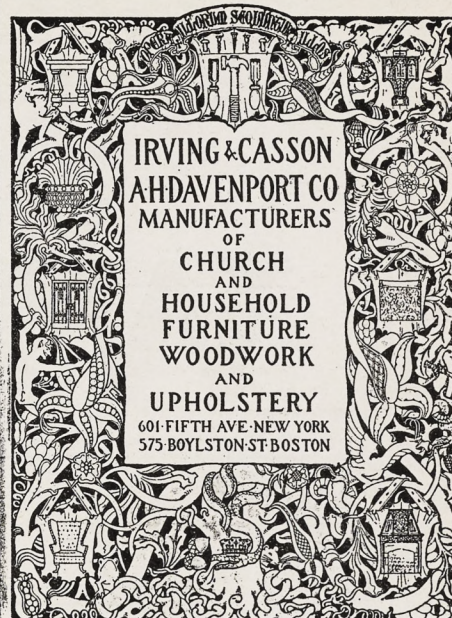
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THE POWER OF FAMILY PRAYER

By

RT. REV. CHARLES LEWIS SLATTERY

LORD MORLEY, who would certainly be called an impartial judge, once said that the most impressive and pure piece of religion he ever witnessed was John Bright's reading, in his beautiful and feeling voice, a chapter from the Bible to his maid servants shortly after his wife's death, followed by the Quaker silence. I believe that no guest in a home where family prayer is part of the morning, especially in a home where there are children, can fail to be moved and deeply impressed with the value of the custom.

I ask you to consider with me the ways in which the custom can be begun, and then to weigh reasons why the custom is valuable.

WHO SHOULD LEAD?

Who should conduct Family Prayer? The father of the family, by all means, if he will. If he is shy, or otherwise unwilling, the mother may do it. If both hesitate, and a child feels that there ought to be Family Prayer in the home, allow the child to be the leader. The ice being broken by the innocence and courage of childhood, the father may be led to take his rightful place as the priest at his own family altar.

Recently on a visitation I was told of a boy whom I had confirmed on my previous visitation to the parish. The boy was invited by his father, who was much away from home, to go with him for a walk on Sunday morning. The father, fine in word and deed, did not go to church; but the boy had been confirmed and knew that it was his duty to go. So he answered, "No, father, I can't go with you: I must go to church." The father pleaded with the boy, "You can go to church on other Sundays, but this Sunday I want you to give to me." The boy still protested. Finally, when he saw that his father wished exceedingly to be with him, he said, "Well, father, I'll go on one condition; and that is, that you will read Family Prayers after dinner." After the mid-day dinner the boy reminded the father of his promise. The father said that evening was the fitting time for prayers. Immediately after supper the boy had still remembered, and earnestly

reminded his father of his promise. So the whole family knelt, and the father read the Service from the Prayer Book. Even that solitary Family Prayer brought its blessing. I hope that boy will find a way to make Family Prayer a daily custom in his home. And I suspect that my hope will be fulfilled.

AT WHAT HOUR?

At what time shall Family Prayer be said? If possible, I am sure that just after breakfast is the best time.

I am well aware that breakfast in some households has ceased to be a family meal; but it ought to be the meeting place for the parents and the children. Whether the father must start early to his work or the children start early to school, the inconvenient hour should be the hour for all; it is part of the self-sacrifice which makes for unity and love in a family. This I say quite apart from Family Prayer.

Once having the family united about the table it is simple to keep them united for the minute or two longer that they may hear a few words from the Bible and kneel together for common prayer. If there are servants in the home they should be invited to join the members of the family. Personally I should not employ servants who were not glad to be part of this family worship. Nothing does more to make servants feel that they are an integral part of the life of a household. They are not servants, but friends.

Of course, if there are insuperable barriers, the hour may be at the time when the children have their evening meal, whether it be with the parents, or alone. Because all cannot come at a given time is no reason for abandoning the effort. The consciousness that there is family worship has its gracious effect even on those who do not come. Gather after breakfast if you can; at some other time if that is impossible; but do not hesitate to proceed with the custom even if you cannot get all the family.

What shall you read? The leader has responsibility to prepare what he shall read. He must be sure to

read what will hold the attention, especially of the children and of servants. They must like to be at Family Prayer. I believe that it is a waste of opportunity to read scattered selections morning after morning. The greatest interest comes from the continuous reading of a Gospel, omitting genealogies, or difficult passages; and reading just enough to leave a definite impression. A Parable, the Beatitudes, the story of the Blessing of Little Children, indicate about the length of passage which is edifying; but the passage may be slightly longer or shorter according to the narrative or discourse. The reader should know beforehand where he is going to stop, so that there should be the same care and precision that one would expect in church.

THE LORD'S PRAYER

Who should say the Lord's Prayer? All, of course. And if the father or mother fails to hear the voice of any in the dining-room, that person, old or young, should be encouraged to speak audibly. Incidentally reverent Family Prayer makes for good responses in public worship.

Should the leader say more than the one prayer after the Lord's Prayer? I answer, with conviction, ordinarily not. The leader finds it easier to keep his attention on prayers, than the person who simply hears them. Clergymen often make the fatal mistake of reading too many or too long prayers in church. Prayer, it must always be remembered, is of the heart and not of the lips. One prayer really prayed is worth more than a hundred which are simply heard or said.

As soon as the service is over, the family rise from their knees and go their various ways. That they begin instantly to speak about lessons, or business, or play, is not wrong. The happy familiar conversation has been interrupted for a minute or two, and the people in the home have gratefully looked up into the loving face of the Lord. That glance is as satisfying to our Heavenly Father, I am sure, as is the happy loving look of the child who, playing with his toys at his mother's feet, now and again glances with a smile into that mother's face. She knows that this look is the symbol of an abiding relationship of mutual understanding and love.

VALUE OF FAMILY PRAYER

Now what is the value of Family Prayer?

First, it insures the daily reading of the Bible. It is exceedingly difficult to persuade all the members of the family to read their Bibles regularly. They may intend to read a chapter each day but all sorts of obstacles prevent the fulfilment of this intention. Many children never form the habit; so that they come to college quite ignorant of the simplest outline of the Gospels and other parts of the Bible. That old and young may grow into an intimate association with our Saviour through daily familiarity with his words and deeds will be genuine inspiration. It is good to know the stories of Moses and David and Isaiah, of Peter and Paul and John; but it is essential that every one should know about the Lord Christ. It is comfort in sorrow, stay in temptation, inspiration in failure.

Family Prayer makes us know the great company in the Bible, most of all the King of Saints, the Lord Christ Himself.

REVERENCE

In the second place, Family Prayer inculcates reverence. We mourn that, excellent as the youth of our time are, they do lack reverence for their parents and for heaven itself. Perhaps you remember the story which Professor Palmer tells us in his great biography of his wife. One night, when little Alice Freeman was at prayer with her family, a large June bug buzzed through the window and settled in a curl of her hair. She kept herself still through the several minutes of her father's prayer; then, as all rose from their knees, she cried out, "I wanted to scream, but I couldn't upset you and God." "Of course not," said her father, as he dislodged the creature.

EFFECTIVE LIVING

Finally, Family Prayer makes for effectiveness in all life. Makers of statistics tell us that an uncommonly large proportion of the leaders in all departments of life are the children of rectories and parsonages. I believe that a very large part of that leadership may be traced to the invariable custom of all rectories and parsonages to have Family Prayer as a part of the daily routine. To hear day by day the words and deeds of the men of God, most of all the words and deeds of the Son of God, is surely an avenue to sound and great leadership in every age. You may not be a parson, but you may still bring into your homes this powerful agency of making the life of our Master real to yourself, and your children, and of your servants, if you have them. He takes possession of you all, and guides you in the paths of righteousness and peace and love. You and your family belong to Him, and your family worship proclaims that you put religion first in life. It is a means of the best living and of increasing joy.

A Man In Hell

By

REV. B. Z. STAMBAUGH

THE parable of the Rich Man and Lazarus contains, I believe, the only definite utterance recorded of our Lord about the circumstances of the future life and the condition of a lost soul. The few phrases elsewhere recorded, that refer to outer darkness, sheol, Gehenna, hell, everlasting punishment and the like are so meagre and indefinite that no-one who had not already convinced himself that Jesus held a certain view, could lay any significance to them at all. In most cases they seem to be a mere use of current expressions, or bits of oriental imagery, rather than a reflection of our Lord's own belief about the life beyond the grave.

In this parable, however, Jesus has gone more definitely into the details of the rich man's career after

death, and that of Lazarus, also. He pictures, by inference the flames of hell, the thirst and the torment of the damned. He gives us a glimpse of Abraham, the traditional founder of the Hebrew race, as a titanic being, almost confused with Jehovah Himself, or at least standing in the place of God and speaking for Him. We hear a conversation carried on across the vastness of space, and the pronouncement of doom upon a lost soul.

Yet the more carefully one studies this parable, in the light of Hebrew mythology, the clearer it seems that here, too, our Lord was simply using the traditions and the theological terms with which His hearers were familiar, as a means of enforcing truths of which these were, at best, only crude symbols. He was endeavoring to impress upon His hearers the tragic consequences of certain attitudes of the spirit,—the eternal relationships of the soul established by the habits of a lifetime. He was symbolizing, with physical terms, the separation of the spirit from God,—the cutting off of a soul from the fellowship of others,—or as we might say,—from the communion of saints.

Let me direct your attention especially to one statement:—*between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us that would come from thence.*—(Luke 16:26).

"A great gulf." Our Lord meant that the difference between the self-centered spirit and the spirit that subordinates itself to the will of God, is as though there was an impassable chasm yawning between. The rich man (sometimes called "Dives,"—which is just the Latin word for "Richman,") could see Abraham and Lazarus plainly, and apparently was not too far away to carry on a conversation with them. But the separation was none-the-less absolute, because of the great gulf between.

You know how that is. Two people may spend a great deal of time in one another's company,—may even be partners in business—and yet still be separated eternally by this diversity of their fundamental make-up. The spirit of one may be devoted utterly to selfish desires and enjoyments, while the spirit of the other may be humble, unselfish, generous, devoted to kindness and fellowship. Two people may belong to the same parish, may voice the same words in worship, may receive the blessed Sacrament at the same altar—but the one may be sincerely devoted to the losing of self in the process of being made one body with Christ—while the other may be even approaching the altar in a reverence that is concerned only with respectability, or with the personal welfare of his own soul. There is a great gulf fixed between many of us and God. And even in eternity, the self-centered soul is cut off from the fellowship of a God whose revelation of Himself has been a revelation of love and brotherhood.

And those who suffer are not only those whom we call the "lost". Notice that Abraham says—"Those who would pass from hence to you cannot." Did you ever try to explain an act of unselfish heroism to a

thoroughly self-centered person? Then you know what Abraham meant. He is simply incapable of understanding it. You cannot cross the barrier with your ideal. There is a great gulf in the way. Did you ever see the efforts of a mother and father, as they tried to reach the heart of a thoroughly cynical, arrogant young person? All the love and the agony and the anxiety, cannot touch the selfishness and the hardness. There is a great gulf fixed. Even God Himself cannot bridge the gulf that shuts Him away from fellowship with us, or that shuts us up with ourselves.

And will you please take notice of this: Not merely. "A Great Gulf existing," but, "A Great Gulf—fixed!" The existence of this gulf—this impassable barrier—is not a part of the eternal necessity. It is what somebody had done—fixed. (The word "fixed" is derived from a Latin word meaning to act—to do.) It is not a part of the eternal purpose of God. It is something that has come from the only power in the universe that can stand against God—the will of man. It is the unsympathetic, unfeeling attitude of human beings toward one another, that has digged the gulf. It is the uncomprehending jealousy and hatred of a Cain—unable to enter into the true spirit of sacrifice. It is the confusion of tongues at Babel—the misunderstanding that rises out of egotism and selfish ambition. It is race prejudice, religious narrowness, sectarianism, and bigotry. These are the forces that have fixed the gulf.

Nothing very bad is said about Dives in this parable. We are not told that he led a life of intemperance or immorality. We do not find any suggestion that he was cruel to his slaves. We are not told that he got his money dishonestly. Apparently, he never tried to drive Lazarus away from this gate. It does not seem to have disturbed him at all that a man in so wretched a state should have sat on his premises, with none but the mangy street curs to give him company.

That is the point! He didn't care. He had so little fellow-feeling for Lazarus in his pain and suffering and filth, that it did not even offend his senses to have him near. He was quite unconscious of Lazarus' existence—a creature beneath his notice. He lived in serenity and contentment, surrounded by every luxury, without a thought for the poor wretch, suffering so desperately at his very door. There was a great gulf that his heartless indifference had fixed between himself and one who, in spite of this wretchedness (that may even have been the result of his own misdeeds) was a member of God's great family. That fixed the gulf between Dives and God.

Yet there came a moment in eternity when Dives realized that, with all his luxury and pleasure and happiness, he had been living a life cut off from the fellowship of his brother-man. Even in the crowded hours of feasting he had been really alone. And then, when he realized his own condition and sought relief—he found that he had fixed an impassable gulf between himself and the fellowship he desired.

I think we see, in this parable, a certain progress in the character of the man in hell. He gives up

thinking about himself and becomes concerned about his brothers, and that is a good sign. We have no reason to believe that the time will ever come, even in eternity, when God would refuse to recognize true repentance. We don't know whether this man ever repented, but there seem to be indications of progress; and if there can be progress, surely there can be an ultimate realization of better ideals.

This is a terrible story—because it is so easy to be indifferent. You and I do not have to be very bad. We do not have to be cruel or sensual or arrogant. We can fix that gulf between ourselves and God, by just being careless—by being unconcerned about the welfare of others. Do you know?—there is a negative way of breaking the commandment, "Thou shalt do no murder"—by having a contempt for personality—by acting as though Persons, made in the image of God, did not exist.

There is a great deal of so-called charity that is worse than useless. We are constantly finding out how we have been imposed on. Yet, just as truly as we cannot turn away from God without hurting man, just so truly, we cannot turn away from man without turning against God. Our snobbishness, our class feeling, our race prejudice, our sectarian bigotry—these are digging the gulf between us and those that are close to the heart of God. For every member of God's family is dear to Him—and when we fix a gulf between us and them—we are fixing it between us and our heavenly Father.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the Church Army in United States

PRESIDENT Coolidge has said, "We do not need more material development, we need more spiritual development: we do not need more intellectual power, we need more moral power; we do not need more knowledge, we need more character: we do not need more Government, we need more culture: we do not need more Law, we need more Religion: we do not need more of the things that are seen, we need more of the things that are Unseen".

We need more Character, Culture, Religion and more of the things that are Unseen. In a word we need more of the realized friendship of Jesus Christ.

Communion with God is a very real thing and a friendship with God is open to every man. Religion is a personal secret of the soul to be attained, each man for himself. Through Jesus Christ there comes to us the consciousness that we stand in a special individual relationship with God. This brings great inward peace and an incentive toward nobler life. It is at the back of real Culture and Christian Character and men of all ages have known this close relationship. The big men, the devout men of each day have grown to

be so, through the experience of this communion. They took Christ Jesus as Saviour and He took them as friends. *John XV: 15*. We are His and He is ours, and a friend is one who gives new life to all that which is best within us; and now the task of life becomes to keep in step with Him.

There is something redemptive even in human friendship, though in our communion with God in Christ Jesus, we would prefer to say that it was our sanctification rather than our redemption. Charles Kingsley is said to have told Elizabeth Barrett Browning the secret of his life, "I had a friend."

I think it was Dryden who once described the friendship existing between another and himself somewhat as follows—"We were so mixed up as meeting streams, each to himself was lost. We were one mass. We could not give or take but for the other, for he was I—I, he."

Gentlemen, we haven't gotten as far as that yet, in spiritual matters, even though we do ask in the *Prayer of Humble Access* (have you looked at it lately, it is at the foot of page 234 of your Prayer Book)—"that we may evermore dwell in Him and He in us". But that *merged life* is possible and such spiritual fellowship is to be coveted.

There is a description of Friendship which has lingered with me for three years. When the present Bishop of Long Island was consecrated to that office in November, 1925, in St. Thomas' Church, New York, Bishop Brent preached the sermon and referring to his friendship with Dr. Stires, said this altogether beautiful thing—"Our lives touched and crossed and we became entangled in affection and common interests". We have said practically nothing in these articles yet about *Spades*, but I take it that *that* is the secret of all the best spade-activity in the churches.

Get my meaning? No life can touch Christ's and remain either small or insignificant. Anything may happen after having been savingly touched by Him. The vileness of the leper goes; let blind folk be touched and in His light they see light. Saul of Tarsus, bigot and zealot is changed. "*Our lives touched and crossed*". "I was apprehended", he says. "*We became entangled*", he gleefully admits in *Gal. 2:20*, and thus began a friendship in which the ideals and programme of the master became those of Paul.

Mr. Coolidge was right—"We need not more of the things that are Seen, but we need more of the things that are Unseen." More of that interior friendship and communion with Our Lord. "We became entangled in affection and common interests". That's it—that's what most of us male communicants and vestrymen are needing right now—that our entanglement with things spiritual shall be so real as to outwork in Evangelism—for the "common interests" must include that. Love ever gives—forgives—outlives, and ever stands with open hands, and while it lives it gives, for this is Love's prerogative to give and *give* and GIVE. Our Divine Friend did it. Can we not make it mutual?

Cheerful Confidences

By

GEORGE PARKIN ATWATER

MAN POWER

IF YOU should visit the Cathedral of St. John the Divine and watch the building of the great nave, you would probably see every man at work. If, however, you saw one-third of the men at work and two-thirds continuously idle, you might be tempted to add another letter to Bishop Manning's mail and tell him he was being imposed upon. Of course, the contractor would be the man to lose, and likewise he is the man to see that every one is at work.

But you may go into any good sized parish and discover that one of the problems is to secure from every person all the interest, work, and contribution that he is willing to give to the Church. The problem is perplexing because it is hard to find objectives that will enlist the people collectively, and it is impossible to find a sufficient number of detached objectives that will engage the attention of every individual. Likewise, the workers are volunteers and consequently subject to the diverting influence of a dozen other interests and responsibilities.

The result is that scores of persons able and willing to do something are overlooked. Their interest lags because they do not share in the enterprise. To work for a church increases one's interest, and that increases one's contribution of time, strength, ability and material support.

I wish in this article to refer especially to the men. Women have more sufficiently solved this problem than the men, largely because the women have time during the day, while the men are engaged in business.

The central unit of the work of the men is the vestry. It is true that a few men, having a common interest, may form a club, like the Brotherhood of St. Andrew, but these clubs often fail to enlist all the efficient workers.

The problem may be approached from the standpoint of the vestry. The vestry are chosen by the people. In every diocese whose canon law I have examined, vestrymen are elected for one year. But as a matter of fact, a vestryman skilled in some important phase of the work is so valuable to the parish that he is usually re-elected year after year. This has tended to make the vestry a permanent body. The advantages of this are obvious to any one who has had experience with vestries. They begin to know about the construction of the buildings, the insurance, the financial situation. That is to say, some one vestryman is apt to become informed on a particular object. It is inevitable that he should be re-elected, as to fail to do so would deprive the church of a valuable bit of special service.

This practice, however, has its disadvantages. It permanently prevents a large group from sharing in the interest generated by being a vestryman. To be sure, vestrymen sometimes resign or remove or die,

and the vacancy is filled with a new man. But that process is slow.

The canonical number of vestrymen is so fixed that the vestry cannot be enlarged. No matter by what method vestrymen are chosen, those who are not on the vestry are on the side-lines, waiting. Thus, if a parish has eleven vestrymen, and forty-four men suitable for vestrymen, you engage but twenty-five per cent of the available man power in the central problem of administration.

Now experience has proved that unless the seventy-five per cent are somehow related to the problem of administration, they are not engaged effectively in lesser responsibilities. They let the vestry do it. A large part of this man power is wasted.

In my next articles, I shall suggest a solution of the difficulty.

Comments and Observations

OF DISTINGUISHED PEOPLE

BISHOP McCONNELL, Methodist bishop and president of the Federal Council of Churches: "We cannot permit a small conception of Christianity to be built on the great foundation offered by Christ. Its spirit is inclusive enough to allow codes of business and social life, industrial and political relations, to be built upon it. The world has a contempt for easy-going religions."

* * *

REV. H. PERCY SILVER, rector of the Incarnation, New York: "Many churches make strangers of their congregations by a wall of meaningless ceremonies. We need more of the amateur spirit in religion; religion for the sheer love of it. It is always dangerous to lean too heavily on ceremony. Not ceremonies, but religion for the love of it opens the door into the heart of God."

* * *

REV. REINHOLD NEIBUHR, professor at Union Theological Seminary: "The Church preaches repentance, but it doesn't prompt people to repent of the real sins which curse modern life. The Church may enforce old standards of honesty but it does not discipline the greed which expresses itself within the terms of those standards. It may prevent people from passing fraudulent checks, but not from taking unjust gains. The typical Christian business man has standards of honesty in relation to his employes, competitors and consumers, but they are unimaginative. They do not, for instance, make him conscious of the unethical imperialism which he expresses in his resistance to the idea of democracy in industry."

* * *

REV. SAMUEL SHOEMAKER, JR., rector of Calvary Church, New York: "I do not find warrant in the Gospel for believing that the creation of beauty or the pursuit of truth are adequate substitutes for the fellowship of God."

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

ON the cover there is a picture of the Rev. Samuel M. Shoemaker, Jr., the rector of Calvary Church, New York City, whose articles on *Personal Evangelism* are to appear in this paper during Lent. Mr. Shoemaker is the leader of a group called the "First-Century Christian Fellowship," popularly known as "Buchmanism" after Frank Buchman, under whose leadership the movement has developed. That the movement is important no one will deny. Therefore without in any sense sponsoring the movement we asked Mr. Shoemaker to write this series of articles, not as a defense of "The Fellowship" but rather to explain the principles and the technique that the group has developed in the important work of Personal Evangelism. The first article, to appear February 14th, is called *Capitalizing Limitations*; the article the following week is on *The Confession*; then, *Helping Men to Surrender*; fourth, *Personal Work*; fifth, *Guidance*, and lastly, *The Devotional Life*.

In addition to this series by Mr. Shoemaker there is a series for discussion groups advertised on the last page of this issue. The Rev. G. A. Studdert-Kennedy and Dean Inge are to contribute articles to the Easter Number, and there will also be two articles during Lent by the Rev. George Craig Stewart, rector of St. Luke's, Evanston.

We hope that you may be prompt in sending us your order for the Bundle. The Bundle Plan, I am sure, is familiar to you all. A number of papers is sent to one address. They are sold at the church door on Sunday, either by having someone in charge, or else by placing them on a table with a box or alms basin in which to deposit nickels.

* * *

The picture on this page is of a very beautiful cope that was made by St. Hilda Guild in New York and was recently exhibited by them in their show rooms. Those of you who appreciate ecclesiastical art would do well some time when you are in the city to drop around to Guild headquarters and see the many exceptionally fine things there.

* * *

May I be allowed another paragraph to quote a letter that just came from Mrs. H. S. Musson of the Church of the Advent, Louisville. "I want you to know how delighted we are with the Bundle Plan which we



A COPE
Exhibited in New York

have used for a year now. A number of us have THE WITNESS habit. We feel that by having THE WITNESS on sale we are assisting educational work; incidentally through its sale we have added \$20 to the treasury of the Woman's Auxiliary."

Lent is an excellent time to start; try it out for these seven weeks and see if the plan won't catch on in your parish.

* * *

And on the other page there is a picture of the new Bishop's Chair at Christ Church Cathedral, Eau Claire, Wisconsin, which was given by Mr. W. P. Welch and Mr. E. S. Welch. It is a very handsome bit of work, done in the studios of the American Seating Company. You will notice the absence of a seal in the center panel—there'll be one there before long—seal of the new diocese. By the way, Editor Wilson, according to present plans, will become Bishop Wilson some time in May. The diocese of Minnesota—rather the Church Club there—gave a dinner the other

evening in honor of the new diocese, with the newly elected standing committee and Bishop as guests of honor.

* * *

The Rev. William Scarlett, dean of Christ Church Cathedral, St. Louis, was elected Bishop Coadjutor of Pennsylvania on the first ballot last Tuesday. It was stated on the floor of the convention that if Dr. Scarlett was elected by a substantial majority he would accept. Others for whom votes were cast: Rev. Gilbert Pember of Philadelphia, Rev. Granville Williams of Brooklyn and Rev. Charles Harriman of Albany.

* * *

My hat is in my hand as I bow to the Rev. Henry Darlington of the Heavenly Rest, New York, who was the one Episcopal parson that I know about, who cracked at the efforts being made by the United States War Department for trying to install military training in the high school at Jamaica, Long Island. He said from his pulpit: "It is a direct entrance of our war department into the public schools and its only purpose is to instill into young, formative minds the war propaganda of the aggressive militaristic party." He got himself hopped on editorially by one of the tabloid scandal sheets, which I hope he will consider a compliment. Some wise person, I think it was Norman Hapgood, said after the last war that the chief result of a war was that the belligerents exchanged characteristics. There are things which seem to indicate that we are rapidly taking on the characteristics for which we most wholeheartedly denounced Germany in 1917. It is refreshing to find the rector of an influential New York church who dares to say so.

* * *

I hope our Britisher, the Rev. A. Manby Lloyd, will pardon me for running the interesting items from his page under my heading; mechanical difficulties in make-up are responsible. Credit him with this: "Two things are stamped upon my memory of 1928: the revival of individual and corporate protests and the refusal of compromise. For example, Canon Bullock-Webster's interruption of Bishop Barnes in St. Paul's Cathedral, the mob-law at a church in Darwen and the very latest row at St. Stephen's, Glasgow, where the congregation sings a hymn as soon as the Bishop's nominee begins to read a prayer or try to preach. The year leaves us with the King still very ill, two new Archbishops, three

Prayer Books, of which two are rejected by Parliament, and six million more women on the voting register, which means that 1929 depends largely on the attitude of Eve toward such questions as the dole, disestablishment of the Church, birth-control, divorce, and work for everybody-else-except-me."

* * *

The National Commission on Evangelism has sent to the clergy a number of tracts, all of which are interesting but none of which give us very definite information about a forthcoming crusade, about which we have heard rumors. Maybe that is to come along later. Meanwhile here is the list of "The Seventy"—clergymen appointed by Bishop Murray, on the authority of the General Convention, to be associate missionaries. It is their job, as I understand it, to preach parish missions when called upon to do so. Also, if I am not more mistaken than usual, they are to meet in Washington in the Fall, as guests of the Bishop of Washington, there to prepare together for an intensive nation-wide preaching mission. Here they are:

FIRST PROVINCE

Rt. Rev. Samuel B. Booth, Rev. Spence Burton, S.S.J.E., Rt. Rev. John T. Dallas, Rt. Rev. Frederic S. Fleming, Rev. Henry W. Hobson, Rev. Arthur L. Kinsolving, Rev. John M. McGann, Rev. Norman B. Nash, Rev. Anthony R. Parshley, Rev. Lyman H. Rollins.

SECOND PROVINCE

Rev. Donald B. Aldrich, Rev. Walter E. Bentley, Rev. Frederick T. Hensbridge, Rev. Shirley C. Hughson, O.H.C., Rt. Rev. George A. Oldham, Rev. George L. Richardson, Rev. George A. Trowbridge.

THIRD PROVINCE

Rt. Rev. Philip Cook, Rev. Chas. E. Eder, Rev. John Gass, Rev. Churchill J. Gibson, Rev. Edgar Jones, Ph.D., Rev. Charles E. McAllister, Rt. Rev. R. E. L. Strider, Rev. Beverly D. Tucker, Jr., Rt. Rev. John C. Ward, Rev. Dennis Whittle.

FOURTH PROVINCE

Rt. Rev. Theodore D. Bratton, Rev. Charles Clingman, Rev. Frank D. Dean, Rev. Raimundo deOvies, Rev. G. M. Gasque, Rt. Rev. William M. Green, Rev. Robert J. Murphy, Rev. James Owens.

Rt. Rev. Edwin A. Penick, Rev. Henry D. Phillips, Rev. Julius A. Schaad, Rev. Richard Wilkinson, Rt. Rev. John D. Wing.

FIFTH PROVINCE

Rev. H. P. Almon Abbott, Rt. Rev. Campbell Gray, Rt. Rev. Benjamin F. Ivins, Rev. Stephen E. Keeler, Rev. Alfred Newbery, Rev. Kirk B. O'Farrell, Rev. George Craig Stewart, Rev. F. E. Wilson.

SIXTH PROVINCE

Rev. Robert B. H. Bell, Rt. Rev. Granville G. Bennett, Rev. Fred W. Clayton, Rev. Don Frank Fenn, Rt. Rev. Herbert H. H. Fox, Rev. Thomas J. Haldeman, Rev. Paul Roberts, Rev. Frederick D. Tyner, Rev. Z. T. Vincent.

SEVENTH PROVINCE

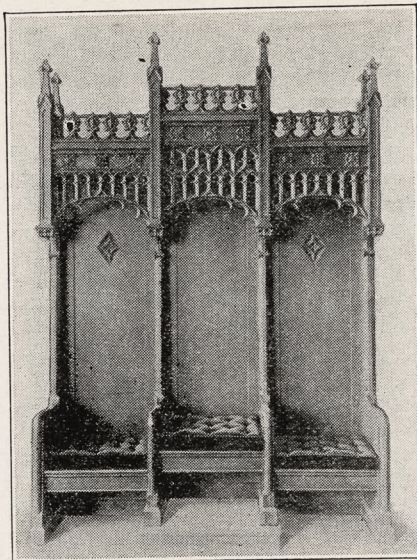
Rev. Karl M. Block, Rt. Rev. Hugh L. Burleson, Rt. Rev. Thomas Casady, Very Rev. Robert S. Chalmers, Rev. William Garner, Rt. Rev. Clinton S. Quin, Rt. Rev. James Wise.

EIGHTH PROVINCE

Rt. Rev. Middleton S. Barnwell, Rev. Harry Beal, Rt. Rev. Edward M. Cross, Rt. Rev. Thomas Jenkins, Ven. A. W. N. Porter, Rt. Rev. William P. Remington.

* * *

Again it is A. Manby Lloyd speak-



BISHOP'S CHAIR
In Cathedral at Eau Claire

ing: "Horatio Bottomley, ex M. P., once the Tribune of the People, after serving six years in jail, has turned again to journalism. Last month he sent visitors to 31 old city churches on a certain Sunday at eleven o'clock to report on the attendance. They found a total of 392 people, several of whom were children. There was only one church with over fifty worshippers, St. Bartholomew-the-Less, West Smithfield, and these included ten hospital sisters, fifteen nurses, twelve probationers, fourteen maids and two patients. Outsiders brought the total up to seventy. At St. Ethelburgas, Bishopgate, there were fourteen, including two female American tourists who left after quarter of an hour. Women, he notes, served at the altar, attired in very picturesque

PRESIDING BISHOP ASKS PRAYERS
FOR NATIONAL COUNCIL

February 5-7, 1929.

THE National Council and its Departments hold their regular meetings February 5th, 6th and 7th, at the Church Missions House, New York City.

At this meeting the Council faces the very difficult problem of reducing appropriations to the mission fields in order to meet expected income, which is far below the budget quotas, as indicated by the reports from the Dioceses.

May we have your Prayers that this difficult situation may be met with the least possible damage to the work at home and abroad.

JOHN GARDNER MURRAY,
*Presiding Bishop and President
of the National Council.*

costumes of white surplices and blue veils. The fact is, says Mr. Bottomley, that if these redundant churches, with their rich stipends (some get \$20,000 a year) and the immense value of their ground sites, were abolished and the funds transferred to the ecclesiastical commissioners, thousands of poorly paid parsons could be assisted.

"In Sunday Schools the tale is the same. In twenty years, from 1906 to 1926, we lost 943,987 scholars. The Free Churches lost 832,986. In all the decrease amounts to 30%. If the process goes on at the same rate Sunday Schools will be extinct in England in less than fifty years. That is, if figures and logic are the final proof, which they are not in my opinion."

* * *

Rabbi Wolk of Boston addressed the Young People's Fellowship of Trinity Church, Boston, last Sunday on "Bringing Religion Up to Date."

* * *

Here is news: a young man still in the seminary has been elected to succeed a bishop. Bishop Touret was compelled to resign as rector of the Good Shepherd, Waban, Mass., because of illness. Mr. Richard T. Loring, a student at Cambridge Seminary, has been elected rector and will take up his work as soon as he finishes school in June.

* * *

Archdeacon Walter of the diocese of Bethlehem recently conducted a five day mission at St. John's, Fall River, Massachusetts.

* * *

Edward Mercer, lay evangelist, has just finished a mission at the Epiphany, Providence.

* * *

Rev. John H. Cabot, rector of St. Peter's, Weston, Mass., has been elected president of the Catholic Club of the diocese of Massachusetts.

* * *

Among Lenten noon-day preachers to be heard in the Cathedral Church of St. Paul, Boston, are: Rev. Donald B. Aldrich, Bishop Lawrence, Bishop Slattery, Bishop William Anderson, Rev. Willard L. Sperry, Canon Shatford, Rev. Joseph F. Newton, Rev. John W. Suter, Jr., and Rev. James G. Gilkey. On Saturday noons the speakers, for the most part, will be laymen connected with various colleges and graduate schools in this vicinity. The list includes President Faunce of Brown, Dr. Richard Cabot of Harvard Medical School, Prof. William L. Phelps of Yale, Dean Roscoe Pound of Harvard Law School and Prof. Kirtley Mather of Harvard Department of Geology.

* * *

On a recent Sunday when the Rev. B. T. Kemerer, rector of St. Paul's

Church, Duluth, was confined to his home by a sudden attack of "Flu," and the Organist and Choir Master, Mr. Carl Borgwold, was called away by the death of his mother, two young people, products of St. Paul's Church School and Choir, came to the rescue—Morning Prayer being read by Lansing Kempton, who also gave an address, while Miss Eva Shearsmith officiated at the organ. Mr. Kempton is a student at Carleton College and expects to study for Holy Orders after his graduation.

* * *

A mass meeting addressed by the Rev. Joseph Fort Newton was one of the features of the 101 annual convention of the diocese of Kentucky. They are to celebrate the founding of the diocese with a four day celebration in May, when an effort will also be made to raise \$75,000 for the Bishop Dudley Memorial Fund.

* * *

Bishop Woodcock was recently asked to conduct a retreat for the ministerial union of Louisville. It was held in the country, in order to get away from the hub-hub—the day was bitterly cold, but in spite of that an unusually large number of parsons, of all denominations, were present.

* * *

They had a farewell dinner for the Rev. Charles E. McAllister over in Newark the other evening, before he left to be the rector of St. Michael and All Angels', Baltimore. There

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* * *

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were many fine tributes to his work and character. He has been executive secretary of the diocese for several years.

* * *

Dean Chalmers of St. Matthew's Cathedral, Dallas, Texas, is to address the officers and teachers of St. Luke's Church School, Evanston, Illinois, at a dinner on February 8th. All of the teachers of the diocese of Chicago have been invited.

* * *

Lively discussion at the synod at Garden City, Long Island, the other day over the matter of trying to convert the Jews to Christianity. A delegate arose after Bishop Darst's address on Evangelism, to demand such action. It was finally referred to a committee. I wish that the committee might meet with a rabbi or two before making up their minds. Also I would like to make the suggestion that if any such efforts should be made that they will be made by the Church officially and not through

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self appointed agents. A gentleman who represents nobody but himself was allowed, somehow or other, to address the House of Deputies on this subject last October—expecting, so he told me afterwards, to receive a slice of cash from that body with which to carry on his work of converting the Jew. It is quite possible

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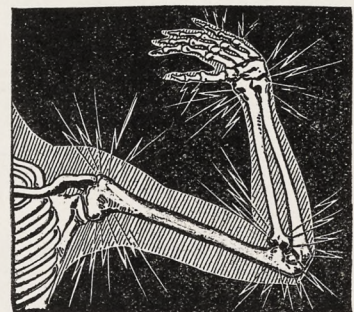
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Mark H. Jackson 98 P. Stratford Bldg.
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that this same individual was behind the demand that was made the other day at Garden City. In my opinion this fellow is going to get a lot of folks sore at the Episcopal Church before he gets through.

* * *

Regularly twice a year the clergy of the Diocese of Georgia in the Arch-deaconery of Albany meet for two days of services, Bible study, book review and for the presentation of special subjects. The semi-annual meeting of the current year was held January 15, 16 and 17 in St. Paul's Church, Albany, the Rev. Harry S. Cobey, rector, when a program of unusual interest was carried out. There were two visitors who gave addresses at two of the evening services, the Rev. John Gaynor Banks, director of the Society of the Nazarene, and the Rev. Harrison W. Foreman, secretary for rural work of the National Council. During the meeting of the Arch-deaconery the Executive Board of the Diocesan Branch of the Woman's Auxiliary held its semi-annual meeting.

* * *

The Rev. J. I. B. Larned is to be consecrated Suffragan Bishop of Long Island in the Cathedral at Garden City on February 11th. Bishop Stires is to preach.

* * *

On Washington's Birthday, each year, corporate communions for men are held in the diocese of California, followed by a breakfast where there is an address on "Washington, Episcopalian." This subject never varies. The service this year is to be held at St. Paul's, Oakland, Bishop Sanford, president of the synod, being the celebrant and Dean Gresham of San Francisco, the speaker. The committee hopes to have Bishop Murray for celebrant next year, and the Archbishop of Canterbury the year following.

* * *

Bishop Anderson and the Rev. H. P. Almon Abbott are to be the speak-

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* * *

An ordination more than ordinarily interesting in view of the Church Mission to Deaf Mutes was that of the Rev. Olaf Hanson, who has for some years ministered to his fellow deaf mutes as a deacon, and who was advanced to the priesthood by Bishop S. Arthur Huston, Bishop of Olympia, at St. Mark's Church, Seattle, on the feast of the Epiphany. The Rev. Mr. Hanson will continue to minister as missionary to the deaf in Seattle, Tacoma, Vancouver, Wash., and Portland, Oregon. He is much beloved for his cheerful disposition and his faithful work.

* * *

Of the \$805,782 due the National Council from the dioceses on December 1st, on what they told the Council to expect for 1928, \$782,485 was received before the books closed. A contributing factor in this happy result was overpayment by several dioceses. This fine response enables the books to close with a surplus for the year, the shortage of \$23,297 being covered by a decrease in missionary expenditures compared with previous estimates. This is the best percentage of collections in the three years in which the "pay as you go" plan has been used, being over 99 per cent of the amount promised by the dioceses.

* * *

The same day that saw the destruction by fire of the beautiful little church at Eagle Bend, diocese of Duluth, saw also the starting of a building fund for a new church. This is one of the most progressive Swedish Missions in the whole church. The

Rev. Philip Broburg, associate Dean of Swedish work, is in charge.

* * *

The little town of Rice, Minnesota, suffered a bank failure early last summer, which swept away the funds of our little Chapel. The Guild, though few in number, went gallantly to work, with the result that they close the year with all obligations paid. The Rev. Donald G. Smith, Little Falls, is in charge of this mission.

* * *

The total required to meet the needs for rebuilding and other expenses incident to the hurricane in Porto Rico and Florida was \$202,800. Up to the close of business on January 14th, there had been received at the Church Missions House a total of \$124,500. Additional remittances are being received every day but since the first of the year these have been in greatly decreased volume.

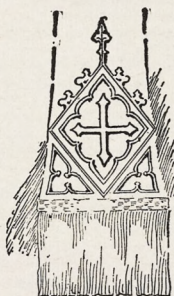
It is evident that many treasurers have not yet sent in the offerings

taken for this purpose. It is imperative that the Bishops of Porto Rico and South Florida should know at the earliest possible moment just how much is available for rebuilding. Diocesan and parochial treasurers are therefore urged to remit immediately to Lewis B. Franklin, treasurer, 281

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Fourth Avenue, New York, any money in their hands for this account. The opportunity is still open for additional contributions.

* * *

"The Religion of Youth" was the subject of a conference held last week at Washington Cathedral. This was probably the most significant topic of general interest ever brought up for a discussion at the many gatherings sponsored by the College of Preachers. It occupied the attention of a group of clergymen representing a widespread area and including the student chaplain of the University of Wisconsin and several rectors of parishes in college and university communities.

The sessions were led by the Rev. Fr. F. H. Sill, headmaster of the Kent School for Boys and the Rev. Dr. Frederic S. Fleming, rector of St. Stephen's, Providence, R. I. Father Sill presented a series of lectures in which he took up the religious problems of youth with special consideration given to their thoughts and opinions concerning modern religious tendencies. Dr. Fleming in addition to leading discussions on helpful principles in preparing youth for confirmation also lectured on the confirmation of adults with stress on the importance of regular instruction in the faith and practice of the Church.

* * *

The Men's Club of St. Luke's Church, Evanston, determined some time ago that the Annual Meeting, held Monday night, January 21st, should be more than a matter of statistics and reports. They lived up to their intention, providing most interesting and unique entertainment during the hour that the polls were

held open for the election of Wardens and Vestrymen. Several skits were presented, among them a scene depicting canvassers in a home soliciting pledges for the budget, and another a humorous conception of a day in St. Luke's office.

The dinner, served at 6:30, was given to the four hundred parishioners present, with the compliments of the Vestrymen. The reports by the Rector, Dr. George Craig Stewart, and by Wm. A. Brown, Treasurer, were cause for real thanksgiving. One hundred and seventeen people were confirmed during the past year, many more were received from other Churches than were transferred or lost by death, over \$2,500 was given for the Christmas offering, over \$22,000 was given to Missions, the total

receipts for local work over \$58,000, and the total amount taken in by the Church from all sources reached the sum of \$129,800.

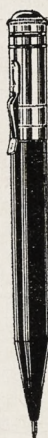
* * *

Christ Church, Charleston, S. C., proposes to change its name to St. Peter's Church for a price—\$50,000. The church, organized in 1823, is going into the courts to get the necessary permission. Recently the war-

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Mr. J. H. Snyder, Philmont, N. Y., sold me a large lot of envelopes used 1840 to 1860, some without adhesive stamps, the others nearly all 3-cent stamps, for which I paid him \$106.35.

He wrote me as follows:

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I invite correspondence from those having stamps they desire to sell.

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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland
Dean, Francis E. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.
Daily, 7, 9:30 and 5:30.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral
Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector.
Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

dens and vestry of St. Peter's, which has no church building but which is a corporate body with considerable cash, told the wardens and vestry of Christ Church that they would give them \$50,000 to build a new church provided the name was changed to St. Peter's. It was then found that in 1823 Sophie Frances Shephard granted to Nathanael Bowen, Christopher Gadsden and others a lot of land upon which to build a church and establish a graveyard. The church was to be named Christ Church. If it ever, for any reason, changed its name the property was to revert to the heirs of Sophie Frances Shephard. Suit has been filed by prominent Charleston churchmen to prevent the change.

* * *

Sponsored by members of Grace Church, Lawrence, Mass., meetings are held in the parish house on alternate Thursday afternoons at 2:30 at which blind persons of Lawrence and vicinity enjoy a literary and musical program. More than thirty members attend these meetings.

* * *

The new structure of St. John's-in-the-Wilderness, Paul Smiths, N. Y., is now completely built and equipped, excepting the altar and some other furnishings. The sum of \$68,000.00 has been raised toward payment of the building and endowment. St. John's is a historic church and was burned to the ground a year ago, and many notable people who spend their summers in that attractive section of the Adirondacks have contributed to the fund.

* * *

Here is one from the Rev. Ross R. Calvin, our correspondent in the state of New Mexico:

A few days before the end of the year a rather shabbily dressed woman appeared at his door. She was living out on a ranch some twenty miles from town, she said, and had come in to present her tithe to the Church. She handed him a crumpled dollar bill. "A tithe?" he asked. "A tithe," she answered. "I am no longer able to do my work." The voice and the manner were plainly those of a cultivated woman.

"Will you pardon my curiosity," said he, "how did you earn the ten dollars?"

"By skinning polecats," she replied softly.

And this is his comment: "It was

OBITUARY

Entered into Life Eternal, January 5th, 1929, Rev. John T. Foster, aged 64 years. Mr. Foster was Rector of Immanuel Church, Winona, Grace Church, Carrollton, St. Clements, Vaiden and St. Mary's, West, Mississippi. Funeral services January 8th in Immanuel Church and interment in Oak Wood Cemetery, Winona. Mr. Foster is survived by a wife, Mrs. Nan Shields Foster, a daughter, Mrs. Winter of Charleston, S. C., and a son, John Brooks Foster of Newark, N. J. and two grandchildren, Pat and John Winter.

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9
11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D., Rector
Sundays, 8, 10, and 11 A. M., 4 P. M.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciples, New York
87 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. Selden P. Delany, D.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily 7 and 5:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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quite clearly tainted money. What was I to do with it? What seemed to me right was to attach the giver's name and address and mail it to the Recording Angel direct."

* * *

Religious worship without a sacrifice was termed a christianity without a cross, by Dr. E. Stanley Jones, in a bitter arraignment of what he termed "deadly sins of society," which he delivered before the Methodist World Service conference.

These he declared are the seven deadly sins of society:

Policies without principles.

Wealth without work.

Pleasure without conscience.

Knowledge without character.

Commerce and industry without morality.

Science without humanity

Worship without sacrifice.

"As I understand the meaning of this meeting here, it is at least in one of its phases to fit this last of the seven deadly sins, namely a worship that is without sacrifice, a christianity without a cross," Dr. Jones said, "and I believe if there is any meaning to world service it means this: That we are trying to put at the heart of our worship a cross, something for which we see no immediate return, asking for nothing save the privilege of giving, doing the thing not because we are compelled by a program, but impelled by a person, something that we cannot escape because we are in fellowship with Him and we must do it because we feel that inward compulsion.

"This church, and other churches, has taken upon itself a great world service program to give the world a chance. It is the biggest business under heaven."

The Witness Fund

HERE is a letter just received: "I am an Episcopal and a prisoner at Auburn, New York state prison, doing a term of seven years. Being penniless and unable to buy THE WITNESS which I have been doing for many years I am writing to ask if you could favor me with a free subscription. I certainly would appreciate it greatly."

Not only is this gentleman being sent the paper but a number of copies are being sent to him each week with the request that he distribute them among his fellows. It is made possible by The Witness Fund, to which the following have recently contributed:

W. Holmes	\$ 1.00
Mrs. R. H. Maybury	1.00
Marian Beeker	2.00
J. M. Hannan	2.00
M. W. Nicholas	1.00
Ida B. Davis	2.00
Bishop Francis	3.00
Wm. Crawford	3.00
Bishop Rowe	11.00
Mrs. T. B. Turner	2.00
Lee H. Young	1.00
Miss E. M. Moser	1.00
Mrs. S. D. Crane	2.00
Mattie H. Hannan	2.00
Dudley W. Smith	8.00
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B. E. Seymour	1.00
Miss M. E. Morris	2.00

Total for 1929 \$47.00

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About Books

LAST year Canon Vernon F. Storr of Westminster delivered a series of lectures at St. Paul's Cathedral, London, on "The Bible and the Modern Mind." Popular, yet scholarly, they now appear in a handy volume published by Macmillan. Six chapters, one for each week during Lent if you are disposed to use the book that way, which I am sure would be an excellent idea. It is thoroughly modern, popularizing the latest findings of Biblical research. It costs 75c a copy, and like all books reviewed, may be secured from *Witness Books*.

—W. B. S.

* * *

Wise pastors are going to own "The Changing Family," a very husky book, written by Professor George Walter Fiske of Oberlin College and published by Harpers. It is a book one would like to see husbands reading to their wives before the open fire these frosty evenings. First of all it is entertaining, since it relates innumerable cases dealing with such human interest stuff as the new freedom for women, petting parties, companionate marriages, city life, the revolt of youth, divorce, birth control. The last third of the more than 300 pages discuss the place of religion in the home in a most helpful way. Rectors might well use the material contained in the book for a series of Sunday evening sermons; certainly there are few subjects more vital than the home. It is costly—\$2.25 a copy. Books apparently are going up, though I have seen many books recently containing but a third the material that sold for as much. *Witness Books* recommends this one.

—W. B. S.

* * *

Any book reviewed may be purchased from WITNESS BOOKS, 6140 Cottage Grove Avenue, Chicago, and 931 Tribune Building, New York City, at the retail price. A monthly bulletin on new religious books will be sent those requesting it.

* * *

Mr. Hugh A. Studdert-Kennedy's "The Impatience of a Layman," published by the Century Company, was inspired by the book of similar name written by the Rev. "Dick" Sheppard, sometime vicar of St. Martin-in-the-Fields, London. Mr. Kennedy was so thrilled by Mr. Sheppard's boldness that he, too, sat down to unburden himself of what he calls "rebel thoughts" after "schooling myself to patience for thirty years." Thrills were expected in view of this preface. I found it about as thrilling as a luke-warm bath. It does not contain a "rebel thought" that most of us have not had, nor is Mr. Kennedy any

more bold than the average preacher with whom he is so patient. If you have \$2.00 to spend on books instead of buying this one I would buy "The Impatience of a Parson," which can now be purchased for one dollar, and "The Wicket Gate," by the Rev. G. A. Studdert-Kennedy, also now to be had for a dollar.

—W. B. S.

* * *

Bishop Fiske's "The Christ We Know," (Harpers) has met with such success that it has been revised and issued in a new edition, with a new preface. This will be good news to

the clergy, who are now planning their Lenten instructions and study classes. It is a beautiful treatment of the life of Christ, designed especially for those who are disturbed by modern doubts and difficulties. It is written with the frank and vigorous style which marks Bishop Fiske's public utterances generally. The picture of our Lord is not that of a "spiritually minded member of a noon-day luncheon club," but a vital and creative personality, Who is Master, Saviour and Lord. The price is \$2.00.

—W. B. S.

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