

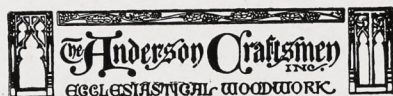
The **WITNESS**

CHICAGO, ILL., SEPTEMBER 29, 1932



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Writes on What He Believes

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FRANK E. WILSON

GEORGE P. ATWATER

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CHAOS AND CONFUSION have seized the world. Old foundations once thought secure are crumbling. New problems, undreamed of even a few years ago, are terrifying those who look into the future. We must know how to answer the problems of the present with such knowledge of the facts and profound trust in our goal and guide. It is to aid in making you familiar with the knowledge which the Bible supplies that we have inaugurated THE WITNESS Bible Class. They are strictly modern, intended for educated men and women and for children trained in our schools today. You may find many of your old ideas sharply challenged. But old ideas have not averted the disasters of today. New interpretations of eternal truths are needed to guide us out of present darkness. This class, we hope, will force many to stretch their ideas—possibly to rise to wholly new conceptions of religion and the Church, of God and themselves. Thus may we do our share in recruiting vigorous fighters for the Army of God, with methods adapted to the tasks ahead.

HAVING EXPRESSED our opinion at various times about judges who seem to have small regard for American traditions of liberty it is a pleasure to compliment Judge M. A. Musmanno of Pittsburgh for the decision he handed down the other day. Last June a number of students at Pittsburgh University expressed opposition to a commencement address delivered by Major General Douglas MacArthur, chief of staff of the United States Army. Three were arrested and fined for disorderly conduct. They appealed. On September 16th Judge Musmanno reversed the decision and at the same time gave a little lecture of his own.

"It is utterly amazing to this court that these three youths should have been subjected to such criminal action," Judge Musmanno said. "The court regrets that the University of Pittsburgh permits such sensational developments. College students are not intended to be empty tanks into which knowledge is poured. Without free speech you cannot have thinking."

DO NOT FAIL to wish your Jewish friends a Happy New Year on Saturday of this week. It is then that they celebrate the festival of the New Year, or Rosh Hashanah, with religious services in all the synagogues of the world. They are ushering in the year 5693. Their New Year's Day is followed by ten

days of penitence, culminating in the observation on October 10th of Yom Kippur, the Day of Atonement, a day for the searching of the heart to find peace with God. The fast is described in the sixteenth chapter of Leviticus. In those days the people fasted and afflicted themselves while the priest made atonement for the entire house of Israel by means of sacrifices and especially by the symbolic rite of driving the scapegoat into the wilderness to bear away the sins of the people. Now prayer takes the place of sacrifice. Yom Kippur is followed by the Feast of Tabernacles, Sukkoth, commencing on Friday evening, October 14, and continuing for eight days. This is first of all their harvest festival, with rejoicing and thanksgiving to God for His bounteous crops. The festival likewise has an historical significance, commemorating the forty-year journey of the Israelites through the wilderness after the exodus from Egypt, and is reminiscent of the fact that the Israelites dwelt in tents (Sukkuth) during the entire period. For this reason the Jews are commanded in the Bible to dwell in tents during the festival, a custom which is quite popularly observed even today.

IN EXTENDING NEW YEAR'S GREETINGS to our Jewish friends it might be well for all of us to consider our attitudes toward each other. It is brought to mind by a message which has recently been received from Roger W. Straus, son of the late Ambassador Oscar Straus, and given out by the National Conference of Jews and Christians, an organization which is working for justice, amity and understanding between the many groups that comprise America. Mr. Straus points out that in spite of the fact that the dominant religion of the Western world is based upon the Golden Rule, violent prejudice nevertheless still exists, resulting often in fanatical persecution and at all times in economic, political and social discrimination. Mr. Straus further stresses the fact that the Jew is not the only religious or racial group to suffer from prejudice and that Jews would do well to eliminate their prejudices against others. He also, in the name of the National Conference, believes that "we should dismiss as unworthy the proselytizing efforts of those who seek to break down Judaism in order to add numbers to Christian ranks. Judaism and Christianity are two cultural groups, each with contrasting background and traditions, each with its own religious faith and hopes, each

with its peculiar genius to contribute to American and world life. The American ideal is that each group shall carry forward to the highest state it can, at the same time learning to live together constructively with other groups."

A VERY INTERESTING FACTOR in the economic life of the nation, which has been one of the results of the world crisis, may be found in the increased confidence in and reliance upon the facilities of insurance companies for economic security. While securities have depreciated, and while incomes therefrom have fallen off and in many cases ceased altogether, sound insurance companies have carried on unwaveringly through the depression, serving millions of people, paying out billions of dollars to beneficiaries of policyholders, conserving fortunes, and keeping millions of family units from poverty and disintegration. Men and women whose fortunes have shrunk heavily during the course of the last few years have turned to life insurance as a means to restore their estates. One of the most significant economic developments of the past ten years is shown by the startling increase in the sale of annuities. On making a survey of the premium income of ten of the leading insurance companies, we find that annuity premiums have increased approximately 1900% between 1920 and 1931. Annuity premiums for 1931 in these ten companies amounted to \$102,635,553. The reason for this interesting development is that individuals realize that they must provide for their advanced years, and that the only way that that may be accomplished with absolute certainty is by means of retirement income insurance or retirement annuities in sound life insurance com-

panies. In 1922 the trustees of the Church Pension Fund formed a corporation to furnish all standard types of annuities and insurance policies to the clergy, lay officials, and lay workers of the Episcopal Church, and their families, at the most advantageous possible terms. The Church Life Insurance Corporation is owned and controlled entirely by the Church Pension Fund. The officers of the Church Pension Fund are also the officers of the Church Life Insurance Corporation, and Mr. J. P. Morgan is its treasurer. The Church Life Insurance Corporation exists in order that the groups for whom it was organized to serve may have a non-commercial but reliable company affiliated with the Church through which to make advantageous annuity arrangements and secure low-cost insurance protection. The Corporation now issues immediate and deferred annuities, joint and survivor annuities, ordinary life insurance, limited payments policies, and endowment policies. Two new contracts have recently been authorized by the Insurance Department of the State of New York, under which the Corporation operates, and are now available: the Annuity Income Bond, which is a form of deferred annuity providing a life income beginning at age 65, containing no insurance provisions and requiring no medical examination; and the Personal Retirement Policy, which is a form of deferred annuity providing a life income beginning at age 65, and containing insurance provisions for one's family in the meantime. It requires the usual insurance medical examination. The clergy and others engaged in work for the Episcopal Church, and their families, may receive full information about any of these contracts by writing to the Church Life Insurance Corporation, 20 Exchange Place, New York, N. Y.

WHAT I BELIEVE AND WHY

By

BISHOP JOHNSON

SOMETIME ago I attended the play "The Green Pastures" in which an effort was made to present to the audience the conception which the ante-bellum Negro had of God and Heaven and sin and mercy. Essentially it did not differ from the American business man's conception of these things. It was the interpretation of the supernatural in terms of immediate surroundings. God was a glorified preacher. Heaven was a fish fry. Sin was being mean and mercy was inevitable. I imagine to the American business man God is a glorified capitalist; heaven is being prosperous; sin is violating business ethics and mercy is the forgiveness of everything but sins against the capitalistic system.

Religion works out that way if we are not careful. The greatest argument against "The Green Pastures" is that this conception of things heavenly hasn't made the post-bellum Negro a higher type of man. It throws one back upon the question: What is the basis of be-

lief? In "The Green Pastures" it is an exaggerated fundamentalism. In Latin countries it is trust in a hierarchy. In America it is confidence in psychiatry. Unless our basic assumption is right our conclusions are bound to be unsatisfactory.

What is the foundation of belief? It is bound to be an assumption which we cannot prove but must accept as a starting point at the fork of roads which we have not yet travelled. After you have taken one road or the other you cannot change your direction without going back to your starting point.

WHAT is your starting point? What is your major premise? With me it is contained in the statement that "God is love."

Love precedes logic and reason in our human relations. We are to love God with all our heart and soul and mind. The heart comes first. If the heart becomes a vacuum the head cannot supply the lack. One

cannot think himself into love nor argue himself into devotion. Back of all our scriptures, creeds and ecclesiastical systems is the fundamental truth that without love they are empty forms.

The child begins with love as the motive power and adds reason as the guiding wheel. An engine without fuel is powerless. You cannot substitute the guiding wheel for the motive power. When scientific people tell us that religion is non-scientific they are merely stating an obvious fact. It is equally true that science is non-spiritual. That is to say that the engine is the engine and the pilot wheel is the pilot wheel, and you cannot substitute the one for the other. But the two can cooperate if each realizes its proper functions and its inherent limitations. Religion begins where "The Green Pastures" ends. Fundamentally God is our Father and He is the kind of a Father which our earthly condition requires. That is why the God of the primitive Hebrews is one kind of a Father and the God of the educated Christian is another. At the bottom of each condition is the basic fact that God adapts Himself to man's need as man emerges from the primitive to the cultured state. But back of human character, whether in "The Green Pastures" or at Harvard, is the love of some one or admiration for the reality behind some thing. Modern unbelief sees no reality underneath the thing. A charming vista is just a bunch of trees. A symphony is just a concatenation of sounds. A man is just a chemical compound. There is no place for art or music or fellowship in such a conception of things.

The fundamental difference between Christ and Bertrand Russell for example is that Christ was a lover of mankind, and because he loved he did something for men and so won their love and devotion. He didn't begin with a mental concept and end in a cynical attitude toward creation. The first and great commandment is that thou shalt love, and because one loves one tries to act reasonably toward others. When you assume that one must first analyze and then deduce from such analysis a system of human conduct, all one can say is that it doesn't work. Children cannot begin that way. People who are motivated merely by logic cannot produce from it a love for mankind. It is putting the cart before the horse and so nothing happens.

IT IS because Christ loved that he captured the human imagination. You may question the authenticity of the Gospel Story. You may doubt some articles in the creed. You may censure the Church as it exists. But you cannot deny the power of Christ in human lives. Like the product of the electric dynamo you cannot deny its power even if you are dubious as to what it is or how it sheds light.

Our character must be grounded in love. It may take curious forms, as it does in "The Green Pastures" but its basis is correct. If such a primitive faith produced nothing but the Negro spirituals it would be justified.

When we start with love of God and man we can then apply reason to guide us in our conduct, but if that fundamental reality is lacking there is nothing to

guide. There is much more in the opening words of the Lord's Prayer than there is in the opening words of the creed, because in the former we approach God as our Father in a personal way, whereas in the latter we say merely that we have a Father who may or may not be intimately related to us personally. The Christian faith really begins in a prayer and ends in a statement, but it is the prayer that is the elemental factor. I may recite my creed without love but I may not approach God in prayer without confidence in His love as a correlative to mine.

It is this that we must ever keep in mind; my faith does not rest either in a code of laws, or an ecclesiastical hierarchy or a collection of books, but in the fact that I love therefore I act. How I may act is another question.

It is the love of the child that lies at the basis of his future usefulness. As he grows older he is apt to become ashamed of his heart and proud of his head, but no process of growth can so change his spiritual anatomy that his head can really perform the functions of his heart.

"Except ye become as little children you cannot enter the Kingdom of Heaven." We start with the equipment of a child if we are ever going to find the Father of us all. "Beloved let us love one another, for love is of God, and everyone that loveth is begotten of God and knoweth God. He that loveth not knoweth not God, for God is love."

I believe that God is love because He is the author of love.

(Next week: What Is Love?)

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

YOUR tools of this course will be a Bible, Prayer-Book, and a note-book. The Bible should have large, clear type, without footnotes, so that you can mark it up.

Open it at the index table of the books of the Bible. The word "Bible" means "books" or "library." The Holy Bible therefore is The Divine Library. You will notice in the table that these books are in two divisions, called The Old Testament and The New Testament. The word "testament" is better translated "covenant." A covenant is an agreement concluded under oath between two or more parties for the accomplishment of a certain purpose. Each party agrees to a certain course of action; and this agreement is solemnly sealed so as to be binding on both parties.

The Old Testament is the story of the working out of the Old Covenant. The New Testament is the story of the working out of the New Covenant.

In both Covenants, God Almighty is the party of the first part, and His chosen people the party of the second part. In the Old Testament, the Chosen People was the Hebrew nation. In the New Covenant, the

Chosen People is—not was—but IS the Church of Christ.

In both Covenants, the purpose of the agreement is to bring about the Kingdom of God on earth.

Books composing The Divine Library were written by very many different people over a period of fifteen hundred years. The one thread which holds them all together is the struggle for the establishment of the Kingdom of God on earth.

Men's idea of this Kingdom broadens and deepens from age to age. At first it was only the idea of possessing certain land. Then, by suffering and sorrow, men came to understand that they can hold title to God's land only if they are worthy of Him. And at last it was made clear to us that we must share the nature of God, to be worthy of His promises. Although the idea broadens through the sacred books, it is always the Kingdom of God of which the Bible treats, and the task of members of the Chosen People always is to make it come true on earth. God already has established it in the spiritual world.

Look at your index. Compare the sizes of the two sections in the volume itself. The Old Testament is about three times the bulk of the New Testament. This is because the New Testament records only the beginning of the New Covenant. The story of its progress is the story of the Church of Christ. One of the greatest and most exciting chapters in that story is now about to open. All nations are ready for it.

You and I, at our baptism, were enlisted as soldiers of God in this great struggle. God's warfare, old as

humanity itself, requires new, brave, and well-trained recruits. You are now training, by this study of the Bible, for better service.

PERSONAL APPLICATION

TAKE your Prayerbook and turn to the Baptismal Office, top of page 280. This is your oath of allegiance to the Covenant. A Sacrament is an oath affirming a covenant. The Christian Sacraments are thus personal renewals of the agreement between God and the Chosen People of Christ. Thus the study of the Old and New Testaments has a vital meaning for you. All through the worship of the Church, these Covenants are referred to constantly. They form the motive power of all Christian worship and life.

HOME WORK

Say the Lord's Prayer. You will notice that the central petition is "THY KINGDOM COME: Thy will be done on earth as it is in Heaven." The second clause is an explanation of the first. God's kingdom will come when his will is done on earth as it is in heaven.

Read Genesis 17, 1 to 9. This is the Old Covenant. It is referred to many times in the Old Testament, and in daily worship.

Turn to the Benedictus in Morning Prayer (Prayer book, page 14) and read its reference to the Covenant with Abraham.

Turn to the Magnificat in Evening Prayer (page 26) and read its reference to the Old Covenant.

Now turn to the Holy Communion (page 80) and read the story of the establishment of the New Covenant.

As often as you worship God in the Church, you renew the Old and New Covenants.

MEMORY WORK

Books of the Old Covenant number 39. Those of the New Covenant number 27. Here is an easy way to remember these figures.

Count the letters in the words "OLD TESTAMENT." There are 3 in old, 9 in Testament. Put this together:—39. There are 39 books in the Old Testament.

Count the letters in "NEW TESTAMENT." There are 3 in New, 9 in Testament. Multiply them. 3 x 9—27. There are 27 books in the New Testament. Add them. 39 plus 27 is 66. There are 66 books in the Bible.

OUR MISSIONARY WORK

By

HUGH L. BURLESON

Assistant to the Presiding Bishop

THERE are three great world enterprises which center in America. They are: The Standard Oil Company, the British and American Tobacco Company and the missionary enterprise of the Christian Church. Do you realize that the latter covers more territory, employs more agents, touches more lives, and spends more money than either of the others? As a business undertaking, missions takes first rank. This surely means something, though the more spending of dollars is not in itself a commendable achievement. The fact, however, that Christian men and women are willing to give those dollars for that purpose—and not only their dollars, but also their sons and daughters—surely proves something.

Next, I would emphasize that wherever missions have gone, education and civilization have followed. Perhaps you are not very keen about some of the features of our present-day civilization. I am not, myself. It certainly has its seamy side, but which of us would be willing to return to barbarism? Even Russia, who thinks herself in a position to do whatever she will, and to make the kind of world she wants to live in, is seek-

ing—with toil and sacrifice—the material fruits of civilization.

It should not be necessary to prove that Christianity promotes civilization. The Bible itself has been one of the greatest educators and civilizers of mankind. There was no written language among the Sioux Indians until the missionaries reached them; now they have Bibles, prayer-books, hymnals, and even a monthly religious paper in their own language. The same has been true in hundreds of other instances. Dr. Livingston took modern medicine into Africa, and Charles Darwin was so impressed with the transformation wrought by the missionaries among the degraded inhabitants of Tierra del Fuego that he became, thereafter, a yearly contributor to the Church Missionary Society. I think we need not further argue this point.

MY THIRD assertion is that the message and example of the missionaries have made the world cleaner, sweeter and safer. The story is told of a group of sailors from a shipwrecked vessel who, after long hours in a small boat, managed, just at dusk, to

reach a little island. They knew nothing of its inhabitants, and feared the worst. With such weapons as they could lay hold upon, they were marching through the bush when they saw a clearing ahead of them, evidently an inhabited village. The officer who was leading them pushed ahead with uncertainty and fear. His comrades followed. Suddenly their leader raised a shout, saying: "Come on, boys! It's all right! I see a building with a cross on it." And it is true that wherever that cross has gone, it has stood for brotherhood and peace.

Now all this is good, but the size of the enterprise, the spread of civilization, even the betterment of the world, excellent as they are, are not the primary reasons for believing in and earnestly supporting the missionary cause. The great reason, for Christians at least, is that Christ wishes it. It was His last command to those whom He left behind to carry on His work. He said: "Go, and teach!" This in itself should be enough for those of us who call Him Lord and Master. It is He, not we, who plans the campaign, and in following Him, we march behind the captain who has never known defeat. If failure came, it was the failure of his followers to follow.

No doubt there are some readers who say, and who really think, that they don't believe in Missions. I imagine such an one before me now. He really doesn't; and, honestly, I don't see why he should. I reply to him: "Quite right, old chap! You probably haven't any religion that is worth giving to anybody else. I think you might be excused until you get a real religion—or better, until it gets you. But when that happens, don't try to keep it to yourself—for it won't keep."

This is the vital point which I wish to emphasize: That you, if you are a Christian, can't keep your religion unless you're giving it away. The very essence of Christianity is sharing. Can you imagine Peter, or James, or John, or Paul, not caring particularly whether anyone else heard about Jesus Christ? The story is told of an old Scotsman, who, dissatisfied with the religion he knew, formed a church of his own. It contained himself, his son, and their two wives; and his daily prayer was: "God bless me and my wife, my son John and my son John's wife—us four, and no more." But does that sound like Christianity? Can it be the religion of "us four, and no more"? Yet I fear that to some Christians it is not much more than that.

I HAVE seen lives ennobled by being consecrated to missionary service. No greater heroism has been displayed on battle-field or desert-march or polar expedition than that shown in their daily work by missionaries of the Cross. Think of Livingston and Hannington in Africa, Patton and Judson in the South Seas, Grenfell in Labrador, and Rowe in Alaska—these and a thousand others. It is a long and wonderful roll which one might rehearse, every name breathing courage and patience, faith and victory.

Such lives, of course, transformed the lives of people whom they touched. It could not be otherwise. I myself have stood by a grave-side where we laid to rest a consecrated and devoted priest of God, who had

helped to make over the lives of his people, but who was born a pagan savage, and whose hands had many a time wielded the scalping-knife. I think also of our own latest martyr in China, the Rev. Fung Mei-T'sen, who from the prison where the soldiers were keeping him, and from which he might have emerged by denying his faith, facing his death on the morrow, wrote cheerfully to Bishop Roots, rejoicing that he could witness for Christ, at whatever cost, and asking only that his wife and children might be cared for.

Also, I have seen the Name of Christ glorified in what would have otherwise been very sordid lives. Meagre souls have become great by contact with and consecration to Him; for He must shine through us into this world if His light is to reach it effectively. His Incarnation is still going on in the lives of those who try to follow Him. Think, if you can, of a world without His presence in it; but pray, at the same time, that neither you nor any whom you love may ever have to live in such a world.

The Witness Fund

WE acknowledge with thanks the following donations to THE WITNESS FUND, used to enable us to continue the subscriptions of those who otherwise would have to be without the paper.

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TWO VOLUMES ON PSYCHOLOGY IN PASTORAL WORK

Reviewed by GARDINER M. DAY

Psychological movements like Behaviorism have given many people the belief that the teaching of psychology undermines religious faith. The fact that psychology has a real contribution to make to theology and religion, however, has become increasingly evident. Such books as Prof. Walter Horton's *A Psychological Approach to Theology* (Harpers 1931) and Dr. Valentine's *Modern Psychology and the Validity of Religious Experience* (S.P.C.K. Macmillan 1929) are two fine recent attempts among several to present this contribution of psychological knowledge.

A problem which the modern minister faces is that of determining the best ways he can use this knowledge in his work. Two recent volumes aim to aid him in doing this. The first of these is *Psychology for Religious Workers* by two English clergymen, the Rev. Lindsay Dewar and the Rev. Cyril E. Hudson, published by Harpers (\$2). We note in passing that the religious books published by Long and Smith have been taken over by Harpers since the publication of this particular volume. Among the books which Harpers thus secured is that justly famous and marvelously beautiful story of Jesus' life, *By An Unknown Disciple*, written anonymously, and originally published by Doran. Returning to Dewar and Hudson's book I may well say at the outset that I have not seen any book in this field which can compare with this volume in helpfulness. Commencing with two extremely valuable chapters on the knowledge of God and self, in which the chief values of psychological knowledge in the religious life are pointed out, the authors proceed to a study of practical cases of moral disease and the best methods of treating them and conclude with several chapters showing how the knowledge may be applied in the pastoral, preaching and teaching relationships of the ministry. In their psychological approach the authors generally follow that of Prof. William McDougall.

Perhaps the most valuable chapter is that on the knowledge of self. If a person could read this chapter before he tried to use most of the manuals of preparation for Holy Communion which I have seen he would be able to make his self-examination more truthful and consequently more valuable. The authors write with truth: "The ordinary idea of self-examination is, in fact, inclined to be somewhat misleading. The aim of the art of self-knowledge

is to know ourselves as we are rather than to remember precisely past misdeeds. The authors further warn against the danger in self-examination of looking for specific deeds as sins and isolating them, rather than looking for sinful tendencies. Sin is not in isolated acts but in evil sentiments. Hence, the authors write: "In thus looking for tendencies we are quite in keeping with the best traditions of thought at the present day. Just as we no longer think of the material world as made up of tiny atoms or pellets of 'matter', so we should cease to think of sins as pieces of dirt adhering to the soul, or as being like rust on a mirror. At any rate, if we thus speak of them we should remind ourselves and our hearers that we are using loose, pictorial language. Sin is rather to be likened to stresses and strains threatening the stability of a building."

A second book which aims to aid the priest in making use of modern psychological knowledge is Dr. John Rathbone Oliver's *Pastoral Psychiatry and Mental Health* (Scribners \$2.75). Dr. Oliver, who is well known to WITNESS readers for his articles in our columns in the past, believes that while a minister has not time to be a psychiatrist, he ought to be such a well trained physician of the soul that he can recognize quickly the symptoms of mental maladjustment and that having recognized them he "should often be able to check the development of such mental habits before they reach a stage that demands specialized advice and help". To do this the minister must have time, sympathy and understanding for "the secret of the care of the patient is caring for the patient." Dr. Oliver discusses at considerable length and with many actual examples the various types of mental sickness with which a pastor is likely to come in contact.

After suggestions in regard to the keeping of case records and the examination of the patient, the author considers: Manic-Depression, Schizophrenia, Paranoia, Epilepsy, Paresis, Alcoholism, the drug habit, mental deficiency, Psychoneuroses and in addition two chapters are occupied with problems of sex. In a final chapter dealing with religious faith and practice, the Priest-physician points out how his conviction has grown steadily stronger that the real solution for most mental difficulties "is to be found in one type of mental and physical activity alone: in the Christian faith and in Catholic practice."

In the consideration of each form of mental trouble Dr. Oliver tells specifically how the pastor should deal with the matter. He gives examples of definite suggestion and

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A flock of editors of religious newspapers, mostly clergymen, met the other day at the call of Mr. John R. Mott, chairman of the international missionary council, to talk over the prohibition situation, if any. There were Methodists, Presbyterians, Lutherans, Congregationalists, Christian Scientists and Baptists in abundance around the table for this all day pow-wow. Episcopalians were not invited, nor Roman Catholics, possibly for fear that the seeds of discord might be sown in an otherwise peaceful fellowship. My report therefore has to be taken from the printed record.

They began by jotting down on a bit of paper the chief values of prohibition which must be preserved at all costs. As a start off they declared that the liquor traffic had been abolished by prohibition. Then they decided that a tremendous gain had been made by the elimination of the saloon. Three, booze has been removed from politics. Four, prohibition has raised the standard of living for the masses. Five, labor is more efficient. Six, it is now safer to drive automobiles. Seven, there are no liquor advertisements in the papers. Eight, there is less public drunkenness. Nine, there has been a general improvement of the situation among young people. The general conclusion was that "We are immeasurably better off with national prohibition at its worst than with the legalized liquor traffic at its best."

I haven't strong feelings one way or the other on this question of prohibition, but I must say that if the case for things as they are has to rest on these "facts", put forward by the leaders of the dry cause, then it is going to crumble under the weight of its own dishonesty. They say that the saloon has been eliminated and that "nowhere in America is it countenanced by intelligent people." Dr. Nicholas Murray Butler had a good answer to that in a statement he issued the other day. "The saloon", said this educator, "has not 'gone' anywhere; it has only married the speakeasy and taken its wife's name." A blind man with a heavy cold in his head could stumble into several dozen of them within a hundred yards of where these crusaders were meeting the other day in New York. And if they really believe that the liquor traffic has been removed from politics how come that several thousand speak-easies are allowed to operate on little Manhattan Island?

As for raising the standard of liv-

ing for the masses and improvement in the efficiency of labor through habits of sobriety, a natural question is "Efficiency for whom?" Through efficiency we have learned to produce goods so rapidly that a good twelve million less workers are now required to do the job. Convince the workers of this country that sobriety is responsible for their present "improved standards of living" and I know a lot of them who will immediately go out and get a skin full, and do it as patriotic citizens.

As for the improved situation among young people you'll have to ask someone who knows a lot more about them than I do. But I have an idea there is as much drinking among them today as there ever was, and I think it is a lot less wholesome. In the old days college boys used to tank up and tear down fences and build bonfires. They were stag affairs strictly. Today the drinking is done at the "nice parties", with the girls, so I am told, rather heavy on the consuming end. This may be an improvement but I would hardly call it one in the field of morals.

After reading carefully the minutes of this meeting of prohibitionists I would write my own conclusion as follows: We would be immeasurably better off under a legalized liquor traffic than under national prohibition as it is now functioning.

* * *

Regional Conferences In Harrisburg

Bishop Spencer of West Missouri and Bishop Darst of East Carolina are to lead conferences in the diocese of Harrisburg at Altoona on October 5, Lancaster on the 6th and Williamsport on the 7th. Others on the program are Spencer Miller Jr., of the social service department of the National Council, and Miss Helen Brent of William Smith College. On the 9th inspirational services are to be held at St. Stephen's Cathedral, Harrisburg and Christ Church, Williamsport, to be attended by the congregations of the churches in each neighborhood.

* * *

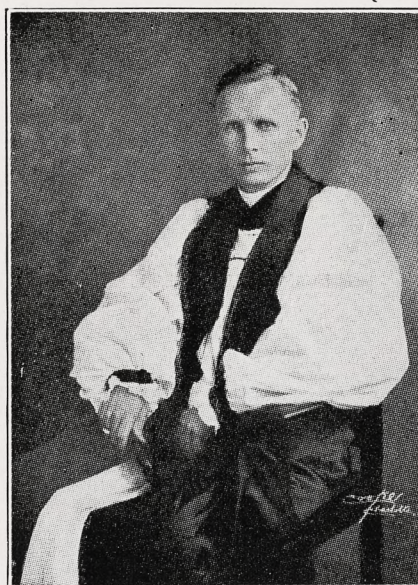
St. Agnes School Opens New Building

St. Agnes School, diocese of Albany, opened the other day in the new building erected on the outskirts of the city. The structure is a fine stone building, planned in accordance with the highest standards of education in mind, and is located on a thirty-three acre campus. The school opens with an increased enrollment. Bishop Oldham conducted the exercises.

* * *

Don't Forget to Write About that Student

We remind you at this season of the year to notify college pastors



BISHOP PENICK
Hits High Spots at Synod

of the boys and girls from your parish who are going away to colleges. The list of pastors will be found in the Living Church Annual.

* * *

Virginia Church Has 300th Anniversary

There was a northeaster blowing with fury but that did not prevent Church people of Virginia from jamming the Old Brick Church, Isle of Wight County, Virginia, for the celebration of the 300th anniversary. The celebration began on the 15th when an historical address was delivered by the Rev. Beverley D. Tucker of Richmond. He quoted his authorities to prove that the church was founded 300 years ago, on the identical spot it now occupies, by English settlers who landed in Jamestown and who subsequently crossed the James River to establish homes in the inviting country. He also pointed to the fact that the Puritans, who landed in Massachusetts, established their church with the avowed purpose of breaking away from the established Church, but that the settlers at Jamestown established their Church with the English ritual and forms intact. "It is the oldest church extant in the country today. It is a substantial and enduring monument to the faith of our first settlers."

A second service was held on the 16th at which the sermon was preached by the Rev. Arthur B. Kinsolving of Baltimore.

* * *

Clergy Meet in Lexington

The clergy of the diocese of Lexington, one hundred per cent strong, gathered at Margaret Hall, Versailles, Kentucky, on the 14th for a conference on the work of the

Church, led by Bishop Abbott. It was followed on the 16th by a conference for the laity, with fifty per cent of the parishes and missions represented. Bishop Abbott conducted quiet hours, delivered lectures on preaching and conducted conferences on diocesan and parochial problems. The Rev. Eric M. Tasman, new field secretary of the National Council, also lectured on the National work of the Church.

* * *

Tennessee Starts Things in Newark

Bishop Maxon, coadjutor of Tennessee, and the Rev. Oliver J. Hart, Chattanooga, who have been paired up of late in evangelistic work, were on hand for conferences in preparation of missions to be held throughout the diocese of Newark October 15-19; 22-26 and November 19-23. The conference was held on the 10th and 11th for the layman and on the 12-14 for the clergy. Eighty-three laymen were present, representing 42 parishes and missions, while there were 98 clergymen at the second conference. It is planned to have a mission in every parish in the diocese with a clergyman from some other parish conducting it.

* * *

New Parish Papers Worth Attention

I would like to give a bit of a boost to the new parish papers which are being put out by the publicity department of the National Council. As you no doubt know by this time they are tiny affairs of four pages, printed on one side with items about the work carried on by the National Council, with a picture or two. The other side is blank, thus making it possible for you to have it printed as your parish paper. I have seen five numbers, edited I believe by the ingenious Jack Irwin, and I commend them to any who may feel that it is desirable that their people know something about their Church outside their parish.

* * *

Synod of Sewanee Meets at Lake Kanuga

The synod of the province of Sewanee met at Kanuga Lake, N. C., September 13-15 with an attendance that exceeded expectations. This Church conference centre was an ideal place to meet, being able to care for 300 people under one roof and in one dining room. The result was a fine spirit of fellowship. One of the high spots was an address by Bishop Penick, youthful bishop coadjutor of North Carolina, who struck out with bold utterances on such topics as "The Industrialization of the South", the Negro question, "the untaught laity", and the quality of our witness to Christ. He

called for the same sacrificial quality that marked the testimony of the Apostles, and concluded with the observation that the world may not be impressed with our religious profession because it is difficult to discern the cross in our way of following after Him. Speaking of the industrialization of the South, he said: "The Church cannot remain true to the social gospel of Jesus Christ and be satisfied with an aenemic, sentimental teaching, unconcerned with the human aspects and the spiritual needs of this new social order."

Three representatives of the National Council were present: the Rev. Robert W. Patton, Bishop Creighton and Spencer Miller, Jr., all of whom spoke at mass meetings.

Of great interest to the Synod was the report of the committee on Negro work, which for two years has been studying the situation. The report, read by Bishop Bratton, embodied valuable findings and suggestions. The report was re-submitted to the committee for further study, and the conference of Negro workers was asked to name four members of its own race on it.

* * *

Newark Young People Working for Peace

The young people of the diocese of Newark held a conference this summer to discuss the subject of world peace. They decided that there was too much apathy and prejudice at work, and that there is a need for a change in the attitude of individuals as well as for a change in our economic and social order. "We believe," they say, "that the young people of the Church can exert a great influence in the nation and the entire world in overcoming the existing greed and selfishness. We urge our Church young people to get the facts and proposals on this question, think them through, and compare them with the attitude, teachings and practice of Jesus Christ."

* * *

Becomes Everybody's Parson In Southern Town

There has been nominated for our Hall of Fame the Rev. William J. Gordon who has devoted his entire ministry of over twenty years to the cotton mill town of Spray, North Carolina, and has become, so the nominator informs us, "everybody's parson." He began his work with three communicants. He now has 120, with a Church school of over two hundred. He also has one of the most active young people's groups in the diocese—all of them young folks from a cotton mill background and yet they have been winning diocesan honors regularly. He built a handsome church, with members helping with the work. He had



BISHOP CREIGHTON
Instructs the Chicago Clergy

faith that it would be paid for, and it was. Every diocesan gathering finds him there with a car-load of his people. And of course, as you might know, he has a great helpmate in his wife. She is a diocesan leader of the Auxiliary, and also finds time from her five children, being brought up on the meagre salary provided, to lecture on gardening so that she has done much to beautify this mill village. The sketch I received ends with this paragraph: "Gordon has no striking gifts. The secret of his power is the presence of God electrifying an ordinary personality. He has boundless energy, he loves people, he has a simple and working faith."

* * *

Bishop Jenkins Heads Anti Gambling Campaign

It takes a good man to stop gambling in Nevada, if one can believe the newspapers. But the job has been tackled by Bishop Jenkins, who heads a committee that is now getting signatures in order to present the matter to the next meeting of the state legislature. What's more he is optimistic over the possibilities.

* * *

Rhode Island Clergy Have a Conference

A conference of the clergy of Rhode Island was held at Newport on September 15-16 for preparation for the every member canvass. Bishop Bennett, assisting Bishop Perry in running affairs there, presided, and also gave a talk on "Our Responsibility." Other talks were given by the Rev. A. H. Beer, missionary from the Dominican Republic; Mr. Lewis D. Learned, executive secretary of the diocese; Mr. Philip Stafford,

field secretary of the diocese of Massachusetts; Rev. Irving A. Evans of Lonsdale, who had the interesting topic, "What can be done in a manufacturing village," meaning I presume, is it possible to get cash out of empty pockets. Then the Rev. John B. Lyte discussed the same subject for a city parish, he being the rector in Newport; and Rev. W. H. Langley, Jr., who told about the situation in rural parts.

* * *

North Texas Hopes To Raise Quota

The missionary district of North Texas held a meeting of the executive committee on September 14 and decided that while cash was scarce they would cut down their local budget and pledge the full amount asked to the National Council. The Rev. Richard W. Trapnell, field secretary from New York, was present and delivered a stirring sermon on the missionary work of the Church at a public service.

* * *

Parish Has a Double Anniversary

Bishop Oldham and the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, took part in the double celebration held at Christ Church, Ballston Spa, N. Y., on September 18th. They celebrated the 145th anniversary of the founding of the parish and the 65th anniversary of the consecration of the present church.

* * *

Washington Synod To Meet in Pittsburgh

The synod of the province of Washington is to meet October 18-20 in Pittsburgh. It is to open with a devotional service to be conducted by Bishop Strider of West Virginia.

* * *

Dedication Service for Teachers

At St. Stephen's Church, Wilkesburg, Pa., the Rev. William Porkess, rector, there was held the other Sunday a service of dedication for the twenty-nine teachers of the Church school. Statements, questions and answers for the teachers, were printed on a special program. At the singing of a hymn the teachers came forward to the chancel steps for this impressive service. Good for the teachers, of course, and for the parents as well as the boys and girls.

* * *

Japanese Church Dedicate New Building

On a bright Sunday afternoon in Seattle a crowd of a half thousand people gathered on high ground overlooking the city. Half the crowd was Japanese, bowing, smiling and looking more than usually pleased. And the reason was the very good

one that they were about to take possession of their own church building. The occasion was the dedication of the fine new parish building built solely for the Japanese people of the city. It is a fine building, with a hall seating five hundred and well equipped to carry on the religious and social activities of the mission. Bishop Huston led the service, assisted by the Japanese priest, the Rev. Gennosuki Shoji, and a number of the Seattle clergy.

* * *

One Way to Get a New Church

One way to get a new church is to build it yourself. The Rev. F. O. Taylor is the vicar of Elko County out in Nevada, a small parcel of land covering 17,000 square miles. The town of Wells is a growing railroad centre in the rear of this ranching and sheeping area, and is one of the promising and permanent towns of the state. A couple of lots were bought recently and plans drawn for a simple chapel and apartment. Next month Bishop Jenkins is going there with his little hammer and saw, take on a couple of workmen, and with the vicar erect this building themselves. Deaconess Miriam B. Allen is on the job there already, and is to carry on the pastoral work and Sunday school, with Mr. Taylor making a regular visit for services.

* * *

Centennial of Norwich Parish

The Centennial of Emmanuel Church, Norwich, N. Y., was celebrated on September 17th and 18th, opening with a dinner attended by a lot of distinguished people, including Bishop Fiske, Archdeacon Jaynes and Archdeacon Foreman of Erie, a former rector. The present rector of the parish is the Rev. Lloyd Charters, whose eighth anniversary as rector was also observed.

* * *

Dr. Atwater Is Ill

The Rev. George Parkin Atwater, rector of Grace Church, Brooklyn, and associate editor of THE WIT-

NESS, is confined in St. John's Hospital Brooklyn, suffering from a general breakdown. He was taken ill while on vacation this summer and was in a hospital in New Hampshire for a time. It is reported that he is doing nicely though it will be some time before he can again take up his parish work. Meanwhile the parish is being cared for by his son and assistant, the Rev. David Atwater.

* * *

Mr. Monell Sayre Recovers from Accident

Mr. Monell Sayre, executive head of the Church Pension Fund and the Church Life Insurance Corporation,

who recently was badly shaken up in a head-on automobile collision, is recovering nicely and it is hoped that he will soon be able to return to his office. It was a narrow escape.

* * *

Bible Classes Being Started in Parishes

We are anxious to have information about classes organized in parishes to use THE WITNESS Bible Class lessons. Many individuals have enrolled in the class. We hope others will. It can be done merely by sending a postal to our New York office, 931 Tribune Building, stating that you wish to be a member of the

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class. But we are particularly anxious to have news of classes, since we want to run little reports about them here.

* * *

Rector Is Sued for Large Sum

The Rev. Louis B. Howell, rector of St. Paul's, Norwalk, Connecticut, is the defendant in a \$55,000 damage suit. It seems that he had an elderly parishioner, the late Mrs. Alice F. Burritt. It is charged that Mr. Howell used his clerical office to influence Mrs. Burritt in making her will. It is charged that he wrote the will, that he named himself as executor and that he was not bonded. The relatives of Mrs. Burritt further charge that he has disposed of all but \$8,000 of the large estate and that he has given no accounting.

* * *

Conference in Diocese of Michigan

The field department of the diocese of Michigan has recently held two conferences, both held at the holiday house of the Girls' Friendly Society at Pine Lake. The first, September 21-22, was for women leaders, and the second, held the two days following, was for the clergy and laymen. The leaders were the Rev. Percy L. Urban, professor at Berkeley Divinity School, Dr. John W. Wood, executive secretary of the department of foreign missions, and Bishop Page.

* * *

New Federal Council Secretary

The Rev. Leland F. Wood, formerly professor at Colgate-Rochester Divinity School, has begun his duties as secretary of the Federal Council of Churches. He is to head up the work done by the committee on marriage and the home, the purpose of which is to build up Christian family life, safeguard marriage, help parents and children in their relationships and aid ministers in bringing assistance to unhappy married couples.

* * *

Now It Is Dean Jerry Moore

Bishop Stewart of Chicago, who recently made St. Luke's, Evanston, the Pro-cathedral of his diocese, with himself as rector, has appointed the popular Gerald G. Moore, rector of the Advent, Chicago, as the dean. Jerry Moore, as he is known to everyone in Chicago, has been the rector of the Advent for fifteen years during which time he has made of it one of the strongest parishes in the diocese. He is a graduate of Northwestern University and the Western Seminary, both neighbors of St. Luke's. His institution as dean will take place on October 16th, followed


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* * *

Bishop Page the Next on the Air

The next nation-wide broadcast, under the auspices of the publicity department of the National Council is to be on October 23rd, when Bishop Page of Michigan will broadcast over station WXYZ, Detroit. The time is ten A. M. eastern time. On November 27 Bishop Woodcock is to broadcast at the same hour over your Columbia station, while the Presiding Bishop is to broadcast over the same network on Christmas Day. All of the broadcasts are at ten in the morning, eastern time.

* * *

Conference in Diocese of Bethlehem

The two convocations of the diocese of Bethlehem held a joint meeting last week for a consideration of the fall program. About 75 per cent of the clergy were present. The leaders were Professor Yerkes of the Philadelphia Divinity School, the Rev. Charles H. Collett of the field department of the National Council and the archdeacon of the diocese who presented a diocesan program for the fall campaign. The diocese has been divided for the purposes of the canvass into ten districts and meetings are being held in each one.

* * *

Parish Laymen Discuss Religion

Thirty-one laymen of Christ Church, Red Wing, Minnesota, went off into the country last week-end and there held a retreat with Mr. William F. Pelham of Chicago as their leader. And they discussed the interesting topic, "How can I help my parish outside of raising money?" which was at least unique. The rector of the parish, the Rev. E. B. Jewett, was present but did not take part in the sessions which were left entirely to the laymen.

* * *

Bishop Ablewhite Leads Conference

The clergy and lay leaders of the diocese of Marquette have just wound up their third conference in preparation for the fall work. The leader this year was their own bishop, Bishop Ablewhite. In previous years men only were allowed but this year leaders of the women's work in the diocese also met for two full days. In addition to Bishop Ablewhite the leaders were the Rev. B. H. Reinheimer, head of the field department of the National Council, Mr. Earl Coppage, executive secretary of the diocese of Minnesota, and Rev.

Thomas P. Foster, rector at Escanaba. Plans were made for a diocesan preaching mission this coming month, with local clergy assigned to missions throughout the diocese for four day missions to be held from October 9th through the 12th. Missions in parishes are also to be held from the 23rd through the 30th.

* * *

Seattle Rector Returns After Long Illness

Seattle is rejoicing over the return to Old Trinity of the Rev. Charles Stanley Mook after an illness dating from the first of January. During his absence the parish has been administered to by Bishop Huston and former Archdeacon T. A. Hilton, and more recently by the Rev. Hamilton West, young graduate of Virginia, who has recently taken up his work as student pastor at the University of Idaho and rector of St. Mark's, Moscow, Idaho.

* * *

Ordination in Arizona

An ordination may not be such great shakes in New York or Chicago, but down in Arizona it is an event. So they made the most of it on the 8th when Bishop Mitchell ordained H. Howard Carpenter as a deacon at St. Luke's, Prescott. Mr. Carpenter has been in charge of religious education there for the past year and a half. He has been placed in charge of St. Andrew's, Nogales.

* * *

New Albany Dean in Residence

The Rev. Charles Smith Lewis, formerly rector at Plattsburg, N. Y., has entered into residence as dean of All Saints Cathedral, Albany, N. Y.

* * *

Rector Almost Got Into Politics

The Rev. Squire B. Schofield, rector of St. James Church, Muncy, Pa., was a leading candidate for the Democratic nomination for state senator. Then it was discovered by some one or other—probably a Republican—that one had to be a resident in the state for four years to hold the office. Mr. Schofield has been in Pennsylvania but three.

* * *

New Publisher of Religious Books

There has recently been organized the Round Table Press for the purpose of publishing books on religion and ethics. It is, as far as I know, the only publishing firm that limits itself to such publications. The president of the new concern, located in New York, is Mr. Charles W. Ferguson, himself an author of distinction, who until recently was the head of the religious book department of

Ray Long and Richard R. Smith, Inc. Among authors whose works they are soon to issue are Gaius Glenn Atkins, Bishop Francis J. McConnell, Abba Hillel Silver, Frederick B. Fisher and Edgar DeWitt Jones.

* * *

Preaches His First Sermon at Holy Trinity

The Rev. William J. Dietrich, Jr., new vicar of Holy Trinity, New York, preached his first sermon there last Sunday. He comes to the parish, which is a part of St. James', from St. Stephen's, Port Washington, Long Island, where he served as rector for five years. He succeeds the Rev. Dudley S. Stark, who is now the rector of St. Chrysostom's, Chicago.

* * *

Educator Returns to School

It isn't every one who is smart enough to know that there is still room for improvement. Apparently Miss Zettan Gordon feels that way. She has been the director of religious education in the diocese of Bethlehem for eight years, and has done a grand job at it I judge from the reports that come in from rectors. But she is knocking off for a year in order to enter the Deaconess Training School in Philadelphia, figuring that with a little more knowledge she can do even a better job. Meanwhile the poor parsons will have to get on the best they can without her.

* * *

National Leaders at Chicago Conference

Bishop Creighton and Dr. Lewis B. Franklin were the leaders at the fall conferences of the diocese of Chicago, held from the 22nd through the 25th at Libertyville. The clergy conference opened on the 22nd with a forum in charge of Bishop Stewart. On Friday the speakers were the Rev. G. C. Story, Bishop Creighton and Dr. Franklin, with Bishop Stewart holding forth in the evening on the work in the diocese. On Saturday in addition to addresses by these leaders, there was a session on parish conferences led by the Rev. Percy Houghton of the national field department.

* * *

Ministers to Both Highs and Lows

The Rev. Paul B. James, rector of Christ Church, located in the university district of Seattle, Washington, believes that his parish should minister to everyone. So as an experiment he scheduled an elaborate high Church service at 8:45 each Sunday morning—much ritual and the finest of liturgical music rendered by a small choir of voices trained by a professor at the university. Well,

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sir, a lot of people came, so the service is a fixture. So now Dr. James is able to announce in his parish paper that his parish has everything in the way of services from the plainest; plain to the most elaborate, so that everyone should be able to satisfy their needs. Good idea.

* * *

Layman Takes Over the Job

A layman, and a newspaper man at that, took hold of All Saints', Seattle, when the parish was left vacant by the retirement of the Rev. T. A. Hilton from the active ministry. And Mr. Raymond Holmes has built up a real choir and a considerable congregation, and his Sunday school is going so well that it has opened up a branch in another district of the city.

* * *

New Rector at Evansville, Indiana

The Rev. Joseph G. Moore, assistant at St. Mark's, Evanston, Ill., has taken up his duties as the rector of St. Paul's, Evansville, Ind.

* * *

Long Island Clergy Hold Conference

The clergy of the diocese of Long Island met in conference for two days last week at East Hampton, with over one hundred present. The guest for the occasion was Bishop Spencer of Western Missouri. There were conferences and round table discussion on the work of the Church, both national and diocesan. Bishop Stires and Bishop Larned both addressed the conference.

* * *

Presiding Bishop Asks for Prayers

Here is a message from Bishop Perry, Presiding Bishop:

"Rarely has the National Council, and the Church whose agent it is, faced more important questions than those which will confront us at the meeting October 11th-13th next. The generous response of the Church to the Emergency Appeal has given temporary relief for the needs of 1932, but the program for 1933 will be urgently before us. We seek guidance that we may wisely administer the charge laid upon us and I earnestly ask the prayers of the Church at this time.

"May I suggest the following prayer for those who care to make use of it either publicly or privately:

"O Spirit of Wisdom and Power, by whom the whole body of the Church is governed and sanctified; may thy controlling presence direct and guide our National Council in all its plans and purposes; that our service for the establishment of Christ's Kingdom may be wisely

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planned, faithfully administered and courageously prosecuted, to God's glory and to our spiritual enrichment. We ask it in the Name of Jesus Christ our Lord. Amen."

Harrisburg Young People Have a Conference

The Young People's Fellowship of the diocese of Harrisburg held a conference at Trinity, Williamsport, Pa., September 9th-11th, with "The Challenge to Our Fellowship" for their topic. There were delegates present from most of the parishes and missions of the diocese.

New Haven Rector Resigns

Ill health has forced the retirement of the Rev. William E. Morgan as the rector of St. Andrew's, New Haven, which he has served for twenty years. He is being succeeded by the Rev. Burke Rivers, who graduated in the spring from the Cambridge Theological Seminary.

Connecticut Parish Has 200th Anniversary

The 200th anniversary of Trinity Church, Newtown, Connecticut, was celebrated this month with a number of services, participated in by Bishop Acheson of Connecticut, Bishop Johnson of Missouri, Archdeacon Morehouse and other local clergymen. The first Episcopal service in Newtown was held in September, 1732.

Recover Stolen Communion Vessels

The communion vessels were stolen from the altar of Trinity Church, South Norwalk, Conn., recently. They were later found by boys who were playing in a secluded spot outside the city. The set was very old and is considered a priceless possession.

A Back to the Farm Movement

The Rev. Goodrich R. Fenner, secretary of rural work of the National Council, is encouraged by a back-to-the-farm movement which seems to be in full swing. The cheerful thing about it is that they are not going back to make money but rather to get away from it. Disillusioned by the wealth-seeking motive of industrial life they are returning to the farm to live, not to raise crops for others to eat. Says Mr. Fenner:

"If one can trust the temper of current articles, these are not a people who are afraid to stand up and fight in a ruthless competitive system, but they seem to be the earliest voices speaking out in behalf of a sane, well reasoned social movement seeking the inner satisfactions and contentments of life removed from the life and work of industrial cen-

Services of Leading Churches

Cathedral of St. John the Divine

New York City
Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York

Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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 (High Mass).
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, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved

Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m.
Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.,
Litt. D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily 12:20.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner

Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communications, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

Grace Church, Brooklyn Heights

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

St. Paul's Cathedral

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

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Mark's, Berkeley, California

Baycroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

ST. ANNE'S IN THE FIELDS

Pointe-au-Pic
Province of Quebec
Rev. Franklin Joiner, Chaplain
Sundays: 8, 11 and 6.
Daily: 8 A. M.

Christ Church Cathedral

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

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M.; Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M.
Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island

St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

ters. These people will look to the country Church as the best medium for their spiritual and social expression and the Church must be in the forefront to make them feel that they really returned home."

* * *

Accepts Call to Norfolk Parish

The Rev. Taylor Willis, rector of Christ Church, Roanoke, Va., has accepted the rectorship of St. Luke's, Norfolk, and is to take up his new work on the 30th of this month.

* * *

One Way of Handling the Depression

Times have probably been as hard in the Ozarks as anywhere, and no one has been nearer to them than Deaconess Hurlbut, but her annual report of her work in the diocese of Missouri, aided by an appropriation through the National Council, reminds one of the mother who on seeing the wolf at the door, brought him in and made a coat of his fur. Deaconess Hurlbut says:

"One could not write even a cook book these days without coming around sooner or later to the depression. I would say that one of the best things we have been doing in the Ozarks is enduring it. I know many an old Noah here for whom no ark of refuge has been set afloat, who yet at dawn opens his eastern windows with confident expectation of God's ultimate mercies.

"The Sunday school begun a year ago has grown and prospered, and has now enrolled thirty children who come regularly. The work of the Church Periodical Club is wonderfully effective; books and magazines are a continual source of blessing to us. The recreation room, last year just a dream, is in actual daily use. With victrola, books and games, it is a community project which brings not only happiness, but a richer, fuller life to the entire neighborhood. Altogether, it has been a happy, successful year in southern Missouri."

BOOK REVIEWS BY G. M. DAY

(Continued from page 8)

advice which the pastor might well give to a lad suffering from the habit of self-abuse. He explains the best way in which the pastor might help an epileptic to be an epileptic and yet at the same time to keep on being his best self. Similarly he makes suggestions for the treatment of other mental diseases. All in all, this volume ought to be of enormous help to pastors and of very great value in Seminary courses in the Pastoral Ministry. Ministers will long be indebted to Dr. Oliver for the careful preparation which he gave to this book and to the Western Theological Seminary for their part in initiating it.

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A profound understanding of the Chinese countryside and a rich, simple prose.—*New York Herald Tribune*.

Mrs. Buck writes superbly; she understands her characters, and she portrays them without a hint of that febrile exoticism which mars other interpreters of the Orient.—*New York Times*.

One lays down the book with a feeling of having read a lovely bit of purposeful writing.—*Record of Christian Work*.

A sensitive and subtly written study of the new China and of the complex forces at work there. It is full of delicate but convincing character sketches, and is written throughout with the sympathy and understanding that came of real knowledge of the people and the country.—*Manchester Guardian*.

Has all the power and the rare qualities of sympathetic insight that made "The Good Earth" a best seller.—*Eastern Press*.

The YOUNG REVOLUTIONIST

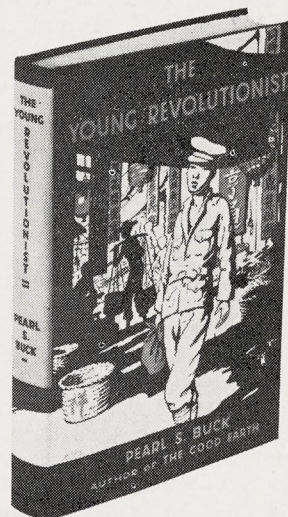
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