

The **WITNESS**

CHICAGO, ILL., OCTOBER 27, 1932

DEFENSE MECHANISM

by

CHARLES R. BROWN

Former Dean, Yale Divinity School

CERTAIN psychologists, men who have not lived very long or grown very tall, contend that God is only a defense mechanism. Look at the hills and the beauty of nature and then say, "A defense mechanism created the heavens and the earth." Go to some one in sorrow and say "A defense mechanism is our refuge in time of sorrow." Test the claims of religion on the palate of your own life. There are many things I know by experience and you cannot tell me they are not true. You cannot tell me that there is not an immense dynamic force for life in belief in Jesus and the power of prayer. Science is great but it is not all. All the machinery of civilization is only a tool; if wielded by greed or fear or ill-will, it might destroy all that man holds dear. If wielded by friendliness and co-operation it may be used to build a finer social order.

MESSAGE OF THE WEEK

Haskins Studio
 STAINED GLASS SERVING WINDOWS
 COURT AND CORTLAND STS. ROCHESTER N.Y.
 FORTY YEARS IN THE ECCLESIASTICAL ARTS



WOOD CARVERS
 CABINET MAKERS
 FINE CHURCH FURNITURE
 231 W. 18th St. New York City

A. R. MOWBRAY & Co., Ltd.

28 Margaret St., LONDON, W. 1,
 and 9 High St., Oxford, England

ECCLESIASTICAL
 METAL WORK

Altar Crosses Vases Candlesticks
 Chalices Missal Stands
 Ciboria Processional Crosses
 VESTMENTS

Particulars from PAUL S. BUCK,
 Distributor
 665 Fifth Ave., New York City



CASSOCKS

For the Clergy and Choir
 Vestments, Altar Linens,
 Embroideries, Materials,
 Tailoring.

J. M. HALL, Inc.
 174 Madison Ave.
 (Suite 702-3-4)
 (Bet. 33d & 34th Sts.)
 New York

MEMORIAL TABLETS

"of enduring worth
 and attractiveness"
 in genuine cast bronze

Moderate in Price - Booklet on Request

ELLISON BRONZE CO., INC.
 JAMESTOWN, N. Y.



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
 Hats, Rabats, Collars

Specialists in Church vestments
 and Embroideries for a half a
 century.

COX SONS & VINING

131-133 E. 23rd St., New York



J. & R. LAMB STUDIOS
 No. 325 SIXTH AVENUE, NEW YORK
 STAINED GLASS · MURALS
 MOSAIC · MARBLESTONE
 CARVED WOOD · METAL 1857

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
 KING EDWARD VII.

Stained Glass Windows
 Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.) Ltd.,

French Building

551 FIFTH AVE.

NEW YORK

Richard N. Spiers & Sons

Established 1889

STAINED and LEADED GLASS
 WINDOWS

50 West 15th Street

New York

INQUIRIES INVITED

R. GEISSLER, INC.
 450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
 IN CARVED WOOD AND
 MARBLE · BRASS · SILVER
 FABRICS + WINDOWS

J. WIPPELL & CO. LTD

will be pleased to submit
 designs and Estimates for

**Embroidery · Wood
 Stone · Metal and
 Stained Glass**

EXETER . . . Cathedral Yard.
 LONDON . . . 11, Tufton St. S.W.1.
 MANCHESTER . . . 32, Victoria Street.
 ENGLAND

**Beautiful Memorials Furnished
 in Brass, Silver and Wood**

Write for an illustrated catalog
 Will ship goods on memorandum

W. & E. SCHMIDT CO.

1037 North Third Street

MILWAUKEE, WIS.

Established 1850 Incorporated 1899

Our Motto: "We aim to please and satisfy
 our customers."

HALL ORGANS

have gained much prestige because
 of many outstanding Episcopal
 installations.

The Hall Organ Company

West Haven, Conn.



MENEELY BELL CO

TROY, N.Y. AND
 220 BROADWAY, N.Y. CITY.

BELLS

MENEELY & CO. BELLS
 ESTABLISHED IN 1826
 WATERVLIET, N.Y.



CHURCH BELLS, CHIMES AND PEALS
 Unequaled Musical Qualities

ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment
 of churches

Telephone EL-dorado 5-1058

The D'Ascenzo Studios

PHILADELPHIA—1604 SUMMER ST.

Designers of

Historical Windows

WASHINGTON MEMORIAL
 CHAPEL

Valley Forge, Pa.

Chapel windows,
 Riverside Baptist Church,
 New York City

Memorial windows, Mural decorations,
 Glass Mosaics.

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
 of

PIPE ORGANS

noted for their superior tonal qualities
 and mechanical reliability.

Correspondence Solicited

Editor
IRVING P. JOHNSON

Managing Editor
WILLIAM B. SPOFFORD

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

Vol. XVII. No. 9

OCTOBER 27, 1932

Five Cents a Copy

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

1874 - - George Parkin Atwater - - 1932

CHEERFUL CONFIDENCES are to be no more. Word reaches us as we go to press of the death of Dr. Atwater, whose genial column has appeared in THE WITNESS ever since the founding of the paper over sixteen years ago. He was a great Churchman, a builder of a large parish in the Middle West, an author whose works have been consistently best sellers year in and year out, and an editor whose abilities were recognized throughout the Church. His death will be felt not only by THE WITNESS, where he can never be replaced, and in his present parish where his abilities had brought new life, but in the councils of the Church where his judgment was frequently sought. May he rest in peace.

THE LAYMEN'S FOREIGN MISSIONS INQUIRY is going to revolutionize our whole idea of missions unless we plug up our ears. This group of distinguished laymen and women went to the Orient where an exhaustive study of the missionary work carried on by seven denominations, including our own, was made. In this they were aided by a group of expert inquirers who first went ahead to prepare the ground for their study. Their report is to be presented at a meeting in New York on November 18th and 19th at which time they will urge upon the various denominations greater unity and cooperation in the conduct of foreign missionary work, not only in the interest of greater economy but also to make for greater efficiency and more effectiveness. In statements the inquiry has already given out it is clearly indicated that in their opinion radical changes must be made in order to justify the enormous sums spent upon missions annually. Indeed they have already said publicly "that there is no ground for the renewed appeal for the support, much less for the enlargement, of these missions in their present form or on their present basis." Subsequent statements give some of their reasons for forming such a judgement. First, they point out, there must be cooperation with other religious groups in the Orient in order that religious forces may present a united front against the materialistic philosophies which are making great headway there. "Why compare Mohammed and Buddha," they ask, "when all the utterances of religious intuition are threatened with discard in the light of practical reason? It is no longer which prophet or which book. It is whether any

prophet, book, revelation, rite, church, is to be trusted." Missionaries are too prone to consider it to be their task to make converts of those attached to other religions, rather than uniting with them against the non-religious forces which are so widespread.

AS A RESULT OF THIS INQUIRY the reasons for supporting foreign missions that have been to the fore in the past are again being questioned. "The pioneers of Protestant missions", says the report, "were moved by the disturbing sense that many in Asia had not so much as heard the Gospel; millions of souls, believed to be in danger of eternal death, might be given the opportunity of life; there was but one way, the way of Christ. There was need for haste. Mingled with this concern for individuals, there was the appealing vision of the world-wide Church. "These reasons for supporting missions have now largely passed. There is little disposition today to believe that sincere seekers after God in other religions are to be damned; doomed to the everlasting torment of the unsaved. Also the argument often advanced that western civilization has something precious and unique to give to our brethren of the Orient no longer has much weight, either at home or abroad. There is a disconcerting consciousness of the defects of our civilization, much sharpened by the world war, and, as the report states, "a much more critical attitude toward our institutions, our democracy, our education, our religion. Under these circumstances, the connection of Christianity with western life, formerly a matter of prestige, now has its disadvantages."

THE INQUIRY IS ALSO CRITICAL of the 10,000 missionaries in the Far East, representing the seven denominations for whom they made the study. "Of the thousands of missionaries", the report states, "there are many of conspicuous power, true saintliness and a sublime spirit of devotion, men and women in whose presence one feels himself at once exalted and unworthy. The greater number seem to us of limited outlook and capacity; and there are not a few whose vision of the inner meaning of the mission has become obscured by the intricacies, divisions, frictions and details of a task too great for their powers and their hearts.

"The human side of the mission seems on the whole unduly weak. For there are two things which we may rightfully demand of the mission personnel. First, that in those services where there is a recognized

standard of efficiency, as in teaching or medicine, the mission staff shall stand well. Second, that in the essential service of interpreting Christianity to the Orient, it shall not too far fail of its great theme. In neither of these respects can we speak of the total impression with the high enthusiasm we should like to offer.

"As a member of a church, sent out by a church, the missionary is prone to conceive his task as primarily that of promoting this organization. His Board, as a rule, embodies and intensifies this conception; and the missionary is likely to be dominated by the expectations of his Board.

"Every human organization has its hunger for influence, funds, membership; tempts its servants into ways of ambition within its ranks, and into a reputed 'loyalty' which involves petty competition with other organizations of similar aim. The trail of self-interest within the organization lies like the trail of the serpent over the missions of Asia within our purview.

"Our judgment of the possible future value of the

mission movement depends, more than upon any other factor, on the question whether there is a real likelihood that, either through changing the conditions of work or through improvement in quality, the personnel of missions can be materially strengthened.

"We recommend that the initiative for calling missionaries for work within the sphere of the Church shall in the future be the right and privilege of the churches on the mission field, and that they shall indicate through the proper channels the type of person needed for the specific task in sight as well as the length of the expected service, whether for a short term of years, or for a life engagement."

All of which no doubt means a pretty lively battle between the long established missionary boards, fighting for the power and control that they have built up, against a growing conviction on the part of Church people, particularly the laity, that the Laymen's Foreign Missions Inquiry presents adequate reasons, supported by a thorough study in the field, for radical changes in the entire missionary set-up.

WHAT I BELIEVE AND WHY

I Believe in Christ

By

BISHOP JOHNSON

THE second article of our creed is that we "believe in Jesus Christ His only Son our Lord." This statement would be more acceptable to many people if the word "only" was left out. There are many who claim that we are all Sons of God and that Christ is the most delectable Son. But the creed is insisting upon a different conception of sonship than that which these people have in mind. There is a real difference between a son who is begotten and one who is adopted.

When St. John said that "the word was made flesh and dwelt among us and that we beheld His glory as the only begotten of the Father", he was disclaiming that Christ was a Son of God in the same way that St. John was. When St. Paul called Christ a second Adam he did regard Christ as of the same kind as the descendants of the first Adam. Christ was the beginning of a new creation, as unique in His characteristics as was the first Adam, if compared to creatures who existed prior to the time when God breathed into Adam and he became a soul, possessed of conscience and moral responsibility. In a very real sense the first man was a new creature, even though his physical properties might closely resemble the brute creation.

So Christ was man in the highest sense of the term but He was also more than man. What was that something more?

He was God manifesting Himself as love in human form. In the universe God reveals Himself as truth, and the seeker after truth is searching for the things of God. In nature God reveals Himself as beauty,

and the artist is searching for the things of God. In a good man God reveals Himself as righteousness and those who follow Him are searching for the things of God.

But in Jesus Christ God reveals Himself as love and He that hath seen the Christ has beheld the Father. For how else could God reveal Himself as love but through a person who could manifest that love and so win the devotion of those who sought Him?

Now this is a statement of the Church. Why do I believe it? There are three principle reasons why I believe in Jesus Christ as the express image of God.

FIRST because He and He only satisfies the expectation of the Hebrew people. The Old Testament comes to us as the record of a peculiar people who were the instruments under Providence for developing through the centuries an idea of God which satisfies the need of man. Differing from other ancient religions it is a steady progressive revelation which finds its culmination in a prophet like Isaiah and a leader like Jesus Christ. It has in it the elements which resemble the processes of evolution as we see it in the world around us. It begins in a crude way it is true but it emerges into a glorious fruition. Beside it all other ancient religions are static.

Jesus Christ is the adequate fulfillment of Hebrew expectation. His coming into the world is not an unrelated incident but the culmination of a long expectancy on the part of a wonderful people. "When the fulness of time was come God sent forth His Son, born of a

woman, born unto the law". It was this fulfillment which convinces St. Paul that Jesus was the expected Messiah.

Secondly I believe in Jesus Christ because His power is different from other religious leaders. One may question scriptures and creeds but one may not deny the power of Christ in human society. He has raised savage tribes to a high level of moral conduct. He has been the guiding spirit in the development of civilization. He has won the devotion of all conditions of people in every race and in every station of society. He has achieved a stability, a universality and an influence for service entirely unique.

THIRDLY He satisfies the need of those who truly seek the Kingdom of God and His righteousness, as is attested by their own experience and in no other way. It is neither accident nor chance that the person of Jesus Christ finds its place in the warp and woof of history. You could not subtract Christ from history without rewriting the story. He is the central figure of human annals. Compare Him with any other leader and you will at once realize that He is unique in His influence upon the course of human events.

Of course to those who believe that history is merely the fortuitous sequence of events this argument has little weight, but to those who see in history the guiding hand of Providence, the power of the Christ is an evidence of such guidance.

Either Christ is the greatest deceiver of all time or else He is the manifestation of God's provision for human need. I might say therefore that I believe in Christ because I find it impossible to regard Him as a charlatan.

After all one has to take the world as it is and the history of mankind as it is. The academic mind cannot alter facts in order to confine theories. The fact is that the power of Christ is the most potent and the most beneficent power in the whole story. Except in the purely materialistic ideas of the Russian soviet it is difficult to find those who do not reverence and admire Christ even if they do denounce the Church.

What does this signify? It means that the Christ is justified but the instruments who represent Him have failed. He never promised otherwise. "When I return" He asked, "shall I find faith on the earth?" He seemed to foresee that those who represented Him would fail. But truth is not affected by man's ignorance or sin. The facts of science are independent of man's appreciation of them. So the righteousness of Christ is not affected by the failure of clergy or laity adequately to manifest Him.

I believe that Christ is true although every Christian is a liar. It was this upon which the apostles insisted. It was Christ and not themselves to Whom they directed men. I think that the significance of this is vital. "What think ye of Christ?" is an entirely different question from "What think ye of Christians?"

It would have been rather mean of St. John for example to have deserted Christ because the other eleven had exploited Him or betrayed Him. Rather I

imagine St. John would have been even more devoted to Christ because He was being misrepresented.

"I believe in Jesus Christ, His only Son our Lord" because I cannot believe Him to have been an impostor and there seems to be no middle course but that of accepting Him on His own testimony.

Let's Know

By

BISHOP WILSON

QUEER PEOPLE

THE Puritan agitation in England from the middle of the sixteenth to the middle of the seventeenth centuries produced a lot of very queer people. The Church of England has been severely criticized for being rather hard on them but when one inquires into the circumstances, they are found to have been a very irritating lot. They were not persecuted merely because they had different ideas of religion.

For instance, there were the Anabaptists. They denied all rights of property and all forms of government and continually stirred up all kinds of trouble. They went in for experiments in free love and broke pledges and promises even when made in courts of law because they believed every one's individual conscience to be his own infallible guide—which simply meant that people could do exactly as they pleased.

Then there were the Quakers who at that time were far from being the quiet, peace-loving folk they are generally supposed to have been. They were riotously fanatical, courting persecution and fairly hurling themselves into jail. One of their habits was to parade the streets naked and smeared with soot. They derided everything and everybody and became a social nuisance.

The Familists were another queer lot, taking their origin from Holland. They played strange tricks with the Bible, developed a peculiar kind of mysticism, credited their leader with being another incarnation of God among men, and pestered the English monarchs to disrupt the Church in their favor.

The Brownists are generally counted as the originators of the Congregational Church. Their leader was a Robert Browne who for years conducted a highly contentious campaign in England and Scotland. He was violent in speech and manner and wrote a lot of scurrilous literature. As a matter of fact he was treated with much consideration due to the influence of Lord Burleigh who was a kinsman. Eventually his fervor passed, he was reconciled to the Church, and stoutly opposed his own followers. Friendly commentators have attempted to excuse him by saying that he was insane. It seems rather likely.

One of the queerest of them all was the group known as the Fifth Monarchy Men. They were millenialists. They said that the Bible told of four monarchies of Anti-Christ (Assyria, Persia, Greece, and Rome) and that Christ was about to establish a Fifth Monarchy

of His own over which He would rule for a thousand years. At first they thought they saw their chance with Cromwell and the Puritan Commonwealth but they were soon disillusioned and turned against that regime. They organized a plot to overthrow the Cromwell government but they were discovered and temporarily suppressed. A few years later they set out to capture the city of London, marching thru the streets with cries of "Long live King Jesus". Most of them were killed in the outbreak and the rest were imprisoned or executed—this, not by the Church of England but by Cromwell and his Independents.

Is it any wonder that such people received some harsh treatment? Today when we see so many friendly variations in religious affiliations, we wonder why there should have been such intolerant persecutions. The answer is that religious differences in those days were different.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

LIFTING THE CURSE

IN THESE first five books of the Bible—The Law—we are apt to read the stories and skip the rules as unimportant. With the Hebrews it was just the opposite. The rules were the important thing; the stories were told to explain the rules. Hebrew ceremonies were framed so children would ask questions, as at the Passover. (Read and underline Exodus 10:2—12:25—13:14 and 15.) Children naturally ask vital questions, such as "What makes people do wrong? Why is it so painful to have a baby? What is a rainbow? Why do not all nations speak the same language? Why do we have to work so hard?" In answer, the Hebrew parent told the stories of the temptation, the fall of man, the expulsion from Eden, the covenant of the Rainbow and the Tower of Babel.

St. Paul says "When I was a child, I spoke as a child, I felt as a child; I thought as a child; but now that I have become a man I have put away childish things." (1 Cor. 13:11) So in the childhood of the human race, the origin of things was pictured childishly. Jesus bade us become as men in such things; His message "Repent" means "Think again; change your minds"; or as St. Paul puts it "Be ye renewed in the spirit of your minds." (Eph. 4:23) Many of these primitive stories were changed utterly by Christ's teaching.

The most fundamental of questions is "What makes people do wrong?" The Temptation story (Genesis 3) puts the blame on the serpent, appealing to the woman's curiosity. But this serpent was not the common snake, for it was "more subtle than any animal of the wilderness which the Lord God had made." Evidently, then the Lord God had not made this serpent. It was the ancient dragon of the deep, — chaos, or disorder — which all through the Scriptures is pictured as the

Enemy of God. It is often identified with the sea, whose tameless fury terrified the land-loving shepherd people.

The Spirit of God which brooded on the face of the deep was pictured as a Dove; so that when Jesus said to His apostles "Be ye wise as Serpents but harmless as Doves" He was holding forth the idea that the search of knowledge, which sometimes leads to disorder, can also be creative. The curse upon the serpent condemns this ancient foe of God—disorder—to humiliation. Enmity between creative man and chaos is pledged, with the final triumph of man over chaos. This looks forward to the vision in the Revelation, when there shall be "no more sea" except the sea of crystal mingled with fire before the throne of God. This curse on the serpent, "with promise of the Seed," is called sometimes the "First Gospel".

The Punishment of Woman—When there were no hospitals and all of life was lived in tents, children were appalled by the pain of becoming a mother. If pain is always punishment they reasoned, women must have offended God terribly. Not for centuries was it realized that anything of value costs pain, so that life, most valuable of all things, costs the most pain. Jesus transformed this old story when He compared His crucifixion to the pangs of childbirth of a new Life, a new world-order, in His farewell to His disciples. "When the child is born she remembereth no more the anguish, for joy that a man is born into the world." (John 16:21.)

Because of this Eden story, education of girls and women was for centuries strictly forbidden in many lands. Jesus destroyed this false idea again, in his rebuke to Martha, who felt disgraced because her sister Mary desired an education along with the disciples. (Luke 10:40) Jesus said "Mary hath chosen that good inheritance, which shall not be taken from her."—thus shattering the idea that ignorance is superior to knowledge. Jesus set womanhood free.

The Curse on the Ground — Neither Man nor Woman were cursed, in this story, but the serpent and the ground. The curse on the ground, "thorns also and thistles shall it bring forth unto thee" is to be lifted by labor; "In the sweat of thy brow shalt thou eat bread." It takes labor to defeat the serpent—to bring order out of chaos. Even God is pictured as so tired by His labor of creation that He has to rest. Man also must labor along with the Creator. No Hebrew family permitted its sons to grow up without knowledge of some useful trade, lest they should be idlers and wasters, and so take part with the serpent rather than being fellow-creators with God.

PERSONAL APPLICATION

The best commentary on this is Abraham Lincoln's. He said: "In the early days of our race it was said to our race: 'In the sweat of thy brow shalt thou eat bread.' Since then no good thing has been or can be enjoyed by us without first having cost labor. But it has so happened in all ages that some have labored, and others without labor have enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to every man who labors the full product of

his toil—or as nearly so as possible—is the worthy object of any good government.”

Our Catechism insists that part of each person's duty is to “Learn to labor truly to get mine own living and do my duty in that state of life to which it shall please God to call me.” St. Paul says emphatically “He that will not work, neither let him eat.” To “labor truly” means to follow some productive occupation. Gambling, whether at cards, horse-races or in stocks, is not “laboring truly.” The question to be answered by you is “Do I, by labor of hand or brain, help God's creative work?”

MEMORY WORK

We have a short lesson this time, the Poetry section in the Old Testament. Do not forget your Telephone Number 5-12-5-5-12. This is the third 5. The books are:

Job — PSALMS — Proverbs — Ecclesiastes — Song of Solomon

Of these, the Psalms is most constantly used. Job is one of the world's great poems on the problem of sin and punishment. Proverbs and Ecclesiastes are Wisdom Books. The Song of Solomon is a marriage hymn. There are 150 Psalms. The Shortest is the 117th—two verses—and the longest is the 119th—176 verses.

* * *

References. Look these up and underline them.
The Serpent of Chaos: Genesis 1:2. Darkness was upon the face of the Deep.

Gen. 3:7. Sin croucheth at the door.

Gen. 49:13. The Deep that croucheth beneath.

Psalms 74:13. Thou brakest the heads of the dragons in the waters.

Isaiah 27:1. He shall slay the dragon that is in the sea.

Isaiah 51:9—wounded the Dragon.

Ezekiel 29:2. Pharaoh, the great Dragon.

Amos 9:3. The Serpent that is in the Sea.

Rev. 12:9. That old Serpent, the Accuser, (or Devil).

Cheerful Confidences

By

GEORGE PARKIN ATWATER

THE GOLD RUSH

THE gold rush has begun in our land. You remember that a few months ago every one in Great Britain began to search for remnants and articles of gold. They took them to the proper offices and received paper money. A gold sovereign, worth in normal times 20 shillings, brought 27 shillings. Dukes brought their coronets and circus-men stripped the gold foil from the resplendent ornaments on their wagons. The British gold reserve was augmented by the gold thus secured.

Today in our land the Churches may bolster up their resources by a search for gold. The members do not have to go into the hills with mining equipment or to build sluices to wash out the precious metal from huge quantities of earth. The search must be made in the home.

It is estimated that there are more than twenty million homes in our land. It is probable that some discarded gold lurks in each one of them. If such gold could be found and gathered by an official of the Church, the Church Treasurer would have a broader smile at the next vestry meeting.

The method is quite simple. The members of the family must search the house for gold. I can only

give you a suggestion of what to look for. Old watch cases, old chains no longer in use, rings that no one wears, lockets and buckles and pins; souvenir spoons, old spectacle frames, bracelets, bangles and gold pencils; possibly some gold foreign coins, the heads of old canes.

Let your imagination guide you. Look through drawers and chests and cupboards. Gather the gold and then take it to the proper officer of your Church.

If your enthusiasm is aroused you might ask friends and neighbors to help you. Inaugurate the gold crusade. Enlist your dentist, your optician, your jeweller. And take it all to your Church.

The officers of the Church must then discover, through local jewellers, the best and cheapest way to redeem the gold by the crucible. The banks will give information as to the method of turning the refined gold into cash, through the assay office.

Not only will you help your Church, but you will help your country, by adding to the gold reserve of the land. Join the gold rush and gather up the fragments.

Witness Fund

WE acknowledge with thanks the following donations to *The Witness Fund*, which is used to pay the subscriptions of those who otherwise would be without the paper:

A Chicago subscriber.....	\$1.00
Elizabeth Brinkmann	1.00
Mrs. A. M. Ashmead.....	1.00
A Friend	1.00
Mrs. E. A. Carey.....	1.00
Mrs. Horace Brock	3.00

THE BUNDLE PLAN

Order ten or more copies for sale at the church, or for use in a class. The papers sell at five cents a copy; we bill quarterly at three cents a copy.

Have the people of your parish follow the new series of articles by Bishop Johnson and enroll in the WITNESS BIBLE CLASS.

Merely send us a postal today telling us the number of copies desired and we will start your Bundle with the next issue.

THE WITNESS

6140 Cottage Grove Avenue, Chicago

PLANNED SOCIETY PRESENTED BY A GROUP OF EXPERTS

By GARDINER M. DAY

Not a few Republicans and Democrats are admitting that a considerable vote will be polled this year by Norman Thomas, and yet many of these same citizens have only the vaguest notions of what the Socialist Party stands for. Such strange views as: "Let the Socialists into office and they will take all the money abroad" or "The Socialists will take away everybody's property" are samples of some the writer has heard from Yankee lips. People, who wish to be intelligent about Socialism, would do well to read *Socialist Planning and a Socialist Program*, a symposium by some thirty prominent Socialist writers, edited by Harry W. Laidler with an introduction and an essay by Mr. Thomas. (Falcon Press \$2).

Such a variety of essays covering so wide an area make the book difficult to review briefly. The purpose of the book is to show in considerable detail what a Socialist United States would probably be like and matters ranging from coal to art are treated. Part I considers the present social disorder and shows the need for socialist rather than capitalistic planning for a permanent cure. Part II gives suggested blueprints for the management of different phases of our economic order. Part III deals largely with the agencies for bringing into being a Socialist Society and what an individual may do to further it.

For the reader who desires to secure a general idea of Socialist principles and plans without going into too great detail we would suggest his reading Stuart Chase's "Society Adrift" and Paul Blanshard's "Planning for Service" in the first part; C. E. Warne's "A Proposed Socialist Blueprint," J. W. Hughan's "Some Features of the Industrial Structure Under Socialism" and F. S. Cohen's "Politics and Economics" in the second part; and Mayor Hoan's "Socialists in City Government," and C. B. Cheney's "Educating for Socialism" in the third part. Then if the reader finds arising in his mind such questions as: "Why not have government regulation rather than ownership?" or "Will standardization drive culture out of a Socialist society?" he can readily pick out articles dealing with his questions as for example Louis Waldman's thoughtful argument on "Regulation vs. Public Ownership" concerning the former, and Robert Morss Lovett's "Culture under Socialism" concerning the latter. The reader will not agree with all the writers, not all of them are

in detail agreement, but like the true Christian they desire a better society and a Christian would do well to give the most thoughtful consideration to their suggestions.

Speaking of Socialism, we would like to call attention to a book published about a year ago, but which has not received as much notice as it deserves, namely *The Christian Socialist Movement in England* by Clive Binyon (Macmillan S. P. C. K. \$3.50). We hear a good deal these days of the way in which the Church has lost influence with the working class. Surely one of the reasons for this is the fact that in most of our theological seminaries practically no attempt is made to give the students any vital appreciation, not merely of the great proletarian movements but also of the attempts of socially minded Churchmen to understand and aid these movements. The aim of Dr. Binyon's volume is to fill this educational gap. He traces the development of the Socialist movement in England from the days of Ludlow, Kingsley and Maurice to the present time. It is not a very encouraging story, ending so often in such complete failure to attain its ends, but the author rightly concludes: "It appears that the movement whose history we have been tracing, so far from having now run its course, has scarcely begun." Unfortunately, the history of the movement is a shameful reflection on the narrowness of our average Churchman's sympathies, revealing as it does his lack of active interest in changing the conditions which have made and in a large measure still make, the lot of the poor and the laboring classes very hard.

Although it would be at the price of brevity we wish that Dr. Binyon had given more of the spirit and essential beliefs of some of the men prominent in the movement as it would have given life to many rather dry paragraphs. We find ourselves wondering also whether the author did not lose by confining his story almost entirely to the Church of England. Nevertheless the volume is one which we believe every theological student and minister would do well to borrow from his Seminary library.

GANDHI'S HOSTESS PREACHES IN BROOKLYN

Miss Muriel Lester of Kingsley Hall, London, preached at Holy Trinity Church, Brooklyn, N. Y., at the evening service on October 9th. Miss Lester, who is director of Kingsley Hall, a Christian Socialist settlement house in the London slums, was hostess to Mahatma Gandhi when he was in England for the Round Table Conference in 1931.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A joint commission was appointed at the last General Convention to consider the matter of creating a national Church organization for laymen. The commission, of which Bishop Strider of West Virginia is the chairman, has now sent out a preliminary report announcing the creation of such an organization, to be called the Laymen's League of the Episcopal Church. The report contains constitution and by-laws for the organization of the League first in parishes, then in dioceses where at least five parish leagues shall have been formed. Also a skeleton national organization is set-up to foster the movement. The aims of the League are to promote among laymen a more definite and intelligent understanding of the Church's life, history and program; to enlist every layman in some form of active service for the Church; to keep before the members their duties and obligations; to promote the Program of the National Council; to promote the work of the dioceses; to promote the work of the parishes. Every baptized man eighteen years of age or older, who is in sympathy with the general objectives of the organization and is willing, aside from other Church work, to pledge at least one full day's attendance upon an annual laymen's conference or retreat, is eligible for membership. The dues are not less than one dollar a year. The officers of the national organization are as follows; Bishop Perry, honorary president; Mr. Eugene E. Thompson of Washington, D. C., president; Mr. Warren Kearny, New Orleans, executive vice-president and secretary; Mr. Robert H. Gardiner, Boston, treasurer.

* * *

Bishop Stewart Cracks At Corruption

Bishop Stewart of Chicago, in addressing the Sunday Evening Club, attended by 3000 people, with many more thousands listening-in, assailed "lazy judges, tip-taking bailiffs, bootlegging policemen, bail-bond fixers and professional criminals." He said that there were four causes for crime today; the mixture of crime and politics; too much politics in the police force; insufficient cooperation from the state's attorney; too much leniency in the courts.

"Our churches are the glory of this and every city. But the glory of the churches, like the glory of the city, is not in buildings or institutions or art or painting or music but in the character of men and women. It is not enough to be good

ourselves. We are called upon to be good for something, to get into the battle for righteousness of the city in her government and the care of the victims of poverty and the election of men who are known by us to be honest and clean and to suffer every inconvenience or effort of personal violence before we surrender to the piracy of any racketeer or pay tribute to any gunman, bomb thrower or other terrorist."

* * *

Federal Council to Meet in Indianapolis

The quadrennial meeting of the Federal Council of Churches is to be held in Indianapolis, December 6-9. Among other matters of importance there will be a thorough discussion of the "Social Ideals of the Churches", to be presented by a committee that has been working upon them since the meeting in 1928. Among those on the program are Bishop McConnell, Methodist; Mary E. Wooley, delegate to the Geneva Conference on Disarmament; Bishop Scarlett of Missouri, who is to speak on "The Function of the Church in developing a Christian social conscience" and Dr. Robert E. Speer, Presbyterian, who is to speak on "The World Mission of the Church".

* * *

More Notes on the Council Meeting

Here are a few more notes on the meeting of the National Council, held in New York on the 12th and 13th. Bishop Perry stated at the start that he and the officers felt the need of more frequent advice from the Council. It was therefore decided at this meeting that the finance department be called to meet monthly for consultation with the officers and executive secretaries. It was also voted that no vacancies be filled except upon action of the National Council, except temporary appointments, and these only upon the approval of the president and the vice-presidents. I take it this means vacancies in the field as well as in the Church Missions House. It was also voted to have only the departments of domestic and foreign missions and the finance department meet in December, when the Council next meets, in order to save expense.

Bishop Barnwell of Idaho appeared before the Council and presented the financial needs of St. Luke's Hospital, Boise. It seems that there is a debt of something like \$100,000, with the probability of foreclosure by the bank and the loss of the property. He received a loan from the Council of \$25,000.

The executive board of the Woman's Auxiliary met prior to the meeting of the Council. There were addresses by the Rev. John Suter, executive secretary of religious edu-



GEORGE PARKIN ATWATER
Cheerful Confidences Editor Dies

cation; Mr. Lewis B. Franklin, vice-president and treasurer of the Council, who stated that there has never been a greater opportunity in the mission field than now; Mrs. William E. Leidt, of the department of religious education; and the Presiding Bishop, who emphasized the fact that "present difficulties are not a crisis or emergency but the continuing task and responsibility which have rested upon the Church ever since our Lord sent out His apostles as missionaries."

* * *

Rector Forced From Church by Vestry

Bishop Johnson's remarks this week about "What think ye of Christians" are worth keeping in mind as you read about All Souls Church, New York City. It is there, you will recall, that a battle has been going on between a majority of the vestry and the Rev. Rollin Dodd as to whether or not Negroes should be allowed to attend the services. The neighborhood, once white, is now largely colored so that in recent months a majority of the congregation has been Negro. And Mr. Dodd welcomed them, much to the disgust of these vestrymen. He only said; "I believe the function of the church in a community is to minister to the community." The vestry stopped paying Mr. Dodd. So a committee of Negroes of the parish took care of that matter, at least to the extent of keeping him alive. Then the vestry padlocked the church on the pretense that repairs were being made so that services could not be held. On Bishop Mannings request the vestry did allow a service to be held

two weeks ago—in the basement. Last Sunday however they did not allow even that, so that a hall had to be hired. Here the Sunday school met—about 150 children—and after them a service, attended by about eighty people of whom three-fourths were Negroes. There is a cheery side to the messy business in that a considerable portion of the white people of the parish are standing by the rector. One of these white worshippers said last Sunday: "The vestry just wants to be high brow. They want to fire Father Dodd because he is too nice to the Negroes. He treats us all alike."

* * *

Our Own Hall Of Fame

At St. Timothy's, over in Philadelphia, you will notice a crucifer who is not the usual boy in his teens. He is Samuel A. Hawthorne and he has been carrying the cross at the head of the procession for forty-five years. He was appointed in 1887 by his rector, the Rev. Robert E. Dennison, succeeding his brother, the first crucifer of the parish, who is now the Rev. William J. Hawthorne, the rector of St. Luke's, Philadelphia. The appointment came at a time in the boy's life when most boys think they have about reached the "graduating age from church." The fact that he has carried on for forty-five years certainly should prove an incentive to other crucifers who are inclined to say to their rectors: "I think I had better quit this: I am getting a bit old for it." Here is a boy who has grown gray in the service to which he remains consecrated. He has outlived many prominent in the parish, including clergy, wardens, and vestrymen. Indeed he is now serving under the Rev. G. Herbert Dennison, son of the rector who appointed him to the post. All honor to him.

* * *

Convocations Held In Mississippi

Bishop Bratton and Bishop Green of Mississippi met with the three convocations of the diocese during this month to discuss whether or not an Every Member Canvass should be undertaken this year. The matter was thoroughly discussed and at each meeting resolutions were passed stressing the need for the canvass. Just what the results of the canvass will be remains to be seen for conditions there are extremely bad, with homes and plantations sold by the banks and insurance companies.

* * *

Dedicate Parish House At Great Neck

The new parish house at St. Paul's, Great Neck, Long Island, was dedicated on October 9th at a service

attended by about five hundred people. Bishop Stires preached.

New Chancellor For Maryland

Mr. Carlyle Barton has been appointed chancellor of the diocese of Maryland to succeed the late Edward Guest Gibson whose death was reported last week. Mr. Barton is a communicant of the Redeemer and has long been active in Church affairs.

Young People of Michigan Meet

About two hundred young people, representing all the parishes and missions of the diocese of Michigan, attended the convention of the Young People's Fellowship held at St. Paul's, Flint, October 21-23. The keynote address was delivered by the Rev. Lane Barton, rector of the parish. This was followed by four round table conferences, led by various clergymen, when the subject of "Making Religion Work" was discussed. The convention was addressed by Bishop Page and by the Rev. F. Percy Houghton, field secretary of the National Council.

Brooklyn Parish Runs a Clinic

Healthful thinking as a curative influence for mental and physical ills is the chief form of treatment administered to patients at the Associated Clinic which re-opened recently at Holy Trinity Church, Brooklyn, N.Y., where the Rev. J. Howard Melish, is rector. The clinic is sponsored by a group of physicians and clergymen, the latter representing the Brooklyn Federation of Churches, who through combined religious and medical media hope to help especially persons suffering from functional nervous disorders, borderline mental cases, etc. Last winter 35 cases were treated.

Synod of Fifth Province Meets in Cleveland

The synod of the fifty province met in Cleveland on October 18th and 19th, with a large attendance from all the dioceses making up the province. The discussion on the national affairs of the Church was led by the Rev. Charles H. Collett, field secretary of the National Council.

Clothes Needed In Porto Rico

Reports from Bishop Colmore show that the property damage to the Church's work in Porto Rico, as a result of the recent hurricane, is much less than that caused by the hurricane of 1928. He thinks that \$12,000 will be enough to restore property. He does say however that there is an urgent need for food, clothing and shelter. All sorts of

OUR BIBLE CLASS

FROM the Rev. R. W. Plant, rector of the Church of St. Mary the Virgin, Falmouth Fore-side, Maine: "I have a group of ten men in our parish following the weekly lessons. During the winter we are to meet once a month to go over together the subject matter—a sort of round table conference. I am confident that this plan will develop a fresh interest in Bible study. Incidentally the weekly visit of THE WITNESS into ten homes will be of great value." Also word is received from the Rev. Thomas H. Carson, rector of St. John's, Donora, Penna., that the twelve men and women making up the staff of the Church school are now meeting regularly, under his direction, to follow the lessons. Who is next?

clothing, but no hats—a lot of them were sent in 1928 but were not needed. Here is his address if you have a package you wish to get off to him: Rt. Rev. Charles B. Colmore, Box 1115, San Juan, Porto Rico. And of course you know that they may be sent parcel post.

Honor the Man Who Started Unique Endowment

The other Sunday they dedicated memorials at Trinity, Clarksville, Tennessee, to Thomas W. Frazer and his wife, who many years ago had a grand idea of putting the parish on its feet financially. He had a

number of slaves. These he willed to the parish, and suggested in his last will and testament that if there was a sufficient amount of breeding among them that it wouldn't take long before the parish would be well off indeed. Merely hire out the slaves at a wage and run the parish on the cash thus received. Of course a war had to come along and spoil his scheme.

Seek Relief Funds In New York

Bishop Manning has sent out an appeal to the clergy of the diocese of New York urging them to raise funds with which to aid the destitute Church families of the diocese. "They have a right to look to us for help", said the Bishop. "Moreover by caring for our own we shall lighten the burden that otherwise would fall upon the community agencies." He announced that 1069 Church families whose parishes were unable to care for them were provided for last winter. Bishop Gilbert is the chairman of the relief committee.

Russell Hubbard Goes To Providence Parish

The Rev. Russell Hubbard, rector of St. Paul's, Vermilion, S. D. nephew of Bishop Perry, has been called to the rectorship of St. Martin's, Providence, Rhode Island.

New Spokane Dean Is Welcomed

The Rev. Charles E. McAllister, new dean of the Cathedral of St. John the Evangelist, Spokane, Washington, was welcomed to his charge at a reception attended by about 150

A Helpful Thought for Every Day in the Year

THE CHURCHMAN'S CALENDAR OF DAILY BIBLE READINGS

A SELECTED list of Scripture passages for Daily use with comments by prominent Church leaders, used by thousands throughout the Church. Bishops and clergy order large numbers each year for Christmas distribution. Place *your* order now! Use it as a Gift.

10c per copy; \$7.50 per 100, postpaid

Ready about Nov. 1st

THE BOOK STORE

Church Missions House

281 Fourth Avenue

New York

laymen. He was introduced by Bishop Cross. The Rev. David R. Covell, field secretary of the National Council, also spoke.

* * *

Girls' Friendly

Leaders Meet in Chicago

Associates and older members of the Girls' Friendly Society met recently in Chicago for an all day conference. There were discussions on worship, social service, missions, recreation and educational work.

* * *

Go in for

Sandwich Making

The women of Grace Church, Oak Park, Illinois, meet each Tuesday, get out their knives and loaves and go in for sandwich making in a big way. They are later taken to Chase House, social service institution of Chicago, and there distributed among the needy. Emmanuel Church, La-Grange, is now doing the same thing.

* * *

A Couple of Bishops For One Meeting

It isn't every men's club that can boast of having addresses by two bishops at one meeting. But on the 17th there was a meeting of the men's club of All Saints, Providence, with addresses by Bishop Perry and by Bishop Bennett, who is assisting him in the diocese, and also by the Rev. W. A. Lawrence and the Rev. Arthur M. Aucock.

* * *

Bishop of Exeter Urges Pacifism

The Rt. Rev. Lord William Gascoyne Cecil, bishop of Exeter, England, apparently only needs to take off his bishops' regalia and mount a soap box in Union Square to have the authorities look him up as a subject for deportation. The other day, as I reported here, he was loud in his praise of the Russian experiment. Now he comes out, in a sermon in Providence, as one of the "impossible idealists" who thinks that war is a silly business and that Christians should have nothing whatever to do with it.

* * *

Welcome New Rector In Western Michigan

A reception was held on October 11th to welcome to St. Paul's, Muskegon, Michigan, the new rector and his wife, the Rev. and Mrs. John K. Coolidge. It was attended by Bishop and Mrs. McCormick, Dean and Mrs. Jackson and a number of the clergy of the diocese.

* * *

Connecticut Rector Has Anniversary

The Rev. T. J. Shannon, rector of Immanuel Church, Ansonia, Connecticut, celebrated the 10th anniversary of his rectorship on October 2nd. In his sermon he congratulated the par-

ish not only on its accomplishments during the decade, which include the building of a fine Gothic Church, but even more for the spirit of harmony and cooperation that has been characteristic of the life of the parish. On the following evening the vestry was the host at a parish dinner, with speeches and gifts.

* * *

Reduce the Budget In Georgia

The executive council of the diocese of Georgia met in Savannah on October 11th and prepared a budget for the diocesan work for 1933. It was reported that there was a deficit for

the first nine months of this year amounting to \$5000, with a number of missions having paid nothing whatever on their pledges. A budget of \$12,500 was approved for next year, a sum that is \$4,000 under 1932.

* * *

Consecrate New Church In Oklahoma

St. John's, Norman, Oklahoma, had its new church consecrated by Bishop Casady on October 9th. They had outgrown their old church so that many had to be turned away each Sunday. The new building has a seating capacity of 300. Norman is

Lower Rates Mean One of Two Things to You . . .

You can either purchase more insurance at the same cost, or else the same amount of insurance will cost you less.

The Church Life Insurance Corporation was established by the Trustees of the Church Pension Fund for the sole purpose of reducing the cost of insurance and annuities for the benefit of the Church. Its rates are *net rates*, without the usual loading for profit, commissions, and heavy administrative expenses. In addition, it has for years been making annual refunds to policyholders.

Its complete facilities for insurance or guaranteed annuities are open, and gladly offered, to clergymen and their families, to the lay officials and to the lay workers of the Church, and their families. It has no agents, but all inquiries addressed to the Corporation will receive immediate and friendly attention.

Write to

The Church Life Insurance Corporation

20 Exchange Place, New York

(A subsidiary of The Church Pension Fund)

JAMES POWELL & SONS(Whitefriars) Ltd. Est. 1680
LONDON, ENGLAND**STAINED
GLASS**

Distributor:

ADRIAN A. BUCK
665 Fifth Ave., New York CityALTAR BREADS — Orders promptly filled.
Saint Mary's Convent, Kenosha, Wis.

MEMORIALS, Resolutions, Prayers. Mottoes, engrossed and illuminated, in book form or as a scroll, Hand illuminated Christmas Greetings, four different \$1.00. The 23rd Psalm beautifully embellished \$3.50. Carle H. Schafer, 1763 Gaylord, Denver, Colo.

WOODLEIGH FARMS, Gowanda, Pa. Entirely modern. Owner trained nurse. Rates \$40, \$50, \$60 per month. Illustrated Booklet.

**HOUSE OF THE NAZARENE
SAINT AUGUSTINE, FLORIDA**

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge, 30-34 Rohde Avenue.

**REAL SAVINGS on FINE LINENS
for the CHURCH**

Send for our samples and new price list of selected and tested linen, unsurpassed in quality, durability and economy. You can afford replacements now. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

CONFIRMATION INSTRUCTIONS

By Bishop Johnson. Formerly 50c a copy. While present edition lasts, 20c a copy. Witness Books, 6140 Cottage Grove Avenue, Chicago.

**CALVERT-HERRICK
& RIEDINGER**2 & 4 East . 23rd . Street
New . York . CitySTAINED GLASS . MOSAIC
AND . CHURCH
DECORATIONCHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

the seat of the University of Oklahoma and plans now call for a student centre which the bishop hopes may soon be erected.

* * *

**Burton Mansfield Remembers
Church Institutions**

Mr. Burton Mansfield, prominent Churchman of Connecticut, who died recently, remembered several Church institutions in his will. The Rev. Stewart Means, rector emeritus of St. John's, New Haven, is left \$10,000 in cash and 2-13ths of the residuary estate. Christ Church Cathedral, Hartford, is to receive 1-13th of the residuary upon the death of an employee who is to receive the income during her lifetime. Berkeley Divinity School and Trinity College also are to receive similar shares of the estate, likewise upon the deaths of individuals who are to have the incomes during their lives. St. Thomas' Church, New Haven, received 1-13th of the estate immediately, as does also the missionary society of the diocese of Connecticut of which Mr. Mansfield was treasurer for forty-three years. The National Council of the Church also received one of the shares. Mr. Mansfield left an estate of close to one million dollars.

* * *

**Ordain Deaconess
In Alaska**

Miss Anne K. Thompson was ordained a deaconess at St. Mark's, Nenana, Alaska, on the Feast of St. Michael and All Angels, by Bishop John B. Bentley. The service also marked the anniversary of Bishop Bentley who was consecrated just a year ago at the General Convention in Denver.

* * *

**Georgia to Hold
Preaching Missions**

The diocese of Georgia is making plans for preaching missions in every parish and mission in the diocese. The clergy of the diocese have been asked to volunteer their services. No mention is to be made of money; rather people are to be asked to give themselves to God and His Church.

* * *

**South Studying
Race Relations**

Sixty colleges in the South have been giving courses in race relations, with an increasing use of special addresses by well qualified speakers.

* * *

**Women of Georgia
Hold a Retreat**

The women of the diocese of Georgia held a retreat at St. Simon's Island from October 11th to 14th, which was attended by large numbers from all over the state. The Rev. William Johnson, Aiken, S. C., conducted a quiet day; Miss Margaret Weed of Florida, gave an address, as did also the Rev. Royal K. Tucker


ERNEST W. LAKEMAN

Designer and Worker in Stained Glass

36-38 WEST TWENTY-FIFTH STREET

Opposite Trinity Chapel

NEW YORK, N. Y.


The Payne Studios Inc
Stained-Glass
Memorials.....
 ♦ Paterson-New Jersey ♦

CATHEDRAL STUDIO, WASHINGTON, D.C. and London, England. Church embroideries, Altar and pulpit hangings, surplices. Exquisite Altar Linens. Stoles with crosses \$6.50 up. Burse and Veil \$10 up. Silk damask cope, \$80 up. Silk chasuble, \$30 up. Silk Low Mass sets, \$60 up. New Handbook for Altar Guilds, 52c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

For 72 years Shattuck has been a leader among church college preparatory schools in the West. Not operated for profit. Aims to develop

**HIGH SCHOLARSHIP,
MANLY CHARACTER,
CHRISTIAN CITIZENSHIP.**

Military system trains for service and patriotism. Boys may be entered at mid-year or fall.

Address the Rector, Shattuck School,
Faribault, Minn.**SHATTUCK
» » SCHOOL « «****CATHEDRAL CHOIR SCHOOL-NEW YORK**

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

WAYSIDE, NEW SMYRNA, FLORIDA

Furnished rooms for light housekeeping. Cheerful, comfortable, convenient. Large porches. Churches, library, stores. Fishing in ocean and Indian River. Golf, tennis, recreational park. Beautiful walks and drives. Three rooms \$125 and \$150 for the season. Two rooms, \$75. Adults only. Miss Emilie Robertson, 500 N. Orange Street.

Ambitious men, college age, as Field Directors to organize fraternity adapted exclusively to parishes of the Episcopal Church. Compensation. K. S. S. J. 3012 W. Coulter St., Philada., Penna.

JAPANESE NOVELTIES

Consigned to Church Societies. Large Commission. Japanese Art & Novelty Co., 70 Seaman Ave., New York.

Edwin S. Gorham, Inc.Publishers and Distributors
of Church Literature

18 West 45th Street, New York

of Brunswick who spoke on "Our Changing Social Order." During the remaining days there was a discussion of the Church Program, both national and diocesan, and what the women could do to meet the challenge of these times. The leaders in these discussions were prominent women of the diocese.

* * *

Council Treasurer Visits Massachusetts

Mr. Lewis B. Franklin, treasurer of the National Council, held supper conferences in a number of parishes in the diocese of Massachusetts last week. They were held at central points and the clergy and vestrymen of that particular district were invited. He also addressed the women of the diocese at meetings held in Boston, Lawrence and Fall River.

* * *

Ordination in New Hampshire

The Rev. Moorhouse L. Johnson was ordained to the priesthood on the Feast of St. Michael and All Angels at the old stone church at Hopkinton, New Hampshire, where he is rector. He was presented by the Rev. Samuel S. Drury, rector of St. Paul's School, ordained by Bishop Dallas, with the Rev. Granville M. Williams, rector of St. Mary the Virgin's, New York, preaching. The parish has recently been the recipient of three gifts; \$1000 by the will of the late rector, the Rev. Alfred W. Griffin; a fine colonial house has been given by Miss Alice Tuttle of Hartford, Connecticut, and is to be used as a rectory; and another house, to be used as a parish house, has been given by Mrs. Samuel Chase of Hopkinton.

* * *

Synod of Second Province To Meet at Syracuse

The synod of the second province is to meet at Syracuse, New York, on November 15-18. Bishop Perry is to give an address, and Bishop Burleson, vice-president of the National Council, is to address a meeting of the Woman's Auxiliary. Social service is to have a large place on the program. The Rev. Granville Williams, rector of St. Mary the Virgin's, New York City, is to address the synod on the subject one morning and in the afternoon there is to be general discussion of the relationship of the Church to relief, industry, leisure time, health and mental hygiene, old age security and kindred subjects.

* * *

Parish Has a Home Coming Sunday

Home coming Sunday was celebrated at St. Luke's, Scranton, on October 16. They had a special speaker for the children of the Church school in Miss Sallie Dean of Virginia. Then at the morning service

Read These Comments — Then Read How to Get This \$1.50 Book for Only 75 Cents.

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

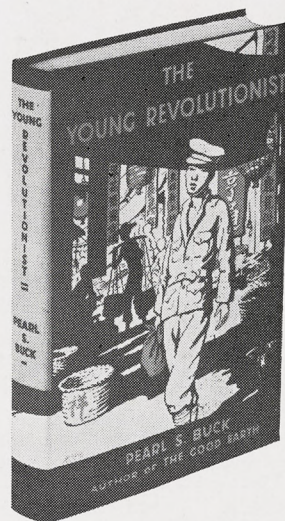
By PEARL S. BUCK

A new book by the author of the Pulitzer Prize winner, "The Good Earth." In it Mrs. Buck portrays Chinese youth today with the same skill with which she pictured the Chinese family in her earlier book.

It is an authentic picture of great numbers of Chinese boys and young men as the author has seen them during recent years.

With compelling power she shows modern Chinese youth torn by the strife between the old and the new, aflame with patriotism, blindly devoted to ideals but half understood, groping hungrily for a religious faith and eagerly helping to build a new China.

This book is of special usefulness in connection with the forthcoming missionary study topic—China.



The Offer

A special arrangement permits us to make a surprisingly attractive offer for "The Spirit of Missions" and "The Young Revolutionist":

Regular price of Book \$1.50

Yearly subscription to The Spirit of Missions 1.00

Total Value . . \$2.50

Both Are Yours for \$1.75

— — — — MAIL THIS COUPON TODAY — — — —

THE SPIRIT OF MISSIONS
281 Fourth Avenue, New York, N. Y.

Enclosed is \$1.75. Send one copy (postpaid) of "The Young Revolutionist" by Pearl S. Buck, and enter a new subscription for THE SPIRIT OF MISSIONS for one year, beginning with the current number, to be sent to:

Name

Local Address

Town State

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Sciences definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$360 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, Litt.D.,
Warden

ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, of Pre-Engineering. For information apply, The Dean.

CHILDREN'S HOSPITAL

in New York, Sisters of St. Mary (Episcopal) 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Elementary Grades, Progressive Methods Used. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited R. O. T. C. Outdoor sports in a fine climate. For all information, address the Rev. Harold H. Kelley, Headmaster.

The Story of the Church

by
BISHOP JOHNSON

"Brief, unmistakably clear and absolutely to the point."—Gardiner M. Day.

50c a copy

WITNESS BOOKS

6140 Cottage Grove Ave.
Chicago

the sermon was preached by the Rev. C. Rankin Barnes, executive secretary of social service of the National Council; at 6 in the evening the young people met and listened to addresses by Miss Dean and by Bishop Sterrett, and at 7:30 there was a confirmation service with Bishop Sterrett preaching. There were over 700 at this evening service, and a rainy night at that.

* * *

Albany Has Service For Girls' Friendly

About two hundred delegates attended the annual service of the Girls' Friendly Society of the diocese of Albany, held at St. Paul's, Albany on the 16th. The preacher was the Rev. Larens MacLure of Newton, Massachusetts. The service was followed by a dinner when there was an address by Sister Ursula of Wuchang, China.

* * *

Negro Churchmen Meet At Lawrenceville

The 9th provincial conference of Church workers among colored people in the 3rd province was held at St. Paul's School, Lawrenceville, Virginia from October 4th to the 8th, with thirty clergy present and a number of lay people. The theme of the conference was "The Social Ministry of the Church", with papers and discussion on the rural work, city work, men's clubs, vacation Bible schools, mental hygiene.

* * *

Assistant Priest At Trinity Parish

The Rev. Edward E. Rodgers, recently ordained, has been appointed assistant priest at Trinity Church, New York.

* * *

Young People Conduct Evening Service

The young peoples society of Emmanuel Church, Somerville, Mass., conducted the evening services during the summer and did it so well that they are to continue doing so through the winter.

* * *

Howe School Opens With Large Enrollment

Word comes from Howe School that the enrollment this year is practically the same as last year—very good considering everything. Commenting on the fact the Rev. Charles Herbert Young, rector, says: "It indicates that the parents of boys feel that the sacrifice needed to make possible their education is much worth while."

* * *

Being a Christian Not Always Easy

A young Hindu of high caste in a government school near Madras was associated with a number of Christian pupils, one especially exercising

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

THE DEAN

4 Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offering unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania
Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

RT. REV. STEPHEN S. KEELER, D.D.

Acting Dean

Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. WALLACE E. ROLLINS, D.D.

Theological Seminary Alexandria, Va

ST. FAITH'S SCHOOL

A Country School for Girls

College Preparation. General Course. Lower School. Athletics. Excellent advantages at Moderate Cost

REV. DR. F. ALLEN SISCO
Saratoga Springs, N. Y.

ST. CHRISTINA SCHOOL

Episcopal Church School for girls. Kindergarten through High School. New York Regents diploma and College Entrance. Complete Homemaking Course. Supervised recreation, Handcraft and Sports. New, modern, well-equipped, fire-proof building. Healthful and beautiful location. Tuition \$600 per year. Twelve months' residence if desired. Catalogue.

THE SISTERS OF ST. JOHN THE DIVINE
Cooperstown, N. Y.

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.
For catalogue and information address
Faye Huntington Klyver, Ph.D., Dean

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and general courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

a strong influence over him. The young Hindu told his family of his intention to become a Christian and they ridiculed and persecuted him and did their best to lead him into a rich marriage with a Hindu girl, but he stood firm and waited until he was of age. Shortly after that time, when he went up for examinations and filled out an entry form, he wrote himself down as a Christian in all good faith. It was explained to him that he was not actually a Christian before baptism and he went for further instruction to an English missionary, who found him so sincere and earnest and so familiar with the New Testament that he was very soon baptized.

Almost immediately afterward he was decoyed away by his own family, locked up at home for two or three days, and his Bible was burned. When he was let out the family appointed two men to follow him everywhere and letters to him were intercepted. This went on for six weeks, and then he escaped and fled to the mission for refuge.

Since he was of age and the family had exceeded their rights, the mission sent the boy off with an evangelistic band for a time and later placed him as an assistant in a boarding-school. He was confirmed and has served very satisfactorily. The family have continued their attempts to destroy his religion but he has withstood them. He hopes to take a college degree and then to study for the ministry, and his intelligence and devotion seem to warrant his choice.

* * *

Where They First See America

If you know the harbors of your country, you will recognize "Angel Island" as the port of entry for immigrants in San Francisco. During 1931, 14,000 immigrants, speaking 39 languages, entered here.

* * *

Returns After Twenty Years

A lapsed Christian returned after being away from the church for twenty years, in a North China mission, and for the past year or two has been one of the keenest members, rendering useful service and making generous gifts.

* * *

Decendant of Famous Britisher

The Rev. Kenneth Bray who has recently joined the mission staff in Honolulu is a direct descendant of the Rev. Dr. Thomas Bray who in 1698 and 1701 was instrumental in founding the great English Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel.

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 Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily 12:20.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Clifton Macon, Acting 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
Communions, 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 Renssen, 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

Bascroft 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

Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.
Church School, 9:30 A. M. Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M. Solemn Evensong and Sermon, 7:30 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.

A Message from the National Council to the People of the Church

ON THE Eve of the Every Member Canvass for the work of the Church's Program, when another earnest appeal will be made for the support of the mission of the Church in parish and in diocese, at home and abroad, your National Council, in session assembled, grateful for the loyalty of the Church to her Mission and confident of your support, sends to you this brief and candid statement of our present financial situation and of our tentative plans for 1933.

You will recall that in February, 1932, most rigid economies in our operating budget were effected. These economies, made necessary by the decreased total expectancies reported for 1932, were many, but they were not enough to balance our budget. A special emergency appeal was therefore authorized, culminating on Whitsunday. The total sum subscribed as a result of this appeal is over \$325,000, a sum which witnesses to the heroic and sacrificial effort made through the length and breadth of the Church. For this we are deeply grateful.

These measures, both the economies effected and the emergency fund subscribed, will make it possible for us to complete the year 1932 without a deficit, provided of course the original expectancies for 1932 are fully received.

Your Council has now met to consider well in advance the prospective reconciliation of income and expenditures in 1933.

The income, your valiant efforts will determine. The proposed expenditures you rightly expect us to plan and determine by creating a schedule prudently built upon the experience of 1932 definitely committed to the principle of strictest economy and yet so loyal to the authorized budget of the General Convention as jealously to guard the great missionary enterprises of the Church. This we are met to do.

In this task we are aided by the valuable recommendations of the committee of three bishops appointed by the Presiding Bishop at the request of the joint conference of the House of Bishops and the National Council held in Garden City last April; by the careful studies and recommendations of the departmental officers of the National Council, and by the detailed recommendations of the Finance Department based upon a minute and comparative examination of these reports. The results of our own consideration of the subject are briefly as follows:

The authorized budget of the Church's Program for 1933 is, and must be, the budget adopted by the General Convention in Denver. This is a canonical requirement. The total amount of this, the authorized budget, is \$4,225,000, and the quotas already distributed are properly based upon this sum.

This budget by no means represents the total need of the Church in her vast work. It does however represent the considered judgment of the General Convention in the fall of 1931, that to do less than this would imperil important enterprises. It does represent a definite responsibility and task committed to the whole Church by its authorized representatives and if in 1932 we have been forced by

stern necessity to modify its claims according to the wise instructions of the General Convention that we should pay as we go, nevertheless we have not surrendered our loyal adherence to the authorized budget as our annual goal in this triennium.

We are mindful however of the serious conditions which still confront all of us, in spite of the many and undeniably hopeful signs of economic recovery; and your National Council therefore proposes to continue into 1933 the economies of its operating budget now in force. Moreover it has at this meeting put into effect still further economies in every department of its work. Indeed the total difference between the authorized budget of the General Convention for 1933 (\$4,225,000) and the tentative proposed operating budget of the National Council for 1933 (approximately \$3,460,000) is more than \$760,000.

The economies represented by this difference we have set up in a special account of the authorized budget to be known as THE RESTORATION ACCOUNT. This means that if the expectancies for 1933 exceed the totals received in 1932, this account will in such measure be available for the restoration of such items as the salary cuts of missionaries in the field and of other items involving vital work which have been temporarily suspended.

In 1933 there should be no repetition of the emergency appeal which was made by the National Council in 1932. But how shall this be prevented?

There are but two ways: either

The Every Member Canvass must provide for 1933 a total of expectancies at least equal to the 1932 expectancies plus the Emergency Appeal Fund.

Or, if this be not accomplished, it is clear that even further cuts will be necessary over and beyond the \$760,000 referred to above, and the results of such further cuts could be nothing less than disastrous.

Reassuring word comes to us from every part of the Church that "The Promise of Power" is being fulfilled, that parishes and dioceses everywhere are girding themselves for an unprecedented effort, that the laity are rising up in ever increasing numbers to join their clergy in a determined quest to reach every person in the Church with the message of the Program and to secure from every person a fresh allegiance and consecration to the great task of the Church.

Your Council is keenly aware of the sacrifice thus demanded of all our people, especially of those who have already suffered most, but it is equally confident that the men and women, and children of the Church will not fail in this hour to make a supreme effort.

Together we face the stern facts of these times in which we are living but as Christians we face them not with fear but with faith, not in despair but in hope. Together we place our dependence upon God and our confidence in the clergy and laity of this Church knowing that the work of the Church is His work Whom we love and Whom we serve and that we who are signed with the Cross have pledged ourselves unreservedly as fellow-laborers with God.