

The **WITNESS**

CHICAGO, ILL., NOVEMBER 24, 1932




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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XVII No. 13

NOVEMBER 24, 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.

A PAPER MESSAGE

By
CURTIS B. CAMP

IF YOU knew a good thing to do would you do it? This article is based on the belief that you would, especially if you knew it was something that would help to build up the spiritual life of our Church, and bring new interest into the lives of many of our people. Let us assume it is a thing of that character, and then we will prove it to you in this article. You are going to be convinced that this is something you ought to do, but, will an opportunity to be of service to others, and to your Church (even though it costs very little money and will take very little of your time), overcome your natural tendency *not* to act. That is the question that is going to be tested if you read this article. It is sometimes called "Indifference," but that is a tame name for it, because it is more deadly to any question than open opposition.

We are told that printing was invented many centuries ago by the "Heathen Chinese." They were not as efficient about it as the modern newspaper printing the news before the event happens, but they were nevertheless printing, while the rest of the world was conveying its information by means of single copies. And the rest of the world, far from being abashed by the source of the information when it finally leaked through the great Chinese wall, fell upon it as a great boon to mankind in every relation where the dissemination of information was desirable. So that the art of printing came into use in every village and hamlet and tongue, and I am very sure you will agree that only a dumb people would have been unable to appreciate its importance. In fact, nobody, up to the present time, ever contended that printing was not an important and useful invention. And if they had, they would by that act have become nobody, seeing that that would have put them, not with, but *back of* the Heathen Chinese, for they appreciated it. It seems almost impossible, therefore, to imagine anyone today acquiescing in a sit-

THIS article, which came to us entirely unsolicited, is written by a prominent business man and churchman of Chicago. We urge you to read it, after which we hope you will be disposed to use one or more of the coupons on the last page. It is not our intention to run a contest but we do hope there will be sufficient response to his suggestions to warrant us in presenting you with the results by dioceses.

uation that would curtail or limit the use of printing in our Church. And yet our Church people are showing a strong tendency in that direction. They have almost decided, indirectly, and due to that Indifference we were just speaking about, that there shall be no more news printed, or editorials, or contributed articles made available in Church papers for our people to read.

It is unbelievable, but true, and here are the facts. There are, as you know, a number of high grade, ably edited Church papers devoted exclusively to the interests

of our communion. They bring us the news of our National Church, contributed by hundreds of regular correspondents, and edited in an interesting form for us to read. They also carry interesting editorials and contributed articles, written by our bishops and leading clergymen; "shop talk," they might be called, for Christians. If our people read these papers they would speedily become a well informed body of laymen, with a more complete knowledge of their religion, their Church's history and what it is doing in other locations than their own. They would know how our progress compares with that of other communions, and they would be more interested in their own parish, and its activities, because of this knowledge. And how else can our Church, or any organization composed of individual units, make effective progress except through some medium that creates an organization consciousness and loyalty.

If you are a business man you know that it cannot be done in any other way. You know that organization consciousness and loyalty underlie all progress, and that success is directly proportionate thereto. You know also that one of the surest and most approved methods of creating such a cohesive intelligence in the membership, is through the medium of these religious papers

we have mentioned, the "trade journals" of our Church. And yet only a few among our Church membership know that such Church papers exist. The great majority of our people have never seen a copy of them.

AS AN example of what could be done if our religious papers were really supported by our Church membership, we have only to look about us in similar situations. There is no line of business today, if it is important enough to bear that title, that does not have its trade papers. There is an index in the New York Public Library containing the names of many thousands of such papers. For instance, the oil industry, the steel industry, the automotive industry, coal, public utilities, drugs, dry-goods, furniture, boots and shoes, hides, public carriers, cotton goods, the wool industry, live stock, chicken magazines, farm produce, medical journals, dentist publications, cosmetics and beauty shoppe magazines, club and lodge magazines, to mention only a few. In fact, every business that consists of a large number of isolated units or branches, as our Church does, has its trade journals to create interest and solidarity among the people composing those units. And the people engaged in those lines of endeavor subscribe for and read those journals. They are the pulse of the industry, because from them the people learn what is going on in other locations than their own, they get a perspective of the progress being made in their industry all along the line. It is common knowledge that these publications are indispensable in business.

Well, they are then, just as indispensable to the Church, and for the same reasons. And you will know this if you have been reading your WITNESS, but can we persuade you to do anything about it? The Church is exactly the same kind of an organization as those in which these trade papers are so invaluable. In fact, they parallel each other in organization. The Church has a head, the Presiding Bishop and main divisions, the dioceses, and isolated branches, the parishes and missions, just as the largest of these business organizations, and like them also it covers the whole United States and beyond.

Here is the proposition we want to put up to you. You are a subscriber to a real Church paper, a snappy weekly of generous circulation, edited by a staff of able men, and the price of the paper is only a trifle, but it is not read by enough people. Only a comparative few receive the benefit intended for many. Wouldn't you like to help this situation by seeing that someone else knew about this paper, so that they might also have the stimulus of it, as it would bring to them a message of religious interest each week from outside of their own parish. Wouldn't you like to take some action that would increase the number of people who would enjoy its news items, its articles and editorials, and thus keep in touch with the progress and sometimes the controversy, not to exaggerate it, that is going on elsewhere in our Church. Of course, not in *your Parish*, but there is controversy in our Church, and sometimes it is amusing, sometimes instructive, and sometimes it develops into a good wholesome fight, and everyone ought to know about it.

THIS Church paper needs your help as a subscriber because it cannot sell remunerative advertising space as can the business trade journals we were just talking about. It gets so little advertising that it must depend almost entirely upon paid subscriptions. It is different in another vital respect also. It is not a commercial enterprise. It is *not* published for profit. It is published solely to be of service to our Church people, and it is appealing to its subscribers at this time for two reasons: to enable it to keep alive, and because a better, stronger paper can be produced, and more good accomplished for its readers with a larger circulation. There is no other motive.

And here is what you may say about THE WITNESS, a National Weekly of the Episcopal Church. It is a sixteen page, beautifully printed and illustrated paper, edited by the Right Rev. Irving P. Johnson, Bishop of Colorado, and by Right Rev. Frank E. Wilson, Bishop of Eau Claire, Rev. William B. Spofford, Rev. Bernard Iddings Bell, Dr. John Rathbone Oliver, Rev. C. Russell Moodey, and Rev. Irwin St. John Tucker, and articles are contributed by our other bishops, leading clergymen and laymen. Mr. Tucker is conducting a national Bible Class through the columns of the paper. Both Bishop Johnson and Bishop Wilson have articles every week, such as Bishop Johnson's popularly written History of the Church, now published in book form, and he recently started another interesting series of articles. His writings alone are of inestimable value to any churchman; and the subscription price of the paper is four cents a week! Four cents a week, the price of five cigarettes! An ice cream soda or a malted milk would pay for the paper for a month, and three or four movie tickets, depending on the movie, would purchase a year's subscription. It costs only two dollars a year and a good part of that goes for postage to get the paper to you.

Everyone would be a subscriber if they only knew about it, it costs so little. The men who edit and publish this paper and give their time and ability to help our religious life through its columns, are among the biggest men in our Church. I ask you if we do not owe it to them, just as a matter of fairness or polite appreciation, to give their efforts, spent in our behalf, our support, at least to the extent of attempting to interest some additional churchmen in the work they are doing? So that their work may not fail because our people do not know about it, but that it may have an opportunity, due to that knowledge on the part of our people, to go forward with success.

THE WITNESS is now in its seventeenth year, but unless some of its subscribers, those who know about it and read it, are sufficiently interested to recommend it to others, this national magazine might be lost to our Church. Will you help by using one of the coupons printed on the last page of this issue?

If we have called your attention to a real need in your Church, one that you may help to supply, and one that will help some one else in their religious life, won't you act before the good impulse fades, by cutting out and mailing at least one of those coupons, which we will mention in the order of their desirability.

Coupon No. 1 is to be filled in with the name and address of some new subscriber whom we assume you will secure. It should be very easy to do.

Coupon No. 2 is to be filled out with the name and address of some person to whom the paper may be sent with your compliments for six months.

Coupon No. 3 provides for the name and address of two or three persons in your parish whom you think

might like to subscribe for the paper, and with whom THE WITNESS may communicate. Giving the paper to some friend for six months will get them started as a subscriber, and they will be advised that it is being sent to them with your compliments. Please obey the good impulse by cutting the coupons out now, and putting them in your pocket as a reminder that later on you are going to use one and maybe all of them.

WHAT I BELIEVE AND WHY

The Resurrection

By

BISHOP JOHNSON

WHATEVER we may believe as individuals, the Gospel of Christ comes to us as the work and plan of our dear Lord. Whatever we do, we cannot change the foundations and at the same time preserve the structure of the Christian Church. God has given man liberty to lay any foundation and to build any temple that he choose, but he cannot build the Christian Church upon any other foundation than that which is laid. Such an institution may be ever so attractive as a building, but it is not the Church of Jesus Christ. St. Paul intimates that it is better to use hay and stubble in building on His foundation than it is to use precious stones on another foundation than that which is already laid. It is folly to put up an ambitious structure on a weak foundation. Far better to erect a simple temple on a secure foundation. What then is the foundation of the Christian Church?

It consists of the facts in our Lord's life supplemented by His teaching. The Church is built upon a rock and that rock is Christ. So the Creed properly presents the sequence of events in our Lord's life as the basis of the promises with which the Creed concludes. The Creed is an arch of which the Keystone is "I believe that on the third day He rose again from the dead."

It is not merely that a future life is the reward of virtue but also that the whole Gospel of Christ is meaningless without it. His suffering would have been fruitless, the exhortation that His loved ones suffer death rather than deny Him would have been little less than criminal if death were the end of the story; His Church would have been built on the sands of defeatism if He had not prevailed over sin and death.

You cannot subtract the Resurrection from our Lord's life without changing the entire content of the Gospel. It would be literally true, as St. Paul says, that Christians of his time would have been of all men most miserable, for his whole life was committed to that which he said to King Agrippa, "Having therefore obtained help from God, I continue unto this day, witnessing both to small and great, that Christ should suffer and that He should be the first that should rise

from the dead and should show light unto the people and to the Gentiles."

MUCH as may be said for the small value of virtue which acts solely for an ultimate reward, still it is difficult to see how the Gospel could have appealed to primitive people if it had nothing to say upon this subject. This is the very essence of Christ's life, upon which the Church has been built and while much can be said of the failure of the Church to exemplify the effect of such a faith, it is not so great a failure as are the substitutes for it that have been tried.

If the Church has succeeded, as it has, in making many saints, it has done fully as well as the universities whose percentage of scholars is not very great. The truth is that in science, art and religion, the percentage of achievement is not very impressive. Nor did our Lord hold out expectations that there would be many who would have faith. "Few there be that find it," and "when I come again shall I find faith in the earth." No great truth is dependent for its reality upon the number of people who accept it and least of all where truth demands sacrificial effort. Then "because I tell you the truth you will not believe it."

I believe in the Resurrection of our Lord because it is the only satisfactory climax that could have justified His life of suffering and death. It satisfies the equation of human need, and divine recognition of man's righteousness.

Certainly there is nothing in this life to justify the martyrdom of those who place righteousness above policy.

I believe in the Resurrection of Christ because it is attested by a jury of twelve men who were averse to lying and utterly incapable of such a gigantic piece of deception as their story would have involved.

I believe in the Resurrection of Christ because it has been able to raise men out of savagery and out of misery unto the glorious liberty of the Sons of God. No one can adequately measure the power of His Resurrection in its effect upon human character wherever pure motives have been accompanied by sincere effort.

I believe in the Resurrection of Christ because it is the vindication of the Creator's goodness and power to bring order out of chaos and life out of death. When our Lord was questioned by the Sadducees as to the truth of the Resurrection, He summed up this conviction in the words "God is not the God of the dead but of the living."

In other words the last word of God's creative genius is not dust and ashes but life and purpose. After all the miracle of life is to be found in the world; the purpose of life lies beyond the veil. To say that Christ's life ended on the cross is to assert that He Who made us exhausted His power and left His work sadly incomplete. The Cross, detached from the Resurrection, proclaims that human malice is victorious over righteousness and that death is the final acknowledgment of God's impotence.

Looking at the Resurrection from the standpoint of Hebrew expectation, it satisfies the prophecy. Looking at it from the view point of contemporary Greek and Roman life, it supplies the one thing lacking to make their moral philosophy effective. Looking at it in retrospect from our own time, it has brought love, joy and peace to millions of homes.

From the angle of the fitness of things in a well ordered universe, it is almost too good to be true but who can really question either the goodness of God to do the obvious thing or His power to bring it to pass. I believe that He Who hath begun a good work in us is both able and willing to bring it to its fitting consummation, and that is victory over sin and death.

WHAT are the implications of this article of the Creed? First, that man is morally responsible to God for his deeds done in the flesh. Secondly that moral responsibility involves the continuity of the ego for we must give account of our stewardship. Third, that death involves a reconstruction of our earthly attributes based upon our life on earth. "We shall not be unclothed but clothed upon." Fourth, that the constituent elements of our personality shall not be destroyed but developed and perfected.

There is considerable difficulty in visualizing the Resurrection because of our theories about soul and body. Of course, no one really knows what either spirit or matter is except that they are not what they seem. Modern science has repudiated the mid-victorian conception of matter and propounded theories that seem to invest matter with the properties of the soul. It would seem from their deductions that there may be a very close relationship between soul and body in which I am confident the materialistic element is secondary to the spiritual.

I believe in the resurrection of the body because our Lord so rose and also because I believe the electrons that go to make up the body are intimately related to the elements which constitute the soul. Any theories, however, of soul and body are worthless unless we know what the soul is and what the body is. Until such definite information is acquired I am content to believe that when I awake after His likeness I shall be satisfied with it.

I prefer to accept the leading of God's providence in the affairs of men than to be impressed with the theories of men who are unable to define the terms which lie at the foundation of their theories. After all it is possible to be so infused with technical knowledge that one is unrelated to the things that are included in common sense.

(Next week: The Ascension)

Let's Know

By

BISHOP WILSON

WHAT ONE LAYMAN CAN DO

SAMUEL GUNN was born way back in 1763 in Connecticut and was baptized before the Revolutionary War. He was one of the first to be presented to Bishop Seabury for confirmation. The time came when his parish church was without a priest and for ten or twelve years Gunn acted as Layreader holding together the little congregation with regular services.

Pressed by the pioneer spirit he then moved over to a frontier settlement in New York where he gathered about him a group of people and began to read services again. Eventually the congregation grew until it was able to secure a priest of its own and Samuel Gunn left a parish behind him.

In 1805 he moved on to the receding frontier, embarked on a boat and sailed down the Ohio River. He stopped at a new settlement which came to be known as Portsmouth. Still considering himself a Layreader at large, he proceeded to read services once more. For some time his own family comprised his entire congregation but gradually more began to attend. In 1819 word reached him that Ohio had been formed into a diocese and had elected its own bishop—the redoubtable Philander Chase. To Gunn's surprise and delight he discovered that the new bishop was none other than the same Chase whom he had known as a priest in New York and who had frequently visited at his home. Thus two pioneer spirits, bishop and layman, were drawn together on a new frontier. He wrote Bishop Chase telling of the beginnings he had made in Portsmouth and placing himself under the new bishop's episcopal supervision. Presently the bishop sent a priest to Portsmouth to visit the little congregation and after a time came himself. Bishop Chase formed the congregation into a parish and appointed Samuel Gunn as Layreader in charge. His efforts were aided by the discovery of some Prayer Books in a store in the village which had long since been marked as unsalable commodities. Now, however, they came into demand. Cash was a rare article but at least one of those Prayer Books brought as high a price as twenty bushels of corn. For years Samuel Gunn kept the congregation together. Disease and other frontier hardships thinned them down until at one time there were scarcely any left but he never gave up. In 1823 he was able to arrange for a monthly visit from a priest

fifty miles away in days when that much travel was a real achievement. At last in 1831 a room was fitted up in churchly fashion and their numbers had grown to such a point that they could have a resident priest of their own.

By that time Samuel Gunn was not so young and his health was breaking. He had a severe accident which practically incapacitated him. But his heart was set on building a church for his faithful flock. He called together some of his friends and among other things said to them—"You know, my friends, that I am not rich and that twice I have lost my all. Yet Providence has given me enough, and my property is now worth a little more than two thousand dollars; of this I will give one-third towards the erection of the proposed edifice, on condition that you will contribute the remainder of the necessary amount." Who could resist such an appeal? The money was raised and the church was built but, unfortunately, not until after the good man's death.

Today Portsmouth, Ohio, has a parish of 318 communicants and, most appropriately, it bears the name of All Saints.

Casual Comment

By

BERNARD IDDINGS BELL

IT IS with certain misgivings that I take up the pen of him who wrote "Cheerful Confidences." My hesitancy is due partly to the fact that the late Dr. Atwater was one of the honored mentors of my boyhood. It always comes as a shock to realize that the older men have gone, one by one, and left their labors to be borne by those of one's own generation. Not that I am any youngster. I kissed youth good-bye, as any sane man will, when I reached thirty-five, and that is a decade ago. Still, I was a boy in Dr. Atwater's eyes. Even his geniality might not lead him to look with happiness upon his column in the hands of a tyro like myself. But the editors have asked me to do it and do it I shall, with appeal to all readers for indulgence and to God for His grace.

* * *

It is chiefly necessary to breath a long sigh of relief that the election is over. What unpleasant things, even though necessary, such campaigns are, and how inescapable. Thanks to the ghastly radio, the populace becomes more wearied than the candidates. Is politics really worth all the pother? Statecraft is a noble trade; but must there be such yelling at the hustings? Well, it is past. Members of every party agree in recognizing that the ins are now very much put out, and the outs very much put in. The new blood may help the nation, and a vacation will possibly rejuvenate those who have gone a bit stale on the job.

What fun it would be if we could have a national plebescite every four years in the Church, with a couple of rival parties contending for the control of the National Council, and three or four lusty members of

the heirarchy talking their heads off in order to get Bishop Perry's job. It might have certain disadvantages; but at least we should all get to know a lot of things, that we do not know now, about ecclesiastical persons and policies. Who is the Hoover of the Church? Who the Roosevelt? Who the Norman Thomas? Who the Al Smith? Who the Ogden Mills? Whoever they are, if we could only turn them loose in a quadrennial election, we could shake the dry bones!

But does any one wish to shake them? It is doubtless much better to go on governing by means of a bureaucracy re-indorsed every three years at a love-feast. That is, doubtless, what we shall continue to do until we go broke, or dry up and blow away.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE QUARREL OF THE HEIRS

Lesson Nine

GREAT discoveries sometimes follow unlikely beginnings. Sir Isaac Newton formulated the law of gravity, explaining the orbits of the sun and stars, because a falling apple struck his nose. So the Old Testament, on which the New Testament and all our world-wide Church of today is based, arose from a claim to property; a real estate transaction. Abraham's descendants claimed the enormously valuable tract of land between the Euphrates River and the River of Egypt, the southern desert and Lebanon, as the result of a promise made to Abraham in a vision, and confirmed in similar visions to his son Isaac and his grandson Jacob. "I will give this land to you and your heirs," was the substance of the Old Covenant, "if you will worship me." It became of great importance to decide just who were the rightful heirs.

Abraham had two sons, the one, Ishmael, the elder, by Hagar a bondmaid; the other, Isaac, the younger, by a freewoman, his wife and cousin Sarah. Ishmael was the father of the Arabs; Isaac of the Hebrews. The Hebrews claimed the Canaan estates on the ground that Abraham had repudiated Ishmael, when he sent Hagar, his mother, into the wilderness to die. Read Genesis 16; also Genesis 21: 9-22; and Galatians 4:21. According to St. Paul, "these things are an allegory." But to the Hebrews, they were the ground of their property rights.

Isaac also had two sons, Esau and Jacob. Esau was the elder of twins, and was recognized as the first-born. But Jacob claimed the inheritance on the ground that Esau had sold it to him for a stew of red herbs—which is why Esau is called "Edom," which means "red." Gen. 27.

Jacob and all his twelve sons went into Egypt in the time of famine and stayed there a long time. Meanwhile the people who remained in the land of Canaan had forgotten the claim of the heirs of Jacob to possess

it. When they came back to take it, under the leadership of Moses and Joshua, the Canaanites fought them bitterly. We can hardly blame them.

We find ourselves greatly perplexed, when we read these accounts of the quarrels of the heirs of Abraham for this land. We find the household disputes of Isaac and Jacob, their wives and their children, set forth in great detail; we find stories which are unpleasant and even repulsive, in these books of the Old Testament. We find that the reason why they are included in The Law is not for any moral reason, but because they form evidence in a long and bitter international quarrel over the right to certain valuable property. It is like the transcript of a Probate Court hearing of a long fight over a rich ancestor's will. In fact, that is just what it is.

How, then, can we regard all this as the Word of God?

The Bible does not regard itself as the Word of God. The Psalm says, "By the Word of the Lord were the heavens made." The Bible certainly did not make the heavens. In another place it says "Thy Word, O Lord, is eternal in the heavens." The Bible does not fulfil this saying. St. John says "In the Beginning was the Word, and the Word was with God and the Word was God." The Bible is a printed book; it is not God.

The "Word of God" is the divine purpose; the Creative Impulse. When the "Word of God came" to one of the prophets, this means that he perceived the Will of God; that he understood the Divine Purpose, and proclaimed it. The Bible is the written Record of what was done by those who perceived the Creative Impulse.

The Word of God is much bigger, grander and more glorious than any printed book. The whole Universe is the Created Word. Christ and all the saints of God forming His Body are the Incarnate Word. The record of what they have done is the Written Word.

God is always writing His Word, and we are forever trying to read new pages in it. Frequently we find that old ideas have to be thrown away under the impulse of new truth.

Columbus set sail westward to discover a trade route; what he found was a new world. So the heirs of Jacob in attempting to establish a claim to their ancestral estates, were driven by their continual failure and disappointment to seek ever higher and higher knowledge of the nature of God. Christ repudiated many of their ideas. But we must know what their ideas were, so we can understand what Christ meant.

We must follow these quarrels of the heirs of Abraham, in order to understand how they reached the sublime moral height from which they became the messengers of God to the world.

MEMORY WORK

We ought to be able to name the twelve tribes of Israel, because so much depends on them. Divide them up into groups of four, thus:
Reuben, Simeon, Levi, Judah;
Issachar, Zebulun, Naphtali, Gad;
Asher, Dan, Joseph, Benjamin.

NEXT WEEK: Lesson 10; HOW THE BIBLE STORIES CAME TO BE PRESERVED.

December 8th: THE STORY OF JACOB.

Just Souls

By

C. RUSSELL MOODEY

I HAD to cut the whole top out of the old pear tree last week. The old pear tree that stands near the lich-gate which leads to the church. It was not a pleasant experience I can tell you, for this tree has stood there as a sentinel at the gate for many years. It was not only rooted and grounded in the earth, but with the passing days it had grown into the hearts of the people. Year in and year out it sent forth its beautiful blossoms to increase the glory of the setting. People paused to pay tribute to its majesty. But now, with creaking and crashing, its limits dropped to the ground. This spring instead of blossom only naked arms reached up, in grim bareness, to mar the picture. The pear tree was dead—its top rotted away. Why did it die? This is why—because another tree closeby had been the victor in the struggle for survival. It had lifted itself until it towered over the pear tree. Its great branches pushing outward year by year slowly throttled the growth of its neighbor. In other words the pear tree was crowded out, and therefore it died. Crowded out, mind you, till it rotted away.

I wonder if many souls are not going through a similar experience. I wonder if God isn't crowded out by those other interests which seem to tower above the spiritual. After everything else is tended to then we begin to ponder over the destiny of the soul. Queer attitude isn't it—and yet are you and I exceptions to the fact? And what can the outcome be, may I ask, but death—grim death to that which should be immortal, eternal. Strange, how much time we have for everything under Heaven except God. We cannot feed our heart on excuses and expect it to thrive. The old struggle between the alibi and the alible is going on. Unless we nourish these souls, unless we fill them with the vitality of the Christ they cannot survive. They may blossom for a time but then they are through. If we have any regard for the soul let us nurture it—bring it regularly to the Sanctuary for Christ to renew it, to strengthen it. To give it Life from on high. If we fail in this matter, some day time will "cut out the Top," and all because the Christ was crowded out.

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:

Arthur Poe	\$1.00
A. A. Tutin	1.00
Joseph Preston	2.00
Rev. G. F. Bambach	1.00
Sarah H. Lindley	3.00

MISSION REPORT IS PRESENTED AT GREAT MEETINGS

Reported by W. B. SPOFFORD

Seven hundred church dignitaries, representing scores of denominations, were present at the meetings in New York, November 18th and 19th, when the long-awaited report of the Laymen's Foreign Missions Inquiry was presented. Our own Church was represented by all the officers and department heads of the Church Missions House and by a number of National Council members, officially appointed at the last meeting of the Council. Messrs. Stephen Baker, Lincoln Cromwell, George Wharton Pepper, John E. Rousmaniere and George W. Wickersham represented the Episcopal Church on the Board of Directors of the Inquiry, but served not officially either for the General Convention or the National Council but as laymen who are convinced that an appraisal of foreign missions is desirable.

Those critical of the Inquiry on the ground that the group assumed official backing were put straight before the meeting was five minutes old. Mr. Albert L. Scott, Baptist, business man and engineer, who is chairman of the directors of the Inquiry and one of the fifteen commissions to go to the foreign fields for study, stated at once that "We do not represent anybody but ourselves." He explained how the Inquiry came into being in January, 1930. A committee of five Baptists was formed as a result of a meeting called together by Mr. John D. Rockefeller, Jr. They decided that a thoroughgoing and scientific study of foreign missions should be undertaken. Soon laymen of other denominations asked to be represented on the committee. First a group of 27 expert fact-finders were sent to the Far East. With their findings in hand a group of 15 commissions then went to the Orient. Thus this Report, the work of 42 trained observers who spent two years on the field, is something to be taken seriously by all interested in Foreign Missions, according to Mr. Scott; a statement with which few will be disposed to quarrel.

The outstanding address at this week-end conference was made by Dr. William E. Hocking, professor of philosophy at Harvard and the chairman of the Inquiry commissioners. In simple language, without oratory, he presented a defense of foreign missions which was a masterpiece. The Report, he insisted, was written by a group of outstanding church people who are thoroughly in sympathy with foreign missions, people "who look



BERNARD IDDINGS BELL
A New Witness Columnist

upon the mission enterprise as being not a matter of choice but a matter of obligation." Yet they returned from their study also convinced "that changes are imperative if the mission enterprise is to maintain its dignity and importance, its pertinence in this world."

Those making the study, he said, represent both the liberal and the conservative point of view. But they have not tried to establish a common denominator. Rather, recognizing their differences, this group of distinguished men and women returned from the foreign field convinced that cooperation on matters which are of common concern is not only desirable but imperative. "Our belief is," said Professor Hocking, "that in the process of cooperation these differences, which are in part differences of expression, will come to clearer understanding, and that we shall be drawn nearer together through that preliminary act of sharing in a common deed and in a common purpose."

Foreign missions, said the speaker, no longer stands prominent as one of the few great things to which men give their support. Now it stands as one of two hundred benevolent things, with the demands upon men's pocketbooks multiplied ten-fold, a fact which must be recognized by those responsible for missionary appeals. The Inquiry group, he said, recognized that missions is the work of God, "too holy to be touched and judged by our feeble intellects; but we tried to recognize also that the work of God has a side which de-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Frederic S. Fleming, vicar of the Chapel of the Intercession, New York, was elected rector of Trinity Parish, New York, on November 14th, and will I presume spend the next two weeks acknowledging congratulatory messages. Well he is a top-notch, deserves all that he gets and certainly is no more to be congratulated than the parish that had the wisdom to call him to this important post. Dr. Fleming was born in Maine in 1886. He went to college but had to leave because of family reverses and went to work for a large biscuit company. He rolled trucks I presume for a starter, but he ended up on that job as the assistant to the president. He then entered the Western Seminary, also taking courses at Lewis Institute, Chicago. Later he attended Oxford, England, for a time. He was first the rector at LaSalle, Illinois, leaving there to become the rector of the Atonement, Chicago, where he did an exceptionally fine piece of work. He went from there to St. Stephen's, Providence, and in 1930 to New York as the vicar at the Intercession. He is particularly well known as a Lenten preacher and as a lecturer at various summer conferences. He is a member of all sorts of boards and committees and doubtless will be on a lot more before the year is out. He is married, has a daughter fourteen and a boy eleven, and his picture is on the cover so that you can see what the new rector of Trinity looks like. He is a very human individual, is known to his intimates as "Fritz", and has the happy faculty of making you feel that you are one of his intimate friends after two or three meetings. On hot summer afternoons he is often seen behind first base in the Yankee Stadium. Here's hoping that the new job won't keep him so busy that he cannot continue to be a real fan.

* * *

A Bit About the Cleveland Dean

As a matter of fact the Rev. Chester B. Emerson is not as yet the dean of Trinity Cathedral, Cleveland. However this former Congregational minister, by an ancient custom, can become canon residentia, and he is to take that office next month. Dr. Emerson was confirmed at St. Paul's Cathedral recently by Bishop Page. He moves to Cleveland within a week or two where he is to serve as canon and layreader, and later as deacon. Eventually, supposedly, he will be ordained priest after which he will be elected dean. Meanwhile

Bishop Rogers is to be the acting dean.

According to Archdeacon Patterson of Ohio, Dr. Emerson, who was the pastor of the largest Congregation in the United States, outside of New York City, has long had leanings toward the Episcopal Church. Last winter members of the executive committee of the Cathedral went to Detroit to hear him preach with an idea of calling him to the Cathedral. A dozen men had been nominated for the post by Bishop Rogers, but to them none seemed as desirable as Dr. Emerson. So the other day, after a lapse of a number of months, he was called.

Dr. Emerson has been prominent in the Congregational Church; a former moderator of the Michigan state conference and a member of the executive committee on missions of the National Council of the Congregational Churches. Last year he was president of the Detroit Pastors' Union and is now the president of the Detroit Council of Churches. He has been the pastor of the Detroit church for nineteen years, is a graduate of Bowdoin College and of the Union Seminary and has been a life long friend of Bishop Rogers. Last year he was made a 33rd degree Mason.

* * *

Dr. Silver Speaks at Wilkes-Barre

The Rev. H. Percy Silver of the Incarnation, New York, addressed a large meeting of laymen of the diocese of Bethlehem on November 9th in behalf of the every member canvass. The meeting was held at St. Stephen's, Wilkes-Barre.

* * *

Puts His Congregation to Work

The way to interest people in the Church, so wise men say, is to give people something to do. In any case it is working out that way at the Ascension, Pueblo, Colorado, where the Rev. H. C. Benjamin has about fifty members of his congregation working at relief among the unemployed. The city is distributing about \$50,000 a month, with Mr. Benjamin in charge of the delivery of groceries and coal to the needy. On a recent Saturday night he had about 200 orders on hand undelivered, with hungry and cold people waiting for this relief. So on Sunday morning instead of preaching a sermon he told the congregation about this work and asked every person who drove to church to meet him in his office following the service. These cars were loaded up with groceries, and I take it with coal also (I hope in baskets) and delivered to these people. Mr. Benjamin reports that the Episcopal Church in Pueblo has taken the lead in relief work. "The ministerial

AN ANNOUNCEMENT

WE ARE very happy to announce two new columns in THE WITNESS. The Rev. Bernard Iddings Bell, warden of St. Stephen's College, Columbia University, is to conduct a column each week in which he will comment, in the vigorous style for which he is so well known, upon current events which he believes should be brought to the attention of Church people. Rev. John Rathbone Oliver, noted author and psychiatrist, is also to conduct a column in which he will answer questions of general interest dealing with matters that would naturally be asked of a man serving in the double capacity of priest and psychiatrist. Any questions for Dr. Oliver should be sent to the editorial office of THE WITNESS, 931 Tribune Building, New York, and not directly to him. Dr. Bell's column appears in this issue; Dr. Oliver's will start with the first issue of December.

association", he writes, "passed resolutions commending the work of relief but couldn't be found when the work had to be done. They were busy drafting new resolutions on the prohibition amendment and closing the picture shows after midnight."

* * *

Unveil Monument to Bishop Garrett

At Dudley, Texas, a monument honoring Bishop A. C. Garrett, first bishop of the district, was unveiled on November 6th. The monument marks the site of the log house in which Bishop Garrett in 1878 held the first service in what is now the district of North Texas, after having driven in a buck-board nearly 200 miles from Dallas. Masons in that part of the country contributed generously to the fund for this sixteen foot monument, and Mr. H. B. Robertson, 33rd degree Mason, represented the fraternity by delivering an address. Bishop Seaman also paid tribute to the pioneer bishop. The service was attended by large numbers, including two sons and several grand children of Bishop Garrett.

* * *

Sniping at the Clergy

One of the last articles to appear in this paper by the late George Parkin Atwater was one in which he appealed to vestries and parishes to pay their rectors' salaries. He stated that a number of clergymen had informed him that the where-withal to keep the parson and his family alive seemed to be considered

the last obligation in many parishes today. Two or three had even told him that great pressure was placed upon them to pay diocesan and national Church quotas under penalty of never being called from their missions to parishes unless they did so. Dr. Atwater, you possibly recall, stated very definitely that the first item in any parish budget should be for the rector's salary.

Now further evidence comes to hand that many clergymen are paid these days in groceries rather than cash. At a meeting of church pension organizations the other day in New York a report was presented, based upon a survey, showing that there was a marked degree of unemployment among ministers, drastic reductions in salaries, and a tendency either to fall considerably behind on the payment of salaries or to pay them in turnips and carrots.

* * *

Hymn Writers Meet in Convention

The convention of hymn writers and composers met in New York last week and got quite a shock when three clergymen, reporting as a committee, assailed the majority of hymns and asserted that the traditional tunes and words were driving young people from the churches. They said that old hymns in many instances forced people to lie by singing words they did not believe, and that large numbers of them were refusing to do so. The majority of hymns, the report said, were "hectic, sentimental effusions of medieval mystics.

"It certainly would amaze many a worshiper if he sat down quietly and studied the hymns which he is singing. Do they really express for him the highest religious values? Can he use such words, even as the poetry of the past, and mean what he says? Granted that mature and sympathetic churchmen can do this, may we reasonably expect it of youth? The answers of those who know best the temper of college students will vary from serious doubt to frank denial.

"Certainly a multitude of boys and girls in the 'teens are turning away from the church entirely. For this there are many reasons; but surely one may be a sense of unreality, a lack of practical helpfulness, a certain quaint and curious queeriness in the services, and one element in that unreality may be in the hymns.

"Of those who come no doubt a goodly number do sing what the minister ordains and try to sing it sincerely. Others, however, are simply 'making a joyful noise'—not always to the Lord!—singing for the sake of singing, even for mere politeness, words which belie their true thoughts and needs and which, in the eyes of God, must seem to be pious ecclesias-

tical fibs — for the singers do not mean to lie.

"We teach youth that in speaking prose with persons, they must tell the truth; too often in church we suggest that it is proper to say anything, true or false, if it is only rhymed, set to music and sung to God."

New English Missionary Bishop

The Rev. W. H. Baddeley will be consecrated Bishop of the English diocese of Melanesia on St. Andrew's Day. The new bishop goes out to take charge of a staff of fifty missionaries, thirty native priests and deacons and a staff of six hundred native teachers. This is the diocese where just sixty-one years ago the first bishop, John Patteson, was martyred in revenge for the kidnaping of natives by English traders. Old mission reports contain gruesome tales of cannibalism in these regions. Melanesia, in case your son or daughter is not keeping you up on your geography, is a long stretch of islands off the north-east coast of Australia. It has a population of about half a million, of whom 141,000 are Christians. The diocese is one of nine which make up the Anglican province of New Zealand.

Called to West Pittston Parish

The Rev. Eugene A. Heim, rector at Reading, Pa., has accepted a call to be the rector of Trinity, West Pittston, diocese of Bethlehem.

Bishop Oldham Pleads for Peace

Bishop Oldham of Albany was the speaker on Armistice Day at a service at St. Peter's, Albany, in which a number of churches combined, including Methodists, Dutch Reformed and Presbyterian as well as all our own. He appealed for devotion to the cause of peace.

No Exhibition for St. Hilda Guild

The directors of St. Hilda Guild have announced that there will be no exhibition of their work this year. However the work continues as heretofore, and incidentally prices have been greatly reduced to meet the needs of the present day.

Bishop McElwain Has an Anniversary

The 20th anniversary of the consecration of Bishop McElwain of Minnesota was celebrated with special services at the cathedral in Faribault on October 30 and 31st. There was also a luncheon at which Bishop Keeler, coadjutor, presented a portrait of Bishop McElwain, in the name of the women of the diocese, which has been hung in the refectory of Shattuck School. Bishop McElwain

was consecrated on October 30, 1912.

Albany Auxiliary Has Quiet Day

Sixty members of the Woman's Auxiliary of Albany held a quiet day of November 10th at the cathedral. It was conducted by the Rev. Nelson Burroughs.

Walter E. Bentley Honored by Catholics

The Rev. Walter E. Bentley, missionary, was honored the other day by the Roman Church by being elected a life member of the Catholic Actor Guild, which was organized eighteen years ago under the patronage of the late Cardinal Farley. Mr. Bentley has just concluded a mission at Whitechapel, Virginia, and is now conducting one at Hazleton, Pa., to be followed by missions at Elmhurst and at Greenport, Long Island.

Real Campaign Effort in Bethlehem

If the diocese of Bethlehem fails to raise its full quota this fall it won't be because a real effort has not been made. Among those who have given addresses on the subject during the past few weeks are Bishop Roberts of South Dakota, Bishop Moulton of Utah, Bishop Cross of Spokane, Miss Sallie Dean of Richmond, the Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, and the Rev. C. H. Collett, general secretary of the same department. Then in addition Bishop Sterritt and the Archdeacon of the diocese, as well as a number of local clergy, have devoted much of their time recently to the canvass.

Founders Day at Kenyon College

Founders day was celebrated at Kenyon College on All Saints' Day with a choral service in the chapel, when the address was delivered by President Peirce. In the afternoon ten new students were matriculated at Bexley Hall, the divinity school of Kenyon. Among other recent events at Kenyon have been lectures

by Edwin Markham, poet and Dr. Bernard Fay of France, and sermons by Bishop Jenkins, alumnus of Kenyon and Bexley, and Bishop Vincent, retired bishop of Southern Ohio.

Georgia Rector Goes to South Carolina

The Rev. F. H. Craighill Jr., vicar at Douglas, Ga., has resigned to accept the rectorship of Grace Church, Camden, South Carolina. He has done fine work in Georgia since graduating from Sewanee three years ago.

Interesting Service for the Deaf

The Rev. Robert C. Fletcher of Birmingham, Alabama, who is in charge of the work among the deaf and deaf mutes in the province of Sewanee, preached at a service for these people at St. John's, Savannah, on October 30. He also celebrated the Holy Communion, the entire service being in the sign language. The congregation of sixteen people sat in the choir and Mr. Fletcher faced his congregation during the entire service, turning to the altar only for his private devotions.

Called to Cathedral in Providence

The Rev. Arthur H. Beaty of Virginia, Minnesota, is to minister to the congregation of the Cathedral of St. John, Providence, taking charge next week. Announcement was also made that there will be a special preacher at the Cathedral one Sunday each month. President Barbour of Brown University is to preach on Thanksgiving Day, with Dean Washburn of Cambridge Seminary and Dean Fosbroke of General scheduled for later appearance.

Stress Religious Education in Arkansas Parish

Religious Education was stressed

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during the month of October in Christ
Church, Little Rock, Arkansas, where
the Rev. W. P. Witsell is rector.
There was a corporate communion
for the officers and teachers of the
Church school; a meeting for this
group to make plans for the year; a
conference meeting of parents and
teachers and a special service one
Sunday morning devoted to education.

* * *

South Carolina Clergy Have Conference

A conference of the clergy of
Upper South Carolina was held in
Greenwood on November 3rd and
4th, with but one of the clergy of
the diocese missing. They started
off with a conference on retreats,
quiet days and schools of prayer, led
by the Rev. Capers Satterlee, and
this was followed by a retreat of
their own. The second day final
touches were given to well made
plans for the every member canvass.

* * *

Bishop Wilson Preaches on Church Unity

The Rt. Rev. Frank E. Wilson,
bishop of Eau Claire, delivered the
Hale sermon at the Western Seminary
last week, taking Church unity as
his subject. He spoke of steps re-
cently taken looking toward inter-
communion between the Church of
England and to the National Church
of Sweden, which, he said, might
well result in a similar relationship
between our Church and the 200,000
members of the Augustana Synod of
Swedish Lutherans in this country.
"Out of this also emerges a hopeful
promise of closer contacts with that
larger number of 2,500,000 Lutherans
of various synods. Intercommunion
with the Polish National Catholic
Church, with a membership of 200,-
000, and with the Eastern Orthodox
churches with 500,000 members, were
other trends noted by the bishop.

* * *

Grenfell of Labrador Speaks in Boston

Sir Wilfred Grenfell of Labrador
was the speaker at a special service
for students held last Sunday at
Emmanuel Church, Boston. Bishop
Lawrence was the preacher at the
morning service. Incidentally we
were wrong in announcing here that
the Rev. Mr. Donegan of Baltimore
had accepted a call to this parish.
He was called all right but he de-
clined, much to the delight of his
parishioners at Christ Church and the
city of Baltimore generally.

* * *

Gangsters Flourish in Stock Yards

According to a survey made by
Miss Bertha L. Moore, head of the
House of Happiness, located in the
stock yard district of Chicago, there
were 27 gang hangouts within a
radius of two blocks of this Church
institution. The only protection

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which several thousand young people in the district have is this institution where a well equipped gymnasium and club house is provided for them.

* * *

Bishop Abbott to Take Part in Chicago Mission

Bishop Abbott of Lexington is the one preacher from outside the diocese of Chicago who is to take part in the forthcoming preaching mission in that diocese. He is to preach the mission at St. Luke's Pro-Cathedral.

* * *

Baltimore Churchmen Have a Dinner

I presume it was a dinner—people generally eat whenever they meet socially. In any case the Churchman Club of Baltimore had a meeting, three hundred strong, and had a fine address by Mr. John C. Cooper Jr. of Florida, who talked on his experiences as a radio operator during the war.

* * *

Lay Readers Wind Up Their School in Michigan

The fourth annual Lay Readers School of the diocese of Michigan was wound up with a banquet on November 17th when the 60 laymen who had taken the course were the guests of Bishop Page. The func-

Fiction With a Soul—

Only at rare intervals—once in a very great while—is the unceasing flood of books punctuated by a novel in which plot and theme are so closely interwoven that the story seems to generate a vitality within itself. Such books have *soul*. Above and beyond their power to entertain; greater than their purpose of depicting a phase of Life or a period of civilization, is this intangible, often unintended, inner significance.

Of such a class is the new novel issued by the Macmillan Company of New York, based on modern Biblical scholarship. Historically accurate, showing how monotheism became triumphant over paganism through a great struggle for social justice in the midst of conditions like those prevailing today. Warmly commended by religious leaders, such as Bishop F. J. McConnell, Dr. S. Parkes Cadman and Prof. Shailer Mathews.

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tion came to an end with a service of re-dedication, held in St. Andrew's Church.

* * *

Death of the Son of Bishop Whipple

Brigadier General Charles H. Whipple, son of the famous pioneer bishop, Henry B. Whipple, apostle to the Indians, died on November 7th in Los Angeles, in his 83rd year. His career sounds almost as exciting as that of his father. It began mildly enough as a student at the swanky St. Paul's School, Concord, and then as a bank cashier in Faribault, Minnesota. But soon events began to happen. He became a paymaster of

the army and had run in with bandits, with the usual shooting and fast driving that one now sees in the movies.

* * *

Japan Merely Follows Our Example

Miss H. R. Williams, who is the head of St. Agnes School, Japan, in addressing the annual meeting of the Woman's Auxiliary of the diocese of Southwestern Virginia, said that we should be a bit more humble in our criticism of Japan for their militaristic actions in China, since in large measure Japan merely followed the example set for her during the past fifty years by the nations of the

Does Your Church Pay Its Bills Three Years in Advance?

YET, for some strange reason, more historical than equitable, your church probably pays for fire insurance protection three and five years before the protection is delivered in full.

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so accustomed are we to existing methods (be they good or bad) that few vestrymen think of this. Nor did we think of it ourselves until the financial problems of churches first exercised our mind.

AND SO IT IS

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western world. The convention, which met at Covington, was also addressed by Bishop Jett.

* * *

Church Property Destroyed in Cuba

Holy Trinity, La Gloria, Cuba, was demolished by the hurricane of November 10th, and the rectory also. The missionary, the Rev. Frank S. Persons, and his family are safe. In Moron the rectory was seriously damaged, and the church and rectory at Cespedes were destroyed.

* * *

Rector and Wife in an Accident

The Rev. Arthur W. Taylor, Glasgow, Virginia, and his wife were seriously injured in an automobile accident on November 5th. Their car failed to make a curve and they plunged about 100 feet down a mountain. They are both in a hospital at the moment, both recovering nicely. And beat this; the car was badly smashed of course but for some reason or other none of the glass was broken.

* * *

A Priests Choir in Buffalo

At a meeting of the clericus in Buffalo the other day Bishop Davis said that it was difficult to secure a choir for special services held at the Cathedral. So the clergy have formed themselves into a choir to render service whenever requested to do so by the Bishop.

* * *

What Englishmen Think Of American Preaching

Just who the author is is not stated, but here is an appraisal of American preaching that appeared recently in an English religious journal:

"A word about visiting American preachers. Mine is purely an individual impression, and I trust that nothing so poor as national prejudice has helped to form it. But I have listened to so many American sermons which, I have thought, would have served admirably as speeches at a Rotarian lunch. They have been cheerful bits of philosophy, worldly wisdom with anecdotes, useful essays on the ethical plane, but rarely plumbing any spiritual depth. Some American preachers—and some other preachers as well—are addicted to rhetoric. How fatal a gift it is, perhaps only a reporter appreciates. The ornamental phrases are quite pleasant to the ear, the succession of images gives one the same sensation as that with which one watches an acrobatic display, and only when one comes to reduce them to black and white, or to summarize in a paragraph the message of the speaker, does one realize how thin and veneerish it all is."

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MISSION REPORT IS PRESENTED AT GREAT MEETINGS

(Continued from page 9)

mands our most vigorous criticism, simply as a part of our loyalty to Him." There is no note of retreat in the Report, he said. There is nevertheless an effort to face present day conditions which demand concentration and unity of action between the missionary boards of the various churches, in order that the entire missionary enterprise may be lifted to a higher level and placed upon a better administrative and more economical basis.

Dealing specifically with what the commissioners discovered, the speaker stated that in too many instances missionaries were disposed to deliver the Christian religion as a little box neatly wrapped, rather than beginning their teaching with a thorough understanding of the background and training of those they seek to convert. The proof that missionaries are faulty in their teaching is found in the fact that Christianity in the Orient is not self-propagating after one hundred years of effort. We have not put Christian life into foreign missions, said Dr. Hocking, until we have a group of converts who are determined to carry on without subsidy from American missionary boards. "Let us see that our interpretation is worthy and that we do not transmit our own fears. Let us see to it that we do not misinterpret a fear for an impulse of loyalty, and so much for the orthodoxy in the mission field which looks like loyalty is accompanied by an impulse of fear."

The address ended with a plea for cooperation. "The truth is that we are members of one body, and that if we don't know how to cooperate, let us find out. If nothing else in this Report were worth anything, I should hope that this would be worth something: a little suggestion of the method whereby we can hold sacred our differences and still cooperate. We shall learn to cooperate with each other by beginning with the simple things, the simple things that are germinal, and which have in them the seeds of all the rest."

Other sessions of the conference dealt with the Problems of Personnel, and with the Problems of Administration, Reorganization and Cooperation. These sessions will be reported fully in our next issue. Incidentally the Report is now available to the public in a book called "Re-Thinking Missions," and may be secured from The Witness, 931 Tribune Building, New York. The cost of the book is \$2.50.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9;
Children's Service, 9:30; Morning Prayer
and Litany, 10; Holy Communion and
Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30
(Saints' Days, 10); Morning Prayer, 9:30;
Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

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 6.
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 Com-
munion, 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 Serv-
ice 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.
Wednesdays: 10 A. M.
Daily: 12:20 P. M.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
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: 8, 12 and 3.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 A. M.
Holy Communion Choral, 8:30 A. M.
Morning Service, 11:00 A. M.
Evening Service, 8:00 P. M.

St. Mark's, Berkeley, California

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

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. 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.

All Angels' Church

West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 A. M.
Morning Prayer and Sermon, 11 A. M.
Choral Evensong and Sermon, 8 P. M.
Church School, 11 A. M.
Holy Days and Thursdays: Holy Com-
munion, 10:30 A. M.

Christ Church Cathedral

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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 Ser-
mon, 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

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Sundays: Masses, 7:30, 9:30 and 11
A. M. Benediction, 7:30 P. M.
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Thursdays and Holy Days, 9:30 A. M.,
also.
Confessions: Saturdays, 3-5 and 7-8
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
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Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and
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Rhode Island

St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Com-
munion, 11 A. M. Sung Mass and Ser-
mon, 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.

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