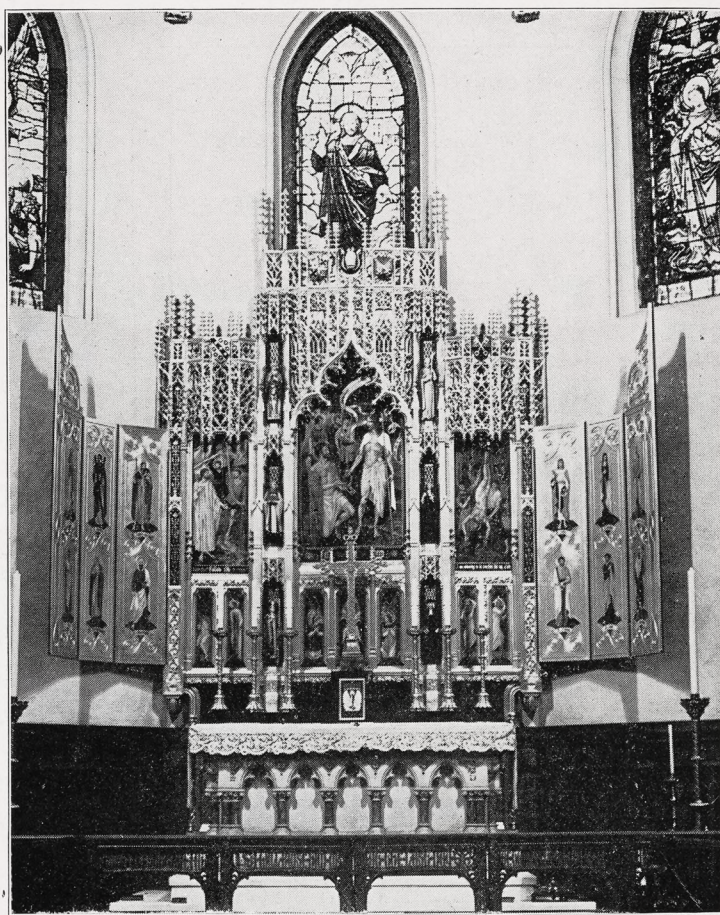


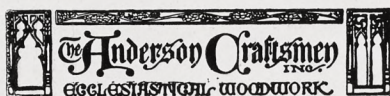
The **WITNESS**

CHICAGO, ILL., DECEMBER 8, 1932



NEW REREDOS
St. Peter's, Westchester, New York City

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 47 2700 St. Vincent Ave., St. Louis, Mo.



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
Fats, 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 · MARBLE · STONE · CARVED WOOD · METAL
ESTD 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, Iufton 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. THE OLD MENEELY BELL FOUNDRY

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
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

Vol. XVII No. 15

DECEMBER 8, 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.

THE LAYMEN'S INQUIRY

An Editorial by
BISHOP JOHNSON

IT IS quite natural that those who have been giving large sums to missions should desire an appraisal of their value and it is quite in the order of things that a commission should be appointed to do this valuation. Such a commission will, however, have the limitations which are peculiar to all commissions. They will value work in terms of their own convictions. In so far as this commission has given us a picture of missions as it springs from their own viewpoint it is a very painstaking and thorough investigation colored, however, by their conception of what Christianity essentially is. Their conclusions that missions must go on; that whatever changes are made should be real and not nominal; gradual not abrupt; and that nothing can displace the importance of a true and well qualified evangelism, are such as should hearten us to increase our efforts to give the best that we have to a great enterprise.

It is also unquestionably true that everything depends upon the personality of the missionary and that greater care should be taken in his selection and training, and that a godly life is more effective than a glib vocabulary. We also agree that as soon as possible missions in the Orient should become native churches maintaining themselves and expressing their own genius, and we are fully aware how difficult it is to pry people loose from the subsidies to which they have become accustomed.

And yet we are unable to agree with what is probably the main thesis of the report, which involves not merely the kind of religion which we give to the Orient, but also the kind of religion which Christ imposes on us. It is true that we may be mistaken in our interpretation of Christ's commands, but we are in duty bound to adhere to such interpretation as we believe to be true. Our criticism of this part of the report is not based upon any question of sincerity but rather of principle lying behind our efforts. It involves the kind of a gospel which we must preach regardless of results and the attitude which we must take toward other religions with which Christianity comes in contact.

The Commission says that "the Christian (missionary) will regard himself as a coworker with the forces within each such religious systems which are making for righteousness." Of course, so far as this involves a courteous attitude toward these oriental religious leaders one can agree. Definite convictions do not necessarily go with uncharitable attitudes. But the report seems to go deeper than this and to involve the necessity of regarding the enlightened Confucian as a disciple of Christ, and it advocates turning our Christian institutions to non-Christian administration. It seems to separate the humanism in Christ from His claim to be the Son of God in an exclusive way. It is a very plausible contention but it runs counter to the history of missions in the past, and would, I believe, result in the dissipation of the Christian ethics in the Orient. It is not a new idea but I believe that in the end it is a fallacious one. I mean that it will not work. Let us trace the story of missions in relation to this idea.

THE early Christians were confronted with a Herculean task in their commission to preach the gospel through the Roman Empire. If they had been willing to compromise with pagan philosophy and to place Christ in the Pantheon, they would have had an easier time and made larger numerical gains. After Constantine's time, they were more accommodating. Arianism was an effort to reconcile the Christian religion to the demand for a humanistic Christ. It was a plausible appeal and was acceptable to the world, but it petered out for lack of conviction as to the divinity of our Lord and His place in Christian worship.

Fortunately it was the Catholic Christians who were interested in Missions and so converted the Franks to the Catholic Faith. The Arians were very indifferent to Foreign Missions. Subsequently the British Isles were evangelized and so we received the heritage of a definite faith.

Since the days of William the Conqueror up to comparatively recent times there was very little interest in Foreign Missions. It was after the revivals

of Wesley, the Evangelicals and Oxford leaders that our Lord's command to extend His Kingdom into all the world had its impetus. These men all had definite convictions as to the place of Christ's divinity in religion.

The problem of the Orient is not unlike that which confronted Christians in the Roman Empire. The Romans had religions and philosophies which contained much that was admirable. In the days of Marcus Aurelius, when the Church was cruelly persecuted would such a coalition have resulted in a better Roman world or merely a Christianity as to be inoperative? Of course, I believe that Christ was crucified because of His exclusive claims; that the early Church was persecuted because it refused to compromise and that the Church has survived the ages just in so far as it has demanded the worship of Christ as fundamental to its existence.

It is not bigotry to believe that Christ is the way and that no one can come to the Father but through Him. It is simply loyalty to a fundamental conviction. It is one thing for Christian missionaries to refrain from attacking the ancient religious of the Orient. That is largely a matter of diplomacy. It is quite another thing for a little group of Christians surrounded by non-Christian beliefs to surrender their fundamental tenets in the interests of a wider humanism.

I HESITATE to criticize a report that is so excellent in most of its contentions. I am sorry that the Commission felt the necessity of transferring their functions from the question of the value of foreign missions to the basic question as to the essence of the message which seems to be implied in their findings. I assume that the Commission was composed largely of what one might call liberals in theology, to whom the visible Church is a nebulous thing; to whom definitions of faith are irritating, and to whom righteousness is something which is a potential quality in the natural man.

In making its appeal to the world, there are those who are uncompromising in their belief that Christ is the sole leader of men and that all others have been thieves and robbers. It is because Confucianism and Taoism and Mahometanism have done so little for the common man that we feel the necessity of sending Christ to the Orient.

It is true, as Pearl Buck says, that the missionaries are ordinary folk because they are sent by mediocre people. I wonder if in the whole history of missions the appeal has ever attracted many wise or noble. After all, possibly Christ has never depended upon supermen to do His work.

And I also wonder whether the liberal theologians who minimize but do not deny the worship of Christ can furnish the motive necessary to supply the Orient with men and money to do this work.

We shall watch the experiment with a great deal of interest, but because we do not believe in that method, the Church must, I believe, decline to fraternize with pagan religions, although I trust we shall

ever be courteous, and charitable to them and to their leaders.

We still believe that definite convictions about the fundamentals of our religion will still be the source of supply for men and missionaries in the Orient. We shall be sorry to differ from the Commission in this essential feature which forms so much of the report as we shall be grateful to them for the illuminating picture of the conditions.

I do not believe that the average among the missionaries today is below those who converted our pagan ancestry to the Catholic faith, and that God will still raise the foolish of this world to confound the mighty as He has done in the past.

We have yet to see a great missionary movement inaugurated or carried on by the intellectuals of any age or by those who make the worship of Christ in any way subordinate to humanistic efforts.

The Report of the Laymen's Foreign Missions Inquiry is now published in a book of over 350 pages under the title of "Re-Thinking Missions" and may be secured from THE WITNESS, 931 Tribune Building, New York City, for \$2.00.

Editor's Note: To make room for this editorial it has been necessary to omit from this issue Bishop Johnson's article in the series on "What I Believe and Why". That series will be resumed next week with an article on "The Holy Spirit."

The Art of Stained Glass

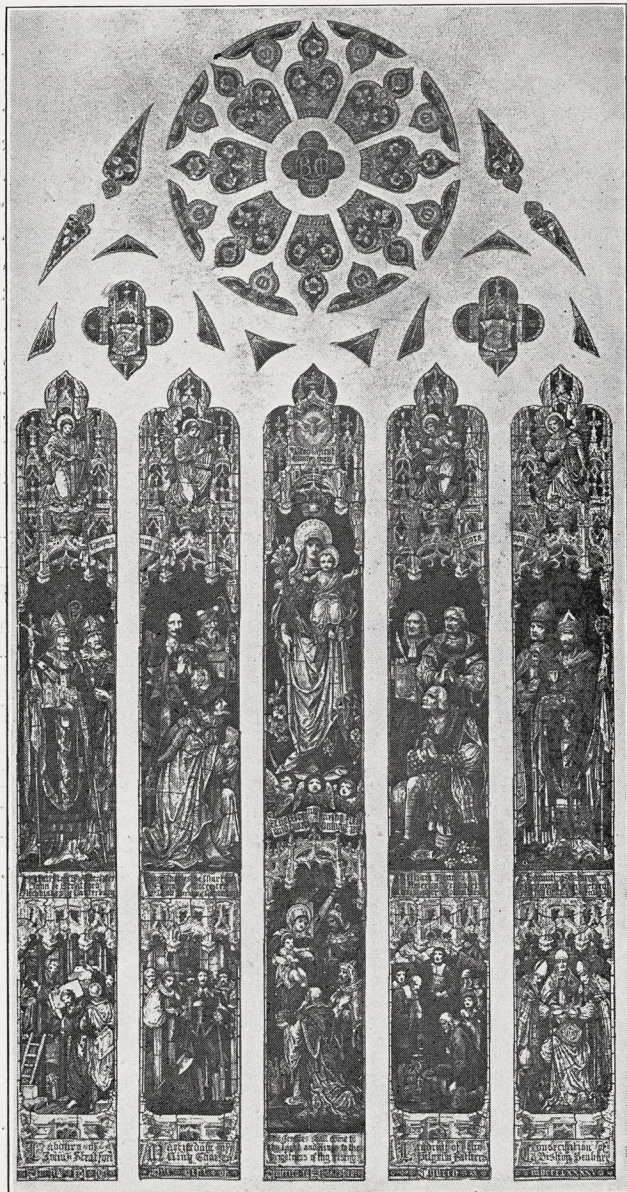
By

ELEANOR H. WILSON

HEATON, BUTLER AND BAYNE is an old established English firm of glass painters and because for many years they have had their own branch establishment in the United States, managed by an official from their English studio, their inclusion in this series of articles is entirely fitting. The firm is comprised today of artists who are descendants of one of the founders. During its many years of activity the firm has been honored by the patronage of royalty, receiving also, by royal warrant, the appointment of artists in stained glass to H. M. the late King Edward VII.

The two points invariably aimed at by Messrs. Heaton, Butler & Bayne in all their work are artistic pre-eminence in design and absolute permanence in execution. As a result of his researches, Mr. Heaton discovered a pigment which will practically defy atmospheric effects. A specimen piece of painted glass, which had for seven years been exposed to the deleterious influences of a London atmosphere, was sent to Canon Lonsdale of Litchfield Cathedral for his examination. He made the following comment upon its durability:—

"You probably know the 16th century glass in this cathedral; we have some of it down at the present moment, for the mullions want repairing, and the leading of the glass is bad; but we tried this glass with a chisel. No more effect was produced on it than if it had been a piece of iron. And so, as you say, it is with the piece of glass you have been so kind as to send for my inspection. The pigment seems thoroughly fused into the glass, as if they were one substance." So many examples of the work of this firm are to be found in the cathedrals and churches



TRANSEPT WINDOW
Stratford-on-Avon, England

of this country, as well as in Europe and other parts of the world that it is difficult to choose any for special mention. There is in England one place dear to travellers, the parish church of Stratford-on-Avon. The great transept window, the work of Heaton, Butler and Bayne, is the gift of Americans to Shakespeare's church. Among historical events of the old and new world represented in the window are the Landing of the Pilgrim Fathers and the Consecration of Bishop Seabury.

Outstanding among the many delightful entertainments given by our English hosts during the last Lambeth Conference, was the evening reception tendered the Bishops and their wives by the Society for the promotion of Christian Knowledge in Merchant Taylor's Hall in Threadneedle Street, just back of the Bank of England, sometimes known as the "Old Lady of Threadneedle Street." It is interesting to know that Heaton, Butler and Bayne designed and executed the stained glass and decoration in this Guild

Hall, the extraordinary beauty of which lingers long in memory.

All of the windows in Christ Church Cathedral, Eau Claire, Wisconsin, are the work of these artists. The large and very beautiful east window in St. Paul's Cathedral, Detroit, the rich windows in Calvary Church, Pittsburgh, which show an early style of treatment, and those containing historical subjects in old Christ Church (Washington's Church) Philadelphia, are outstanding examples which in beauty of color and permanency stand pre-eminent.

Casual Comment

By

BERNARD IDDINGS BELL

TWO years ago a mission church was being conducted in a suburb—let us call it Dalehurst—not far from a metropolitan city. The Rev. Danby Jones—that is not his real name—a quiet man of singular sympathy, understanding compassion and rare intellect, looked after it in his simple way. In the congregation were most of those in the little town who had brains—several teachers, two medical men, five young chaps fresh from the University—in short, the wiser part of the community. That is not the larger section of the suburb, whose citizenry is predominantly pedestrian in mind and dull of spirit. The priest was poorly paid, but content. Missionary offerings were small, but not from lack of interest on the part of the people. They simply did not have much cash.

A year ago the Bishop removed the Rev. Danby Jones from cure of souls in Dalehurst. What was the matter? A delegation waited on the diocesan in his city office. There were no charges against the good priest. "Only", the Bishop added, "he does not fit into the picture. Dalehurst is growing. It has doubled in size in five years. The local bank has five times the deposits it had in 1926. Yet St. Bride's gives no more to missions than it did then, and the communicant list has grown only five per cent. I wish a more active missionary."

The committee respectfully pointed out that the new growth in Dalehurst mostly consisted of new-rich, fast-living braggarts who cared no more for things of the spirit than jack-rabbits value astronomy. "They have souls", replied the Bishop, "and they must be reached. I shall send you someone else. Thanks for calling."

The Rev. Dogberry Bang began to reign in Dalehurst. Things go better now. Mr. Bang is the life of the country club, a broad-minded man of the world. He rather likes to hear off-color jokes, although he does not tell them himself. He dances expertly and flirts discreetly. His sermons are short and snappy. He neither yaps about divorce and all that, nor moons about the life of prayer. There is a lot of snap and go to St. Bride's now. That is what folks tell you on the 8:12 train. The nominal membership has

increased sixty per cent. There was a class of thirty-five adults confirmed last spring—good eggs and their wives. Bang did not have confirmation instruction for them—just one good, peppy talk about God's tolerance and all that. Eight of them have not been to Church since they "joined up", but they all subscribe. Missionary offerings have gone up 250%. The Bishop is delighted.

One of the doctors has "gone to Rome." The other laughs at the Church and curses His Lordship. The school-teachers are not seen in St. Bride's pews. The Unitarians and the Presbyterians each have one of the young men fresh from college. The other three go nowhere. Small price brains where Bang presides! But what does that matter? Look at the treasurer's report. Let no one blame poor Bang. He was born a bounder. Let us not blame the Bishop, either. He has neither time nor facility for examining the quality of his people.

Let's Know

By

BISHOP WILSON
ORIENTAL CHURCHES

DID you know that nearly a hundred years ago the Episcopal Church began to extend a friendly and helpful hand to the so-called Oriental Churches? There is nothing new or recent about our interest in the Churches of the Near East. The present promising prospects of full-fledged inter-communion with them are the result of ninety years spent in building up friendly relations. The "Spirit of Missions" of June, 1842, contains a report from the Rev. Horatio Southgate who had spent a long time among the people of Mosul (Mesopotamia) which runs in part as follows:

"Their Liturgy embraces a religion nearly or quite as pure as our own. In some particulars relating to worship, it is even more primitive than ours. It was formed when life was most vigorous, piety most ardent, and the standard of Christian obedience most exalted in the Church. In their Liturgy they have the great Truths of the Bible drawn out and set in order, and this done when Christianity was in its pristine purity. They will not break into schisms, because they have a common standard which they all love. They will find themselves surrounded by all the holy doctrines and forms of religion—of the religion of the Bible and of the early Church. It is not ours to impart to them the treasures of everlasting life. They have them already. Our work is one of fraternal love.

"There is needed a seminary of high order for the training of teachers, who shall afterwards be sent out into the cities and villages of the nation to diffuse everywhere the light of sound learning. With this system of education religious instruction should go hand in hand. But it should be instruction in the Church and by the Church. We have little or nothing to supply in this department.

"They need friends and benefactors. Their ancient

theology lies scattered in books, many of which are rarely found. They need the aid of the press to preserve these treasures, and scatter them, like healing leaves, far and wide. Who will bestow upon them the blessings of the press? From school cards up to the text-books of science they are wholly destitute. Who will supply this deficiency? It is ours. I know my beloved Church too well to believe that it will be deaf to an appeal from any suffering and neglected member of the body of Christ. If one member suffer, the other members suffer with it. That is the law of Christian unity.

"The Syrian formulary of faith is the Nicene Creed. What they call the Apostles Creed is not known among them. They have no Articles of Religion. Their Creed is the simple formula of their faith. They have the same canon of Scripture with ourselves, reading the Apocryphal books "for example of life and instruction of manners" but not admitting them to be canonical. They administer the Eucharist in both kinds. I need not add, as it is common to all the Eastern Churches, that they reject the doctrine of the supremacy of the pope, and regard him simply as the Patriarch of Rome, holding of right no power out of his own Church."

Two years later Horatio Southgate was consecrated our Bishop in Constantinople, holding that office for six years. His efforts seem to be bearing fruit, for which our Church ought to have nothing but gratitude.

Just Souls

By

C. RUSSELL MOODEY

"ZIGZAG" is a funny word given to a funny fence. At least it looks funny to the average eye. And sounds funny to the average ear. This species of enclosure is fast becoming extinct and I am afraid that in a few years it will be gone. Our forefathers didn't think it was so funny, in fact they were rather proud of their zigzag fences. They had a right to be because in this method of fence construction they hit on some basic facts. One was economy in cost and labor. No posts and no post-holes were needed and thus time was saved as well as work. Then again the zigzag fence, set up it was, defied the law of gravity and laughed at the gale and the storm. On the side-hill it could hold its own.

Man carried this principle over into mountain climbing and zigzagged his way to the top. I am writing now about real mountain ranges such as seen in the Alps. The road or the path invariably zigzags as the map indicates. Even treading the side-hill you and I know that it is easier to move laterally at an acute angle rather than going straight up. And after we have gone quite a way bearing to the left then we swing off and up to the right. Back and forth we go until we have reached the summit.

Religion is best illustrated by mountains. So we must

learn the art of climbing. The ideal bids us go straight up. In the moment of high hopes many people set out to climb the steep ascent of heaven. No sooner are they under way than they begin to feel exhausted and ready to quit. And many do. The wiser ones recognizing their human limitations and realizing that they can reduce the grade by zigzagging, set out to master the mountain. They know that they cannot go straight up even though their heart is set on rapid ascent. Day by day they plug along humbly and courageously and little by little they mount to the top. They conquer where others fail. The Christ advocated the zigzag policy for He knew that the sure way to succeed is to mount above failure and change our way. Day by day and little by little we master our ideals and the heights they rest upon. Be zigzag Christians and yours is the Kingdom of Heaven.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

OLD TESTAMENT AND NEW

Lesson Eleven

ANOTHER question has arisen, after last week's discovery of the way we got the Bible. What use are all these stories to us? Why should we learn these long accounts of how the Israelites established their claim to the Canaan Estates?

You will note that in public worship the Church never reads the Old Testament by itself. Always it must be accompanied and interpreted by the New. The First Lesson in Morning and Evening Prayer is from the Old Testament, and the Second from the New; but if only one lesson is read, it must be from the New Testament. In the Great Thanksgiving (The Holy Eucharist) both Epistle and Gospel are from the New Testament. The Old Testament is used only once in a long while for the Epistle. You will find that a great many passages in the teachings of Christ cannot be understood unless you know the old story.

There is, however, another reason why we should learn them. Sometimes it is impossible to make a child work at a hard lesson, unless a reward is offered. After a while, when the child makes some progress in the study, the reward is unnecessary; the lesson itself is its own reward. So in the early days of the race, lower motives were appealed to, leading on to the higher.

Let us go back a little to the sons of Abraham to illustrate this. Isaac, or Laughter, grew up to be a young man. His mother and father disliked the "children of Heth" intensely; so they sent back to their old home back East to get a wife for him—his pretty cousin, Rebekah. Isaac had two sons; Esau and Jacob. Isaac liked Esau, but Rebekah liked Jacob; and when a quarrel arose between the boys over the trick Jacob played, his mother sent him back East to get a wife, for the "daughters of Heth" were a great grief of spirit to her. Within the past few years we have dis-

covered that the "children of Heth" were a great empire, known as the Hittites, with whom the Egyptians made treaties.

Isaac was very wealthy; so that the division of his estate between Jacob and Esau meant a good deal. Isaac is principally known as the Well-Digger. In Genesis 26 he is mentioned seven times as digging wells. This means he was something of an engineer; for that country is all underlaid with limestone rock, and the digging of a well was difficult.

Sent away from his father and mother in disgrace, (Gen. 28) Jacob was very lonely and discouraged as he trudged back east. His mind was full of stories his mother had told him about Padan-Aram, or Mesopotamia, her native country. She told him about the tower-temples, reaching the clouds. He lay down to sleep with his head on stone; and he dreamed he saw a ladder, reaching up to heaven, with angels ascending and descending; and God stood at the top, promising Jacob that he should inherit all the vast estates of Abraham and Isaac. When Jacob arose he anointed the stone on which he slept and called it "Bethel", which means "House of God." This became a great shrine in later days.

The tower-temples of Mesopotamia had winding stairways going round and round them up to the top. Jacob had never seen any stairway except a ladder. This probably explains the dream.

It is very difficult for us to reconcile the character of Jacob, the "Schemer" or "Supplanter" with our ideas of morality and right. He cheated his brother and then when he got to Mesopotamia, he and his father-in-law, Laban, cheated each other. To an ancient Oriental mind there was something admirable in this trickery. But Jesus thought otherwise, and dealt a heavy blow against it. In the calling of his first disciples, Philip brought Nathanael to him (John 1; 47). Jesus saw Nathanael coming to Him and said "Behold a son of Israel indeed—in whom there is no guile."

Nathanael had been praying under the fig-tree, which was a sort of an outdoor or garden chapel. What Jesus meant was that He had heard Nathanael while he was praying. So when Nathanael believed, Jesus said "Hereafter ye shall see heaven open, and angels ascending and descending upon the Son of Man."

"No guile—angels ascending upon the Son of Man!" Here is where Jesus shatters two Old Testament conceptions. The true "son of Israel" must lay aside Jacob's guile; and hereafter the Son of Man is the ladder, or stairway, between heaven and earth. Not the son of Israel—the Son of Man! By this he meant that all humanity is just as sacred to God as the Jews thought themselves to be.

* * *

MEMORY WORK

The Four Gospels are: Matthew, Mark, Luke, John. Learn their characteristics thus:

Matthew: The Hebrew Gospel.

Mark: The Roman Gospel.

Luke: The Greek Gospel.

John: The Spiritual Gospel.

Draw a cross. Write Matthew on the lower part, or stem; John on the upper part, or top; Mark on the left arm, and Luke on the right.

Matthew connects up with the past; John points up to heaven. Mark and Luke stretch out their arms to all the world. At the center, where the arms meet, write the name of Jesus. This diagram will help you remember the Gospels' different qualities.

OUR CENTURY IS LIKE FIRST NEW BOOKS REVEAL

Reviewed by G. M. DAY

In the Columbia University Records Civilization series the press of that University has just published *The Literature of the New Testament* by Dr. Ernest F. Scott, Professor of Biblical Theology in the Union Theological Seminary (\$3.00). In this volume Dr. Scott does for the Christian testament in a manner which few other men could equal, what Dr. Bewer did for the Old Testament in the same series. Dr. Scott devotes the first chapter to the "origin and nature of the New Testament" and the second to the complex problem of the synoptic gospels. He then gives a chapter to each book of the New Testament discussing the problems relative to the date, authorship, purpose, background, and literary and religious value of each. Avoiding technical detail he endeavors to give the results of the findings of modern scholarship on the main problems in connection with each book. In considering questions in regard to which different groups of scholars hold different points of view Dr. Scott briefly summarizes the two sides. Throughout the author has taken pains to make clear the permanent message which produced the pages of the New Testament. The book ought to be of great value in our Church School Libraries for the use of teachers of the New Testament. In addition Dr. Scott's remarkable ability both as a scholar and a writer will recommend the book to the laymen desirous of informing himself regarding the sources of his religious belief.

Series of books are evidently popular today. Let us hope that it may be a sign that the modern reader has caught the scientific spirit and really wishes to delve to the roots of his religious interest. One of the most useful short lives of Christ which we have ever read is *Early Traditions about Jesus* which was written by Dr. Bethune-Baker for The Christian Religion series of the Cambridge University Press, and hence it was with great expectation that we received the latest one of the series *The Church in the Roman Empire* by The Rev. P. Gardner-Smith of Jesus College Cambridge (\$1.25). In scarcely more than a hundred pages the author traces the history of the Church during its first four hundred exciting years. An immense amount of material is packed into this tiny book; but so well are the selections made, or we might better say the omissions, and so lucid is the style that the reader instead of being overwhelmed with detail is given a vivid picture

of the events of the time, the struggles of the early Church, and the life and beliefs of the earliest disciples. Naturally this book is not for ministers nor seminary students (for the latter it might serve as a sort of pre-exam. "trot"), but for the busy layman who may be looking for background for his Church School class in "The Long Life of the Church". At the end of each chapter are references for more detailed study.

As one reads the author's account of the world into which the first missionaries of Christ went, the most striking fact is the number of sentences about the first century which apply also to the twentieth. Let me quote a few. "Most of the great cities, particularly Rome, maintained a vast population who were permanently unemployed, and who, by their numbers and unruly habits constituted a perpetual danger to the public peace. The government endeavored to keep them quiet by bribes and amusements; doles of corn were regularly distributed . . . To the outward eye it was a splendid world, in which the arts of life had been developed to minister to the luxury of the few, and the safety, if not the welfare, of the many. Wealth abounded, great buildings arose on every side, fine roads secured commercial prosperity . . . A large proportion of mankind were in some degree educated . . . There was regular and rapid communication between all parts of the empire. Greek was almost a lingua franca. Yet all was not well with the world. By their interest in oriental religions men were revealing their spiritual hunger, and the reckless extravagance of the rich, no less than the brutal irresponsibility of the poor, betrayed deep-seated social disease". Not so different this world of St. Peter and St. Paul! Change a few words and you have the world faced by yourself and all the rest of the Protestant Episcopal Church in America today.

* * *

All books reviewed, as well as other books, may be secured from: George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia; Edwin S. Gorham Inc., 18 West 45th Street, New York; WITNESS BOOKS, 931 Tribune Building, New York and 4140 Cottage Grove Avenue, Chicago. A few cents should be added to the book price for postage.

PROVIDENCE NEWSPAPERS COOPERATE IN CANVASS

Newspapers of Providence, Rhode Island, gave liberal space three times a week to illustrated articles on the work of the Church in Rhode Island, in connection with the every member canvass in that state. Through the publicity department of the diocese articles were prepared on the work of diocesan institutions and upon Bishop Rowe's work in Alaska, Bishop Campbell's work in Liberia and St. Luke's Hospital, Tokyo.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Accompanied by a nice little drawing showing an army plane discharging bombs on innocent non-combatants with a pretty halo over it, *The New Yorker* presents to its eager readers a letter recently sent out by Congressman Britten of Illinois, who is on the committee on naval affairs of the House of Representatives. The Congressman takes advantage of this Christmas season to invite all good Americans to attend a forthcoming moving picture. He writes: "These thrilling pictures show seaplanes being catapulted from battleships; air-planes taking off and landing upon the decks of monster plane carriers at sea; the laying of a smoke screen at sea; diving submarines; the United States fleet in battle maneuvers with aviation forces, and a reel made in the Holy Land showing Bethlehem, Jerusalem, and scenes closely connected with the life of the Savior. They are more than instructive—they show the American Navy as only officers and men of the fleet see it."

"This," says the editor of *The New Yorker*, "is a combination offer that has never been equalled, one that only a congressman with his heart in his work could evolve."

To which we would like to add, in these days when there is so much discussion of just how to Christianize the Orient, that somehow or other arrangements should be made to get these films into the hands of our foreign missionaries so they may graphically demonstrate to the natives how thoroughly Christian we are on our side of the Pacific. Meanwhile it might not be a bad idea for the Congressman's pastor, if he has one, to take the belligerent statesman off into a quiet corner for a bit of a talk.

* * *

Oxford Group Meetings in Canada

Information reaches us of large and enthusiastic meetings in Canada of the Oxford Groups, the name by which Frank Buchman's and Sam Shoemaker's First Century Christian Fellowship now wish to be known. One of the meetings was a party attended by the Prime Minister of Canada at which this distinguished gentleman, properly moved by the occasion, stirred the assembly by laying before them his deep religious convictions. It just happened that this news reached me only a few minutes after I had attended a meeting of the directors of the American Civil Liberties Union at which a professor from a large Canadian university told

us of a public speech made by the Prime Minister but a few days ago, in which he stated that the ruthless use of the Iron Heel was the only sensible way to deal with radicals. And by radical I gathered that the statesman had in mind anyone who differs too drastically with him on just how the affairs of state should be managed. The movement sponsored by the Prime Minister, according to our professor friend, is already reflected in the attitude of the police who are handling unemployment demonstrations by taking a firmer grip on their clubs. All of which makes me wonder just what were the deep religious convictions piously exhibited before the Oxford Group. It may be that I have a wrong slant on the whole business but I cannot refrain from bellowing out "Apple-sauce" at a man who one day paraded his piety before a group of comfortable Christians and the next advises his police to crack his hungry subjects on the head merely for saying that some way should be found to prevent their families from starving to death in a land of plenty. Here's hoping that Mr. Shoemaker and Mr. Buchman will again call upon the Prime Minister to point out to him some of the implications of his deep religious convictions. Or if it is impossible to see again such a distinguished person they might send to him a marked copy of St. James' Epistles.

* * *

Conference on the Ministry

As we have already reported there is to be held at St. Paul's School over New Years a conference at which the ministry as a vocation will be presented to a group of young business men and college students. Further information about it may be secured from the Rev. Leslie Glenn, 1 Garden Street, Cambridge, Massachusetts. Meanwhile we would like to hand on to you remarks by Bishop Sherrill of Massachusetts on this subject which seem to us to be exceedingly wise. He points out two facts; first, that because of the present economic situation there is today already an oversupply of ordained men. Second, in spite of this fact, there is also a great demand for men of exceptional ability. "The task", points out Bishop Sherrill, "is to recruit these men and see that they are well trained and placed. The Church should be more adequately manned with fewer but better candidates." I take it that this conference at Concord is for just this purpose—to encourage the best and to discourage those who feel that they have a call to the ministry but who, in the judgment of the leaders of the conference, do not come up to the high

A BEAUTIFUL MEMORIAL

THERE is pictured on cover this week the new memorial reredos recently dedicated at St. Peter's, Westchester, New York City. The main panels depict events in the life of St. Peter. The central section is flanked on either side with niches containing figures representing representative rectors of this old parish. On the elaborately carved tracery appear the seals of the parish, the diocese of London and the diocese of New York while on the inside of the doors are the figures of the Apostles, with their symbols. On the outside of the doors, which are to be closed during Advent and Lent, symbols of the Passion are done in gold, with a pastel green background. The reredos is the work of A. R. Mowbray & Company of London, represented in this country by Mr. Paul S. Buck. At the service of dedication there was also dedicated a large number of other memorials, all designed and made by Mowbray. This historic parish was formed by act of the Provincial Assembly in 1693, and Bishop Samuel Seabury was among its early rectors.

standards which have been set by the canons of the Church and which should be strictly adhered to. Meanwhile it might not be a bad idea to have a committee gathering information on this subject: how many unemployed clergymen are there at the moment; what is being done to provide for them, for, misfits or not, they were accepted as priests and the Church has a very definite obligation to them; are there more men now being trained in our numerous seminaries than can be placed? Certainly the whole matter could be handled more intelligently with such information at hand.

* * *

C. L. I. D. Meets in Baltimore

The Baltimore Chapter of the Church League for Industrial Democracy held a luncheon meeting on December 7th, with the headliner Dr. A. J. Muste, Congregational minister and the president of Brookwood Labor College. The topic discussed was "Will the Church survive the imminent collapse of the capitalistic system?" It was the opinion of Dr. Muste and other speakers at the meeting that if churches assume that the capitalistic system is sacrosanct and lines up with the status quo, as she has done historically, that they will go down, at least temporarily,

with the present order. On the other hand if they put into action the fine positions that most of them have taken on social questions in official resolutions their service will be recognized, and they will not be treated as counter-revolutionary agencies, as they were in Russia. It was pointed out that the Roman Church is now forming an organization of priests and laity the immediate goal of which is a crusade of education so that industrialists and workers alike may be brought to recognize "that capitalism in its present form has failed and must continue to fail." This organization also expressed the opinion that a social upheaval is inevitable and warns its members, and the Roman Church generally, that what happened in Russia may happen here. The current depression, so this Romanist organization states, marks the breakdown of a political, social and economic order.

* * *

A Letter from Bishop Lloyd

We are glad to pass on to you the following letter from Bishop Lloyd, suffragan of New York:

"Almost by accident my attention has been called to the Annual Hale Memorial Sermon delivered by the Bishop of Eau Claire at the Western Theological Seminary on November 9th. I cannot but feel that if the Bishop's statement received general attention, it would result in the House of Bishops at its next meeting preparing such a recommendation to the General Convention as would compel that body's careful consideration of the problem which every reasonable person must recognize as of fundamental importance to the Church in its service of civilization. If you will give this letter space, it may tempt those who are competent, to discuss in the Church papers the questions raised in Bishop Wilson's statement."

We would add that the sermon preached by Bishop Wilson was commented upon editorially in our last issue by Dr. Bell and that the entire sermon may be secured in pamphlet form by writing the Western Theological Seminary, Evanston, Illinois.

* * *

Memorial Shrine Dedicated by Bishop Manning

Bishop Manning of New York, on December 4th, dedicated at the cathedral of St. John the Divine, the memorial shrine which is to hold the golden book of remembrance on the pages of which will be preserved the names of all those whose gifts, great and small, have helped to build the cathedral. The book will contain an unprecedented number of names and will be an important historical record. The shrine is more than thirteen feet

in height, six feet four inches in length and three feet two inches in depth.

* * *

Vida Scudder Addresses Boston Social Workers

Social workers of Boston held a quiet hour last Tuesday under the auspices of the Boston Federation of Churches. This was followed by a supper after which there was an address by Miss Vida Scudder, authority on St. Francis, on how he deals with the poor and needy.

* * *

Clergy of Western New York Have Conference

Bishop Davis of Western New York led his clergy in a spiritual conference at St. John's, Buffalo, on December 1. There were the usual meditations, devotions and silences but with the added element of short addresses by different priests of the diocese.

* * *

Dean Sargent Called to St. Bartholomew's

Dean G. Paul T. Sargent, of the Cathedral of the Incarnation, Garden City, has been called to be the rector of St. Bartholomew's, New York City, which has been without a rector since the death of Dr. Norwood early this fall. Dr. Sargent, an alumnus of Berkeley Divinity School, became the

dean of the Long Island cathedral in 1927 after having had a successful rectorship of fourteen years at Grace Church, Grand Rapids, Michigan. He is a member of the executive council of the diocese of Long Island and is chairman of their commission on religious education. He was a delegate to the General Conventions of 1913, 1916, 1922, 1925 and 1931. He was born in Cincinnati in 1881.

* * *

Clergy Conference in Indianapolis

A conference for the clergy of the diocese of Indianapolis was held recently at Bedford with all but one of the clergy of the diocese present. Half of the time was devoted to addresses by Bishop Francis and the remaining time was given to a discussion of various phases of Church work, particularly the every member canvass.

* * *

Congregational Laymen for Cooperation

A group of laymen of the Congregation Church met in New York on November 26th and adopted resolutions strongly favoring further interdenominational meetings throughout the country for the presentation and study of the Report of the Laymen's Foreign Missions Inquiry. They also warmly commended the Report and

approved in principle its recommendations. Resolutions were adopted recommending to the American Board of Commissioners for Foreign Missions of the Congregational and Christian churches, first, that it shape its policies along the lines recommended in the Report and, second, that it cooperate with the Laymen's Committee and other denominations in working out the measures to be taken toward united action in mission work.

* * *

Consecrate Reconstructed Church at Chatham

Bishop Oldham of Albany on November 27th consecrated the reconstructed St. Luke's Church of Chatham, New York. The church has been completely remodelled and beautified, with the chancel newly furnished. The rector, the Rev. Edmund J. Gates, presented a class for confirmation at the service.

* * *

Laymen Organize in Florida

The first fruits of the newly organized Laymen's Organization, about which we told you a number of weeks ago, have been gathered in the diocese of Florida. A conference of laymen was held on November 27th at Holy Trinity, Gainesville, and a laymen's diocesan organization, along the lines

The Whole Year Christmas Gift

YOU can make it a real Blessed Christmas for your friends by sending them THE SPIRIT OF MISSIONS for the coming year. It is an inexpensive, unusual gift, appropriate for any Church family. Especially in these stirring times will its bristling news of the Church at home and abroad, appeal to your friends.

Simply send your list of names and addresses on this order form. And, why not include an extra dollar for some one who cannot subscribe? We have many such requests on file.

An attractive Christmas Card, announcing each gift subscription, will be mailed in your name to reach your friends at Christmas, or if you prefer, the cards will be sent to you for mailing with your personal message.

One Dollar a Year
Five Christmas Gifts for \$5.00

The Spirit of Missions

281 FOURTH AVENUE

NEW YORK, N. Y.

Please enter the following Subscriptions to THE SPIRIT OF MISSIONS and send Gift Cards in my name to reach my friends for Christmas. Send bill to me (or find check enclosed).

If you wish Gift Cards
sent to you for mailing, check here ☐

(1)

(2)

(3)

(4)

(5)

My Name

Address

suggested by the General Convention commission, was created. Mr. Frank P. Dearing, a member of that commission and a leading layman of Florida, was present and had a leading part in the meeting. The meeting was called by Mr. B. A. Meginniss of Tallahassee, chairman of a diocesan committee on Laymen's Organizations.

* * *

St. Luke's, Evanston to Have Recognition Night

As a part of the every member canvass at St. Luke's, Evanston, a Recognition Night is to be held at the home of Bishop Stewart for all of the commissioners. There are to be awards to the zone which first makes its objective; 2, the zone which having completed all its calls has the fewest declinations or "no pledge"; 3, the zone which has the greatest percentage of new pledges; 4, the zone which has the greatest percentage of increases, figured not in terms of money but in terms of pledges. A grand idea I should say.

* * *

Celebrate Anniversary of Harrisburg Parish

The 75th anniversary of the founding of St. Paul's, Harrisburg, Pa., was celebrated from November 20th to the 27th. There were many services, with guest preachers, and a parish dinner when the principle address was given by Bishop Brown. In 1910 the parish moved to a new location and built a rectory and parish house. Plans are now under way, under the leadership of the Rev. Archibald Judd, rector, to build a church.

* * *

New Sort of Canvass in California Parish

An every member canvass of a different sort is being undertaken this year at St. James, South Pasadena, California, as a laboratory test under the direction of the rector, the Rev. T. Raymond Jones, and the Rev. David Covell, general secretary of the National Council. The entire membership of the parish has been divided into teams and an effort is being made this fall not to secure merely pledges but, in so far as possible, the cash for the year so that the work can go ahead for the coming year without again referring to money.

* * *

Fire Destroys Baltimore Chapel

All the fire apparatus in Baltimore, all nearly that much, was unable to control the fire at St. Paul's Chapel, Baltimore, that broke out at midnight on November 28th. It is believed to have started in the rear of the chapel and then moved forward. Freezing weather prevented the firemen from making much headway. The Chapel is under the direction of the vestry



WM. P. S. LANDER
Called to Rosemont, Pa.

of Old St. Paul's, that parish having contributed an Easter offering of \$27,000 in 1916 for the construction of a new guild hall and for the rebuilding of the organ. The Rev. Frank H. Staples has been the vicar for thirty years.

* * *

New Head of Chicago City Missions

The Rev. Edwin J. Randall, executive secretary of the diocese of Chicago, has been appointed superintendent of the City Missions, succeeding the Rev. J. F. Plummer, recently called to the parish in Berwyn. Dr. Randall will have charge of work

carried on in 22 institutions in the diocese and will also be the supervisor of the work of the eight Church Institutions in Chicago. It is also announced that Epiphany Church, which was served by Mr. Plummer as rector, is to be closed except for the chapel. This will enable the parish to conserve its resources to clear off current obligations and to build up a reserve for the carrying on of work in the future. Dr. Randall will continue to serve as secretary of the diocesan council.

* * *

Have Christians Any Answer

There has been appearing in a contemporary religious journal a series of articles dealing with the present economic situation under the heading of "The Way Out". Articles have appeared by communists, socialists, facists, and others, all of which prompts a subscriber to ask through the correspondence columns of the paper if it isn't time for someone to attempt to tell the readers what is the Christian Way Out. It was therefore my opportunity to dispatch to the gentleman a postal (nothing like saving postage) informing him that there appeared in this unpretentious Church paper a series of fourteen articles on this very subject nearly a year ago, with contributions by such notables as Archbishop Temple, Nicholas Murray Butler, Harry W. Laidler, Vida D. Scudder, William Green, Bishop Parsons, Mary Simkhovitch, W. G. Peck, Conrad Noel, Spencer Miller Jr., A. Auguste Demant, Reinhold Niebuhr, Daniel McGregor and Bernard Iddings Bell.

A CLERGYMAN'S MANUAL

A Book of Offices and Prayers for Priest and People Compiled by two Presbyters of the Church.

This is the best manual available for a clergyman's use in personal ministrations to his people. Revised and enlarged, to conform with the revisions in the Prayer Book.

Cloth \$1.50; Leather \$3.00

OFFICES FOR SPECIAL OCCASIONS

(Compiled by two Presbyters of the Church)

A complete manual for the clergy and others, supplying many offices which are not in the Prayer Book, but constantly needed in Parish work.

Cloth \$1.50; Leather \$3.00
Postage extra

Edwin S. Gorham, Inc.

18 West 45th Street New York

BY THE WATERS OF BABYLON

*A Story of Ancient
Israel based on modern
Biblical scholarship*

By LOUIS WALLIS

(See advertisement elsewhere
in this issue)

OXFORD PRAYER BOOKS

At all booksellers, or from the publishers
OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

—o—
STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—o—
CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

RELIGIOUS CHRISTMAS CARDS

30 Beautiful Assorted
Religious Cards with
envelopes, postpaid, **\$1**
Exquisite coloring. Size 3x3½.
\$3 per 100.

Send for Circular No. 105

PRAYER BOOKS

HYMNALS, ALTAR, CHANCEL and
LITANY BOOKS

Gold inscription FREE. Books of all
publishers. Send for Circular No. 205.

THE REDDING MASONIC SUPPLY CO., Inc.

200 Fifth Ave., New York, N. Y.
(Est. 1859)

ALTAR BREADS — Orders promptly filled.
Saint Mary's Convent, Kenosha, Wis.

WOODLEIGH FARMS, TOWANDA, PA.
Entirely modern. Owner trained nurse.
\$50 monthly, room and board. 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.

JOHN M. DOYLE
MEMORIAL TABLETS
14 S. THIRD ST. PHILADELPHIA
CATALOGUE ON REQUEST

It was also possible for me to tell him that these articles have been placed in book form, substantially but inexpensively bound, for use, we hope, in study groups. Certainly we as Christians ought to have some answer to the question: "Is there a Christian Way Out of our economic and international difficulties?" You may not agree with the conclusions of this distinguished group but I do guarantee that you will receive a stimulating challenge by reading this little book. It may be had by writing to THE WITNESS, 6140 Cottage Grove Avenue, Chicago. It costs 50c for single copies and \$4 for a dozen copies in case you wish to use the material in a discussion group.

* * *

Renovation in Buffalo Parishes

The parish house of Grace Church, Buffalo, is now being completely renovated. Also the interior of the Church of the Holy Communion and the parish house has just been re-decorated.

* * *

Florida Rector Goes to Rosemont

The Rev. William P. S. Lander, rector at West Palm Beach, Florida, has accepted a call to be the rector of the Good Shepherd, Rosemont, Penna. This is the parish served until recently by the Rev. Dr. Sparks, now the priest in charge of Trinity Church, New York. Mr. Lander went to Florida six years ago from St. Luke's, Forest Hills, Long Island, and is a native New Yorker, and a graduate of Columbia University and the General Seminary. He was about everything in the diocese of South Florida; president of the standing committee, chairman of the board of religious education, one of the examining chaplains, a trustee of the diocese and a member of the executive council and was a leader in diocesan young peoples work. You will find his picture among these pages somewhere.

* * *

Conference of Young People in Albany

The tenth annual conference of the Young People's Fellowship of the diocese of Albany was held at Amsterdam, November 25-27, attended by forty delegates. Those giving addresses were Bishop Oldham, the Rev. C. W. Findlay of Albany, the Rev. R. L. Howe of Elsmere and the Rev. E. T. Carroll of Amsterdam.

* * *

Great Musical Service at Detroit Cathedral

Haydn's "The Creation" was sung in its entirety on November 27th at St. Paul's Cathedral, Detroit, by a choir of 140 adult choristers, under the direction of Mr. Francis A. Mackay. And just to show you how

JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680
LONDON, ENGLAND

STAINED GLASS

Distributor:

ADRIAN A. BUCK
665 Fifth Ave., New York City




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, \$30 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.

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 Precantor, Cathedral Choir School, Cathedral Heights, New York City.

Christian Christmas Cards

Silhouette cards, printed in black and white, each with a Biblical verse.

25 cards to the box
with envelopes

\$1.00, postpaid

THE WITNESS

931 Tribune Building
New York City

Edwin S. Gorham, Inc.

Publishers and Distributors
of Church Literature

18 West 45th Street, New York

well I keep up on such highbrow things I can inform you, with the help of a cultured correspondent, that Haydn began the score of "The Creation" in 1795 on the text of Baron von Swieten, the librarian of the Emperor Francis; he finished the work in 1798 and the work was performed some weeks later at the palace of Prince Schwarzenberg, with the composer as leader.

* * *

Michigan Women Hear of Extra-Parochial Work

The Woman's Auxiliary of the diocese of Michigan held a meeting on November 28th at St. Stephen's, Wyandotte, when three of the women workers of the diocese spoke on their work; Mrs. C. F. Stephens on work among Negroes; Miss Marion Kemp on city work and Miss Lily Oram on rural work.

* * *

Christmas Greetings From Council Officers

Christmas Greetings from the topmen at the Church Missions House have been received for publication and we wish that we had the space to present them to you in full. Our Presiding Bishop in two short but beautiful sentences wishes you all the joy of the season; Bishop Burleson, assistant to the Presiding Bishop, is inspired to verse; Mr. Franklin, treasurer, informs you that the Church family is made up of those who are continually offering their gifts and that he, "the treasurer, who had the privilege of receiving and transmitting your generous gifts, sends you his earnest Christmas Greetings and his prayers that you may find ever increasing joy in sacrificial service to the Babe of Bethlehem." Bishop Creighton sends you the message: "We of the domestic field recognize the blessings that have come to use through Him; and the anniversary of His Nativity is a divine incentive to give the Best Gift possible to the other members of the all-inclusive larger family in the world He came to serve." Dr. Wood, foreign missions, says that a confused, distracted and suffering world, as never before, needs to be made glad by the yearly remembrance of the birth of Jesus. Mr. Barnes, social service secretary, points to the suffering of children in these days and expresses the strong hope that, on the day we celebrate the Nativity of the Christ Child, no true worshiper will fail to render practical aid to some child beyond the circle of his own relatives and friends.

The head of the department of religious education, Dr. Suter, unlike the other secretaries, neglects to tie the Festival up with his own particular work, but he does issue a beautiful scriptural message which I

dare say you will see printed in many parish and diocesan papers. Mr. Reinheimer, head of the field department, begins his message with the disturbing statement that "All the world should be taxed" which made me think for a minute that he was going to have something to say on quotas. But it wasn't that; he merely pointed out that whereas Christ was born into a distracted world and gave light to those in darkness, so "The Field Department greets you with a conviction that we are in the midst of a re-birth of the holier attributes of human nature and human relations that will make this Christmastide unforgettable." To which I give my strong Amen, for I too am on the side of those who rejoice that a new society is being born. The birth pains of a new society, which we all must share, can be suffered joyfully by those who see the glory of the new day.

Finally there is the message of Dr. G. Warfield Hobbs, head of the department of publicity, who reminds us that whereas the voice of angels and shepherds once alone proclaimed the Glad Tidings, that now we have the "printed word, the broadcast, pictures of the silvered screen, alive and speaking." "Those of us who as

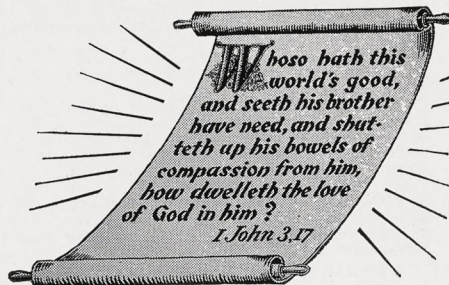
Fiction With a Soul—

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.

By the Waters of Babylon, A Story of Ancient Israel, by Louis Wallis. From all booksellers, or from the Macmillan Company, New York City, for \$2.00—*Advt.*

The Love of God Does it Dwell in You?



By Endowing BIBLE DISTRIBUTION You can also Receive a LIFE INCOME of 4% to 9%.

IN THE holiest sense, these are times that try men's souls. "Our brothers have need"; they are hungry, physically and spiritually. Ours is the blessed call to give into their hands the solace and the comfort of the Bread of Life—God's Holy Bible.

Earnest Christians have found the way to answer this call, to manifest that "the love of God doth dwell in them"—and at the same time to apportion some of their share of "this world's goods" so that it returns them an *assured income for life*.

Safeguarding the **ANNUITY BONDS** of the New York Bible Society is the firm foundation of 122 years of Christian service. These Bonds pay from 4% to 9% a year (see chart). Every six months, without fail, you receive your income check.

These Bonds Yield (for example)	
Your Age	Income
44	5%
54	6%
63	7%
73	8%
81 or over	9%
Rates paid other ages fully explained in free booklet.	

Meanwhile you help further the good work of this Society, which has distributed over 17 million Bibles and Scripture portions, in 75 languages—to the lame, the halt, the blind; to sailors, to immigrants, to the poor in slums and the sick in hospitals; to all those who ask, and to whom, with God's grace, we are giving his holy word.

"A Truly Christian Investment"—Sent Free

If you would "shut not your compassion from them"—mail this coupon for your copy of our booklet, "A Truly Christian Investment". It is free; it implies no obligation howsoever. But it will explain to you this righteous way to earn—and to share. Mail the coupon this day.

New York Bible Society
5 East 48th St., Dept. 8-F,
New York, N. Y.

Without obligation to me, please send me your booklet "A Truly Christian Investment" which tells all about your Bible Annuity Bonds paying from 4% to 9%.



NAME _____
ADDRESS _____
CITY _____ STATE _____

Age

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.

For catalogue apply to
Rev. Oscar deWolf Randolph, D.D., Rector

HARVARD SCHOOL

Los Angeles, California

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

publicity servants of the Church invoke these various agencies to proclaim the Message of the Christ and His Church joyously step aside today from current chronicles so soon forgot and proudly publish to you the Christmas News that 'Unto you is born this day in the city of David a Saviour, which is Christ the Lord.' "

* * *

Takes Charge of Munich Church

The Rev. F. C. Wissenbach of Sheridan, Wyoming, has accepted the appointment of the Presiding Bishop to take charge of the American Church of the Ascension in Munich. Mr. Wissenbach comes of an old Germany family and was born in Germany. He is a graduate of Heidelberg and the Sorbonne, and was trained for the diplomatic service. For the past twelve years he has been in the service of the Church in Wyoming.

* * *

Choir Festivals in Chicago

Over 300 choristers from parishes throughout Chicago took part in sectional festival services held on November 27th at the Redeemer, St. Peters, and at Grace Church, Oak Park.

* * *

Oxford Groups Invade Detroit

A number of parishes of Detroit welcomed members of the Oxford Group to their pulpits on November 27th. Also on the 28th Bishop Page was the host at a luncheon for the clergy to meet the Rev. Samuel M. Shoemaker, one of the outstanding leaders of the group.

* * *

Asks for Help for Chicago Institutions

Bishop Stewart has sent an appeal to the 36,000 communicants of the diocese of Chicago asking them to contribute liberally to the \$43,000 fund that is necessary to carry on their work this winter. Thanksgiving offerings were given to this fund by a number of parishes.

* * *

Methodist Minister is Confirmed

Dr. Ivor G. Hyndman, formerly a Methodist minister, was confirmed with his wife and two children at St. Stephen's, Terra Haute, Indiana, on the Sunday before Advent. Dr. Hyndman has applied for admission as a candidate for orders.

* * *

* * *

Bishop Bennett is a Popular Preacher

Bishop Bennett of Duluth, assisting Bishop Perry in Rhode Island, has made such a reputation as a preacher in the east that he is being called

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 offers 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.

upon frequently as guest preacher. He preached the Armistice service sermon at a Congregation Church in Providence and has now received an invitation, which he has accepted, to be the preacher at the annual patriotic service at Temple Emanu-El, a Jewish congregation.

* * *

The Depression and Beer Our Chief Concern

"The American people do not want salvation," said Archdeacon Frederick Deis, in addressing a gathering of the Brotherhood of St. Andrew in Chicago the other evening. "A release from the depression and beer—these are the great desires of Americans today. We must present to the people religion as something from which there is no escape; something which is absolutely essential to their lives."

* * *

Junior Workers

Beautify Their Church

At St. John's, Linden Hills, Minneapolis, fifteen young girls have been raising money in various ways to buy an altar for their church. They have been at the job for three years and on the 27th of November had the satisfaction of seeing their work brought to an end when Bishop McElwain consecrated a handsome altar. But that wasn't all. Inspired by these ladies, ranging in age from six to fifteen, other organizations of the parish took it upon themselves to raise funds for other pieces of ecclesiastical furniture, while a group of men of the parish bought themselves materials and completely redecorated the chancel and the nave. Another case of the little children leading the whole flock.

* * *

Canvass Results Start Coming in

News of the every member canvass begins to come in. In the diocese of Florida the canvass was from October 30th to November 13th. Financial returns are not yet available, but it is definitely reported that more thorough and enthusiastic preparation took place this year. In Chicago word comes that early reports indicate a favorable result, with the Redeemer, Hyde Park, being the first to report its 1933 budget in sight.

* * *

Good Will Dinner Held in Paterson

A good will dinner for Catholics, Protestants and Hebrews was held in Paterson, New Jersey, on November 21st. The toastmaster was Mr. James Wilson of our St. Paul's Church and the benediction was pronounced by the Rev. Charles J. Child, rector of Trinity Church. There were addresses by representatives of the three faiths.

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 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.
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

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 St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 A. M.; 8
P. M.
Week Days: Wednesdays 10 A. M.,
Thursdays and Fridays 7 A. M., Holy
Days 7 and 10 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 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.

\$949,690

*To be collected by the Dioceses in
December for the work of the general
Church in order to balance
the 1932 Budget.*

Relying on pledges of members of the Church the dioceses notified the National Council to expect	\$2,163,903
Pledges to the "1932 Deficiency Fund" were	317,914
Total expected for 1932	\$2,481,817
Up to December first the dioceses had remitted	1,532,127
<i>Balance to be collected in December.....</i>	<i>\$ 949,690</i>

THE NATIONAL COUNCIL HAS APPROPRIATED EVERY DOLLAR OF THIS MONEY AND CONFIDENTLY DEPENDS ON YOU, THE LOYAL MEMBERS OF THE CHURCH, TO MAKE GOOD ON YOUR PLEDGES. WE RELY ON PARISH AND DIOCESAN TREASURERS TO REMIT PROMPTLY ALL MONEY DUE THE NATIONAL COUNCIL IN ORDER THAT THE YEAR MAY END WITHOUT A DEFICIT.

THE NATIONAL COUNCIL