

The **WITNESS**

CHICAGO, ILL., DECEMBER 29, 1932

Holy Communion

by

BISHOP PAGE

THOSE who come regularly to Holy Communion do find the help and strength of God for their lives. It is the experience of every clergyman that although there are good people who do not come to the Lord's Supper,—nevertheless the heart and the motive power of the Church are found in the lives and devotion of the faithful communicants. Somehow, at the Lord's table they do find God and the living Christ, and go forth strengthened and refreshed for the responsibilities and privileges of life.

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THE FAITH OF A LAYMAN

By

LEWIS T. GREGORY

Physician and Churchman of Urbana, Illinois

WE ARE living in an age of many and varied religious beliefs, probably greater in numbers and disagreement than at any other time in the history of the world. At one end of the gamut we find the religions which seem to have stood the test of time and at the other we have some novel idea based on the whims and fancy of an individual. In between we find the great mass of sects commonly known to all of us. Even in our own Episcopal Church, we have the "high" Churchmen, the "low" Churchmen, the "broad" Churchmen and the "good" Churchmen. The latter, I like to look upon as a sane mixture of the other three.

I hope some day some inquisitive rector will pass out to his congregation some examination books and pencils at the time of the sermon and instead of listening to him preach, the congregation will spend the time in answering the question "Just what is my religious belief?" I wonder what the answer would be?

Yet there must be some norm or average or mean which makes up this great Communion of which we are so proud. And if so, what is it? Or putting it in another way, perhaps, what is the minimal that a sound Churchman must believe?

I am presumptuous enough to think I am an "average". Why? Well, first, I am proud that I am a catholic, enjoying all the glorious history and tradition of the original Christian Church. Second, I am protestant, in that I protest against the hierarchy and abuses of the Roman Church or any Church where obedience to the canonized authority is so arbitrary and absolute. Third, I am a "high" Churchman in that my views are "catholic" and I like ritual. Fourth, I am a "low" Churchman in that "form" for mere form's sake is most distasteful. I cannot "stand" mechanical ritual. Fifth, I am a "broad" Churchman in that I believe that all baptized persons are brothers and that their own peculiar and particular religious beliefs and practices should at least be respected. Finally, I am a great believer in Church unity. In fact, I believe it must come if Christianity is to be considered worthy of its name. Church unity will never come, however,

until Christians become less intolerant, until they study the other fellow's religious convictions, and until they adopt a give-and-take philosophy toward such matters.

For the above reasons, I consider myself an "average" Churchman and what I believe in religious matters must be somewhere near the minimal necessary. Others may elaborate on this belief, but to subtract from it would result in its falling below the norm. Furthermore, I think my religious belief is universally simple and workable. I wonder how many Churchmen will agree with me? The reason why I am putting my faith down in black and white, is to learn from others whether my "minimal standard" is to their way of thinking the minimal standard. And yet I am absolutely sincere in what I am writing.

FIRST; I believe in God. This universe with its natural laws, its orderliness and its wonders, did not just happen. Some supreme power, whom I choose to call God, planned its minutest detail. To God we owe obeisance for what He has given us.

Second; I believe in Jesus Christ as the Son of God. Why it is such a stumbling block for so many to believe in the Divinity of Christ I cannot reason. Why is it so hard to believe that this God, who planned all the wonders of nature that aghast us daily if we think about them, came down to earth, incarnate, to show us the way to worthy living? We gullibly accept electricity, for example, because we have learned a few laws about it and find it works to our pleasure and comfort. But who will dare say what electricity is?

Can anyone name a person in all of history, who shaped the destiny of the world more than Christ, whose teachings are as applicable today in the rush and complexity of the twentieth century as they were two thousand years ago when He first presented them? God created the world and He gave it to man and man abused his prerogative. So God sent His Son to the world in the form of a man to show us the way of righteous living. He lived a simple life—not that of a king or potentate—but the life of an ordinary

man. Yet His teachings have astounded the greatest thinkers of the last twenty centuries and have influenced countless millions during this time. Who has offered or can offer a more workable set of rules of life than this man, Jesus? That in itself, is sufficient proof to me, as it has been to millions in the past, that He was superhuman. No one who ever saw an electric light, the workings of an electric motor or a radio ever said that they did not believe in electricity. Many can say that they do not understand but not that they do not believe.

Third; I believe in the apostolic succession. Christ in His divine wisdom ordained certain apostles to carry on the work of His Church after He left the world. And He directed them to continue ordaining their successors. History tells us conclusively that this has been done since then down to the present day. These vicars of Christ, throughout the Christian ages, have been given spiritual powers by the rite of the laying on of hands by proper authority, just the same as a judge in our civil courts is given certain legal powers by proper authority and assumes this authority after the rite of raising his right hand and taking the oath of office, as administered by the proper authority.

Yes, I know there are those who say that this is not necessary. If that were true, why is the apostolic succession older than the Bible, the Apostles' Creed, and the Prayer Book? Yet it is. And who can give these powers if they have not been handed down through the ages by proper authority? You and I cannot seat a governor or a judge by our own prerogative. Nor can we ordain a priest of the Church unless we have been ordained by authorities who in turn have been ordained by authorities back to the Living Christ.

OUR Protestant ministers are, in most cases, Godly men, doing a fine work among God's people. But they are not ordained priests possessing the spiritual power which has been handed down in simple fashion throughout the last two thousand years. I know many able lawyers, more able perhaps than many a jurist, but their judicial authority is not recognized as they have not been authoritatively placed upon the bench. I know bishops and priests—history mentions many—who are not righteous. That is their human side. Because one occasionally hears of a judge who has gone wrong is no argument that our judicial system is wrong too. Neither is the principle of the apostolic succession wrong, simply because a priest of God occasionally succumbs to the frailties of man.

Fourth: I believe in the sacraments of the Church, especially the sacraments of baptism, confirmation and the eucharist. By means of the first I am made a Christian, by the second, I received the gift of the Holy Ghost—a spiritual power invested in me to use to my own selfish interest in maintaining the Christian standard. By the third, I receive the spiritual food to sustain my spiritual life. As the body needs recreative elements so does the soul. The eucharist is not merely a memorial service; it is not simply an act of worship. It is much more. It involves confession, absolution, consecration of the elements, reception of

the host, and thanksgiving. It is essentially a great pageant in which I am personally one of the participants and by which I receive personally the grace to live my Christian Life properly if I so will.

These sacraments then are truly "outward and visible signs of an inward and spiritual grace, ordained by Christ."

Finally, what do I believe about the Bible, the Creed, the Prayer Book and ritual?

The Bible is a composite book of history, philosophy, poetry, prophecy, the teachings of Christ, the letters of Saint Paul and others, and the Revelation of Saint John the Divine. As such it is essential, yet merely supplementary, to the sacraments of the Church. It is what might be considered the hand book of the Church, or a ready reference volume. The acceptance of the Bible as the inspired word of God, alone, is not sufficient to spiritual completeness.

The Creed is the formal statement of the Church regarding her Christian doctrines and accepted (supposedly) without reserve by all adherents of the Christian religion.

The Prayer Book is a wonderful volume, containing the Liturgy of the Church, prayers and Scriptural passages. It is the product of ecclesiastical evolution during the last twenty centuries. It is subject to change as time goes on. Apparently the changes that have been made have in each case enhanced its beauty so that at the present time it is considered one of the greatest pieces of literature of the world.

Ritual, Church architecture, vestments, Church music, etc., are simply means of enhancing the beauty of the services of the Church. A service in a great cathedral, with all its solemnity and beauty of surroundings, is no more valid a service, no more acceptable to the Creator, I am sure, than a service conducted by a Priest in the great outdoors on the prairie, without Church furniture, vestments and other paraphernalia.

So there it is. My religious belief in its simplicity yet workability. I am sure that it fulfills the demands of orthodoxy; it is not vague, I hope, but on the contrary, very concrete and definite.

Casual Comment

By

BERNARD IDDINGS BELL

FROM time to time, I shall mention in this column new books which interest me—mention them not by way of criticism *per se*, but because they throw light on practical matters, of moment to Christian people. Such a book is *The New Morality*, by G. E. Newsom, Master of Selwyn College, Cambridge. It was published in September, in London, and its sales are already mounting through printing after printing. In six months' time, it will be much talked of over here. It deals with Bertrand Russell, Aldous Huxley, and their friends who advocate the so-called "modern sex

morality." That "new ethics" has, most people know, three principles: viz,

1. That unrestricted sexual license is more important than the family, which must be abolished in favor of promiscuity;

2. That modern science and civilization make such unrestraint possible (by contraceptives), necessary and normal;

3. That it is not desirable that men should become as sexually self-restrained as women have been, but rather that women should become as unrestrained as men have been.

This is the doctrine hailed by quite a number nowadays as lovely gospel; and Bertrand Russell's *Marriage and Morals* has become its widely circulated defense. Russell therein has maintained that all science, and particularly anthropology, backs him up. Mr. Newsum's book simply pulverizes that contention. At the end, you see Lord Russell for what he is, a whacking good mathematician who as a moralist violates scientific method, misinterprets evidence, generalizes on insufficient data, and reasons *a priori*. Whatever may be

the merits of Lord Russell's contention, after this book no sane man can regard his as other than a system inspired by inner and somewhat sinister desire. It has not a scientific leg to stand on.

It would be delightful if this coming year we could consign all this "sex-freedom at the expense of the family" to a well-deserved limbo, and get at some of the really important moral questions of the day—chiefly at the difficulties due to covetousness. They are what ruin life, far more than troubles which spring from sex. Why not let these "new-sexers" retire to the barnyard, while we turn our minds to serious things? The answer is, that irresponsible sex and irresponsible greed have an intrinsic connection—both are irresponsible. The task of the rational moralist is ever to show that irresponsibility is both contrary to reason and suicidal in fact. Until that is acknowledged, Christian moralists must contend on two fronts: the sexual and the economic.

But there need be no fear. Back of Christian morals is not merely pious theory, but also scientific necessity.

WHAT I BELIEVE AND WHY

The Church

By

BISHOP JOHNSON

IN SO FAR as it affects one's worship, fellowship and service, I am inclined to think that what one believes about the Church is a vital issue. Man today operates through institutions in all walks of life. It is all very well for him to be an individualist in his thinking, but in his actions man conforms to the state, to the corporation, to the party in which he finds himself allied to others. The idea that Christ came into the world in order to insure personal safety and ultimate rewards to unrelated individuals has no standing today in the religious arena. The evangelist who dwells upon the fact that we become soldiers of Christ for our personal salvation is passé. Whether you are a Catholic or Protestant, you function in a group formation or you do not function at all. This fact ought to impress upon us the importance of the institutions to which we belong and of which we are an integral part. It is because I believe that Christ knew the value of institutions that I attach tremendous importance to His statement that He would build His Church upon a rock and that the gates of Hell should not prevail against it.

But what is this Church? I am sure that if our Lord created a Household of Faith it would have certain marks or characteristics. It would be such a simple organization that a peasant or a child could be a part of it. I am not surprised therefore, that the sacrament of entrance should consist of water and the word; that the Gift of the Spirit should be imparted by a

touch of the hand; that the rite of fellowship should be related to bread and wine. What could be simpler than the touch of the hand and the word of mouth to be the symbols by which He incorporates us into His mystical body? I know that simplicity arouses the indignation of those who identify religion with philosophy, but then the person of Christ has always been foolishness to the Greeks.

I love this simplicity for it is a note of that catholicity which Christ always manifested. "I thank Thee O Father that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." I do not know why this appeal to the common people has such a fascination for so many whose education would seem to demand a different emphasis. It illustrates the principle that simplicity is after all an evidence of reality and a mark of true dignity. So water, bread and wine, the laying on of hands are the symbols by which the Church has been distinguished. This may explain why not many great or noble take it seriously and why it has such a strong appeal to the humble and meek.

THE next mark of the Church would be its universality, or as the Creed states it, its Catholicity. Man is bound by racial and national limitations. Nationalism is no doubt the greatest impediment to an international vision. So men have tried to create national churches. In St. Paul's time the Hebrew

Christians, claiming St. Peter as their patron, tried to make it a Jewish Church and St. Paul withstood St. Peter to his face. Later on the Latins, also claiming the patronage of St. Peter, tried to make it a Roman Church, but again Greek and Anglican have withstood them to their face. The Church of Jesus Christ is one in which there is neither Jew nor Greek but all are one in Him. Let us hope that we who have inherited a Catholic lineage do not try to make it an Anglican Catholic Church. Christ is superior to any national limitation and so therefore is His Church.

Anyone who was present at the latest Lambeth Conference would realize that the Anglican Communion is rapidly losing its English connotation. The presence of Chinese, Japanese, Negro and East Indian bishops demonstrated that the Church has passed out from under any racial or national control. It is destined to become international if we are faithful to our trust.

Probably the greatest difficulty that the Church has experienced lies in the realm of authority. To whom did our Lord give the authority that He claimed and the power that He manifested? To bestow authority without incurring the abuses of authority has never been easy in politics or religion. At first the Church recognized the authority of the Apostles, and that authority seems to have been exercised by a council being called (as we read in Acts xv) when the Judaizers tried to capture the Church. Following this precedent the Early Church settled its controversies in General Council, which was attended by bishops; local differences were settled in synods over which the bishop presided.

Papal domination was an afterthought and was confined to that portion of the Church which was known as the Roman Church, because it coincided with the Western Roman Empire. The Greeks would have none of it because it was an innovation.

Congregationalism was a much later conception, coincident with the rise of individualism.

It would seem from tradition that the authority resided in the body of the faithful under the leadership of bishops, but that bishops had no personal authority other than in the success of the discipline that the canon law of the Church recognized. At least such an authority saved the Church from tyranny or anarchy as long as it was accepted by all, as it was in the first few centuries. The importance therefore of that which is known as Apostolic succession does not lie so much in the possession of Episcopal power, as in its transmission of solidarity and continuity. As this theory operates in this Church, there to be a maximum of freedom with a minimum of police power, which would seem to be an ideal situation.

THERE is no system, not even the Congregational one, which in certain times and at various places will not exempt men from popes, either clerical or lay. That is the weakness of our nature. Let me quote James Truslow Adams in his *March of Democracy*: "Protestantism, when it had denied the authority of the single Catholic Church, had opened the way to an anarchic individualism in the interpretation of the

Bible as the Word of God." (p. 8.) And again: "As we have pointed out, resistance to intellectual or religious authority and insistence upon private judgment do not unfortunately, necessarily result in tolerance. Indeed the exaggerated importance given to his own views by the protesting individual seems rather to be likely to result in an aggressive intolerance." (p. 22.)

The soldier who renders obedience to his captain or his general may still be a profound believer in personal liberty as the aim of his warfare.

So I believe in the Holy Catholic Church as the household of faith which our Lord established in order to conserve His Gospel and perpetuate His grace. I cannot agree that the Papal Claims are primitive in history or universal in application. When it was at its best in theory it was at its worst in practice.

I cannot accept the modern idea of a creedless Church and a spineless authority, which is individualism run riot. I want a continuous ministry accepting an historic gospel and administering the sacraments that our Lord instituted. Insofar as the Anglican Church preserves this heritage, I welcome its ministrations as those best adapted to preserve the solidarity and continuity of fellowship, which I believe to be an essential part of the Gospel.

The very fact that it includes within its membership those whose sympathies are both with Catholic and Protestant is both its strength and weakness: Its strength because it is a cross section of legitimate religious expression; its weakness because it is difficult to arouse zeal unless a premium is set on partizanship. It strives for an ideal, which because it is difficult of realization, is apt to be condemned as a failure. Most high ideals have few proponents.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE DASH FOR LIBERTY

Lesson Fourteen

READ Exodus 12.

A servile race, rising in rebellion, is apt to strike wildly and hard. The French Revolution and the Russian Revolution gave vent to a fury of despair accumulated through centuries. During their years of serfdom in Egypt, the Hebrews had seen their children ruthlessly slaughtered. Their own condition had grown progressively more miserable.

Into the huddled huts of the brickmakers of the Nome of Goshen, grouped around the store-cities of Pithom and Raamses, came a stranger from the desert. At night, after their long, hot day's toil under the lash of the taskmaster was ended, he went from hut to hut, speaking strange words. He said "You need not stay here in serfdom to Pharaoh. You are heirs to vast wealth. The whole estate of Canaan belongs to our family. It was given by God to Abraham, our ances-

tor. All we need to do is go and claim it." And they bowed the head and worshipped. (Exodus 4:27 to end.)

Again and again Moses sought to effect a peaceable release. Whether it was Pharaoh himself to whom he spoke, or the governor of the Nome of Goshen, representing Pharaoh, is a little doubtful. To the Hebrews it would have seemed much the same, whether the king himself or one of his high officials carried on the negotiations. But the heart of the federal government proved obdurate. At length the word went round to all the huts of the brickmakers:—"Get ready. Tonight is the night. Kill a lamb, sprinkle its blood on your door, and let none of you appear in the streets after dark until you hear the signal, or his life will pay for it. But when you hear the signal, run for the seashore."

At midnight the "angel of death" went through the land, and in every household the eldest son was slain, and the jewels, silver, gold and fine clothes of the Egyptian taskmasters were grasped by eager Israelitish hands.

What really happened? Are we to understand that God Almighty stooped from heaven to kill the oldest boy in every family of Egypt? If it was God Who did it, how did the Hebrews get into these houses full of mourning and come out with their arms full of jewels, silver and gold?

It seems rather that the Angel of Death who swept through the land had a human form. Moses had trained the sons of Levi, a fierce and terrible tribe, and his own bodyguard, in this idea:—"For all the years that our babies have been killed by the Egyptians, for all the years that we served in slavery, atonement must be made. The God of our fathers has had no sacrifices all these years; the Egyptians refuse to allow us to sacrifice to him. There we must sacrifice the first-born of Egypt. Strike at midnight in every house where there is no bloodmark on the door!"

Does this seem a violent interpretation? Then read Exodus 32: 26 to 28, in which these same sons of Levi took their swords and went through their own camp, slaughtering 3,000 men who had sought to make atonement to the gods of Egypt by offering sacrifices to the golden calf.

At midnight a terrible cry arose throughout Goshen. The Egyptians already hated the Hebrews. Now when they saw their eldest sons murdered and themselves despoiled, no wonder the wild demand for vengeance sent the chariots of Egypt thundering after the Hebrew serfs, as with all their possessions bound on their backs, and dragging their children by the hand, they made off hastily through the night to the seashore.

There they were, caught between the sea and the pursuing troops. No wonder they were in terror. But during the night the heavy sea mist settled, and heat-lightning flashed in the thunder cloud; the Lord looked through the cloud (Ex. 14:24); a strong east wind blew, and the tide ran out until they could walk across the wet sands to the eastern shore. The chariots of

Pharaoh plunged after them; but the wheels and the horses' hoofs were bogged in the sand, and when the tide returned to his strength, the pursuing foe was drowned.

On the eastern shore of the Red Sea stood the shivering fugitives while dawn came. When they saw their retreat thus protected, and their enemies drowned, the wild Song of the Passover arose. Moses stood on a hillock and led the song, while Miriam and the women danced in ecstasy and the men shouted and screamed in adoration of the God of Battles who had saved them.

It was a barbarous, savage cry that went up from the shores of the Red Sea. Much of our hymnology at Easter is built on the story of the Passover; the unleavened bread, the blood of the passover lamb, the crossing of the Red Sea and the drowning of Pharaoh's hosts. But surely, with a better understanding of what really happened, we can change much of that. It will be good for us, instead of singing forever about the deliverance of the Hebrews from Pharaoh four thousand years ago, to set about delivering the slaves who toil in misery and want under our present industrial system; to deliver the babies doomed to hunger, want and death through our national neglect. The Passover is not only a historical event; it is a stern and increasingly necessary warning.

How many Hebrews joined in the Exodus? The number is officially translated as six hundred thousand. But it would have taken days and days for an army of highly disciplined men numbering that many to make such a crossing. In Exodus 15:27, it says "They came to Elim, where were 12 wells and three score and ten palm trees." Six hundred thousand people getting water from 12 wells would have meant 50,000 to a well; there would have been 8,000 people to every palm tree. To house this multitude, reckoning six people to a tent, would have required 100,000 tents. To carry such an enormous number of tents, with their tent poles and cordage; and to pitch them at night and strike them at dawn, would have been a task at which highly skilled generals might quail. What is the answer?

The word translated thousand—aleph—also means "family," and is often so translated. Gideon refers to his "thousand"; "Behold, my thousand is poor in Manasseh"—and it is translated "Family." So what really happened was that 600 FAMILIES took part in the dash for liberty.

The book of Numbers begins with a long census of the fugitives. "Of the tribe of Reuben were numbered 46 thousand and 500." Which means that the tribe of Reuben were 46 families, about 500 people in all. Of the tribe of Simeon were 59 families, about 300 people. Of the tribe of Gad, 45 families, 650 people.

Thus by the translation of one word, the whole story becomes intelligible. We can see how 600 families could wander over the desert; how with 12 wells, there would be 50 families to a well; and how they could manage to exist between the oases.

Next Week: The Covenant at Sinai.

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THE WITNESS

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BOOK SHEDS MUCH NEW LIGHT ON THE TEACHING OF JESUS

By GARDINER M. DAY

In *My Neighbor Jesus* Mr. George M. Lamsa, an Assyrian from Iraq, has written a beautifully sympathetic and imaginative portrait of Our Lord, which, according to Mr. Henry Lanier in the introduction "seems to be the first such presentation of the historical Jesus by one who speaks Aramaic" and he means of course as his *native* language (Harpers \$1.50). Aramaic has changed but little since Jesus' day and in consequence the author gives us some striking, if not revolutionary interpretations of some of Jesus' words and actions.

Space will only permit me to give a few here, but they are suggestive of many another. The word used for Holy Ghost in Aramaic means also wind, pride, temper, rheumatism and healing power and Mr. Lamsa believes that in the declaration of Jesus that whosoever sinned against the Holy Ghost would never be forgiven, by the Holy Ghost He meant healing power. God will forgive man because man has not seen Him; Jesus will forgive man's inability to recognize Him, but how can a man be forgiven when he sees the healing power at work with his own eyes and yet blasphemes against it. Mr. Lamsa translates, "do not lay for yourselves treasures in the ground" as he explains Jesus referred to the customary habit of hiding money in the ground; "tell no one" as meaning in Aramaic "Go and tell everybody"; "what is truth?", Pilate's question in contradiction of all who thought it showed the Roman's scepticism, means: "What are the principles which you support and for which the priests are accusing you?"; and most startling of all Jesus' cry from the cross should read, "My God, My God for this I was kept" or for this destiny have I been preserved. The final cry thus becomes not a confession that God had forsaken Jesus but "an acknowledgment that God had at last fulfilled His purpose through the death of His Son".

It will be interesting to learn what the New Testament scholars will have to say about these interpretations, but even though they may not wholly agree with Mr. Lamsa the book has value in the background of native customs he brings to the subject. Later Christian art has so colored our mental photograph of the last supper that Mr. Lamsa's picture of the usual seems unusual: "When the time came and supper was ready, Jesus and His disciples ac-



LOUIS PITT
Doing Social Service Job

According to custom, sat on the floor in a circle in one of the small chambers. Tables were unknown to them, and are still unknown in some Eastern countries. The little group of friends sat down, their feet folded under, their hats on their heads, and their shoes removed."

It is natural that there should be no end to books on the literary aspect of the Bible, but Dr. George Sprau's *Literature in the Bible* (Macmillan \$3.50) does not commend itself to us. In a book of over 400 pages to devote only 7 to giving the background of the Synoptic gospels not only makes an adequate treatment of them impossible but also points to a lack of perspective on the author's part. We are not captivated by the author's own literary style and in the treatment of many other books of the Bible, he does not give as much of the probable historical background as a book of this sort ought to possess. Again Dr. Sprau appears to read in much from his imagination, as for example when he declares that St. Luke is interested in the "Christ ideal" as revealed through the teaching of Jesus or when he comments that the miracles "if not wholly the product of popular fancy, must be attributed to some form of imaginative idealization". To one desiring this type of book we would again commend the two volumes on the Old and New Testaments in the Columbia University Records of Civilization series by Drs. Julius Beyer and E. F. Scott, respectively, each a recognized authority in his field.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

If the National Council doesn't spend its money properly it won't be because an effort isn't being made to discover how it should be spent. As we reported last week Bishop Perry is about ready to pack his trunks for a trip to the Orient to look over the work there. Bishop Creighton, head of domestic missions, is carrying on a perpetual study of the domestic field, and the other day the National Council directed Bishop Burleson to study both the domestic and foreign mission fields.

In addition to these efforts the commission on aided dioceses and missionary districts is on the job and reported to the finance committee of the National Council the other day through their chairman, Bishop Cook of Delaware. He gave some of the recommendations they now figure on making to the next General Convention, to whom this commission is responsible. The greatest need of the Church, said Bishop Cook, is more knowledge of what actually is being done in the mission fields. This requires an evaluation in a fair and impartial way of all the work, with the added requirement that the facts be set forth with the utmost frankness. This the commission is attempting to do in our continental mission field. As things are at the moment, according to the commission, neither the committee on budget and program of the General Convention, the National Council, nor the House of Bishops meeting with the Council, as they did last April, have sufficient knowledge to know where and how to make cuts in the budget when that becomes necessary. Hence they put through general cuts when it is apparent that all work is not of equal value. The job is to find out what is static and unproductive—"places which have received major support from funds of the National Council for twenty, even fifty years, which remain in much the same condition as when this support was first given them. There are institutions, such as schools and hospitals which, due to change in conditions, have survived their usefulness. There are appropriations given which by every rule of wisdom should be secured from local support. There are also pieces of work so productive, so full of promise, that they ought to be sustained in fullest measure of generosity. The commission is convinced that the greatest requirement of the present time is that the Church, and all its agencies, be

placed in a position to know how to discriminate between these different types of opportunity."

They then suggest that the canons of the Church have a provision which may serve to accomplish this result (Can. 59, Section 8, paragraph 1).

In connection with the preparation of such budget (that is the budget presented by the National Council to the General Convention) the National Council shall, at least fifteen months before the session of the General Convention transmit to the President of each Province a statement of its existing appropriations for the dioceses and missionary districts within such province, showing the items for which such appropriations are expended, for the purpose of obtaining the advice of the province as to changes therein. The synod, or council, of each province shall thereupon, in such manner as the synod shall determine, consider such budget and report its findings to the National Council for its information. The National Council shall also submit to the General Convention with the budget a plan for the apportionment to the respective dioceses and missionary districts of the sum needed to execute the program.

The commission is of the opinion that if the requirement of this canon is carried out in fullest measure it gives opportunity for just the kind of survey most needed in the present emergency.

They have therefore asked the Presiding Bishop to call the attention of presidents of provinces to the canon, reminding them that it is their duty to bring this matter to the attention of the synods well in advance and to get their action thereon. Then Bishop Cook, as chairman of the commission, is to ask that the program for each synod be so framed as to allow for this action. And what is also extremely important, the commission has appointed committees from its own members, supplemented by at least one in each province not of its membership, whose job it shall be also to evaluate work in the province that is supported by funds from the National Council.

That is, as I get it, each diocese and missionary district will have to justify each item in the budget of the National Council at the synod of its own province. And lest there be a temptation to do a bit of back scratching there will be gentlemen present, representing this commission, to check up on things a bit. Bishop Cook said the other day that it would make synods, generally extremely dull, rather lively affairs; it would help to educate those who are likely to represent the Church in General Convention so that they would really have some idea as to what was going on when the Budget comes before future General Conventions, and, most important of all, the reporting back to National Council by synods on work done within its borders will be of great value in making up the program for the next triennium.



BISHOP PERRY
Plans Trip to Orient

Other Suggestions of This Commission

Bishop Cook also reported that this commission on aided dioceses and missionary districts was gathering a mass of data and information which they were sure would prove of great value. He also stated that certain principles had been adopted to guide them in the work. First, they hope to develop a sense of responsibility for local work. Also if a diocese or missionary district wants to continue "static work" they are of the opinion that it should be paid for by themselves and not from national funds. "To that end we are seeking to discover where such work exists and to gather facts which seem to the commission to justify the application of this term to it."

Then a proposition has been made to the bishops of aided dioceses that their dioceses assume responsibility for all work for which they are now receiving support from the National Council, with the understanding that their payments to the National Council be reduced that much. This looks like mere book-keeping. They give as their opinion however that if people could actually see within their own dioceses what they fail to give actually means that they would be more generous. The commission also discovered "dioceses that were holding back for local support funds which properly belong in the treasury of the National Council. Just as parish treasurers have often used mission funds for local support, so it is also true that some dioceses have fallen into the habit of using National Council funds given for the program of the Church for local diocesan support. We have discov-

ered more than one instance of this. In one case at least a parish is under quota for support of the diocese and also support of the Church Program (National Council). The figures show that the diocese has not sent on to National Council for the Program as much as that one parish contributed for the Program of the Church outside the diocese. The funds of the Woman's Auxiliary have been used in the same way. Of a single contribution of one woman of a hundred dollars only ten was forwarded to the National Council. These are instances of wrong practice which the synod should know in evaluating the work within its own borders."

The commission is also of the opinion that practically all work, except Negro, Indian and other special work, should have local support to the extent of 50% of the cost of the work as a condition to receiving a like amount from funds of the National Council. "Further study may modify such a recommendation but all the thought of the commission bends in this direction."

Bishop Cook concluded his report by reminding the finance committee, to whom he reported, that the commission is still in the midst of its study and that final action must await further meetings.

* * *

Bishop Sumner Is Gravely Ill

According to reports from Oregon, Bishop Sumner is at present in the hospital suffering from a severe heart attack. It is said on the best of authority that it will be a considerable time before he can resume his work, and there is a possibility that he may never be able again to carry on his work.

* * *

Getting Together on Missions

It begins to look as though the Churches might get together on at least some of their mission work. As we have previously reported the Methodists, in dealing with the Report of the Laymen's Foreign Missions Inquiry, were all for it. The committee of our own Church stated that "there are many practical advantages which can be secured through cooperation" and now the American Board, representing the Congregational and Christian church overseas, and the oldest foreign missionary society in America, has declared that they are eager to act with other boards looking toward closer cooperation. Not only that but they have taken steps looking toward definite action, which is more to the point. A committee of five has been appointed "to serve with

like committees of any other board or group of boards with respect to further cooperation and to lead in a further study of the findings of the Appraisal Commission of the Laymen's Foreign Missions Inquiry." Dr. Arthur E. Holt, professor at Chicago University, is the chairman of this committee.

* * *

Canon Prichard to Preach in Rome

The Rev. H. Abye Prichard, rector of St. Mark's, Mount Kisco, New York, is to be the special anniversary preacher on the 16th birthday of St. Paul's American Church, Rome Italy, which is to be celebrated on St. Paul's Day, January 25th. He is to sail this coming week from New York.

* * *

Negro Quintet To Tour New England

The Rev. Cyril Bentley, associate director of the American Church Institute for Negroes, is to be the speaker at a number of meetings in New England during February. He is to be accompanied by the famous Institute Quintet. Several meetings have been arranged in Boston on Lincoln's Birthday.

* * *

Brother of Bishop Reese Dies

Arnold K. Reese, brother of the bishop of Georgia, who was in charge of iron and steel production for Great Britain during the world war, died on December 10th in Johannesburg, South Africa. He was a native of Baltimore.

* * *

Dr. Osgood Accepts Emmanuel

The Rev. Phillips E. Osgood, rector of St. Mark's, Minneapolis, whose election to Emmanuel, Boston, was announced here last week, has accepted the rectorship of that parish. He takes up his new work about the first of February. He has been the rector of St. Mark's for eleven years, the longest rectorship in the history of that parish. He has played a notable part in both Church and community life. During his ministry at St. Mark's 600 new members have been added, a new parish house built, a new organ installed and a complete educational system established.

* * *

Dr. Keller Sends Message to His Boys

As you probably know Dr. William S. Keller is the physician who heads up that really remarkable school that meets each summer in Cincinnati, when men from various seminaries come together for social work—and believe me it is work too. He has just sent one of his messages to his "boys" telling them of the great opportunities that lie before them in

these days of a decaying economic order. The message is now in the hands, during the Christmas season, of the more than 150 young men who have passed through this summer school in its short history. They represent 31 dioceses, all the seminaries, two of them are in China, one in Canada, one in the Far East and one in Brazil. The message is signed just "Doc Bill" as he is affectionately known to hundreds of seminary students.

* * *

General Students Attend Greek Service

A celebration of the Orthodox liturgy was held at the Greek Cathedral, New York City on December 17th especially for the students of the General Seminary. It was thought that maybe a dozen students would attend. What do you think—over a hundred. There were several women students from St. Faith's Deaconess School and from Windham House, Woman's Auxiliary student centre, also present. The celebrant explained the service and the clever Frank Gavin, professor extraordinary, gave an address in Greek and then preached in English.

* * *

Ordination in Bethlehem

Bishop Sterrett of the diocese of Bethlehem ordained the Rev. Arthur James Blythe to the priesthood on December 20th at the Good Shepherd, Milford, Penna., where he is priest in charge.

* * *

Ordination in Springfield

The Rev. Cyril J. Taylor was ordained priest by Bishop White of Springfield (Illinois) at St. Paul's, East St. Louis, on December 18. He was presented by the Rev. Raymond M. Gunn, rector of the parish, who preached the sermon. Mr. Taylor is the assistant in the parish.

* * *

Canvass Is Disappointing in Bethlehem

This word comes from the diocese of Bethlehem, "The pledge cards are coming in slowly. From the figures on them the depression is still on. It looks very much as though the National Church as well as the dioceses will have to sharpen their scissors for still further cuts."

* * *

Good Piece of Social Service Work

The Church Welfare Association of Los Angeles, now a part of the national Church Mission of Help, is doing a grand piece of professional case work in the name of the Church. It was founded in 1927 when Miriam Van Waters, Churchwoman, was the judge of the Juvenile Court. So it has five years of creditable work with problem girls

and children behind it. Since Miss Van Water left Los Angeles to take up work in Massachusetts fewer cases are turned over to the association by the court, but it is being used increasingly by the clergy, schools and police. The association is sponsored by the diocesan Woman's Auxiliary.

* * *

Death of Mrs. Horace Brock

Mrs. Horace Brock, prominent Church woman of Pennsylvania, and the author of *The Green Book*, a book for confirmation classes, died in Lebanon, Penna., on December 22nd after an illness of two weeks with pneumonia.

* * *

Long Island to Have Another Bishop

Bishop Stires of Long Island has called a special convention of his diocese for January 24th at Garden City for the purpose of electing an additional suffragan bishop.

* * *

Tower of Trinity Chapel Completed

A special observance of the completion of the tower of the new Trinity Chapel was held at Trinity College, Hartford, December 17 and 18. It is the second highest tower in the city and is visible for miles. On the 17th the workmen held the last of the series of services in the Crypt Chapel which have been such an important factor in their work. Following this service all these men had dinner together in the college dining hall. Mr. William G. Mather, donor of the chapel, was the guest of honor, and there was also present several of the trustees. A special service was held in the chapel on the 18th when President Ogilby preached.

* * *

General Seminary To Have Reunion

The mid-winter reunion of the alumni of the General Seminary is to be held in New York on January 17th. It is also announced that the following have been elected alumni trustees, to serve for the next three years: Bishop Matthews of New Jersey; Rev. Murray Bartlett, president of Hobart College and Dr. Ralph Adams Cram of Boston.

* * *

Church Leading in Relief Work

St. Mary's Church, Ardmore, Pennsylvania, is leading the community in relief work. The rector of the parish, the Rev. Louis Pitt, is the president of the local Federation of Churches and it is his job to head up the effort that is being made to care for seven hundred families. In addition to generous donations to the relief fund from

individuals in the parish the Women's Guild is responsible for a shop where goods are sold to those who still have cash. This shop has turned over to the relief committee over \$1500 since the first of July, with more to follow. In addition to this cash, all clothes requisitioned by the Federation for poor families is supplied through this parish enterprise. In a single week recently contributions of clothing were made to four hundred individuals. It is an outstanding bit of social work.

* * *

Open New Parish House in Maryland

The new parish house of the Epiphany, Govans, Maryland, was officially opened on December 14th by Bishop Helfenstein. The address was given by the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore. The Rev. Francis D. Daley is the rector.

* * *

Christmas in Chicago Churches

Always at the top of the news in the celebration of Christmas in Chicago is the Cathedral Shelter. This year 3,000 Christmas baskets were distributed under the direction of the Rev. David Gibson. He was assisted by St. Luke's Pro-cathedral; Emmanuel, LaGrange; St. Martin's and St. Chrysostom's. Chase House gave parties to many children, and their parents too, and also distributed many baskets. Then there was the Christmas Benefit and children's party staged in the huge Chicago Stadium by the Church Club on the 21st. There were over a thousand children present, and a choir of 300 choristers. Midnight services were held in practically all of the churches. Most parishes cared for the needy families in their own neighborhoods.

* * *

Farewell Reception For Dean Thornberry

Dean and Mrs. Thornberry, Laramie, Wyoming, were the guests at a farewell reception last Sunday evening. They left immediately after Christmas for Virginia, Minnesota, where they are to make their home.

* * *

Economic Future Depends on Agriculture

The missionary service of the Christian church, at home and abroad, has for a century been largely urban-minded. In the future the church must give increasing emphasis to Christianizing rural life; giving new dignity and new value to the soil itself, to the tiller of the soil, to the farm family, to the women in rural villages, and to every activity of the rural village. It must make the farmer happy on the land

by providing him with a fair share of the culture and the wealth of the world. So might be summarized the theme that ran through the addresses and discussions at the annual meeting of the International Association of Agricultural Missions, held in New York December 9th and 10th. Among those giving addresses were Dr. Henry C. Taylor, agricultural economist, formerly of the department of agriculture of the government. Dr. Taylor was a member of the Appraisal commission of the Laymen's Foreign Missions Inquiry. Others taking part in the sessions were Miss Anna M. Clark, Mrs. Sam Higginbottom, Miss Ruth F. Woodsmall and Mrs. Harper Sib-

ley, the latter also a member of the Laymen's Inquiry, who urged the need for trained specialists to help in the education of national women for Christian service in the rural villages of Asia.

* * *

An Appeal that Should be Checked

The Rev. T. B. Rennell, rector at Bound Brook, N. J., wishes to inform the clergy that sooner or later they are likely to receive an appeal for aid from the Rev. John Hodson. Mr. Hodson was formerly the vicar at Sturgeon Bay, Wisconsin. He was deposed several years ago, and he and his family have been communicants of the Roman Church for

A CALL TO ACTION

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to be held in New York City on

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A New Deal

By Stuart Chase
An interpretation of economic trends from an ethical viewpoint. \$2.00

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By Bishop Johnson
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By John R. Oliver
Engaging and helpful reading. \$2.75

Charles Henry Brent

By Eleanor Slater
A fascinating story of one of our great leaders. \$1.50

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several years. An authority of the diocese of Fond du Lac, to whom, Mr. Rennell wrote for information, states that Mr. Hodson "has been making appeals for help throughout our Church, in which he has failed to state his connection with the Roman Church. He is in no sense loyal to our Church, and I see no reason why Churchmen should help him. We have plenty of our own who are more worthy."

* * *

Children's Essay Contest On Oxford Movement

An essay contest among Church School children of Chicago on the "Oxford Movement" is planned for this coming year by the department of religious education of Chicago. Two essays will be selected from each parish to compete for the winning diocesan essay.

* * *

Chicago Clergyman In Accident

The Rev. M. B. Green, in charge of the Good Samaritan, Oak Park, Illinois, is recovering from injuries received in an automobile accident. Mrs. Green, severely injured, is still in the hospital.

* * *

Bishop Sherrill Confirms A Large Class

A class of forty-nine was confirmed on December 18th at Grace Church, Everett, Mass., by Bishop Sherrill. This makes eighty-three persons presented for confirmation this year by the rector, the Rev. William H. Pettus.

* * *

Committee for Relief Of Unemployed Clergy

Something new in the way of committees is one in the province of the Northwest which now has one for the relief of destitute unemployed clergymen and their families. Bishop Keeler of Minnesota is the chairman. Sign of the times.

* * *

Talks to Clergy On Missions

The Rev. George W. Dawson, canon of the diocese of Newark, talked to the clergy of Maryland the other day on the Teaching Mission of the Great Commission.

* * *

Elect Head of Armenian Church

In the spring of 1930, so I am informed by the department of ecclesiastical relations of the National Council, the supreme head of the Armenian Church, Kevork Vth, Catholicos of All Armenians at Etchmiadzin, entered into rest. After a long delay, due to conditions in this part of the world ruled by Bolshevism, they have finally elected His Grace Archbishop Khoren Mur-

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adbebian as Catholicos. The special functions of the Catholicos of Etchmiadzin include the consecrating of bishops for all parts of the Church except that under the Catholicos of Sis, and the sending to them of the consecrated oil used for Chrismation (confirmation) and ordination. I am not as informed as I should be on such matters and am not always sufficiently impressed with their importance to Episcopalians in the United States. However there is the news for those who like it, straight from Canon Charles Bridgeman, the representative of our Church in that part of the world.

* * *

Berkeley Professor Called as Rector

The Rev. Professor Fleming James of the Berkeley Divinity School, New Haven, has been called to the rectorship of St. John's, New Haven. For a considerable time the parish has been in charge of Dean W. P. Ladd of Berkeley. Dr. James is also to continue on the Berkeley faculty.

* * *

Wayside Shrine As Memorial

A beautifully carved crucifix has been erected as a wayside shrine on the site in the Philippine Islands where the Rev. Edwin A. Sibley lost his life in a motor accident a year ago. Mr. Sibley was one of the pioneer missionaries to the Igorots and greatly beloved by them. The crucifix is a gift of Bishop Mosher.

* * *

Teachers Talk on Current Problems

At the opening of the Sunday School at St. George's, New York, one of the teachers each week gives a short talk in which Christianity is related to current happenings in the world. Sounds like a grand idea.

* * *

New York Parish To Celebrate

The Church of the Epiphany, New York, is to celebrate its centennial of January 8th, with Bishop Manning as preacher. This parish, to which the Rev. John Suter has recently been called as rector, is discussing plans for moving further uptown. Negotiations are now under way with other parishes on the selection of a site.

* * *

Service Closes Washington Bicentennial

Virginia's celebration of the bicentennial of George Washington ended last Sunday on the 133rd anniversary of his death, with services in old Christ Church, Alexandria. Governors Pollard of Virginia and Case of Rhode Island were present as were also a large number of Senators and Congressmen. President

Hoover was represented by a military aid, and also sent a floral design that formed the center of a bank of flowers about the chancel.

* * *

Children's Mission At Eau Claire

A successful children's mission was held recently at Christ Cathedral, Eau Claire, Wisconsin. The title of the mission was called "Knights of the Black Feather" and

the script was written by Mrs. H. C. Olson, secretary of religious education for the diocese. During the five afternoons of the mission the arch of character is built of great blocks, like stones, each marked with the name of some virtue. Finally the cap-stone, labeled "I am the Way," finishes the structure. The mission in Eau Claire was conducted by Dean Victor Hoag. Now the complete outfit, costumes, arch,

A LETTER

"BEFORE being asked by a friend to send in my first subscription to THE WITNESS I was very inactive in a Churchman. Having moved from one section of the city to my present address, without transferring my church membership, I had not been a regular attendant at any church for almost ten years. Soon after I started to read THE WITNESS it occurred to me that I was falling short of my duty. I took steps to have my transfer made and have been a regular attendant and contributor in my parish ever since."

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THE WITNESS

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banners, etc., is being shipped around the diocese so that a mission may be held in each parish and mission.

* * *

Building the House Beautiful

The Girls' Friendly of St. Paul's, New Haven, is building, in vivid imagination, what they call the "House Beautiful". They discuss first the qualities that a good home life needs. Then they discuss the furnishing of the home, with persons experienced in decorating called upon to help. Later on they are going to put their ideas into a play to be presented later this winter. Sounds like an interesting stunt.

* * *

Wives of Clergy Are Entertained

Bishops' wives are going in for the entertaining of the wives of the clergy it seems. The custom has become an institution in the diocese of Albany. Now Mrs. F. G. Budlong, wife of the bishop coadjutor of Connecticut, is going in for it with an idea of developing a bit of fellowship among the women. She had a party for the wives of the clergy in the New Haven archdeaconry on December 15th.

* * *

Has Service for Prisoners

The Rev. Spence Burton, superior of the Order of St. John the Evangelist, addressed the prisoners of Norfolk Prison Colony, Massachusetts, on Christmas Eve. Father Burton, once a prison chaplain, is an authority on prisons. He was accompanied by the choir master of St. John's Church, Boston, and thirty members of the choir.

* * *

To Bed so They Can Attend Church Next Day

Merchants in Windsor, North Carolina, have been accustomed to keep their stores open until midnight on Saturdays but have lately agreed to close them at 10:30, due to a petition circulated by the boys of a Bible class at St. Thomas's Church.

* * *

Los Angeles Training Large Number of Men

Besides three recent ordinations to the priesthood, the diocese of Los Angeles has eighteen candidates in seminaries this year (five are sons of clergy), and a number of postulants in college, and two young women in training for Church work at St. Margaret's, Berkeley.

* * *

Witness Service At Mamaroneck

At St. Thomas's, Mamaroneck, N. Y., a service of witness is held each

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Sunday afternoon, when members of the congregation relate their religious experiences.

* * *

Gardiner Day Gives Ideas on Peace

In a recent sermon on peace preached at Williamstown, Mass., the Rev. Gardiner M. Day got down to hard pan on the subject of world peace. "Until we face the economic factors we cannot eradicate war", he said. "Many people believe that the church must confine itself to training motives and attitudes and deal with general principles, always being careful not to become entangled in specific matters. This is like telling a child he ought to be honest, but not pointing out the various specific forms of dishonesty. The idea that the church can be a power if it preaches only general principles is an illusion and it puts the church in the position of uttering platitudes, accepted in theory, but only in practice in the most obvious circumstances.

"Hence, this morning I want to present certain things which I believe ought to be done if peace is to be brought nearer as a reality. You may not agree with these specifics, but I believe they ought to be considered seriously by every Christian from the ethical standpoint of the teaching of Jesus. First, I believe that the United States ought to cancel the war debts making provision that any money which might be released (if any should be released) could not be used for more armaments. Such action now would not have the ethical value of forgiveness in it that it would have had if done in 1929, but it would surely promote the trust and good-will essential for permanent peace. Secondly, I believe that we must stand as a nation for far more drastic disarmament cuts. To pass resolutions declaring that bombardment from the air will be abandoned or that the use of chemicals or bacteria in warfare will be given up is hardly of much use for in the fury of war nations will almost surely return to their use. Only drastic budgetary cuts and cuts in the actual building programs will have any effect. Thirdly, I believe that an embargo on the sale of munitions by neutral nations in time of war should be made an international law. Such an embargo would halt profiteering in this field and could be easily enforced. In the fourth place I question how long we as a nation can stand in judgment of a government which for more than the past decade has ruled one sixth of the world's territory. The Russian government repudiated certain of its obligations, but perhaps it was the only way it could bring about its rebirth from a mediaeval feudalism. Our engineers

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 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 Com-
munion 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: 12:30 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.

Al 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, S.T.D., Rector
Sundays: 7:30 a. m. Holy Communion.
11 a. m. Morning Services, 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.

and business men are quick to reap any advantages they can from trade with and business in Russia and we meet their representatives in peace councils, but we will not recognize their government. Can this breed the kind of trust and good-will necessary for the world planning essential for permanent peace? Indeed can it breed anything else but distrust and ill-will? Finally, I believe the tariff must be considered more and more from an international standpoint rather than only the standpoint of national self-interest.

* * *

Young Parson Tackles a Job

From Jeffers, Montana, the Rev. William T. Reeves, Jr., a young deacon graduated only last spring from the General Theological Seminary, writes of his work in that great rural missionary district of the West:

"I've been on the job only about two months but I love it so much already that I am certain I shall always love this type of work. I am the only 'priest, minister or rabbi' in an area considerably larger than the state of Rhode Island, so there are many demands. Being only a deacon is a great handicap but I hope to be ordained priest before long. I have three missions, widely scattered. The people are enthusiastic and grateful, although terribly poor. In one mission in a poor mining town, I am trying to train a choir of sixteen. They have no hymnals with music and cannot afford to buy any." (Church Periodical Club is helping with this.)

"Then I have a Church School of over forty children who seem very appreciative of the training here. Those I can't haul in my car come on horseback from miles around—a bit of a change from the Church school where I helped in New York, where the children were brought to the door in a red-plush limousine.

"Of course when the long and severe winter sets in, which will be soon, the item of transportation is difficult. I carry fire-wood, blankets, shovels and stimulants in my car, in case I get into an impasse somewhere and have to wait for daylight and help. It is adventurous and exciting and it appeals to me. And it is God's work and must go on."

* * *

Build Their Own Church in Shanghai

For the first time in the missionary district of Shanghai a group of our Church people have bought land and built a church entirely by their own efforts. All the money for land and church was contributed by Chinese Churchmen without help from the Chinese Board of Missions or foreign friends. This is St. Paul's

Church, Ku San, consecrated by Bishop Graves in October, 1932. The building is small but ample for present needs, built of brick with tile roof and curved roof-corners. The priest in charge is the Rev. C. S. Ku, and there is also a woman worker, Mrs. Tsang. Ku San is outside the city of Zangzok. A number of people went out to the service, the first time in many years that foreign women had been seen in Ku San. Fourteen adults were confirmed at this time, at Ku San, and after that, thirty-nine were confirmed in Zangzok.

* * *

How Expensive Is Religion

Well according to figures compiled

by the United Stewardship Council there was contributed in the year 1931 to the Protestant Churches alone in this country the sum of \$475,685,894. A lot of money but even at that it is but six-tenths of one per cent of the income of the country.

* * *

The Old Booze Question Again

And just to show that I am impartial on the matter here is a pat quotation taken from a parish paper: "If the United States can drink itself into prosperity, why is it that the nations of Europe, all of whom have booze, cannot drink themselves into sufficient prosperity to pay their just debts to this country."

Mission Study Material for 1932-1933

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China Handbook, new and revised edition, 50c.

Outline Map of China, showing location of mission stations, \$1.00.

FOR YOUNGER ADULTS

As It Looks to Young China, cloth \$1.00, paper 60c.

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FOR ADULTS

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