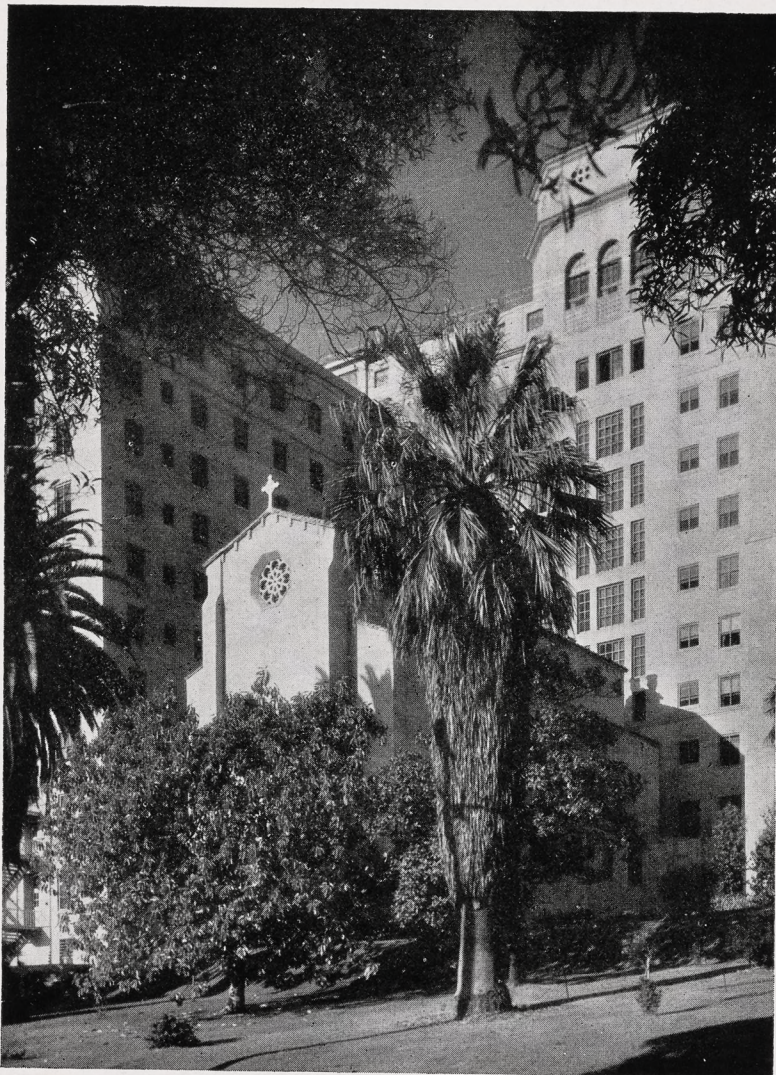


The **WITNESS**

CHICAGO, ILL., JANUARY 19, 1933



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THE FORGIVENESS OF SINS

By

BISHOP JOHNSON

WHEN St. Paul was writing a letter to St. Timothy, he said, "This is a true saying and worthy of all men to be received, that Christ Jesus came into the world to save sinners." But all men do not receive this as the mission of Christ. There are those who deny that they are sinners and even question whether that which is called sin is any more than the nature of the beast and therefore, has no imputation of guilt connected with it. There is a wide difference between ignorance and knowledge but not as a rule in the mind of the ignorant man. The most ignorant people whom I have known are the most cocksure people. The truly educated man is profoundly conscious of his own limitations. It is the peculiar feature of education that it opens up vistas of knowledge of which we are profoundly ignorant. But if we do not know that such knowledge exists we cannot be conscious of our ignorance.

In the same way we ought not to divide society into the good and the bad, but rather into two groups: Those who are conscious of their faults and those who are not. If you live between two neighbors, one of whom is greedy and censorious and the other generous and charitable, you will avoid the first and cleave to the second, regardless of any philosophical theories about sin. You may argue yourself into a theory that black is white, but in spite of your philosophy, you will choose a black tie for a funeral and a white one for a wedding. As a rule the behaviorist is just as particular about his friends as a Christian, and a fatalist just as careful in crossing the street as one who believes in free will. You can argue yourself into the belief that there is no wickedness in being sensual, but if you carry this theory into practice, you will find that there is a nemesis at the end of your trail which will nullify your theory, for sin hath torment.

When a man tries to prove that there is no difference between Christ and Nero, he is merely dissipating reality in his effort to justify his logic. As Mr. Choate once said in a patent suit regarding the nature of certain wheels about which the opposing counsel had argued long and vehemently, "Gentlemen of the jury, here are the wheels, examine them," and won his case.

And so there is a real difference between reason and love. God has never deceived man's intelligence in the realm of reason and I believe that He never betrays man's ideals in the realm of love. Christ was loveable and Nero was not in spite of all the philosophy in the Roman Empire.

IT IS well said that religion should not meddle with science because ministers do not understand the language of science and as a rule they don't; but it is also true, as Professor Eddington has well pointed out, that you cannot measure the affections of a soul with any measuring instruments known to science. I may not be able to prove that the soul which sinneth, it shall die; but I can state as a matter of observation that the soul who persists in sin will end in being a very sick man spiritually. The man who accepts your kindness and betrays it is on his way to the contempt of all men.

In the story of mankind, God has showered us with an ever increasing generosity and man has messed up these blessings by his selfishness and greed. We live in an age which thanks to science has many comforts but because the age lacks that which science cannot supply men are perishing with hunger in greater numbers than ever before. It would seem to indicate that our superiority to religion is not replaced by any motive power which can distribute these blessings equitably.

I, therefore, believe that men need to be delivered from their sins before God's blessings can be acceptably divided.

Of course, it all comes back to our basic assumption that God is love and that love will never betray love. It is true that there is a great deal of pain in love as any parent or lover can testify. It is quite evident that platonic affections for God and man are not accompanied by the pain that seems to inhere in love, and so it may be that by getting rid of love one gets rid of growing pains but remains static. Heaven must be a place where we can love without pain. It is certain that the price which Christ and His mother paid for love at the cross was excruciating. So unless we are

prepared to bear the pain, we are not going to enjoy the privilege which comes to those who love.

There are men who are as impervious to love as an ox, but like the ox they must be content with bovine emotions.

Sin is not merely breaking a law. It is essentially injuring a person, whether God, our neighbor or ourselves. The child who disobeys his parent is wretched not because he has done something that is forbidden, but because there is an estrangement between him and the parent which cannot be healed until the thing is rectified. I believe that this is the essential character of sin not repented of. It is an estrangement between us and God which cannot be glossed over until the breach is healed. At least that is the result of my own experience, which has been real to me however fanciful it may appear to those who have not had my experience, and are therefore incapable of judging me in mine. If a piece of music has a certain effect upon me and no effect upon you, you may say that you do not care for it, but you may not say that I have no business to enjoy it. It may be that you lack an ear for music.

I know of no more wonderful doctrine than the Church proclaims than that a way is provided for reconciling the sinner with God, and I believe that all true saintliness has its inception in this experience.

First, that Christ Jesus came into the world to forgive sinners. Second, that He gave to His Church the power to forgive sins; and third, that the Church has never repudiated this as its true mission. It may be that the method by which this group of absolution is applied has differed, but the Church proclaims that such is its mission. In the baptismal service the Church prays that "Christ would vouchsafe to receive you, to bless you and to release you from your sins."

In the Communion Office we pray that "our sinful bodies may be made clean by His body and our souls washed through His most precious blood." After the General Confession we state that God hath given power to His ministers to declare and pronounce to His people, "being penitent, the absolution and remission of their sins." And it is further stated that if any man is unable to quiet his own conscience by this means then he may apply to the priest and open his grief.

The Evangelical believes that in preaching the word, he moves men to repentance and proclaims forgiveness. The Catholic believes that such grace is obtained through confession and absolution. Whichever method you choose, the fact remains that Christ has entrusted to human agencies that which He Himself dared to do; and that is to say "Thy sins be forgiven thee."

IT IS true that this ministry of reconciliation has been abused just as it has been with any board of pardons, but the abuse of a privilege never vitiates the proper use thereof. The important thing is not the method of applying the grace of absolution, but rather the fact that Christ came into the world to save sinners and has used certain instruments to extend that blessing to all ages.

Instead of saying with the Pharisaic opponents, "How can this man forgive sins?" let us rejoice for any method which will bring men to repentance.

I know the feeling that we can go directly to God and receive pardon and it may be so. But the fact remains that Christ felt it necessary to say, "Thy sins be forgiven thee!" Shall we say that such comment was unnecessary? He also said to the apostles, "Whosoever sins ye remit, they are remitted." Why? Possibly He desired to give us this blessing in His way rather than in ours and to provide a regular channel by which His grace should be transmitted.

After all, it is rather presumptuous for me to ignore His way, and to climb up some other way because I deem His way unnecessary. I have learned never to question the way in which the souls of other men may be brought to the love and worship of the Lord Christ. That, after all, is His concern not mine. Like the leper who objected to wash in the waters of Jordan because his own rivers seemed purer than that somewhat turbid stream, men want to be cleansed in their own way; but his servant prevailed upon him to do it in the prophet's way and he was healed.

In any event as I visualize the Church through the ages, it has been the instrument through which Christ has proclaimed and applied God's forgiveness to human sin and God's grace to human effort, and the heavenly vision to human hope. It is this conception of the Church's mission which has kept the Church from puritanical exclusiveness and made it the refuge of sinners; not a mutual admiration society for the "unco guid."

If Jesus Christ came into the world to save sinners, I believe that His Church exists for the same purpose and does its work best when it stresses this need most, whether it is done in the methods of Evangelicals or Catholics, so long as it is done in what we believe to be His way and not our own. Man merely deludes himself if he thinks that he can pardon himself.

Let's Know

By

BISHOP WILSON

ROSICRUCIANS

DO THEY really exist? Did they ever exist?

It is a very curious question about these Rosicrucians. Early in the seventeenth century two books appeared, written by a man named Andrea, purporting to recount the origin of this strange society. They were translated into several languages and created quite a sensation. Some investigators believe that the books were in the nature of a satire and were never meant to be taken seriously. Whatever the purpose of the writings may have been, they did receive very serious attention and were exploited by some rather doubtful characters who laid claim to secret knowledge and played many magical tricks on the public. Was that all there was to Rosicrucianism?

Others seem to believe that these books give an au-

thentic account of a German noble named Christian Rosencreuz, who left a monastery in the fourteenth or early fifteenth century to travel in the east in search of wisdom. He travelled to the Holy Land, to Damascus, down into Egypt, and around to Spain, making a study of philosophy and science, particularly along medical lines. Eventually he returned to Germany and called three friends, who, with himself, formed the original society of the Rosy Cross. They were bound to the strictest secrecy. Rosencreuz taught them all he had learned. Their communications were by means of a magical alphabet. He built a headquarters known as the House of the Holy Spirit. After a few years they took in four other companions. They did not wish to interfere with the religious or political life of any State but only desired to improve mankind thru their esoteric philosophy and certain healing practices. Two of the "fratres" always remained with their leader while the others scattered into sundry lands doing what good they could, relieving poverty, and tending the sick. Once a year they were all to report at the House of the Holy Spirit or send a communication giving reasons for any unavoidable absence. Each one was to select a proper person to succeed him and their secrets were to be kept absolutely sacred for a hundred years.

In 1484 Rosencreuz died and was buried in a specially prepared tomb in the House of the Holy Spirit, upon which was placed a tablet stating that at the end

of 120 years the tomb was to be opened and the secrets brought to light. The "fratres" continued to choose their successors and finally in 1604 one of them opened the tomb, found the body well preserved and containing in its right hand a parchment scroll. The story was given to the public and chapters of Rosicrucians began to appear in different countries. Francis Bacon was one of them. John Pearson, later Bishop of Chester and author of the famous treatise on the Creed, was another. It is thought that some of their mystical teachings had considerable influence on the revival of the Masonic Fraternity in the eighteenth century.

The Rosicrucians were Christians. "Jesus on every side" was their motto. They taught God's presence and the operation of His will in every particle of His creation. They repudiated the doubtful experiments of alchemy, attempting to transmute base metals into gold, and the promises of certain charlatans to prolong human life indefinitely by means of mysterious drugs. They are said to be still active in England and there are also said to be some in the United States. Secrecy is still enjoined upon them, no member being allowed to acknowledge his own membership to an outsider. Whatever their origin, they are a society, exceedingly secret, dedicated to the doing of good works and refusing any recognition of their efforts. In this age of hectic publicity, there is something refreshing about that.

THE FINAL ACCOUNTING

By

CURTIS B. CAMP

Business Man and Churchman of Chicago

THE greatest possession we have and the most personal is our own life. We each have the most complete knowledge of it and presumably the most perfect control. But we notice, particularly in the lives of others, that the perfect control, does not always follow. But even with a defective control our own life is our most important possession, and our most valuable one, because without it we have nothing at all, and are nothing. It is axiomatic to say that our life is worth the sum total of all our other possessions, for without it, we lose them all.

And whether the control is good or bad, we own all of the stock and can vote it as we please. It is a one man affair, and yet when men make a failure or a partial failure of their lives, they blame their luck, or environment, sometimes heredity, but not often themselves. It is so hard to take criticism at our own hands that condoning a fault instead of condemning it seems a virtue. Seeing faults in others becomes so commonplace, it never gives us the hunch that our own are conspicuous. And so the penalty usually accrues in our lives as in other things when we cover up the error, and leave it to be found later on by the Auditor.

Of course, we never know when the Auditor will arrive to check up our lives, and to that extent they are

on a business basis. He may come sooner than we expect. In fact, the audit of the various departments of this enterprise we have ruled with such a free hand may come at a time when we are the least prepared for it. And there are many departments to be examined, such as personality, will, impulse, appetite, habit, greed, initiative, intellect, and capacity for love, hate, pride, genius, and great achievement. Are you ready for the audit, and how is your report going to look? Are you going to be in the Red on some items? Will your balance sheet show improvement in all departments, ample working capital, and sound moral and religious assets, or will it show mis-management, depletion of surplus and spiritual poverty. These are the persistent questions we will all face when the Auditor comes, because each one of us will wish his accounts to show a good condition in his own life. But now is the time to consider what the retrospect later on is going to be like.

TO VISUALIZE this audit we should remember that it has very little to do with our outward selves, that is, the part of us our friends and neighbors know. They know this physical house we live in, and that it may have a dome or vacant window, but they know

very little about our inner lives. This mobile habitation that they shake hands with when they greet us will not be audited at all. It is only a temporary dwelling place and when our spirit departs, no one would think of even shaking hands with *it*. Our friends and neighbors know it well, but how little they know about our real selves, the things that make each of us a personality. About our thoughts, hopes, fears and conflicts, our set purpose to achieve, and our emotions and reactions often to little things that surprise even ourselves when we realize the extent to which we have been influenced by them. Our aspirations, struggles and defeats, the helpfulness and sympathy we give to others and sometimes crave for ourselves, these are the things *we only know*, and that are going to be audited.

Furthermore, they are the things we deliberately conceal from others with various facial expressions and demeanors made to fit various occasions. We even diversify this concealment of our real feelings and attitude, so that we may be one sort of person to one group on one kind of an occasion, and an entirely different person to another group or class of people on other occasions. We do not want them to know us as we really are, and we would consider it a weakness if they were able to read such things. And so we cultivate the poker face and various arts of refined deception to mislead our friends about our inner selves, our reactions and thoughts, good and bad. But we will not be able to fool the Auditor. All such intimate things will be known to Him, because He knows just the condition of our secret accounts. Nevertheless, He will not be the least interested in whether our hand-shaking-house has some distinguishing features of alleged beauty, or an Adam's apple.

On the other hand, He will be very much interested in how we have treated the spiritual man that lives within us and that He loves. Our accounts will not show well if we have starved him, as we sometimes do, or neglected or mistreated him. It does not seem possible, but sometimes our real inner selves, the highest and best in us, is so neglected that all our finer qualities are blunted and crowded out, until we have no proper perspective or appreciation of their real possibilities. We even sometimes consider them a little soft and unworthy of our attention! But we look after our teeth, and if we have a physical pain anywhere, quick the doctor, and by exercise and sanitary habits we keep our bodies especially tuned up and fit. The Auditor will not question this, but what will He find when He checks up on our inner life and comes to those vital accounts we have neglected, called Loyalty to His Church, Spiritual Devotion, Sympathy and Helpfulness to Those Less Fortunate than Ourselves. How will the dimes look, that our accounts will show we have given to Him and to others, in comparison with the large amounts of money we have spent so freely upon ourselves, until we were surfeited with all the comforts of life. It is said that some of us spend more for a single entertainment or trip than we give to Him in an entire year, and that week by week, while seeking His blessing, we spend more for non-essentials than we give

to Him. Look at your ledger, for if such things are true, they will all appear in the Final Accounting.

JESUS said, "How much better is a man than a sheep," but if the man has gone through life caring *only* for his body, feeding it and his family, and indulging in personal pleasures to the exclusion of his spiritual life, how much better is he? In that event the account between the sheep and the man would balance, if it were not for the fact that on the debit side is the sin the man has for having diverted his great gifts of mind and soul from the service of others to himself, which thing the sheep is innocent of, because it never had an opportunity to use those gifts. The comparison under such circumstances will not be favorable to us, and it is certain the Auditor will expect to find us—at least as good as a sheep.

If we checked up on our inner life in the same way we check up on our business, it would result in corrective measures in the lives of most of us. Every day in our business the figures are available for study and for the adoption of new policies that we hope may make a little better showing. If we kept the same sort of check on ourselves for the guidance and improvement of our spiritual life, some of the selfish things we do would be eliminated or balanced by unselfish items, and new worthwhile activities would be initiated. Some of the careful attention we now give to our finger nails might be devoted to polishing up our spiritual life, and to the development of its possibilities. An immediate and lasting improvement could be counted upon because of this tab we would be keeping on ourselves. If it is necessary in business so that bigger and better profits may be realized, it would most certainly be helpful in every department of our religious life. Then we could expect our stock of sound spiritual and moral assets to increase, so that when we came to Life's Final Accounting our books would disclose a healthy condition. They would show a live inventory, the obsolete stock would be cleaned out, and our balance sheet would exhibit an ever increasing list of double A spiritual securities, tax exempt, in the shape of the names of those who were an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and to whom we had ministered. Then the King would approve our accounts and attach His certificate, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

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WE ACKNOWLEDGE with thanks the following donations to THE WITNESS FUND. This fund is drawn upon to pay for the subscriptions of individuals and institutions who otherwise would be without the paper.

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Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER
HOW THE LAW GREW
Lesson Seventeen

ONE of the most solemn and terrific speeches of Jesus is largely obscured for us because of misunderstanding about the functions of the Judges, the mouth-pieces of God. In his fierce dispute with the Jewish rulers, he says (John 10:34): "Is it not written in your law 'I said Ye are gods?' If he then called them gods to whom the word of God came (and the Scripture cannot be broken) say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest, because I said I am Son of God?"

To get this straight, read Psalm 82, from which the quotation is made. Underline the first verse. "God standeth in the congregation of the mighty; he judgeth among the gods." In our language, this should be translated "God is a member of the Senate; he judges with (or through) the judges." The rest of the psalm is a terrific attack on corrupt lawmakers and crooked judges. "How long then will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy . . . I have said Ye are gods (judges) and all of you children of the Most High. But ye shall die like men, and fall together with the princes!"

This is a threat that unjust judges and oppressive princes shall be killed together, in a terrible outburst of popular wrath because of their crookedness.

The judges were called "Elohim-God" because through them the voice of God came. Jesus said, "You recognize the judges as being the Voice of God; you call them by the very name of God. Why then quarrel with the doctrine of the Incarnation; why object because I said I am the Son of God?" All through the Old Testament we come upon phrases which are meaningless unless we understand that "gods" frequently should be translated "judges"—that is, judges in the sense of courts of justice, who spoke the decision of the Almighty in a dispute. "Thou shalt not revile the gods, nor curse the ruler of thy people" means simply, "BE respectful to the judges." The verse in the Venite "For the Lord is a great God, and king above all gods" should read "For the Lord is the chief Judge, and supreme above all judges." The name applied to him in Genesis "El-Elohe-Israel" means "Judge of the judges of Israel."

Seen in this light, a corrupt judge is much more than a maker of bad law. He is a corrupter of the divine nature. Corrupt judges roused the prophets to white heat of anger. Much of prophecy in fact is a bitter condemnation of judicial corruption.

The prophets raised the moral ideals of the people higher and higher. They were always demanding ethical standards in keeping with the nature of God as revealed at the Exodus; a pitier of the poor and needy. It was the task of the judges to interpret these ideals into laws, applicable to the cases in hand.

Thus the "statutes and judgments" which we find in Exodus, Leviticus, Numbers and Deuteronomy were not dictated by God and taken down by Moses in a kind of stenography on tables of stone. Through centuries of human experience enlightened by the Divine ideal they were evolved. Out of many bitter quarrels; out of much injustice and the resultant suffering that turned men's minds to search of a higher justice, the Divine Law was evolved. It came out of the heart of humanity questing for the divine. And every lawyer, every prophet of social righteousness today, every "agitator" who is trying to raise our standards of humanity, is a prophet of God; in the old phrase of the Psalm quoted and approved by Jesus, is entitled to share the very name of the God of Justice.

How were these judgments registered? In what sort of library were they kept? Prof. Kent of Yale, after a lifetime of research, has classified these Judgments in such a way as to show how beautifully simple was their system. The Laws are in ten groups of ten laws each; and every group naturally divides into two groups of five. Thus a child could tell them off on his fingers. He could name off on his right hand and on his left the ten groups of laws; in each group could tell off in the same way the separate laws. So there was no need of a written library; the ten fingers were in themselves a library.

* * * *

Here is the Law System of the Hebrews:

Statutes or Judgments; laws with penalties attached.

I Rights of Slaves.	1- 5 Male slaves. 6-10 Female slaves.
II Assaults.	1- 5 Capital offenses. 6-10 Minor offenses.
III Domestic animals.	1- 5 Injuries by animals. 6-10 Injuries to animals.
IV Responsibility for Property.	1- 5 In general. 6-10 In cattle.
V Social purity.	1- 5 Adultery. 6-10 Fornication and Apostasy.
All these are contained in Exodus 21 to 22, except one section, which is found in the corresponding section of Deuteronomy.	
The second group of five, to be told on the other hand, are without penalties. They are therefore Exhortations, or Words:	
VI Kindness.	1- 5 Toward men. 6-10 Toward animals.
VII Justice.	1- 5 Among equals. 6-10 From officeholders.
VIII Duties to God.	1- 5 Worship. 6-10 Loyalty.
IX Sacred Seasons.	1- 5 Command to observe them. 6-10 Method of observing them.
X Summary of all law.	1- 5 Duty to God. 6-10 Duty to Neighbor.

Of course there are a great many ceremonial rules that do not affect the ordinary man's daily life, and were developed in the Temple. In the course of centuries, some of the laws are a little misplaced and disarranged. But this will show how magnificently simple and comprehensive the Law was—and is.

* * * *

NEXT WEEK: THROUGH THE DESERT.

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THE WITNESS

HOSPITAL OF THE GOOD SAMARITAN

By T. C. MARSHALL

Secretary-Treasurer and Chaplain

THE Hospital of the Good Samaritan is the outgrowth of a little cottage hospital which was started by Sister Mary, of the Order of the Good Shepherd, about the year 1885.

In 1887 Sister Mary's Hospital was taken over at her request by St. Paul's church, a flourishing young parish at that time, and given the name of St. Paul's Hospital and Home for Invalids. When the Diocese of Los Angeles was formed, the hospital was adopted as a diocesan institution and its name changed to the Hospital of the Good Samaritan.

As the first, and for a long time the only, institution of the Diocese, the hospital had a large place in the interests of Bishop Johnson, the first bishop, who was a remarkably far-seeing executive.

By wise management, careful real estate investments and with practically no productive endowments, the hospital has kept pace with the phenomenal growth of the city and is now one of the largest and best known medical institutions in the west.

The hospital proper occupies an entire square on an important boulevard near the heart of the city. Diagonally opposite it are the beautiful grounds of the Bishop Johnson College of Nursing, a subsidiary corporation chartered as an educational institution of collegiate grade. Across Shatto Street, built on property owned by the hospital is the beautiful clinic building of the Good Hope Hospital Association, an affiliated institution with an endowment fund, organized to provide medical care for people of moderate means, able to pay part of the costs.

In the forty-five years since its organization as "St. Paul's Hospital and Home for Invalids" the Hospital of the Good Samaritan has not only grown to be a great institution but it has necessarily modified in some respects the scope and character of its work. The institution as now conducted has four chief interests in view.

The primary purpose of the hospital, of course, is to provide the most effective scientific means and facilities for the care of the sick. To this end the hospital in 1926-1927 erected and equipped a new building of ten stories' height at a cost of \$1,500,000, obtained by a loan from the Pacific Mutual Life Insurance Co. In this building are found every appliance and convenience that medical science can use in the treatment of disease. The medical and surgical work is carried on by a carefully selected staff of about one hundred and

fifty doctors, elected annually by the Executive Committee of the Hospital. Every doctor in applying for membership specifies the department in which he wishes to work, internal medicine, obstetrics, general surgery, ear, nose and throat, etc., and is expected to confine his work to his chosen department. The policy of the hospital is to encourage specialization and to cooperate in every way with the efforts of the leaders of the medical profession to elevate the standards of their work.

A second purpose of the hospital is to provide for the free or partially free care of patients who cannot pay the usual hospital rates. Obviously the charitable work of an institution of this kind is limited by the amount of the donations and endowments received for this purpose. A small amount of free work can be taken care of in the ordinary opera-

tion of the hospital, that is to say, the profits from the paying patients can be devoted to the care of those who cannot pay. But such profits can never be large and only under favorable business conditions can there be any profit at all. At the present time the hospital is running at a loss. The hospital has twenty-five endowments for charitable work varying in amount from \$750 to \$100,000, the total amount being \$237,250. The policy of the hospital is to give service annually to the extent of 6 per cent on the amount of the endowment.

While the hospital desires to make no distinction of race or creed in its charitable work, it very properly tries to direct its work to such cases as have a special claim on the church; clergymen of the diocese, and of other dioceses, missionaries, church

(Continued on page 15)



THE ENTRANCE TO THE HOSPITAL

DR. ROBBINS WRITES FINE MANUAL FOR DEVOTIONAL LIFE

Reviewed by GARDINER M. DAY

The Way of Light with the subtitle "A Manual of Praise, Prayer and Meditation," compiled by Howard Chandler Robbins is the best aid to the nurture of the personal devotional life that we have seen in a long time. (Edwin S. Gorham, Inc., \$1.50). The volume arose as the result of the need which a group of Episcopal clergymen felt for a manual of devotion which expressed the deepest religious experience with the utmost beauty and yet in sufficiently modern phraseology to ring true to those who since the war have everywhere been referred to as the "younger generation" and who now are the middle aged generation.

After giving the sixfold rule of life which a group of clergymen have already tried out for some time the first part of the book contains general and special prayers, suggested themes for meditations, shortened forms of family morning and evening prayer, preparation for the communion and concludes with ten religious poems, among which are a translation of St. Francis' "Canticle of the Sun" translated by Dr. Robbins. The second section contains a collection of selected psalms, canticles, Epistles and Gospels. The third consists of fifty-eight selections from our hymn book, a short list of books suggested for a year's devotional study, and a list of thirty-nine subjects for group discussion.

In a small volume of this sort it is inevitable that each person who uses it will wish that the editor had included his favorite religious poem or some treasured prayer which he has pasted in the back of his copy of the Book of Common Prayer, but we think that each will agree that the Editor has revealed an eye of unusual discernment in this respect. Incidentally, he allowed three blank pages for additional material, but this number would indicate that his thrifty New England ancestry got the better of him or was it the printer's devil?

If we may make one serious criticism of the book, it is that it seems unfortunate in this age when we need to have all the personal dynamic of the spiritual life linked as closely as possible with corporate and social ideals that so few prayers and none of the suggested meditations bear directly upon these ideals. People can meditate on the mission of the Church, but unless they are continually reminded not only that "we, being many, are one body in Christ," but also that the "we" includes black men as well as white they quickly forget it, as certain events



BISHOP McELWAIN
Leads Conference on Ministry

in New York have all too plainly revealed. While among the meditations there are some, as for example those of Sabatier, Nash and Karl Reiland, bearing directly on social idealism there is a singular omission of this note among the prayers. One of the distinct gains which many of us felt resulted from the last revision of the Prayer Book was the inclusion of such new prayers as those "For Social Justice" and "For the Family of Nations." Yet in this manual there are three prayers under the heading of Peace and others with such titles as "For Heavenly Mindfulness" and "For Deliverance from Evil," but they refer only to the inward peace of the soul and none of them to peace among men and nations. The ideals which are explicit in our prayers become the ideals for which religion and the Church stands in the thought of the clergyman and layman alike for these ideals become part of the furniture of his mind almost unconsciously. Hence it seems to us a misfortune that in a manual of this sort more prayers voicing our social aspiration and idealism in as rich and beautiful form as the prayers for individual virtues should not have been included. Notwithstanding this criticism, which is more by way of suggestion for the next edition, we heartily recommend the book as one which will prove to be a worthy addition to any man's devotional library and especially a clergyman's.

Religious books, including all reviewed in these pages, may be secured from George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia; Edwin S. Gorham, Inc., 18 W. 45th St., New York; Morehouse Publishing Co., 1801 W. Fond du Lac Avenue, Milwaukee; Witness Books, 6140 Cottage Grove Avenue, Chicago and 931 Tribune Building, New York. A few cents should be added to the book price for postage.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

When a child was about to be born to the wife of Morton Downey, radio's headliner tenor, a special wire was rigged up to the hospital, the father sat himself down and wrote a sentimental ballad and crooned it into a microphone to the mother and child. I don't suppose either of them paid a great deal of attention to it at the moment but the incident is something to paste in the family scrapbook to amuse the child in later years. Of course Mr. Downey is a very young man and this was the first child. When my third was born last Sunday, much to my shame, I was calm and collected, sitting in an anti-room at the hospital reading Maurice Reckett's new book, "Faith and Society." Incidentally that is a top-notch book to which you should give attention. It is a book to own really, though the price of \$5 makes it rather difficult for me to urge you to buy it. I should have been pacing up and down the floor, wringing my hands and smoking innumerable cigarettes. But even at that there is good precedent for calmness. The first time I ever met the Rev. Frank Gavin, professor at the General, I had the good fortune to sit beside him at a luncheon. It was one of those long affairs, with two or three speeches and a couple of black cigars. Frank Gavin listened to a couple of the speeches and smoked one of the cigars, but when the third speech was being launched, Dr. Gavin excused himself, with the casual remark, "Well I've got to be running along. My wife is going to have a kid this afternoon." It made a tremendous impression upon me and I vowed that if I was ever blessed with another child I would do my best to keep my emotions also under that perfect control. I cannot say that I reached any such perfection last Sunday—but then I haven't had Gavin's experience. I am told that one day at the General Dr. Gavin announced to a class that he was to lecture on the S. P. G., whereupon there was an outburst of laughter. He said that he knew of nothing amusing about the Society for the Propagation of the Gospel. He learned after the class that S. P. G. around the General Seminary meant the Society for the Propagation of GAVINS. Well, my third child is a girl and her name is Suzanne, which I hope you like.

* * *

Long Island Cuts on Council

The diocese of Long Island, with a quota of \$135,000, has promised to

send to the National Council in 1933 the sum of \$70,000. Reports on the sums that other dioceses have stated that they hope to send to the Council in 1933 have not been given out. However this drastic cut on the part of one of the largest and wealthiest dioceses of the Church is perhaps an indication of what the National Council will have to face when it meets next month.

* * *

The 1932 Church Roll of Honor

This being the beginning of a new year I think it nice to start a Witness institution; a Church Honor Roll for the past year. The difficulty is to cut down on a long list of people who have performed exceptional service, but here goes, with apologies to a lot of folks left out.

Mrs. Harper Sibley, for her energy and ability in presenting the report of the Laymen's Missionary Inquiry.

Rev. Bradford Young, assistant at Holy Trinity, Brooklyn, who has a social conscience that is at work.

Rev. Guy Emery Shieler, editor of *The Churchman*, who was the first editor to see the significance of Technocracy and to lead the field in getting the subject before his readers.

Bishop Charles Fiske for the courage shown in dealing with National Church Affairs.

Rev. Irwin St. John Tucker, who has made of a little church in Chicago, about to be closed, one of the best known churches in the city.

Mr. Lewis B. Franklin, treasurer of the National Council, for his skillful handling of Church funds during a difficult year.

Rev. Smith Owen Dexter, who resigned as rector at Concord, Mass., rather than compromise with his conscience.

Bishops Lawrence, McDowell and Davis for the Bishops' Report on the affairs of the National Council. Bishop Davis comes in for further praise for a courageous sermon on present economic life.

Mr. Monell Sayre, for his skillful handling of the affairs of the Church Pension Fund.

Bishop Frank E. Wilson, for his Hale Sermon on Church Unity.

Miss Elizabeth Gilman, of Baltimore, for her fight for economic and social justice.

Bishop George Craig Stewart, of Chicago, for the inspiring leadership he has given his diocese.

Miss Gladys Barnes, of the publicity department of the National Council for her capable handling of Church publicity.

Rev. George L. Paine, secretary of the greater Boston Federation of Churches, who has done so much to

make religion a vital force in his city.

The Young People's Fellowship, Church of Our Saviour, North Platte, Nebraska, whose enthusiasm resulted in the complete renovation of the plant.

And just to prove that I have not listed these in the order of merit I will end the list with a low bow to the hundreds of rectors in small places, and the thousands of lay people who have supported them, who have carried on bravely in the face of most trying conditions. These unsung men and women are the Church.

* * *

Building of New York Cathedral Continues

Bishop Manning signed the contract on January 11th for the laying of the Pilgrims' Pavement in the nave and west front of the Cathedral of St. John the Divine. This is one of the most extensive single projects in the Cathedral, the funds having been obtained by selling "blocks" to the thousands of pilgrims who have visited the Cathedral. Among the places symbolized are Bethlehem, Nazareth, Jordan, Cana, Mount Olivet, Canterbury, Westminster, Durham, York, Winchester and four places in this country associated with the early history of the Church, Drakes Bay, Jamestown, Mount Vernon, N. Y., and Woodbury, Connecticut. In signing the contract Bishop Manning stressed the fact that the new project would give work to a large number.

* * *

Death of Dr. Arthur R. Gray

The Rev. Arthur R. Gray, on the staff of the Cathedral of St. John the Divine and former secretary of Latin-American work of the National Council, died on January 11th in New York. He was fifty-seven years old.

* * *

Rhode Island Receives Camp Site

The diocese of Rhode Island has been bequeathed a camp site by Mrs. Emma Burgess. It is a tract of seven acres, located on a nice lake. It is to be used for camp and recreation purposes.

* * *

Mexican School Hampered But Not Closed

Unofficial information from Mexico indicates that Hooker School, Church School, is not on the list of schools granted registration by the Mexican government. The decision is based on the fact that the school building is the property of a religious corporation. For the present the departments of the school granting certificates and diplomas acceptable in government schools will be discontinued and the emphasis placed upon the commercial department and the department of domestic science. The

change will make necessary the reorganization of the teaching staff, and will mean that several American teachers will have to relinquish their positions. Meanwhile Church officials are hard at work to discover some basis acceptable to the government upon which the school may continue.

* * *

Bishop McElwain Ordains an Indian

The Rev. John Poniah Aaron, Indian—and not an American one—was ordained on January 9th at St. Paul's, Minneapolis, by Bishop McElwain. The sermon was preached by the Rev. A. E. Knickerbocker. Following the ordination Mr. Aaron addressed the Twin City Clericus. He is to sail for India on January 20th to offer himself for work in the diocese of Dornakal.

* * *

Special Preachers for Minneapolis Parish

The Rev. Phillips Osgood left St. Mark's, Minneapolis, on January 15th to take up his new work in Boston. Announcement is also made that his successor for the Minneapolis will not be chosen until after Easter, special preachers taking the services in the meanwhile. Among these will be Bishop McElwain, Bishop Keeler, Bishop Bartlett of North Dakota and the Rev. H. L. Russell, assistant rector.

* * *

Progress Made with Indian Reunion

The plan of Church reunion in south India is making progress. The continuation committee submitted a constitution to the joint committee on union, representing the various churches, at a meeting in December. The next step for the Anglican communion will be the submitting of these reports to the India Episcopal Synod (House of Bishops) at a meeting this month. They will then go to the diocesan councils with the bishops' recommendations. In 1935 the General Council (General Convention) of the Church of India meets by which time it probably will be possible to take definite action.

* * *

Noted Britisher Preaches in Savannah

Dr. Cyril A. Arlington, headmaster of Eton and chaplain to the king of England, was preacher on January 8th at Christ Church, Savannah, Ga. He addressed the Savannah chapter of the English Speaking Union the following day.

* * *

Dr. Tyler Addresses Social Workers

The Rev. Samuel M. Tyler of St. Paul's Cathedral, Boston, is to be the preacher at a corporate communion service of social service workers of the diocese of Rhode Island to be

held at the cathedral in Providence next Sunday. * * *

Bishop Campbell Arrives from Liberia

Bishop Campbell of Liberia arrived in New York on January 11 for conferences with officers of the National Council on the work in his district and also for a number of speaking engagements. He reports a financial depression, of all things, but nevertheless has cheerful news. He is enthusiastic about the mission at Cape Mount and the work of the Order of the Holy Cross in the hinterland, where the hospital treated 38,000 patients for tropical diseases last year. At Cape Mount a mill has been started that turns out lumber and also a leather factory that turns out completed shoes of a meritorious character. He also reports that the vice-president of Liberia, two members of the cabinet and two congressmen are native priests of the Church. * * *

Death of Louis Jabine

The Rev. Louis Jabine, Baltimore, died on January 10th of pneumonia. He was but thirty-nine years of age. * * *

Dr. Hocking is Chairman of Conference

The recent report of the Laymen's Missionary Inquiry has brought forth a variety of reactions in Chicago and has resulted in a request for a conference with the leaders. This meeting has been arranged for Jan. 26 and 27, when Dr. Wm. Ernest Hocking, chairman, and his co-workers will give an inside picture of just what the Inquiry has done and the findings. Messrs. Harper Sibley and Stephen E. Baker will represent the Episcopal church on the program, while Bishop Stewart is expected to have something to say about his recent criticism in which he termed the report the work of "Protestant humanists" and as antagonistic to historic Christianity. * * *

Rector Resigns Emmanuel, Rockford, Ill.

After eleven years as rector of Emmanuel Church, Rockford, Ill., the Rev. Garth Sibbald has resigned to accept a call to St. Matthew's Church, Lincoln, Neb., effective Feb. 1. His new parish is in a rapidly growing section of Lincoln, although a comparatively new parish. * * *

Voluntary Contributions Replaces Collection Box

St. Luke's church, Chicago, the Rev. J. C. Evans, rector, has the courage to announce the abolition of the usual Sunday collection as an emergency measure to draw the unemployed and financially embarrassed back to the Church. This idea was

suggested last week by Mr. Angus S. Hibbard, a well-known Chicago layman, and was given some prominence in the Chicago newspapers. There will be alms boxes placed at the rear of the Church in which voluntary contributions can be deposited. The regular collection, however, will not be taken. * * *

A Word from the Error Department

I presume we will have to start an error department here before long. Word comes for instance that the picturesque and colorful Sandu Nelson-Christiansan, with his long orange-red robe and his purple scarf, who has been on the Pacific Coast, and preached in the Seattle Cathedral and in several parishes there, is not all that he represents himself to be. I have no details but a gentleman in a position of authority in the Church was kind enough to tell me that it would be well for people to check on him before turning him loose among the lambs. My report about him in the issue of January 5th was all right—he did hold forth in the Seattle Cathedral, but if this later information is correct the cathedral authorities apparently acted hastily.

Then I am informed by a friend that I was quite wrong in saying that the 16th anniversary of St. Paul's, Rome, Italy, is to be celebrated on the 25th of this month, since she and her sister were confirmed there forty-eight years ago, and that the church had been in existence twelve years even then.

She also gives me a bit of history of this church which possibly may be of interest to you, as it was to me. It seems that during the papal regime it was forbidden to hold any religious services except those of the Roman Church within the walls of the city. The English and Scotch congregations had chapels outside the walls. But after the liberation of Rome by Victor Emmanuel's army in 1870 a group of Americans under the leadership of the Rev. R. J. Nevin bought land on one of the newly opened streets and the present beautiful church was built in 1873. Dr. Nevin, so I am informed, loved to call it St. Paul's-within-the-walls in contrast to the magnificent old basilica of St. Paul's outside the walls. * * *

Long Island to Elect a Suffragan Bishop

The diocese of Long Island is to meet in Convention on January 24th for the election of a second suffragan bishop. If the clergy of the diocese know what is going to happen the man to be elected is the Rt. Rev. Frank Creighton, bishop of Mexico and executive secretary of the department of domestic missions. Word has been passed to the clergy that he is Bishop Stires' choice, and it is also said that Bishop Creighton is willing that he should be nominated. * * *

Meetings on Missions in Florida

One of a series of inter-denominational missionary meetings was held

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at the Presbyterian Church, Jacksonville, Fla., Jan. 14th to 18th, with eight communions participating, including our own. Men and women of the various mission fields conducted daily conferences and spoke at evening meetings. Similar meetings are planned for Winter Haven, Miami, West Palm Beach, St. Petersburg and Orlando. Deaconess Bedell, on furlough from Alaska, is the representative of our Church at all these meetings.

* * *

Oxford Groups Hit By Yale Professor

Halford E. Luccock, distinguished professor at the Yale Divinity School, has severe things to say about the Oxford Groups (Buchmanites) in an article which appears in the current issue of *The World Tomorrow*:

"I should view an adoption of the Oxford Group Movement by the church as a religious calamity of the first order. My contention of the utter unfitness of the message and emphasis of the movement as an adequate expression of Christianity in this day of extreme need is not made from the ethical or economic point of view, but on distinctly religious grounds. The Oxford Group Movement is an extremely partial, fragmentary and superficial presentation of Christianity, inadequate in its conception of two crucial fundamentals of the Christian message, God and sin; inadequate also in that it lacks any expressed understanding of the profound meaning of the cross. The picture of God presented again and again in 'For Sinners Only,' is not so much a Father as a solicitous Grandfather. In place of the moral majesty of the God of Jesus, the emphasis on guidance in the most inconsequential details of etiquette and daily program, expresses a conception of a deity almost completely absorbed in sending down hourly directions to his favorites.

"The Oxford Group has much to say of sins. But its idea of sin, as far as can be gathered from any expression or emphasis, is nothing less than a caricature of the profound conception of sin to be found in the New Testament. There is evident neither any understanding of atonement nor of the social nature of sin in such a complicated human network as men are involved in today. The deep and crucial issue of the forgiveness of sin, so central in historic Christianity seems to be easily taken care of by a 'wash out,' a glib and jaunty substitute for the august religious conception of the forgiveness of sin found in the New Testament. Confession to human hearers seems to get all the emphasis, and converts are told that 'it is not nearly as hard as it seems.'

It is not as hard an experience as forgiveness in the New Testament, certainly! The sins confessed are often merely peccadillos, imperfect sympathies, unkind thoughts, pride and temper. Or they are individual sexual sins. The sensitive consciousness of the grievous burden arising from the sense of participation in the social brutalities and cruelties of our civilization, that conscience without which Christianity today is only a moral mockery, is absent from the emphasis of the movement. The guilt of being part of a social order which offends God's little ones, which condemns millions to suffering, starvation and death, does not find expression.

"It is no answer to such a criticism to say lightly, with a touch of disdain, as many of the group do: 'Oh, I see, you're talking about economics. This is religion.' That is exactly where the Group is lacking from a completely Christian point of view. It is not the revolutionary religion which Christianity is, and lacks the will to seize and overturn a life so completely that sharing becomes not a parlor conversation but a willingness to share the privileges, wealth and power which our whole order has created. The Group has shown no trace of a Christian ethical realism, which sees the causes and results of entrenched anti-Christian codes in our way of life.

"To imagine that an 'evening dress evangelism' which talks easily of 'changed lives' to groups of the rich and comfortable, with the shades pulled down on those social maladjustments which condition the spiritual life of millions is an adequate evangelism for our times, is vanity. The pivotal question is, What does the 'changed life' mean? Is it a change to a thorough going spirit of love, honest enough and deep enough to question in the name

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and spirit of Christ the whole code of a profit-driven society? For it must not be forgotten that religion which gives comfort without rebuke may be one of the most immoral things in the world."

* * *

Brooklyn Parish Has an Anniversary

The Rev. Charles Henry Webb, founder and first rector of St. Simon's, Brooklyn, was the preacher at the service held recently, marking the 21st anniversary of the parish. It was a mission for twenty years but was accepted as a parish when the present rector, the Rev. Louis A. Parker, took charge. Recent advances have made it one of the most progressive parishes in Brooklyn. A fine new organ has been installed and both the church and the parish house renovated. Prior to becoming rector of the parish Mr. Parker was with the American Relief Commission in Southern Russia and Asia Minor. While in this work he was decorated by the king of Greece for valiant service.

* * *

Bishop Perry to Leave February 25th

Bishop Perry has announced that he will leave for his tour of the Orient on February 25th.

* * *

Ordination in Maine

The Rev. Llewellyn Diplock was advanced to the priesthood by Bishop Brewster of Maine on St. Thomas' Day in St. Barnabas' Church, Rumford, where he is in charge. The Rev. Ralph H. Hayden of Camden, Maine, preached.

* * *

Holderness School Opens New Building

The first of a group of new buildings, to replace one of the halls destroyed by fire, was opened the other day at Holderness School, New Hampshire. This unit has accommodations for forty boys, the faculty and the rectory. A place of honor in the entrance hall has been accorded a unique gift to the School, a scroll illuminated by Father Damien, the famous apostle to the lepers on the Island of Molokai. The scroll was presented by Father Damien to the Rev. Hugh Chapman of London. When the late Rev. A. W. Griffin of Hopkinton, N. H., visited Mr. Chapman and assisted him in his work among the poor of London he was given the scroll, and it was donated to Holderness by Mr. Griffin's estate. The foundation of the next unit for the School, a dormitory that will accommodate twenty-four boys, has been laid and will be completed next summer. The complete plan calls for the erection of four houses for twenty-four boys each, with connecting faculty apart-

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ments; a new study hall; a class room building and a house for boys under twelve. The Rev. Eric Weld is the rector of the School.

Changes in Diocese of Florida

The Rev. E. C. Simkins, who has been in charge at Pensacola, Warrington and Milton, Florida, has accepted a call to Saint Cloud and Kissimmee, in the diocese of South Florida. The Rev. M. F. Williams, formerly of Fort Yukon, Alaska, has accepted the student pastorate at the University of Florida, work that is supported by the two Florida dioceses.

Conferences for Women in Florida

Conferences with the officers and members of all women's organizations in the diocese of Florida are being held under the leadership of Mrs. D. D. Taber, one of the United Thank Offering Secretaries of the National Woman's Auxiliary. Two meetings are to be held in each of five selected centers, one for the officers and the other for all the women of the church. Mrs. Taber is also to be the guest speaker at the 43rd annual convention of the Auxiliary of the diocese which meets at St. Augustine on January 26th and 27th.

Bishop Stewart Hits at Mission Inquiry

Criticism of the report of the Laymen's Foreign Missions Inquiry was made last week by Bishop Stewart of Chicago, who said that it represented "the view of a group which sees only from the Protestant point of view. The Church does not mean to these reporters the Body of Christ, the pillar and ground of truth. It means a sectarian preaching station. Christ to them does not mean the Incarnate Saviour of the world but rather a beloved Teacher Who ranks highest among religious teachers. Sacraments are not mentioned unless they be included either in symbols which may be permitted or superstitions to be sloughed off. The Eucharist as the supreme social mystical union with a contemporary Christ does not appear. The Atonement has no place apparently in the writers' soteriology and they have a distinct grudge against the Christology or theology of the Church, making no distinction between the Protestant doctrines and ecumenically accepted Catholic truth."

Cathedral Shelter Opens Clinic

A medical clinic has been opened at the Cathedral Shelter, Chicago, to care for some of the city's needy who turn to the Shelter for aid. It is open three days a week and is in

charge of Dr. C. N. Becker, who has volunteered his services.

Child for the Newberys

A baby girl was born to the Rev. and Mrs. Alfred Newbery of the Atonement, Chicago, Tuesday, January third.

New Chapel for Honolulu Cathedral

There has just been completed and dedicated the beautiful Parke Memorial Chapel at St. Andrew's Cathedral, Honolulu, the gift of Miss Annie Parke, whose family has been identified with the Hawaiian Islands for many years. The entire interior work, including altar, reredos, rose window, woodwork and other features was entrusted to the J. & R. Lamb Studios of New York. Designed and executed by one firm a beautiful harmony of design and color has been obtained, and this beautiful addition to the cathedral has been much praised by all who have seen it.

Twelfth Night Celebration in Detroit

Old fashioned Twelfth Night Revels were held in St. Thomas', Detroit, on January 6th when a large crowd gathered for an informal party—games, jig-saw puzzles, songs and the burning of the Christmas greens in the ancient manner, whatever that is. Anyhow everyone had a grand time.

Minnesota Has a Conference on Ministry

The diocese of Minnesota had its own conference on the ministry. Fifty-three young men attended a dinner on January first as guests of the diocese and listened to addresses by Bishop Roberts of South Dakota, Bishop Keeler of Minnesota, the Rev. Elliott D. Marston, one of the younger clergy of the diocese, and Mr. Richard R. Emery who is a candidate for orders. Bishop McElwain presided.

Brooklyn Rector Has Morning Broadcast

The Rev. Horace E. Clute, St. George's, Brooklyn, conducted the morning devotions over a nationwide hook-up on January 13th, held each morning under the auspices of the Federal Council of Churches.

Ordination in Minnesota

Victor R. Hatfield was ordained deacon on January first by Bishop McElwain, assisted by Bishop Keeler, the service being at St. Mary's Church, St. Paul. Mr. Hatfield is a student at Seabury Divinity School and is in charge of St. Andrew's, South St. Paul.

HOSPITAL OF THE GOOD SAMARITAN.

(Continued from page 8)

workers and special cases referred to the hospital by the clergy are considered its first obligation.

The Bishop Johnson College of Nursing is another important interest of the Hospital. It was established in 1896 and became incorporated under its present name in 1929. High standards of nursing procedure and the theory of nursing are maintained by the faculty.

The curriculum is designed to give the fundamentals of the art of nursing. Three courses are offered: the three-year course, the five-year course and advanced elective courses of four months each. The requirements for admission are the same as those required for entrance to a college or university. In addition to high school graduation, one year pre-nursing course in specified certificate subjects is required. When these requirements are met in full, eight months credit on a three-year certificate is given.

The Bishop Johnson College of Nursing is affiliated with Occidental College for the 5-year course. The five-year course may also be arranged in connection with the University of California. Two years are taken at the college or university followed by two years at the hospital and a fifth year back at the college or university where a general course or courses in public health and nursing education may be elected.

A fourth purpose of the hospital is to provide the ministrations of religion for the sick and to give the influences of religion a wholesome place in the education of nurses.

At the very heart of the building, entered from the main lobby, stands the beautiful chapel, built in memory of Rev. Henderson Judd, the first chaplain of the hospital. The chapel is always open inviting to quiet and prayer. Services are held regularly for patients, nurses and others. Patients are visited by the chaplain, and the Holy Communion is administered to patients at their bedsides.

In accordance with the ancient traditions of the Church and with modern experience in the treatment of disease, we believe that religion is constructive and curative and not merely consolatory. We believe, too, that the first essential in the qualifications of a nurse is the spirit of our religion. The wisdom which she needs above all theoretical and technical training is the wisdom which is from above which is "first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits."

As a testimony to this faith, the chapel stands, how far its influence reaches, there are no statistics to disclose.



CHRISTIAN SERVICE

in

Episcopal Hospitals

THE function of the Church hospital is to minister to the whole man—body, mind and spirit. The inspiring example of our Saviour in His ministry of healing provides a compelling motive for the Church to foster and augment its Christian service to the sick. In hospitals established, maintained and governed by the Church herself, the ideals for which the Church stands may be cultivated more perfectly than in institutions in which she has no authority. The world needs Church hospitals where those trained for the care of the sick will be influenced by Christian standards.

The third part of the threefold program of our Lord, teaching, preaching and healing, is as real today as in Apostolic days. Miracles of healing are performed in every hospital. Doctors and nurses have learned how to dress the wounds of patients, to remove diseased tissue, to provide

favorable nursing conditions — all necessary knowledge for adequate care of the sick—but when they have done all these things they wait upon God to perform the miracle. It is He Who cures through His wonderful natural forces.

Surely, Our Lord desires us thus to serve His afflicted children. Works of healing that are both scientific and consecrated constitute the work of the Church hospital. Life and more abundant life is its product. It sees that newborn babes are welcomed into God's world and given a fair and healthy start upon their way. Children are borne through perilous periods of infantile disorders, mistakes of diet are corrected, skillful surgeons perform marvelous operations, often lives are snatched from the brink of the precipice of death, all in God's house of healing. This is done in the name of Jesus, the Great Physician. *Give these hospitals the help of your prayers.*

HOSPITAL OF ST. BARNABAS AND FOR WOMEN AND CHILDREN, Newark, New Jersey. Rev. John G. Martin, Superintendent.

ST. AGNES HOSPITAL, St. Augustine's College, Raleigh, N. C. Mrs. Frances A. Worrall, R. N., Superintendent.

THE OAKES HOME, a Church Home for sick strangers, Denver Colorado. Rev. Frederick W. Oakes, Superintendent.

ST. JOHN'S HOSPITAL of the Church Charity Foundation of Long Island. 480 Herkimer Street, Brooklyn, New York. Rev. Charles Henry Webb, Director.

THE HOSPITAL OF THE GOOD SAMARITAN, 1212 Shatto Street, Los Angeles, California. Rev. Thomas C. Marshall, Chaplain and Secretary.

ST. LUKE'S HOSPITAL, Morning-side Heights, Amsterdam Ave. and 113th St., New York City. Rev. George F. Clover, D.D., Supt.

THE REYNOLDS MEMORIAL HOSPITAL, Glendale, West Virginia. Archdeacon B. M. Spurr, D.D., Superintendent and Trustee.

CLIFTON SPRINGS SANITARIUM AND CLINIC, Clifton Springs, New York. Adrian S. Taylor, M.D., Superintendent and Chief Surgeon.

CHRIST HOSPITAL, 176 Palisade Avenue, Jersey City, N. J. Rev. Thomas A. Hyde, Superintendent.