

The **WITNESS**

CHICAGO, ILL., MARCH 2, 1933

Missions

SOME GENERAL PRINCIPLES

by

William Ernest Hocking

•

Our Baptismal Vow

THE SACRAMENTAL IDEA

by

Bishop Johnson

•

Taxation and Ruin

by

Irwin St. John Tucker

Contained in This Issue

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MISSIONS: SOME GENERAL PRINCIPLES

By

WILLIAM ERNEST HOCKING

Professor of Philosophy at Harvard and Chairman of the Laymen's Foreign Missions Inquiry

IT IS one thing to be modest about our attainments in Christianity,—we have every reason to be modest. It is quite another thing to be modest about Christianity itself. We have perpetually to distinguish between *its* certainties and finalities, and the partialities of our own achievements, insights, expressions. The one is unchanging; the latter in continual growth, unless our Christianity has fallen into the fixity of death. It is *because* religious verity is final and unchanging that our apprehension of it must forever grow.

But we, too, are capable of certainty; we live by such certainty as we can reach. It is a privilege of human nature to come to moments of certainty, far in advance of our ability to make that certainty effective. Religious certainty has in the highest degree this prophetic quality: it looks far and away beyond the morass of present failures to the assured future achievement. It may have no formula for social or personal solutions; but it has the living germ from which all valid formulae must be begotten.

If one has within him that germ, it is already, to him, "the victory which overcometh the world", and he craves to take the world as the testing ground of the reality of his experience. It is the same thing as the love Paul speaks about, which believeth all things,



DR. HOCKING

hopeth all things, endureth all things; if that love lives in one as a burning fire, it constitutes an inner *imperative* to go and to give, seeking out the regions where giving is most difficult. The religious mission is not oblivious to the bungling dulness and inadequacies of Christianity at home; but it is not governed by them;—it puts its world-consciousness first,—it cannot escape doing so; and it finds by instinct the places where the major barriers to spiritual understanding exist, and the major impediments to human growth, so that the divine spirit of release which is in it may display its unbounded power.

The mission, then, is based on a religious certainty and imperative,—not first of all on a humane disposition toward distant lands. The Christian's impulse of good-will is the offspring of that love and certainty which have been begotten in him; and through whatever cup of cold water he may offer, that spirit, if it really lives, must infallibly speak with a voice that needs no other vehicle. Every such assurance and imperative "call" must be in the nature of the case an individual experience; but its occasion is likely to be the prior assurance and imperative of the Church; and it requires to be stabilized and confirmed through unison with the Church as the living conscience of Christendom, its objective authority.

But let the Church once *organize* this work of missions, committing itself to "fields" which must be cultivated, and to "work" which must be carried forward; then these external facts begin to set up requirements of their own. It is no longer the inspired person who seeks the aid of the institution; it is the institution which makes its search for "personnel". This is the paradox and dilemma of all great movements, most deeply difficult for a movement whose essence is the breath of the spirit of God.

It is of no use putting out nets for the able and scholarly, canvassing the college youth for candidates of high ability. Ability and training there must be; but they do not of themselves constitute an inner im-

perative and flame. What "the work" wants is applicants, not candidates. And such spontaneous applicants have to be born out of the certainties of the Church, not assembled through any well-conducted "campaign".

But the certainties of the Church, where are they? And what is their source? If they flag,—because we have been guilty of that original confusion, mistaking our expressions of Christianity for Christianity itself,—they cannot be revived by any desperate recall to *those* loyalties, which are in reality mere loyalties to ourselves, not to Christ. The only result of such appeals is to make us, for a moment, *feel* more certain than we are, while the needy world groans at the palpable subjectivity of our performance. The rebirth of certainty can only come, first by a patient and unreserved encounter with all the *uncertainties*, all the intellectual enemies of religious confidence, and then by a deepened prayer of the heart for a contemporary touch of the reality of God.

IT IS not without significance that the discussion of a report on missions, intended to indicate in the concrete certain desirable directions of change, should have focussed itself upon questions of theology.

The report has its theological elements, but the specific recommendations of the report are freely separable from such theological sketches as the report contains; these recommendations have all been put forward in principle by other observers from time to time on widely various theological grounds. The report is offered, not as a welded unity, but for dismemberment, for consideration piece by piece as it may merit, for such use as the Church may be able to make of it. There was no need for concentrating on its theology, but that has happened.

The report *has* its theological elements: to anyone who should question whether Christianity has anything distinctive to say to the Orient, the report gives an extended answer. It answers in the language of laymen, and so far as may be in the language of those very skeptics; "This much, and more beside—", so the report proposes, "—at least this, Christianity has to offer". But it makes no attempt to state a system of theology, nor even to define the full faith of any of its members. In two senses, then, there is no such thing as "the theology of the report"; there is no complete statement of theology; and there is not one theology, but a working union of fifteen theologies, conservative and liberal together. Nevertheless, in various quarters, the report is judged on the basis of "its theology", assumed to be of a "liberal" partisan type.

Now it is easy, in the first place, to see how such a misapprehension arises, and to meet it. Fifteen people, wide apart in their views of the full meaning of Christianity, find themselves, after a year of common experience and thought, aware of a large kernel of agreement on the basis of which they can co-operate and co-judge. Is not this kernel their composite creed? It may seem so; but it is not so. This kernel is less than anybody's full faith;—how could a *kernel* be the full faith of anyone? Further, the

kernel was not considered, as sometimes has happened, "the essence of Christianity"; nobody, in affirming the nucleus as a genuine part of his faith, abandoned his divergent and additional views, nor regarded them as unessential. These divergencies were thrice expressly pointed to, and their importance re-affirmed.* If anyone takes this nucleus to be "the theology of the report" he will naturally find it unsatisfactory, as the palm of the hand, without fingers, would be a highly unsatisfactory hand. We would join in his discontent!

We have made a quite contrary assumption; namely, that fingers are essential, that *differences are essential*; and that all issues of creed must ultimately be faced. We are therefore precisely *not* on the ground of the former tolerant liberalism of indifference, really based on a nerveless and anaemic attitude toward truth. We are facing toward a remedy of the scandal of Protestant divisiveness; but a remedy without compromise, without that faithless and inwardly contemptuous "toleration".

How is this possible? By admitting *time* into the solution, and by remembering that *co-operation is a mode of thought*.

If, as holding differing creeds, we sit down about a table to find a formula of agreement, we shall exhaust the resources of linguistic ambiguity and satisfy no one. But suppose that instead of seeking agreeable words, we seek concordant actions! Suppose that we are content to *begin with the simplicities of faith*, rather than with the profundities; and then to engage in the long conversation of cooperative activity, in which what we vainly try to say in words finds slowly its due translation into deeds and the spirit of deeds! Then what we truly mean will make itself felt, and we shall *work our way* into unitedness of thought.

For this process, we need a renewal of the patience of Jesus, who often spoke of the conditions of entering the Kingdom, but always in the simplest terms—"except ye become as little children". . . I think of Bishop Logan Roots, who one evening in Shanghai answered me a difficult question: "How, after many years as a missionary, does your aim present itself to you?" He answered, after a pause, "*Friendship!*" Then he added, "But friendship is only perfected at the foot of the Cross." He has the method of Jesus, the art of beginning with the germ, and allowing time for the fruit. There is no compromise nor toleration here; no "liberalism"; there is virility of faith and the certainty that can wait!

BUT the insistence that the report has "a theology" and that this theology is the chief issue, has a deeper basis. It is a symptom of a profound solicitude of faith,—a solicitude long since lurking in the souls of men; the report is but an unimportant occasion for its expression. Its instinct is true; the report will ultimately stand or fall as it has grasped or failed to grasp the central meaning of Christianity to the world of men.

And for what this conception is, we need not de-

*Foreword, pp. xiv, xv: pp. 55, 56; pp. 323, 324, of the report, published as *Re-thinking Missions*.

pend upon the words of the report;—there are the attitudes it holds: toward other religions; toward the Church; toward the place of evangelization in the philanthropic and educational work of the mission. Is not a theology implied in these attitudes? Does the report not recommend recognition of and alliance with elements of religious truth in Buddhism and other non-Christian faiths? Does it not deplore pressing forward the Church as a primary aim? Does it not suggest that hospitals, schools, rural stations should not be used as a means to attract and retain an audience for the formal preaching of the gospel? And are not these, one and all, the flags of a hesitant and feeble, a tolerant and weakly "liberal" Christianity, from whose soul conviction has fled?

I answer as before: this is the judgment of one who fails to recognize, under similarities of appearance, a radical difference of substance. Alliance with the non-Christian, a willingness to receive as well as to give, may be the mark of a softly accommodating and irresolute turn of mind, destined to meaningless eclecticism. It may be the mark of a soul too strong in its inner certainties, too clear in its sense of right and wrong, to fear deflection and compromise; it may be the sign of a noble justice, as fearful of condemning the good as of condoning the evil; it may be the living spirit of Christ, willing to speak to the hearts of men rather than to their labels and traditions. It is not great faith,—it is little faith,—which cannot trust itself to natural companionship and the generous recognition of spiritual worth where it exists, not admit its need to learn, even from those it would teach, nor believe in the inherent power of the best to show itself the best! It is not real Christianity, it is verbal Christianity, which cannot see that to serve men in the spirit

of Christ is to preach Christ; that Christian philanthropy is eternally distinct from secular; and that to go about doing good is for the Christian to make the natural occasions for that living and personal word which is the life of the gospel.

The position of the report toward theology is not the liberalism of the past; it is the Catholicity of the future. It appeals to the conservative to remain conservative in the true sense of conserving, not of excluding; of holding fast that which is good, not as rejecting spiritual comradeship with those who as yet hold fewer articles of faith. It appeals to the Catholic to broaden and strengthen his catholicity, until it can reunite the shattered fragments of the Church of Christ. It appeals to all Christians to believe that the true majesty of the faith is but beginning to appear to us, impoverished and conventional as our conceptions tend to be; and that with opened eyes we shall recognize Him in many an unsuspected guise, the unknown Companion of our pilgrimages.

QUESTIONS FOR CLASS DISCUSSION

1. If as a missionary in a foreign country you were told, "If your country is a Christian one then we can get along without Christianity here," how would you overcome the objection?
2. Dr. Hocking speaks of "The assured future achievement of Christianity." Have each member of the class give his vision of what that future achievement is to be.
3. Is a belief in the missionary enterprise imperative for a Christian? If so, why?
4. Do you agree that the first step toward unity of the churches should be in the field of united action?
5. "To serve men in the spirit of Christ is to preach Christ." Discuss this in class, each member giving examples.
6. "Christian philanthropy is eternally distinct from secular." What in your opinion constitutes the difference?
7. Do you feel that the Church's position is being compromised by cooperating with other churches in missionary work, and even by cooperating in certain undertakings with non-Christians?

This is the first of seven articles to appear in *The Witness* during Lent, written by commissioners of the Laymen's Foreign Missions Inquiry. The article next week will be "The Mission and the Church," written by the Rev. William Pierson Merrill, pastor of the Brick Presbyterian Church, New York.

OUR BAPTISMAL VOW

The Sacramental Idea

By

BISHOP JOHNSON

- A. "In the beginning God created the heaven and the earth and the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God brooded upon the face of the waters."
- B. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."
- C. "And John bare record saying I saw the Spirit descending from heaven like a dove and it abode upon Him."
- D. "And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost."
- E. "John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence."
- F. "And when Paul laid his hands upon them, the Holy Ghost came on them."

THESE verses from the Book of Genesis, St. John's Gospel and the Acts of the Apostles form a record of the operation of the Holy Spirit in the ascent of man. Regardless of your method of interpreting Holy Scripture it teaches us three things: 1st, That man is God's creation. 2nd, That the Holy Spirit is the agent in creation. 3rd, That in the ascent of life

there is the gift of the spirit conveyed to each recipient in turn; Adam, Christ, the Apostles, those baptized by St. Paul, and so on.

In this connection note that the words translated "Spirit", "breathe," and "man's spirit" are the same in the original. Unless one believes that man's spirit is the product of physical forces, there is a creative act of God always present to bestow life more abundantly. This is the foundation of the sacramental principle in religion. We believe that there is an inward and spiritual grace which is the gift of God in the manner which he has chosen to convey such grace.

This gift of the spirit has an objective reality independent of man, although man is the recipient for whom it is intended. I believe that most Christians would agree to the principle, even if they might refuse to follow the scriptural references. God's Spirit has

been successively given to man in an ascending series of bestowals:

We now come to the outward and visible sign by which sacraments are administered. Here we find a wide divergence of opinion. In the first place there are many things in nature that are sacramental in character. For example, the food by which Shakespeare sustained life may seem to have had very little relation to Hamlet, and yet there was a metabolism by which this was accomplished and without which Hamlet could never have been written. There was another sacramental union without which Shakespeare never would have seen the light of day. In the same way Christ's human body was an outward and visible sign of the divine spirit within Him. To look upon His face was to receive a spiritual benediction.

His Gospel was biological in its character. "Except a man be born of water and the Spirit, he cannot enter the Kingdom of Heaven. Ye must be born again." Here we have joined in intimate union both water and spirit. "Except ye eat my flesh and drink my blood, ye have no life in you." Again there is an intimate connection between flesh and life. Moreover in the institution of Holy Baptism and Holy Communion, you have the mind of Christ faithfully transmitted into the mind of the Church by His chosen witnesses.

There is no break in the continuity of testimony that there is an intimate connection between matter and spirit in close relationship. It is with this background that the Church has defined a sacrament as "an outward and visible sign of an inward and spiritual grace given unto us."

THIS principle marks the division between those who believe in supernatural grace and those who are merely humanists. Does God's creative power operate continuously through His chosen instruments or has this power exhausted itself in the creation of the world as is? Has God stopped His work? When the first amoeba manifested life in a pool of water was there a sacramental union of life and matter as the result of a creative act or was it an instance of life coming out of matter as its source of supply?

Do we humans say, "Blessed is He that took me out of the mire and clay," or do we say, "Blessed is *it*?" Each of these basic assumptions is an assertion which cannot be proved by any process of logic, but must be accepted as a matter of belief. Here we stand at the fork of the roads and whichever road we take will determine our future destiny. Between these roads there is a great gulf fixed and one has to go back to the fork if one would travel the other road. Once accepting a sacramental principle one can follow through to a sacramental faith without losing the continuity of thought. It is, however, for God to determine the instruments by which life is bestowed and it is for man to discover them and accept them.

A sacrament is nothing more or less than the way in which the historic Church has taught her children to receive the life that was incarnate in Jesus Christ.

If there is a sacrament of birth and of nourishment

in the life we now possess then there is no incongruity in believing that there are sacraments of birth and nourishment in the life which lies beyond our previous powers of observation because it is a new experience.

We can no more evaluate its ultimate consequences in a future life than could the primeval man evaluate the life of Boston in his primeval cave. It is a matter of faith with us as with him, that if we proceed in a certain direction we will finally arrive at an ultimate destiny. "We walk by faith and not by sight."

Whatever may be the application of the principle thus far enunciated, it does not alter the conviction that the processes which lie behind us in our natural life are not unlike those which lie before us in our spiritual heritage.

I believe that through outward and visible signs God has progressively unfolded the development of life both in the natural and spiritual state and I believe that He will continue so to do until His ultimate purpose is attained.

It is this belief which gives dignity to man and an intelligible reason for creation in God. God is not mocked in the attainment of an ultimate and adequate purpose for which He has created all things. There is room for further manifestation of those creative acts which have come thus far and which if there is an intelligent Providence over us does not end in an ash pit.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE KINGDOM; TAXATION AND RUIN

Lesson Twenty-two

SAUL'S death by his own hand, in superstitious fear brought on by the trick of the Witch of Endor, left the way clear for David. Samuel already had anointed him in the privacy of his father's home in Bethlehem. David had attained great fame as a warrior, and still more as a champion of "all that were in debt, all that were bitter of soul" in the kingdom. What a chance for David today!

Kingship was learned by David through long and bitter adversity. He was not like Saul, thrust suddenly into royalty and unable to keep his balance. When David was born, the Hebrews were slaves, outcasts, reduced to such miserable subjection that they could not even own their own tools but must turn them in every night to their Philistine masters. (1 Sam 13; 19). When David died, the glory of their kingdom smote across the world. How was this done?

Palestine commands the trade routes between Egypt and Babylon. No caravan could pass along the Way of the Sea or the Way of the Desert, without the protection of the Hebrew armies. For this protection they demanded—and received—heavy tariffs on every shipment by camel-train or donkey-back.

Establishment of this kingdom therefore was a sore

spot both to Egypt and to Babylon. Each of these great empires tried to overthrow the little independent state. The space of this independence was very short, as empires go. David came to the throne about the year 1,000 B. C. Israel, the northern kingdom, was destroyed in the year 722 B. C. Judah, the southern kingdom, fell in the year 587. Thus the Northern kingdom lasted 288 years, the southern kingdom 413. As against this set Egypt's empire, which lasted for five thousand years, and Babylon—almost as long. Rome endured twelve hundred years. Yet the religions of Egypt and Babylon, their language, their literature, have all but vanished; while every scrap written by a Hebrew prophet is treasured and repeated and memorized by millions.

One moment of inspiration outlasts centuries of error. In what did the Inspiration of Israel lie? That is the guide we must seek for our own Chosen Nation, lest it fall of its own weight, like the House built upon the Sand.

After David came Solomon. His splendor was a thing of great pride to king and nobles, but a grievous burden upon the people who had to pay for it. Palestine, a small land, with a thin soil, was totally unable to compete in glory with Chaldea or Egypt. Solomon tried to satisfy all his wives by supporting them in the style to which they had been accustomed; and the effort spelt disaster. Wives, in those days, were really treaties of alliance. When a king made a treaty with another king, the compact was sealed, not by exchange of scraps of paper, but by giving in marriage daughters or sisters of one king to another. So Solomon's enormous household was forced on him by the necessities of statecraft. Each bride was a diplomatic document.

Among his officials was Jeroboam ben-Nebat, whom Solomon placed in charge of "all the labor of the house of Joseph"—that is, the northern tribes. Jeroboam was told by a prophet named Ahijah (1 Kings 11:26) that he should be king of ten of the tribes. The reason given from the Lord was that "King Solomon hath forsaken me, and worshipped Ashtoreth (Astarte), goddess of the Sidonians, and Chemosh, god of Moab, and Milcom, the god of the children of Ammon; and has not walked in my ways." Hearing of the threatened rebellion, Solomon sought to kill Jeroboam, but he took refuge in Egypt.

When Solomon died, his son Rehoboam took the kingdom. Jeroboam came to him at the head of "all the assembly of the house of Israel"—that is the congress, or parliament, of the northern tribes. They said to Rehoboam "Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he did put upon us, lighter, and we will serve thee." The young king told them to come back in three days for his answer. Meanwhile he consulted with the elders who had advised Solomon. They told him "If thou wilt be a servant to this people this day, and answer them, and speak good words to them, then they will be thy servants forever." But the young king ignored their

advice and consulted the young men who had grown up with him—his boon companions—and they said "Be rough with these people; let them see who is boss."

So when the delegation came back, the king "spoke roughly" to them and said "My father made your yoke heavy, but I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions."

Thereupon the delegation raised the cry of rebellion "To your tents, O Israel! See to thine own house, O David!" The ten tribes of the North renounced their allegiance to the throne of David. Rehoboam gathered an army and made a vain attempt to march against the rebels, but a prophet intervened—Shemaiah by name—and warned the soldiers not to start trouble. So, very sensibly, the soldiers all went home, and Rehoboam was left chewing his nails in mortification. From that time on, the nation was divided.

Union had been brought about in the first place because David, from his first royal seat in Hebron, sent presents to the elders of the north. But now taxation took the place of benefits, and the union was dissolved. In vain the prophets raged against it. In vain was it held that only in Jerusalem could God be worshipped—a political move to centralize religion, and through it control taxation. Against the burden of excessive taxation all emotional appeal was useless. The kingdoms continued divided until both were swallowed up by Assyria and Babylon.

APPLICATION

Prophets of a later day tried to put the whole blame on the rebel leader Jeroboam, as papal bootlickers try to put the whole burden of the Reformation division on the Reformers. But surely it is obvious that the blame rests on Solomon's son. Excessive taxation ruins any kingdom. When taxes are greater than the benefits derived therefrom, any organism is dissolved. It was thus that the Roman empire fell; it was thus that the kingdom of Louis XVI fell; it was thus that the Czar's empire fell. And this peril confronts our government and our Church today.

Our taxes are greater than benefits derived therefrom; therefore government is all but ceasing to function. Demands made on the parishes by the governing body of the Church are greater—much greater—than any benefits derived therefrom.

Our nation is facing collapse today. All the enormous sums loaned out by the Reconstruction Finance Corporation, the Farm Board, and all the other senseless extravagances, must be paid back by taxation. Taxes can only come from productive labor. On the back of every person now usefully employed cluster some four or five useless incumbences.

The steam-pressure in the boiler has passed the danger point. If the church acts as a unit, forcefully, actively and effectively, it can solve the problem. Otherwise we shall hear again the cry "TO YOUR TENTS, O ISRAEL." Revolution, not prosperity, is around the corner.

NEXT WEEK: ELIJAH.

CHURCH LEAGUE CONFERENCE FACES PRESENT PROBLEMS

Reported by W. B. Spofford

Grace Church, New York, was the scene of a lively conference on February 21 and 22, when two hundred Church men and women met there under the auspices of the Church League for Industrial Democracy to discuss the Technique for the building of a Christian social order. They came from all parts of the country, twenty-two dioceses being represented as well as the Federal Council of Churches, the Presbyterian, Methodist, Congregational and Baptist churches.

The first session was devoted to a consideration of the fundamental principles upon which a Christian order of society must be built, with the keynote for the conference being struck by the Rev. Julian Hamlin, rector of the Advent, Boston, and Canon Samuel Tyler, of St. Paul's Cathedral, Boston. Father Hamlin quoted Cardinal Newman with approval with a statement by that great ecclesiastic to the effect that it was the business of the Church to meddle in everything in an effort to bring to men and women the good life and to create the Divine Society. Dealing with the subject from the point of view of a leader in the Anglo-Catholic movement he stressed the sacramental ideal and pointed out the social implications of the Incarnation, which, he said, in the face of conditions as they exist today are definitely revolutionary. Canon Tyler said that the spirit which welcomes change is fundamentally a part of the Christian religion; that we were living in a world in which sharing, another essential of our faith, was about the only thing that could save it, and that we could find a solution for our many problems only as we tackled them with faith and daring.

The Rev. Frank Gavin of the General Theological Seminary was the chairman of a meeting of the whole on Tuesday evening at which the reports of the four groups that had met throughout the afternoon were presented. The first group, under the chairmanship of the Rev. Lawson Willard, had labored all the afternoon trying to determine just what were the elements in the present social order that should be retained, and came into the meeting of the whole to report that they could find nothing that was wholly satisfactory. However, there were values to be preserved, not unchanged but improved as they are brought more in line with Christian principles through the efforts of Christian people. Among these

were freedom to worship, monogamous marriage, the ideal of democratic government, opportunity for the exercise of the creative spirit, free public education purged of the profit motive, the principle of government ownership of utilities as exemplified in the postoffice, the right of organization for collective bargaining, our constitutional guarantees of freedom.

The second group reported on what must be discarded in any system that might be called Christian, with the Rev. Spear Knebel as chairman, and they reported that the most evil thing in present society was the unlimited private ownership and control of industrial life which the conference decided would have to give way to "a system of national planning and control which shall conserve as much as possible of voluntary private ownership and initiative, with the object of securing an industrial society which shall be dedicated to the economic security and well being of the entire people."

The third group, chairmaned by Miss Vida Scudder, considered the Christian attitude toward property, and Miss Scudder presented a report from the group which brought forth applause. Stewardship, as fine as it is, is not enough to wipe out the flagrant injustices of our acquisitive society and it is only as we create a cooperative commonwealth that we can approach a society that any of us would dare call Christian.

The excitement of the evening was supplied by a discussion of the method of love vs. the method of coercion, with the report from the group being presented by the Rev. Bradford Young. The chairman reported that it was the findings of the group that capitalism involves so much that is a complete denial of Christianity, and it was so firmly entrenched, that coercive methods may be necessary to dislodge it, and that coercion as a means of social change under these conditions was consistent with the method of love. This was at least bordering on the technique of violence and there were those who objected to it vigorously. Miss Mary Van Kleeck stated that in her judgment the group had not approached the problem from the right angle; that the important thing to point out was that coercion was always the means by which entrenched power maintained itself, and they did not hesitate to use violence when their power was threatened by the democratic and constitutional action of those desiring change. Differences were so pronounced that a committee was appointed to give the matter fur-

ther study and to report at a later conference.

Groups met again on Wednesday morning, following a Corporate Communion at which Bishop Brewster of Maine was the celebrant, and these reported through their chairmen at a meeting of the whole, with Dr. William S. Keller as chairman. Difficulties encountered by pastors was presented by the Rev. Gardiner M. Day, and after considerable discussion by the entire conference resolutions were passed in which it was stated that, since general ignorance and aloofness was one of the great difficulties, there should be more thorough training in sociology and economics in our seminaries, that a clinical diaconate was most desirable in which clergymen could get supervised training in these matters; that summer conferences and diocesan centers should give attention to these subjects, and finally that diocesan social service departments should be revitalized and extended in scope and effectiveness.

Perhaps the most potent resolution of the entire conference came out of a discussion following the report of Rev. F. Ernest Johnson of the Federal Council, the chairman of the group that has dealt with the question as to what the attitude of the clergy should be toward political parties and labor organizations. It passed unanimously and stated that in strikes it was the duty of the clergy to gather facts, publish them if necessary, do everything possible in the way of mediation looking toward a just settlement, that they should defend the strikers in their constitutional right to picket and to express themselves freely, and should raise relief funds for the strikers.

The Rev. John R. Crosby reported for the third group which had discussed what the parish can do toward building a more Christian social order, and resolutions were passed condemning bazaars which put the church into competitive business; condemning the taking advantage of the depression to build cheaply by undercutting union wages; and declaring that because it is the concern of the Church to minister to the spiritual needs of mankind, and because spiritual essentials flourish with difficulty under conditions today, that it was a real part of the Church's job to acquaint its members, through discussion groups, forums, etc., with fundamental conditions. A resolution was also passed calling upon the Church to accept its full measure of responsibility for community improvement, rejecting such special privileges as tend to make us a privileged class.

The fourth group reported, through Mrs. Mary Simkhovitch, chairman, on what national Church organizations should do and presented resolutions, all of which passed at a meeting of the whole, urging cooperation with other organizations with similar goals; asking the National Social Service Department to endeavor to secure a closer cooperation between the various organizations in the development of their programs; encouraging fact finding and the publishing of them; stating that the Church League for Industrial Democracy should identify itself with the labor movement; endorsing social insurance; and urging the C.L.I.D. to continue to call the attention of the people of the Church to the pronouncements of General Convention on social problems.

The conference came to a close with a luncheon at which Bishop Gilbert of New York was chairman. The Rev. J. Howard Melish presented a brief and eloquent summary of the conference and he was followed by Dr. Harry F. Ward, professor at the Union Seminary, who spoke on "What the Church can learn from Russia." He stated very definitely that capitalism was at the end of the road. There is no one, he said, who can do more than guess as to what is before us. It is within the realm of possibility that we will settle down to a short era of economic fascism in which there will be a tremendous levelling down, with society carrying the tremendous burden of providing, below any subsistence level, for millions of men and women who never will be able to take their places as workers in creative society. It would be far better in his opinion to throw off our great burden, the accumulated sins of an acquisitive society which we were carrying on our backs in the form of impossible debts, and enter the era of collectivism now. How such a change would come he did not dare prophesy. But he did say that the United States has the skill, the power and the resources to make the basic change in an easier way than was possible in Russia which was without these things. "We are less hampered by tradition, we still have a sense of moral responsibility and a sense of the value and dynamic of religion. Can we get these into action before it is too late to do it through ordered processes of law and social reform? Such situations can be met, I believe, by the power of groups such as the Church League for Industrial Democracy, for you have the pull of the long hope, the great vision, and that, coupled with all that scientific method can supply, will be indomitable."

This is a very inadequate report

of a masterful address that brought to a close a conference in which Church leaders came to grips, courageously and realistically, with the problems of the new day.

* * *

A Few Items Not in the Newspapers

According to Professor Colston W. Warne of Amherst College, industrial production has dropped 48% during the past four years; building has fallen off 77%; factory employment has dropped 41%; factory payrolls, 55% and commodity prices have dropped 33%.—Business Week, a publication, states that at the moment 15,252,000 working men and women are now totally without work, out of a working population of 48,833,000 reported by the 1930 census.—Dr. Royal Meeker, statistician, states that the whole debt burden of the American people is \$171,000,000,000; a per capita debt of \$1400. The interest burden at 5% would be \$70 per capita, or \$350 for each family. The obligation to pay interest on this would annually absorb the equivalent of the income of over 16,000,000 workers paid at the present weekly wage (\$11.99) of steel workers.—Commenting on facts like these, Sir Arthur Salter, noted English economist, says: "The defects of the capitalist system have been increasingly robbing it of its benefits. They are now threatening its existence." Meanwhile Stuart Chase, American economist, says: "I suspect it is the end of the economic system as we have known it—and suffered with it—in the past. The contraption has outlived its usefulness. All of which isn't particularly cheerful perhaps but we might as well face up to it."

* * *

Special Lenten Preachers

I am not far wrong when I tell you that these news columns could be filled to the hilt with announcements of special Lenten services and preachers. Every parish, nearly, is having visiting preachers, and it seems that most of them like to have them listed here. Which is fine—we are grateful to all of you for sending in these lists. That they can't all be printed is obvious. Therefore the wise thing to do possibly is to print none of them.

* * *

Preaching Mission at Canon City

The Rev. William Smith, Worcester, Mass., recently conducted an eight day preaching mission at Christ Church, Canon City, Colorado, which, having been diligently prepared for by rector and people, brought out a great attendance. The result—a real revival of interest in the work of the Church.

Colonization Plan Urged in Chicago

A special meeting of the clergy of Chicago, together with a group of prominent laymen, was held on February 20th, at which the Rev. Irwin St. John Tucker presented a Church Colonization Plan to help in the present economic emergency. He advocated the mobilization of the Church throughout the nation as a fact-finding agency, with bishops, rural deans and mission priests securing exact information about available land that might be used for the purpose. Unemployed men from city parishes, according to the plan, would then migrate to these areas and establish themselves for self-maintenance, being helped in the beginning to some extent by their home parishes who are now spending considerable sums for relief. St. Stephen's, of which Mr. Tucker is rector, has already started. Plantations have been offered in Louisiana, rent free for two or three years. Four or five of the men of the parish were sent there to "spy out the land" in good Old Testament fashion. They will be followed by Pioneers who will prepare the land, and later communities of families will settle it. Under the plan the communities are to act as a unit, building all the houses, farming all the land and carrying on all the business as a corporation for mutual benefit. Considerable interest has been shown in the plan, with the newspapers of the city giving large space to it, and railroads and large corporations cooperating by promising credit to get the projects under way. If you are interested inquiries sent to THE WITNESS will be placed before Mr. Tucker.

* * *

Bishop of Springfield Visits Pennsylvania

Bishop White of the diocese of Springfield (Illinois) is in Pennsylvania this month assisting Bishop Taft with confirmations.

* * *

Death of Churchman of Los Angeles

George W. Parsons, pioneer miner of the west, died last week in Los Angeles. He was a prominent Churchman and a member of the Cathedral congregation. A number of Church institutions benefited by his will.

* * *

Seabury and Western Are United

The merger of the Western Theological Seminary with Seabury Theological Seminary, which has been in the conference stage since the plan was first suggested last year, has been completed. The two institutions will be opened in Evanston in Octo-

ber under the name of Seabury-Western Theological Seminary.

* * *

Bishop Creighton to Broadcast

Bishop Creighton is to broadcast in the "Church of the Air" series on March 5th over WABC, New York, at ten A. M., eastern time. It is over a nation-wide hook up.

* * *

Bishop Johnson to Hold Mission

Bishop Johnson of Colorado, editor, is to conduct a mission at Emmanuel, Champaign, Illinois, from March 12th to the 17th, with the members of the Chapel of St. John the Divine, the church of Episcopal students at the University of Illinois, also joining.

* * *

New Window for Danbury Parish

A beautiful stained glass window, the work of the studios of Calvert, Herrick & Riedinger of New York, was recently dedicated at St. James', Danbury, Connecticut, by the rector, the Rev. H. H. Kellogg. This is but one of several windows that these artists have made for this church in recent years.

* * *

He Has the Men Sized Up

Here is a telling little story sent in by a dear friend. Betty was teaching her little brother Donald, just four, a new prayer. She said: "You forget Amen." He replied: "What do you mean by our men? Whose men, yours or mine or Daddy's? Any-way leave out the men—they are useless in a prayer."

* * *

Unemployment in Chicago

Mr. Edward L. Ryerson, vestryman of St. James', Chicago, has resigned as the chairman of the Illinois Emergency Relief Commission, a position he has held since the commission was created three years ago. When he took charge of the work there were 5,961 families on the relief rolls and we were all concerned about the widespread amount of unemployment. Today there are approximately 160,000 families on the relief rolls in Chicago and it is estimated that there are 800,000 unemployed there. Mr. Ryerson estimates that relief in Cook County alone will require the expenditure of \$80,000,000 during 1933. Maybe those technocrats were not so far off after all, what?

* * *

Plans for Bethlehem Summer Conference

The Bethlehem conference is to be held at Moravian College, Bethlehem, Pa., the week of June 25th. The

chaplain is to be the Rev. Stanley Wilcox of Chester, Pa., and courses are to be given by Rev. T. B. Smythe, Church history; Rev. Eric Tasman, secretary of the National Council's field department; Rev. W. A. Washburn of Philadelphia, personal religion; Miss Victoria Lyles, teaching methods; Mrs. T. B. Smythe, the girl and the Church; Mrs. E. L. Hernon, missions; Rev. E. H. Herring, drama; Rev. A. K. Fenton, the challenge to youth; Revs. Fred Trumbore and Kenneth Heim, music. The director of the school is the Rev. George McKinley.

* * *

Social Service Centre Proves Its Worth

The new Social Center building opened a year ago at East St. Louis and as part of the work of St. Paul's Church there is proving to be a great venture. The rector and his clerical assistant as well as Miss Stokes, the worker among the foreign born of East St. Louis, are kept busy in connection with the activities promoted through this building. There are but very few buildings of its kind anywhere in the country. The rector has already secured the names of about a hundred prospects for confirmation and most of them have been found through the new building.

* * *

Archdeacon Porter Elected to Sacramento

Noel Porter, archdeacon of the diocese of California, was elected Bishop Coadjutor of the diocese of Sacramento on February 15th. He was elected on the first ballot, other nominees being the Rev. Mark Rifenbark, Rev. W. C. Pearson and the Rev. Spence Burton. Bishop Moreland in his consent to the election turned over the entire jurisdiction to the new bishop-elect, his resignation now being in the hands of the Presiding Bishop for action at the next meeting of the House of Bishops. Dr. Porter has stated that he will accept the election.

* * *

Bishop of London Broadcasts Friday

The first of a series of radio broadcasts, to be given this Lent under the auspices of the City Mission Society of New York, will be heard Friday of this week when the Bishop of London will speak from London at one P. M., eastern time. Other bishops of the Anglican Church will be heard on successive Fridays during Lent. The series is to be broadcast over the Columbia system.

* * *

Bishop Budlong Urges Action in Connecticut

Bishop Budlong in addressing a convention of the Young People Fellowship that met at New Britain,

Connecticut, recently, urged them to organize congregations in towns not now served by the Church. He promised them the services of clergymen if they succeed in getting congregations together. He declared that there were long stretches of well-populated districts in the state at present not served by any church whatever.

* * *

A Statement on the Present Crisis

The National Commission on Evangelism last December appointed a committee consisting of Bishop Freeman, Bishop Oldham, and the Rev. R. W. Woodroffe of Detroit to draft a statement for the Church on what the commission can do to aid in the present situation confronting the Church and the nation. Their statement has been prepared and is available in a leaflet that may be secured from the office of the commission at 3510 Woodley Road, Washington. It is a strong statement dealing with the opportunities offered the Church in the present crisis and the duty of the Church "to keep the soul of the world alive by providing moral and spiritual power and by increasing its spiritual store."

* * *

Reports Fine Year for San Antonio Parish

St. Mark's, San Antonio, Texas, is another parish that closed the year 1932 with all bills paid, full payment of amounts promised to diocesan and general missions, and without any reductions in salaries or operating expenses. There was a 46% increase in confirmations and an addition to the Sunday school enrollment of one hundred. The guild of the parish has maintained three soup kitchens where between 200 and 300 children have been fed daily, and the social service side of the parish assisted a large number of individuals and families during the year. The Rev. Arthur R. McKinstry is the rector.

* * *

Colorado Auxiliary Is Carrying On

The highlight of the annual meeting of the Woman's Auxiliary of Colorado, held on February 14th, was the fact that they pledged about the same sum of money for the work of the Church this year as last, promising among other things to continue to give between \$400 and \$500 toward the work among the deaf of the province of the Northwest.

* * *

Bishop Booth Runs a Successful Mission

Bishop Booth of Vermont concluded a two weeks' preaching mission on February 19th at Trinity and St. Peter's parishes, Geneva, New York. The Sunday evening services

of Hobart College were suspended during the mission in order that faculty and students, among them thirty postulants for Holy Orders, might attend the services. Bishop Booth also spoke at two of the weekday chapel services at William Smith College. In addition to this mission for adults the Rev. F. E. Cooper of Elmira conducted a mission for children at St. Peter's the first week and the Rev. Samuel Edsall had one for boys and girls the second week in his own parish, Trinity.

* * *

Rhode Island Parish Has Anniversary

St. George's, Newport, Rhode Island, celebrated its 100th anniversary last week. On the 19th the new rector, the Rev. Nelson W. Bryant, inducted the new vestry, and on the 21st the centennial sermon was preached by the former rector, the Rev. John B. Lyte who is now the rector of St. John's, Providence. A dinner on Thursday concluded the celebration.

* * *

Laymen Meet at St. Luke's, Evanston

Fifty laymen, members of Camp Houghteling Forum that meets each summer, held a reunion on Monday last at St. Luke's, Evanston, Illinois. Bishop Stewart addressed the group

on the meaning and importance of prayer, urging each to undertake specific spiritual projects in their parishes during Lent.

* * *

The Job of the Church Today

The Job of the Church Today is the general subject of a series of lectures given each Monday during Lent by the diocese of Rhode Island. Canon Samuel Tyler of St. Paul's Cathedral, Boston, and the Rev. John M. Evans of Providence are to be the speakers at the first meeting to be held on the 6th.

* * *

Ernest E. Piper Is Ordained

Ernest E. Piper, head of religious education in the diocese of Michigan since 1921, was ordained deacon by Bishop Page on February 21st in St. Paul's Cathedral. Mr. Herbert L. Bayha, lay reader in charge of the church at Bad Axe was ordained deacon at the same service. Mr. Piper was persuaded to take up Church work by the Rev. G. Paull Sargent, now the rector of St. Bartholomew's, New York, and was presented for confirmation by him when he was the rector of Grace Church, Grand Rapids. After being on the staff at the Church Missions House, New York, for a year Mr. Piper took

up the work in Michigan and since 1921 the enrollment in the Church schools of the diocese have about doubled. He is to continue in the field of religious education, entering the ministry because he feels that it will provide him with greater opportunities for usefulness in this field.

* * *

Conducts Many Teaching Missions

The Rev. Franklyn Cole Sherman, rector of Grace Church, Cleveland, and the head of the American Guild of Health and the Society of the Nazarene, has recently conducted teaching missions in Christ Church, Winnetka, Illinois, Grace Church, Grand Rapids, Mich., Christ Church, Chicago, and St. Paul's, Kansas City.

* * *

Lectures on the Work of the Church

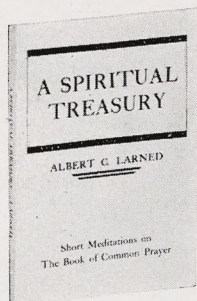
Mrs. F. A. Habersham of Los Angeles spent nine days last month in the diocese of Olympia lecturing, with moving pictures, on the work of the Church in the Orient and Alaska. Traveling largely for her own pleasure she became interested in the mission work, took the pictures, and is now spending much of her time lecturing upon the work which so enthused her. One of the pictures that caused a good deal of comment was one showing Bishop Roots and other

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By the Rev. T. DILWORTH-HARRISON

For the layman without leisure to do more extensive reading, this account, written with freshness and vivacity by a well-known Anglo-Catholic priest of the English Church, is of particular value. It is admirably adapted, also, to use in young people's groups. 85 cts.

missionaries, both men and women, climbing through the windows of a third class train in China in order that they might share the same conditions as those under which the native delegates to a Church convention were obliged to travel. Our missionaries, so I am told, do not always travel in this humble fashion.

* * *

Quiet Day for Boston Parishes

Bishop Booth of Vermont conducted a quiet day for the parishes of the diocese of Massachusetts on February 28th at Trinity Church, Boston.

* * *

Who is the Most Isolated Missionary?

To discover or decide who is the most isolated missionary in the world would be impossible, but here are three women who would certainly be well up in the list: The Kingdom of Sikkim is tucked away in the Himalayas on the borders of Tibet. At a place called Gangtok, one woman, Mary Scott, a Presbyterian, is allowed to carry on her work as a personal friend of the native Maharaja. She wears Tibetan dress, lives in a little house overlooking the bazaar, and with the help of a native padre runs a school and dispensary and tours the mountain villages round about. Four days' march from Gangtok is Lachen and here Miss Conquest of the Finnish mission for twenty years has carried on all alone among Tibetan travelers on their way to and from Lassa. Two days' journey away in a neighboring valley is another Finnish mission where Miss Doeg has a little house and garden, and carries on with never a European within two days of her and never any Christian companion. "It seemed the very end of the world," a traveler writes in the paper of the Oxford Mission to Calcutta. "When your mind wanders over the face of the earth, say a prayer for these three brave women."

* * *

Proposes Jobs for School Teachers

Mr. Maurice Rossman of the Southern California Council of Religious Education, in addressing the board of religious education of the diocese of Los Angeles, proposed the employment of spiritually qualified school teachers now out of work to conduct week-day religious schools.

Such a plan he said would prove economically and socially profitable. Another speaker was Dean Harry Beal of St. Paul's Cathedral who suggested that parents should accompany their children to Sunday school and join with them in the service.

* * *

Using Witness Bible Lessons

Frederic Witmer, in charge of St. John's, Sandy Hook, Connecticut, has a class of adults meeting regularly to study The Witness Bible Lessons, conducted by Mr. Tucker. "All are vitally interested," he says. "In addition to the weekly assignment I require home Bible reading, and each member of the class is given questions each week on the contents of the Book under discussion."

* * *

A Couple of Parishes Out of the Red

It is these very days to report parishes that ended the year 1932 out of the red. One of these is St. Stephen's, Wilkesburg, Pa., where the Rev. William Porkess has been the rector for fourteen years. This is one of the few parishes in the diocese to balance its budget, with a few dollars to spare, a result attained, according to the rector, by the firm resolution of a healthy nucleus of

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* * *

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parishioners not to lower their standard of systematic giving to the parish budget, even though their incomes have been greatly reduced. Another parish with a fine record is St. Luke's, Scranton, Pa., where the Rev. Robert Kreidler has been rector for a long time. This parish with a budget of over \$30,000 annually closed the year with a balance of \$5.03, which means that they got it all and what's more used it up to the hilt.

* * *

Celebration of the Election of Bishop Seabury

The election and consecration of Bishop Seabury as the first bishop of the Church in this country is to be celebrated at Woodbury, Connecticut, on March 25th, where his election took place. There is to be a service at eleven and a pageant in the afternoon. The plans are in the hands of a committee of Connecticut of which the Rev. William T. Hooper is chairman, and they are cooperating with the committee of fifteen appointed by the last General Convention to work out plans for the celebration.

* * *

Installation of Wardens and Vestrymen

At St. Barnabas' Church, Denver, they had a service this year at which the two wardens, nine vestrymen and clerk were formally installed for the ensuing year. The men came forward to the altar rail where the Rev. Charles H. Brady, rector, gave a brief address on their duties, and asked of them pledges to perform faithfully the obligations of their office. The service made a deep impression upon the entire congregation.

* * *

There Is Life at Buffalo Cathedral

That there is life at St. Paul's Cathedral, Buffalo, New York, may be judged from these figures for 1932: 1,273 services; 8,621 communions made; total attendance for the year, 62,224; 71 confirmed; 1,706 calls made, about evenly divided between Dean Hale and Canon Shuart. In addition there were 859 calls made

upon them. Between them they delivered 229 sermons and addresses, and attended 535 committee and other meetings.

* * *

Guy Frazer at Cold Spring Harbor

The Rev. Guy H. Frazer, formerly of St. Mary's, Jacksonville, Florida, is serving as supply at St. John's, Cold Spring Harbor, Long Island, while the rector, the Rev. L. C. Bleecker, is in Bermuda on vacation.

* * *

Jig Sawing the Children to School

The rector of the Redeemer, Sayre, Pa., the Rev. G. B. Walter, takes the pictures illustrating the lessons of the various classes in the Sunday school and cuts them up. The name of a pupil is written on each piece. As they enter each child receives his piece. If all are present the picture is perfect. If it is imperfect they call on the absentees and urge them not to spoil the picture again. The attendance is nearly 100 per cent now. The idea works and is therefore, I presume, a good one.

* * *

Japanese Children Make Up Own Service

The older Church school children of Hikone, Japan, have been experimenting with the making of a Church school service of their own. The whole school has over a hundred pupils. The oldest class, directed by the Rev. P. A. Smith, has its own separate service; it was this service that was revised. As they wanted to add more responses, they first discussed whether to reduce the number of prayers read by the leader or to lengthen the service, and chose the latter course. Then the boys and girls went into two groups,

the boys to make up the responses, the girls to select about forty hymns to increase the number available for use in the service. Each group worked about an hour, without any assistance from Mr. Smith. The boys had the Prayer Book and a few collections of prayers. Then they came together and discussed and adopted the results. Mr. Smith says they now have a richer service and of course one more truly the children's own. He mentions one example: In addition to the opening sentences already in the service, the boys wanted to add, "I acknowledge my faults and my sin is ever before me." This was adopted unanimously! As for hymns, they wanted "Nearer, My God, to Thee," because they liked the words. Indeed most of their choices were for this reason. "I like this one. Is the tune hard?" they would ask. And one decision was, "We are a little tired of the hymns we have been using so far,

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THE WITNESS

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as they are rather childish, but we must put them in as the younger children who come next spring will want them for a while." All this from children with not a particle of Christian training at home.

* * *

Remember This When Wife Praises You

This has nothing to do with the Church but nevertheless there may be a lesson in it. A husband came home a bit early from work and found his wife entertaining at bridge. Much to his embarrassment she made a pretty speech to the ladies about her husband's virtues, during which she called him a "model husband". He turned to his Webster's, looked up the word "model" and found that it is defined as "an imitation of the real thing".

* * *

Something New in Parish Meetings

The parish meeting at the Redeemer, Sayre, Pa., was usually a dreary affair with but few attending. So this year the rector, the Rev. Glen B. Walter, asked the guilds of the parish to set up twelve tables for a dinner. These were decorated appropriately; January was Miss 1933; February was St. Valentine; March, St. Patrick; April, Easter; May was rigged up as a May pole; June was decorated for a bride and groom; July with fire crackers; August with seashells and ships; September, the little red schoolhouse; October, Hallowe'en; November, Thanksgiving; December, Christmas. There was then a hostess for each table, also fixed up for the occasion. Well it was a nice party and a nice meal, and there was a full attendance to hear the annual report of the rector and vestry.

* * *

Religious Education in China

Many students of religious education in the United States, and parish or diocesan leaders in that subject, would be astonished to observe how much they have in common with similar students and leaders in China. To illustrate with but one example: When the district of An-king's committee on religious education had an all-day meeting, one could hardly, by reading the detailed report, have known that it was a committee of the Chinese Church except for the names of the members.

Here is a list of the problems and needs actually discussed at the above mentioned meeting. Do they not sound remarkably familiar to American religious education workers?

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for work with children. Regular information about new recommended materials. Help from a central committee, both in funds and information, for struggling country church schools. More simple hymns. Survey with statistics to show the greatest needs. Religious education directors for schools. Workers among Christian students in government schools. Methods for making home life more Christian. Parish organization for religious education, for all ages. Knowledge of how to use stories other than Bible stories; how to give character-training through having children plant and care for vegetable gardens; how to conserve the good values in ancestor worship (a Chinese touch in that last.)

The underlying need in China is how to meet the stupendous task of making the things of the spirit real in an atmosphere of economic disaster and suffering and anti-religious forces and communistic teachings, overt or concealed. Could the task of the Church in the United States be more exactly described in as few words?

The Chinese Church has its own men and women with college and seminary and postgraduate training. It needs from abroad, besides financial help, a few leaders with professional training in religious education, to help conserve the past labors of the Church, to help produce teaching materials, to help develop a leadership for religious education.

* * *

Chinese Laymen Take the Job Seriously

Imagine a missionary field so remote and with such inconvenient transportation facilities that few Churchmen ever visit it except the Bishop in charge and the president of the board of missions. Then imagine a suggestion from the board of missions president, himself a layman, that laymen should visit the field at their own expense, to see things with their own eyes. This happened in China, in relation to the Chinese Church's missionary district in Shensi, especially in the city of Sian. The result was that on the next visit of Bishop Lindel Tsen and the board of missions president, Mr. Archie Tsen, they were accompanied by two Chinese laymen and two Chinese clergy. One layman was the Hankow diocesan treasurer and the other a physician from the Church General Hospital. The visit gave great encouragement and practical help to the Chinese missionaries in that difficult and lonely field. The visitors not only paid their own expenses but whenever they were entertained, as they constantly were, they contributed the price of a dinner to a common treasury as a gift to the work. They stayed a week.

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.

All Angels' Church

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

Calvary Church, New York

Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 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 Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8 a. m.
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10, 11 a. m.; 4 p. m.
Wednesdays: 10 a. m.
Daily: 12:20 p. m.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Rev. G. P. T. Sargent, D.D., Rector
8 a. m., Holy Communion, 9:30 a. m.
Church School, 11 a. m., Morning Service and Sermon, 4 p. m., Evensong.
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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. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. 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.

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 Communion. 11 a. m. Sung Mass and Sermon. 5:30 p. m. Evening Prayer.
Week Days: 7 a. m. Mass, 7:30 a. m. Matins, 5:30 p. m. Evensong.
Confessions Saturdays: 4:30-5:30 p. m.
7:30-8:30 p. m.

A Report and an Appeal

YOUR Church in its missionary operations faces 1933 without debt. By using \$220,000 of undesignated legacies the year 1932 was closed without a deficit. Your Trust Fund investments are in sound condition.

Balancing the 1933 budget, however, depends on your action. The present situation is:

Operating Budget for 1933	\$2,896,485
Reduced by National Council from the total of \$4,225,000 approved by General Convention.	
Expected Lapsed Balances	225,000
Savings due to vacancies in field and other economies.	
Net Operating Budget	<u>\$2,671,485</u>

TO MEET THIS BUDGET THE COUNCIL RELIES ON:

Reported Expectations from Dioceses on Quotas	\$1,500,769
Miscellaneous Income	80,000
Interest on Trust Funds	420,000
United Thank Offering, Yearly Share	265,000
Legacies: 1932, \$160,000; Expected in 1933, \$100,000	260,000
<u>Your Gifts in Addition to Present Pledges</u>	<u>145,716</u>
	\$2,671,485

In 1932 you pledged \$2,148,403 to your National Council and gave \$312,824 in supplementary offerings.

This year you pledged only \$1,500,769 and yet you are now asked for only \$145,716 as a supplementary offering to balance the budget.

Because of your inability to give as heretofore your National Council has reduced the Operating Budget from the \$4,225,000 authorized by General Convention to \$2,896,485 or 31 per cent. Salaries have been lowered everywhere, missionary furloughs have been postponed, work has been abandoned, volunteers greatly needed to fill vacancies in mission fields have been turned away.

Your immediate help to the extent of \$145,716 is needed to carry on the work on this minimum basis.

Your gifts, large or small, should be sent at once to Lewis B. Franklin, Treasurer, Church Missions House, 281 Fourth Avenue, New York.

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