

The **WITNESS**

CHICAGO, ILL., APRIL 20, 1933

GOD'S LOVE

By

BISHOP GEORGE CRAIG STEWART

THE evidences of God's love for the world of men are on every hand. He so loved the world that He stored it with fuel for our hearths, and forests for our building, and iron for our tools; with wheat and corn and orchards, and the cattle on a thousand hills, for our food; with sunshine for our warmth, with birds for our music, and flowers for our delight. The resources of this earth, through the love of God, are sufficient to feed and clothe and enrich every person on earth, if only we shared that love of God for each other. All the factors are divinely and lovingly provided by the Father of all Mercies, for not only the physical but also for the mental and psychical development of His sons and daughters, if only He can enlist our free cooperation with Him by sharing and reflecting His universal love.

MESSAGE OF THE WEEK

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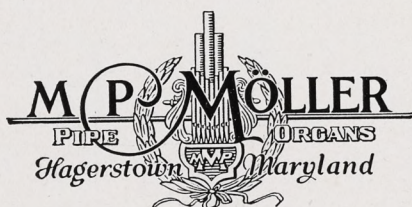
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Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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RELIGION IN COLLEGES

By

JOHN R. CROSBY

Rector at Seaford, Delaware

FOR some unknown reason it is one of my privileges to keep up a fairly comprehensive and intimate correspondence with most of my boys and girls who have voyaged forth into the great world, and the more especially those who are advancing towards perfection at the seats of higher learning. One of the especial functions of the modern university would seem to be to impress upon the minds of the younger generation that they are the heralds of a new age, and that religion, at least in the form of denominational Christianity, is either a medieval relic, a system of immoral ethics, or at best a superficial anodyne for uneasy consciences.

That this state of things exists very generally is common knowledge. A leading bishop has just thundered forth that "Modern education is the greatest menace to the younger generation of this Church"; various magazines have carried articles from both points of view; and one or two of them, notably Harpers and the Atlantic have categorically stated that the Church is failing to meet the challenge in the arena of the campus, and the arcana of the class room. In view of the large numbers of letters from college youngsters in my possession, and some of the more recent attacks on our position, it would be interesting to see precisely what we are doing as a Church towards the holding of these young people, keeping them firm on the rock of the Church, and providing them with antidotes to the alleged materialistic teaching of the class room and laboratory.

Turning to the Living Church Annual for enlightenment, we are rejoiced to find no less than seven pages filled with particulars of this work. We have a Commission on College Work, a National Student Council, and Provincial Associate Secretaries, together with six pages of student clergy in every institute of learning from Adelphi College, Long Island, to Yankton, South Dakota.

The system then would seem to be ideal. 1. A commission on college work composed of the selected experts of the entire Church engaged in the scientific and sympathetic study of the younger generation in our

schools and colleges reporting the results of their findings for the authoritative action of the General Convention. 2. A student body specially selected "for the spread of Christ's kingdom among students." 3. A body of specially trained and carefully selected student pastors, chosen for their scholastic background, and ability to deal intellectually with the problems affecting the intelligent young people of the present day; trained in pastoral and moral theology, and expert psychologists able to deal with the many moral aspects of today's youth; young hearted enough to sympathize with the follies and impatience of the coming generation, and old and experienced enough to give them the advice and sympathy that only a priest of God can give. 4. A directing secretary of the National Council, chosen of course for all these qualities and also for his past experience as a teacher and director of youth, and possessing such academic and practical pastoral experience as will enable him to guide the various student pastors in the difficulties and troubles they daily encounter in their work.

One presumes also that in some seminary or school there exists a school of training for the student pastor from which a diploma is necessary before he is appointed to his work.

OF COURSE, in the face of this perfection, criticism would be both carping and malicious, and improvement would seem to be a human impossibility, but at the same time people not having the fear of God before their eyes are making disturbing suggestions with regard to the working of our system, and are sacrilegiously declaring that all is not for the best in the best of all possible worlds; that the theory is admirable, but the practice is generally deplorable. We all hope that this is not true, but we have recently read a grave indictment by Doctor Bernard Iddings Bell—no contemptible authority—as to the selection of young, untried, untrained and immature boys as Secretaries for college work in the department of religious education. Enquiry as to the essential qualifications for the position of student pastor from an eminent member of

the Council produced the bald statement, "Ordinarily the qualifications for a college pastor are that he should have sunk to the depths of damnation by being a good mixer"; a letter from a student pastor states, "All our social activities are doing grand, especially the hops; there is a bit of necking and drinking but one has to shut one's eyes to that. I would like to gradually introduce a little religion, but I am afraid we should lose our influence. We have a discussion group instead, and I generally open with a collect. On Sunday evening we had a discussion on Technocracy and an informal dance afterwards—everybody had such a good time that I shall recommend the student vestry to try it again."

Here are a few extracts from the letters of my youngsters:

"I took the letter you gave me to Mr. ***. He told me that they did not have any regular Church services, but have a discussion meeting in chapel on Sunday nights. Last week they had a Hindu. There are two or three Episcopal girls that I have met, and Father, they say it is awful. They say that under the rules you cannot get out to Church on Sunday morning because the nearest is in the next town. Could you write to the Dean and get us leave. Father, I must have my communion, or else you will have to make mother send me somewhere else."

Here is another: "I saw the student pastor whose name you gave me. He asked if we played ping pong and wanted us to join in reviving it. The girls call him 'Piping Pete.' There don't seem to be any regular services, only get together and stuff. Father, what's the matter with our Church? Here are dozens of us all dressed up and no where to go. We want the sacraments and get ping pong. What is Buchmanism? Everybody has sex on the brain. I don't want people to talk to me about my private business. You told me to say my prayers, go to communion regularly, wash in cold water and think about something else—that does me. 'Piping Pete' likes to get the girls and talk to them about their problems. He started on Katy, because she was new I suppose. She smacked him under the ear and said she would write to the bishop. You ought to see the letter he wrote her explaining. She said if I told you she would kill me, so don't mention it. Write and tell me what to do about Church."

Still another: "Well, I have got here and settled down. It is very different from *****, and I wish I had not changed. I saw the clergyman here, but I don't think he can be a real priest. I think he is a kind of Y.M.C.A. secretary. There are no services, only an affair where they sing a hymn or two, and don't smoke, but I gather they do everything else. Please write and tell me what to do about communion."

SPACE presses and I cannot quote any more, but there would appear to be something wrong in places. The young people want religion all right; the point seems to be that they can't get it. We have, it would seem, enough machinery to take care of twice as many colleges as there are in existence, but if we are going to use it to offer seeking souls ping pong instead of the sacraments, and sex instead of salvation,

no wonder that the intelligent youth of both sexes leave the Church and go elsewhere. If this theory that nobody but youth can minister to youth, and that what the colleges want is social activities instead of the services and religion of the Church, for heaven's sake let us start ordaining a new order of Y.M.C.A. secretaries and abandon the idea of religion altogether. At least we shall not be hypocrites.

There are, thank God, institutions of learning in which religion is still encouraged and practised—but—there are others. Nobody can blame the secretary for college work in the department of religious education, or those student pastors who have taken on a job for which they are manifestly unfit and absolutely incompetent to handle, but one can blame the incompetence and folly of a system which will allow the spiritual life of our younger generation to be destroyed for the glorification of an established and inefficient administration.

We might remember what Our Lord had to say about what happens to those who neglect His little ones. I don't know that a good many systems and individuals would not be better off in the depths of the sea or at least decently buried.

Casual Comment

By

BERNARD IDDINGS BELL

NOW that the forty days of abstinence are past, it may be a good time to say a word or two about the curious way in which every Lent there are, in certain fashionable metropolitan churches, some flashy and well-advertised weddings. This year, for example, in one of the best-known Eastern parishes, a bit after mid-Lent, over a thousand invited guests packed the edifice, which was a bower of Easter flowers, to see two scions of "the first families" joined in Holy Matrimony; and from the Church, accompanied by the reverend clergy, the elect went gaily to a very spiffy reception. This may be one way of keeping Lent but it seems a strange way, somehow, especially in this year of world anxiety, with race hatred rampant, with millions unemployed and underfed, with war clouds hovering over Europe and bursting in Asia. Lent ought to have meant this year more of abstinence, repentance, prayer, than before in fifty years. The Church proclaimed the fast. Then, in the midst of it, all this extravagant, festive show, simply because a couple of young people wished to be married, and to make a big-to-do, when and how they chose.

There is doubtless great pressure exerted in cases like this. The clergy may fear that resistance to such demands will imperil their parochial support. But if they could and would listen to what is said of such goings-on—in drawing-rooms, club-lounges, and the like, not to mention those places where the young especially do congregate—they might hesitate a little, for such occasions are popularly taken as sure evidence that the parishes which allow these things are operated for cash, in subservience to those who hold the money-

bags, and that their clergymen are decorative and complaisant employees. The world at large, and particularly the younger world, grins cynically.

That might not be so bad, if it were not that our whole Communion is thereby tarred with the same stick. Let ninety-five per cent of our parishes keep Lent decently, and ninety-nine per cent of the priests seek humbly to do the honest thing. What does that matter? A few columns of news in the papers, about

what only a very few venal priests are willing to do at the command of wealth and fashion, and lo, the whole Episcopal Church sinks in the estimate of decent men and women. The worst handicap we labor under is the charge of our supposed subservience to the fashionable. This charge is resented by our people as a whole, and particularly by decent people of wealth; but it hurts us just the same, because the world at large believes it.

THE TASK OF WOMEN IN THE ORIENT

By

RUTH F. WOODSMALL

Commissioner of the Laymen's Foreign Missions Inquiry

IN THE drama of change which is being enacted in the Orient today, there is no more striking reality than the emergence of Eastern women. Tradition and custom decreed by the sanction of religion, which have held the position of women static for centuries, are being undermined by the irresistible impact of new ideas. From the sheltered seclusion of the zenana and the inner courtyard women are passing into active participation in civic and national life. Social freedom, educational opportunity, and economic independence and political responsibility are not only accepted today as ideals for women in the Orient but have already become realities—at least for the small but intensely active minority that is forging rapidly ahead.

To the missionary enterprise the changing status of Eastern women cannot fail to be of vital importance because of the contribution Christian effort has made to the progress of women in the Orient. A chain of mission institutions for girls and women—schools, colleges and hospitals—across the wide extent of Asia bears evidence to the role of Christian missions in promoting the advance of women. An even more convincing indication of the Christian contribution to the Orient is the great number of effective Eastern women leaders, who have been trained in Christian institutions, and whose influence has penetrated deeply and radiated widely through Eastern life. Non-Christian women leaders freely recognize the beneficial effect of Christian missions on the life of women of the Orient.

The contribution which the mission has made to the advance of Eastern women, constitute a challenge for a continued share in their development. The present achievement of Christian Missions opens a vista of future lines of endeavor. Christian effort has helped to unlock new doors of opportunity for women in the Orient, through which they have entered a wider world, replete with new problems and new responsibilities. Can Christian missions aid in meeting these demands of the new day?—is an insistent question. Concretely what are the readjustments needed in Christian work for women of the Orient, in order that it may effectively meet the opportunities and needs of the new day?

IN ALL phases of effort but especially in educational and medical service the primary emphasis of mission work for the future should be on quality not on quantity. The period of expansion of mission work has passed; concentration on rendering a distinctive service should be the goal of the future. In the field of education Christian leaders have a special opportunity for explorative thinking. How can the Eastern girl be prepared to meet her new life situation whether in a professional career or home-making? How can social freedom be interpreted merely as a release from old restraints but as an entrance into a life of rich usefulness and responsibility? These are the urgent questions which Christian education should seek to answer. Old stereotyped methods will not help in their solution. Segregation in a secluded mission compound, in an over-protected atmosphere, dominated by Western patterns of thought and unrelated to the environment of the Orient will not give an adequate preparation for life in a modern Eastern world. Conventional religious teaching will offer little guidance in building new moral controls, needed for the changing social order. Christian education has a rich field for effort if it can move forward creatively to meet Eastern needs. Especially urgent is a vital religious teaching in terms of life. As a progressive missionary educator in India expressed this need, "We must bring the Bible into practical every day issues—not content with merely formal teaching and an emphasis on memorizing scripture passages."

This comment calls attention to the needed correlation of religious and social teaching. The East has already felt the social implications of Christ's teaching. Christian ideals have entered deeply into the new social thinking of the Orient. Their influence has especially affected the life of Eastern women. But the social message of Christianity has received very little direct attention as a definite emphasis of the mission program. Because of the lack of definite emphasis on the social gospel some of the keenest Christian leaders of the East have been alienated from direct Christian contact. In comparison with the vigorous concrete so-

cial programs of some secular movements the social appeal of Christianity seems divided, and timorous, lacking in conviction and hence unconvincing. There need be no fear that the emphasis on the Christian social principles would weaken or undermine the personal religious appeal. There is a greater danger that the religious expression of the individual may lose its potency unless strengthened and vitalized by a social motivation.

In the Orient today there is a growing social consciousness and an eager quest for social ideals. The present period of radical social change has made the East eager for contact with Christian social leaders from the West and peculiarly receptive to the social teaching of Christ, if not expressed merely in Western terms. But in most Christian schools the emphasis on Christian social principles is negligible. Foreign leaders in social thought and Christian social workers are conspicuously lacking in the Orient. Eastern women share in the social awakening of the Orient today and seek guidance for their expression of social ideals. "We have a great desire to do social work, but we have no knowledge" the statement of a high caste Hindu at an All India Women's Conference, reveals the unmistakable opportunity for Christian social teaching and training of social workers in the Orient today.

IN THE field of direct religious work Christian missions face the urgent need for a presentation of a more inclusive Christian message. Some missionaries who are dedicating their lives to bringing Christ into the life of Eastern women are poignantly conscious of the inadequacy of evangelistic effort which fails to recognize life as a whole. From a woman missionary in rural India comes this personal conviction "Until we go to the foundation of living itself" she writes, "and include all the physical, mental and spiritual truth possible, India cannot rise. Cleanliness, motherhood, well babies, education in social manners and general culture, are the things most eagerly sought. Religious teaching alone cannot meet these needs. It may only create a gulf between us."

This inclusive message of Christ, they emphasize, cannot be given save by concentrated effort in intensive Christian nurture. The widely flung evangelistic method produces impressive results in terms of numbers. But many thoughtful missionaries are beginning to doubt the permanent effects of increasing the number of nominal Christians, and to long for freedom from the established criterion of success in terms of numbers of converts and Christian adherents. The missionary from India in the same letter writes "We must go back and vitalize our work. We have spread too widely. Cannot your commission help us to get the support of the home bases to be willing for us to dig deep awhile and not expect visible results until the foundation is above ground. The best results one cannot always measure in numbers."

The primary task of the future in all lines of Christian effort, whether in education, health, social or religious work in urban and rural areas, is the training of Eastern women to assume major responsibility for

the Christian program. Christian missions cannot educate the masses of women in Asia or minister to their physical or spiritual needs. But missionary leaders can help to train and inspire for these great tasks the educated minority of Eastern women who, although numerically a negligible number, are the key to progress in the Orient. In different parts of the East the leadership among women has reached a different stage of development, but in all alike the future of the Christian movement depends on the discovery and training of Eastern women who can replace the foreign leader in positions of major responsibility.

With the increase of trained Eastern leaders it is obvious that the number of missionaries in administrative positions will decrease. But this does not mean that Christian leaders from the West will not be needed in the East. Released from positions of control these foreign leaders will be free to enter more fully into the larger opportunity which the future holds. Working closely together in an equal partnership of Christian effort women of the East and West will discover rich possibilities of intellectual and spiritual fellowship.

The modern missionary if given freedom to interpret her missionary task in its larger implications will find the opportunity for an undefined type of service through close personal relationship with both Christian and non-Christian women leaders and through participation in civic and national women's movements. Through these channels of intimate contact new influences may flow into the changing thought life of women of the Orient.

THE mission task, for the future, in reference to women's interests demands a high type of women personnel. The East needs and will appreciate the best the West can offer—training and experience in a specific line of service, a desire and aptitude in the understanding and appreciation of Eastern culture, sympathy and insight in human relationships, depth of spiritual resources and a radiant Christian personality and the capacity for friendship are the gifts which the foreign worker should bring to her service in the East.

The changing situation in the East as it affects women necessitates not only readjustments in the mission program on the field but also a reorientation in the attitude of America toward the women of the Orient. The prevailing picture of Eastern women is heavy with shadows of the depressed, illiterate masses, too little relieved by the high lights of change which is producing outstanding women leaders in the Orient, both among Christians and non-Christians. In the presentation of the mission appeal for the women of the East there is need moreover for a basic change. Christianity must be presented not in terms of contrast with the negative aspects of non-Christian faiths—and with the social handicaps of the East, such as purdah, child marriage, and foot-binding. Christianity, to the women of the East, as the West, must base its claims on its positive values, on its gift as to the woman of Samaria, of the living water which "shall be a well of water springing up into everlasting life."

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

ISAIAH: THE TRUMPET OF GOD

Lesson Twenty-eight

HAVE you ever heard the roaring of the sea, driven by strong winds, thundering upon a long white beach through the darkness of a summer night? That long recurrent roar, with the wild voice of winds and the flashing glare of lightning, is the nearest comparison I can make to the solemn glory of Isaiah's poetry. He takes the Hebrew tongue and turns it into a sea of sorrow, of wrath, of denunciation, of doom and of splendid hope.

Isaiah was a prince, a member of the ruling house, a counsellor and cousin of the king. This prince-prophet is the author of the first half of the book, from 1 to 39, mainly taken up with the vision of Isaiah, the reformation of King Hezekiah and historical narratives of the defeat of Assyria. The second half, from chapter forty to the end, which we will discuss next week, was written by another Isaiah, nearly 200 years later, and is an outburst of glorious happiness over the beginning of the fulfilment of the first Isaiah's prophecies.

Isaiah loved Jerusalem with all the fervor of his soul. In his passages one can see the beloved city described from intimate knowledge. "She is the point of departure and the goal of all his thoughts; the hinge of the history of his time; the summit of his brilliant pictures of the future. He traces for us the main features of Jerusalem's position and some of the lines of her construction; many of the great figures that traversed her streets; the fashions of her women; the arrival of embassies; the effect of rumors. He paints her aspect in triumph, in siege, in famine and in earthquake; war filling her valleys with chariots, and nature rolling tides of fruitfulness up to her very gates; her moods of worship, of panic and of profligacy. If he takes a wider view of mankind, Jerusalem is the watchtower from which he calls. It is for her defense from foes without and traitors within that he battles during fifty years of statesmanship. All his prophecy is the travail of anguish for her new birth." (Hastings Bible Dictionary.)

If you wish to get a glimpse of what first Isaiah has meant to the world, prepare thus: undergo a very rigorous self-examination in preparation for the next celebration of the Holy Communion. Place yourself in a state of grace, as thoroughly as you can. Then, as the service proceeds, follow every word of the liturgy with devotion; until the time comes when the priest says "Lift up your hearts." And when the words are said and sung "Holy, Holy, Holy, Lord God of Hosts"—you will be in the spirit, as Isaiah was; for those are his words, and that is his vision. All over the world, through all the centuries, whenever the solemn mysteries have been celebrated, we have seen through the eyes of Isaiah and he has spoken through our lips, the heart-shaking, life-cleansing thrill of the Vision of God.

In the year that King Uzziah died I saw the Lord, sitting upon a throne, high and lifted up, and his robe filled the temple. Above stood the Burning Ones; each had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly. And they cried one to another, and said,

Holy, Holy, Holy is the Lord God of Hosts;
The whole earth is full of his glory!

And the foundation of the threshold moved at the sound of their calling, and the temple was filled with smoke. Then said I:

Woe is me, for I am undone;

For I am a man of unclean lips,

And I dwell in the midst of a people of unclean lips

And mine eyes have seen the King, the Lord of Hosts.

Then flew one of the Burning ones to me with a live coal in his hand, which he had taken with the tongs from off the altar. And with it he touched my mouth and said:

See this has touched thy lips

Therefore thine iniquity is taken away, and thy sin is forgiven. Then I heard the voice of the Lord saying;

Whom shall I send, and who will go for me?

Then I said; Behold me; Send me!

Can you read these words unmoved? Then you have not seen the vision, nor heard the call of the Trumpet of God, which rings high and clear over the world at this hour, in the darkness and dissolution of all the things we have held secure. It is a very definite, clear and piercing call. It sounds for you, as it has sounded for me. Our Church has had much to say about the necessity for a new economic order, based upon Christian justice. It is necessary that somebody take definite action and answer the Trumpet of God. How definite that call is, how clear and positive its summons, only those who have heard it know. But it must be answered.

Would you prepare yourself to answer it? Then read, carefully and painstakingly, the following chapters of Isaiah:

Chapter I: Where you see the word "Israel" read "America." Where you see "Daughter of Zion" read "Church of Christ." Where you see "Jerusalem" read "Washington." Underline verses 11, 12, 15, 16, 17, 21, 22, 23, 24, 26, writing in the name of your own city. Underline Chapter 3: 12, 14, 15. If you have a flapper daughter, or if you are gifted with female relatives who have fallen victim to the "modernist morals" craze, read and underline Chapter 3: 16 to end. Instead of "Daughters of Zion" say "Girls of Chicago" or Indianapolis, or Boston, or San Francisco,—whatever your city is.

Underline Chapter 5: 8, 9; 20: 22, 23.

And if you are disheartened at the stupidity of the people, remember that Isaiah also dealt with fools; underline chapter 6, verses 9 to 12. There will be a remnant which will understand.

NEXT WEEK: SECOND ISAIAH.

The New Frontier

By

IRWIN ST. JOHN TUCKER

WE WERE driven to try pioneering because our folks at St. Stephen's, a mission in Chicago, are terribly hard hit by the depression. Fathers of families who never before had accepted charity were driven to take what they could get. So I wrote to friends and relatives in the South. I found that in Louisiana, and Mississippi, and Arkansas, and Alabama, there were millions of acres of fertile land to

be had for the asking. Two years' rent free were the terms offered, and then purchase out of the crop shares. In some cases magnificent old plantation houses, still in excellent repair, go with the land.

Our people, destitute as they are, pooled their credit and savings and got together a little money to send out scouts. We sent four men; a civil engineer, an accountant, a farmer and an auto mechanic. They reported that the facts were all as stated; that land could be had by moving on it—if terms were arranged for the supplying of materials and seeds—and purchased out of share crops. They came back fired with enthusiasm. So we sent out the first squad of pioneers to Transylvania, Louisiana, where Garden Homes Community offered a promising opening.

We discovered, by the act of making a start, how deep-rooted is the urge that our movement has voiced. We looked at the map, and discovered that this empire of fertile land was covered most closely by the Missouri Pacific Railroad. A letter to that railroad brought a colonization agent, sent from St. Louis on a special mission, to offer every possible help, and facilitate our pioneers in every way. The railroad offered us special colonization rates for persons and household goods, and placed at our disposal all its agricultural agents and information. But they made one point strongly, that while the road wants colonists, it is opposed to dumping the unemployed out into the backwoods—a means whereby the cities seem to be planning to shirk their responsibilities.

"Back to the land" is in the air. Under President Roosevelt's vigorous leadership, and driven by the urge of desperate necessity, thousands of Americans are turning their eyes longingly to mother earth as a source of comfort and happiness.

Yet there is danger in such a wholesale move. "Back to the land" means tragedy, unless those going back to the land know how to make a living out of the land. There are instances in which an overcrowded city has dumped its unemployed in masses into undeveloped land of a nearby state, there leaving them to suffer in misery. Hundreds of thousands have gone back to the land without tools, without animals, without subsistence, encountering only worse want and utter despair.

Colonization is an art. Living on the farm is both an art and a science, often with the difficulties of both and the rewards of neither. Solution of the unemployment problem is the world's biggest task; and shoveling the unemployed of the cities back into the country merely makes the difficulty worse. Both the land and the people must be prepared; hence the call for the organization of the Pioneer Corps, and the development of the Garden City plan.

We have reached the end of a cycle. The old era of get-rich-quick is definitely dead. The fantastic "prosperity" we once enjoyed is around at the coroner's. We must lay the foundations of a new social order on a scientific basis—and we must begin very soon.

Decentralization of industry is one key-phrase in that work. Community agriculture is another. Low-priced land is a keystone of the arch. And develop-

ment of a self-reliant, capable personnel is perhaps the most important of all the steps that can be taken.

To place one family on each ten-acre farm, or twenty-acre farm, is sheer bungling. But to place a community of twenty families on a 400-acre farm is the beginning of common sense—provided the community includes farmers, carpenters, mechanics, and all other kinds of needed occupations, to establish an industrial unit. Gorgeous old plantation homes can be used as community houses, but it is not easy to use them for single families. The cost of upkeep is too great. So groups of pioneering youths, ten or twenty in a company, full of pluck and enterprise, form the nucleus of our new communities.

All over the South and Southwest are millions of acres of low priced, fertile land. All over the North and East are multitudes of highly trained young technicians, without a chance of getting a foothold in industry. There are mature men who have lost their positions and who cannot regain them, who yet have judgment and resolution enough to make a fresh start. These young men have now no chance of establishing homes; no chance of marriage, no security of outlook. They are the best pioneer material.

The land is there, and the people are there. Why not bring them together? Why should not the Church, which offers printed prayers for divine guidance, adopt some sort of national policy? Why should not the rectors of parishes in the North and East form groups of their young men, with sufficient backing to get started, and send them out to blaze the trail into a new civilization? The banks, the insurance companies, the financial interests of all the southern cities, will gladly grant long terms and full cooperation to communities of self-reliant pioneers, where they look askance at single families of folks unused to the soil.

Communicate with any of the great railroads of the South and West. I mention the Missouri Pacific particularly because it was instrumental in helping us, and has its colonization policy so well worked out. Arkansas, the "Wonder State"; Louisiana, the great "Sugar Bowl"; Mississippi and Alabama, all have enormous acreages of rich lands under very low taxation, offering opportunity for millions of new homes.

Why should not the Church move ahead into the New Frontier, instead of tagging along behind? Why not locate and establish settlements, instead of trying to crowd into those already established?

Why not base these settlements on the scientific foundation of careful planning, with the industrial basis and the agricultural basis linked together by a well-thought-out system of cooperative marketing as well as cooperative production?

Why not secure the venture by adequate support from the home basis, so that one successful technicolony will be the parent and guide of many? Why not cooperate with railroads and business in an intelligent way?

Why not adopt the Christian idea that this world is intended to be a home for all God's children?

The Church talks a lot about leadership. Then why not lead?

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Whether nine boys whose skin happens to be black are murdered by the state of Alabama may not justify the headlines that the Scottsboro case has received in newspapers throughout the country. After all our northern cities, with their boasted toleration, herd blacks and whites alike into foul smelling, germ infected slums where they are lynched by two hangmen of civilization, starvation and tuberculosis. But when the prosecuting attorney for the state, in trying the first of these boys, Haywood Patterson, referred to him as "that thing" he denied a cardinal principle of religion and slapped the face of every decent person in the country. Bishop Manning of New York, in speaking at a great mass meeting to protest against the persecutions of Jews in Germany, said: "We are here to assert together the great basic truth that God has made of one blood all nations of men on the whole earth, and that, because we have one divine Creator and Father, we are all brothers. That is the foundation truth of the religion of every one of us, and it is the foundation of all that is noble and true and worthy in human life. Upon that fact of the common Divine Fatherhood we base the truth of our common brotherhood, our common humanity, the equality of all in the sight of God, the equal right of every human being to justice, to liberty and to life. Race prejudice, oppression, religious persecution, have no right to exist anywhere in this world, and we have no right to condone or countenance them."

Yet while these noble words were being uttered as a protest against persecutions in far-off Germany, a representative of the state of Alabama was reading out of the human race a man merely because his skin is black.

It is not Negro boys that are on trial in Alabama. It is American justice. And as things are at the moment we stand condemned before the whole world, including the Hitlerites of Germany. Just what you and I can do to wipe out this blot may not be great. The matter has to remain in the hands of citizens of Alabama. We can only hope and pray that the group there that is opposed to racial bigotry, including, as reported last week, leaders of our Church who have already performed notable service in these cases, may have sufficient power to see that justice is done. However there is



WALLACE GARDNER
New Vicar at Intercession

one thing we all can do; support the defense with cash. The cost of trials is tremendous, in spite of the fact that the chief attorney for the defense is setting aside his big practice in New York and is not only giving his services but is also paying all of his own expenses. There is the cost of securing witnesses for these trials, there is the tremendous cost of appeals, there is the cost of associate attorneys. I would like to see the people of the Church rally with their dollars. Funds are being raised, solely for defense, by the American Civil Liberties Union, 100 Fifth Avenue, New York City. Also the Church League for Industrial Democracy, 154 Nassau Street, New York, will be glad to see that donations sent to them are turned over to the defense *in the name of the Church*. Checks should be made payable to the Church League for Industrial Democracy and marked "for Scottsboro defense."

Wallace Gardner New Vicar of the Intercession

The Rev. Wallace J. Gardner, rector of St. Paul's, Brooklyn, has been appointed the vicar of the Intercession, chapel of Trinity Parish, New York, by the vestry on the recommendation of the rector, the Rev. Frederic S. Fleming. Dr. Gardner has been the rector of the Brooklyn parish for fourteen years during which time it has become the largest parish in the city. The Intercession is the largest of the Trinity chapels and is one of the largest congregations in New York. The

previous vicar was Dr. Fleming, now rector of Trinity, who took the post three years ago, succeeding the Rev. Milo Hudson Gates, now dean of the Cathedral of St. John the Divine.

* * *

Dr. John W. Wood Going to Japan

Dr. John W. Wood, executive secretary of the department of foreign missions, is to leave for Japan soon to attend the services of dedication of St. Luke's Hospital, Tokyo, which is to take place next month. The dedication will thus be attended by two officers of the Church Missions House, since Bishop Perry also is to be there. In addition the event is to be made the occasion for a celebration of the fortieth anniversary of the consecration of Bishop McKim of North Tokyo and Bishop Graves of Shanghai, which took place at the same service in 1893.

* * *

What Is This —A Moratorium?

Dr. Lewis B. Franklin, treasurer of the Council, in writing diocesan treasurers wants to know if a moratorium has been called in the Church. Here's the letter:

"One-third of the year has passed. On the basis of the greatly reduced expectations of the dioceses we needed \$372,567 from them in this period to balance expenditures on the reduced budget. We received \$115,062. Even allowing a full month for collection and remittance there was due \$248,378 or more than twice the amount received.

"Seven dioceses and districts are in the 100% list. From 34 nothing or only some trifling amount has been received. Result of this situation—a large loan from the bank. Is the National Treasurer the 'forgotten man'?"

* * *

Easter For the Country Clergy

We get lots of reports of Easter services from the great metropolitan churches of New York, Philadelphia, Chicago and elsewhere. And we are glad to get them for certainly there is something encouraging in the stories of churches so jammed that worshippers have to be admitted by ticket; with distinguished people in frock coats listening to the inspiring music of well trained choirs. But there is another side to the picture that also ought to be told—the Easter of the country parson. Here is one from Nebraska for example who presents this schedule for Easter: arise at 4:30 to start the fire in the church at the home base. Then a drive of forty miles for a service at one of the missions at 7 o'clock. Then a drive of twenty-four miles for a service at nine at another mission; then thirty-five miles

back to the home base for his eleven o'clock service. Baptisms there at two in the afternoon, followed by a drive of twenty-five miles for a four o'clock service at another mission. Finally back home for an evening service, after which, I hope, the dear man went to bed. This may not be a typical Easter for the country clergy, but at that I am sure there are many with schedules as stiff. So when you rejoice over a grand Easter remember that there is more to it than the elite parading on Michigan Boulevard and Park Avenue in their finery.

* * *

Clubfellows Don't Want Bums Around

A few unemployed men built themselves shacks on the property of the Sisters of Charity of St. Vincent de Paul, a Roman Catholic order located in Westchester County, New York. Mother Vincenza, head of the Order, was glad to have them there, and likewise the head of the local police who said that "they never gave us any trouble." But a petition signed by 19 members of a swanky golf club nearby was presented to the Sisters on Good Friday charging that the shacks were a nuisance and an eye sore, and that the unemployed men were "of an undesirable class". The Sisters were asked to evict them from the property. It wasn't necessary for the men heard of the petition and left of their own accord rather than embarrass the Sisters. Mother Vincenza said she could not imagine why the country club members had objected. "Perhaps some of the men playing golf saw the men and didn't like their looks", was her only comment.

* * *

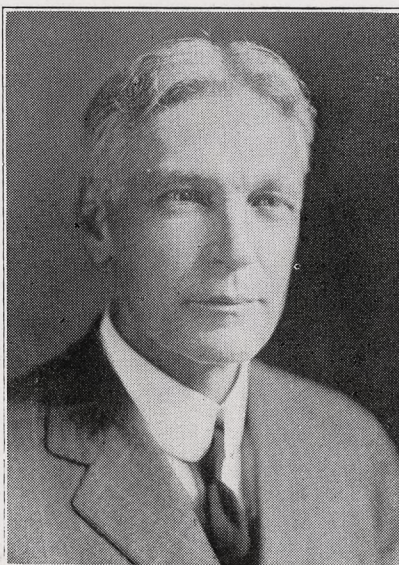
Consecration of Virginia Church

Bishop Jett of Southwestern Virginia consecrated Christ Church, Pearisburg, Va., on Palm Sunday, with all other churches in the town closed in order that their congregations might join our people in the service. Needless to say there was a full church and an inspiring service.

* * *

Easter in New York

Dawn services at Columbia University, with a chorus of 150 voices and Missionary E. Stanley Jones as preacher—22,000 at a dawn service at West Orange, N. J., and 18,000 more at a similar service at Elizabeth, N. J.—At Huntington, Long Island, on the estate of Colonel H. Stanley Todd, artist, thousands gathered for an outdoor service—New York churches were filled. Bishop Manning preached at the Cathedral in the morning and confirmed a large class at Old Trinity in the



JOHN W. WOOD
Is to Visit Japan

afternoon. Children's choral services were held in the afternoon in many of our churches—Bishop Stires preached at the Cathedral at Garden City—A beautiful pageant, written by the rector, the Rev. Henry Darlington, was presented in the afternoon at the Heavenly Rest—Weather; cold and cloudy. Nevertheless all the churches were jammed.

* * *

Report on the Supplementary Offering

According to the latest figures 262 people have contributed \$15,101.30 to the supplementary offering of the National Council. There has been one gift of \$5,000, one of \$1,200 and 2 of \$1,000. There have been many gifts of from \$10 to \$1. The publicity department of the Council states:

"From letters which have been received it is evident that many have refrained from giving because they could not give in the larger amounts to which they had been accustomed. If each member of the Church to whom the call comes will give not on the old scale but in accordance with present ability the total amount of \$150,000 will be quickly subscribed."

* * *

Girls Friendly Gives Up Its Convention

The Girls Friendly Society, for economic reasons, has given up its triennial meeting that was to have been held in Los Angeles in July. Instead a two day business session is to be held in New York in June. However the society in the Eighth Province is planning a provincial conference which is to be held at Occidental College, Los Angeles, retaining many of the features planned for the national meeting.

Conditions Among Workers in Garment Trades

Mr. William G. Shepard, whose recent article in a current magazine on working conditions for women caused a considerable stir, was present at a meeting of women's organizations on April 11th in New York when plans were discussed to do something about the rotten conditions that exist today. Mr. Shepard said that he often saw little girls on their way to work crossing the Yale Campus in New Haven at such an early hour that the young men of Yale who were studying the science of economics were still in their beds. The wages paid, not only in Connecticut, but most everywhere else, are unbelievable—two or three dollars a week to girls who work 60 hours, and many instances were given of even lower wages.

Millions of women were represented at this New York meeting. Called by the National Women's Trade Union League, there were present officers of some twenty national organizations, including the Woman's Auxiliary, Miss Lindley, and Church Mission of Help, Miss Brisley; also representatives of manufacturers, employers, retailers, trade unions, and the workers themselves.

The point of the discussion turned chiefly on the need of arousing and informing every woman. Mrs. Franklin Roosevelt (present as an individual, she emphasized, and not as the president's wife) urged the prime necessity of education, publicity, advertising, to unite all women, from motives both of self-interest and humanitarianism, in the demand for proper conditions and maintenance of good standards among workers.

The practical point at issue was whether a garment label, not necessarily a union label, might be adopted as a guide to purchasers.

* * *

St. Paul's Chapel, Baltimore, Restored

St. Paul's Chapel, Baltimore, was severely damaged by fire in November last. The vestry of St. Paul's Church, the mother church, met within twenty-four hours and plans were made for the restoration. On April 9th it was opened for service, fully restored, renovated and refurnished. In the evening Bishop Helfenstein was present to confirm a class of 47 before a congregation numbering over 600, with many turned away. The Rev. Frank Hays Staples has been vicar there for over thirty years.

* * *

World Fellowship of Faiths

In two ways the World Fellowship of Faiths, which is to be held this summer, during the Chicago

World's Fair, is to differ from the original Parliament of Religions held at Chicago's first World's Fair in 1893. First; instead of a competitive parade of rival religions, all faiths will seek together for solutions to such problems as Poverty-Amidst-Plenty, Unemployment, Racial and Religious Persecution, Fear, Prejudice, Disarmament, War.

Second; not only all religions but all faiths will be invited to take part. "Faiths" are interpreted to mean all types of culture or conviction which are shaping the actual lives of significant human groups. Social, industrial, political, educational, and philanthropic faiths will thus be included. There will be no censorship, no exclusion of any group's ideals for a new world order. Rather, it is a definite purpose of the World Fellowship of Faiths "To help mankind to develop a new spiritual dynamic competent to master and reform the world."

* * *

Death of Hankow Missionary

Miss Anne E. Byerly, who has served in Hankow as a missionary since 1901 died on April 10th at her foreign post.

* * *

Dr. Hamilton Has An Anniversary

The Rev. David Stuart Hamilton, rector of St. Paul's, Paterson, N. J., the largest parish in the diocese of Newark, celebrated his 38th Easter as rector of the parish on Sunday.

* * *

Bach's Passion at St. Bartholomew's

On Wednesday last the choirs of the Cathedral of St. John the Divine and St. Bartholomew's combined in the presenting of Bach's "Passion According to St. Matthew". It was presented at St. Bartholomew's, with the large church jammed.

* * *

One Way to Win Absolution

Russian monarchists in the United States are organized into the Brotherhood of Russian Truth, the purpose of the organization being to promote activities against the Soviet Union. In its official publication it announces that the president of its revisional committee is the Metropolitan Anthony, "who gives complete absolution of their sins to all those who sacrifice their lives in the struggle against Bolshevism."

* * *

To Fly the Church Flag

In view of the fact that 1933 marks a great anniversary in Christian history, and has been proclaimed a Holy Year, the congregation of St. Luke's, Attica, N. Y., held exercises outside the church following

the service on Easter and ran to the top of the flag pole the Christian flag, there to remain at the top of the staff for the remainder of the year. A good idea.

* * *

Dedicate Windows at Heavenly Rest

The Rev. Henry Darlington, rector of the Heavenly Rest, New York, dedicated three enamelled stained glass figures and a stained glass window in the baptistry on Easter. They were the gifts of Mr. and Mrs. George Vernon Coe as a memorial to their daughter. All the work was designed by James H. Hogan, the well known stained glass artist, and

was made by James Powell and Sons (Whitefriars), London.

* * *

New York Students to Meet

The Rev. Bernard Iddings Bell and the Rev. Donald Aldrich are to be the speakers at a meeting of Church college students to be held at the Synod House, New York, on April 29th. The subject of the conference is to be "What Is the Faith of the Church Today?"

* * *

Kennedy Play Presented in Detroit

An experiment which turned out remarkably well was tried in St.

TO THE CLERGY, LAY OFFICIALS AND LAY WORKERS OF THE CHURCH AND THEIR FAMILIES:

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The Corporation operates under the supervision of the Insurance Department of the State of New York. It has no agents, conducting its business by correspondence.

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Insurance in force - \$16,529,211.00

LEDGER ASSETS

Mortgage Loans	- - - - -	25,000.00	
Policy Loans	- - - - -	48,303.31	
Bonds	- - - - -	1,333,397.25	
Cash	- - - - -	171,060.61	\$1,577,761.17

NON-LEDGER ASSETS

Interest Accrued	- - - - -	25,786.23	
Net deferred and Uncollected Premiums	- - - - -	160,837.30	186,623.53
			\$1,764,384.70
Less Assets not admitted	- - - - -	-	39,217.21
			\$1,725,167.49

LIABILITIES

Premium Reserve	- - - - -	702,634.00	
Other Reserve and Liabilities	- - - - -	81,959.96	
Capital Stock and Surplus	- - - - -	940,573.53	\$1,725,167.49

We shall gladly send further information and rates to post on the bulletin board or to use in the weekly church calendar.

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Joseph's Church, Detroit, on the evening of Maundy Thursday, April 13, when Charles Rann Kennedy's powerful "The Terrible Meek" was presented in the Chancel by three members of the Young People's Fellowship under the direction of Miss Ida V. Jenks, Director of Religious Education in the parish.

No attempt at realism was made. The lines were read in almost total darkness, which lifted a little as the play proceeded, and at the climax, a great burst of light revealed the central cross before white altar hangings, flanked by two wooden crosses, suggestive of Calvary.

* * *

Chicago Diocese Prepares for World's Fair

The Church Club of Chicago is making plans for the entertainment of Church people who are to come to the city for the World's Fair this summer. Church people will be enabled to make reservations for room accommodations in the homes of Chicago Church people, and the club, with the cooperation of other Church organizations, will sponsor receptions and other functions. Incidentally officials of the Fair announce that 1,500 conventions have been booked for the five months' period of the Fair, these alone insuring an out-of-town attendance of well over two million people.

* * *

The Chickens Also Contribute

In order to give work to some of the boys during the summer St. Alban's School, Sycamore, Illinois, has started a farm project, with the boys raising crops for consumption during the winter. Recently, an appeal having gone out to stock the farm, the Rev. James G. Jones of Farm Ridge collected a chicken apiece from eleven of his parishioners and donated them to St. Albans. When he drove up to the school with them there were not only eleven chickens but five eggs as well.

* * *

Gift to the Supplementary Offering

An anonymous gift of \$5,000 has been received for the National Council's supplementary offering.

* * *

Peanuts Turned Into Mission Cash

The woman's guild of St. Mark's, Lake City, Minnesota, is raising its missionary pledge by selling home roasted peanuts at the games of the local school.

* * *

Women Press for Disarmament

Members of the Women's International League for Peace and Freedom will leave New York, Chicago, New Orleans and San Francisco on

April 20 on a nation-wide tour to obtain signatures to a disarmament petition for presentation to President Roosevelt. The petition calling for drastic military and naval reductions, is to be taken to the White House on May 20.

* * *

Deplores Rise of Tyrants

Although a decade ago there was not a single absolute monarch, there are today at least ten, "some of them more absolute rulers than the world has known since the Greek tyrants," the Very Rev. Milo H. Gates said in his sermon at the Cathedral of St. John the Divine, New York.

"The coming of this new tyranny brings a new term into modern life," Dean Gates said. "We thought constitutional freedom and government were established safe. Now we find it is not so. The American gospel so clearly voiced by Abraham Lincoln is no longer the gospel of certain great nations, and so the world has turned to the Hitlers, the Mussolinis, the Lenins, the Stalins, etc., and the world is getting to be ruled, no matter what you call them, really by kings."

The Easter season was particularly appropriate to show that there was in fact only one great king—Jesus Himself, Dean Gates said.

* * *

Putting Old Prayer Books to Work

A woman worker in the mountain regions of the diocese of Lexington visits people who live in little cabins in remote parts of the hills. She supplies copies of the old edition of the Prayer Book and says that this book, obsolete in Episcopal parishes, is a real missionary in these isolated spots. Another part of her work is to teach girls to sew. They have

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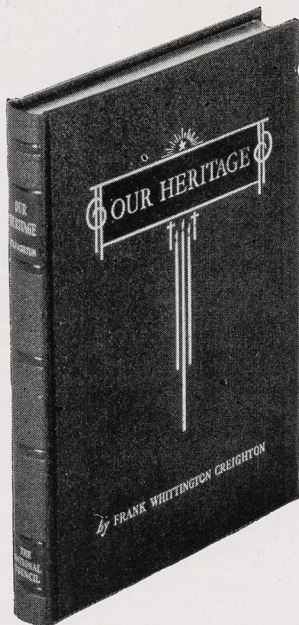
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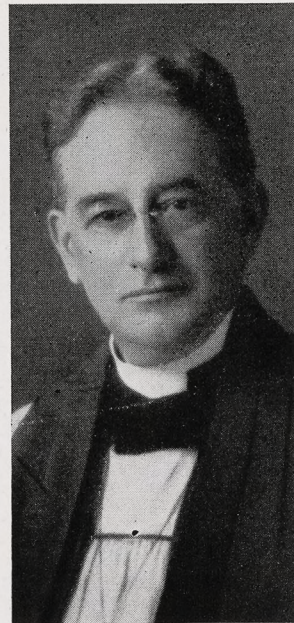
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Suffragan Bishop of Long Island
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few materials, but make the most of what they have. A baby dress made of a flour sack is a recent triumph.

* * *

**Convention Held
at Historic Parish**

The convention of the diocese of Western Massachusetts is to be held May 24th at St. James's, Great Barrington, founded in 1760 by the Rev. Thomas Davies, a great-grand uncle of the present diocesan, Bishop Davies.

* * *

**Young People's Societies
Cooperate**

The young people's societies of the Congregational, Methodist, Baptist, and Presbyterian churches of Hyde Park, Mass., met last Sunday with the young people's organization of Christ Church for a conference on "Youth Looks at Life."

* * *

**The Prize Sermons
of the Week**

Add to the list of reasons why intelligent people stay away from church these two prize sermon topics announced by New England pastors last week: "Do women gossip more than men? Are men greater liars than women?" and "Whistling in the dark" with whistling solos following the sermon.

* * *

**Protest Meeting
in Memphis**

A huge mass meeting to protest against the persecution of Jews in Germany was held recently in Memphis, Tennessee, with Bishop Gailor as one of the principal speakers. Commenting on the meeting a writer in the Christian Century says: "There were no representatives on the stage of the 100,000 Negro citizens of Memphis. Everyone knows the reason for this absence—race discrimination. Just what right then had such a gathering to object to the race prejudice of another nation?"

* * *

**Union Service on
Good Friday**

A union three hour service was held at St. Paul's, Chicago, with each of the seven meditations given by a clergyman of a different denomination. The Rev. Charles T. Hull is the rector.

* * *

**Report of City
Mission Society**

The annual report of the New York City Mission Society, issued April 9th, reveals that \$422,400 was spent during the year in order to maintain the work in 77 institutions. There were 230,000 visits made to patients and prisoners by the clergy of the society and 53,454 days' work was given to the unemployed, much of it on the construction and rehabilitation of Church properties. At

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St. Barnabas' House 2,427 shelterless women and children have been cared for during the year with 586 of them being supplied with jobs, and another 648 sent to hospitals and institutions. The Rev. L. Ernest Sunderland is the superintendent of the society.

* * *

Young People's Camps in South Florida

Summer camps for young people of the diocese of South Florida are to open at Avon Park, with a camp for boys from June 4th to the 20th and one for young people from June 20th to July 4th.

* * *

Bishop Salinas Reports From Mexico

Bishop Salinas, suffragan bishop in Mexico, writes to Bishop Creighton, who as suffragan of Long Island remains in charge of the district of Mexico, that there are five hundred children in our Mexican missions, and that 30 per cent of these are receiving systematic religious instruction, 50 per cent are instructed in the Catechism only, and 20 per cent are receiving no religious instruction. Bishop Salinas says, "I have placed these facts before our committee on religious education and have charged them to work on a curriculum adapted to our people, circumstances and needs." The committee meets every week.

* * *

Too Much of a Good Thing

The Inquirer tells of a woman who, after the service, thanked the minister for his sermon. "I found it so helpful," said she.

The minister replied: "I hope it will not prove as helpful as the last sermon you heard me preach."

"Why! What do you mean?" asked the woman.

"Well," said the minister, "that sermon lasted you three months!"

* * *

Boston C. L. I. D. Is to Meet

The Boston Branch of the Church League for Industrial Democracy is to meet at St. Paul's Cathedral, on April 26th when there will be an address by Miss Wiesman of the Massachusetts Consumers League on "Sweatshops in Massachusetts Today."

* * *

New Japanese Church to be Dedicated

On Low Sunday, April 23, the new Church of St. Mary at Ashikaga, Japan, district of North Tokyo, is to be consecrated. It helps to fill what some believe to be the present need in Japan, small country churches, small enough to keep the cost of lighting, heating and general expense within the reach of the congrega-

tion. The new church and parish house at Ashikaga were built by a country carpenter after plans made by the Rev. Dr. Robert W. Andrews of Tochigi, who has been in Japan more than thirty years and is in charge of the work at Ashikaga. The

cost of the new building was 5,000 yen, which normally would be \$2,500 but at the low rate of exchange prevailing when payment was made was only about \$1,400. Most of the money was given by the diocese of Iowa as an advance work project.

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 Com-
munion, 10:30 a. m.

Church of St. Mary the Virgin

New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30 except Saturday.
Holy Days and Thursday: Holy Com-
munion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

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

The Incarnation

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

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11:00.
Gamma Kappa Delta: 6 p. m.
Holy Days: 10 a. m.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

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.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Rhode Island

St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 a. m. Holy Com-
munion. 11 a. m. Sung Mass and Ser-
mon. 5:30 p. m. Evening Prayer.
Week Days: 7 a. m. Mass, 7:30 a. m.
Matins, 5:30 p. m. Evensong.
Confessions Saturdays: 4:30-5:30 p. m.
7:30-8:30 p. m.

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Restoring Sacred Vessels of the Temple
- 83 Jesus Before Pilate
The Betrayal
- 25 Jesus in the Synagogue of Nazareth
Jesus and St. Peter
- 226 Jesus in the Synagogue at Capernaum
Mary and the Alabaster Box
- 2 The Babe in the Temple
The Wonderful Healer
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The Baptism of Jesus
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