

The **WITNESS**

CHICAGO, ILL., NOVEMBER 16, 1933

Religion in Politics

by
BISHOP MANNING

IT IS, of course, the urgent duty of all who believe in, and belong to, the Holy Catholic Church to press for the realization of the ethical and social teachings of Christ's Gospel. We know how often, and how far, we have fallen short in this matter. There is a great call here to the Church at this moment. In the present World Movements for Justice, and Peace, and Brotherhood, the Church has a mighty opportunity. These movements are realizing the Will of Her Lord and Head. They are the marks of the Coming of His Kingdom. It must not be said with truth that the Church is so engaged in ecclesiastical matters that she leaves to others the building of a better world. We are not to bring our politics into religion, but we are to bring religion into politics and into the whole of life. It is for us to show that membership in the Holy, Catholic Church is a matter not only of theology and theory but of life and service. It is for us to let the world see that the Church is here not merely for the building up of an ecclesiastical organization but for the bringing in of the Kingdom of God.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XVIII No. 11

NOVEMBER 16, 1933

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

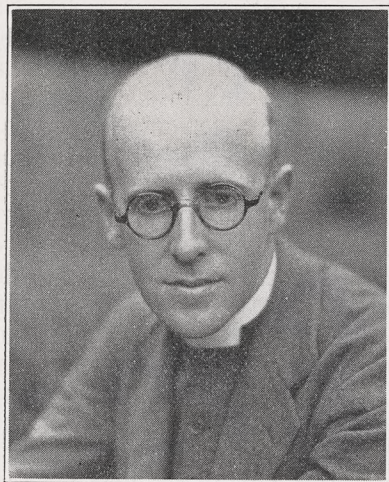
WHAT CHRISTIANITY DEMANDS OF ME

By

EDRIC A. WELD

Rector of Holderness School

RECENTLY an older man whom I had not met for a number of years startled me by asking, "Are you a Christian?" Instead of responding with a direct "Yes," I remember hesitating a moment in an effort



Edric A. Weld

to figure out whether I really was or not, and then compromising with, "I try to be." We like to think of ourselves as Christians, but are often just a bit loath to profess it publicly. Perhaps we feel unworthy to claim it, yet our feelings would be hurt if someone were to say of one of us, "He isn't a Christian." It is not often that someone does so to our faces, and

most of us manage to coast along undisturbed. Nevertheless it has been my experience that it has been frequently said behind the backs of church-goers,—sometimes in the more damning form, "If *he* is a Christian, I don't want to be one."

My friend who startled me went on to remark on the scarcity of real Christians, and added of the graduates of a Church school, "They at least know what it is to be a Christian, even if they don't attempt it." That remark has come back to me many times. I wonder how many people there are who would like to be considered Christians but who don't realize where they are falling short. What is it that Christianity demands which is so hard to live up to?

As a foundation I would put a belief in the God whom Jesus called Father and therefore trusted; in

Jesus as the most complete reflection of His love; and in men as God's children, loved by Him equally along with ourselves, and equally capable of responding to that love. It's hard enough at times to believe in God as a loving Father, and in Jesus as our leader whose way of life should be followed despite all the cautions of prudent wisdom; but today it is doubly hard as we meet many of them, to believe that it is possible to love our neighbors, especially when their actions disgust us. But this is just what St. John stressed as primary: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Jesus was under no illusions as to the actual character of the men with whom He came in contact; He saw the sins of rich and poor, sick and well, which separated them from God as a Father. But He saw also beneath the exterior to what they could become, and showed them the way. Surprisingly, He said that way was the way of a little child. A curly headed three year old stopped to talk to a gardener outside a green house, while his mother went in to buy some flowers. "What are you doing?" The man only growled, but the boy persisted, "What did you say?" "Go away." Curlyhead smiled up at him, "Why do you want me to go away?" The foreman, who was watching from the greenhouse door, started to laugh and explained to the surprised mother that the man had the worst disposition of anyone around, disliked children, and was never known to answer civilly. When the flowers had been selected and the foreman emerged from the greenhouse, what was his astonishment to see Gruffanuf leading Curlyhead by the hand over to the barn to show him the cows! The child just did not believe that there was anybody who would not want to be friends with him, and he proceeded to act on that basis. The event proved that he was right. When we grown-ups can care enough for men to be willing to spend time in helping them to become their best selves, we

can regard ourselves as really loving our neighbors, and doing something to fulfill the second great commandment.

CERTAIN Christians have brought disrepute on the Church, or their profession, because their energies were directed solely to reforming others, and their own relationships left much to be desired. You recall that Jesus warned His disciples about blind leaders of the blind, and told them that their righteousness would have to exceed that of the Scribes and Pharisees. His followers must be better than the so-called "good people" of their time, if they hoped to share in the coming kingdom, or in His work. That statement astonished His hearers, so He proceeded to point out some applications which are good today. It is not enough after a quarrel to refrain from seeking revenge; you will not be spiritually in tune with God or yourself until you have made up and become friends again.

It is not enough to hold your biological urges in check so that the unity of the family remains unbroken; the most rewarding friendships between people of opposite sex come to those who have forgotten physical desire in their interest in the welfare of each other.

It is not enough to keep your written contracts; the man whose plain "yes" or "no" can always be relied upon will be the leader of his community.

It is not enough to try to help only your friends; the man who tries as hard to help those whom he dislikes will find that personal hatred and bitterness have disappeared from his life.

Then Jesus added certain warnings. Do not let any element of show creep into your charities; the men or women who have to be on committees or on patroness lists are really giving to themselves rather than to others. Do not put your trust in the number of your possessions or the amount of your income; life will be one long worry for fear something may happen to them. Do not pat yourself on the back as you comment on the shortcomings of your neighbors; your own may be greater in proportion to your advantages. Do not rely on the outward forms of religion; church attendance and religious practices are spiritual stimulants only so long as they do not become substitutes for positive effort in everyday life. But in your seeking remember to ask God every day for His spirit to strengthen and guide you to do your job efficiently and thoroughly, because it is for Him that you are doing it. It is safe to say that such men and women will give scant occasion for anyone to say, "If *he* is a Christian, I don't want to be one."

BUT for Jesus it was not yet enough that His followers should be grateful to God, believers in their fellowmen, and stricter with themselves than with anyone else. Such men might still be interested primarily in their own welfare. If I have interpreted Him correctly, Christ cares that each one of us should care for something more than himself,—perhaps many

things. It may be a person, some member of our family, or all of them,—it may be a cause,—Tyndale giving his life to translate and circulate the Bible in English,—Joan of Arc seeking to unify France under the legitimate king,—Wilberforce spending twenty years to convince supposedly Christian England of the iniquity of the slave trade. It may be a physical discovery or development: Noguchi's researches into the cure of sleeping sickness, in which he laid down his life. I don't mean that we should all become world famous. I am merely citing examples which are generally familiar. The average Christian may never be known beyond his home town. But if he believes in Jesus as the revelation of the Father he will find that there is always some person, some community project, some industrial process, that is taking him completely out of himself, so that he works not for himself but for something bigger, and his efforts for personal righteousness are not to gain credit for himself, but to help him do his job better.

Here I would introduce a word of caution. If I am working for *my* family, *my* cause, or *my* job, it will be easy to treat people who stand in the way as so many obstacles to be brushed aside. But if I am working for my family because I love them, or at my job or my cause because I love people, and want them to develop to their finest possibilities, then I will never trample on nor ignore anyone who stands in the way. If I truly believe in God, I will see them as His children, to be fed and clothed, and protected. We in America have a distressing tendency to think in compartments, to build one set of standards to cover our family relationships and friends, and another to apply to our treatment of the janitor or the cook, the office boy or the farm hand. It takes a keen imagination to put ourselves in the shoes of every one with whom we have dealings, and do for them as we would have them do for us, if we were in those same shoes. When we can have a real talk with each man it is not so difficult, but when he is just one of a group of mill or farm hands, tenants or customers, it is a different matter. It is so easy to follow the common practice, or pay the same wage as our neighbor, without analyzing what that means to the receiver. But I don't see how we can call ourselves Christians unless we can honestly say to ourselves, "If I were in his shoes, I would call that treatment fair."

Being a Christian is no weakling's job. It takes a fight all along the line; a fight with ourselves, a fight with those who would enslave their fellow men to drink, or lust, or slaughter, or task-work, or years of drudgery. We can't win without faith: faith in God the Father, that, despite all the evil in the world, He loves His children and is helping them win the victory against that evil; faith in Jesus that, as the mind of the Father in human form, His Way of Life is the only one which will lead to lasting satisfactions; faith in the Holy Spirit that, when we remove our preconceived notions of what we want, and ask sincerely, we may find the way of life through the tangle of this modern world.

THE PRAYER BOOK: SACRAMENTAL OFFICES

By
BISHOP JOHNSON

IF WE could only realize that which the Prayer Book contains and if we could orientate our lives to its implications, we would find the greatest joy in our pilgrimage. Not only does the Prayer Book contain the great services of public worship, but also those offices which lie at the foundation of the Christian home and upon which such homes are erected.

As we study these rites we realize that the gospel is not merely something which we hear with our ears and voice with our lips, but it is a household into which we are born, in which we are fed and in which we grow up as children into the measure of the stature of the fullness of Christ. As we study the offices of holy baptism, confirmation, holy communion and holy matrimony, we realize that our religion is not merely a philosophy but a new life which demands our best efforts and which opens up new experiences. If we are to believe our Lord it is the work of the Holy Ghost, the Lord and giver of life, who enters into our bodies so that we become new creatures with new purposes, producing the fruits of the spirit which are love, joy and peace. "The natural man receiveth not the things of the spirit and they are foolishness unto him," for in order to appreciate spiritual things we must develop a spiritual capacity. This is true whether we are seeking truth or beauty or righteousness. It is an adventure of faith in which he that believeth hath the witness in himself, and he that seeketh heavenly treasure hath the witness in his own experience and is satisfied with it.

There are three principles which underly all living things: 1. They must be born, and giving birth is God's act. He is the Lord and giver of life. 2. They must be nourished and fed. This is the combined work of God and man. "If a man will not work neither shall he eat." God gives the raw material and we labor to make it edible. 3. Living things must adapt themselves to their environment, overcoming the obstacles to growth and in so doing they receive the strength to surmount greater obstacles.

So the Prayer Book includes the sacrament of birth, the sacrament of nourishment and the sacrament in which the Holy Spirit is given to strengthen us in our warfare.

When Nicodemus came to Christ he was perfectly willing to accept Him as a teacher come from God, but Christ was not satisfied with such discipleship. "Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter the Kingdom of God." The Church has no hesitation in regarding holy baptism as the entrance to this Kingdom and also in identifying this gift of new life with the action of the Holy Spirit. "Give thy Holy Spirit to this child that he may be born again and be made an heir of everlasting salvation." "Sanctify this water to the mystical washing away of sin and grant that this child may receive the fullness of thy grace and ever remain in the number

of thy faithful children." "Seeing now that this child is regenerated and grafted into the body of Christ's Church." These extracts from the baptismal service clearly indicate that to be a disciple of Jesus Christ one must enter the Kingdom through the door of baptism.

The child when born does not receive a character but rather has entered into a life in which there is the possibility of growth. The soul must be fed as well as born. And so Christ declared when He said, "Verily, verily I say unto you, except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." The Christian is one who seeks to be fed with the bread of life, realizing that he must work if he is to receive sustenance. The Church recognizes this when in the prayer of humble access we say, "Grant us therefore so to eat the flesh of thy dear son Jesus Christ and to drink His blood, that our sinful bodies may be made clean by His body and our souls washed through His most precious blood." It is not merely a question of receiving food. We pray that we may so receive it as to produce the result. Here again we invoke the Holy Spirit as the agent according to Christ's promise. "Vouchsafe to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son Jesus Christ's holy institution may be partakers of His body and blood."

The Christian religion as He instituted it is something more than a philosophy about life; it is a way of life closely analogous to our natural life. But thy servant is a little child and is unequal to the task of overcoming the world, so "take not thy Holy Spirit from me." And so when Christ gave the Holy Spirit to the Apostles at Pentecost, He made provision for this gift to be passed on to those who were not present to receive it. The confirmation service in the Prayer Book is the result. In it is the provision that each child of God shall receive the gift of Pentecost for guidance and strength in the way of life. It was this spirit of which Christ said that "He would guide you into all truth" and to which St. Paul referred when he spoke of being "strengthened by His spirit in the inner man."

It seems incredible that such a stupendous gift should be bestowed in such a simple way. It is offensive to those who set store by man's intellect as the sole way to achieve man's destiny. Yet all of Christ's methods were so simple that a child could understand, that a Greek would be contemptuous and a Jew would be offended. He did all of His wonderful works by the word of His mouth and the touch of His hand, for He gave up His life to ordinary folk. His Church was to be held together by the simple process of word and touch. A little water, a little bread and wine, an outstretched hand were the instruments that He chose to bestow His blessings. Those who prefer to climb up some other way are offended at it. Those who believe in Jesus are delighted that He chose simple instead of

complex methods. Again the Church echoes this conception: "Strengthen him with the Holy Ghost the Comforter and daily increase in him thy manifold gifts of grace" is the prayer preceding Confirmation.

The Church is a household of faith and these sacramental offices breathe the atmosphere of the home. They are truly homely ways of bestowing grace. This is quite different from the current idea as to what constitutes the family of Christ. Men seek refuge in philosophy as a substitute for religion, but even philosophers had to be born and fed and guided to their destiny. There are none of us so great as to get away from the simple principles that underly the home. And the Church is a home in which we begin, continue and end our spiritual life on earth. It calls for cooperation and coordination and corporate virtues, and except we become as little children we cannot become great philosophers. It is this homelike conception of religion to which we need to return if the Lord is to make of one blood all nations of the earth.

Let's Know

By
BISHOP WILSON
CURIOUS BUSINESS

I HAVE just been galloping through a very strange book called the "Mystical Life of Jesus" written by the Imperator of the Rosicrucian Order in this country and constituting part of the official literature of that body. The author claims to have access to many secret records which give the real life of our Lord. The Scripture records, he says, are not reliable because the early Church Fathers deliberately misrepresented things. He says that the Fathers knew about the secret records but purposely suppressed them in order to produce a Bible which would fit their own theological desires. Now for the first time the public is being treated to the truth. He says the apostles knew the truth and it was quite generally known until the fourth century when the General Councils knowingly distorted it all.

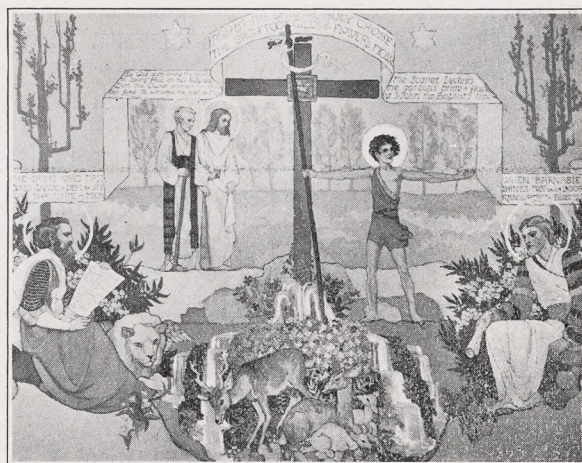
The book sets out to show that the Rosicrucians are the lineal descendents of the Essenes, a mystical brotherhood dating from the fourteenth century before Christ and having a large following in our Lord's day. Our Saviour belonged to this brotherhood as did John Baptist and all the apostles. Christ was not a Jew at all but of the Aryan race. There was no such town as Nazareth, the name having been made up to account for the title Nazarene which really was the name of a mystical society. Then a little later he seems to forget this point when he explains that the distance was greater from Nazareth to Jerusalem than to Mount Carmel. He also says that our Lord was not known by the name of Jesus until the time of His ministry—before that He was known as Joseph. The writer tries to call Him Joseph during the early years of His life but frequently forgets and uses the name Jesus which he has already repudiated.

When our Lord was twelve years old, we are told,

He was taken in hand by the Essenes for special training, being sent to India, Persia, Egypt, and Mount Carmel where the brotherhood had a great school. Christ is said to have gone through the several degrees of the Order. A description is given of the final degree, conferred in one of the pyramids of Egypt in a secret chamber, and the whole thing is a strange reproduction of a modern lodge ceremony. When our Lord met St. John Baptist He is supposed to have given him the sign of the brotherhood to which John responded. After selecting His apostles our Lord held secret conclaves with them. All the apostles, by the way, were also Aryans except Lebbeus and Judas Iscariot, though we are not told why they were Jews.

Two chapters are spent on the birth of our Lord in which the author constantly talks about the Immaculate Conception when he means the Virgin Birth, clearly indicating that he doesn't know the difference. The chapter on the crucifixion coolly informs us that our Lord did not die at all on the cross. The Jews had nothing to do with His crucifixion but it was a political move on the part of the Roman emperor. After our Lord had hung for several hours on the cross, an imperial order came countermanding the death sentence. Whereupon He was taken down, laid in St. Joseph's tomb (he also was one of the brotherhood) and when He was revived He held one more secret conclave with the apostles which we have misconstrued into the Ascension. Then He retired to Mount Carmel and lived to an old age, continuing to direct and instruct His apostles who regularly reported to Him.

That, we are told, is the true account of His life. The Scriptural accounts are all wrong, due to misrepresentations by the theologians of the fourth century. What the author doesn't seem to remember is that the Scriptural records were written during the lifetime of the apostles and were commonly received as authentic accounts long before the fourth century. If the Scriptures are distorted, the apostles must have been a party to it during the very time they were reporting to our Lord at Mount Carmel. Yet the author informs us that hundreds of thousands are reading his Rosicrucian book. I hope not.



PAINTING AT ST. KATHARINE'S SCHOOL
The Story is in the News Columns

HOUSE OF BISHOPS HOLDS SESSIONS IN DAVENPORT

Reported by BISHOP JOHNSON

About eighty bishops assembled in Davenport on November seventh.

The session began with a series of meditations ably conducted by the Bishop of Kentucky. He emphasized the fact that our failure to bear our witness was due more to the limitations within than to the obstacles without, for we "have the witness in ourselves." It was a searching analysis of ministerial responsibility.

When the House convened, two recently elected bishops were presented to the House. They were the Coadjutors of Newark (Washburn) and of Sacramento (Porter). The resignations of four bishops were presented, namely, Fond du Lac (Weller), Duluth (Bennett), Sacramento (Moreland) and Missouri (F. F. Johnson) and upon their acceptance by the House, the coadjutors of these dioceses became the bishops thereof.

The Presiding Bishop nominated the Rt. Rev. Philip Cook of Delaware to succeed Bishop Burleson as Assessor to the Presiding Bishop. Bishop Cook agreed to give such time as he could spare from his diocese in assistance to the Presiding Bishop.

The Rt. Rev. F. B. Bartlett of North Dakota was designated to assist the National Council in visiting the Domestic Missionary field and evaluating the work therein.

The House discussed the matter of placement of the clergy and while no definite conclusions were reached, the trend of opinion was that greater care must be exercised in admitting men to the ministry, and greater emphasis must be put upon their training for that work.

It was generally agreed that from now on, men could not be guaranteed a living because of ordination and that the younger men should serve in the mission field on limited salaries until they had proved their worth.

It was recommended that in the future clergy should be retired at the age of 72 in order to make way for younger men and to assure a more vigorous administration of dioceses and parishes. This retirement is to be compulsory if the General Convention approves.

The unsatisfactory methods of placing clergy in parishes was considered and the prevailing sentiment was that both the bishop and also a committee of the diocese should have some voice in the choosing of rectors who automatically become members of the diocesan family when transferred to a diocese.

The statement of some two thou-

sand clergy regarding the essentials for a valid celebration of the Holy Communion was received and the matter discussed. No action was taken as none was requested in the statement and inasmuch as any action seemed to involve questions which would not be satisfactorily determined in the short time which could be given to the issues involved.

It is very difficult to lay down principles when personal acts are involved unless there is time to ascertain all the facts. Moreover principles should never be enunciated until the matter can be treated impersonally. The House was practically unanimous in this conclusion. While the House of Bishops is always willing to receive petitions and statements, it is not disposed to set the precedent of acting under the pressure of such communications.

The following message was sent to President Roosevelt:

Whereas a condition has existed in our country for the past four years that has brought severe trial and suffering, privation and sore need to great numbers of our people;

and WHEREAS this condition long continued has affected every phase of our life—social, economic and religious causing wide spread anxiety and the sense of insecurity;

and WHEREAS it is incumbent upon us as a Church to give our unqualified aid and support to those agencies; federal, state and community that are designed to ameliorate these conditions;

THEREFORE be it resolved that we express our deep and understanding sympathy to our fellow citizens upon whom heavy burdens have fallen and commend to Churchmen everywhere cordial and unstinted cooperation in every effort that is being made to ease the present situation; and that we give loyal support to the President of the United States in every consistent endeavor he is putting forth to restore normal conditions, to maintain order and to guarantee to the people of our country equitable and fair means of maintaining their livelihood and self respect, and to insure to them living conditions that shall restore to them security from want and the perils that long-continued privation and suffering inevitably entail.

We call upon our clergy and people everywhere to serve with Christian fidelity and devotion their Church and Nation in this hour of supreme need.

The following reply was received from the President:

Secretary: House of Bishops:

It is gratifying and heartening indeed to receive the resolution of

the House of Bishops of the Protestant Episcopal Church which you were good enough to wire me. I shall be deeply obliged if you can find occasion to express to the Bishops assembled my personal and grateful appreciation of their understanding support of our recovery program. It is such assurances which make me confident that our efforts cannot fail. . . . Frank D. Roosevelt.

A pastoral letter was issued to the Church which dealt with the present chaotic condition of society; the need of a new economic order; the demand for peace; the challenge to youth and the situation brought about by repeal. The Pastoral letter concludes with the following words:

Days of material anxiety are days of spiritual opportunity. The present situation gives the Church one of the greatest opportunities in history because the Church has spiritual gifts to impart, which were never needed more than now. Our power to help in a time of confusion and change lies in our grasp upon those things which are unchanging and eternal. Christian people must demonstrate spiritual values and share the world wide vision of service given us by Jesus Christ.

We urge upon you, the people of the Church, dare to do some of the things Jesus Christ died to make real in a Christian's daily living. If it is a question of compromise between honesty and anything less, dare to do the honest thing. What if it is costly? Are we followers of Jesus Christ or not? That is the final question. Let us show the people around us that we care, that our Christian religion really works. If it is a decision between the pure and the impure, take the Christ way. We must dare to discourage any other way. Buy and sell on the basis of the Law of Love, "Thou Shalt love thy neighbor as thyself." Let us not be misled by the false slogan, "My country right or wrong." Dare to meet intolerance with goodwill. Christ's way is the only way for a Christian, and the only way for a world in need. Stand alone if we must. Be counted a fool if it is necessary. Let us do the thing now that counts. Let us practice what our religion stands for.

The world is coming to a new birth, and the pains of travail are to be expected. They may well be wholesome, even if unpleasant. The times call for a stiffening of our faith. Too much spiritual ease makes soft Christians. Therefore we are told that "We must through much tribulation enter into the Kingdom of God." We should be better prepared for it than our fathers of Apostolic days. They endured much

(Continued on page 14)

DOLLAR BOOKS OF SERMONS PROVE VERY POPULAR

By GARDINER M. DAY

"As things now are we cannot love our neighbors as ourselves. Although there is more than enough bread to go around it is not going around and, apparently, cannot be made to go around in the economic system we now have—a fact which condemns our present system far more severely than do the bitterest words of its severest critics. Thou shalt love thy neighbor as thyself; that according to Jesus—and according to history!—is one of the most important and imperative words that ever proceeded out of the mouth of God. And today we cannot obey it, even those of us who are eager to do so. We find ourselves entrapped in a system which makes it impossible for us to obey it. But obey it we must."

This is the declaration of Dr. Ernest Fremont Tittle, the brilliant minister of the First Methodist Church in Evanston, Ill., in one of the ten penetrating sermons in a volume entitled *A World That Cannot Be Shaken* (Harpers \$1). If there is any reader of this review who believes that written sermons make dull reading we urge him to procure this volume and disprove his idea. He will not only find that he is in touch with a Christian minister who is not afraid to speak plainly and clearly about the unChristian world in which we live, but he will also discover that he expresses what he has to say in a manner that fascinates and holds the entire attention of the reader. After reading any one of these sermons the reader no longer wonders why Dr. Tittle is said to preach to "the largest voluntary audience of students" in the country each Sunday in his own Church.

According to Dr. John Haynes Holmes if Christians were really Christians there would be no churches, no creeds, no denominations, no private wealth, no race hatred, no brute force and no war. Plenty of Christians will strongly disagree with the liberal minister of New York City's Community Church, but the stronger their disagreement the more valuable the education which is in store for them when they read *The Sensible Man's View of Religion*, which is another of the Harper's dollar volumes of sermons. Always in the front rank of movements for social, political and religious reform Dr. Holmes' prophetic voice has been heard from coast to coast and has awakened and helped to keep alive the religious impulses of thousands of people who, unable to feel at home in Orthodox religious

circles, constitute what Dr. Fosdick has aptly termed "the fringe of religion." At this time when the critical situation in Europe and the fifteenth anniversary of the Great War's Armistice remind us of the World's most damnable sin, Dr. Holmes final sermon *The Unknown Soldier Speaks* is one which ought to be read and reread. It is the most moving sermon on Peace which I have ever read and scarcely a volume of sermons is printed these days without at least one.

Little Evils That Lay Waste Life is the title which Dr. Krumbine has given to his volume in this series. Dr. Krumbine combines an enormous knowledge of an academic variety with a marvelous understanding of human nature and besides has a remarkable gift for discovering telling illustrations. He deals with the vital problems of the Christian's every day life with a cogency that lets you know that he knows whereof he speaks. A few titles will afford a good idea of the nature of his preaching: *The Inferiority Complex*, *Spiritual Evasiveness*, *The Peril of Pettiness* and *The Religion of a Quitter*. Dr. Lynn Hough speaks truly when he says that "the realism of Dr. Krumbine's preaching cleanses the air of the mind and gives it a cool and tonic quickening."

While these three volumes appeal to us as samples of some of the best sermons in print today, many readers will no doubt find the other four recent volumes in the Harper's series of equal worth. *Letters to God and the Devil* contains some of Chicago University's famous Philosopher Preacher, Dr. Edward Scribner Ames' most characteristic work. *Paternoster Sheen* is a collection of sermons from the pen of the President Emeritus and sage of the Hartford Seminary Foundation, Dr. W. Douglas Mackenzie. From Los Angeles Dr. Roy L. Smith speaks in his usual snappy epigrammatic style in *Suburban Christians* and Theodore Cuyler Speers tackles the problems of the younger generation in *The Power of the Commonplace*.

ASK PRAYERS FOR NATIONAL COUNCIL

The intercessions of the Church are asked on behalf of the National Council and its departments, meeting in New York, December 12-14.

Almighty God whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy name, through Jesus Christ our Lord. Amen.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The N R A has apparently entered the "my country right or wrong" stage. At least in an effort to line up the churches for a big ballyhoo on Sunday, November 5th, a statement was issued by the N R A Interfaith Clergy Committee, urging the clergy to preach sermons on the subject, in which it was pointed out that "the nation no longer has the choice as to whether or not we shall have the National Industrial Recovery Act. The N R A is now for better or for worse a National program." That seems to me to smack a bit of the old war-time pressure. It is not my intention here to discuss the merits of the N R A, though I must say that the clergymen who issued that statement seemed to allow their enthusiasm to get the better of sound judgment when they wrote about "better wages and greater leisure" as though they were accomplished facts. What I should like to do is to repeat what I pointed out early last summer; namely, that the Church has no business to become an arm of the state and to be used for state purposes. We were so used during the world war, and if you want to read that disgraceful record I suggest that you purchase a copy of "Preachers Present Arms," which gives the sorry details. The Church, as the living body of Christ, must remain independent of the state. Certainly we must have learned that lesson by this time. If we are not convinced by our own war record, we might learn something from the present German situation. This does not mean that individual Churchmen may not be as enthusiastic as they please for the N R A; just as they, as individual Churchmen, have a perfect right to be enthusiastic socialists, communists, republicans or fascists. But I am very certain that we have no right to attempt to deliver the Church over to any secular program. In other words the Church of Christ has a bigger program than any secular agency, and a much more revolutionary one too if you are asking my opinion, which I presume you are not. There is one point where I agree with my conservative friends. They often tell me that it is the sole job of the Church to preach the Gospel. With that I heartily agree. The trouble of course starts with the preaching, for to me the Gospel is the most revolutionary thing in heaven and earth. And I, for one, propose to yell my head off against watering it down to

any secular program—N R A, communist or any other.

* * *

A Communication from Dr. Franklin

The following communication has been received from the treasurer of the National Council, Dr. Lewis B. Franklin:

"Missionary appropriations have been cut to the bone. Salaries are on a minimum basis. Workers in the field are suffering from deferred furloughs and inadequate assistance due to a failure to fill vacancies. All of this because of a lack of money.

"Bearing these burdens without complaint our missionaries are faced with opportunities greater than ever for aggressive work. Inability to grasp these opportunities is their greatest trial.

"Is the Church in the United States oblivious to these facts? Do we realize that our pledges this year for General Missions are at the rate of little more than two cents a week per communicant? Do we realize that payments on this trivial pledge are far in arrears? Do we realize how disastrous for the work of next year will be a large deficit in 1933? Do we realize that the payments in October were less than one-half the amount due per month?

"Do we realize what the work of Christian Missions means to a troubled world? Do we care? How does your diocese stand? What is the record of your parish? Is your personal pledge paid to date?"

* * *

Young People Discuss Social Service

An interesting conference on social service for the young people of the diocese of Southwestern Virginia was held at Covington on October 27th-29th, the leader being the Rev. C. Rankin Barnes, head of the social service department of the National Council. There was the usual dividing into groups to discuss various phases of the work, with a meeting of the whole following to present the group findings. The attendance was small though representative.

* * *

Lectures on Teachings of the Church

A series of lectures on the "Ways and Teachings of Mother Church" are being held on five Monday evenings commencing November 6th, in Jacksonville, Florida, under the auspices of the Young People's Service Leagues of the city churches. They are being held at St. John's, and are arranged by the Rev. Ambler M. Blackford, chairman of the diocesan department of religious education. It is an interesting series; the Rev. J. C. Turner led off

on November 6th with an explanation of the various parts of the church building and its furnishings; also the vestments worn. The same evening there was a lecture on the creeds. On the 13th Mr. Blackford lectured on the Bible and the Rev. Douglas B. Leatherbury of Ortega on the Prayer Book. On the 20th the Rev. Randolph Blackford of Leesburg is to lecture on Church history and our relationships with other churches. On the 27th Bishop Juhan holds forth on baptism, confirmation and holy communion. The final session is on December 4th when Miss Margaret Weed explains the present organization and gov-

will was for them. The searching for it was to Bishop Brent a challenge to intellect as well as to self-sacrifice and demanded concentration of his entire personality upon the major problems presented to him for decision."

Whether Dr. Ogilby preached with a bandaged head is not reported by our correspondent. However, it is probable since the day before in an effort to prevent Trinity students from tearing down Wesleyan goal posts, following Trinity's 14-6 victory, a big cop rapped the college president rather severely on the head, apparently mistaking him for an over enthusiastic alumnus. I



AN ATTRACTIVE EXHIBIT AT THE CATHOLIC CONGRESS

ernment of the Church and the Rev. Merritt Williams, student chaplain, lectures on our missionary work.

* * *

Remsen Ogilby Preaches in Buffalo

The Rev. Remsen Ogilby, president of Trinity College, was the preacher on November 5th at the great service held at St. Paul's Cathedral, Buffalo, when a tablet was dedicated in memory of Bishop Brent. "It is worth recording," said Dr. Ogilby, "that Bishop Brent was quite out of sympathy with those who assert that by the mere statement of their yielding to God's will they will receive from Him definite guidance for every detail of their lives. No one knew better than he that the problem is not as simple as that. The saints of old labored long on their knees to find out what God's

should add that Dr. Ogilby was not on the field to help the Trinity students tear down the goal posts, but rather to persuade them that it was not a nice thing to do. However the cop with his club silenced his argument, the students disposed of the cops and the goal posts came down.

* * *

Called to Parish in St. Paul

The Rev. Conrad Gesner of South Dakota has accepted the rectorship of St. John the Evangelist, St. Paul, Minnesota.

* * *

Celebrate at Old Oakley Church

Bishop Thomson of Southern Virginia visited St. Paul's, Appomattox County, Va., on October 29th, the occasion being the reopening of the repaired and restored church.

This little church, known as Old Oakley Church, was founded right after the Civil War, largely through the devotion of one woman, Mrs. J. R. Hughes.

Indiana Parish Receives a Gift

St. James', Goshen, Indiana, has been willed \$5,000 by Mrs. Charles W. Miller of Indianapolis, who died recently. She was a member of the parish until she moved to Indianapolis, her husband being attorney general of the state.

First Baptism at Font Made by Sponsor

Charles W. Reid, communicant of St. Alban's Mission, Albany, N. Y., and a stone mason, constructed a font of concrete, dignified and beautiful. On November 5th the rector, the Rev. Alexander A. Frier, baptized four children, two of them daughters of Mr. Reid.

Institute Howe School Rector

The Rev. Kenneth O. Crosby was instituted rector of Howe School, Howe, Indiana, on October 29th by Bishop Gray. It was also marked by the 50th anniversary of the founding of the school.

A Contribution to Ecclesiastical Art

A contribution to American ecclesiastical art has recently been completed at St. Katharine's School, Davenport, by Sister Janet Elizabeth, the art instructor, consisting of a mural decoration which covers the entire wall of the large school refectory. The theme was furnished by an anonymous 14th century poem which has been entitled "an Early English Calendar," incorporating many of the feasts of the liturgical year. The composition is at once a pictorial and a literary unit, the legend of the poem appearing on a scroll, supplemented where necessary by the words of hymns and canticles. An illustration of part of the work is found elsewhere in this issue of THE WITNESS. Sister Janet Elizabeth was at one time a student at St. Katharine's where she now teaches.

Why Not Recognize Russia?

What the Church press has to say on the subject is not going to have a great deal to do with the question of whether or not the Union of Soviet Socialist Republics will be recognized by our government. No doubt Russia will have been recognized by the time this sees the light of day. Nevertheless I cannot resist the temptation to take a little fling at the *Living Church* for its editorial of last week. "American rec-

ognition of Russia," declares the *Living Church*, "would strengthen and consolidate the position of the government that has as its avowed aim the destruction of Christianity. That, it seems to us, is reason enough for continuing our refusal of such recognition, even though it might seem expedient for us to do so for business reason."

To which I reply, "By their fruits ye shall know them." Russia, the avowed enemy of God, has, in my opinion, done more to advance the purpose of God to establish here upon earth His kingdom than any nation on the face of the earth, during the past decade and a half. Under the Czar the vast majority of Russians were illiterate; today the opposite is true. Under the Czar the mortality of children was exceedingly high; today it has a record that puts most nations to shame. The treatment of children in Russia today is praised by every trained observer. The treatment of prisoners likewise is highly praised. Women, in the old days the slaves of men with their one hope for happiness in the Great Beyond, are today human beings with souls and a place in the scheme of things. Russia is making a noble attempt to lift a whole nation of 160,000,000 people, thick-skulled and dumb, out of filth and ignorance. More power to her. I don't like the way she denies God, but I honestly think we worry about it a great deal more than God does. What we should be concerned about is whether or not we in the United States are doing God's will. "Not every one that says unto me 'Lord,

Lord,' shall enter the Kingdom of Heaven but he that doeth the will of my Father."

Deaconess Is Admitted

Miss Lillian A. Brown, parish worker of Christ Church, Hudson, N. Y., was admitted as a deaconess by Bishop Oldham at a service on October 31st. She was a worker on the Rosebud Reservation in South Dakota before coming to Hudson four years ago.

Diocesan Treasurer Has Anniversary

For forty years Mr. N. B. Coffman of Chehalis, Washington, has been the treasurer of the diocese of Olympia. He and Mrs. Coffman founded the church at Chehalis fifty years ago when they moved there from Nebraska. There was a triple celebration the other day; 50th of the founding of the parish; Mr. Coffman's 40th as treasurer; and the golden wedding anniversary of Mr. and Mrs. Coffman. Mrs. Coffman is United Thank Offering treasurer, just to show that she hasn't been sitting idly by.

Called to St. Mark's, Grand Rapids

The Rev. H. Ralph Higgins, senior curate at the Cathedral in Detroit, has accepted a call to St. Mark's, Grand Rapids, Michigan.

Fellowship Meeting of Harrisburg

There were 125 delegates present at the fall conference of the Young



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People's Fellowship of the diocese of Harrisburg, meeting in Harrisburg on October 27th-29th. The speakers were Judge Fred S. Reese of the county court and the Rev. Edward Gabler of Washington, D. C.

* * *

Writes on the Armament Racket

If you haven't read the article in the last *Living Church* by the Rev. P. E. T. Widdrington of England on the armament racket I want to call it to your attention. He is a leader in the social movement of the English Church and is recognized throughout that country as an authority on economic matters. "There is today," he declares, "if not a passionate, at any rate a sincere aspiration for peace among Christian people, but it exercises no apparent influence on governments. The answer is in the existence of a monstrous conspiracy, world-wide in its extent and ruthless in its methods, and an obdurate blindness among those that seek peace to the paramount call for a crusade to abolish the most infamous trade that disgraces our civilization."

* * *

An All Saints Day Pilgrimage

What was perhaps an unique method of emphasizing the memorial of All Saints Day was held at St. Matthew's Cathedral, Laramie, Wyoming, by the dean, the Very Rev. A. Abbott Hastings, on Wednesday, November 1st.

Announcement had been made that an All Saints Day pilgrimage to the many memorials in the cathedral would follow the 10 o'clock holy communion. Immediately after the service those who wished to participate gathered at the chancel steps. The group made its way quietly and reverently about the cathedral, stopping at each memorial where the name of the departed was read and a brief description given.

Perhaps the most impressive moment of the pilgrimage was when the pilgrims stood before the window in memory of one of the pioneers of this vast country. His widow, a little old lady of eighty, was present. In her eyes were tears of joy and pride, for she and her husband had been among the founders of the cathedral parish and every stone is rich with memories and dear to her heart.

* * *

Charles Allison Seriously Ill

The Rev. Charles Allison, rural dean in Western New York, is seriously ill at his home in Warsaw. He has been in charge of the rural work there for many years and will be re-

membered as the speaker on the subject at many General Convention conferences.

* * *

A New Method for a Canvass

The Rev. Dr. Kreidler of St. Luke's Church, Scranton, Pa., had a new method for making his canvass. He asked all those who desired to give the same as the year before or more to place their cards on the alms basin on Sunday, Oct. 29, when they would be presented to the altar. The response was splendid. The parish program is practically underwritten and the pledge for missions is over five thousand with more to follow.

They are now gathering the cards of those who had to reduce or could not give anything. The children of the Church school pledged to date for the parish \$536.02; for the missions \$536.02—a fifty-fifty basis.

* * *

Called to Batavia Parish

The Rev. Alan C. Davis, Rochester, N. Y., has been called to be the rector of St. James, Batavia, N. Y.

* * *

Chicago Clergyman Granted Leave

Due to illness the Rev. Edwin J. Randall, head of Chicago City Missions, has been granted an extended

Hymnals and Prayer Books For Thanksgiving and Christmas

The approach of Thanksgiving and Christmas suggests that each parish should have a full complement of Hymnals and Prayer Books. The gift of a supply of books by some generous parishioner or by groups within the parish would form a suitable and lasting memorial of increasing spiritual value.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

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leave of absence. He recently celebrated the 40th anniversary of taking up work at St. Barnabas parish.

* * *

People are Buying Annuities

According to a report of the Church Life Insurance Corporation, released on November 1st by Mr. Bradford Locke, executive vice-president, there has been a pronounced swing to the purchase of annuities. The report shows that the volume of annuities contracted for in October of 1933 was 241 per cent greater than that written in 1932. What's more October's annuity contracts amount to more than 20 per cent of the total issue since the organization of the corporation in 1922. According to the report this indicates that people of moderate means are searching for more certain methods of assuring old age security.

* * *

Committee to Handle Preacher Assignments

The diocese of New Jersey has appointed a committee, consisting of representatives of the dioceses of New Jersey, Newark, New York, Long Island, Pennsylvania and Delaware, to place visiting preachers during General Convention, which meets at Atlantic City next fall. The chairman is the Rev. R. Bowden Shepherd, 307 Hamilton Avenue, Trenton. If you wish to have a visiting preacher during the Convention you are requested to write him.

* * *

Pennsylvania Has New Vice-Chairman

Mr. Spencer Ervin, prominent layman of the diocese of Pennsylvania has been elected vice-chairman of the executive council. He is to devote considerable time to the work of the diocese, donating his services. Bishop Taft announced that he is to be a sort of bishop's messenger to spread knowledge of the diocesan work.

* * *

Rev. H. E. Ganster Has Celebration

The Rev. Howard E. Ganster, rector of Christ Church, Waukegan,

Illinois, celebrated the 25th anniversary of his ordination, and the 20th of his present rectorship, with a week of festivities, closing with special services on November 5th. During his rectorship a substantial endowment has been built up; the church has been renovated at a cost of \$30,000; a new rectory has been built, costing \$23,000, and a new chapel has been built.

* * *

Death Takes

Philadelphia Deaconess

Deaconess Amelia Sanford, ill for several months, died recently in a Philadelphia hospital. Her family has long been identified with the Church; her father and her maternal grandfather were priests; her sister was the first head deaconess at the Philadelphia Training School. Deaconess Sanford was connected with St. Barnabas parish.

* * *

Institute Rector at Englewood

The Rev. James Mitchell was instituted rector of St. Paul's, Englewood, N. J., on November 5th, Bishop Washburn being the institutor and preacher. The service was unique in that two former rectors took part in the service, the Rev. Howard C. Robbins and the Rev. Fleming James, Seminaries figured in this service; Dr. Robbins is now a professor at General; Dr. James is a professor at Berkeley and Mr. Mitchell was on the faculty at Virginia prior to coming to St. Paul's.

* * *


Want Expenditures Cut to 1923

An effort to have the diocese of Albany return its level of expenditures to that of 1923 was made at a meeting of the rural deanery meeting at Cohoes on October 31st. A number of delegates claimed that the diocese was about \$20,000 in arrears this year and that it was due

to the fact that there had been a creation of new offices. A resolution was introduced pointing out that operating expenditures had increased, without corresponding ben-

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effits, at a time when the income of individuals was declining; also that parochial clergy had taken drastic cuts while those on the diocesan staff had not. There was warm discussion for the better part of a day, the resolution finally being laid on the table.

* * *

**New Altar at
New York Cathedral**

Bishop Manning consecrated a new altar and reredos in All Souls' Chapel of the Cathedral of St. John the Divine on All Saints' Day.

* * *

**Church Establish
Founders Day**

On November 12th St. Mary's, Warwick, Pa., together with other nearby churches founded by the late Rev. Levi Bull, instituted Founder's Day. It is planned to hold an annual celebration, each church taking it in rotation. The other churches founded by Mr. Bull were St. Mary's, Honeybrook; St. Andrew's, West Vincent; St. Thomas, Morgantown and Bangor, Churchtown.

* * *

**Young People
Present Pageant**

The four groups of the Young People's Fellowship of Grand Rapids, Michigan,—St. Mark's, Grace, St. Paul's and St. Philip's—presented a pageant on the eve of All Saints' in St. Mark's Church. The offering at the service enabled the young people to provide a scholarship for the summer conference next year as a memorial to the late Dean Jackson.

* * *

**Auxiliary Has
Educational Day**

October 31 was the annual educational day of the Auxiliary of the diocese of Pennsylvania. Sectional conferences dealing with mission study in the morning; in the afternoon an address by the Rev. Daniel A. McGregor, new national secretary of religious education.

* * *

**Edwin Markham Visits
Garden of Memory**

Edwin Markham, author of "The Man With the Hoe" dedicated a tree in the Garden of Memory at St. Stephen's, Chicago, on All Saints Day. It is to be known as the Edwin Markham tree and takes its place with the trees dedicated to Longfellow, Whitman, Vachel Lindsay, Joaquin Miller and other famous Americans. In receiving the award of merit of the Order of the Sangreal that morning the 83 year old poet declared:

"All my life I have looked on the Gospel of Jesus as the great remedy for the world's ills. This is a social gospel, but it can only be brought to effect through individuals. In his own day he was denounced as a

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rebel, a heretic, a blasphemer. But now we find that we must turn to His gospel to solve our own problems. There is no way out, except the way of Jesus. I shall try to be faithful to the vision He has given us, as long as I live."

* * *

Roman Catholic Organist an Episcopalian

J. Lewis Browne, noted musician and for 20 years organist at St. Patrick's Roman Catholic Church, Chicago, who died recently was an Episcopalian. In spite of his long service at the church he retained his affiliation with our Church. The Rev. David E. Gibson of our Cathedral Shelter conducted the funeral services.

* * *

New Superintendent for Calvary Mission

Taylor Francisco has been appointed superintendent of Calvary Mission, maintained in the gashouse district of New York by Calvary parish, succeeding the late Henry Hadley. Mr. Francisco is himself a product of Mr. Hadley's influence, and was for a time an assistant to him.

* * *

Chapel is Dedicated in New Haven

Grace Chapel, recently completed addition to St. John's, New Haven, Conn., was consecrated on November first by Bishop Acheson. The Rev. Fleming James, professor at Berkeley Divinity School, is also the rector of the parish.

* * *

Young People of Sixth Province

The 6th province is the only one of the eight that has no provincial organization for young people, but due to the efforts of Miss Lelahlouise Laughlin of Colorado, Harold Umhoefer of Minnesota and the Rev. G.

E. Brant, also of Minnesota, there is every indication that there will soon be one. Incidentally the young people of Colorado, at their last conference, posted a resolution registering a protest against the "ineffectual activity of the young people's division of the national department of religious education. Further, we heartily endorse the proposed program of action set forth by the National Leaders' Conference held at Evanston in June."

* * *

Blame Victors for Our Messy World

The conference of younger churchmen, composed of youthful clergymen of the Metropolitan area of New York City, has issued a statement deploring the present situation in Germany, and at the same time pointing out that in their opinion the blame for the German mess largely should be laid at the doors of the victors in the world war. Their statement also condemns our present naval policy as being a direct threat to Japan and declared that "the statement of our secretary of the navy that the best way to get peace is to have a navy second to none is a reversion to a plan for peace that all history brands as disastrous."

* * *

Celebration Continues at Grace Church

The celebration of the 125th anniversary of Grace Church, which is continuing through this fall, was marked on Sunday last with the observation of the 50th anniversary of the call extended to the Rev. William Reed Huntington. On No-

vember 26th there is to be a service in commemoration of the ministry of Bishop Slattery, the seventh rector of the parish. Bishop Lawrence of Massachusetts is to be the preacher at this service; the present rector, the Rev. Russell Bowie, preached last Sunday.

HOUSE OF BISHOPS HOLDS SESSIONS

(Continued from page 7)

hardness for Christ, because of the hope that was before them. We still have that same indomitable hope, and in addition we have behind us the reassuring experience of twenty centuries of Christian fortitude. Confidence is our watchword, not confidence in ourselves, but in Christ, to whom our loyalty is pledged.

Though material values collapse, spiritual values remain unimpaired. We are followers of those who faced lions without flinching, and who endured the perils of persecution without whine or whimper. In Him we find the assurance of final victory. God has not abdicated. Christ is not dead. The power of the Holy Spirit still prevails. The foundations of the Church remain secure. We cannot be dismayed, God reigns. We dare not be discouraged, Christ lives. We may not relax our Christian loyalty, the Holy Spirit moves again over a chaotic world. Let us prove our faith in practice, and nothing can withstand the spiritual momentum that must follow.

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At the present time there are three Fall Missions available. The material is written and planned for the whole school for a period of six or seven days, or, if found more advisable, may be given once a week over a period of six or seven weeks. It is best for the clergyman to take complete charge of the Mission, but much preliminary work can be accomplished by the children with the help of their teachers.

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Speeches are brief and simple, the action is easy, and the only properties required are the crèche, and curtains which may be drawn or dropped between the scenes. Either children's or adult choir may be used for the three hymns. 10 pages.

Precious Gifts

By **MARY ROYCE MERRIAM** 20 cts.

An Epiphany play, for presentation at any time during the Christmas season, and with an ending for use at a Christmas manger offering service. Eight characters, who may all be children if desired. The time is about twelve days after the Nativity. Lemuel and his sisters, Rachel and Ruth, playing at the well, look into its depths, and see again the wonderful star. The Wise Men enter. The children give them and their camels water from the well, and Lemuel goes to show them the way to the house of the Star. He is told to stay outside because he is only a shepherd's son and has no fitting gifts for a King. He helps and comforts a little lost child, and finds that after all the greatest gift for our Lord is the gift of love and service.

Bethlehem

By **ARTHUR KETCHUM** 20 cts.

A Christmas Mystery Play in which the Old Shepherd, the Young Shepherd, and the Lad go to seek the Infant King. Some excellent realistic touches and incidental teaching about the Angels' message. The

Wise Men, too, come bearing their gifts. Ten characters; no scenery required except the representation of the door of the stable. Several hymns. Short, and easy to produce. 12 pages.

The Little Shepherd Visits the Christ Child

By **RUTH HAYS** 20 cts.

This is the story of how David, the shepherd's boy, carrying his favorite little lamb, goes to see the Babe whom the angels have announced, and to give Him the lamb.

Suitable for either chancel or parish house, this brief dramatic service for the Christmas Manger presentation of gifts requires only eight speaking characters, who may all be children. In addition there is a chorus of angels, and organ music. Short, simple, effective speeches. A rude manger crèche is the only required stage property. Approximately 30 minutes; 11 pages.

The Holy Night

By **EDMUND H. STEVENS** 30 cts.

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No scenery. 16 pages. Especially suited to adult production.

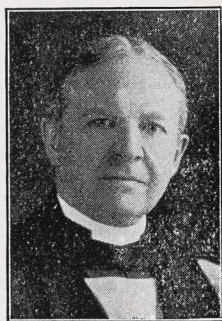
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A handwritten signature in dark ink, appearing to read "J. A. S. Semy". The signature is fluid and cursive, with a large loop at the end.

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